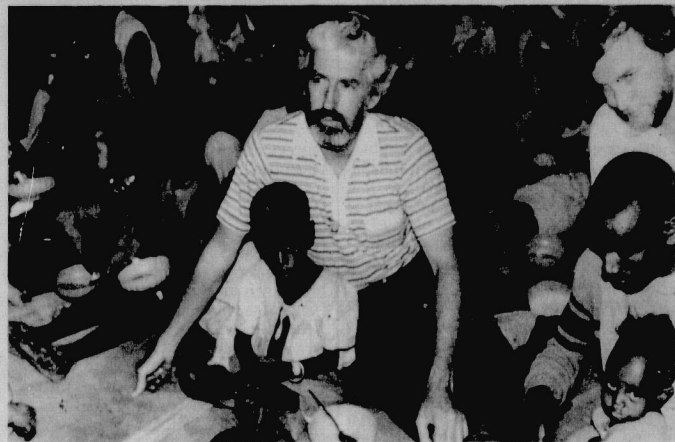


Ethiopia: rains bring celebration and death

World Vision's famine to fight famine



Dr. Tony Atkins in the intensive feeding centre in Alamata, Ethiopia.

The rains have come to some parts of the Ethiopian drought country. In many centres the death toll has escalated and the numbers coming into feeding centres continues to increase.

World Vision reports that some people danced for joy as the first heavy rains in years turned dust bowls into streams of mud. However for the thousands who are exposed to the wet and cold nights, it was another depressing time as they wrapped up their dead.

Pneumonia, dysentery and other contagious diseases have snowballed since the rains. In one World Vision nutrition and health centre 20 people are dying a day. This is six times higher than before the rains.

The World Vision technical manager of the Sanka centre, Dr. Jaap Stoltz, says: "You wake up in the morning after the rain and find the children lying out in a field, dead and soaking wet. No family. No name."

At the same time the number of starving people continues to increase. Since Christmas, World Vision has

opened seven new major nutrition and health centres. These centres are providing supplementary and intensive feeding to the critically malnourished as well as medical assistance.

The rain has also affected transportation of emergency aid; cutting roads and washing out airstrips. In some places World Vision has been making air drops because landing has been impossible.

The Ethiopian government recently permitted World Vision to erect tents to provide some shelter for the famine victims. Along with food, the agency is also distributing blankets and clothing. Most of the people, who are arriving at the centres, are dressed in rags.

To meet the new emergency World Vision will conduct its 40 Hour Famine in Australia from Friday June 14 until Sunday June 16.

People can join the World Vision 40 Hour Famine by ringing (008) 33 1337 from any part of Australia for the cost of a local call or for Melbourne people 690 2166.

MAINLY ABOUT PEOPLE

DIOCESE OF NORTHERN TERRITORY

Anglican students from Nungalinya College recently ordained are Jock Wurrugwagwa at Umbakumba and Rupert Nungumajbarr at Numbulwar. Also Stephen Giblet will be made deacon at Lockhart River, Queensland in May.

DIOCESE OF WILLOCHRA

Rev. C. Clerke has resigned from Leigh Creek and the Northern Mission to take up new work in Western Australia.

Rev. D. Arthur, formerly at Port Kembla, Diocese of Sydney was commissioned on April 26 to work at Leigh Creek and the Northern Mission.

DIOCESE OF ROCKHAMPTON

The following were ordained recently in St. Paul's Cathedral:

Rev. G. Harch is now Assistant Priest in the Cathedral Parish.

Rev. G. Baker is now a Deacon at North Rockhampton.

Rev. G. Fordham is now a Deacon at Gladstone.

Rev. S. Dent is now Deacon Assistant in the Cathedral Parish.

DIOCESE OF SYDNEY

Rev. G. W. Hynard resigned as Rector, St. George's Engadine as from 1st April, 1985.

Rev. P. F. Perini, Chaplain at Barker College, has accepted the position of Rector, St. Luke's Miranda.

Rev. G. Beckett, Rector, St. Alban's, Belmore with St. Philip's McCallum's Hill has accepted the position of Rector, St. Jude's Dural.

DIOCESE OF MELBOURNE

BROWN, Thomas (SSM) Appointed as Warden of the Community of the Holy Name from April, 1985.

BROWNING, Ronald M. From parish of Holy Trinity Kensington to incumbency of St. Alban's West Coburg.

SMALL, M. Kent From Department of Chaplaincies in the Diocese of Melbourne to incumbency of All Saints' Preston.

SNIBSON, Derek From assistant curate in the parish of St. Mark's Templestowe to assistant curate at St. Jude's Carlton from 27th May, 1985.

Bible Teaching Convention

12th year at Croydon Park

The Authority of Scripture, as the christian's sole basis for belief and behaviour, is constantly under attack and whilst we have become familiar with such attitudes for those outside our churches who do not accept the Revelation of God contained therein we are greatly saddened by those within our churches, and some in positions of leadership, who too criticize such authority and subsequent interpretation. It is therefore of great encouragement when one hears of conferences established to re-emphasise the essential doctrines of scripture. One such event which has taken place for the past 12 years is the bible teaching convention held at St. Nicholas' Anglican Church, Croydon

Park, Sydney, on the Queen's Birthday Monday which falls this year on June 10th. The purpose has always been the exposition of scripture and whilst it began as a way of celebrating the above church's Golden Jubilee, it has now grown into an important bible teaching event for people in the Sydney Metropolitan area and beyond.

The speaker this year will be the Revd. David Cook, Minister of Ashfield Presbyterian Church and Principal-Elect of Croydon Bible College and one time student of Moore College. He will give three studies in St. Paul's letter to the Philippians. For further details of this convention please see the advertisement in this newspaper.

Dr. Runcie's Sydney sermon

'Timidity, indifference, apathy afflict our church'

Preaching at St. Andrew's Cathedral on Sunday, April 21, the Archbishop of Canterbury said he thought there were three things the Spirit must have against our churches today.

He said timidity, indifference and apathy are often failings that can afflict our churches. They are the problems of churches that become closeted and comfortable and so lose their sense of urgency and sacrifice.

He said it was the failing of many christians in developed countries to be timid — timid about the proclamation of faith, about moral discipline, about standing for social justice and about responding to the challenge and change to moral thinking presented by technological demands.

And behind all this, he said, christians are timid about accepting Jesus' clear and powerful call to take up the Cross and follow Him.

The second thing was indifference. No

previous generation has been able to know so much about suffering throughout the world, he said. Ignorance is no longer a valid excuse for doing nothing.

Apathy was the third problem Dr. Runci identified. Times were not easy for the church in the developed world, he said, where issues are blurred and everyone seems so decent.

"I suspect that here, in New South Wales, but of course I don't know, a great deal is unclear or complex theologically, ethically, politically. In such times it is easy to give up.

"Indifference allows us to blind ourselves to truth. Apathy dulls our response. The institutions of the church may survive, but without fire or enthusiasm."

The cure for this depression, he said, was for christians to do something positive together. There are plenty of examples of faith and fortitude to encourage us.

A friend to the force

NSW police chaplains appointed

The Rector of St. John's, Wagga, the Venerable Tony Ireland and the Rev. Peter Brown assistant priest in the St. Saviour's Cathedral Parish, Goulburn, have been named assistant police chaplains.

Both appointments were made in response to a request from the NSW Police Department.

Assistant Commissioner N. D. Graham said that police chaplains whose task was to attend to the pastoral and spiritual needs of the force, had been appointed over a number of years.

"The benefits to members of the service are self evident and the Commissioner, as part of the expansion

of welfare services, now desires to reorganise the chaplaincy arrangements so as to provide across-the-State access for police," Mr. Graham said.

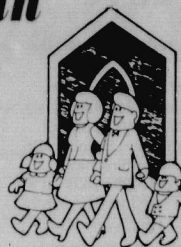
Previously, there had been three senior chaplains living in Sydney and two assistants, one in Wollongong the other in Broken Hill — numbers that were considered inadequate if all officers in the NSW Police were to be served.

In making the nominations, Bishop Dowling said he believed the two priests would be able to enter into a fruitful relationship with members of the force in their respective districts.

(ANGLICAN NEWS)

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A 'Cook' for Croydon Australia's Religious freedom threatened

New Principal for Sydney Missionary and Bible College



David & Maxine Cook

The Board of Directors of Sydney Missionary & Bible College has appointed the Rev. David Cook as Principal from 1st January 1986, following the retirement of the present Principal, the Rev. Ray Wheeler, at the end of this year. Mr Cook will commence duty as Principal-Elect, with Mr. Wheeler as from the commencement of the third term this year.

Announcing the appointment, the Chairman of the Board, Mr. Colin Weekley said, "It is a matter of particular satisfaction that David Cook is a graduate of S.M.B.C., who has retained a keen interest in its work, culminating in his appointment to the Board of Directors. He is also a visiting lecturer at the College. Following his studies at S.M.B.C., he went on to graduate at Moore Theological College, Sydney, and

ordination in the Presbyterian Church in N.S.W. He has served that Church at Wee Waa in North West N.S.W., and is currently at Ashfield. Mr. Cook's ministry has a strong commitment to the Word of God, and his teaching gifts have found great acceptance beyond his own denomination. He has been enthusiastically involved in the teaching ministry at Katoomba Youth Convention, and has a warm missionary interest which has been reflected in invitations from Missionary Societies to minister overseas. The Board is confident that David Cook is the man prepared by God to lead the College at this time of expanding development and opportunity, and we seek the prayers of God's people for him, his wife Maxine (also a graduate of S.M.B.C.) and children, Elisa (11), Joanna (9), Ashleigh (7), Ben (6)."

"Face reality through a Biblical framework"

— Impressions of L'Abri in Sydney

Five members of the L'Abri Fellowship in England, Holland and Switzerland took lectures and seminars on 'issues facing modern Christians' in a 6-day conference last month. Between 300 and 700 people attended each day, the larger crowds over the weekend.

The conference dealt with a bewildering number of topics — homosexuality, the Peace and Social Justice movements, psychology, modern literature, ecology, etc. — as if a group of people had sat down and noted all the controversial topics it could, and presented them to the speakers to address. Each day covered 4 topics, all of which were dealt with Biblically and stimulatingly.

Common to all sessions was the desire to set the issue in its context: both looking at it from the Biblical viewpoint, and searching for the underlying assumptions of the other views influencing us.

So the Biblical framework of 'reality' was firstly applied: Creation, the Fall and its consequences, redemption, and the present conflict with us 'groaning with

creation', longing for the future glory.

Creation: God created the world; a personal God creating a rational world for the purpose of man's relationship with Him. A real God, with a set of absolute morals and truthfulness; man and woman in His image.

This negates the modern concept of an impersonal evolution: man as a complex machine, a product of matter and chance; and the Eastern idea of God and the cosmos being one — an impersonal force; including good and evil.

The Fall: the reality of evil as a separate force from God. Man and woman choose the evil; they are not victims of determinism; they are accountable to God for their choices. God differentiates between good and evil, and shows them the consequences of their choice.

They — and all people since — become 'glorious ruins'. The reality of today is the

continued page 10

NSW Liberal leader challenges Anti-Discrimination Board's report

Proposals to amend the Anti-Discriminations Act to include religious belief and practice are misguided and unworkable, Opposition Leader, Nick Greiner, said today.

Mr. Greiner said the main thrust of the amendments was to allow complaints of discrimination to be brought against Churches and religious groups. He was commenting on the report by the N.S.W. Anti-Discrimination Board titled "Discrimination and Religious Conviction".

"It is ironic that a board whose charter is to prevent discrimination, should discriminate against Church and religious groups through these proposed amendments.

"Under the proposals, religious belief and practice would become grounds for complaint and action by the Equal Opportunity Board. That, in effect, removes the right of the Churches and religious groups to practice their beliefs with the freedom that is their democratic right in Australia.

"Freedom of choice is a fundamental principle of Liberalism, whether it be in religion or lifestyle. No Government in Australia can be allowed to tamper with religious freedom.

"While the highest of motives are ascribed to these amendments, I cannot help but see a more sinister attack on basic religious freedom. In effect, the proposals impose what will amount to unprecedented restrictions on the practice of religion by individuals."

Mr. Greiner said the report by the Anti-Discrimination Board was far too vague to enable workable legislation to be prepared.

"Put simply, there are some social problems which cannot be remedied through the law. What the Board appears to be doing is to narrow the scope of religious freedom to prevent some

individuals from putting their religious beliefs into practice.

"The Board seems to be saying it is alright to believe, but if you want to practice your religion publicly, then you must observe narrow guidelines. In other words, if you are the Church of X, Y or Z and you wish to give preference to people who follow your faith, then you are guilty in law of discrimination.

"The other danger in these proposals is that once the Equal Opportunities Tribunal has taken a decision, there are no grounds for appeal except on questions of law.

"I am concerned also about the implications of recommendations which prevent an employee in a public hospital from refusing to carry out obstetrical or gynaecological procedures on religious grounds. That single recommendation may well best underline the dangers inherent in legislation of this kind.

"I am strongly opposed to the amendments and I urge the Government to totally reject them," Mr. Greiner said.

The Rev'd Bruce Ballantine-Jones, chairman of the Sydney Anglican Standing Committee sub-committee, which prepared the Anglican response, commenting on the above statement said:

"I welcome Mr. Greiner's forthright statement opposing the recommendations of the ADB report. The overwhelming majority of churches in this state will take comfort from his strong stand and we hope that the government will also reject the ADB report."

The ACR is seeking a response from the Premier's office with regard to Mr. Greiner's statement.

World Vision's protest

Ethiopian Government closes feeding centre

World Vision has sent a protest note to the Ethiopian Government over its closure of one of the biggest emergency feeding centres in that country.

Last week the Ethiopian Government closed down the Ibmnet feeding centre, where about 60,000 victims of the country's worst drought in living memory have been receiving emergency assistance.

About 56,000 were moved out over a couple of days. Some were flown to re-settlement areas, others were forced to walk home.

World Vision is now planning to airdrop food to victims attempting to reach other feeding centres and will move staff from Ibmnet to other emergency camps to cope with the expected influx of drought victims.

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MARANATHA

"Who has the wisdom . . .?"

