

## Uganda Anglican Church project



Self-help kits being distributed to farmers in the Diocese of Mukono, Uganda. Each kit includes a bush knife, a hoe blade and a blanket. The packs are intended to help farmers get started again after the destruction caused by twenty years of civil war. The Anglican Church, which is distributing 20,000 of these kits through a scheme funded by World Vision, hopes that they will contribute to the long-term solutions to local problems.

## Russian Orthodox Christian back in prison

### Life's appeal to all christians

News has reached Keston College that Orthodox Christian PAVEL PROTSENKO has been transferred to prison in Kiev after spending one month in an ordinary psychiatric hospital under examination. He was pronounced "normal" by a panel of psychiatrists. Protsenko's transfer may have been connected with a telegram received by the hospital from several organisations of psychiatrists in the United States.

Protsenko (31) was searched by the Militia at a Moscow railway station on 29 March 1986, under the pretext of looking for drugs. His prayerbook, a cross and a

manuscript were confiscated. He was arrested on 4 June after returning to his home town of Kiev and charged with "slandering the Soviet State and Social System".

He then spent some time in an ordinary psychiatric hospital, presumably to face a panel of psychiatrists to determine if he is "responsible" to stand trial. Witnesses questioned about his case, including his stepson, have been asked about his "mental stability" and his "psychological state". His transfer back to prison indicates that he will probably be tried.

(KESTON COLLEGE)

## British Parliament votes 'Yes' on women deacons

### Can now be appointed by Canon law

What has been seen as the crucial vote in the passage of the Deacons (Ordination of Women) Measure took place in the House of Commons last week.

The Measure was passed by 303 votes to 25. General Synod had previously approved the Measure by 36 votes to nil and it had also been approved by 42 out of the 44 diocesan synods.

#### Affirmed

Deaconess Evelyn Hughes, who chairs the Deaconess Committee, said, "I am delighted at how the House of Commons affirmed women in the Church of England ministry." She did point out, however, that the Measure had still to go before the House of Lords on Tuesday of this week.

If this Measure is passed it will give the General Synod power to appoint women deacons by canon law. At present deaconesses can carry out all the duties of a deacon except officiating at a marriage. They would be allowed to do this.

Sir William van Straubenzee (The Second Church Estates Commissioner, representing the Church Commissioners, who was moving the motion, accepted that for many, "looming behind this issue is the question of the ordination of women to the priesthood".

#### Disagreed

He disagreed, however, with a statement by Ian Gow (Eastbourne) that if the Measure were passed a deaconess would only be one step away from the priesthood. "This is a matter," said Sir William, "separate and distinct from any question of the ordination of women as priests."

#### Status

"Supporters of the Measure include persons who have strong views hostile to the ordination of women as priests."

"Surely it is out of keeping with a 1986 view of women that they should be accorded a status inferior to men."

(CEN)

## Hebrew bible computerised

### Editorial work completed

PHILADELPHIA, U.S.A. — Headed by Assistant Professor J. Alan Groves, scholars working in the Old Testament department of Westminster Theological Seminary recently completed final editorial work on a computerized version of the Hebrew Bible. Computer-assisted research in the Hebrew Bible has been in progress for a number of years, but there are thousands of errors in existing

computerized texts, introduced in the process of transliterating 4.5 million characters from Hebrew to coded equivalents. The Westminster group spent more than two years correcting the text, and have produced a more accurate version of the most recent publication of the *Leningrad Codex*, the oldest, most complete ancient Hebrew manuscript.

(EPNS)

## Bibles for Cuba

### Amazing increase in demand

The United Bible Societies have sent 200,000 bibles to Cuba for the Roman Catholic Church there.

The shipment marks a considerable increase of Bible work into Cuban authorities.

The Cuban Bible Society was closed in 1968, but there have been several imports of Bibles to Cuba since then, from 1969 onwards.

The most recent shipment prior to this year occurred in 1974, when the UBS sent 12,000 Bibles and 900 Bible dictionaries to the Evangelical Churches of Cuba and the Cuba Biblical Commission.

### 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 \$5.00 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 Wanniassa (Cm. McBryde Cres and Laurens St) Services: 8.15 a.m. 10 a.m. and 7.00 p.m. All welcome. Rev. Paul Watkins.

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### Miscellaneous

NAME BADGES machine engraved, variety of colours from \$2.00. Prompt service guaranteed. PANTAGRAPHIC ENGRAVING, PO BOX 295, SMITHFIELD Qld 4871. Phone (070) 55 1924 All hours.

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Parish Asst./Youth Worker fulltime paid position for 1987 — 90% youth work; musical ability advantageous but not essential. Contact Rev. R. McKinney 569 2646.

Christian lady required to be companion for elderly couple in Roseville for several hours each day. Details, salary etc. negotiable. Phone Mrs. Fisher 498 6799.

### FREE AD

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, in three consecutive issues.

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.

The service is known as FREE AD and runs on an honour system. The advertisers will be responsible for forwarding to The Church Record office what is owing.

WANTED: Books by Lettice Bell "The Expected King, The Lost Garden, The Boiling Cauldron, A Famous Fisherman. Phone: 477 1486 Mary Walters.

FOR SALE: Bus 1981 Nissan Urvan-Diesel 2 litre, 15 seater, rego, August, low mileage, \$8,800. Phone: (046) 25 8828. Jess.

AVAILABLE: 6 copies of "Thirty-Nine Articles" by D. B. Knox. PO Box 83 Batemans Bay (044) 72 5868.

COMMUNION CUP & PLATE wanted. A growing "Vision for Growth" congregation needs a second cup & plate. St. Luke's, Hill St. Warrila. Rev. Owen Davies (042) 95 1260. Mr. Arthur Bunker (042) 96 7364.

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WANTED TO BUY: Brown, Driver & Briggs Hebrew Lexicon. Phone 51 3909.

For Sale: Typewriter, Brother CE-70 electronic daisy wheel, display screen, memory plus extras \$600. Telephone 654 1445.

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# Appellate Tribunal Decision February

## Legal Focus on the Ordination of Women

Was a new piece of church history being written in the auditorium of St. Andrew's House, Sydney, on Saturday, December 6?

There was an emotion charged atmosphere within the auditorium as the parties concerned gathered before the Appellate Tribunal of the Anglican Church of Australia when it met to consider whether or not the ordination of women as deacons is consistent with the Constitution of the Anglican Church.

It remains to be seen whether history was being written, but new ground was indeed being broken.

The average Anglican layman may find it hard to come to terms with the Appellate Tribunal. Most would not even have heard of it.

Committed Christian parishioners are primarily concerned with matters of faith, teaching, ministry and fellowship. They want to know what it means to be a disciple of Christ and to be helped in an understanding of what the Scriptures have to say about day to day living and to be prepared for the eternal kingdom yet to come.

These are theological issues. What, the parishioner may well ask, do such questions have to do with lawyers and a legal tribunal? Why should a group of judges, Queen's Counsel, eminent barristers and solicitors be meeting to examine an issue such as the ordination of women?

### A matter of law

The answer lies in the fact that the Constitution of the Anglican Church of Australia is embodied within a legal statute — it is a matter of law. Section 57 of the Constitution says that the Appellate Tribunal (for which provision is made in the Constitution) shall consist of seven members — three bishops and four laymen. The qualifications for the laymen are that they be a Justice of the High Court of Australia, a Justice of the Supreme Court of a State, or a practising barrister or solicitor of at least ten years standing in the Supreme Court.

Thus, the present members of the Appellate Tribunal are:

The Hon. Mr. Justice Fox, President (South Australia)  
The Hon. Mr. Justice Tadgett (Victoria)  
The Hon. Mr. Justice Young (NSW)  
Mr. K. R. Handley, QC (NSW)  
The Archbishop of Adelaide  
(The Most Rev. Keith Rayner)  
The Archbishop of Sydney  
(The Most Rev. Donald Robinson)  
The Bishop of Newcastle  
(The Right Rev. Alfred C. Holland)

The Tribunal met to consider the ORDINATION OF WOMEN TO THE OFFICE OF DEACON CANON, passed in 1985 by the General Synod.

In the light of the continuing debate on the ordination of women, 30 members of General Synod lodged an appeal against the validity of the Canon. The Primate then referred to the Appellate Tribunal the question as to whether the Canon is consistent with the Fundamental Declarations and the Ruling Principles of the Constitution.

At this point some further questions arise. Who were the members of Synod who requested that the question be determined by the Appellate Tribunal, and what exactly is meant by the Fundamental Declarations and the Ruling

### Principles?

The requesting members came from both the Adelaide and Sydney dioceses. The Adelaide group is led by the Rev. John Fleming, Rector of Plympton.

The Sydney members are:

Mr. W. R. Bailey  
Rev. B. Ballantine-Jones  
Dr. A. M. Bryson  
Canon J. C. Chapman  
Rev. V. R. Cole  
Mr. J. H. Foxton  
Bishop R. H. Goodhew  
Rev. S. A. Horton  
Rev. R. E. Lamb  
Mr. I. Miller  
Rev. Dr. P. T. O'Brien  
Archdeacon V. W. Roberts  
Mr. R. Tong

### Three basic points

The Fundamental Declarations make three basic points:

- The Anglican Church holds the Christian faith as professed by the Church of Christ from primitive times and in particular as set forth in the Apostle's and Nicene Creeds.
- The Church receives all the canonical scriptures of the Old and New Testaments as being the ultimate rule and standard of faith given by the inspiration of God and containing all things necessary for salvation.
- The Church will ever obey the commands of Christ, teach His doctrine, administer his sacraments of Holy Baptism and Holy Communion, follow and uphold His discipline and preserve the three orders of bishops, priests and deacons in the sacred ministry.

The Ruling Principles include the adoption of the doctrine and principles of the Book of Common Prayer and the Thirty Nine Articles as the authorised standard of worship and doctrine.

Against this background, the tribunal held its hearing in St. Andrew's House auditorium.

### Television and personalities

As would be expected there were some prominent members of the Movement for the Ordination of Women present, as were some prominent among the Sydney signatories including Bishop Goodhew, Archdeacon Roberts, the Rev. B. Ballantine-Jones and the Rev. V. R. Cole.

The television segment of the Sydney media turned out in force, sensing an element of controversy within the church.

But the main emphasis was on the legal fraternity, observing the courtroom niceties of "my learned colleague" and constantly addressing the tribunal in terms of "our submission . . ."

The Adelaide signatories were represented by Norman Waterhouse and Mutton (of Adelaide), instructing J. D. Merralls, QC. The Sydney signatories were represented by W. B. Scott and Tong (of Sydney), instructing Mr. Geoff Lindsay. The Standing Committee of the General Synod was represented by Allen,

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# The new Summer School of Ministry

## University venue

The Katoomba Christian Convention has decided to hold a two-day "Summer School of Ministry" for clergy and full-time Christian workers.

This Summer School will be held on the Wednesday and Thursday following the Katoomba Youth Convention.

Katoomba has undergone a major resurgence in recent years. The Annual Youth Convention has become one of the largest Christian gatherings in Australia and a fixed point in many church diaries.

The Convention has been instrumental in encouraging many people into the ministry of the Gospel — at home and overseas. Its Summer School will be aimed at the continued encouragement of evangelical ministry.

Rev. Dr. Don Carson, the Professor of New Testament at The Trinity Evangelical Divinity School, Deerfield, Illinois, is to be the key speaker.

Mr. Carson is speaking at the Katoomba Youth Convention and has agreed to stay for this New Summer School.

Mr. Carson is a well known author, writing and editing books on Divine Sovereignty, The Sabbath, Scripture, Exegetical Fallacies, as well as commentaries on Matthew and the Sermon on the Mount. His preaching and

teaching gifts were greatly appreciated on his two previous visits to Australia.

A child of Baptist missionaries in Quebec, Don spent some time in church planting before undertaking post graduate study in Cambridge. His concern for ministry is well tempered by both practical experience and theological teaching.

Other speakers include Rev. Reg Piper, Rev. David Cook and the Rev. Dr. Peter O'Brien. Mr. Piper will also be speaking at the Katoomba Youth Convention. He is the minister of possibly the largest Anglican church in Australia, Holy Trinity, Adelaide.

