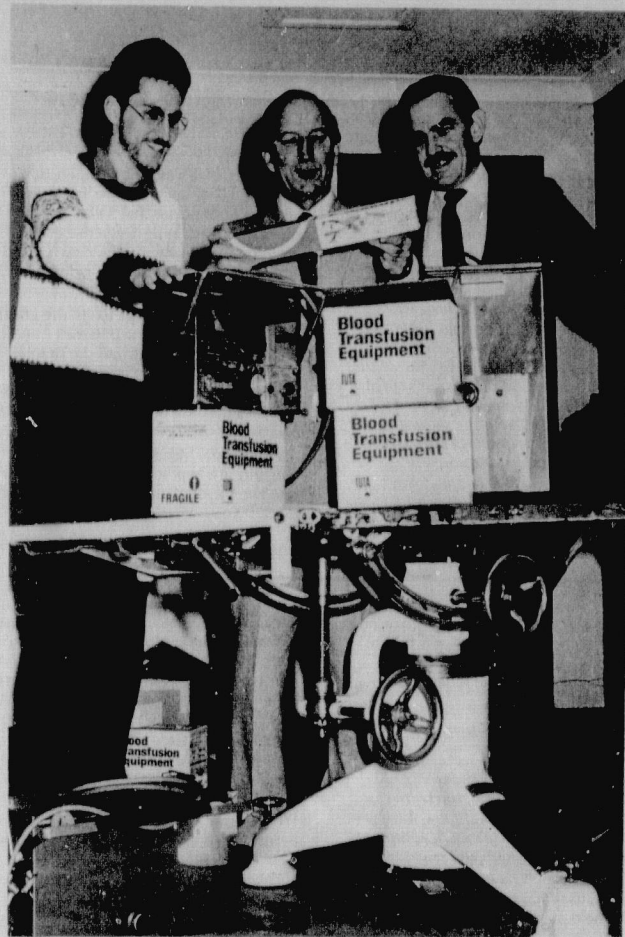


Our surplus meeting their need

Samaritan's Purse provides materials instead of money



The North Coast Director of Health, Dr. Derek Harris (centre), pictured with Wayne Taylor (left), Director of the Samaritan's Purse, and the Rev. Lindsay Doust, Chairman of the organization. (Photo courtesy NORTHERN STAR—)

"THE SAMARITAN'S PURSE" is an international aid organization which is channelling surplus medical and educational materials, to the Developing World. The basis of the organization is to send needed materials, in preference to money.

The organization was formed in Australia by the former David Longe. Following the sudden death of Mr. Longe, the organization lay dormant until Mr. Wayne Taylor took over its directorship.

Since then many Directors of Health and Hospital Boards, throughout various areas of New South Wales, have been contacted, resulting in favourable replies. Already six Directors of Health have agreed to channel surplus medical equipment to THE SAMARITAN'S PURSE,

when it is no longer required by the hospitals in New South Wales.

The response from hospitals has also exceeded all expectations. Hospitals from as far afield as Goulburn and Delegate (on the Victorian border), to Moree and Orange have already assisted the program. The replacement cost, of the equipment raised, has been estimated to be in excess of \$250,000. THE SAMARITAN'S PURSE will now be able to support many projects, ranging from New Guinea and Fiji to the Middle East and Africa.

Wherever the need, THE SAMARITAN'S PURSE can be filled and emptied, and filled again. On a good day, the PURSE is empty!

MAINLY ABOUT PEOPLE

DIOCESE OF GIPPSLAND

The Rev. Tom Pamflett, Rector of Ballam, has accepted the appointment to the parish of Wonthaggi.

DIOCESE OF WILLOCHRA

The Rev. Peter Achurch was ordained at St Thomas', Port Lincoln in November last.

DIOCESE OF NORTH WEST

The Rev. Greg Jones, from Beaconsfield, Tasmania, was commissioned as Rector of the Murchison in All Souls', Mt. Magnet, on February 8th.

The Rev. Alan Lewis was installed as Rector of Geraldton and Dean of the Cathedral of the Holy Cross on February 3rd.

Mr Martin Weatherston has commenced as Diocesan Registrar.

DIOCESE OF BUNBURY

The Bishop of Bunbury ordained Michael John Lloyd to the Diaconate in the Parish Church of St. Anne, Lake Grace.

DIOCESE OF SYDNEY

Miss Jenny Read of the Church Army has been appointed as parish worker of St. Martin's Anglican Church, Kensington.

ORDAINED TO THE DIACONATE on Sunday 24th February, 1985:

Rev. R. V. Beckman will be curate of St. John's Camden.

Rev. G. A. Burke will be curate of St. Paul's Chatswood.

Rev. D. B. Coye will be curate of St. Andrew's Cronulla.

Rev. G. A. Crew will be curate of St. Andrew's Sans Souci.

Rev. S. J. Hale will be curate of St. Paul's Castle Hill.

Rev. H. V. Isaacs will be curate of St. John's Doonside & Quakers Hill.

Rev. G. B. Orr will be curate of St. Philip's Eastwood.

Rev. S. Roberts will be curate of St. Clement's Jannali.

Rev. J. H. Saddington will be curate of St. Mary Magdalene, St. Marys.

Rev. L. M. Stoddart will be curate of St. John's Parramatta.

Rev. R. M. Vassallo, will be curate of St. James' Turramurra.

DIOCESE OF MELBOURNE APPOINTMENTS:

GREEN, Barry W. From incumbency S. Timothy's Bulleen to incumbency S. John's Diamond Creek. Induction by Bishop Robert Butters on Friday, 8th March at 8.00 p.m.

LUCAS, George B. From incumbency S. George's Malvern to incumbency S. Luke's East Frankston. Induction by Archbishop David Penman on Thursday, 4th July at 8.00 p.m. To remain as Archdeacon of Brighton.

NICHOLSON, William G. From incumbency All Saints' Preston to Chaplain with I.T.I.M. To be commissioned at All Saints' Newtown, Geelong, on Sunday, 17th March at 7.00 p.m. by Bishop John Stewart.