JOB Chs. 38-4

Prior to focusing our attention upon the words of God spoken to Job out of the storm, we do well to rehearse the position of the five who have spoken thus far.

Firstly, there was Job's problem. He was suffering intense physical, intellectual, emotional and spiritual pain.

Secondly, there was Eliphaz. He has been referred to as a pious mystic. He was convinced that suffering is the direct consequence of sin. He interpreted everything in terms of his personal experience. In Eliphaz's estimation Job fitted into this category. However, Job did not. Eliphaz's assessment had lost touch with reality.

Thirdly, there was Bildad who has been referred to as a traditionalist. He attempts to convince Job that this is the way God has always worked. His arguments were grounded upon tradition, and regrettably, failed to answer Job's condition.

Fourthly, Zophar has been referred to as the dogmatist. His approach was more directly aggressive than the others. He informed Job that he was suffering much less than he really deserved. He too, fails to assist Job in his plight.

Fifthly, there was Elihu who took a different line. What he had to say to Job had a much higher truth content than the others. But even this did not help Job in his situation.

The Lord answers Job

Finally, in this situation, the Lord speaks. More critical than what he said is the fact that he *did* speak. The deafening silence of God is broken. The voice out of the storm consoles Job and his colleagues that the Creator God has listened to their discourse and is now unveiling himself to them personally. The Lord of creation is infinitely interested in man and his troubles. God takes the initiative and makes pointed and personal contact with the man who once cried, "If only I knew where to find them" (23:3).

The Lord uses an interesting word for 'man' (38:3). It refers to man in his total fighting strength. A 'macho' man! All along Job had been pleading for some good fisticuffs with the enemy. Finally, his big chance has come! God begins to describe the varying aspects of nature (38:4-41). Then, having spoken of all these elements of nature — the sea, the morning, the dawn, the snow, rain and ice, he begins to refer to the animals (39:1-30).

God's wisdom

God draws all the strands together by remarking, "Will the one who contends with the Almighty correct him? Let him who accuses God answer him!" (40:2). Job was in no position to respond to this picture of wisdom of God in nature. He was ignorant regarding the morning. He was ignorant regarding the stars. He was ignorant regarding horses, hawks and eagles. He knew nothing.

Job attempted to interrupt God, because he had had enough. He said, "I

am unworthy — how can I reply to you?" (40:4a). As yet, Job does not admit his sin, but he realises his insignificance. The expression 'I am unworthy' has no moral implications. It conveys the idea of insignificance.

This is the position God led him to. This was God's purpose. Job was compelled to say: 'I am unworthy — how can I reply to you? I put my hand over my mouth. I spoke once, but I have no answer — twice, but I will say no more.' (40:4,5). Job may well have had enough, but God was not finished yet. He continued, 'Brace yourself like a man; I will question you, and you shall answer me. Would you discredit my justice? Would you condemn me to justify yourself?' (40:7,8).

Job never actually did it. But he came very close to condemning God to justify himself. It is very easy for us to condemn God, in order to justify our position!

God shifts to a description of two great beasts — Behemoth and Leviathan. Bible commentators have experienced great difficulty in attempting to decipher just which animals in nature are on view here. Some think the Behemoth is either the hippopotamus, or the elephant, or possibly the rhinoceros. Leviathan is considered by some to be the crocodile, though in the estimation of others it could be the whale.

For the most part it is a waste of time to argue over the identity of these beasts. The language used here clearly goes beyond the realm of nature. In Ch. 39 all the animals were recognisable. But here we have something that transcends the natural. Consequently, some scholars have felt these are mythical, legendary creatures, such as the dragon and the unicorn. More likely these animals are symbolic, spoken of as animals in the natural realm, but symbols of that which is invisible and supernatural. The point is that here is an awesomely powerful creation of God's, which only he can control (40:15-19,24).

Christ's limitless power and wisdom

Man is impotent in the face of beasts like this. Man cannot master this kind of power. God was stressing to Job his limitless power and wisdom. In the face of this what could Job possibly say? God continues to demonstrate in a crystal clear fashion his power and wisdom in the person of the Lord Jesus Christ. The power of God in creation (Ch 38) is matched by his power in the resurrection of his unique son, the Lord Jesus Christ (Rom. 1:4; Eph. 1:19,20; Phil. 3:10). Whatever problems, tensions, heartaches, and dilemmas we may be called upon to face, we are able to manifest supreme wisdom by focusing our confidence upon Christ. Like Job, there are numerous aspects of this created world we know nothing about, let alone are able to bring under subjection. We can 'do the right thing', by resigning ourselves constantly to the Christ of power and wisdom.

(MICHAEL CHAVURA)

'Strong Love'

Melbourne Welfare report forecasts the condition of Australian society to year 2000

The Archbishop of Melbourne, the Most Reverend Dr. David Penman, launched the STRONG LOVE appeal of the mission of St. James and St. John with the public release of a startling new report "Welfare Forecast 1985-2000" at a News Conference in Melbourne recently.

"Welfare Forecasts 1985-2000" is the work of the Mission's Social Policy and Research Officer, political scientist Joan Clarke.

The report plots a picture of the Australian welfare scenario over the next fifteen years, a scenario which by 1991 will see an estimated 50.8% of the population in a dependent age group, i.e. between the ages of 0-14 or over 65 years. The report forecasts that if unemployment is not reduced by the year 2000 as many as 3.5 million Australians could be dependent on some

form of social security benefits — such as unemployment benefits, widows pensions, supporting parents benefits, invalid pensions and aged pensions.

The report says: "There is a 'new poor' constituted by people who would work if they could. With the right help at the right moment they can maintain much of their self-reliance."

"Strategic planning, and strong will, need to be complemented now with adequate resources — monetary and personnel — if we are to exert a strong influence on what the welfare situation will be in the year 2000."

The concept of "Welfare Forecasts 1985-2000" was developed out of the experience of the Mission of St. James and St. John in working, through a range of practical welfare services, with poor families — particularly families headed by lone women.

Orange People make authors see red

Allegations of child neglect and abuse

Allegations of child neglect and sexual abuse will be investigated in Rajneeshpuram, a city founded by disciples of the Indian guru Bhagwan Shree Rajneesh. Court hearings on the allegations were spurred by an article in the May issue of *Oregon Magazine*, titled "Bhagwan's Child-rearing: Within a community where children are seen as obstacles to enlightenment, how do young residents fare?"

The article quotes an unnamed former Rajneesh disciple who holds a B.A. in psychology and a masters in social work. She told the magazine "Just from a sociological point of view, in my opinion, there's a tremendous amount of child neglect going on there at Rajneeshpuram. The children are discouraged from living with their parents. They have one of the lowest priorities of any concern. They're given very little attention."

The social worker also claimed "Most of the 12, 13, and 14-year-old girls were having sexual relationships. It was a common thing."

The article's authors, Win McCormack

and Bill Driver, maintain other sources corroborated the social worker's allegations. A 1983 report by Concerned Christian Growth Ministries of Australia said "Some children were running around naked in the school house, and it is not unusual for boys and girls to sleep together. Children are encouraged to experiment sexually with one another, and one [adult] said children often watch their parents sexual involvement."

Other sources are attributed as saying that girls as young as 10 have sexual relationships with adult men, and that three and four-year-old children are seen simulating sexual intercourse with genitals exposed.

According to the article, Rajneesh opposes child rearing, arguing that children consume energy their parents could otherwise use in searching for "enlightenment."

A petition alleging child abuse at Rajneeshpuram has been filed in Wasco County Circuit Court.

(EPNS)

Finding God in goal

Ex-prisoner prays to get back into prison

At the Prisons Mission Association of Queensland's Sixth Annual Meeting, held in the Albion Baptist Church, Brisbane recently, a highlight of the Meeting was the visit of the Prison Mission's Townsville Chaplain, Mr. Dennis Crooks. Mr. Crooks told the story of Geoff Vaughan, who was converted prior to sentencing.

In prison, Mr. Vaughan consistently witnessed to his new found faith. On his release, he prayed that he would be able to re-enter prison. Now he regularly returns to the prison near Townsville, as part of the Prison Mission's team.

The growth in ministry demands and the need for expansion were highlighted during this same Annual Meeting.

The Secretary, Mr. Keith Smith, in his review of 1984, noted that a growth area of ministry had been the number of past prison inmates maintaining contact with the chaplains and the ministry to prisoners' families.

Co-ordinating Chaplain, Lance Foley, preaching from Isaiah 6, said that there is a Church in every prison in Queensland. He quoted the statement of a "lifer" who said, "I am glad I came to prison, for it was here that I found the love of God".

(RAMON WILLIAMS)

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Presbyterians ten years after

New emphasis on God's Word; New Evangelical Thrust

New dimensions, new directions, and a renewed movement of the Holy Spirit.

These have been some of the experiences of the Presbyterian Church in New South Wales in the ten years that have now elapsed since the serious division among some Presbyterians and Methodists that was associated with the establishment of the Uniting Church.

But the scars are healing in a wonderful way. There has been a new thrust of evangelism within the Presbyterian Church and a stronger emphasis upon the preaching of the pure Word of God.

With significant numbers of candidates for the Presbyterian ministry undertaking their studies in Sydney's Moore Theological College, Presbyterians and Anglicans, particularly those in the Diocese of Sydney, have moved closer together theologically and in the warmth of Christian brotherhood.

"A fine denomination" is the description of the Presbyterian Church by one of Moore College's senior lecturers. His view is shared by many others.

The Australian Church Record interviewed the Right Reverend Bill Camden, the retiring Moderator of the Presbyterian Church of Australia in N.S.W. to obtain his views on the direction his denomination is travelling. Presbyterians change their Moderator annually. Bill Camden's term expires on 13th May, 1985, when he will be succeeded by the Reverend Arthur Ingram, minister of the parish of Tamworth-Manilla in N.S.W.

Bill Camden is impressive with his clear Biblical insight, his lucidity and his logical, analytical mind.

He was pastor of the Presbyterian Church of Vanuatu for more than a decade, and while there was appointed by the Church to be a member of a team translating the Bible into the National language. His initial involvement in this area was in translating the New Testament into the Bislama language. This is a style of 'pidgin English', and the national language of the country. More than 23,000 copies have been sold and the translation is being widely used. He is now working in Australia on the translation of the Old Testament.

Bill Camden was ordained in 1957. He spent 12 years in Vanuatu, returning to Australia for the education of his children. He and his wife Sue are both science graduates. Sue teaches at the Marsden High School at West Ryde in Sydney.

Agent of change

"The division associated with church union was a major agent of change in the life of the Presbyterian Church in New South Wales. We have become far more a 'Church of the Word'." This forthright comment was Bill Camden's opening remark when asked by the Record for a general overview of his church.

"We have become more theologically (and politically) conservative than was previously the case," he said.

"We are excited by a strong flow of candidates for the ministry, with the average minister being quite young, and perhaps less experienced than was the case ten years ago."

"Although we do not now have links with all our traditional mission fields, there has been a strengthening of the support of Presbyterians engaged in overseas mission work."

The overseas involvement includes Presbyterians working with the Wycliffe Bible translators and B.M.M.F. where he believes the Presbyterian contribution has been exciting and constructive.

"At the parish level there was a good deal of trauma out of the union issue. It is now ten years since the decision was taken to form the Uniting Church. Personally, I had hoped that the trauma was now behind us. In some areas it is, but in others I have to say that there are still ramifications in congregational life," Mr. Camden said.

"We prayed for years that God would bring the church back to a Biblical footing. Had we had any concept of the cost of going through the union issue as a means of doing it, many of us may have hesitated to pray."

"Nevertheless, the result has been achieved, and is continuing, and we thank God that this has been the most positive result of the whole experience."

"Yes, the hurts are healing by and large," he said.

He added that sometimes local circumstances made the healing fairly difficult.

Growth

Ups and downs are not uncommon in the Christian Church. So it is with the Presbyterians. In some areas the church is clearly growing, but is not in others. In a few areas there are signs of decline.

"Keeping in mind the difficulties we have passed through, these trends are not surprising. We have had to consolidate," Mr. Camden said.

Some parishes had to restart, almost from scratch. The growth has been through evangelism as much by rallying the faithful.

Evangelical ministry

Bill Camden is quick to point out that the evangelical ministry within the Presbyterian Church is growing.

"The church has become predominantly evangelical. There is a strong emphasis on proclaiming Christ and a new interest in evangelism. There is a desire to see people won to Christ," he said.

"We have had to build expertise in evangelism and there has not been as much progress as we would have liked to see."

"Among the difficulties, we have discovered that it is not just a matter of trying. There is a need for proficiency in the preaching of Christ and for sensitivity in relationships with people," he added.

Asked, on the reason for this change in emphasis, the retiring Moderator came to the crunch.

"The nature of the Scriptures and the role of the Scriptures were both vital. This was the watershed for a good many Presbyterians facing the question of whether they should remain Presbyterian, or enter into the Uniting Church. For many of the leaders of the Presbyterian Church throughout Australia today, the decision to remain Presbyterian expressed the conviction that the Scriptures are the written word of God. Coupled with this was the conviction that the Church lives under the authority of the Scriptures," he said.

"Out of that experience, our church has a fresh interest in Scripture — in reading it, in studying it, in preaching it and in trying to live in obedience to it, because it is the Word of God."

Encouraging words. They will find the echoed response of a loud AMEN in many Christian hearts!

It is Bill Camden's belief that the strong flow of candidates to the Presbyterian ministry relates directly to the renewed Biblical emphasis, with no sign of any diminishing in the numbers seeking ordination.

The retiring Moderator pays warm tribute to the availability of Moore College for the training of Presbyterian students.

He sees this as a strong factor in the growth of the evangelical ministry within his church.

Since 1977 about 40% of Presbyterian ministers have undertaken their training in Moore Theological College. The Presbyterian Church has given supplementary training in preaching, background etc.

"The ready availability of the quality training in Moore College has made it much easier for soundly converted young people to consider the call of God to the ministry," Mr. Camden said.

A positive result emerging from this trend is that the Presbyterian Church is now contributing significantly to an evangelical ministry in country areas. Many Christians, including Anglicans, are very glad to see this.