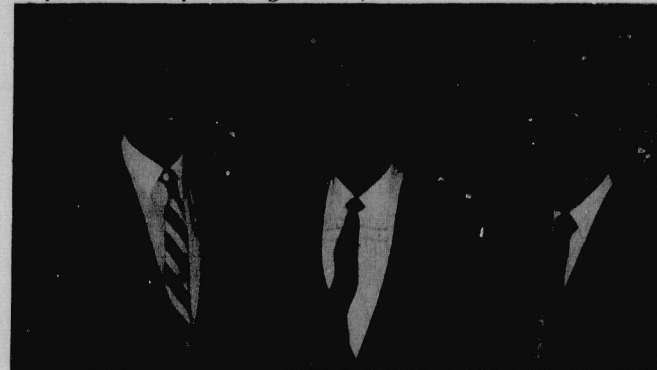
The venue for the Summer School will be the University of New South Wales. The programme will run from 9.30 am to 9 pm on the 28th and the 29th of January, 1987. Lunch and dinner will be provided in one of the University colleges. There will be accommodation available for those who wish to stay overnight.

For more information about the Summer School, contact: KATOOMBA SUMMER SCHOOL OF MINISTRY, PO Box 225, Kingsford, NSW 2032. Telephone: (02) 663 1478.

(RAMON WILLIAMS)

## SMBC Graduation 1986

### Emphasis on the preaching ministry



L to R: Revd David Cook, Revd John Coleman, Mr. C. C. Weekley Chairman, Board of Directors of SMBC.

On Thursday, 20th November, the Sydney Missionary & Bible College held its Graduation Service at the Ryde Civic Centre in Sydney.

The Principal of the College, Rev. David Cook, in his review of the year, mentioned that of the 53 graduating

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# MARANATHA

## Fulfilment in Matthew

### Predictions

A few years ago a man predicted that Perth was going to be destroyed. Although there was no stampede to leave the city the prophecy received considerable media attention. People are fascinated by predictions. During election time the concern to anticipate the future through polls and pundits rises to fever pitch and consumes hours of broadcasting time. We see also the interest in a character such as Nostradamus or in horoscopes and other fortune telling. We are intrigued to know an event before it happens even if it does not affect us personally.

### Great expectations

The OT presents us with the greatest predictions of all time. The Messianic hope arising from these prophecies was centred around a king who would transform world history. David had been a great king, a god-fearing man and one who achieved a wide dominion (2 Sam. 8:1-4). As time went on and the kings got worse the predictions of a new greater David became more attractive (Isa. 9:1-7; 11:1-16; Jer. 23:1-6; Ezek. 34:1-24). This king will bring a restoration of covenant blessing — peace, unity, justice, godliness, and God's presence with his people. This king, and not some foreign ruler, will govern God's people in a way that will bring blessing to the whole earth. Jesus' contemporaries therefore had great expectations of this king who would transform their political situation.

### Jesus the unexpected

It is quite clear in Matthew that Jesus is the fulfilment of this Messianic hope. He is the Son of David (1:1-17, 20; 9:27; 12:23; 15:22, etc.), the Christ (Messiah) (16:16, 26:63, 64). Matthew puts great emphasis on the fulfilment of OT prophecy by Jesus yet none of the verses he quotes are the appealing ones listed above. His quotations and allusions all point to the unexpected nature of Jesus' fulfilment of this hope:

- 2:15 — a Son out of Egypt
- 2:17 — causes weeping
- 2:23 — comes from Nazareth
- 4:14-16 — brings light to Galilee
- 8:17 — takes infirmities
- 12:18-21 — a gentle servant
- 13:35 — speaks in parables
- 21:5 — rides a donkey
- 21:9 — sold for 30 silver coins

On the occasion where the political overtones are strongest, the king riding into Zion to the crowd's acclamation, the quotation shows that he comes not on a battle charger but mounted on a donkey (21:5 cf Zech 9:9). Zechariah's picture of

the shepherd of God's people who is struck down and sold for 30 pieces of silver (Zech 13:7, 11:4-14) is developed in Matthew (26:15, 31; 27:9, 10) as fulfilled by Jesus.

In relating Jesus' passion, Matthew quotes or alludes to many passages from the psalms. These passages portray the righteous sufferer, one who trusts God and is obedient to him yet suffers, is mocked and is humiliated to the point of despair.

Matthew	Psalms
26:3-4	31:13
26:23	41:9
27:34	69:21
27:35	22:18
27:39	22:7
27:40	22:8
27:41	22:29
27:43	22:8
27:44	69:9
27:46	22:1
27:48	69:21

These are Davidic psalms but were not part of the expectation for the Messiah (cf Ps. 110 obviously Messianic). In the same way Isaiah 53 was not interpreted messianically. These were the scriptures that must be fulfilled (26:54, 56) by Jesus. They not only show that he was indeed the Messiah but correct the mistaken expectations as to what sort of Messiah. In fact he is a much greater Messiah than the people anticipated. We must consider whether our preconceived ideas stop us from fully understanding Jesus as he is revealed in the gospels. Do we allow our mistaken ideas to be corrected by God's word?

### Prophecies for us

The main function of prophecy before the event appears to be to create hope and direction. The problem is it can also create a lot of speculation because of the fascination with predictions. Many prophecies of Jesus' first coming were not even recognised till after they were fulfilled.

After the event these prophecies serve to confirm that what occurred was the outworking of God's foreordained plan. We see the great detail to which this plan is worked out. They clarify the nature of God's actions and so help us to understand his purposes more fully.

The error in anticipating the nature of Jesus' first coming warn us of the dangers of speculating about his return or of closing our minds to the unexpected. The thorough and detailed fulfilment of the prophecies of the first advent gives us absolute confidence in the fact of the second.

## 'War & Peace' book draws wide commendation

A significant contribution to the debate



Bishop Ken Short, with 4 of the authors (L to R) Mr. George Fisher, the Rev. Michael Hill, the Rev. Clive Harcourt-Norton, and the Rev. Dr. Bruce Kaye.

'War & Peace', a substantial discussion paper prepared by Sydney Diocese's Social Issues Committee, was launched in Sydney recently by Bishop Ken Short, bishop to the Australian defence forces.

Bishop Short said that the threat of nuclear warfare was "forever in the forefront of people's minds, especially those in the armed forces. I welcome this discussion paper because of the various points that it highlights. I welcome it because it represents the fact that a group of authors have struggled not only to give us facts, but to give us a christian framework in how to face these problems ..."

"My sincere hope is that it will make a significant contribution — and I mean those two words — amongst thinking christian people, and in the influencing of government policy on these issues," said Bishop Short.

"I hope the discussion questions will be used. I'm planning to encourage christian members of defence forces to do just that. I hope that it will also be used in churches and among christian people across the country."

Archbishop Donald Robinson said at the launching: "I warmly commend the book for bringing this huge and complex debate within manageable distance of the discussing powers of ordinary people."

"It is a challenging book to read," he said, "and I found my own position or

thinking on these issues being challenged at several points."

Bishop Reid, chairman of the committee which had prepared the report, said "this matter came before the committee as a result of a synod resolution in 1982. We've tried to think christianly about it. We've called it Discussion Paper No. 1 genuinely, so that we might take up some people's responses and publish another in the series. Debate among our members is essential."

Said Bishop Reid, "The book breaks new ground in discussing how individuals should relate to the state — and states to other states — in terms of christian ethics."

"I think that with integrity, authors of this book have sought to be fair, and to open up a framework for discussion amongst christian people," he said, and concluded by saying how helpful he felt it would be to join in with a group working through the discussion questions.

Not all Christians will agree with all of the matters raised, but a healthy debate will be assured! The discussion paper itself has had a stormy path, at one stage causing the committee itself to be restructured.

'War & Peace' retails for \$6.95 and is available through the AIO or christian bookshops.

## Equipping Christians to lead the nation

NaCl seminar in Canberra next year

A unique Christian leadership seminar, designed to equip Christians with the knowledge and skills to take back leadership and power in national and community affairs, will be held in Canberra from February 8-14.

The Seminar has been organized by a new rapidly growing cross-denominational Christian Alliance, NaCl — National Alliance for Christian Leadership. The alliance recently held a successful national assembly of over 300 Christian leaders and representatives at YWAM, Canberra, where the training seminar will also be held.

### Recapture leadership

Joint National Co-ordinators of NaCl, Dr. Graham McLennan and Mr. Jack Sonnenman emphasized that the February Seminar will feature a unique skills-development approach. "Hands on" experience will be provided for participants, through small group exercises in leadership and public speaking. "We believe that by God's grace, this intensive seminar and our associated correspondence course will help create an army of Christians who are both motivated and competent to recapture the leadership of this nation. The first Prime Minister of Australia, also the fourth Prime Minister of Australia trained in a Christian leadership course

and we believe that this type of leadership course is essential in order to establish a standard of righteousness in this nation and we feel its importance cannot be underestimated.

There will also be a variety of lecture sessions including Rev. Howard Carter, Tom Hallas and Mal Garvin speaking of the Christian world view and developing Australian Christian identity; Dr. Daniel Overduin, Lutheran Scholar from Adelaide on the Christian family; Rev. Fred Nile on parliamentary lobbying; Jack Sonnenman on his highly successful anti-pornography campaigns, and other noted Christian specialists.

The "hands on" sessions in leadership and communication skills will be run by management consultants and CAE Lecturers Tom Toogood and Dr. Adrian Geering, together with John Heininger, Director of the Evangelical Apologetic Society.

The Seminar organisers have also "grasped the nettle" of Christian economics. Two lecturers including Ian Hodge will cover this area.

Fees for the Seminar have been kept to a minimum. Enrolment enquiries should be directed promptly to NaCl, PO Box 1633, Canberra City, ACT 2601 as should enquiries about the correspondence course.

# The sin of the common cup

The continued use of a common cup at the Lord's Supper is a sin against God and against our neighbour. Our Lord's brother wrote, "He who knows to do good and does not do it, to him it is sin" (James 4:17).

For almost two centuries now we in the west have known that diseases are communicated by germs. The risk of catching a disease may be minimized by aseptic hygiene. Consequently many years ago municipalities installed the water bubbler in place of the common cup at water fountains and the Department of Health required strict rules of cleansing drinking vessels at cafes, hotels and restaurants. Yet the Anglican church continues to use a common cup at communion although its members know that this increases the risk of infection. (It is only tradition which continues the use of the common cup. Tradition blinds the eyes to the obvious.) Not only is the use unhygienic but it is often aesthetically unpleasant. Details need not be enumerated!

There is another important area of concern for our neighbour which makes the continued use of the common cup wrong. Modern knowledge about alcoholism makes clear that those who have recovered from alcoholism need to avoid partaking of alcohol even in small quantities. The use of the common cup makes it impossible for them to opt to take non-alcoholic wine in the Lord's Supper. Those who put a stumbling block

Some church leaders seek to divert criticism of the use of the "common" cup by encouraging the wiping of the cup by a small cloth called a purificator. A common purificator is no help to the alcoholic, is useless for hygiene, of little aid aesthetically, and moreover is illegal in church law. The reason for this last statement is that the wiping of the cup with a purificator is a "ceremony" not authorized by the rubrics of the service.

**Rev. Dr. Broughton Knox was Principal of Moore Theological College, Sydney, for 25 years until 1985. He has been a long standing member of the Canon Law Commission for the Anglican General Synod. Dr. Knox currently lectures part-time in Systematic Theology and Canon Law, and is an intrepid sailor.**

Such unauthorized additional ceremonies within the service have been declared illegal by the ecclesiastical courts. On the other hand the use of more than one cup

### Broughton Knox

is legal, for the rubrics envisage the possibility of more than one cup or chalice. The words "every vessel" in the rubric place no limit on the number. So if

## "one loaf is distributed into portions for each person"

two are allowed, there is no law against two hundred and twenty two, ie, one for each communicant. The one loaf is distributed into portions for each person. There is no theological reason for not doing the same for the wine.

In October 1922 the Synod of the Diocese of Sydney passed a resolution advocating that individual cups should be provided for parishioners who asked to use them. (Goulburn Synod had passed a similar resolution in 1914). At the time, Archbishop Wright was of the opinion that individual cups would require a

## Way forward

Broughton Knox has analysed the theological and legal implications. Now, what is the practical way forward? Experience in the Anglican Diocese of Sydney shows that the introduction of individual cups does not detract from the occasion of the Lord's Supper, but can indeed enhance its fellowship. In the 1920's and 30's congregations at St. Paul's Wahroonga, St. Peter's Summer Hill, St. Barnabas' Broadway and St. Paul's Chatswood, amongst others, used individual cups. Currently, at least one large city congregation has taken up the practice with good result.