PINNIGER, Timothy. From incumbency S. Augustine's Moreland to incumbency S. Philip's Deep Creek. Date of induction to be announced.

STEVENS, Douglas J. From incumbency S. George's with All Saints' West Footscray to incumbency S. Barnabas' Balwyn. Induction by Bishop Robert Butters on Tuesday, 16th April at 8.00 p.m.

RESIGNATION:

MUBIRU, Titus K. From incumbency S. Alban's West Coburg as from 19th February, 1985.

New Aboriginal Bible imminent

The largest group of Aborigines in Australia who speak a single Aboriginal language will soon have the Bible available to them for the first time.

There are an estimated 20,000 speakers of the Kriol language, which is in use in a wide band stretching from western Queensland, across the Northern Territory, to the Kimberleys in Western Australia.

The release is extremely significant as it will make a comprehensive collection of Scriptures available to a majority of Aborigines for the first time. The Christian faith will be more accessible and meaningful to them than at any other time in the past.

Named the *Holi Baibul* in Kriol, it contains the books of Genesis, Ruth, selected parts of the Gospels, Philomen, Jude and Revelation — every book that has been translated into Kriol to date.

The Bible will be updated every few years when a significant number of additional books from the Old and New Testament have been translated.

The Bible will be released on Sunday, April 14, in six centres across northern Australia — Ngukurr (formerly Roper River), NT, Barunga (formerly Bamijil) NT, Darwin, NT, Halls Creek, WA, Fitzroy Crossing, WA, Yiyili, WA — when there will be special services and celebrations.

2CH more than a radio station

People to People counselling service

Radio 2CH's confidential phone counselling service, People to People, will extend its hours early this year.

People to People is offered jointly by 2CH and The Sydney Rescue Work Society. Counsellors at present are available between 9 a.m. and 5 p.m. Monday to Friday. It will be extended to 10 p.m. each evening. A sophisticated phone diversion system will be installed so that counsellors are able to receive calls in their own homes. Chris Brammall, Station Manager of 2CH said, "There are many people who phone the station during the evening with their problems. We welcome the extension of hours."

Rev. David Kerr, Co-ordinator of the service is now seeking folk who have had counselling training, to join the team. Successful applicants undergo a training programme to orientate them to phone counselling. They are required to do a

minimum of four hours counselling per fortnight and participate in ongoing supervision to maintain their skills.

David Kerr says "Calls come from every area in Sydney and some from as far as Wollongong and Gosford. Just about every group in the community is represented by those who call, touching every issue under the sun."

The usual pattern of calls is reflected in the following figures. Family 19%, marital 12%, gambling/legal 11%, problems on relationships 10%, loneliness 10%, homosexual/sexual 5%. Other issues include financial stress, accommodation, unemployment, alcohol, drugs, guilt, spiritual and grief.

Anyone interested in applying to become a voluntary counsellor may enquire by phoning People to People (02) 267 5033 during office hours.

Billy's concern

Ruth Graham having tests at Mayo Clinic

Dr. Billy Graham's wife, Ruth, is attending the Mayo Clinic for tests and treatment due to problems following major surgery on her oesophagus last year. Doctors are now trying to stretch her oesophagus in

the hope of avoiding further surgery, and are also investigating wide fluctuations in blood pressure. As a result, she has been suffering from pain.

(CEN)

The Australian



CHURCH RECORD

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Peter Jensen takes Moore Rein

11th in a line of distinguished Principals

All people that on earth do dwell sing to the Lord with cheerful voice

This hymn sung with great enthusiasm, set the tone for the installation of Revd. Dr. Peter Jensen as the 11th Principal of Moore Theological College.

A packed congregation at St. Andrew's Cathedral raised their voices in an outpouring of praise to Almighty God for such an occasion.

"Him serve with mirth..." the hymn continued. How appropriate for not only is Peter a distinguished academic but he has also an infectious sense of humour.

Archbishop Donald Robinson in his sermon spoke on the words of Paul taken from Ephesians 4:1—

"I therefore, a prisoner of the Lord, beg you to lead a life worthy of the calling to which you have been called."

"Why listen to this man — is he not of the distant past?", the Archbishop asked. "We listen to him because he is our missionary — we are his converts. The gospel and tradition we have received, we received from Paul. As Christ's prisoner he is confined to the rule and mission of Christ and so are we. And the exhortation he gives? To live our lives worthy of the calling to which we have been called, we need to ask what is that

calling? In that calling we as Christian men and women have our true place before God fixed. We are not confined to live our lives in, "the dance of plastic circumstance", we're lifted out of the world of ignorance and corruption. The triviality of life in the 80's is that from which we've been delivered to enable us to take our place in the new humanity in the stature and fullness of Christ. If this seems remote from our lives here and now, make no mistake, it is the soil in which our roots are fixed and the source of our growth and understanding.

"This is a mystery hidden to others, however, and the whole world present and future is seen in the light of that mystery, and not vice versa. It is the revelation that interprets the world and its destiny and not the world that interprets the revelation. If this calling is to be a life worthy of the Lord, the Christian life must be governed by truth and fidelity, love and compassion — a life lived in accordance with the upward call of Christ. We must apply ourselves to



Dr. Peter Jensen chatting to one of the large number of friends who came to support this important occasion for Moore College.

humility of mind and loving patience, recognising the varieties of gifts of the Risen Christ for the building of the body of Christ."

The Archbishop then went on to ask, "What has this to say to the Principal, students and others associated with a theological college?"