All graduating Presbyterian students normally go direct to the country, a practice which is contributing in a very real way to the renewal of an evangelical ministry in rural and provincial areas.

In a number of country towns in N.S.W. the Presbyterian Church has become the focal point for evangelical Christians within the community.

"The country ministry is being used of God and is being blessed by God," Mr. Camden said.

Theological education

Theological and Christian Education are numbered among Bill Camden's special interests.

"Our theological education policy in N.S.W. has been made possible by the availability of the resources of Moore College and the Sydney Bachelor of Divinity degree. This has taken the pressure off us, as a denomination, to train the whole body of our students," he said.

"In Queensland and Victoria, where corresponding options have not been so readily available, the policy has been to appoint professors and to establish a

An interview with Rt. Rev. Bill Camden

theological college. "This has been expensive. Inevitably the colleges have been small, and limited to some extent," he added.

On the other hand, they have been obviously "Presbyterian", and the colleges have been an encouragement to the church in each State.

"In Queensland and Victoria there has not been the same flow of students that we have seen in N.S.W. It would be simplistic to associate that trend with any one factor. However, the quality of the training available in N.S.W. is seen by many of us to be a factor encouraging candidates for the ministry," Mr. Camden said.

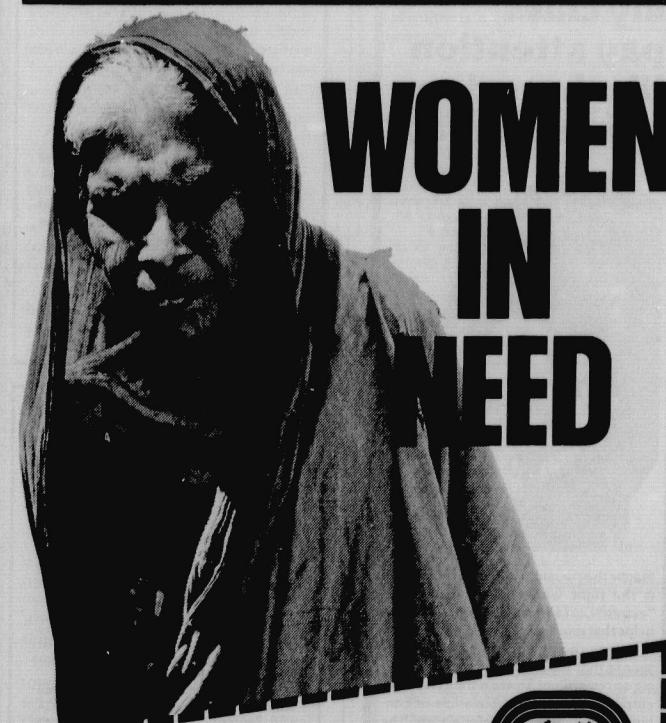
Australian Fellowship of Evangelical Students

As an undergraduate in Sydney University, Bill Camden was converted to Christ through the witness of the Sydney University Evangelical Union.

"I owe a great deal to the Christian witness directed to me and I give thanks to God for the foundation that was laid during those years," he said.

Recently invited to join the Executive of the Australian Fellowship of Evangelical Students, Mr. Camden said that he had found a new opportunity to express something of his gratitude in a practical way.

continued page 8



Women are the forgotten members of families in poor countries. They work hard. Often they see their children die young. And die young themselves.

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Quick Cuts

Rock of Ages

The other day I got caught up in a very pleasant traffic jam. While waiting for my bus in Pitt Street, I was in the right place at the right time to see the weekly military ceremony at the cenotaph in Martin Place. Great stuff, and I didn't mind in the slightest being delayed under such circumstances.

While I was standing there in the sunshine, smiling away to myself, I suddenly became conscious that I knew one of the tunes played by the band, and knew it well. They were playing music appropriate to honour the dead servicemen and women, and they'd picked on an old hymn tune. The words began to buzz around in my head.

'Rock of ages, (the band played) cleft for me,
Let me hide myself in thee.
Let the water and the blood,
From the riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power'

The author of that hymn thought of the words as he was sheltering from a massive storm inside a cave caused by a

rock being split open. As he sheltered he realised that Christ is like that Rock — the one in whom we can take shelter from the judgment of God on our sins; the Rock 'broken for me' at the cross when he gave up his life. Hence, 'Rock of ages, cleft for me.'

What an interesting choice for the band to play. I guess they liked the tune, but to those who knew the words it was like hearing a marvellous sermon right there in the busiest section of the city. 'Nothing in my hand I bring, simply to thy cross I cling,' thus went the words as the traffic thundered by.

Death has us in its grip. Whether we are killed on the battle-field or die peacefully in our beds, not one of us escapes. We are catapulted into eternity. What hope do we have? Humanly speaking, none at all — our lives will speak against us before God. Only those who in this life find shelter in the Rock will be at peace with God. Is your faith in Christ, the Rock of Ages?

Peter Jensen

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

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Darwin Church needs chairs urgently. Has your parish some surplus stackable chairs in reasonable condition which you could spare to give to a new church — St. Peter's Sanderson in Darwin, Northern Territory? After only 3 years this congregation has outgrown a Government Pre-School building it has used on Sundays and has had to build its own place of worship at considerable cost.

The Rector, BCA Missioner, the Reverend Bob George says the parish would be pleased to arrange transport of the chairs to Darwin.

If you can help contact **The Rev. Wakely Wade, Federal Secretary, BCA,** 135 Bathurst Street, Sydney. Phone: (02) 264 3164 or your State BCA Secretary.

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WORLD

English churchmen cautioned

Women's ordination could lead to battle for control of colleges

If General Synod and parliament approved proposals for the ordination of women, there could be schism in the Church of England and a succession of battles for control of property, missionary societies, patronage boards and theological colleges.

This warning is given by the Rev. John Fenwick, lecturer in church history at Trinity College, Bristol, writing in the college's broadsheet. He claims most of the publicity about women's ordination has centred on anglo-catholic opposition to it but evangelicals are also threatened.

"It is quite conceivable that one or more of the anglo-catholic colleges may pass into the control of a continuing Church which declines to ordain women. But what of the evangelical colleges? Will the Trinity Association and Council find themselves caught up in a struggle for the control of the college in the next decade?" questions Mr. Fenwick.

He takes to task those of his fellow-evangelicals who are currently claiming that cultural conditioning allows them to be selective as to what passages of Scripture they hold to be authoritative for the Church. They happily accepted 1 Timothy 3 and its opening verses about behaviour appropriate to bishops but the closing verses of 1 Timothy 2 about the quality and behaviour of women in church were rejected because although they harmonised with the overall tenor or biblical anthropology — a healthy dependence under male headship — they did not harmonise with the current-culturally-conditioned conception of the man-woman relationship.

"When 20th century Western culture finds itself apparently at odds with a biblical principle that is not simply supported by a handful of proof texts but is consistent through the whole of Scripture, which is to give way?" Mr. Fenwick asks.

Overhaul in the kirk

Church of Scotland asked to re-examine system of ministry

A complete overhaul of its system of ministry has been proposed to the Church of Scotland. "The time has come to look at the theology of ministry in a fresh way," says a report from the Panel on Doctrine, being presented to the forthcoming General Assembly of the Church of Scotland.

The report suggests that the recent "proliferation of ministries, full and part time, ordained and unordained . . . has been the source of much confusion" and has raised fresh questions "about the meaning and the nature of the ministry of Word and Sacrament."

The 1982 Assembly had asked the Panel to clarify the Church's theology of ministry and offer guidance on how the different ministries are related to each other but the Panel has produced this Interim report because it considers it "vital for study and discussion to take place as widely as possible in the Church before conclusions and recommendations are formulated."

If the Assembly accepts the report presbyteries and other groups within the Church will discuss the subject and make comments to the Panel by March next year.

One of the things the report argues strongly for is the development of the idea of 'baptismal ministries' — that every baptised member of the Church is called both to proclamation and to service.

(CEN)

Another Chinese rethink

One-child policy relaxed for peasants

Mainland China seems to be relaxing its rigid one-child family policy after four years of enforcement that sparked resentment, particularly in the countryside, Reuter reported from Shanghai recently.

A senior municipal family planning officer in Shanghai, mainland China's largest city, said that in outlying areas up to 20 per cent of mothers would now be allowed a second child.

"We relaxed our policy late last year, so we expect to see the impact shortly," Mrs Li Jieping said.

"Our policy now is not to prohibit totally couples from having a second child," she said in an interview.

Reports from other parts of mainland China, whose one billion people make it the world's most populous country, indicate a similar relaxation in rural areas where resistance to the policy has been strongest.

Mainland China made the one-child family the norm in 1979 in an effort to halt the population spiral. From 1981 it was enforced with increasing toughness.

The aim was to stabilise the population at around 1.2 billion by the turn of the century, compared with the 1.5 billion predicted by demographers if population growth were not checked.

(CATW)

Jewish return to Promised Land

A problem when evangelizing Muslims

American Christians' longing for the return of Jesus seriously hinders their witness to Muslim people in this country, according to the Rev. Vern Rock, veteran missionary to Pakistan. Rock made his remarks at Houston '85, the National Convocation on Evangelizing Ethnic America, held recently.

"As Christians, we anticipate the soon return of our Lord," he said. "In many eyes, a sure sign of His imminent return is for Jewish people to be in the Promised Land. Anything resembling a retreat from Israel's possessing all that land is to be opposed. And Middle Eastern Muslim countries appear to be a threat that might lead to such a retreat."

Rock said that as a result of this attitude, "Muslims are beginning to accuse evangelical Christians of being more Zionist than the Jews themselves. And Muslims wonder why this is true in the light of our Christian message of God's love for all mankind."

Because the Christian West sees Muslims as enemies of the Jewish nation of Israel, "many churches find it difficult to be loving toward Muslims, or to get enthusiastic about Muslim evangelism," he said.

Rock urged the church to grapple with its eschatological expectations for the Jewish people. "It's true that a remnant will turn as a nation to acknowledge Christ as their Messiah," he said. "But that will come out of a bloodbath that will make the German holocaust seem like child's play."

"Trying to maneuver the day-to-day political and military events in the Mideast so that they are favourable to the nation of Israel — as opposed to being favourable to Muslim countries — won't alter this prophetic forecast," he continued. "So any interpretation of eschatology that negates or dampens the message of John 3:16 being taken to all Muslims needs to be re-examined."

(EPNS)

REVIEW

Albania after Hoxha

Will religious tolerance come to Tirana?

An Open Doors team has held in Albania what is believed to have been the first religious service since the country was declared "the world's first atheistic state" in 1967.

The evangelical Christians held a secret service in an old church on Easter Sunday. It took place four days before the announcement of the death of Enver Hoxha, Albania's veteran communist leader, who had ruled the country with an iron fist since 1944. He was 76.

"The worship service was a thrilling experience for all of us," said one of the Open Doors co-workers who attended the historic service. "We sang some hymns and even had a sermon from one of our team. We also had a time of prayer for the people of Albania. We believe that prayer is the key for the country at this time of change."

The spokesman told me they also held a secret Good Friday communion service in the country.

The Open Doors co-workers were in Albania when the death of Enver Hoxha was announced on Radio Tirana. A medical bulletin revealed that he had been suffering from a number of chronic ailments due to diabetes which affected his heart and kidneys. The bulletin added that he had died of a heart attack. They said they saw many Albanians suffering from terrible shock and grief.

"Many of the people we saw were crying. They were hysterical with grief," the eyewitness told me. "Some were rolling on the floor with shock. One man told me as he wept, 'Enver Hoxha was a father to us. We want to be with him always. Enver Hoxha made this country what it is and also made me what I am.' The Albanian people were so indoctrinated that they really did love him. They believed him to be their messiah."

The new leader of Albania is Ramiz Alia, a senior Politburo member, who had been the *de facto* ruler of the small Balkan state since Hoxha's debilitating stroke a year ago. Would he now begin to open up his country to religious practice again?

"Ramiz Alia is the one who initiated the programme against religion in the first place," said an Open Doors spokesman. "He was the 'big genius' behind the 'world's first atheistic state.' It was not Enver Hoxha himself who initiated this, but Ramiz Alia, so we expect that it will not become better at all for Albanian Christians or for any people who want to practice their religion openly."

(OPEN DOORS)

Scripture Unions International Conference

No yoke of 'imperialism'

"The Scripture Union no longer revolves around London," said Emmanuel Oladipo, SU's Africa Regional Secretary, at the movement's biggest-ever International Conference which began in Harare on April 29. None of SU's Regional Councils around the world "suffers under some yoke of cultural or financial imperialism, nor does SU's International Council issue detailed directives on how everything must be run uniformly everywhere."

"Whatever our geographical location, cultural associations or colour of skin," said Emmanuel Oladipo who is a Nigerian, "We can afford to be ourselves. And this principle of local liberty is one of the reasons why Scripture Union has taken root as 'our own thing' in country after country around the world . . ."

(CEN)

ARCIC II rolls on

English R. C. Bishops want to hear evangelical's views

Roman Catholic bishops this week gave a remarkably warm welcome to the steps towards church unity made by the first Anglican-Roman Catholic International Commission (ARCIC). One of them described ARCIC's *Final Report* as "one of the most significant documents of this century". And among their comments they say that Anglican evangelicals should get a better hearing in the next round of talks.

The Bishops' Conference of England and Wales released its official response to the *Final Report* on Wednesday. In it the bishops praise the *Report*, calling it 'truly outstanding' and endorse its claims for 'substantial agreement' between the Churches on the subjects of the Eucharist and the Ministry and 'real convergence' on the subject of Authority.

The English and Welsh bishops state that they see in the *Final Report* "much that is an affirmation of our Catholic faith". On the Eucharist they say that ARCIC "gives a very rich and dynamic view of the Eucharist"; on the Ministry they talk of having "no reservations" about most of ARCIC's views. On the vexed subject of Authority, particularly that of the Pope, they echo the Anglican view that much more work needs to be done. Nevertheless, they talk of a "real convergence".

Speaking at a briefing last Friday was Bishop Alan Clark, one of the co-chairmen of ARCIC I. Describing himself as a salesman hawking the *Final Report* around the country, he said he was overwhelmed by the favourable response of the bishops' conference — not only endorsing much of ARCIC's completed work but suggesting areas for further study.