Those churches seeking to introduce individual cups might like to consider the benefits of doing it in the following way:

1. Use small disposable plastic cups, which guarantees minimum fuss in preparation, and complete safety in hygiene.
2. Use non-alcoholic wine, which in no way is forbidden by canon law or Holy Scripture, and meets the needs of

brethren with alcohol dependency problems.

3. Select a size which is somewhat larger than the small glass cups commonly used in other denominations using individual cups, but small enough to be manageable for the size of your congregation. The less "symbolic" this act of drinking together is, the more real the occasion will be.

Enhancement of fellowship thus comes not only from the knowledge that the spread of disease is absent, but also because Christians who carry an orally transmittable infection, or are alcoholics, need not be discriminated against or excluded from full participation. In that circumstance, individual cups are an act of love, and therefore, faith. The use of larger individual cups also moves the event away from being just faintly symbolic of a fellowship event centred on the death of Christ, towards being more real, like the ending of the Passover meal which our Lord re-directed to God's ultimate rescue activity on the cross.



change in the Church law, which in those days could not be changed in Australia till it had been changed in the Church of England in England. But as a consequence of the Constitution of 1961 this is no longer required. However, Archbishop Wright was mistaken in thinking that ecclesiastical law placed a barrier against the use of individual cups, even in his time. Twenty years before the Archbishop of Canterbury (Frederick Temple) had said of the use of individual cups at the Lord's Supper "There is nothing illegal in the suggested practice", and Archbishop Saumarez Smith, Archbishop Wright's predecessor as Archbishop of Sydney, had said through his chaplain that, although the Archbishop disapproved of the use of individual cups "his Grace cannot actually forbid the introduction of the new system as there seems to be no contravention of the law" (Quotes from article of Canon Langford Smith in "The hygiene of the common cup", by Dr. W. H. Read, Sydney, 1923).

Archbishop Saumarez Smith put the matter succinctly when he acknowledged that a bishop's views cannot be transformed into directive instructions. Instructions or requirements which go beyond the canon law are illegal and if any were to be given they need not be followed: for canonical obedience is obedience within the canons, and is only lawfully asked for within the canons.

For what it is worth, it is interesting to note that in Leonardo da Vinci's famous painting of the Lord's Supper each communicant has his own individual cup!

## Aboriginal parish rectory completed

First outback church foundation project dedicated

A new rectory for the Aboriginal parish of Oombulgurri, in the far north east Kimberley, has been dedicated.

The rectory is the first project of the Outback Church Foundation to be completed, and will house the Revd. Leslie Baird, his wife Mercy, and their family.

The Outback Church Foundation, launched by the Anglican Diocese of the North West last July, aims to raise \$1,000,000, mainly to erect multi-purpose church buildings in seven major centres of the diocese.

At the time of going to press the response to the Foundation appeal had

reached almost \$600,000.

The first church to be built through the Foundation will commence at Newman early in 1987.

The rectory at Oombulgurri (the former Forrest River Mission) was due to be dedicated by Bishop Muston on November 26.

On the eve of leaving Geraldton for Oombulgurri (more than 3000 km away) Bishop Muston said that the provision of a house at Oombulgurri would mean a great step forward for the church's ministry there.

"Leslie Baird has been commuting by air from Wyndham to his work at Oombulgurri, at great cost and with much hindrance to his work," he said.

Because of its isolation and the difficulty of getting both materials and skilled labour, it has been quite a struggle to build the house.

"It may not be quite finished by the time of the dedication, but the service will be held, and we hope that the Bairds will be living there before Christmas."

The Diocese is now seeking to fund the basic furnishing of the house, which, with transport costs, will amount to about \$10,000.

## Nungalinga College Principal's studies

Culture assessed from bible stance

The Revd. Tony Nichols, Principal of Nungalinga College, Darwin, writes on his studies whilst in England, on the Westernization of Scripture in recent Bible translations.

A major focus of my study was the Westernization of Scripture in recent Bible translations. Why worry about Westernization? Isn't Nungalinga heavily into "indigenization" and "contextualization"? Certainly sensitivity to Aboriginal culture is a hallmark of Nungalinga. But it would be folly to restrict our focus to the traditional culture when the young people are increasingly turning away from it.

True contextualization must recognize the dominance of western culture. Thus, Australian Christians today whether black or white must face a secular society born out of the rejection of Christianity. As such it is far more resistant to the gospel than many pre-Christian peoples of Africa, Asia and Oceania where vigorous church growth contrasts sharply with our shrinking numbers and apparent irrelevance.

It is always easier to see the clash between the gospel and other cultures. It is harder to evaluate the one in which we have been indoctrinated. Hence, western missionaries led the attack on Indian practices such as the caste system, child marriage and burning of widows. In Africa they directed their energies against polygamy and the slave trade. But what

about western society? How can I step back and evaluate the very assumptions that have shaped my thinking from childhood?

Listening to Christians from other cultures can help. At Nungalinga we benefit from the insights not only of Aboriginal brethren but also of staff members Jovilis Ragata from Fiji and John Kadiba from PNG. Usually, however, we have difficulty hearing unless they speak to us in our language. That means the dialogue has to be conducted in English which imposes from the start a western frame of reference.

Despite that, one does begin to see some things: how strange is our western separation of sacred and secular; how deep-seated our reverence for scientific method; how pagan our main 'ceremonies' such as schooling and television; how foolish our assumption that man can live by bread alone; and how unprepared we are for the judgement of God.

But it is the Bible that provides the stance from which every culture will be assessed. God's word came in a particular foreign cultural form yet it is not bound by that original form. Words spoken thousands of years ago in Palestine are transforming lives today in North Australia. That is a miracle to which the Nungalinga community is a powerful testimony. Pray for those called to be Bible translators, and for us.

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# Quick Cuts

## O Come All Ye Faithful . . .

Meditating on a church notice-board recently (I was waiting for a bus) I was struck by its cheery invitation to partake any time at the Holy Communion offered within. 'Don't hesitate, whoever you are', it seemed to say, 'you will find spiritual refreshment in this service.'

It is all rather different from the days of yore. There was a time years ago, when the Lord's Supper was regarded as so solemn an occasion that of the thousands who wished to come only a few would dare to present themselves at the table.

Spiritual preparation was such an obstacle course, with many heart-searchings and repentances that you would have to possess an unassailable sense of righteousness to attend. In fact if you did feel righteous enough to attend it probably meant that you shouldn't do so as you were a hypocrite.

Surely there is a way of balance between these two positions? On the one hand it is hardly appropriate for the holy communion to be a 'come along everyone, no questions asked' sort of occasion; surely there is required to be a genuine repentance, a true faith and a lively love for one's fellow believers. On the other hand, however, the second approach is equally fallacious. It cannot be that the Lord instituted a fellowship meal so difficult to partake of that you have to be a spiritual olympian!

Perhaps the clue is that both approaches are far too man centred. The great thing we must always remember is that the Lord's Supper is a sacrament of



Peter Jensen

what God has done for us in the Lord Jesus Christ, and specifically through his death. On the one hand this spells out judgement; on the other hand it preaches mercy, love and grace. We must never approach the Lord's table with a flippant, irreverent attitude; we must never hold back because of unworthiness. The Lord welcomes the unworthy, saying to us what he said to the sinful woman, 'go and sin no more.'

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

## A Call to the C of E

### Reinstate Biblical teaching

In his introduction to the history of the 39 Articles of Religion Dr. Griffith Thomas asserts "the movement in the 16th century was a return to the pure and simple faith of Christianity as embodied in Holy Scripture". It was necessary for the Reformers to state their position so that friend and foe alike might know just where they stood.

It was fitting therefore that the first session of this year's Protestant Reformation Society's Conference at Pembroke College, Oxford should start with a consideration of The Articles of Religion. This was ably presented by the Warden of Latimer House, Oxford, the Rev. Roger Beckwith.

The General Secretary of PRS, Dr. D. A. Scales surveyed the Homilies of the Church of England. These have recently been reprinted by Focus Ministries Trust, of Lewes, Sussex. Dr. Scales stressed the need for such instruction as is found in the Homilies — that "fine old compendium of Gospel teaching". He showed how the contents of the Homilies had enriched the ministry of the leaders of the Evangelical Revival. Today "mystical ignorance rather than scriptural understanding" is in vogue. It should be replaced by the solid biblical instruction of the Homilies.

Canon E. A. Strickland, RD, from the Lincoln Diocese examined the Ordinal in a lucid paper. In the Church of England

men are called to be ministers of the everlasting Gospel. They are called to preach, not to exercise pretended sacerdotal offices.

The final morning of the Conference was spent in discussion after the Rev. Dr. David Samuel, Director of Church Society, and a Vice-President of PRS had given a clear and powerful address on "The importance of rediscovering the teaching of the Church of England". He emphasized that the English Church, which was renewed at the Reformation is Scriptural; is Protestant; is evangelical, and is Reformed.

### "Great danger"

The Church of England, declared Dr. Samuel, is, however, in great danger at the present time. Tradition, and historical development is obscuring its fundamentally biblical position. ARCIC is busy proclaiming that Scripture is not sufficient. This is happening at a time when the old paths of truth and faith have been forsaken. The people of the Church of England to a great extent are "so pitifully ignorant and so poorly taught". In these "drifting times, when many have pulled up their anchors", and are all at sea it is imperative to hold fast to the truths given us in Holy Scripture, and like the apostle to "be of good cheer" and "to believe God". He is able to bring deliverance.

(THE ENGLISH CHURCHMAN)



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## "Democratisation" of Soviet policy on Religion

### American Church leaders told

The chairman of the Soviet government's Council for Religious Affairs, KONSTANTIN KHARCHEV, has spoken of the government's commitment to "democratisation in the sphere of . . . policy toward religion". Kharchev has been on a two-week visit to the USA as a guest of the Appeal for Conscience Foundation and has met Cardinal JOHN O'CONNOR of New York as well as representatives of the Baptists, Greek and Russian Orthodox Churches, the Mormons and of the Jewish community. In Washington on 29 October Kharchev spoke of the current political, economic and social reforms also embracing religion. Later, according to a report in the *Catholic Herald*, at a lunch at the National Council of Churches in New York he was more specific, stating that "many questions relating to religious legislation are now being reconsidered" and that "new legislation states openly that churches are a juridical entity. From that flows the right to own property." Hitherto Soviet state officials and church leaders have both declined to comment on changes in legislation that were believed to be taking place. The official church publication, the *Journal of the Moscow Patriarchate*, stated in its January 1986 edition that religious congregations enjoy the rights of a juridical entity and to own property, but gave no indication that this was any change from previous practice.

(KESTON COLLEGE)

## Oldest Bible texts discovered

### Show scripture hasn't changed

Jersusalem, Israel — Translations of two cigarette-sized silver amulets found in an ancient tomb show that at least some of the prayers of ancient Judaism remain prayers today, virtually word for word.

Prior to the 20th Century, the oldest known texts dated to the 10th Century AD. In 1903 the Nasy Papyrus was published, based on a single papyrus fragment which included the Ten Commandments and a liturgical prayer, dating to around 100 BC. The Dead Sea Scrolls, discovered in the late 1940s, contained even older biblical texts, dating to the late Third Century BC. The newly-translated amulets have been dated by translator Gabriel Barkay to the Seventh Century BC.

The part deciphered on one of the amulets is the priestly benediction found in Numbers 6:24-26, almost identical to the Masoretic text in use today: "The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace." The other amulet compacts the benediction. With the exception of isolated words, the remaining text of the amulets remains undeciphered.

The rolled-up amulets were part of a treasure hoard discovered in 1979 by Barkai in a First Temple period family tomb opposite Mount Zion. It took three years for technical experts from the Israel Museum to open the fragile amulets. The writing is very faint, and recovery of the text has been assisted by enlarged photographs, special lighting, and microbinoculars.

The amulets and holes for strings, and were evidently worn around the neck and buried with their owners. The amulets are the only ones ever found from the biblical period.

(EPNS)

## Chinese authorities help Bible Societies

### Waive duty on printing press

New York, N.Y. — By completely waiving all import duties on printing and production equipment, the government of the People's Republic of China saved the American Bible Society and its partner Bible Societies about \$1.9 million on the overall cost of setting up the Amity Printing Press in Nanjing, which will give priority to producing Scriptures for Chinese Christians.