"What it says is plain enough. Above all else in the life of the college the vital word is the call of God and the life lived

worthy of that call." Quoting from Bishop Barker's sermon when he opened the Broughton Chapel at Moore College in Liverpool in 1857, on the theme 'Sons of the Prophets', he said, "It is hardly possible to imagine anything more likely to form the ministerial character right than a college of this kind. At the proper period of life young men whose hearts have been touched by the grace of God

continued page 2

Brisbane clergy confer on traditional differences

To gain a better understanding

Some two years ago the Archbishop of Brisbane, Sir John Grindrod, invited a group of senior clergy representing the Evangelical, Anglo-Catholic and Charismatic traditions to meet with him in regular consultation. The Archbishop expressed a desire that these various traditions within the diocese gain a better understanding of each other. The group has met about four times each year to consider position papers and to discuss

matters of mutual concern. In the most recent meeting the question of the Bible came under scrutiny alongside that of the need for a greater evangelistic effort at the parish level. Concern was expressed about the way the Bible was dealt with in theological education. Some members of the group felt that where there is an emphasis on negative criticism of the Bible, this is not helpful to the pastoral and evangelistic tasks of the clergy and congregations.

News from the north

New Chancellor appointed

The Diocese of the Northern Territory has a new Chancellor. He is Mr. Max Horton, who succeeds Mr. Justice Sir William Forster.

Sir William has been the Diocesan Chancellor, as well as the Chief Justice of the Northern Territory. In January he resigned his position to take up a seat on the Federal Court Bench in Adelaide.

Mr. Horton brings a long experience

with the Diocese to his new position. A practising solicitor and Church Warden at Alice Springs parish, he has been involved in the affairs of the Diocese since its establishment. He has been the Diocesan Legal Adviser for many years, and a member of the Standing Committee of General Synod. Last year he was one of Australia's representatives at the Anglican Consultative Council.

Women's Ordination

American Prof puts yes case

Dr. D. M. Scholer, Professor of New Testament at Northern Theological Seminary, Illinois came to Australia this month to take part in the Macquarie University Continuation Education Course of the History Department on "Women in the New Testament". During his visit he spoke to a number of different meetings, one of which was held at St. Andrew's House for clergy from the northern and southern areas of Sydney Diocese.

The attendance was surprisingly very poor — indicating that the debate is being carried on in so many different places that clergy are being very selective in what they choose to attend.

Dr. Scholer, a Southern Baptist, told the audience that his great interest was in hermeneutics and that, in his view, the question of women in the Church has become the most important test case in hermeneutics.

Dr. Scholer's hermeneutic involved 4 principles —

1) The matter of Biblical starting points. Dr. Scholer talked of the starting point as the window through which all other texts were viewed. The NO case, he suggested begins with 1 Timothy 2:11ff. Scholer suggested that it would be better to start, as he does, with Galatians 3:28. He reminded the audience that that is where F. F. Bruce believes the starting point ought to be.

2) Our own context. Dr. Scholer stated that our Bible reading will always be conditioned by our experiences and he used our attitude to footwashing as an example — we dismiss it as culturally limiting.

3) Context of Scripture itself. Primarily, he said, we must decide what is culturally limited.

4) Matter of balance and consistency. We ought, he suggested, to read widely and in a balanced way — he even suggested the best book available on the NO case, but proceeded to explain why it was wrong by "reading into" the mind of the author.

5) This is not a recent issue but has been a problem for a long time.

Dr. Scholer then made the statement that "we need to get close to a woman who feels called to the ordained ministry if we are to be honest in the debate".

On the question of hierarchy and headship, Dr. Scholer suggested that the Creation ordinance in Genesis argues for equality of male and female and that much of Paul's argument was based on culture. The opportunity for education and involvement from women has changed that position, he argued. He also suggested that in the New Testament women did participate in ministry and he cited Romans 16 and especially Junias who is called an apostle and who, he said, was almost certainly a woman.

Dr. Scholer concluded by saying that the New Testament validates women's ministry and that limitations are local.

During a time of questions Dr. Scholer was challenged over the difference between male and female — his answer, which did not satisfy many who were there, suggested that there was no difference in function at all. In answer to another question Dr. Scholer said that as a result of all the heat that the debate was generating "I'm strongly suspicious that there are other agenda at stake".

Despite saying this, he denied that the humanist approach of the women's liberation movement was at the back of it.

In thanking Dr. Scholer the chairman of

continued page 12

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MARANATHA

A man who fears God and shuns evil Job 1:1-22

What is the purpose of the book of Job? The suggestions have been diversified. Undoubtedly the most common is to see it as a treatise on suffering. If this is correct, then we must estimate it as a failure. No final answer is given to the question of why the righteous suffer. Job certainly underscores the problem of suffering, but this is not to say that it is the burden of the book. Suffering is the means by which the primary message of the book is communicated.

Covenant and Redemption

We need to see Job within the framework of God's covenant of redemption. His unfolding plan of the redemption of his people — beginning with Adam and Eve and culminating in Jesus Christ. The book is an example of Wisdom literature. It provides practical instruction for living the Christian life. Job is timeless in terms of its addressing issues which we must face. Job presents the message of redemptive revelation, the wisdom of God which makes foolish the wisdom of the world. Job, as a man, is the incarnation of Prov. 9:10, 'The fear of the Lord is the beginning of wisdom.' Job reminds us of the demand of God's covenant and the essence of true wisdom — consecration to our sovereign Lord. The purpose of Job is to take us to a higher plane — the gospel of the Christ of promise, 'who has become for us wisdom from God' (1 Cor 1:30; Is. 11:2).

The problem of suffering is placed within the context of total consecration of ourselves to the faithful Creator-Saviour as true wisdom. Suffering itself is not the central theme; it is what Job learned from his suffering — the Creator-Saviour is completely sovereign over all his works and the essence of wisdom is unreserved commitment to him. Like Job, even when our lives fall apart, we must continue to fear God. For us as NT believers 'we are more than conquerors through him who loved us' (Rom 8:37 ff.).

Job's Wisdom 1:1-5

Possibly Job is the oldest book in the Bible. He was an historical rather than fictitious figure (Ez 14:14). He is cited in the NT as a model of perseverance in the face of difficulty (Jas 5:11). Verse 1 informs us that Job was a man of wisdom, one who was 'blameless and upright; he feared God and shunned evil.' This is not to imply sinlessness but faithfulness to God's covenant (Gen 17:1,2). He demonstrated commitment to his Lord and rejection of that which was wrong. He was a man of wealth and stature (v3) and one who acted as a priest within his family (vv 4,5). Job was not a ritualist. He understood the root of sin in the human heart (Ch 31). Nor was he a moralist. He comprehended, as special redemptive revelation had made clear, that without the shedding of blood there is no forgiveness (Heb 9:22). The burnt offering (v5) was not merely a consecration rite, but a symbol of Jesus' expiation of sin. The phrase 'cursed God in their hearts' (v5), becomes a theme in Job.