He was backed up by Bishop Francis Thomas, chairman of the theology committee, who stressed the importance of seeing the bishops' response as part of a long process. The response itself had been through many drafts and the bishops were looking at the next stages, to be tackled by the new ARCIC II, which was set up last year.

One of their suggestions is the need for more priority to be given to the Anglican evangelical viewpoint. The first commission only contained one "strictly evangelical" member, and although this is remedied in ARCIC II, the Catholic bishops are anxious to make sure future talks include all shades of Anglican opinion.

(CEN)

Life at the top

"Getting to the top" is a phrase often used in competitive and achievement-orientated situations. The "top" is a goal aimed at by people in a wide variety of circumstances. For example, it can be the objective sought by a person in the business, academic, sporting or artistic fields of work. In each case the "top" represents the pinnacle of achievement and may be judged to be so not entirely from the quality of the job done, but largely by that person's standing relative to competitors. The "top" really means "top of the heap". The heap being all persons engaged in similar activities.

This view of what is to be at the top suggests a great many negative and unfortunate possibilities. The metaphors associated with the concept make this abundantly clear: "Climbing over your competition"; "Devastating the opposition"; "Leaving everyone else in your wake"; "Fighting one's way to the top"; "Being a winner"; "Only survivors get to the top". The last phrase suggests that the person on the top of the heap is standing on the corpses of those who tried, failed and did not survive. Other phrases suggest that a person gets to the top by being tough, single-minded and using others as stepping-stones or rungs of the ladder on the way.

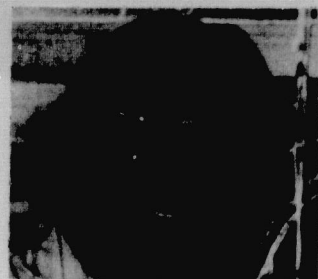
This view of success and all that it connotes appears to be in clear contradiction to Christian values and principles. Thus it came as a surprise to me to read a lesson in Church recently in which the Scriptures proclaimed the following as a result of obedience to God:

"You will lend to many nations but will borrow from none. The Lord will make you the head, not the tail. If you pay attention to the commands of the Lord your God . . . you will always be at the top, never at the bottom." (Deuteronomy 28:12-13) This passage, on the face of it at least, appears to be highly compatible with the metaphors associated with success described above.

This passage reminded me of some of the views emanating from certain right-wing, "capitalist" writers who make the claim that God wants Christians to enjoy the financial benefits and life-style benefits accompanying that success. "You've earned it, God is with you, so why not enjoy it?" seems to be their slogan.

I take this view to be a distortion of the total pattern revealed in Scripture. If we set out to be at the top and simplistically claim our right to our position at the top there is every chance that we are not operating in the light of the main principle in the passage just quoted. Blessings are given by God and He desires obedience. Obedience involves complete fidelity to God — presumably there is no place for "gods" of mammon or economic philosophy or of materialism or whatever field of human activity we care to choose.

The character of obedience is well defined in another Old Testament passage: "He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God. (Micah 6:8) There can be no place for scrambling over others in an aggressive assertion of what is regarded as a God-given right to achieve a self-given goal consisting of a self-defined concept of what is good. Real obedience requires such a commitment to God that His values are taken as providing not only the basis for the definition of goals but also as the basis for our means of achieving such goals. What is taken as a blessing is taken from a Godly perspective rather than from a human perspective.



Alan Craddock

I believe that this attitude is one that Jesus commended when he spoke to the rich young man and told him to " . . . go sell your possessions and give to the poor, and you will have treasure in heaven. Then come follow me." In speaking to His disciples afterwards it comes as a significant comment when Jesus states that " . . . many who are first will be last, and many who are last will be first." (Matthew 19:30)

The same point is made in Mark 9:35 when Jesus rebuked the disciples for arguing among themselves over who was the greatest: "If anyone wants to be first, he must be the very last, and the servant of all". These words put the whole matter of what is good, what is a blessing and what is success into a clearer perspective. In God's sight, to be at the top is really to be a servant — to act justly, to be merciful and to walk humbly with God. The blessings which then follow are those which are given by God in a form and measure which He deems appropriate and which are understood and enjoyed in the light of a will surrendered to God.

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LETTERS

Ecumenical prayers

Dear Sir,

The Word of God warns us in 2 Corinthians 6:14-18:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness . . . And what agreement hath the temple of God with idols? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And I will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty."

The corollary is that God will not regard as His sons and daughters, those who fellowship in ecumenical worship with unbelievers, infidels, idolaters. Ecumenical prayers with those who seek justification by works, other mediators and another high priest instead of Christ, and who refuse to accept by faith God's gracious gift of salvation through Jesus Christ, will ring hollow and rise no higher than the ceiling.

Such folk, if ever they were His sons and daughters, will now find themselves under the wrath of God. Think about this.

Yours sincerely,
Tom Aldons
East Malvern

Why incredible?

Dear Sir,

The two February editions (11th and 25th) of the ACR have just arrived with the incredible comments on "Travelling Together". Quite incredible; all the more so as your edition (25.2.85) draws attention to the hard conservative line that the present Pope is taking.

When I was Rector of Holy Trinity, Cape Town, some years ago, a Roman Priest attended the services on Good Friday and Easter. He asked for help so for the next 10 weeks I visited him at his presbytery every Tuesday evening. At the end of that time he had put his whole trust in the Lord Jesus Christ, and in His finished work. He promptly, of his own free will, wrote his resignation to Cardinal McCann — and left the Roman church. Over the years I have known of several Roman Catholics who have professed conversion and who left the Roman Church. It had to be so. I do not know of any evangelical who does not recognise that the Roman Catholic religion provides "another gospel" (see Galatians 1:8,9).

Yours sincerely,
Stephen Bradley
Cape Town

God not caught unawares

Dear Sir,

While I have admired many things said in previous letters by Phyllis Creasey, I find her latest letter dealing with women's ordination to be not one of her better argued letters.

Would St. Paul really change his mind if he were alive today? St. Paul stated that he wrote "as commanded by the Lord" (1 Cor. 14:37). The Holy Spirit directed him what to write. God knows the "end from the beginning" and I'm sure that no historical event or cultural fads would take God by surprise. God knew in St. Paul's time what the situation would be like today, as He does another 2,000 years hence. Therefore what the New Testament teaches on the roles of men and women is still applicable today and until such time as the Lord returns.

There is no evidence in the New Testament to suggest that the Lord Jesus altered the Old Testament teaching of male headship. As Phyllis says, men and women are equal in status, but this does not imply unisex roles for the sexes. The New Testament makes it plain that headship of men is not based on the fall but on the revealed will and wisdom of God. Indeed, husbands are to love their wives and men who lead must be humble and the "servants of all". The point is that female leadership roles are never sanctioned. In the New Testament save for possibly Titus 2:3-4. I would ask Phyllis for her interpretation of Titus 2:3-4 and also 1 Cor. 11:3,9.

Yours sincerely,
Alan Barron,
Mudbury North, SA.

Sex no barrier!

Dear Sir,

In John Woodhouse's article in A R of 6.5.85 the intimate and complete self giving relationships of total love which should be between husbands and wives, where the husband has responsibility for his wife because of her dependence on him, have been confused with the loving brother/sister

relationships which mean men and women should have towards each other generally in the Church. "Interchangeability" is headlined. Are any human beings interchangeable? Surely not! Each individual human being is unique and beloved by God, and as His beloved child, whether male or female, can be empowered by God to use his or her talents in the way that God chooses for the good of His people. The basic qualities of love, intelligence and understanding of others required for effective Christian ministry are not restricted to males. The Holy Spirit does not discriminate on the grounds of sex when He pours out His gifts on those who belong to Christ.

Ministry and ordination are not the same thing. Ordination is given to those whom the Church recognises as qualified to occupy positions of leadership on a more or less permanent basis, usually as full time professional ministers. There are many ordained priests who are not Rectors of parishes but have other ministries, ordination only provides the possibility of such an appointment. I believe ordained women should be allowed to work in team ministries with men and if this were so a woman could only be appointed a Rector if everyone concerned, including all the men, agreed that she as an individual was fitted to hold that position. (Personally I have no desire whatsoever to be a Rector). Men are needed to minister to men in ways that women cannot, the same applies to women with other women, and men and women need and are needed to minister to each other.

Yours sincerely,
Beatrice V. Robinson (Dss)
Palm Beach

Dear Sir,

In connection with the ordination of women, I have read that women on the mission field out number men five to one. They care for a congregation and face danger. Yet it is not considered biblical by some for them to take a safe home parish. People on the mission field are no less God's children than people at home. Does the taking of a man's job have anything to do with the arguments against?

Also, there is a great variation in the degree of femininity in women, as there is in the degree of masculinity in men. Would transexuals be barred from the ministry? We are all God's children and He hates nothing He has made.

Yours faithfully,
(Miss) Minnetta W. Bowles
Gladsville

Where are the diggers?

Dear Sir,

I am an ex RAAF pilot World War II, and to me Anzac Day is a special day of remembrance. On Anzac Day this year my granddaughter told me that she was going to Port Hacking for an outdoor celebration and bush dance.

When I expressed some surprise and disapproval of that way of spending Anzac Day she said "it must be all right because Archbishop Robinson is going to be there". I thought the Archbishop Robinson is an ex Digger himself, and expected that he would want to be in the Anzac March himself to give some leadership to the Christian ex-servicemen in the community. Which leads me to ask, where are all the Padres, and all the ex servicemen who became clergy after the war? I saw only a handful of them at the March. Are they holier-than-thou now, and do not want to be seen with their former wartime comrades? If the Archbishop doesn't care, what chance is it that the youth of the church, or the padres, will bother about turning out for the Anzac Day March to remember those who died for our freedom.

Group Capt J. L. McCarthy RAAF (Retired)
Sylvania

Individual or common cup?

Dear Sir,

As a medical practitioner I don't find the arguments presented in defence of the hygiene of the common cup very convincing (ACR April 22, 1985).

The March 1985, Infection Control Guidelines — AIDS and related conditions — AIDS Task Force, Australian Government Publishing Service Canberra. In the section on Disinfection and Sterilization procedures, item (VII) states —

"Ethanol: Use 70 per cent (v/v) ethyl alcohol alone or in combination with antiseptics, e.g. cetrimide or chlorhexidine or a mixture of both.

Lower concentrations of alcohol have been

shown to be effective in inactivating the AIDS-related virus, but 70 per cent ethanol is effective for a wide range of pathogens. Must be in contact for one hour."

As AIDS related deaths climb, as 20th century educated men and women reflect on hygienic principles, as more virulent strains of the AIDS-related virus appear in Australia, there is going to be an increasing reluctance to participate in the use of the common cup.

So much for consideration from medical and sociological factors; Theological arguments or at least church policy is another question.

At our local Lutheran Church we've been able to compromise. An elder stands in the aisle on the way to the communion rail. Communicants who wish to take an individual cup do so. They kneel at the rail and place their cup on the rail. The Pastor then gives the individual cup or the common cup as appropriate. The decision to so proceed was taken at the local congregational level. I hope sanity will prevail and the traditional Protestant Churches will reassess the situation positively and in relation to the desires of their members and prospective members.

Yours sincerely,
Cedric Taylor M.B.,B.S.
Birkdale Qld.

Prophetic signs

Dear Sir,

God never leaves His people without a witness, but one would scarcely expect that the identity of the Mystery Woman of Revelation 17 should (unconsciously) be revealed by the British Post Office when it issued two stamps last year depicting the goddess Europa with the European Parliament symbol, to commemorate the holding of its second Election. The symbolism parallels that which is found in the Apocalypse. The power of the European Parliament is doubtless centred in the hierarchy of the Papacy which will become clearer in today's fast-moving events.

This design on the stamp shows a woman sitting on a beast which she is controlling with her left hand grasping its horn, turning it as she wills, with her right hand beckoning a child (the Madonna and Child?). Agitated waters under her feet represent nations, as it is written, "I will show unto thee (John) the judgment of the great whore that sitteth on many waters . . . The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues."

In the sea, the stamp depicts a large dolphin, often used in British heraldry, may represent this Protestant nation escaping as instructed by God "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Wise prophetic students have no doubts that the nations which remain as part of the beast system will finally cast off her yoke and destroy her, turning instead to a revolutionary movement — Communism? What else?

To understand these Biblical prophecies is to understand world events of today — the signs predicted which would take place before the Return of our Lord Jesus Christ in judgment and for His own. Keep true to the faith as once delivered and look up.

Yours sincerely,
Phyllis Creasey

Rightful discrimination

Dear Sir,

Carmel Niland, the president of the N.S.W. Anti Discrimination Board's remark (quoted A.C.R. 8.4.1985) is significant. She said that the Anti-Discrimination Board, as a secular body, would not consider itself competent to intervene in a dispute between a religious body and one of its adherents. Yet, this secular body has felt competent to bring out a 516 page report involving religious convictions!

It was enlightening to read that the Board is "looking again at those employment positions in which religion may constitute a genuine occupational qualification". We certainly do

not want infidel bishops and clergy in our churches. But merely "looking again" is not enough. It must bring about right action.

Otherwise, the victims of this secular body's wrong discrimination, will be the Christian Churches.

Reassurance by the main author of the report, Dr. Juliet Sheen, that there is "no foundation" for the critics' worst fears is empty, when a secular body, confessedly not fully competent, is to make rules about religious matters, and impose high penalties.

St. Paul has instructed us in Gal. 6:10 to discriminate in favour of the household of faith, while taking the opportunity to do good to every person. All discrimination cannot be wrong, since the ability to discriminate correctly is a valuable human skill. It is the end-point of all training programmes.

What Christians need to know is how to discriminate as God wants us to. It will always be wrong to discriminate unkindly or out of pride. The Anti-Discrimination Board is not able to tell us what God wants, without the Holy Spirit and His Word, the Bible.

Constantly putting Christian people in mind of what God, the final Judge, wants, is a greater deterrent for wrong discrimination than the threat of a \$40,000 damages bill or a large fine.