The savings are over and above the more than \$5 million cost of purchasing, shipping and installing the presses, bindery and computerized typesetting machinery, which the Societies have agreed to furnish the Amity foundation.

(EPNS)

## Graham team members honoured

### Rooms in their names at resource centre

Minneapolis, Minn. — Four of Billy Graham's long-time Team members — with a combined association of almost 150 years of ministry with the evangelist — were honoured with the dedication of rooms named after them in the Billy Graham Centre, on the campus of Wheaton College. A \$3 million Communication Resource Centre, housing studios for radio and television, teaching laboratories, and production areas, was dedicated on Oct. 17, in Wheaton, Illinois. The main audio recording room was named in honor of Gospel artist George Beverly Shea, and a suite of rooms in the Graham Centre was named The Wilson Suite, in honour of George M. Wilson and brothers Grady and T. W. Wilson. Of Shea, Graham said, "He was the first official member on my Team in 1946 and we have been together ever since. I have never had a warmer, more humble, more dedicated colleague." Graham called Grady and T. W. Wilson "Invaluable" and of George Wilson, executive vice president of the Billy Graham Evangelistic Association, Graham said, "He has unique abilities that have helped guide us."

(EPNS)

## Bible printing in China

### Amity Press to roll in April 1987

According to a spokesman for the United Bible Societies (UBS), the Amity Printing Press, a joint project of UBS and the Amity Foundation, will be completed in April, despite technical problems. Nanjing Normal University, originally a partner in the project, had to withdraw because it could not supply sufficient support for the press. In its place, Jingning Industrial Corporation will provide staff and a site for the project.

As a result of the change, the press will not occupy existing facilities at Nanjing University, as originally planned, but will be located about nine kilometres from the center of Nanjing. The UBS spokesman said the change in partners will also give Amity a greater degree of autonomy in managing the press, which will be used to print Bibles and hymnals, as well as educational materials. The Amity Foundation, directed by leaders in China's Three-Self Protestant Movement (TSPM), was formed in 1985 to encourage overseas Christian participation in China's social development.

(CNCR)

# REVIEW

## Christian growth in Nigeria

### Now outnumber Muslims

Jos, Nigeria — Christians now outnumber Muslims in Nigeria, according to a report compiled by church leaders in the nation's 10 northern states. The report was issued in response to government action making the nation a member of the Organization of Islamic Conference (OIC) without public discussion or debate.

The report presented statistics from National Population Bureau research, which indicates a steady growth in Christianity. In 1952-53, Christians accounted for 22 percent of the population, Muslims 44 percent. By 1963 Christians had increased to 34.5 percent and Muslims to 47.2 percent. By 1981-82 the figures showed 44.9 percent Christians, 45.9 percent Muslims. Using statistical projections, the report estimated the current situation as Christians 51 percent, Muslims 45 percent.

Membership in OIC "offends various chapters of the Nigerian constitution," said the report which called on the government to "pull out with immediate effect."

## Christians increasing in State of Israel

### Churches most independent of State

(Jerusalem) Of the 4.25 million population in the "Holy Land", about 102,000 are Christian. In the last ten years the number of Christians in Israel has grown by 30 percent. However, there is no increase of Christians in terms of percentage of the total population.

These figures were provided by Daniel Rossing, direct leader for Christian congregations in the Israelite Ministry of Religion. He also mentions that of all the religions in Israel, Christian churches are the most independent of the state. Among other activities, they concern themselves with performing marriages, divorces and acting as guardians. However, in the last decade Christian groups have exhibited a tendency to integrate their social, medical and educational institutions into state agencies.

(RESNE)

## CCCOWE formulates a 5 year plan

### Begins 11th year of ministry

The Chinese Coordination Centre of World Evangelism has formulated a five-year ministry plan to assist the work of Chinese churches in each district. The plan, it promotes a specific theme for each of the next five years, namely Evangelism, Spiritual Renewal, Ethnic Chinese, Stewardship, and World Evangelization (see enclosed chart for details). God willing, our ministry for next year will include organizing a worldwide conference on Chinese Christian workers, sending teams to visit and serve local churches in different districts, efforts to follow-up CCCOWE '86, and establishing a data bank of the human and material resources of the Chinese Church in order to offer appropriate and up-to-date information as required by the churches.

(EPNS)

## Kenya sends missionary to Scotland

### Reversing the flow of missionaries

(Nairobi, All Africa Press Service) A Kenyan church, the Presbyterian Church of East Africa (PCEA) is sending a missionary to Scotland at the request of the Church Mission of Scotland (CMS). Like Jeremiah, the Old Testament prophet, the Rev. Charles Kibicho Kariuki hesitated when he was chosen by his church to be a missionary to Scotland. But unlike Jeremiah, the Rev. Kibicho was young and also knew the language of the people to whom he would minister. Yet, he too was afraid. Then his wife reminded him of the vows he took when he was ordained, "... to serve God wherever He sends me . . ."

The news that the PCEA would send a missionary to Scotland has been received with jubilation in some spheres of the church. On the one hand, it's a sign that as a child of the Church Mission of Scotland, the PCEA has something to give to its mother church. On the other, it indicates that Christianity in the Western world faces severe problems.

Reliable statistics compiled by Dr. David B. Barrett clearly support the view that there is need to think about the direction that Christianity is taking, especially in the Western world. According to *World Christian Encyclopedia*, edited by Dr. Barrett, "Westerners cease practicing Christianity at a rate of 7,600 per day while Africa gains 4,000 Christians per day through conversions from other religions and three times as many from birth rate."

By sending the Rev. Kibicho to Scotland, the PCEA will pioneer the move to reverse the flow of missionaries from the Western world to Africa. Dubbed "Kenya's Jeremiah to Scotland," the Rev. Kibicho is expected to be an associate minister for one year in Edinburgh. His duties will include mainly evangelism, pulpit development and other orientation work. The soft-spoken 38-year-old church minister prefers to be viewed as a researcher rather than champion of the Word of God. "My duty is to go to Scotland and identify where our brothers went wrong. After that, I will report back to my church. What happens after that, I cannot tell," he says.

(RESNE)

## Bible school behind bars

### Ghana SIM venture

Accra, Ghana — An unusual Bible school has begun behind the walls of Nsawam Prison, Accra's largest detention centre.

"On the first day, 104 students enrolled," reported Jim Mason, Ghana director for SIM, a mission agency. "All of them are inmates, many of them men who have been won to the Lord through the ministry of Challenge Enterprises prison ministry."

Challenge Enterprises is an SIM-related Ghanaian outreach organisation that also maintains a mobile cinema ministry, a literature distribution network, an extensive Bible correspondence school, and a counselling ministry.

Called Ghana Challenge Bible Institute, the school meets twice a week and is taught by two Challenge chaplains, one of whom was converted some years ago when he was an inmate in Nsawam, and by a pastor who heads the Challenge Enquiry Centre.

## To wrap up 1986

In this my last article in the last ACR of 1986, I'd like to reply to a couple of letters, and think about the Year of Peace.

Firstly, my thanks to the people who responded. I'd like to clear up a number of points.

Thank you, Mr. Browning, for your letter of 27th September. I agree with you that Christianity is new and different. However, I want the essential message of faith and obedience in our great God to be uncluttered by non-essential cultural differences embodied in little used language, etc. My point about my printer friend questioning my going to basically the same service weekly, was not that repetition is wrong, but that he had no clue of what a church service was about.

My point about the butterfly story was that we expect outsiders to conform to our ways, however bewildering they may be to the uninitiated, rather than our bending to theirs at all. And it is bewildering: a time to sit, a time to stand, a time to read aloud, a time to listen.

Secondly, to me also, the "Sunday Services Revised" version is the clearest and most helpful order we've produced.

I am not advocating throwing out a carefully thought out and systematic order of service in favour of "doing my own thing". I think the great strengths of Anglicanism are the Prayer Book containing a framework for community prayer, creed and learning, and our basis on the 39 Articles. However, where our Orders of Service obscure the Biblical message, they must be changed. Where they are unintelligible, they must be translated.

Mr. Friend, my thanks for your letter received October 13. My educationist friend conducted tests on 3 passages in The First Order of Communion Service.

The General Confession required 11.6 years of education: The Nicene Creed 12.9, The Prayer for All People 13 — ironic that this was the highest, I thought! So the average was higher than a Year 12 student. I take it these are calculated for a reader having time to read carefully — not the added reading ability needed to skim read the find the place, to read aloud at first sight, etc.

A major problem of the AAPB is the whole book's format — prayers in one section; alternatives in different spots completely. That requires skill and familiarity to master.

To take up your point on simple English Bible translations: I have heard of The Bible in Basic English, but have not seen it. As I understand it (from reading only "Basic English and Its Uses" by I. A. Richards), Basic English limits its vocabulary to 850 words. That is far more limiting than I am advocating. I would rather see a translation along the lines of J. B. Phillips, but kept more faithful to the original. I see the problems of The Good News Bible translators not so much in having difficulties in accurately translating into simple English, as in choosing to be less faithful for other reasons, such as letting their own cultural background and preconceptions of meaning colour their work.

I see no reason why the original need be compromised by translation only "in its broad principles". Plain English proponent, Professor Eagleson was able to translate from legalese into Plain English, The NRMA Insurance Policy. I take it he did it well enough to satisfy the lawyers. Surely translating the Bible or The Prayer Book is no more exacting a role?

And so the International Year of Peace comes to an end. A real fizzer. It didn't stop, or even lessen the wars in the Middle East and Central America. It didn't



Fiona Pfennigwerth

stop the shipment of arms to those places by the big powers. It didn't lead to an arms control agreement, or stop terrorism — or crime or family breakdown or hate.

We Christians could have been more involved: it wouldn't have ended wars or reconciled East and West. But we could have said, you're barking up the wrong tree. There never will be Utopia. The only time all people united to work together in one project, God torpedoed it because he was left out. We could have said, there's no peace without God. We could have shouted, there will be peace in the New Creation; quoted Isaiah 2 and 9 and 11 and 65 and Revelation 21, for starters. We could have proclaimed Jesus Prince of Peace.

Instead of criticising The Schools' Programme Peace Studies, we could have joined in and influenced its content. Even if it was only to the extent of discussing the Christian approach to relationships and conflict — forgiveness, forbearance, compassion, kindness, patience, gentleness, humility, contentment, generosity, speaking the truth in love, working toward unity . . . and being God's approach, it will reveal his character.

But there's still the opportunity of Christmas. Four passages come to my mind.

From Jesus' talk to his disciples at the last supper, recorded in John 14:27 and 16:33:

"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heed. I have overcome the world."

Ephesians 2:17-18:

"He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit."

And a traditionally Christmas reading, but starting a verse earlier;

Isaiah 9:5-7:  
Every warrior's boot used in battle  
and every garment rolled in blood  
will be destined for burning,  
it will be fuel for the fire.  
For to us a child is born,  
to us a son is given,  
and the government will be on his shoulders.

And he will be called  
Wonderful Counsellor, Mighty God,  
Everlasting Father, Prince of Peace.  
Of the increase of his government and peace  
there will be no end.

He will reign on David's throne  
and over his kingdom,  
establishing and upholding it  
with justice and righteousness  
from that time on and forever  
The zeal of the Lord Almighty  
will accomplish this.

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## New possibilities for children's ministry

### Scripture Union Conference Joint Uniting Church —

For an extended weekend in November, 160 volunteers and staff involved in children's ministry met near Adelaide to dream bold dreams on behalf of girls and boys.

The event was initiated by David Merritt, the Executive Director of the Joint Board of Christian Education and Ron Buckland, the National Director of Scripture Union.

David Merritt commented: 'All around us in the Uniting Church there are signs of hope for our church's commitment to children. This event in Adelaide gave us the chance to plan the best way to support the people in the churches. It was an exciting development.'

In supporting these words, Ron Buckland added: 'Jesus welcomes the children. It is our task to really welcome them too — within congregations and in the community. The Adelaide experience confirmed this mood in exciting ways.'

### Expert from USA

The two sponsoring agencies invited David Ng to visit Australia to focus on the important issues. Ng is on the national staff of the United Presbyterian Church in USA and the author of the best selling book, *Children in the Worshipping Community*. He held clergy seminars and workshops in several States.

He began with two simple questions:

What can the church do for children? What can children do for the church? 'Our greatest gift to the children', he continued, 'is to tell them the story. In the Biblical pattern, all of life resonated with the sacred. Our approach also should reflect that spirit.'