It is the test to which Job is subjected: Will he curse God in his heart? i.e. 'Will he abandon true wisdom and embrace the wisdom of the world?'

Enmity of Satan 1:6-12

In vv6,7 the scene switches to that

sphere which the NT calls 'the heavenly realms' (Eph 6:12). We are given a glimpse behind the scenes, something which Job himself could not see. The angels form an assembly in the presence of God, and in the midst of them is Satan (lit. Adversary). Both Satan and the angels are under God's command. All things, both visible and invisible come under the subordination of the God whom Job feared.

God takes the initiative and draws Satan's attention to Job (v8). Satan's preoccupation is to roam the earth-searching for someone to destroy (1 Pet 5:8). We are involved in a fight. Satan is a ruthless enemy, impatient to pounce on his victims (Eph 4:25,27). Satan challenges Job's motives in serving God (v9). He insinuates that Job's devotion is a fraud and that God is naive (v10). Job is feigning loyalty to God because he is the recipient of material blessings surrounded by a protecting fence. Satan's philosophy is that when these are removed, Job will reject God. Job will abandon that true wisdom which is the heart of God's covenant. The satanic assault on the integrity of Job is ultimately an assault on the integrity of God. The scene is reminiscent of Eden (Gen 3:1-5). In the garden Satan denigrated God to man, in Job, he denigrates man to God. Satan used the same subtle technique in both situations. He began with an insinuating question, then moved brazenly on to an outright contradiction of God's word. Remove Job's prosperity, and the devotion which rests on it will collapse.

Uprightness of Job 1:13-22

The final part of Ch1 gives us the horrifying outcome (vv 13-15). The contest seems so unfair — Satan v Job! Job loses his animals and servants (vv 15-17). The final messenger (vv18,19) brings the most tragic news of all, the death of all Job's children. This is the strategy of Satan. He went as far as God allowed him. Job's heart was crushed.

Job's reaction is to fall on the ground in worship (v20). We can only describe this as the response of the wise man! Job was wise, not because he understood the mystery of his suffering, but because, not understanding, he still feared God. Job not only maintained his godly composure but even found catastrophe an occasion for praise (v21c). Satan predicted: 'He will surely curse you' (1:11). But Job blessed God his Saviour.

Christ our Wisdom

The fear of the Lord, which is the beginning of wisdom, was the hallmark of Job. He was unreservedly dedicated to his sovereign Lord. This is the central religious demand of God's covenant. The well spring of Job's life and character was the covenantal religion of faith in the Christ of promise 'who has become for us wisdom from God' (1 Cor 1:30). As Christians we can be encouraged to know that God's wisdom is supremely revealed not to the adherents of some secret cult, but in action, God's supreme action in Christ on the cross. The best attempts of people to unravel the problems of life are shown to be foolishness in the light of Calvary.

Michael Chavira

Grogs own country

Alcohol and the young Australian

The Revd Bernard Judd writing in his Church Paper, the St. Peter's East Sydney Observer, on the 'problems of alcohol' said recently "If the pub has replaced the milk bar for many children it is because adults around them are blind — or worse — just don't care". In 1977 the authoritative report of the Senate Committee on Social Welfare stated that

alcohol is Australia's most serious drug of addiction and it's getting worse because of the social acceptance of liquor and the apathy of parents who fail to set a good example.

We gao! heroin pushers and rightly so, but some big-time brewers get knighthoods.

Peter Jensen continued

are brought into close and friendly relations with one able and desirous to direct their studies and mould their character with continued reference to their sacred calling. Having some experience of life and a certain amount of previous instruction, activated by a desire to engage in the highest of earthly duties, these young men are placed under the guidance of one to whom they look up with the confidence and affection of children and the reverence of a disciple."

Archbishop Robinson then paid tribute to the men who have filled the office of Principal over the past 129 years and said that the work of training and preparing men and women for ministry was never more needed than now.

Quoting Bishop Barker again towards the end of his episcopate, "The great want is of men of God, educated men, divinely taught, mighty in the scriptures, men of much prayer, men who love the Saviour and the souls of men, men who

are true-hearted members of the Church of England, Reformed and Protestant, and faithful to the order and discipline of their church, men of a missionary spirit not seeking their own things of earth but the highest things of God and Christ for themselves and others".

"We commission Peter Jensen with the like concern and conviction for the qualities required as that shown by Bishop Barker. Sydney, Australia, the world is the field into which the Lord will send his harvesters. But the living heart of all our endeavours is that Great Salvation which the Lord has revealed and will yet more fully reveal in the sight of all nations. To participate in that we have been called by the Grace of God. As His apostles and prisoners He summons us to engage in that calling".

A large number of people joined Peter and Christine in the Chapter House after the Installation Service and thus gave great encouragement to them in this new and vital ministry.

Tasmanian to Tokyo

Youth director retires

Tasmania's first Anglican youth director is retiring to Japan to teach Japanese history and culture in the Jesuit Sophia University in Tokyo.

An unusual career? Maida Coaldrake is an unusual woman. Tasmanian by birth, Maida's studies took her from Queenstown, via the University of Tasmania, to do an MA in History in Melbourne. While there she supported herself by working at SCM headquarters.

Bishop Cranswick, en route to Tasmania to take up his appointment, invited Maida to become the first youth director for the diocese.

Maida's youth organising job took her all over Tasmania's 67 parishes for four years, and to interstate conferences, but although she was appointed by the Australian church as a delegate to the first big post-war World Conference of Christian Youth in Oslo in 1947 the Diocesan Council refused her permission to go. How much have things changed for women in the church today?

Maida had met Frank Coaldrake when he worked with the Brotherhood of St. Laurence, in Melbourne.