Yours sincerely,
C. G. Knox
Bundanoon

Manipulated by money

Dear Sir,

May I suggest to Mr. Dowe (my apologies for the original misspelling) in order to satisfy himself that it is the function of our banking system to create our money supply, he should take it upon himself to ring or write to his own bank and ask for the relevant information. After reading Mr. Dowe's latest letter I rang the head office of my own bank, Westpac, referred them to Mr. Dowe's letter and asked if they could give me the relevant information from their latest balance sheet. The manager of the Commercial Lending Department whom I spoke to was very obliging, and did not question for one minute that his bank was not in the business of creating money by the normal banking methods. "Every loan creates a deposit" is a well understood principle amongst bankers, and as recently as 1978 the Bank of NSW (now Westpac) in its official publication "Review" (Number 27, October 1978) gave a full and frank description of how our modern money supply is created. In it are such statements as, "Today in Australia, as in most other modern economies, all money is a debt of the banking system" . . . and "Bankers, however, do not only lend out money they receive from others. They have the capacity to create money because their liabilities (deposits) are accepted as money".

With the full knowledge of these facts the Manager of the Commercial Lending Department quoted from the 1983 and 1984 balance sheets of his bank from the entry Loans, Advances etc., 22.1 million 1983; 25.9 million 1984. To illustrate how inflation forces a greater volume of lending the figures under the same heading for 1973 was 2.283 million, and although that figure does not include the lending of C.B.A. since absorbed by Bank NSW — Westpac, it does illustrate approximately a 1000% increased expansion in lending over 10 years. Such money comes into existence by a man made book keeping process. I am sure Mr. Dowe will agree with me the important question for Christians is whether that process it to advance Christ's teaching, or whether it is used to advance the power of man over man. All the evidence is to the latter, and equally clear as this correspondence shows, Christians have very little understanding of the way modern humanist governments are allowing the ogre of the deficit, (the debt system deliberately created by government) to give them the excuse to manipulate the economy, the lives of people, and human purpose in order to obliterate both Christian belief and policy. Jesus Christ has a vested interest in human purpose.

Yours faithfully,
Edward Rock
Greensborough

African Enterprise in Perth

Church schools venue for mission

Three Perth church schools will be venues for missions in June and July conducted by a team of seven evangelists from African Enterprise.

Sponsored by the Evangelical Alliance of W.A., the team will visit Wesley College (June 23-30), Christ Church Grammar School (June 30-July 6) and Guildford Grammar School (July 7-14).

The African Enterprise team will be headed by Bill Winter, supported by Dennis Bailey and Heinz Kusel.

Central to the AE mission approach is music, to be directed in the three schools programme by Shaun Islip, who came into evangelism from an extensive career in cabaret and concert performance.

Editorial

Disgust

Disgust ('Violent dislike excited by or felt toward what is foul or despicable' O.E.D.) is not an emotion most of us would welcome. Few of us intentionally seek those situations which create disgust in us, and it is hardly on the list of feelings making for a happy life.

Yet disgust is necessary. A Christian who has lost this sense is in grave danger of capitulating to the world's standards. Disgust spurs us on to moral action when we would prefer to be passive.

Consider the case of ancient Israel in the days of the Judges. It was not a high point in the spiritual development of the nation. Men were capable of barbarity and primitive acts of lust and violence. Samson, one of God's chosen leaders, was involved in sordid and vengeful actions which most of us would condemn outright.

At the end of the Biblical book there is placed on record a particularly abominable crime involving selfishness, cowardice, rape and murder (Judges 19). All who heard about it were appalled and disgusted. The men of Israel would not rest until the perpetrators were punished, a course of action which involved a civil war and the death of thousands of Benjaminite and Israelite soldiers.

What is so striking about this event is the way in which such a fuss was made about the original crime. Even today, over 3,000 years later, we may read of it and share the feelings of those who were roused to go to war so that justice may be done.

Compare that situation with today's moral climate. The crime recounted in Judges, evil and abominable though it was, has several counterparts each year in any major city in Australia. Our problem is not that we have never heard of such things, but that we hear of them so frequently that we tend to ignore them.

The torture and murder of a taxi-driver, the brutal bashing of a

child and the rape of a mother, the assassination of two teenage girls — these and a dozen other tragedies occur each year. The Biblical story is still remembered after 3,000 years — we have difficulty in remembering equally horrendous events after three months. We have lost our sense of disgust.

Imagine what this means for our community. Our moral feelings have become brutatized. We would be astonished at a people who preferred garbage to delicious food; we fail to see that we have become such a people morally and spiritually. Even obscene crimes fail to move us — how adept are we at discerning right from wrong in ordinary life?

Many reasons may be suggested for this state of affairs.

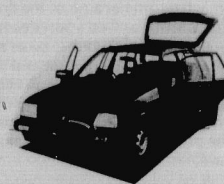
Some would point to the cult of violence as entertainment on television. Others would hearken back to the way in which the old censorship restrictions were abolished in the 1960's by those without wisdom or understanding of human nature.

Others would refer to the way in which the easy availability of abortions has made our consciences hard. If the child is vulnerable in the womb to the attack of those most strongly charged with its welfare, can we expect people to care about human life?

Are we still capable of disgust, or are we now committed to cynicism and lovelessness?

The answer lies in the Bible. Again and again the Bible's moral standards have been validated in daily experience. No one who followed the Bible's commands on sexual morality will have been a physical or emotional victim of the 'permissive' society. To understand our culture Christians must see it from God's point of view. A knowledge of the scriptures will give the wisdom that we so desperately need — and, where appropriate it will keep our disgust fresh.

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Lesley Hicks

"In any apathetic or dying marriage, there is typically one partner who is relatively unconcerned about the distance between them, while the other is anxious or even panic-stricken about it. The detached partner, whether husband or wife, may not realize how much danger the marriage is in or may not care. Therefore, that person resists any effort by his partner to entice him into counselling or compromise or even meaningful conversations to address their difficulties. 'We have no serious problems', he contends.

"The vulnerable partner, who could represent either sex but is more likely initially to be female, is aware that something precious is slipping away day by day. Everything of value is hanging in the balance, and she awakens in the small hours of the morning to contemplate the future. She thinks of the children — those beautiful kids who slumber unknowingly in their bedrooms — and wonders what will happen to them. She reaches out for the affection and attention of her husband, and experiences depression when she doesn't get it."

This is the all-too-common situation which prompted Dr. James Dobson to write the book *Love Must Be Tough* (my copy Kingsway Publications 1984 — British edition, paperback, \$5.65). Its primary purpose, he says (p 20) is "to help a distressed person strengthen or preserve his or her marriage, even in the absence of a willing partner. What advice can be offered to a woman whose husband is entangled in an affair, or a man whose wife seems to disrespect and hate him, or a wife whose husband is an alcoholic or drug addict or a child molester? And what about the woman who loves her husband and is loved by him in return, but worries about the total absence of romantic excitement between

Love Must Be Tough

them? Is there any way she can revive their relationship without nagging her husband incessantly?

Hope for one partner

"Virtually every counselling programme now in existence for such families is designed to bring together two people who can agree, at least, to discuss their problem. Or if therapy is offered to a single partner, it is directed at strengthening that individual to cope with the crisis and go it alone, if necessary. But our purpose is unique: we want to help one partner maximise the chances of preserving the marriage... and to survive till the long night is over."

Cure-all?

Wisely, Dobson at this point anticipates that he might be accused of promising the moon, a cure-all for human ills, overstating the significance of his views. And being as remarkably like that elusive quality, commonsense, as his principles in dealing with children outlined in *Dare to Discipline* and *Discipline While You Can*, his principles of tough love represent, I suspect, a far from unique insight. But as with those books, and his others on marriage relationships, he writes with liveliness and humour and yet deep compassion, and a wealth of case histories derived from his counselling experience and correspondence.

Confronting the Adulterer

His essential thesis is that the vulnerable partner in the above examples, rather than showing panic and a policy of appeasement to the cool, indifferent, erring one, should take a firm stand of loving but tough confrontation. This is the key to recovering self-respect, and perhaps the respect of the partner, and may be a means of saving the marriage. Where there is adultery, the "cage door" of the marriage should be opened. The adulterer must choose — whether to abandon spouse and probably children, or whether to return to the marriage once and for all. "I can hear someone saying, 'I thought you didn't recommend divorce.' I don't and I'm not. The choice will rest with the unfaithful partner. But it must be clear to him that he cannot have it both ways." (p64).

Dobson writes as a christian counsellor mainly to christians, but I would expect that many non-christians seeking answers would read it with profit. He's one christian author I find I can lend confidently to such people. I am aware that there are more christian marriages in deep trouble and in need of counsel like this than I like to admit, though our track record must surely be far better than the world's.

One fascinating but sad chapter is a dialogue, originally a Focus on the Family radio broadcast, between Dr. Dobson and four highly articulate people who were victims of marital infidelity. All inadvertently, through their loving, gracious failure to confront, shielded their wayward partners from the consequences of their adultery. It is followed by a discussion of the dialogue.

Other applications

Questions and answer sections deal with many of the objections and hard cases that occurred to me as I read, and the later chapters apply the loving toughness principles briefly to many other situations, such as alcoholism, violence, homosexuality, child abuse, those he calls "angry women and passive men", and some of the situations single people find themselves in.

Highly recommended.

Theological training in the west

Divinity College opens

The Archbishop of Perth, Dr. Peter Carnley, preached the sermon at the opening of Perth College of Divinity, at Claremont Baptist Church, in March.

"The coming into being of the Perth College of Divinity is in many respects a coming of age," said Archbishop Carnley.

"It is an entry into maturity of four somewhat wayward children. And in a sense this celebration can be likened not so much to the birth of something entirely new, but the coming together of four already existing theological teaching institutions.

"With the development of their new found relationship of partnership with Murdoch University they are either cutting the apron strings with degree granting bodies in the Eastern states on which, hitherto, they have been dependent, or else they are upgrading their own processes of certification in order to enter the adult world of tertiary degree granting status.

"We all pray that what we do together

as the Perth College of Divinity will promote the cause of theological literacy both in our churches and in the world in which we live. And it is our prayer that we shall minister to the renewal of the Christian mentality and to a much deeper commitment to a thoughtful discovery of the Way, the Truth and the life in Christ," the archbishop concluded.

From February next year, students will be able to enrol for B Th, a four year degree course or Bachelor of Divinity (BD), a three year post graduate degree. It is envisaged that theology would be taught at the Perth College of Divinity and a wide range of humanities subjects including psychology, ethics, philosophy and counselling, at Murdoch.

The Perth College of Divinity is an incorporated body and four member institute. Participating bodies are the Uniting Church Theological Hall, the Catholic Pastoral Institute, the Baptist Theological College and the Anglican Institute of Theology.

(ANGLICAN MESSENGER)

Presbyterians continued

"However, 1985 is a far cry from 1947. This is probably nowhere more so than on tertiary campuses. While A.F.E.S. is obviously finding its task difficult, I am highly encouraged by reports I get from students in various places of learning about the way God is working on the campus where they are."

Bill Camden finds a pleasant link with his association with the Reverend Andrew Reid, the Anglican General Secretary of A.F.E.S. Andrew Reid was born in Vanuatu while his parents were missionaries there.

Charismatic Influence

According to Bill Camden the charismatic influence has been remarkably small within the Presbyterian Church.

"Certainly there have been some individuals involved directly with the charismatic movement and a small number of ministers have been renewed through it.

"Our young people have been caught up with the music, especially Scripture in Song, but by and large the movement has passed us by," he said.

Moderator's role

The role of Moderator, as Bill Camden sees it, is that of encouraging Ministers and congregations in actively proclaiming Christ.

His testimony as a Christian is this:—"I am what I am because of the conviction that Christ was God's Son become man — the Lamb of God that takes away the sin of the world — my sin and the sin of all other people who call on Him through His death on the cross. I have tried to encourage the preaching of this Gospel, the preaching of Christ who alone can save.

"I am translating the Scriptures for the church in Vanuatu because I know that the church can only be strong when Christian people are regularly listening to the things that God says to us through His word. I have tried to encourage people to read His word, and to live in obedience to it."

Doctrine, society

According to the "Oxford Dictionary of the Christian Church", the doctrine of Presbyterians is traditionally Calvinistic.

Questioned on this, Mr. Camden said: "We appreciate Calvin's theology and we are involved in a theological structure that is traditionally Calvinistic. But we are not preaching a theology. We are preaching Christ from within that theology."

He believes that a strengthening of doctrine has been part of the beneficial shift to the church through the union issue.

"A strength of the Presbyterian Church, with all that implies in terms of traditional Calvinism, lays emphasis on the

preaching of Christ, a stress on election and on the absolute sovereignty of God.

"It is fair to say that as a church we have taken up this emphasis in a new way," he said.

Where do Presbyterians stand on some of the social issues of the day?

"The Presbyterian Church has given formal support to the Reverend Fred Nile and the Festival of Light.

"There is a strong nexus, world wide, between conservative Christian theology and conservative politics. In recent years this has manifested itself again in the Presbyterian Church. However, the Committee of the N.S.W. Church studying social questions of both church and nation is made up of a full spectrum of political opinion. The Committee aims to get all points of view aired in the Assembly," he said.

Conclusion

At the conclusion of the interview, the discussion fell back again to the question of union. There is no question but that it still weighs heavily on the minds of thinking Presbyterians.

"Inevitably, following upon the division which came about through the union question, we who declined to unite were seen as a backward looking group, clinging to the past. We could be expected to grow old and eventually wither away," Mr. Camden said.

"Where we have been backward looking, that prophecy has to some extent been fulfilled.

"But the backward lookers have not been a majority, or even a significant minority of our congregations.

"Moreover, the youth within the Presbyterian ministry is focussing forward and helping to counter any backward looking trends."

The Church Record's interviewer does not claim any deep knowledge of Presbyterianism. In fact he commenced the interview with some feeling of inadequacy and apprehension. He left it with a new appreciation of his Presbyterian brothers and sisters in Christ, and the thought that they were singularly fortunate in their Moderator, and perhaps a little unfortunate that he is soon to relinquish his post. But the Presbyterians know their business and they have a new and godly man to follow on. Next year will be the time to analyse the ministry he has exercised.