Before and after the main consultation, children's ministry staff from Scripture Union and the Uniting Church, met to form strategies for the future of their work.

Amongst these plans, they found points for further contact or collaboration between the two agencies.

Prior to the special events, a new book SEEN AND HEARD was launched to help local congregations evaluate the place of children in their life and worship and to determine new directions. SEEN AND HEARD was written by David Merritt, Ron Buckland and John Lane. It is available (RRP \$4.95) from Christian Bookstores.

The participants at the Adelaide Consultation included Sunday School and club leaders, ministers and mission workers. As well as the large Uniting Church contingent, there were representatives from Baptist, Anglican Churches, Churches of Christ, Brethren Assemblies, Salvation Army Corps and Scripture Union volunteers. There were even two visitors who came from the USA for the event!

## Aboriginal Bible Camp's united voice

### 'No' to their Women's Ordination

"Would it be right for Aboriginal women to be ordained?" The answer was a very definite "No!" from almost 100 men and women who were studying Paul's first letter to Timothy at the annual Bible Camp held early October at Wumadjibarr billabong, 16 km from Numbulwar.

Bishop Clyde Wood had spoken during the morning on 1 Timothy 2 and in the discussion groups that followed attention was focused upon Paul's strong negative about women teaching and having authority over men.

Women have played a large part in the work of the gospel in the parishes in Arnhem Land and although there is now an Aboriginal man as the Rector of each parish, there are relatively few men

actively involved in church life, when compared with the women.

The present view about women's ordination would seem to be culturally appropriate. The idea that a woman might have pastoral oversight of a congregation does not seem at all right.

Some of the discussion included a challenge to the men present to use their gifts and to do more and if this results it will be great.

There's more to be said about women's ordination than is found in 1 Timothy 2 and women and men are aware of the ministry of women as we see it in the New Testament.

But women priests?

No! No! — loud and clear.

## Welfare agencies challenged to rediscover their 'mission'

### Growing separation between congregation and welfare agencies

Church-based welfare agencies serving Australia have been challenged to rediscover their mission by the Rev. Ray Cleary, Associate Director of the Mission of St. James and St. John.

"Over recent years there has been a growing separation between the congregational life of the church and church welfare agencies," Mr. Cleary said.

"This has meant the separation or compartmentalising of ministry. One of the great challenges to church welfare agencies is to present a holistic, incarnational approach to ministry which involves the inter-relatedness of proclamation, adoration and service.

"How to re-engage parishes to support, participate and pray for the work of our welfare centres also needs greater attention," Mr. Cleary said.

Some churchmen want agencies to restore earlier methods of approaching charitable welfare in the parish and in the community. They prefer hands-on services such as hostels and emergency shelters where clients are dependent on church-offered care, rather than services which promote self-reliance and human dignity and which are more on the cutting edge of contemporary social welfare.

"More importantly," Mr. Cleary said, "some churchmen see welfare as a responsibility of government rather than the church. They would say the church's task is to preach the Gospel, and not to ask so many social questions or present so much welfare data.

"Agencies should not feel threatened by this input. Rather, it should challenge them to rediscover their mission in the world."

## Exorcists in demand

### Satanism spreads in Italy

A growing number of requests for exorcism and "an explosion of Satanic cults" in Turin has prompted the appointment of seven Catholic exorcists to stem the evil tide.

Many lay Catholics are reported to have attempted exorcism themselves, a practice the Vatican condemns. Some

observers speculate migrants from southern Italy to the city have brought "a native fascination with the occult" with them.

Turin is part of a triangle of European cities sheltering black magic devotees. Lyon and Prague are the other two centres.

(ON BEING)

# LETTERS

### Cup or cups?

Dear Sir,

Thank you for your comments on the problem of "Infection, the Common Cup and Freedom".

Our local Lutheran Church in Brisbane discussed the problem in the church committee. As a result communicants are now given the option of a common cup or to receive from an elder an individual cup before kneeling at the altar. Communion then proceeds as it has always.

Surely this is a good example of Christian freedom. The order of service has not been changed. It is still the bread and wine with the ONE Lord Jesus present.

I trust the traditional churches throughout Australia can respond to this urgent need quickly and responsibly.

Sincerely,  
Dr. Cedric Taylor  
Qld

### Combine the forces

Dear Sir,

Having read the Rev. Don Meadows' letter in the ACR of November 17, it seems to me that if the Anglican Church League and Moore College were to combine forces to get Mr. Meadows elected to Standing Committee that should fix him.

However, after many years' experience on S.C., I believe that if they made the attempt to do it at an *ad-interim* election in S.C. to fill a vacancy, there is no guarantee that they would succeed.

J. R. L. Johnstone  
Epping, NSW

### Reasons for no workers!

Dear Sir,

I have been reading the Church Record for three years and to my surprise I find myself encouraged by its contents. I only subscribed in the first place to keep in touch with what was happening in the christian community generally, having at that time withdrawn from all church contact.

In 1976 I began serving a protestant church as a home missionary. These were exciting times as the clergy were talking about rebuilding the church and avoiding the mistakes of the past. The word went out, "preach Bible doctrine — preach Bible doctrine", as these were desperate times for the church and its very survival was in the balance.

However, as time passed and the denomination regained some stability, Biblical truth was pushed to one side. Finally I realised that I could not go on for ordination with this church as my understanding of God's word was far from the attitudes and beliefs expressed by a now fully recovered denomination.

When I made known my decision not to go on for ordination, the churches doctrines on this subject were made plain to me.

(1) There is only one ministry and that is the church ordained ministry.

(2) My failure to go on to full ordination was proof that God had not called me in the first place.

(3) The ordinary christians (laity) do not have God's Spirit within them and therefore cannot accomplish anything of a spiritual

nature.

(4) There is no such calling as "missionary". All true missionaries are fully ordained ministers of the church.

In spite of these beliefs the church would have kept me on the payroll to serve in a restricted way.

Because of these beliefs it was obvious to me that any success I enjoyed in converting people to Christ (and this did happen several times) and any church growth achieved by my effort (and this also happened) would disprove the doctrines of the church and offend the clergy.

Under these circumstances I would have to deny my understanding of God's word and reject all experience of God's power in my life, and cease to believe in God's Spirit as a personal and living presence, if I wished to continue my service with that church. I had no choice but to resign.

I attended a fundamentalist church for a while but found there a tendency to religious imprisonment rather than that freedom we should have in Christ. Friendship with charismatic christians revealed that their understanding of the christian faith restricted God to acting as He did in the book of Acts. My love for and appreciation of the Bible would not allow me to go their way.

I had hoped to attend many churches and find a way to bridge the gap that keeps us apart. However, christendom is firmly established on doctrine rather than faith, and I found that I was not welcome unless I believed as they believe. As the christian denominations rely upon their clever manipulation of Bible doctrine to create unique religious communities, they place themselves under "law" and fall short of a saving faith.

In all that I have written I do not denigrate Bible doctrine, but uphold it. We must be prepared to accept all the wisdom of God that has been provided for us in the Bible, both old and new testaments. I fear that man has misused doctrine and in doing so has lost all sense of God's eternal glory and His infinite majesty.

True Bible doctrine will lead us to a true spirituality and experience of God. Perhaps even Paul's experience of Paradise. However, where would we find another Paul in this age of hypocrisy?

A prayerful and obedient approach to the Bible will lead us to the Holy Spirit, who, in turn, will lead us back to this holy word and reveal its true glory. By the Spirit of God we are lead through and beyond the printed word to a glory surpassing anything man could imagine. First and foremost Christianity is a personal relationship with the Spirit of Jesus Christ.

I realise that many will see dangers in this approach where the individual develops a personal and direct relationship with God, quite apart from the doctrinal discipline of the church organisation. However, this primary relationship with God I see as the true christianity. I must ask you this question: "Could the layman make such a mess of the christian faith as the clergy and the hierarchical church organisation have done?"

In the article by Fiona Pfennigwerth of November 17th she quoted Dr. Barry Chant as saying, "The simplest answer to the problems surrounding the ordination of women is to stop ordaining men. If all believers took their place according to recognised, God-given gifts, there would be far less problems over the role of women." I would add, "there would be few problems over any persons role in the church, male or female."

Yours in Christ,  
Ray Graham,  
Caloundra, Qld.

## Vatican AIDS concern

### New guidelines on homosexuality

Vatican City (EP) — New Vatican guidelines for Roman Catholic priests dealing with homosexuals make an apparent reference to the AIDS epidemic, saying "advocates" of gay rights seem undeterred by the possibility that "homosexuality may seriously threaten the lives and well-being of a large number of people."

The new Vatican document reinforced previous teachings on homosexuality, and for the first time condemned the inclination toward homosexuality as an "objective disorder."

Observing that "increasing numbers of people today, even within the church, are bringing enormous pressure to bear on the church to accept the homosexual condition," the document calls on Catholic authorities to resist "an effort in some countries to manipulate the church

by gaining the often well-intentioned support of her pastors with a view toward changing civil-statutes and laws."

Vatican officials say the letter is meant to clarify confusion over the church's position on homosexuality. The publication of the document follows disciplinary action against US churchmen who were cited for lax attitudes toward homosexuality, among other things.

The Vatican letter deplored crimes against homosexuals, but opposed the introduction of homosexual civil rights legislation as a means of solving the problem of anti-gay violence. "When civil legislation is introduced to protect behaviour to which no one has any conceivable right," said the letter, it is no surprise when "irrational and violent acts increase."

(EPNS)

# Editorial

## The condition of the stable

As we enjoy the sounds and smells of our Christmas — roast turkey, excited children, and the amicable throng of the communion table — they are different from the first Christmas. Its outward smells and signs are dung, urine, and the sounds of fear as a child is born under reprobate appearance.

But nothing we have can match the glory of that Bethlehem Christmas.

For here the Son of God has come into the world; here in the frailty of human flesh is veiled the glory of the King of Kings, the Christ, the Lord. Here the Wonderful Counsellor, the Mighty Redeemer, the Lord Sabaoth, has become Immanuel, God with us. And this splendour is hidden behind the veil of his humanity, our humanity. For in this scene, and to his death, we see Christ under the condition of a servant, under the condition of the stable. All this, John tells us, for **our** sake (3.16).

Most who pass through his presence only see the stable, and misunderstand, totally miscomprehend, and are either bored like a Herod, contemptuous like the High Priest, avaricious like a Judas, or manipulative like the Apostle Peter. They will kill him as the servant, the scion of the stable; and spurn his love, reject the forgiving grace which cried out, "Father, forgive them, they don't know what they do!"

But the grace of God will triumph. Peter will weep, and an army of believers, who throw themselves on his faithfulness, will follow; and we will have **our** Christmas,

### THE ANGLICAN CHURCH OF ST. PETER — WESTON ACT

**The Position:** A mature Christian is required to undertake the Development and Co-ordination of the visitation and caring activities of this church, to manage the information relating to those activities, to encourage the use of available skills and resources within the Parish, and to take part in those activities.

**Prospects:** This is a new venture and initially a one year appointment is envisaged but the establishment of a longer term appointment is anticipated. Commencement early in 1987 is desired.

**Conditions:** A salary in the range \$15,000 — \$20,000 is negotiable for a full time appointment. Travelling and telephone allowance is applicable. Flexible working hours to suit the task will need to be considered.

**Qualifications:** Ideally, applicants should be prepared to reside in the district and have some formal training in Christian ministry in an area relating to pastoral care or social work among adults together with some relevant experience in a role related to the position. Experience in co-ordination and mobilising other people to undertake the activities described would be a significant advantage. References describing the success of the applicant in such a role and their standing and activity within their local church with some emphasis on acceptance and knowledge of the scriptural basis for the task should accompany applications.

Applications should be addressed to The Secretary, Parish Council, St. Peters Anglican Church, c/- 14 Backler Place, Weston, ACT 2611. An opportunity for a preliminary discussion can be arranged by writing to this address.

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### Co-ordinator of Cross-Cultural Ministries



HMS is seeking to appoint a person to encourage parishes to develop significant relationships with Australians from other than Anglo-Saxon origins and to co-ordinate and stimulate an increasing range of existing activities in this field.

This exciting and challenging position requires someone of initiative and enthusiasm able to be innovative, flexible, self-disciplined and capable of teamwork and leadership.

Enquiries would be welcomed from both ordained and lay persons with an appropriate range of abilities and skills.