To Japan

Frank was the first Australian civilian to go to occupied Japan after the war. A pacifist and a scholar, he completed a high pressure course in Japanese language and anthropology so successfully that he preached his first sermon in Japanese six weeks after his arrival.

When he returned on furlough to

marry Maida Williams, he allowed her to hear no Japanese spoken until she was amongst native speakers. Subsequently she was to find her highly colloquial and fluent Japanese somewhat different from the book-taught language! The Coaldrakes' three children spent their early years in Japan, and for two of them, Bill and Kimi, their Japanese background has been the foundation of academic careers, while Margaret, a museum curator, is a specialist in Japanese prehistoric culture.

Return to Sydney

The Coaldrakes returned to Sydney when Frank became Chairman of the ABM and Maida, while tutoring in history in the University of Sydney did a graduate course in Japanese history and Oriental Studies.

She also taught church history at the ABM training college. What was to be a new and exciting challenge in their lives ended tragically when Frank Coaldrake died 12 days after his election as Archbishop of Brisbane in 1970.

Maida reached the statutory retiring age in 1984, but she is currently completing her PhD and planning the next stage of her career — teaching in the International Division of the Jesuit University in Tokyo, where she has often been welcomed as a visiting scholar.

Her influence there will be yet another form of Anglican witness for this remarkable Tasmanian. Indeed "retirement" is a difficult notion to associate with someone as vigorous and forward-looking as Maida Coaldrake.

(CATW)

Mainland China 'has thousands of political prisoners'

Amnesty report

Mainland China is holding thousands of political prisoners in jails and labour "re-education" camps and has executed more than 10,000 people in a 13-month-old anti-crime campaign, Amnesty International said, according to a report by the Associated Press from London.

In its first major report on mainland China since 1978, the Nobel prize-winning London-based human rights organisation identified 24 individual Chinese — including 10 Roman Catholic priests — whom it has adopted as "prisoners of conscience".

Some of the prisoners, a 132-page report of AI said, have reportedly been held in solitary confinement for weeks or months, sometimes manacled.

Amnesty said it could not estimate how many thousands more are held throughout the country of one billion people.

"But there is no argument that it is a great number of people," Amnesty's spokesman, Mr. David Laulich, told AP.

He added: "One doesn't have to be able to say how many people are affected

to know that these are violations of fundamental human rights.

"It is on that basis that we are appealing, and on which we feel the rest of the world should appeal, to the mainland Chinese Government."

Amnesty said it had submitted the report, along with appeals to scrap the death penalty, release political prisoners and ensure fair trials, to the mainland Chinese Government at the beginning of 1984 but had received no reply.

The mainland Chinese Government has issued no figures on numbers executed or arrested in the anti-crime campaign. Foreign diplomats and press reports put the number of executions anywhere from 5,000 to 10,000 people before the crackdown to three per 10,000 — derived from the number of execution posters seen and cases publicised, it said.

The Government has said mainland China's crime rate has declined from seven per 10,000 — a rate of 0.03 per cent, far below that of Western countries, it said.

A man for all (Theological) seasons

An interview with Dr. Broughton Knox

Few indeed would be the number of people called of God to be closely involved in the training of more than 1,200 men for the ordained ministry. Possibly the total number throughout the whole world could be numbered on one hand. Who knows? The distinction may belong to Canon Broughton Knox alone, for this is the number of students that has passed through Sydney's Moore Theological College during the period Dr. Knox was both tutor and Principal.

The "Australian Church Record" interviewed Dr. Knox on the last day of his 38 years service with the college. Twenty six years as Principal and another 12 years as a tutor — no mean achievement. But what a privilege to be allowed of God to help chart the course and mould the minds of so many ministers of the Gospel! The impact of God's dealing with him has not been lost on Dr. Knox, and as would be expected, he gives the whole of the glory to God.

The "Record" found Broughton Knox only slightly nostalgic on his last day as Principal. He was, perhaps, a trifle reticent to move out of his office but warm and fervent in support for his successor, Dr. Peter Jensen.

Over such a long period of time there would have to be changes at the college. The most significant, Dr. Knox believes, is the growth and strength of the faculty coupled with the growth and quality of its student body. He sees a high level of competence in the students, evidenced by the qualifications achieved and, more importantly, by personal character and Christian commitment.

Even though it was his last day, Canon Knox would not allow himself to be drawn on comparisons of Moore College with other world theological colleges. He did say this, however: "Moore College is hands down better than any other college in England or the British Commonwealth, and holds its own with any American College, size for size".

The fact remains, however, that Sydney has, in Moore College, arguably the best theological college in the world. There is no other college that gives better training, nor as broad. The "Record" believes that much of the credit for this rests with Dr. Knox.

The former Principal was less reticent in his praise for the faculty. "Highly qualified, dedicated Christian men", were his words, describing the tutorial staff.

He also believes that the college library is one of its most valuable assets. In 1947 there were only 5,000 books. Today there are more than 90,000. "There is still a long way to go in filling gaps", he adds wistfully.

The endeavours of the Anglican Church in Sydney to witness to the Lord Jesus Christ has always depended to a large degree on the leadership and training of those who pass through the college. The implication from this is that the college requires strong Diocesan support.

"The Diocese has always stood behind the college. Grants in recent years have been of enormous help. Parishes, too, have been faithful in support of the college both financially and in prayer", said Dr. Knox.

"Christians need to continue to see the strategic value of the college as an enormous instrument for good", he added.

Canon David Broughton Knox was educated in Sydney and received his B.A. at the University of Sydney. He continued his training in England at various colleges at the University of London and at Cambridge and Oxford. He was minister at a church in Cambridge and became a chaplain in the Royal Navy for four years during World War 2 and the period immediately following.

Broughton Knox's war experiences had a marked impact upon his emotional and spiritual life. He was aboard a vessel involved in the D-Day invasion of Europe at Normandy. His ship was under fire on the extreme flank of the invasion fleet and he remained there for three months without relief.