The Moderator does not exercise the same authority as, say, an Anglican Archbishop. "Not anywhere near the authority of a Bishop even," Bill Camden interposes heartily.

No, his role is one of encouragement, and fostering the proclamation of the Word of God.

The Right Reverend Bill Camden will have run a firm race when he hands the reins over to his successor.

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Thinking it through

One of the difficult problems which the christian church is starting to face is language about God. Should God be spoken about in feminine as well as masculine terms? This problem is presented here in terms of the correct personal pronoun to be used for the Holy Spirit, "He" or "She".

At another time the Church Record hopes to publish further contributions on this important question. THINKING IT THROUGH aims to offer an opportunity for genuine discussion.

Naming the Spirit as feminine

With the approach of Pentecost, it seems time to reply to those who wrote objecting to feminine naming of the Holy Spirit in my February ordination sermon. The truth is that such naming only continues what is already found in Scripture and parts of the tradition and is therefore consistent with the Constitution of our church. Feminine terms for the Spirit are to be given no more significance than masculine or neuter ones, but they must not be given less.

St. Jerome, a notable linguist and Bible translator of the late fourth century, made the obvious point that 'Spirit' is feminine in Hebrew, masculine in Latin and neuter in Greek to teach us that there is no sexual gender in God (in *Isaiah* XI on 40:9-11). Besides Latin, the masculine reference to the Spirit is also present in 'the Paraclete' of St. John's Gospel, while Syriac preserves the Semitic feminine. Thus, depending on which of the three great streams of early Christianity nourished people's faith, they would have referred automatically to the Spirit as 'it' (Greek), 'he' (Latin), 'she' (Syriac).

However, in English, nouns are not assigned a grammatical gender, the appropriate pronoun being determined by the reality to which the noun refers. In the case of boy as 'he' or mother as 'she', the gender is directly sex-related; in the case of God as 'he' or ship as 'she', the gendered pronoun is a convention, recognised to be metaphorical. Spirit poses a problem. Normally, the impersonal neuter pronoun 'it' is used, as in "Because the players lack spirit, we shall have to instill it into the team". Although the Authorised version of the Bible used 'it' of the Holy Spirit/God's Spirit, we prefer a personal pronoun, but which one?

Some of the imagery associated with the Spirit of God is clearly feminine.

(1) While there is dispute over exactly what the Spirit was doing in Genesis 1:2 (brooding, hovering, moving), Christian tradition has associated this with the descent of the Spirit as a dove on Jesus as he emerged from the baptismal waters of the Jordan. The fact that the Greek word for dove is feminine is not as important as the picture of the mother bird fluttering over her young (cf. Deut 32:11, Odes of Solomon 28:1-2).

(2) In both Jewish and Christian thinking, the Spirit of God is closely linked with divine Wisdom, for the Spirit of the Lord is "the spirit of wisdom and understanding" (*Isaiah* 11:2) and "the secret, hidden wisdom of God" is revealed by the Spirit "who searches everything, even the depths of God" (1 Corinthians 2:7-13). Not only is wisdom a feminine noun in both Hebrew and Greek, but Wisdom is usually personified as a woman — sister, wife, mother, beloved, teacher — inviting people to share her goods and learn her way to God (*Proverbs* 8, *Wisdom* 1:6f, 7:1ff, *Sirach* 24). "Wisdom cries aloud in the street; in the markets she raises her voice..." How long, O simple ones, will you

love being simple?" (*Proverbs* 1:20,22). The Spirit of Wisdom still makes her voice heard.

(3) Because of the Spirit's role in the new creation — giving birth through baptism (*John* 3:3-6, 1 Cor 12:13) as Jesus was conceived by the Spirit (*Luke* 1:35), nourishing the remembrance of Jesus through the Word and the eucharistised bread (*John* 6:53-58,63, 14:26, 1 Cor 10:1-4), bringing forth fruit (*Gal* 5:22ff) — the Spirit again takes on female form. Hints of this are found in the medieval "Golden Sequence", 'Come, Thou Holy Spirit Come', with such lines as "Come, consoler Spirit blest/troubled soul's most welcome guest/soothing hand on fevered brow". The range of this female imagery is developed much more fully by the John Taylor in his book about the Holy Spirit *The Go-Between God*, which has such chapter headings as Conception, Gestation, Labour, Birth.

All this indicates that the use of the female terms for the Holy Spirit has a long history. That this is not an aberration is shown by similar female naming for other persons of the Trinity, for such language is indeed appropriate to God. Jesus the Christ is understood as a mother bird (*Luke* 13:34), as divine Wisdom (*Luke* 7:35 cf *Matt* 11:28-30), as a nurturer of new life (e.g. the vine in *John* 15), while the Father is also spoken of as giving birth (*Deut* 32:18). Not that any of this should disturb those who believe God created male and female together in the image of God (*Genesis* 1:27), nor should such female imagery lead us to imagine that God is female any more than male imagery leads us to imagine God is male. But imagery feeds the imagination and deepens our apprehension of divine reality. Female pronouns have a place in designating the Spirit. Perhaps objectors betray a Gnostic spirit which cannot conceive of the female as holy.

The early Syriac tradition saw a flowering of female imagery for the Holy Spirit and it is here that we also find parallels being made between deaconesses and the Spirit as between deacons and Christ (*Didascalia* 2.26.6, *Apostolic Constitutions* 2.26.6). This ministry of women was clearly found honourable and holy, being marked by ordination, but it was developed very much along separatist and cultic lines, with women ministering only to women and very firmly excluded from teaching and priesthood. In a different context, where such a rigid division between the sexes no longer makes sense, if it ever did, female imagery for the Spirit demands embodiment in all the church's ministries. Some women are called by the Spirit of Christ, as are some men, to give birth to new Christians, to nurture and teach them. The Spirit blows where she will and distributes her gifts without respect of persons. God grant our church the same freedom to respond.

John Gaden

(Dr. John Gaden is Director of the Theological School, Trinity College, Melbourne.)

Naming the Spirit as masculine

The Anglican church in common with all other christian denominations holds to the classical credal summaries concerning the personhood of the Holy Spirit. In AD 381 the Council of Constantinople said: "and we believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father (and the Son), who together with the Father and the Son is worshipped and glorified who has spoken through the prophets". That is, the Holy Spirit is fully God, and is primarily to be thought about in terms of his relationship to the Father and the Son.

For this reason the church has consistently named the Spirit as masculine. Why?

In the original language of the New Testament, Greek, the word "spirit", *pneuma*, is neuter. The bible writers, being fairly good Greek scholars, when describing the Holy Spirit placed pronouns and adjectives, etc. in the neuter to make them agree with the noun, *pneuma*. Here, adjectives like "holy" and "of truth" are neuter, and the Spirit is called "It". Thus, following these linguistic conventions the bible writers are not making any statements about the gender, or the appropriate gender-language of the Holy Spirit. The Holy Spirit, as far as they are concerned, is to be thought of and spoken of in the same general terms as the Father and the Son.

What is significant, however, is that St. John in *John* 16:13, 14, breaks out of his usually correct use of Greek and no longer calls the Holy Spirit "It". St. John calls the Holy Spirit "He". As bible commentators like Leon Morris point out, the use of the masculine pronoun immediately next door to the neuter noun emphasises the fact that John thought of the Spirit as Personal. And we need to note, personhood as described in the same gender language used for the Father and the Son, masculine.

There are studies which show quite correctly that the bible has feminine descriptions of God. For example, God, like a mother bird, gathers her chicks

under her wings (*Luke* 13:34 and *Deuteronomy* 32:11). The general conclusion we are being asked to draw is that we should start to think about God in feminine terms as well as masculine, even to the point of calling God "She" in certain circumstances. This is where the debate over naming the Holy Spirit as feminine occurs.

Three things need to be said about God and gender. First, God of course is neither masculine nor feminine. God created sexuality in the same way that he created our bodies. But God is no more sexual in himself than he has a body. Secondly, the undoubted feminine descriptions of God in the bible are in fact few in number, and allusive. Moreover, some of these "feminine descriptions" are quite "masculine" in the culture of the bible writers day, where men too have bosoms and hold their dear ones to them. Thirdly, although God is sometimes described as being like a mother, he is not called "mother", he is only called **Father**. Jesus tells us it is by this name, and this name alone, that we are to pray to God. For this reason the church has always held that masculine names for God are appropriate and feminine names inappropriate.

When it comes to naming the Holy Spirit we have to say that although masculine names are appropriate, female names lead us entirely in the wrong direction. The Holy Spirit is primarily defined in terms of his relationship to the Father and to the Son. God the Father is the Fount of all "godness" or divinity. Because the Holy Spirit proceeds from the **Father** (masculine name), the Spirit is also called "He" (masculine name). To call the Spirit "she" is to introduce into the Trinity the totally foreign element of female deity. For God, at the very Fountain is Father, and to this both Jesus Christ, and the Spirit which he sent, point us to and invite fellowship with.

Robert Doyle

(Dr. Robert Doyle is a lecturer at Moore Theological College)

CLASSIFIEDS

Classified advertisements may be left at the office or phoned to 264 8349 up to noon 14 days before date of publication. Charge is \$4.20 per column centimetre.

Church Services

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

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 (Cnr. McBryde Cres and Laurens St.) Services: 8.15 a.m. 10 a.m. and 7.30 p.m. All welcome. Rev. Paul Watkins.

NURSE urgently required to help staff small isolated hospital on Trans-Australian Railway line in South Australia. Requirements: Double Certificate, experience in Casualty and/or Community nursing, Christian commitment.

Conditions: Tough.
Salary: SA Award.



For further information contact Rev. W. Wade, Federal Secretary, Bush Church Aid Society, 135 Bathurst Street, Sydney 2000. Phone: (02) 264 3164, (02) 264 3780.

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MANLY: Serviced rooms, casual or permanent. Cooking facilities. H. R. Russell, 17 George St. Manly. Ph. 949 2596.

YOUNG WOMAN requires female to share unit Glebe Point, own room, harbour view. Phone: 560 2453 (A.H.).

Miscellaneous

"The Reformer" Protestant Alliance pub. U.K. \$5.00 p.a. Enq. D. Whitford 84/108 Elizabeth Bay Rd. Elizabeth Bay 2011.

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This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to three lines.

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

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There is an urgent continuing need in the offices of The Sydney Diocese at St. Andrew's House, Sydney Square, for a catering assistant, to help with small luncheons on a part time casual basis. No fixed hours or days would apply, but the assistant would be on call as needed and as available. This casual position could suit a lady located near the city (bus or railway) and wanting to earn some money without being tied to full time work.

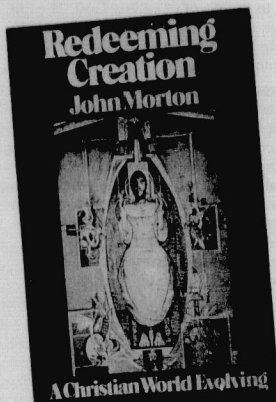
Please Telephone: Manager Administration (refer Position No. 8511)
(02) 265 1555.

THE GOOD READ

Redeeming Creation

John Morton,
Zealandia, 83 pages

The author, who is Professor of Zoology at Auckland University attempts to show how evolutionary processes can be interpreted as part of the framework of God's cosmic purposes in Christ. He accepts the truth of evolution by means of natural selection and combines this with a philosophical approach heavily reliant on the works of the French Jesuit scientist and mystic Pierre Teilhard de Chardin. Teilhard in his time attempted a synthesis between the theory of evolution and the Christian faith. In like manner, Prof. Morton restates the purposes of God in Christ in terms of a vast evolutionary time-scale.



With this in mind, the author formulates an evolving creation model consisting of four successive levels of realisation. Christ is regarded as the Alpha and Omega points within this model which consists of the Lithosphere or inorganic world; the Biosphere or organic world of living creatures; the Noosphere or thought world and finally the Body of Christ in which all creation is to be gathered.

The author's over-riding priority in seeking to establish the final consummation of the cosmos in Christ tends to lead to superficiality and generalisation in his discussion of evolution. His consideration of the Lithosphere and Biosphere as stages in this process leave much to be desired. He obviously believes that there is very little discussion regarding any possible alternatives such as special creation. These chapters contain some statements of doubtful scientific validity on such subjects as the production of entropy (disorder), origin of life and complexification of life. His claim that the Biosphere is the result of evolutionary

processes (both macro and micro-scale), with man as the principal theme is the presupposition on which the whole of the thesis rests.

The first level of the model represents a world of random, non-directional processes, dominated by an ever increasing disorder (entropy increase). The second level represents a divergent, increasingly complex stage which contains some signs of an increase in order as a precursor to the third level which involves the human species. Following Teilhard, the author adopts what can be called the Law of Complexity Consciousness as a bridge from the Biosphere to the Noosphere. This concept implies an increasing rise of consciousness in matter at the same time as evolutionary processes tend to increasing complexity. In man, he suggests that we have an example of a convergent process, whereby man is being integrated into "an interbreeding and inter-thinking mass". This represents a reversal of the tendencies of the Biosphere.

It is difficult to discover from this chapter just what the nature of man is in terms of Prof. Morton's description. His recourse to the existentialists and mystics does not help, yet he fails to explore scripture at this point in order to try and resolve the issue.

The author's final level of realisation in the model is the Body of Christ. This is the focal point of the evolutionary process as he sees it — the Omega point (Teilhard's terminology). Here all things will be gathered in Christ. Throughout this chapter a mysticism pervades the material making the meaning obscure. The author by-passes many of the central Christian doctrines (repentance, faith and judgment) in his desire to reach Omega point, implying that all mankind will arrive there despite an individual, personal response to God in this life. It is Prof. Morton's contention that sin is to be equated basically with a resistance to creation. Cruelty and competition in the biological world due to natural selection processes points to "a pre-human dislocation and Fall", which resulted in human sin. How can this suggestion be reconciled with Paul's arguments in Romans 5 regarding the origin of sin?

This is not a book easily understood by the general reader. It presents a speculative approach to both theology and science, the language often being cloaked in vagueness and mystic thought. Prof. Morton however raises some vital questions as to the relationship between science and theology as well as the final reconciliation to be achieved in Christ. Whether this ultimate goal is to be seen in terms of evolutionary processes seems extremely doubtful.