Reply: The General Secretary, Anglican Home Mission Society, PO Box Q137, Queen Victoria Building, SYDNEY 2000

### THE NSW TEMPERANCE ALLIANCE EXTENDS GREETINGS TO ALL READERS FOR A HOLY AND HAPPY CHRISTMAS AND AN ALCOHOL FREE NEW YEAR

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# The idiot who came to Church

The Rev. Dr. Paul Barnett is Master of Robert Menzies College. He lectures in N.T. at Moore Theological College and the University of Sydney.

This is the text of a speech given at the Church Record dinner for Sydney Synod members in October.

The Apostle Paul expresses deep concern for the outsider and unbeliever who is present at the gathering of the church (1 Corinthians, Chapter 14). The Greek word for "outsider", IDIOTES, occurs only 5 times in the N.T. In Acts 4 the High Priests are scornful of Peter and John because they are AGRAMMATOI (unlettered... but not illiterate) and IDIOTAI (uninitiated, outsiders, laymen). In II Cor II Paul confesses to being IDIOTES TO LOGO (to being non-professional in rhetorical speech). An IDIOTES, therefore, lacks the appropriate qualifications to belong to a group or class — whether of Educated High Priests or of Rhetoricians. He is, therefore, an outsider to a professional group, a layman. Our word IDIOT, of course, comes from this word. What disqualified the IDOTES in 1 Corinthians 14 from truly belonging to the church was, as the text indicates, that he was APISTOS, an UNBeliever. So, in 1 Corinthians 14, we see IDIOTAI, the IDIOTS, who came to church, who because they are unbelievers they did not really belong.

## "deep concern for these idiots"

I have great sympathy for these IDIOTS because like them I did not belong. I too was an IDIOT, an outsider, an unbeliever, who as a young man came into the church. The idiot who came to church.

The Apostle expressed deep concern for these idiots who came to church. It wasn't that Paul had a fuzzy view of congregational membership. He addressed God's church at Corinth as "Those set apart in Christ Jesus, called Holy ones. He described the church as God's Holy Temple indwelt by God's Holy Spirit." The openly immoral person in chapter 5 was to be removed from their midst. The boundary line between the gathered congregation of Holy Ones and unbelievers was not at all blurred, but in sharp focus. What then, was the boundary line?

It was not racial or physical or ceremonial. The APISTOI and IDIOTAI (unbelievers and outsiders) were, apparently, quite able to attend the church without explanatory comment by Paul being needed. Outside the church Paul by no means called for separation by Christians from even grossly immoral unbelievers. From immoral Christians, yes; from immoral unbelievers, no. Jews were not permitted to enter a gentile home for a meal; but Christian believers were free to eat in unbeliever's houses, though not to attend ceremonies at pagan temples. Marriages with unbelievers, while not to be entered into, were certainly not to be dissolved where conversion occurred after marriage. The unbelieving spouse, like the children of this mixed marriage, are somehow reckoned as Holy.

So, the congregation were God's Holy Ones, with a clear sense of a separate identity. Yet the line of demarcation was not physical, racial or ritual but confessional. The Holy Ones were believers, those who confessed "Jesus as Lord", whose lifestyle was now an expression of that Holiness. But they did not separate themselves from unbelievers or prevent IDIOTS coming in and going out from among them.

Not only were they to be prepared to mix with and welcome the APISTOI and IDIOTAI, they were also to take note of their presence among them and to order their affairs with them in mind. Thus those who delighted to Give Thanks at the Eucharist in a tongue were to desist. Why? Because the IDIOTES would not know what they are saying and be able to add his AMEN. What believers in church did had to be intelligible to the visiting IDIOT. Likewise Paul is concerned that

IDIOTAI, hearing the church members speak in tongues, will say you rave, you speak like madmen. Paul's concern was that by being unintelligible the Christians would confirm the APISTOS in his APISTIA, the UNbeliever in his UNbelief.

The Christian Church must be one of the very few groups, if not the only group, which has as a criterion for its group life that non-members, outsiders, should be able to make sense of what happens there. This is, of course, an expression of the love and commitment the Christian members are to have to bringing unbelievers to a living faith whereby they too acknowledge that "Jesus is Lord", and join the ranks of the Holy Ones. That is why they will eat in the house of unbelievers raising no scruple about the food set on the table, even though it has been idol-sacrificed. That is why they engage in Prophecy, that speech which is intelligible, so that the IDIOT who comes to church will fall on his face and worship God. What Paul describes here is, of course, the conversion of the IDIOT who comes to Church. He is said to be **Convicted** (Elenchetai — what the Paraklete-spirit would do in the world — that is, convict the world of sin and righteousness and judgement), "Called to account (Anakrinetai), the secrets of his heart are manifested, falling on his face, he worships God and declares that God is really among you."

This last statement is vital, being a reference to two end-time prophecies — Isa. 45:14 and Zech. 8:23. The latter speaks of the time when gentiles, the people of the nations, will come to Jerusalem, when ten men from the tongues of every nation will grasp the garment of one Jew saying "Let us go with you, for I have heard that God is with you". In 1 Corinthians, Paul depicts this as happening when the IDIOT comes out of the dark world of unbelief into the congregation of the Holy Ones, hears prophecy and declares God is with you, I have found Him. The gathering of God's people to hear the prophetic word, therefore, is an end-time, eschatological activity of the greatest importance. Christians should see the IDIOTES who comes into the church and is converted there, as the end-time fulfilment of Zech. 8:23.

## "the congregation were God's Holy Ones"

What does all this mean? It means that we too should care about the poor lost IDIOT who comes into the assembly. It means further that we should acknowledge the magnetic power of the congregational gathering of God's Holy Ones as possibly the most significant means of evangelism open to us. It means we should ensure that all that we do is intelligible, able to be understood, and that the prophetic word is heard in the church; that what we do does not turn people away from God because what we do is unintelligible or un-prophetic. Will we not be judged by God for that?

Here are some examples where I think we may be unintelligible to the IDIOTES who visits us. They are just examples to illustrate the principle, which I believe is a theological principle resending an important criterion for our corporate life. These examples are offered, to illustrate the point.

### Example 1

Where the words of the songs of worship are not intelligible. The Bach Anthem may have beautiful music and bring pleasure to Bach-lovers but can those who listen identify the words so as to say "Amen" = it is TRUE. The round sung in the fellowship service may be lots of fun, but is it intelligible; can we discern

the words? I am not suggesting we be either legalistic or pedantic. But surely intelligibility is something to aim at, as the rubrics of the Book of Common Prayer made clear. (The service to be read in a loud voice and in the language of the people).

### Example 2:

The present arrangement of An Australian Prayer Book is confusing and unintelligible and not just to the IDIOTES. I refer to the Morning and Evening Prayer Services and to the numerous alternatives in the Communion Services. For me Sunday Services Revised, in use for a period before AAPB in 1978, had much to commend it. The Sunday Services were clearly set out with large print in a way that was easy for everybody to follow. I hope that future Prayer Book Revisions will give attention to the arrangement and presentation of the services along the model of SSR and keep the IDIOTES, not just the initiated in-group, in mind.

Finally, those of us who are engaged in congregational leadership would do well to think about the IDIOTS who may come into our churches, mindful that our city is now a kaleidoscope pluralism. The IDIOT in Lindfield may be an educated, affluent white Anglo Saxon; the IDIOT in Lakemba may be a poor Turk. We in this Diocese are well trained in examining the context of our biblical text but are we as careful in examining the human contexts of our congregations so as to be intelligible to the IDIOTAI around us? We exegete the word but do we exegete the world?

Paul Barnett

This is not a call to gimmickry, compromise or ill-thought out short-cuts. But it is a plea for reflection, for freshness and above all for love — love of the

## "we exegete the word but do we exegete the world?"

IDIOT who would come to church. For, where else can God be found? We must not stop IDIOTAI finding Him, but do all in our power to make it possible.

Let me conclude with a practical suggestion: that you form a small working group in your church, with good representation from various age and interest groups, to analyse how intelligible your services are and how prophetic the ministry of the word. It may be that the work of ministry will be enhanced by the prayerful discoveries of the group, to the salvation of many IDIOTAI. I pray that the IDIOTS who came to your church will say, in response to what he sees and hears, "surely God is among you".

## Children's ministry

### The Cinderella of the Church

Owen Shelley speaking at a Church of England Boys' Society Leaders Camp recently, said:

"I think that the only people in our parish who are interested in ministering to the children are those of us who are involved with them. The rest of the church members give the appearance that they couldn't care less."

Coming from a woman who is the superintendent of the Sunday school of a large suburban church this is a very disturbing statement.

Unfortunately it is true of many congregations who have filed children's ministry in the "too hard" basket. Children's Ministry is the Cinderella of the Church.

One only has to peruse current statistics to become aware that there has been a staggering decline in the numbers of children involved in church-based activities. Sunday schools and children's clubs such as CEBs and GFS have all recorded a marked drop in attendances and this trend is continuing.

The reasons given for this decline are very varied. The most common is the changing nature of the town or suburb where the church is located.

"Our district is aging. Young people cannot afford to buy into this suburb and are forced to move out when they marry, thus there are more older people than children in our area now."

Most Anglican congregations are predominantly anglo-saxon and the influx of ethnic groups into many inner suburban areas has had a marked effect. A visit to the local school soon confirms the fact that there is a large number of children whose family belongs to different persuasions.

In many instances the predominant affiliation of these children is one of the Orthodox churches while in other areas there are increasing numbers of Muslim families.

Another reason given for the decline in numbers is the wide variety of conflicting interest.

In some respects the problem of declining attendances is the least of our difficulties.

Many of those children who are involved and attend very regularly for quite some time eventually fail to become mature members of a local congregation. A number of factors have a bearing on this. There has been a failure on the part of some of the groups themselves to correlate their activities with the overall ministry of the church.

What then can be done to tackle the problem?

### Parenting groups

Firstly there needs to be a renewed awareness on the part of those of us who are parents and grandparents that we are primarily responsible for the spiritual upbringing of our children. Much of us have abdicated in favour of the Sunday school teacher or children's club leader whose influence is limited.

Perhaps churches should be conducting "parenting" groups to guide and help those of their number who are grappling with the responsibility of parenthood.

Secondly much more effort must be given to the training of those who are involved in ministry to children through church based activities. Many of our ineffectiveness can be traced to the failure of those who teach to communicate the message clearly and appropriately.

Another forward move may be the appointment of full-time workers with children.

"Inter generational worship" is a phrase that is being bandied about in these days. Basically it means that the congregation attempts to adjust the traditional way their services are conducted to cater for the interests of all ages.

This isn't easy as many of our current practices have had long traditions and are deeply entrenched so that many members strongly resist change.



## Camping can be Christian

What do you think of when you think of church camps? Archery? Canoeing? Bushwalking? Bible Studies? or learning about Drama and Music? According to the Anglican Youth Department these are just a few of the activities offered at their camps during the Christmas holidays.



"Learning at Camp Howard".

"Young people have a wide variety of interests and we try to cater for them as thoroughly as possible as well as increase their knowledge of Christian beliefs," said Camping Co-ordinator, Mr. Rex Harris.

"We hold 26 camps over the Christmas holidays for young people ranging from Year 3 to Year 12, and depending on their ages and interests, our trained counsellors and directors take them horseriding, bushwalking, rollerskating, canoeing, sailing, abseiling or swimming."

"We also hold camps for the ones with more creative interests, such as our Arts Camp for Years 5-10 and the Muso's Movements Camp for Years 6-8.

"The Arts Camp teach ballet, aerobics, tap, jazz ballet and drama, and the Muso's Movements Camp hold daily jam sessions and tuition of pop, folk and classical music."

"And for the parents who don't see why children should have all the fun — we have our Family Camp. We find this is a wonderful opportunity for families to relax in a Christian environment — as well as go swimming, bushwalking or play tennis, golf and squash."

The Anglican Youth Department also runs a camp for disabled children in Years 6-10, which includes activities such as swimming, archery, craft, outdoor games and a bus trip.

"This camp is held at our modern Blue Gum Lodge Conference Centre at Springwood and a nursing sister or doctor is there, as well as the Camp Howard Counsellors."

Christian camps are a great way to minister to children.

"About 40-50% of the children who attend the camps have their first real introduction to Jesus" he said.

Daily discussions are held on Christian belief and bible studies. The Christian environment and the behaviour of the Camp Howard counsellors are excellent "teachers".