"Under these extreme circumstances I could see that Christianity stood the test. It was a great help to me to see that the Christian faith was needed and did supply strength as I observed the reactions of other people and was able to help them"

Dr. Knox said as he recollected the trauma of those days.

The College and Counselling

Perhaps the most common criticism of Moore College is that the curriculum concentrates on broad theological training with minimum emphasis upon counselling and counselling techniques to be used by ministers in their pastoral work.

Dr. Knox does not have much time for this type of criticism. He sees the theological training as fundamental to pastoral work.

"A minister should be able to supply the mind and counsel of God to the personal needs of his parishioners. If he does not know the mind and counsel of God in its fullest content he would only be giving his own opinion and this would not have the effect on mind and conscience that God's Word would have", he said.

"Being a pastor means preaching the Word of God in the pulpit and applying it to today's circumstances, including the circumstances of the parishioner in the home, the factory or wherever they may be".

"The pastor listens to the circumstances of his parishioner and then using the gifts of the human personality he seeks to bring out those aspects of God's Word which will build that parishioner up in right attitudes and behaviour. This is being a pastor", Dr. Knox said.

"Understanding the whole counsel of God is prior", he added.

"Christian people have a tendency to distinguish between teach and pastor. This distinction has no basis. Jesus called Himself teacher and others also called Him by the title "teacher" which shows what his primary activity was, in order to acquire that title."

"Teaching the whole counsel of God was Paul's objective in his teaching to the church at Ephesus. This is clearly set out in Acts 20."

"There is no place in Moore College for mere academic knowledge. If the knowledge is not relevant for human circumstances, it ought not to be taught", he said.

"In actual fact, Moore College teaches more practical skills than any other theological college with which I have had practical experience, including colleges in England and Australia".

"Along with the teaching of the Word of God, there is an emphasis on prayer. Prayer and the Word of God is the whole emphasis of the pastor's ministry. See Acts 6", said Dr. Knox.

"You cannot be a leader until you are a leader. You require the experience of a prayerful, Bible reading life to be a true leader in the Bible sense of the word. The students are taught the Word of God clearly in the college", he said.

Radio Ministry

For 18 years Canon Knox was involved in a weekly radio ministry on Station 2CH in Sydney. His aim was to apply biblical principles to contemporary circumstances in either the church or the community.

Other Ministries

While his association with Moore College was primary, Dr. Knox has always been closely involved in Diocesan affairs. His other interests included links with the Anglican Church League and the Council of Churches. He also supported the principles and concepts of Anglican colleges at Sydney's universities.

Of particular interest to this newspaper, however, was his long association with the "Australian Church Record" which began in 1947. At one stage he was joint editor of the paper with the present Archbishop of Sydney, the Most Rev.

Donald Robinson. What a team! Some of those issues would bear looking over again! Together they wrote, edited and pasted up the whole paper.

Dr. Knox believes, quite correctly, that the "Record" must remain financially viable if it is to have a future.

This might be an opportunity to remind readers that this financial viability depends to a considerable extent on the advertising placed in the paper. Support of advertisers is encouraged.

The College Again

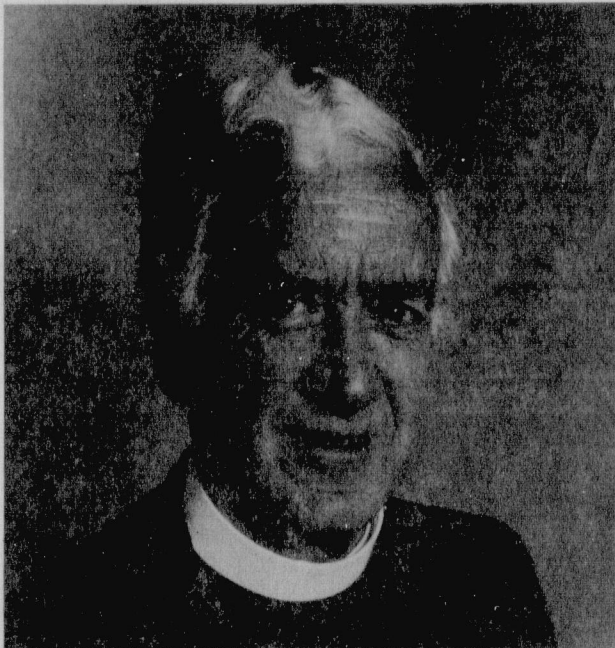
There is no doubt that Moore College is indelibly imprinted upon the heart of Dr. Knox, and why not?

through the college makes being Principal a very enjoyable experience", he said.

While Moore College has its emphasis the training of Australian clergy, an important element of its work also involves the training of overseas bursars.

"This is exciting. One man who passed through the college is now back in Nigeria training theological students. Rev. Emmanuel Ngwesoe is another in Tanzania doing much the same. He spent a good deal of his time at St. Bede's, Beverly Hills while he was at the college", Dr. Knox said.

"Much more could be done in this area".



He believes that the campus is in the right place at Newtown despite the local disadvantages. At one stage consideration was given to moving out to the city fringes, but the closeness to the university, the Cathedral and transport availability won the day.

The basic site was only a little more than an acre in size and it became necessary to buy more land.

"This was a long process, mainly because of lack of funds, but with recent acquisitions we are now two thirds towards the size required for our needs as a residential college."

He says that the construction of the dining hall made a tremendous difference to the happiness of the college.

Dr. Knox was asked whether he discerned any trend among young clergy to depart from Anglican traditions. He sees young clergymen as being reflective and intelligent. They find irrelevancy and artificiality a hindrance to the Word of God.

"The real things are fellowship with God and fellowship with other people. These are the only realities. However, many old things have stood the test of time and can still serve personal relationships with God and with one another".

Broughton Knox sees an attitude of real Christian fellowship right through the college as well as happiness extending through the faculty, the student body and the administrative staff.

"The whole attitude permeating

And the future? Dr. Knox will continue at the college as a lecturer in systematic theology. He plans to travel overseas on study leave this year, working at Cambridge. He hopes to do some writing there.

And he pays strong tribute to the supportive role of his wife throughout his ministry at the college.