(I.T. CAMERON)

L'Abri in Sydney continued

conflict between good and evil in the world and in individuals. God does not condone evil: neither should we.

Redemption: God came to earth as man and paid the price of our rebellion. He reversed the consequences of the Fall, not only to give us hope of future glory, but also pushing back the consequences in people's lives immediately — healed the sick, cast out demons, etc.

We should work with him to push back evil — to promote His kingdom, fight wrong and famine, opposing those influencing us to see man only as a machine, or God as dead or merely the sum force of the cosmos.

Hope: We should never lose sight of the future facts of Jesus' return and a recreated world. So we do not expect man-made Utopia as the Peace movement does; or social justice as mathematical equilibrium for all in this age.

We were told of the need to analyse and be aware of the strength of the influences around us. For example, in the man-woman debate, the conflicting and powerful influences of chauvinism and feminism. In the psychological concepts influencing counselling, our view of "humanness" literature and medicine: the ideas of evolution, behaviourism, reductionism ('the only truth is that we can discover through our senses') etc. Most of these ideas stem from leaving Christian belief and cleaving to humanist, rationalist views; or the growing influence of Eastern mysticism; that all are one. So the Peace movement promotes peace on the grounds of letting all views co-exist; no philosophy is truer than another.

And so we must be involved in the world, in order to reach it with the gospel. We cannot continue our 'ghetto mentality'. Read its literature, study its philosophy, discuss with nonchristians openly, aware that we have the Truth, not just a religious belief. Take from the nonchristian ideas those parts which are true — and most of their ideas are partial truth gained from God's common grace. So we can use a nonchristian's medical discoveries or psychological insights to 'push back the consequences of the fall', or simply as common ground from which to discuss the gospel.

In later articles ACR will show you how these principles are applied to some current issues.

The speakers

The speakers came from 3 of the 4 L'Abri branches: Udo Middlemann and Dr. Donald Drew from Switzerland, Jerram Barrs and Dr. Richard Winter from England, and Dr. Wim Reiterker from Holland.

Udo studied law in Germany and theology — a BD and MA — in the US. As well as his work with L'Abri, he is involved in 'Food for the Hungry', aiding third world countries and attempting to teach a more Biblical philosophy of aid. 'Relief work is not sufficient for change. We must interfere to avoid future need for relief — teach a different mindset.' On L'Abri: "We are all approachable. Christianity is true — not just us teaching a viewpoint — you accepting it. Nor us the authority — you the accused. We encourage discussion, avoid pat answers. God is there, He is personal and He is not playing games with us."

Donald read history and English at Cambridge, and has taught and lectured in English schools and English and American universities. He now counsels and lectures at L'Abri.

Jerram has a BA and MDiv. "We demonstrate truth by praying that in our lives we may 'to do the truth' to 'show the truth of ideas'. We seek to answer people's questions about life and difficulties from the solid foundation of the Truth.

Richard was senior Registrar in Psychiatry at Bristol Hospital before joining L'Abri. "L'Abri is not a processing machine. When someone arrives we work out a study programme most helpful to that person's needs. Time is allocated to study and to discuss issues raised."

Wim has a Doctorate in Theology: the Philosophy of Religion, and works in the Dutch L'Abri that Hans Rookmaaker began.

All spoke from their own experiences: their search for faith and purpose, or for the Christian approach to their disciplines and interests.

For years I had seen people return to Sydney from L'Abri unsettled and

dissatisfied with local churches. I wondered what L'Abri taught to cause this. This conference showed me that the fault was not with L'Abri, but with us. They taught with warmth and care and personality; they answered hundreds of individual questions with interest and concern. Our model of teaching in contrast seems to be academic doctrine lightened by humour: a personality-less God presented by a remote authority. We can learn a great deal from their personal approach; maybe they could learn from us a little more about humour. I was interested to learn that Jerram had written a book "Christianity with a human face".

How do they view the Bible?

"It is right in all matters of doctrine and morals, and in history and science; in the latter two, its broad framework is right, though it may not give us the details. So it is true for the whole of life. However, we need to recognise different styles of literature — history, poetry, etc. But not to use this method of classification to avoid difficult areas, such as calling Genesis poetic and not historic. Also, to recognise that in all generations, culture has influenced translators, and it may be necessary to refer back to the original manuscripts to find the truth," said Richard Winter.

"The key in applying it today, is to work out how it applied in its own context and culture; to find the underlying principles true for all time. This may take some research into history and culture. For Old Testament passages, ask whether the teaching is reinforced or abrogated by the New. For example, the sacrificial laws are fulfilled in Christ, but the law set out in the Ten Commandments and applied in the rest of the law are still to be applied for our good. This is true for both Christians and nonchristians: the consequences of right and wrong conduct apply to both.

"The teaching can often be taken back to creation principles: thus homosexuality, incest and adultery are the negatives of the Creation norm, and are thus condemned."

Why L'Abri in Australia?

"Originally L'Abri was one house in Switzerland run by Francis Schaeffer, to which people could come and study and sort out their questions about Christianity. From that grew the writing of books and distribution of tapes. This conference is part of that work: people here asked us to come and lecture. We are not growth orientated, and do not plan to open a L'Abri branch here, or anywhere else. We were asked by Australians who wanted others to be exposed to our approach of looking at the problems facing our culture," said Udo.

"We hope to hold another series of conferences like this in '87," said Frank Stootman, chairman of the conference committee. The group are in Australia a month; they have been to Perth and Melbourne, and were going on to Brisbane after the Sydney conference.

All lectures were videotaped, and two of the four daily workshops were also taped. Tapes are available from the Anglican Radio Unit, 72 Bathurst Street, Sydney 265 1581. Videos from Living Image Media Productions phone 665 8180.

American scholar to visit Sydney

The principal of Moore Theological College, Dr. Peter Jensen, has announced details of this year's Annual Moore College Lectures. The Lectures, which in the past have been given by notable evangelical scholars and have been well received, will this year be given by Dr. D. A. Carson. Dr. Carson is widely respected as an author and lecturer in New Testament and is on the staff of Trinity Evangelical Divinity School in America.

Dr. Carson's topic for the lectures is "SHOWING THE SPIRIT: A THEOLOGICAL EXPOSITION OF 1 CORINTHIANS 12 — 14". The five lecture series will be held at the College on the evenings of September 10, 12, 13, 16, 18. Dr. Carson will speak at other meetings during his stay in Sydney.

Reflecting on Dr. Runcie's visit

Melbourne Christians voice concern

The Editorial in 'NEW LIFE', a Melbourne based Evangelical Newspaper expresses a grave anxiety over some aspects of the Archbishop's visit.

For many people the visit to Australia by Dr. Robert Runcie, Archbishop of Canterbury, has been a point of keen interest.

The Archbishop has been featured on the front pages of a number of newspapers and he has been widely seen on television. His gracious manner and disarming responses have been noted by more than one journalist. Without doubt, in conversation and media interviews Dr. Runcie comes across very well.

However, Dr. Runcie came to Australia not simply as a gentleman and a scholar, but as a high ranking leader in the Christian church. It is not, then, unkind to judge him on his actions and his utterances relative to Christian truth.

On April 29 Dr. Runcie gave an address at St. Patrick's Roman Catholic Cathedral, Melbourne. The next day "The Australian" reported, "The service is regarded as the most important since Pope John Paul II visited Dr. Runcie at his church in Canterbury, England, in 1982."

Which light?

The service was called "One Light for One World", and "The Age" (Melbourne) had a large picture of five men kneeling before a cross and that motto. The caption was: "Praying at a new chapel in St. Patrick's Cathedral last night — the Rev. Dr. Stuart Murray, moderator of the Uniting Church in Victoria; Dr. David Penman, Anglican Archbishop of Melbourne; Dr. Robert Runcie, Archbishop of Canterbury; Sir Frank Little, Catholic Archbishop of Melbourne; and, Father Basil Christofis, representing the Greek Orthodox Church".

A relevant question is — "What is that 'One Light'?" The doctrines of Rome are far astray from the light of the Gospel of the New Testament. The official doctrines of the Anglican Church vigorously deny the claims of Roman Catholicism regarding the Mass!

Where is this boasted oneness? Do leaders of the Anglican Church no longer subscribe to the scriptures and the sub-standards of their faith (the 39 Articles of Religion)? See especially Articles 28 and 31.

"The Australian" reported: "After the service Dr. Runcie said he felt very uplifted and inspired and that the service was 'something special and unique'."

"Archbishop Little said: 'Canterbury has come to Melbourne' and this 'challenged the people of Melbourne'."

"Who would have imagined 15 years ago that this would have happened in St. Patrick's Cathedral?" he said.

On the human and secular level there can be no question that when men meet in a spirit of cordiality and goodwill it is a good thing. Had the visit of Dr. Runcie been designed to allow free and frank discussions on the serious differences in belief between the Roman Catholic Church and the Anglican — and other Protestant churches, some, at least, would have viewed that as acceptable.

However, when mutual fellowship is expressed in a service where everything gives the appearance of Roman Catholicism and Anglicanism being of one mind, something is seriously amiss.

"Game of let's pretend"

We recall the words of the Rev. John Stott, for many years the rector of All Souls' Anglican Church, Langham Place, London. In his book, "Christ the Controversialist", he wrote:

"The proper activity of professing Christians who disagree with one another is neither to ignore, nor to conceal, nor even to minimise their differences, but to debate them. Take the Church of Rome as an example. I find it distressing to see Protestants and Roman Catholics united in some common act of worship or witness. Why? Because it gives the onlooker the impression that their disagreements are now virtually over. 'See,' the unsophisticated spectator might say, 'they can now engage in prayer and proclamation together; what remains to divide them?'"

"But such a public display of unity is a game of let's pretend; it is not living in the real world. Certainly we can be very thankful for the signs of a loosening rigidity and of a greater biblical awareness in the Roman Church. In consequence, many individual Roman Catholics have come to embrace more biblical truth than they had previously grasped, and some for conscience' sake have left their church ...

"We have to recognise ruefully that, in keeping with Rome's proud boast that she is 'semper eadem' (always the same), none of her defined dogmas has yet been officially redefined." (pp. 22-23).

Difference in doctrine

The Rev. John Stott's words underline the fact that before an identity in public worship is

possible there is considerable discussion necessary. Only when serious doctrinal differences are set forth can one measure and appreciate the great divide between Roman Catholicism and Protestantism, of which the Anglican Church is supposed to be a part.

It has been reported that a recent issue of the Vatican's daily newspaper, "L'Osservatore", stated:

"The Church of Christ exists in the Catholic Church so that only she possesses the complete means for salvation". The paper also maintained, "Reunion cannot occur without assent to all and every one of the dogmas professed by Rome".

That has always been the official stance of Roman Catholicism. It is difficult to imagine that church leaders are not aware of that. One is therefore forced to ask — How far are they prepared to go in their associations with Rome, and how much scripture are they prepared to give up?

The biblical way of salvation was purchased through the finished work of Christ at Calvary. The proclamation of that Gospel was restored by the 16th Century Reformers, and many sealed their testimony with their blood.

It is a sad day when Gospel truth — purchased and preserved at so great a price — is treated so lightly.

(NEW LIFE)

The Church Record is concerned that Protestant leaders may publicly worship with the Pope on his visit in 1986, and thus obscure the fact that faithfulness to Christ may well demand repudiation of one's denominational allegiance. Many converted Roman Catholics will be seriously compromised at a pastoral level if this need for repentance is in any way obscured.

New Braille Bible in Mandarin

Now available for China's one million blind

A completely new Mandarin translation of the Bible has been transcribed into Braille and is now being taken into China to meet the needs of some of China's one million blind.

The news comes from Open Doors, the ministry started some thirty years ago by Dutchman, Brother Andrew, and made famous by his best-selling book *God's Smuggler*.

"The full Mandarin Bible in Braille has now been completed and, because of the amount of page space required by the Braille type, there are a total of thirty-five separate books," said a spokesman for Open Doors, which supplies Bibles to Christians in most of the restricted countries of the world.

The spokesman revealed that as each new book of the Mandarin Bible was transcribed, it was rushed into

production so that it could be sent into China as quickly as possible.

"The first book, the Gospel of John, was delivered just days after Christmas in 1983," said the Open Doors spokesman. "Once the Bibles are delivered into China, a network of dedicated believers willingly risk their all to transport them throughout the country."

"One key worker is a recent convert who is also an official in the Communist Party. This 'secret' believer uses his position to ensure that the Bibles are safely received by blind Christians, many of whom have never owned a copy before."

"In addition, a number of blind Christians travel to central points to pick up their own copies. Once receiving a copy, the blind are quick to share the

Inflation threatens Scripture sales.

Bookshops crisis in Latin America

The story of very many conversions to Christ in Latin America begin with the reading of the printed page. Portions of the Word of God and tracts have been greatly used of God in bringing the knowledge of the Gospel to many.

A newly issued publication from the Evangelical Union of South America draws attention to the important role of literature in South American evangelisation, and the crisis now being faced by bookshops on account of inflation, restrictions, and opposition.

Cost of living increased for the year 1983 in selected Latin American Republics were: Argentina 360%; Bolivia 300%; Brazil 180%; Peru 130%.

In all cases the figures for 1984, when available, will be worse; in some cases very much worse! As 1985 dawned the steeply rising graphs of inflation were getting perilously close to the vertical

where money ceases to have value or meaning of any sort, and where national economies are in total collapse.

In earlier days the Roman Church was vehemently opposed to the laity being allowed to read the Bible for themselves, and all other books were prohibited to the faithful save those few which bore the "nihil obstat" of an ecclesiastical authority. The furious reactions which Bible Translators and Reformers sparked off in medieval Europe were re-enacted with equal, if not surpassing fury, in 20th Century Latin America. Bookstores were picketed, Bibles confiscated and publicly burned, colporteurs imprisoned, and all class of abuse and calumny heaped on the head of foreign missionary and national believer alike. In Colombia, martyrs' blood was being spilled no more than thirty years ago, over the simple issue of freedom to read and distribute the Word of God!