The most rewarding discussions on Christianity often take place when the camper realises that the counsellors are genuinely concerned about his or her

## British secular book sellers plan

### To foster Christian book sales

W. H. Smith has just launched a pilot scheme designed to see if there is a market for increased sales of Christian books through their stores. If successful, it will be extended to their four hundred shops nationwide in the New Year.

A press-release from Lion Publishing pointed out this week that W. H. Smith shops already carry a number of religious books. "But, following lengthy discussions with Christian publishers," they now see the potential for marketing substantially more.

The pilot scheme, which increases

total welfare — and see him or her as an individual rather than a crowd.

The Anglican Youth Department's Camp Howard first started in 1956 and now has eight properties, some 700 volunteer counsellors and 60 directors ensuring that thousands of children and teenagers hear the gospel.

"I suspect that because of the number of staff we have we've one of the largest Christian camping organisations in the world." (Rex Harris)

The Anglican Youth Department's latest project is the Howard Educational Camps (H.E.C.) — a service to help schools run their camping programme.

"H.E.C. started after we had a number of requests from schools to use equipment such as our sailing fleet. We have 21 sailing boats but it's virtually impossible to loan anyone that sort of equipment.

"One school asked us to organise a programme for them — and so we did."

Mr. Harris had felt for some time that the properties could have a wider ministry.

Each year schools hired the property during termtime, without arranging for any ministry to be provided their students.

There was this wonderful opportunity to provide schools not only with the site but with an entire programme.

Schools have responded positively to the H.E.C. principles and the programme has been booked by public schools and private schools of all denominations.

The H.E.C. programme is run predominantly at the Deer Park site in the Royal National Park, and the Chaldercot site at Port Hacking, and occasionally at the Blue Gum Lodge in Springwood.

The long term goal is to get all the sites working full-time in God's ministry.

People interested in further information on Camp Howard, or the H.E.C. programme, should contact the Anglican Youth Department on 265 1629 or 265 1628.

both the display and range of books available, is being run in Brigend, Burnley, Colchester, Exmouth, Grantham, Huntingdon, Kilmarnock, Newtown, Oldham, Reading, Stafford, Tewkesbury and Watford.

It is hoped that the scheme will win new customers for Christian books; for, Lion says, while Christian bookshops offer an unmatched specialist service, it is acknowledged that very few non-churchgoers will ever visit one—and, indeed, only one in ten regular churchgoers do so.

(CHURCH TIMES)

## THE GOOD READ

### Shaftesbury, The Poor Man's Earl

John Pollock, Hodder & Stoughton, 194 pp.

There was a time when children grew up reading biographies of great people. Values such as heroism, patriotism and even faith, were taught in this way. That, of course, was before the modern trend to publish biographies which, purporting to show the subject "warts and all", leave very little positive to learn from.

John Pollock writes biographies "the old way". He has written a number of biographies which have been well received and has now turned his attention to Shaftesbury.

Reading the Preface one notes that Pollock has done his homework in preparation. He has not only read the normal sources but has also read material which has not been available to other biographers. It should be noted, however, that he uses these sources more for background and colour than as a true historian would use them. The definitive biography of the Earl is still to be written.

The strength of Pollock's work is its readability. Written more like a novel and using a certain amount of imagination to paint a realistic picture it allows the reader to get to know Shaftesbury as a person, to share his successes and failures and to feel his tragedies. There is no deep analysis of his work.

Shaftesbury's interests were far more diverse than most people are aware. As well as his interest in the working conditions especially of children, Shaftesbury was concerned with a large number of Christian activities, serving as President of the British and Foreign Bible Society, Missions to Seamen, and YMCA

and as vice-president or patron of organisations such as CMS, SAMS, and others such as the RSPCA.

Pollock discusses at some length the balance Shaftesbury held between the Gospel and social action. He suggests, rightly, that modern evangelicals who seem to have so much difficulty keeping a balance between the two would do well to learn from the Earl.

Shaftesbury's lasting work was among the poor and Pollock details this well. At times, as Pollock details the incredible working conditions in the mines and in the cities, it is hard to believe that he is writing about the England of just over 100 years ago. As one reads about the opposition to Shaftesbury's attempt to introduce a Bill for a 10 Hour Day or his failure to prevent mail deliveries on Sundays it becomes obvious that our society owes a great deal to his persistence at seeking reform. What a pity Christians, having been responsible for so many of the good things in our society, seem to have withdrawn from the frontline of community affairs in so many places.

If there is a criticism of the book it is that Pollock introduces people to give us background to Shaftesbury in such a way that they appear more important than they are. On more than one occasion I waited for a particular person to appear again and, when they didn't, I read back to see if I had missed something. This is a minor problem, however.

This is a most enjoyable book, easy to read and spiritually uplifting. I suspect that young people would find it just as enjoyable as older people with a good knowledge of the history of the period. It is highly recommended.

D. KIRKALDY

## EFAC bursary scheme comes of age

21 years on and 100 students



Bishop Gideon Olajide greets the 100th bursar, the Rev. Modicum Okello from Uganda.

ST PETER'S, Vere Street (the home of the London Institute for Contemporary Christianity) was the venue for the EFAC Bursary Scheme's recent 21st Birthday celebration and the award of its 100th bursary.

The 100th bursar is the Rev Modicum Okello from Gulu in the Diocese of Northern Uganda and, with another Ugandan, Archdeacon Peter Rwabwoma from Kigezi Diocese, he will be studying for two years at Wycliffe Hall, Oxford.

The gathering was attended by representatives of several theological colleges, parishes and missionary societies, as well as other friends and visitors from overseas. The chairman of the Bursary Scheme, Dr. Hugh Sansom, conveyed greetings from 13 English and five overseas bishops. Bishop Michael Nazir-Ali (one of 11 former EFAC bursars now serving as bishops) read a letter of greeting from the Rev. Dr. Vinay Samuel, the honorary general secretary of the Evangelical Fellowship in the Anglican Communion (EFAC).

The Rev. Dr. John Stott recalled how the first seeds of the bursary scheme had been sown during conversations between the Rev. Amos Betungura (now

Bishop of Ankole, Uganda) and the Rev. William Persson (now Bishop of Doncaster), who subsequently became its first secretary.

The present secretary, Mr. Eric Cooper, said that overseas church leaders insisted that there was still a need for the bursary scheme which he described as "a missionary work of strategic importance".

In his closing address, Bishop Gideon Olajide, Bishop of Ilesa, Nigeria, spoke of the positive contributions made by evangelicals and particularly EFAC in the fields of theological education and literature and in leadership.

"Evangelicals used to be ignored, were later tolerated but are now accepted and welcome."

EFAC had also created a worldwide fellowship and Bishop Gideon expressed the hope that there could be an international EFAC Conference before Lambeth '88.

He also saw great hope for the future as the number of evangelicals in the Anglican Communion was growing fast.

"Let us go forward," he urged, "The Lord goes before us."

(CEN)

## Islam a greater threat than communism

### Brother Andrew in Sydney

For more than 30 years BROTHER ANDREW has achieved an international reputation as "God's Smuggler". His book published under that title has sold more than 10 million copies, telling how an unassuming Dutchman, his bags bulging with Bibles, crossed over borders and back again, penetrating Iron Curtain countries.

His one man mission to support suffering Christians grew into an international organisation now reaching across "closed borders" around the world — from Eastern Europe to Asia, Africa, Latin America and the Middle East.

With a reputation such as this, it was a little disconcerting when Brother Andrew opened his Sydney Press Conference with the words: "I am not a smuggler".

Visiting Australia to foster support for his OPEN DOORS organisation, Brother Andrew made the distinction that Bible couriers going into restricted countries did not ask permission to take the Bibles in, and they were prepared to go anywhere.

### "more Muslims in Holland than Reformed Christians"

He said that the question asked of members of suffering churches was — What is your need?

"Invariably they answer that they need prayer, and they always ask for Bibles."

In an opening statement at his Press Conference, Brother Andrew said that

66% of the world population lives in areas where there is restriction upon the work of the church.

"Moreover", he said, "there is the expectation that the closed countries will increasingly be closed, not only in the Communist world, but more so in the Islamic world".

"I work a lot in the Islamic world and I see a greater threat from the Islamic side than I do from the Communist side".

"Today, there are more Christians in Russia than ever before".

"There is tremendous growth in the closed countries. Atheism cannot stamp out Christianity".

"This is not so far as Islam is concerned. In East Beirut, for example, many churches have left the country".

Brother Andrew said that the church had to stand out as a haven where people can go with their problems.

"Materialism is a greater threat to the Christian church than persecution."

"Islam is a very strong power in the world. People do not recognise it until it is too late. They are probably building more mosques in England than churches. There are more Muslims in Holland than Dutch Reformed Christians", he said.

Speaking of the work of Open Doors,

## Appellate Tribunal hearing, cont.

Allen and Hemsley instructing D. J. Bleby, QC.

It was interesting to observe Mr. Neil Cameron and Mr. Robert Tong as solicitors instructing barristers Bleby and Lindsay respectively. Both are well known and usually vocal members of Sydney synod, yet on this occasion both remaining completely silent in the context of the tribunal hearing.

**The main point being made by the objecting signatories is that the ordination canon is inconsistent with the Fundamental Declarations.**

In his opening remarks the President of the Tribunal, the Hon. Mr. Justice Fox said that this was the point for decision. He said this was the first time a reference to the Tribunal had been made under Section 31 of the Constitution, and in this sense the hearing was historic.

"The question of the ordination of women has been, and continues to be, vigorously debated," he said.

He said that the Movement for the Ordination of Women had not been given permission to place a submission before the Tribunal on the ground that approval to do so would have left the way open for other interested bodies to make submissions.

The Appellate Tribunal has already given three opinions on the question of the ordination of women as deacons. In arguing that the canon is inconsistent with the Fundamental Declarations a strong point made by the Sydney signatories is that these were only OPINIONS and not substantive declarations.

In his Presidential Address to the Sydney Synod in 1986, Archbishop Robinson had this to say of the opinion given in 1985:

"I found myself obliged to say that I held the ordination of women to the order of deacons AS THAT ORDER IS UNDERSTOOD IN OUR FORMULARIES and as we are bound by the Constitution to preserve and use it, to be contrary both to the Fundamental Declarations and to the Ruling Principles. My opinion was by way of dissent from that of the majority of the Tribunal though in respect of consistency with the Ruling Principles my opinion was shared by the President, Mr. Justice Cox, and by our

own Chancellor."

The Sydney signatories argue that the question must be determined "de novo" and that previous opinions are advisory only.

### Arguments

They also argue that the Canon is inconsistent with the Fundamental Principles because:

- Canonical Scripture, the ultimate rule, precludes women from exercising an authoritative teaching role in the congregation, with Biblical scholars of comparable reputation and competence agreeing on the meaning of the texts.
- The Anglican orders of deacon, priest and bishop have only been open to men.

The signatories have submitted to the Tribunal that the Canon is inconsistent with the Ruling Principles because it is a principle of the Church of England that restricts to men admission to holy orders.

Mr. Merralls, QC, spoke at some length on the legal issues.

"We are concerned with legal issues and not the merits of the canon," he said.

He submitted that the opinion of August, 1985, ought NOT to have been given.

"There is no provision in the Constitution for obtaining advisory opinion about a draft canon. The law of the church tends to be suspicious of advisory opinions about proposed legislation," he said.

He went on to say that the exclusion of women from the ordained ministry was based on an understanding of Divine law.

### "ordination of women against Divine Law"

Mr. Geoff Lindsay, in his address to the Tribunal, made the point even stronger:

"The Tribunal cannot escape the conclusion that the ordination of women is against the Divine Law," he said.

"Ordination is of special significance to Anglicans. The Church has regarded as a matter of law and as of theology that ordination is important, and that the 'maleness' of the holy orders is



Brother Andrew.

Brother Andrew said: "We will not acknowledge any border that will keep us out from going in to preach the Gospel".

"As a point of principle, anyone who suffers for their faith has the right of assistance from other members of the church".

"Moreover, Christians living in the 'free' world have the right to know how their brethren are doing in the suffering church".

"Open Doors is an 'end-time' ministry.

important," he said.

Mr. Lindsay drew heavily on precedents of church law, pointing to the fact that matters relating to the ordination of women were considered by the church and conscientiously rejected.

"If you accept that the church has taken a certain position relating to the Divine law, the law of God, then it is a matter of semantics to try and get around what the Constitution has to say in the Fundamental Declarations and the Ruling Principles," he said.