"She has been a tremendous support and encouragement to me and in hospitality to students and fellowship to overseas visitors."

How does one measure in words the stature and ministry of a man like Broughton Knox?

So many have come in contact with him over the years. He has doubtless left a mark on every student that has passed through Moore College and every tutor who has taught there.

In interviewing Dr. Knox for this article, the author of the article was having his first personal encounter with him but had of course listened to him on the radio many times, listened to him at Synod and read his writings over the years.

The impression gained? A gifted man who has followed his Master humbly and used his talents to teach others to know their God. The full measure of this teaching will only be known in eternity. In the meantime, ministers of the Gospel throughout Australia and overseas are proclaiming the counsel of God from foundations laid at Moore College under Dr. Knox and the faithful colleagues who have ministered with him.

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Quick Cuts

God and Spacemen

It is commonly suggested that when the Europeans first explored the world various tribes they encountered began to worship them. Perhaps it is not surprising that such strange beings coming from across the seas in large boats with white sails might be thought of as gods, especially when they demonstrated their power with fire-arms. I mention this because I recently heard the suggestion that if we were visited by a being or beings from outside the world we would have to decide whether to worship them. Could they be gods? How would we know?

I suppose that the question is ridiculous. You think that other people would be deceived — but you know that you would not. Our idea of God is already so vast that no visitor from space could possibly fit the bill. He would have to be a being of almighty power and knowledge; he would have to be present everywhere at once. Most of all, however, we know from the Bible that God must not be confused with the material world. The Bible very strictly forbids the construction of images because it wants to teach us that God is different from the world, above and beyond it, surpassing it in every way. He is Creator of the world and he controls it; but he is not part of it.

Still, there is a wistful part of us which would be pleased to have a god we could see and touch. Now that's one of the most interesting features of the Bible. It does tell the story of a Divine Visitor — but one who was born a man. When other people understood that he was claiming to be God, they crucified him. Or rather, some of them did. Many others, even though they understood the true nature of the one supreme God better than we do, believed in him. What was so special about this man?

Clearly in his human nature he did not have the obvious attributes of God — all powerful, all knowing, present everywhere. And yet, at least one great God-like attribute did shine forth from him, and it shone forth with such brilliance that it convinced many people then, as it convinces many today: it was his loving authority. He loved with an intensity that has never been matched; he was perfection itself. How to think of this? I don't know — all I can say is that his disciple Peter fell on his knees crying "Leave me Lord, sinner that I am". That is what it is like to meet Jesus Christ. He is worth worshipping. Do you?

Peter Jensen

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



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WORLD

African Enterprise a roving in Monrovia

Liberia hears the good news

African Enterprise is mounting a major city-wide mission to Monrovia, capital city of Liberia in West Africa from March 8 to 24.

The team will be led by AE Team Leaders Michael Cassidy of South Africa and Bishop Festo Kivengere of Uganda and will also have other African Enterprise Team Members from East Africa, Malawi and Zimbabwe and South Africa.

The invitation to Liberia came from the Archbishop of the Church of the Province of West Africa, the Rt. Rev. George Browne. The mission, to be known as "New Life For Liberia" has the support of the Liberian Council of Churches and the Evangelical Association.

AE's mission set-up director, David Richardson, has already conducted discipler training courses for church members who will help disciple those who make commitments to Christ as a result of the mission meetings.

During the first week of the mission, AE evangelists will spread out through the city going into work places, offices, factories, schools, etc, in a style of preaching the Gospel known as "stratified evangelism". Once this kind of awareness and saturation has been achieved, rallies in as many venues as possible will be set up for the second week.

On Sundays, the team will go into the churches to encourage and strengthen the city's Christians.

LIBERIA is Africa's oldest independent country having been established by returning slaves from America in 1847. In 1980, there was a military coup and Master Sergeant Samuel Kanyon Doe seized power from President William Tolbert. Doe is now the chairman of the People's Redemption Council, the ruling party of Liberia. He has scheduled elections to take place this year for the first time since he assumed power. THE CHURCH is experiencing the beginnings of a revival. There has been a new commitment to evangelism and to the involvement of the lay people in the life of the Church. MONROVIA is Liberia's capital and largest port.

The Finn end of the ledge

Finns imprison "Bible smugglers"

Two leaders of a Finnish Christian organization that supplies Soviet Christians with Bibles and other materials have been in prison in Helsinki for their activities, which included "Bible smuggling," reports Open Doors News Service.

Leo Meller, president of Patmos International, and its director of missions, Miss Pirkko Huuhtanen, were arrested April 28, 1984 and held for nearly two months — first in the Security Police Building in Helsinki, and later in a prison. They are now out of jail as the hearings of their case continue.

What makes this case, that could drag on for three more years, so incredible is that the pair were originally charged with matters ranging from espionage for the Western powers, embezzlement of funds in a "black account", to operating a fleet of specially-built vehicles in which materials were smuggled into the Soviet Union on behalf of believers there.

"This case is an example of something that is deeply anti-Christian and politically dangerous," said Meller, 42, whose organization, Patmos International, is an umbrella for a number of separate ministries, including Window Eastward, which takes literature into the USSR.

Muslims burn down Nigerian churches

Anglican Archbishop warns worse may come

Fanatical Muslims have burnt down twenty-one Christian churches in Northern Nigeria, according to reports received from reliable sources there.

The attacks are believed to be part of a co-ordinated programme of Islamisation organised by a number of Arab countries in Africa — including the dispatch of Arabic teachers under the pretext of extending "fraternal and cultural understanding" but with the real aim of furthering Islam.

An apology

The Anglican Archbishop of Nigeria, the Most Rev. Timothy Olufosoye, confirming the arson, said that the authorities have refused to grant permission to rebuild the charred churches.

"Often we are told that a church cannot be rebuilt because it is too near a mosque, and yet our churches stood on these grounds before the arson. Our argument is that we have had churches standing in these places for years," said Archbishop Olufosoye.