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

1 John 3:17

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

Have you ever wondered what it would be like to have your quiet time without the Word of God? For millions of Christians in the world today that is a reality. Consider this. If 10% of your body lacked its lifeblood and needed urgent medical attention would you not do your utmost to rectify the situation? About 50% of the body of Christ is suffering through persecution and they need their lifeblood — God's Word — right now!

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

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

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

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New Head for Deaconess House



Narelle Jarrett

The Council of the Deaconess Institution in consultation with the Anglican Archbishop of Sydney, Donald

Robinson, has appointed Narelle Jarrett to the position of Principal of Deaconess House.

Miss Jarrett, 43, has worked as a high school teacher and as a staff worker for Scripture Union. From 1981 to 1985 she was a parish worker with St. Matthias' University of New South Wales church at Centennial Park.

In 1969 Miss Jarrett completed her Th.L., gaining 2nd Class Honours and the John Forster Prize for New Testament Greek. She also holds a B.D. from the University of London.

Bishop Cameron, Chairman of the Deaconess House Committee, said "We welcome Narelle Jarrett to her appointment and commend her to the prayers of all members of the diocese as she takes up the position of Principal. We are sure that under her leadership Deaconess House will continue to equip women effectively for Christian service, as well as providing a rewarding environment for all its residents and students."

Miss Jarrett took up her appointment on Monday, 20 May, 1985.

Christian surgeon honoured

'Doctor of Medicine' for Grace Warren



Dr. Grace Warren

Dr. Grace Warren has been honoured with the awarding of the degree "Doctor of Medicine (Honoris Causa)" by the University of Sydney. The degree was conferred on Thursday May 2nd at a graduation ceremony in the University's Great Hall. The conferring was set in the tradition, colour and ceremony which is reserved for such important occasions.

Dr. Warren was invited by the University to receive this degree to be awarded in recognition of her contribution to the advance of surgical care of patients with leprosy complications. Quite apart from Grace's extensive experience in surgery, she has lectured, demonstrated and taught techniques to leprosy surgeons and other workers in various countries throughout Asia where she is consultant for The Leprosy Mission in Leprosy and Reconstructive Surgery. She has maintained links with the Department of Surgery in Sydney University returning there periodically to lecture and teach.

The degree of Doctor of Medicine (M.D.) is not often awarded, and so is a clear testimony to the diligence and high calibre of Grace's work. Furthermore, it is wonderful that her energy and skill have been applied to the needs of ordinary peoples who have become the world's outcasts because they have contracted leprosy.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. R. A. Farrell became Asst. Minister, Revesby and Panania as from 15th May, 1985.

Canon D. A. Wellington became Asst. Minister, Chester Hill with Sefton from 2nd April, 1985.

Rev. J. M. Lousada, Rector of Holy Trinity, Panania is also Acting Curate-in-Charge, St. Mark's, Revesby for a two-year period.

Rev. B. J. Skellett will resign as Rector, St. John's Glebe to take up a position in the Diocese of Perth.

Rev. W. Spencer retires as Rector, St. Saviour's,

Punchbowl, on 7th July, 1985.

Rev. D. J. Wilson, Rector of St. Stephen's, Penrith, is also Acting Rector, St. Thomas' Mulgoa as from 1st May to 31st December, 1985.

Rev. G. T. Glasscock has resigned as Chaplain, Greenwich Hospital and is now Part-time Chaplain, Eversleigh Hospital.

Rev. R. W. Hemming died 17th April, 1985.

DIOCESE OF GIPPSLAND

Rev. L. P. George died at Traralgon in March, 1985.

Visit of Ward & Laurel Gasque

Ward & Laurel Gasque are visiting Australia from May 31 — June 27 and will be in Sydney from June 11 — June 23, sponsored by the Graduates Fellowship of the Australian Fellowship of Evangelical Students. They will visit theological colleges, take church bookings, make private visits & take public meetings.

Dr. W. Ward Gasque is Vice Principal and Professor of New Testament at Regent College. He was the first person on the staff of Regent (since 1969) and was, in fact, involved in the early planning of Regent. He was also loaned by Regent College to New College Berkeley, as sister institution in California, where he served as founding President (1979-1982).

He is an author (Sir William Ramsay: Archaeologist and New Testament Scholar: A History of the Criticism of the Acts of the Apostles, many articles and reviews), editor (Apostolic History and the Gospel (F. F. Bruce Festschrift), Handbook of Biblical Prophecy, In God's Community, 'The New International Greek Text Commentary', 'The Good News Bible Commentary', 'commended' Brethren worker aid, frequent speaker at churches, universities, theological colleges, and business/professional groups. He is also a contributing editor of Christianity Today.

Laurel's Gasque's specialization is art history. She has lectured and tutored students at New College Berkeley and Regent College, where she has focused on the Christian heritage in the arts (e.g. 'Our Christian Heritage in the Visual Arts', 'The Life and Work of J. S. Bach', 'Art and the Reformation', 'Biblical Images in the History of Art', etc.). She is on the staff at Regent as Director of Alumni Services and part-time lecturer in Christianity and the arts.

Dr. Gasque has written to AFES, "While both Laurel and I are Brethren 'commended workers' (the equivalent of being ordained), Laurel sometimes sounds more like a traditionalist than I do

(she says she believes in "hierarchy", etc.), though she doesn't really live that way. I, on the other hand, would be quite happy to describe myself as "an Evangelical Feminist (though I do not necessarily use that term)."

"I'd love to make contact with Christian people in the business world. This is a strong interest of mine, along with the need to use tested management principles to the life of the church and Christian ministries."

Some features of the Gasques itinerary include:

WARD GASQUE

Fri 14th: 6.15 p.m. Law Society Function Room, 2nd Fl. 170 Phillip St, Sydney.

"Servant Leadership in the World of Business" At the Graduates Fellowship & Lawyers Ch'n Fellowship dinner.

Contact AFES 690 1288 or Garry Pritchard 235 2844.

Sun 16th, 5 p.m. & 7.15 p.m. St. Barnabas Church, Broadway.

"Sense and Nonsense about Biblical Prophecy" "The Gospel According to St. Paul"

Sun 23rd 10 a.m. St. Matthew's Anglican Church The Corso, Manly.

"The Ministry of the Laity"

LAUREL GASQUE

Fri 14th 7 p.m. S.U. House, 120 Chalmers St. Sydney.

"Christianity & Art"

Sponsored by CARA Centre

Mon 17th, 8 p.m. St. Stephen's Anglican Church, 189 Church St, Newtown.

"Art: Propaganda or Parable"

Sponsored by Eremos Institute for Christian Spirituality.

Africa Evangelical Fellowship

New director appointed

The Australian Council of the A.E.F. (Africa Evangelical Fellowship) has announced that John Freeman is to be the next Australian Director. The Rev. Robbie Dowthwaite, who has been guiding the growth of A.E.F. in Australia since 1970, has felt that the time has come to pass on the torch.

John and Pauline Freeman have been working in South Africa, with the A.E.F., for the past ten years.

Robbie Dowthwaite, with his wife Ruth, gave themselves to the work of A.E.F., first in Mittagong and then in his Rectory at Bundanoon, in the N.S.W. Southern Highlands. For the first few years to 1974, he was the Honorary General Secretary and during that time saw the Australian contingent in the A.E.F. grow from four to fourteen, among them being John and Pauline Freeman.

Since 1975, Robbie and Ruth have been working full-time in the A.E.F. and have seen the establishment of the Australian Headquarters at Castle Hill.

Believing sincerely that a change of leadership is beneficial to any organization or church, Robbie has decided that the time has come for him to step down in favour of a younger man.

After prayerful consideration, the Australian Council invited John Freeman, presently the Field Director for the



John & Pauline with Stephen, Debbie, David, Andrew

Southern Field of the A.E.F., to consider the position.

John has given outstanding service in the work in South Africa. After a few years in the African Christian Literature Advance publishing department of A.E.F., John was elected the youngest ever Assistant Field Director for the South African Field.

At that time the Southern Field included Botswana, Swaziland and Namibia. John has helped guide both Botswana and Namibia to independent Field status, within the Mission.

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CHURCH RECORD

1827

JUNE 17, 1985

Registered by Australia Post Publication No. NAR1678 Telephone 264 8349 PRICE 50 CENTS

General Assembly makes education priority

The Assembly was a very positive time for the Presbyterian Church in N.S.W. Thirteen new ministers were welcomed who had taken up parishes in the state since the last Assembly.

The Assembly decided to seek the appointment of a full-time Christian Education officer to have oversight of this growing area of the church's life.

Again the challenges of Sydney's west were laid before the Assembly in the Ministry and Mission report. This committee is appealing for funds for church extension in this area.

The World Mission Committee report was once more an inspiring occasion when many Presbyterian Missionaries serving with interdenominational missionary agencies, gave testimony to the widespread missionary interest throughout the church.

No doubt one of the most important decisions made by the Assembly concerned the future of Theological Education.

The multi-strand system allows candidates for the ministry to study at the Presbyterian Theological Hall, (currently 17 candidates), the Sydney University Bachelor of Divinity course, (currently 3 candidates), or at Moore College (16 candidates).

The Theological Education Committee of the Church presented a recommendation that the Sydney University B.D. course no longer be an option for Presbyterian students. This would have the effect that after the current group of three students graduate no other students will be accepted from the course for ordination.

After much debate, which was noted for its carefulness and lack of emotion, the Assembly decided by a more than 2 to 1 majority to, "declare that the B.D. degree within the Sydney University is no longer to be offered as one strand within this Assembly's multi-strand course of Theological Training, candidates at present enrolled in this strand being permitted to complete their course without prejudice . . .

This is a most significant decision in the life of the denomination, the Presbyterian Church in N.S.W. is showing in this decision the importance it places on its candidates being trained consistently with the Biblical and confessional standards of the church.

Bill for prohibition of experiments on human embryos

Senator Harradine has given a second reading on his Private Member's Bill, but it is now lying on the table of the House. He is hopeful that it will be debated during the budget session of the Federal Parliament beginning in August, and then go on to the House of Representatives for debate.

At the outset of a lengthy speech on his Bill, the Senator said that it is his conviction that life begins at conception and that human beings, whether born or unborn, deserve the protection of a legal framework to allow the development of their full human potential.

"I am aware that within our community there are people with a different philosophical view to mine but who nevertheless regard experimentation on human embryos as abhorrent."

"I am not asking Senators to vote on the general question of whether or not IVF should be prohibited."

"I have decided to limit the scope of this Bill to experimentation on human embryos which is abhorrent to the general community but which has been undertaken in Australia and which some scientists wish to pursue in the absence of a clear prohibition", Senator Harradine said.

The Senator traversed the question of when life begins, quoting various authorities including the 1977 Report of the New Zealand Royal Commission on

Contraception which said:

"From a biological point of view there is no argument as to when life begins. Evidence was given to us by eminent scientists from all over the world. None of them suggested that human life begins at any time other than conception".

"Do scientists wish to experiment on this most vulnerable human life?" he asked.

The Senator answered his own question with: "They do".

Senator Harradine's second reading speech indicates that he has undertaken considerable research into the subject and he quotes extensively from medical and scientific authorities on opposing views and philosophies in the area of medical ethics.

He says: "In the absence of an advocate who can speak on behalf of the interests of unborn life within these ethics committees where it appears who can shout loudest wins, a clear statement in law prohibiting experimentation will help redress the imbalance"

Continued page 4

New look for C.M.S. Bookstore



Green and Gold all over

The Sydney Bookstore of the Church Missionary Society has recently undergone a complete renovation — one more example of the amazing development of C.M.S. bookstores in Australia under the direction of Howard Whitehouse, the General Manager.

Kevin Engel of the Australian Christian Literature Society, recently highlighted the growth of the bookstores in an article in Checkpoint magazine. An abridged version we reprint here:

In 1894 . . . the first Depot was opened in the Strand Arcade; and, at a later date, when an Organising Secretary was appointed . . . rooms adjacent to those occupied by the Ladies' Committee were secured . . . The Depot contains a tea and luncheon room . . . There is a book and periodical department and other departments . . . curios, oriental needlework, lending library, reading room, . . . How the members of those early Ladies' Committees would rejoice if they could see how their modest vision has been extended ninety years later!

A chain of CMS bookstores

In 1954 there were three Book Depots — the Sydney shop, another in Church Street, Wollongong, and a small selection of books in Melbourne. Thirty years on there are thirteen CMS Bookstores stretching from Launceston in Tasmania, through Melbourne, the A.C.T., New South Wales and up to Brisbane. Growth like this, as with personal Christian faith and the planting of new churches, doesn't just happen. There must be prayer, preparation, people who are committed and supported. All the CMS Bookstores are now part of the Central Board of Management under a General Manager, Howard Whitehouse.

Development

In the last three years five new bookstores have been established. Four older shops have moved and all wear a new look of green and gold. God has raised up a team of men and women numbering nearly two hundred to serve in these shops. Some are full-time paid professional staff but the majority are dedicated voluntary workers.

The building up of this team has meant

training — in-store training, Saturday workshops and especially the annual Staff Training Week-end. The 1985 Conference has just finished. Four states sent staff to share in a concentrated programme of fellowship, prayer, seminars, workshops, video sessions and a service of personal dedication.

Commitment

All of the full-time staff believe that they are in the place of God's appointment. They see their service in a Christian literature ministry as a means of evangelism, 'equipping the saints' for ministry and of building up the Church. A very valuable by-product of this service is the share of profits which goes towards CMS Budgets in four States.

(REPRINTED WITH PERMISSION)

Archbishop Donald Robinson, President of the Church Missionary Society, in dedicating the new bookstore, said it was important to have responsible management of Christian bookstores because of the great distance that existed between us and the major theological publishing houses overseas.

They must be well informed theologically and exercise great care in the selection of their books because the development of faith in the lives of their customers was dependent, to a large extent, on the availability of helpful books.

Ron Loftus, store manager, assured the large number of supporters who had gathered for the dedication, that he and his staff would do everything possible to see that books not in stock were obtained quickly.

The internal layout scheme for all C.M.S. bookstores is the responsibility of Arthur Middleton whose artistic and promotional skills have done so much to give that attractive and professional look to the stores.

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