In a written submission to the Tribunal, Mr. Lindsay said: "However much it may draw on theology, history, sociology or politics, a legal analysis must ultimately prevail in the deliberations of the Tribunal. Decisions of the Tribunal cannot overreach the law. The law should not be seen as hostile to changes in theological outlook or sociological conditions but such changes do not of themselves change the law or the obligations of the church authorities to apply the law."

### Not men only

For the Standing Committee, Mr. Bleby, QC, said that there was no foundation for the claim that it is to follow Christ's command to ordain men only.

He pointed to the fact that women already teach in Sunday School, in the mission field and even in theological colleges while some women held licences to preach.

"Where is the distinction?" he asked.

"In 1986 we should not necessarily accept views held in earlier centuries."

At a late stage in the proceedings, Mr. Keith Mason, QC, was granted leave to make a submission on behalf of certain women who are either already ordained as deacons or are candidates for the order of deacon.

The President made it clear that the question of the validity of the ordination of women already ordained was not before the Tribunal.

Mr. Mason made the point that a number of women were due to be ordained in Melbourne on February 15, 1987.

He asked that the Tribunal give its decision before then, and if necessary, announce its reasons later.

The Tribunal made it known to the

We believe we are in the last days, that we must get involved and do something about the needs of the world".

He said that there will have been more wars in the 20th century than in any other century of recorded history. Since 1940 there have been 62 wars. At one point there was revolution or civil war in 42 countries at the one time.

"Our ministry is aimed at strengthening the Christians in the lands of revolution. Our whole thrust, based on Revelation 3:2 is to 'strengthen that which remains.' That description implies that a battle has already taken place. If the church had been prepared it would not have suffered so much. Preparation for the spiritual battle of the end time is a key part of our vision".

Brother Andrew expresses the outlook of Open Doors in this way:

"In those countries where the church of the Lord Jesus is being suppressed or persecuted, we are under divine obligation to step in and help with Bible, prayer, encouragement — doing something with which their governments may strongly disagree."

"We are in a spiritual battle. Therefore, we must become spiritual people and must see spiritual principles involved before we can be of any use, before we can effectively minister in this world".

signatories that the Constitution made provision for the award of costs in an action such as this.

Counsel appearing made the point that the issue was one of concern to the whole church, that the proceedings had not been adversarial in character, and that points of view were being expressed.

For these reasons the Tribunal was asked not to make any orders concerning costs.

### Consequences

Where do we go from here? The Tribunal, presumably, will hand down its decision in February. What are the consequences?

The Australian Church Record asked one of the Sydney signatories as to what the implications would be.

He said that if the decision went against the signatories, the way would then be open for dioceses which elected to do so to ordain women, but that since the Tribunal is subject to the supervision of the civil courts it is open for the legality of the Tribunal's decision to be tested in the civil courts. Whether or not this is likely to happen is open to conjecture. The ACR understands that the Movement for the Ordination of Women has indicated that if the decision goes against that body it will not, as a matter of policy, go to the secular courts.

The Sydney signatory spoken to said that if the Tribunal accepts the submission that the canon is not consistent with the Fundamental Declarations, this will effectively prevent any women from being ordained at all.

In the event that the Tribunal decides that the canon does not contravene the Fundamental Declarations but does contravene the Ruling Principles, then the position would be that the Church could not legally ordain women into Holy Orders without an amendment of its Constitution.

In his final submission to the Tribunal, Mr. Lindsay sums up the signatories views in this way.

"Whatever may be the precise meaning of the words 'principles', 'doctrines' and 'statements' the Tribunal should hesitate before it allows an ordinary canon of General Synod to overcome the church's consistent, longstanding view that the ordination of women is against the 'divine law'."



# Russian poetess free but not free

KGB pressure on Irina Ratushinskaya



Irina Ratushinskaya

The Kiev KGB appears to be stepping up pressure on poetess IRINA RATUSHINSKAYA, who was unexpectedly freed from imprisonment on 9 October 1986.

Ratushinskaya and her husband, IGOR GERASHCHENKO, have expressed concern to friends in the West on a number of counts:

1. As happened in the case of veteran human rights campaigner academician ANDREI SAKHAROV, Gerashchenko's flat is being jammed for radio reception: The jamming is so bad, that not even local radio broadcasts can be heard in the flat, let alone any foreign broadcasts. This is causing particular concern, because several weeks ago Ratushinskaya heard the tail end of a western broadcast in which it was claimed that in an interview to a Western journalist, Ratushinskaya had stated that she considered her fate to be inextricably bound to the Soviet Union, and had no wish to emigrate from the USSR. As this is the exact reverse of the truth, Ratushinskaya fears that Western journalists, trying to telephone her are, in fact, being put through to a female KGB operative, who feeds them disinformation.

2. Censorship of mail: Virtually no correspondence is reaching them. The few letters which are passed on from time to time are all months old. Among material which has definitely been posted to them from abroad are numerous invitations to emigrate from a number of countries: All these invitations have, so far, been intercepted e.g. an invitation

sent by the Swedish Writers' Union, invitations from Universities in the West etc.

3. Tampering with telephone. Their telephone is cut off for days at a time, be it to local calls or calls from abroad. In the case of calls from the West, the Kiev International switchboard frequently maintains that there is no reply at the number, even though Irina is too ill to go out and is at home all the time. Calls which do get through are heavily monitored and frequently cut off if the KGB listeners consider that the conversation has taken an "undesirable" turn.

All the above measures are illegal under Soviet law.

Furthermore, KGB Officials are questioning Ratushinskaya and Gerashchenko's friends for information as to substance of conversations they have had with them, what Irina and Igor have said about their plans for the future, and so forth.

Ratushinskaya and Gerashchenko have asked their personal friends in the West to stress that whatever claims may be made by Soviet Officials, their sole aim is to leave the USSR, as quickly as possible, for urgent medical treatment in the West. In view of the physical mistreatment she suffered during four years in hard labour camp, Irina categorically refuses to submit to treatment by Soviet doctors, who swear an oath of allegiance to the Soviet State before taking up medical practice.

(KESTON COLLEGE)

## MAINLY ABOUT PEOPLE

### DIOCESE OF GIPPSLAND

Reverends Wayne Ireland & Russell MacQueen from the parishes of Stratford and Morwell were ordained on October 19 by Bishop Neville.

### DIOCESE OF RIVERINA

Rev. Robert Collie, Vicar of Greythorn has accepted the parish of Wilcannia, which includes the centres of White Cliffs, Tilpa and Tibooburra.

Rev. Harley Lockley, assistant in the parish of Griffith, will become Chaplain to Wagga Base Hospital and also Priest-in-charge of the parish of The Rock.

Rev. Rex Everett, of the parish of Deniliquin, will become assistant priest in the parish of Griffith.

### DIOCESE OF ROCKHAMPTON

Rev. Gary Harch, from the Cathedral parish will move to the parish of Middlemount, Tieri and Dysart at the end of January.

Rev. Peter Elson has resigned as Rector of Springsure to become Rector of the parish of Yeronga in the Diocese of Brisbane.

Rev. Rod Hart, Priest-in-Charge of Barcoo will become Parish Priest of Springsure in late January.

Ven. Rob Philp's primary ministry early in the New Year will be as Chaplain to the Rockhampton Base Hospital and Priest-in-Charge of Mount Morgan.

### DIOCESE OF ADELAIDE

The Rev. P. Garland has resigned as Priest-in-Charge of St. Francis of Assisi, Northfield as from 31st January 1987. He will continue as Precursor of the Cathedral.

### DIOCESE OF SYDNEY

Rev. J. R. Livingstone will resign as Rector of Normanhurst on 31st January 1987 to become Director of Care Force.

Rev. D. Mansfield, Rector of Fairy Meadow, has accepted the position of Rector of Kiama.

Rev. R. Vassallo will resign as Asst. Minister of Turramurra on 12th December to become Asst. Minister of Panania on 14th December.

Rev. M. Eaton, Asst. Minister of West Pennant Hills is to become Asst. Minister of Balgowlah.

Rev. R. A. Miller will resign as Asst. Minister, West Wollongong to become Asst. Minister of Cataract with Ambarvale from 15th January 1987.

Rev. D. B. Coy will resign as Curate of St. Andrew's Cronulla to become Asst. Minister of Keirville from 15th January 1987.

Rev. R. Robinson, Curate at Ingleburn with Denham Court & Rossmore will become Asst. Minister at Kurrajong on 25th January 1987.

Rev. H. Isaacs will resign as Curate at Doonside with Quakers Hill to become Asst. Minister at West Pennant Hills in January.

Rev. G. Crew will resign as Curate of St. Andrew's Sans Souci to become Asst. Minister at West Wollongong on 19th January 1987.

### DIOCESE OF MELBOURNE

Rev. D. J. Conolly, Incumbent St. John's East Malvern will become Incumbent St. Faith's Burwood. He will be inducted by the Archbishop on 26th February 1987.

Rev. G. S. Perkins, Priest-in-Charge of St. Silas', North Geelong, with St. Michael and All Angels, Corio, will become Incumbent of Holy Trinity, Bacchus Marsh. He will be inducted by Bishop John Stewart on 28th January 1987.

Ven. F. L. Cuttriss, Chaplain to the Archbishop, became Associate Priest, St. George's Malvern, on 30th November.

Rev. J. D. Potter, Incumbent of St. Paul's, Canterbury, has become Incumbent, All Saints, St. Kilda. He was inducted by the Archbishop on 10th December.

## SMBC graduation continued

students, 20% were proceeding to the overseas mission field, 45% were entering Christian ministry in Australia and 35% were returning to the workplace better equipped for the ministry involved there.

An audience of approximately 900 enjoyed contributions from the student choir, and the Rev. John Coleman, Editor of New Life, who challenged the students to "preach the word" and underlined the importance of returning to the centrality of the preaching ministry of the church.

In his report, David Cook mentioned that 1987 will bring many changes to the life of the College. The new Certificate in Biblical Counselling course will be launched and the Rev. John Webb will begin on the Faculty in January 1987 to be responsible for this course.

Already, Stage One of the building programme has begun with the erection of a new food store building.

For the first time a team of students will

go overseas to Papua-New Guinea for the College Mission in June.

Mr. Cook said that there was much cause for rejoicing at the record enrolment of students for next year which was going to stretch the accommodation resources of the College to the limit.

"The need of the world around us for the gospel is obvious", he said, "we have the gospel, we have the students, we have the Faculty who are prepared to give themselves unstintingly to this strategic ministry. It is our prayer that God will continue to raise up prayerful friends for the College".

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## 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.

GOORPAROO: 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 7.00 p.m. All welcome. Rev. Paul Watkins.

Sydney Holy Trinity ("The Garrison Church"), The Rocks. Services 11 p.m. Thurs., Fri. & Sat. 10.30 a.m. & 7.15 p.m. Sunday. AAPB & BCP. Crying Room, S.S., Kids & Youth Clubs. Off-street parking. Good Acoustics (02) 27 2664.

TEA GARDENS/BULAHDELAH: St. Andrew's, Cnr. Wilt & Ogden Streets, T.G. Holy Communion 2nd & 4th Sundays (8 a.m.) Other Sundays (10 a.m.) Minister-in-charge: Rev. Ian Copland B.A., Th.L. (049) 97 4264.

## Price Increase

To meet the rising costs of publication and posting there will be a slight increase in the price of the Church Record. From the first issue of 1987 the Record will be 80 cents per copy, \$24 per year posted. Thank you for your continued support throughout 1986, and we look forward to bringing you the best of news and comment on christian ministry in Australia and overseas in the new year.

## Accommodation

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

Pensioner requires flat. Telephone 597 6570. After 6 p.m.

C.E.N.E.F. University Hall (opposite Sydney University) offers reasonably priced accommodation near city from late November to mid-February for families (\$37 per night) and single women (\$15 per night). For enquiries and bookings, phone The Director (02) 660 4881.

Reg. Nurse would like to share unit with retired lady share expenses please write c/- Box No. 1512 Church Record Office.

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For Sale: Typewriter, Brother CE-70 electronic daisy wheel, display screen, memory plus extras \$600. Telephone 654 1445.

For Sale: LPL C7700 6 x 7 cm colour enlarger mint condition \$900, retail price \$1200. 660 0845.

For Sale: KEIV 4M 35 mm camera brand new \$200. Telephone 660 0845.

For Sale: Aoyama Celtic Harp as new condition \$800 ono. Phone (042) 36 0377.