The authorities have since apologised for the attacks, said Archbishop Olufosoye, but there appears to be a reluctance to accommodate the Christian Church. Christians are now having to walk long distances to attend services, whilst others are meeting in makeshift premises.

(CHURCH TIMES)

Church growth in China

Chinese "Three-Self" Church is growing

Bishop K. H. Ting, President of the China Christian Council and head of the Nanking Union Theological Seminary, in a recent speech, gave an encouraging view of theological education in the "Three-Self" Church.

Theological training establishments are open (or planned to open shortly) at Peking, Shenyang, Fuzhou, Shanghai, Hangzhou, Wuhan, Chengdu and Nanking. All except the last-named are described as "theological centres". Recent information is available about the centre at Chengdu. It opened late last year with 42 students — 25 men and 17 women; they range in age from 18 to 30 and come from several different southern provinces. The eventual size of the student body will be 120, and four years of education will be provided instead of the present two. Nanking's seminary has a special status: it is linked to Nanking University. Seminary students do not, strictly speaking, take courses at the University, though teachers from the University faculty are invited to lecture in the seminary.

The main purpose of the training establishments is to prepare new leadership for the Chinese Protestant Church. Some graduates will be ordained as ministers; others may work in local churches and local Christian councils as laity. There is a special interest in training Christians who would be able to give better intellectual leadership — as teachers, for example.

A novel trend in church life was hinted at last year when JIANG LIXUN, a government official with the Religious Affairs Bureau, said that churches have the right to use collective funds to establish primary and middle schools and cultural centres. Bishop Ting did not state that this right was being exercised; he merely stressed that young people sing in church choirs, take part in prayer meetings and Bible study and worship on Sunday mornings and afternoons with other Christians.

REVIEW

Words, words, words

Often have forgotten Religious meanings

SAN DIEGO, Calif. — Religious significance is alive and well, and living in the English language. Etymologists like the Rev. Dale S. Bringham, pastor of St. Peter's by the Sea Lutheran Church here, can cite many examples of words and phrases whose religious origins have been forgotten.

"Holiday", a word used to denote a special celebration, has its etymological roots in the phrase "holy day". Likewise, the phrase "red-letter day", meaning a day of unusual importance, came from the practice of marking religious feast days on the calendar in red.

"Enthusiastic" and "giddy" both originally carried the meaning "filled with God".

Many words originally were related to practices of the ancient church. The word "beads" came from an Anglo-Saxon word meaning "to ask" and referred to early rosaries. "Journals", now meaning a daily record, began as devotional aids, named for the French word for "day".

"Bonfire" is a word with roots in the English reformation, when the bodies of saints were burned in "bone fires". And "clergy" is derived from the word "clergy", and stems from a period in time when those with religious training were used as bookkeepers and secretaries because they possessed a then unusual trait — literacy.

Monasteries have left their mark on the language. "Parlor", the main room of the house, is derived from a French word meaning "to speak", and was originally a reference to a room in monasteries where monks vowed to silence were allowed to speak with visitors. "Lobby" stems from the German word for leaf, and was once a reference to the tree-covered walk where visitors waited before being admitted to a monastery.

Some words have lost the dignity with which they were once imbued. The pure white Byzantine cloth, "diapers", used for religious garments, has since lent its name to a less imposing article of clothing, the diaper.

(EVANGELICAL PRESS)

Bible breaks language barrier

The world's most widely translated book

The world's most translated book, the Bible, can now be read in 286 languages and parts of it can be read in a staggering 1,808 languages and dialects.

These facts were revealed last week by the United Bible Societies (UBS) in a review of Scripture translation projects.

Bible translation is a key objective of the UBS who are also involved in the publishing and distribution of completed work. The UBS is active in almost all corners of the globe and the latest figures show that three more Bibles have been translated in the last year.

Over the same period, the New Testament became available in 25 new translations, making it available in 880 languages, and books of the Bible have been individually published in 1,808 tongues.

Africa has Biblical books in the largest number of languages, where 109 languages have the whole Bible, a further 175 have the New Testament and an additional 238 have at least one Scripture Portion.

Asia has 90 languages with the Bible, a further 139 with the New Testament and 220 more with Scripture Portions.

Underground printing works discovered

The Friedensstimme Mission in West Germany reports that another secret printing works of the "Khristianin" Press run by reform Baptists has been discovered near Alma-Ata, in Kazakhstan in Central Asia. The owner of the house in which the print works was discovered, GRIGORI WOLF, and his brother ANDREI were presumably arrested. Militia confiscated 30,000 printed Bibles and six tons of paper for printing.

The reform Baptists have for over ten years been carrying on secret printing to help supply the large demand for Bibles and religious literature in the USSR. They are discovered from time to time even though the Christians who undertake this work live and work completely cut off from travel and contact with outsiders for the duration of their commitment to the task. The presses are often made by believers from various pieces of equipment and they use home-made printing ink. By 1982 when the "Khristianin" Press had been in operation for ten years, believers had produced about half a million items of religious literature in seven languages. During the same years, the KGB managed to locate a number of the presses (in Latvia in 1974, in Ivangorod in 1977, near Dnepropetrovsk and in Krasnodar Province in 1980), and thirty people have been arrested because of their work for the Press.

Keston College

Communication ministries in Taiwan expand video production

The two largest evangelical broadcasting ministries in Taiwan have decided to expand their video production outreaches in response to the mushrooming popularity of video in Taiwan. "In Taiwan now, 50 per cent of the households (including extended families and multiple families under one roof) have access to video recorders," Philip Bickle, a missionary with the Overseas Missionary Fellowship, said, according to a Missionary News Service report.

Bickle serves as a communications consultant with Overseas Radio and Television (ORTV) and Christian Audio Visual Association — Republic of China (CAVAROC). "We feel that with the size of this potential audience, we have not only the privilege, but the responsibility of providing some evangelistic material for them to watch," he said.

Presently in Taiwan, the most widely available material is pornographic. Because of widespread videotape piracy, few other producers will market their materials in Taiwan. For this reason, it will be necessary for Christian producers to sell their tapes at a subsidized cost far below the cost of production.

During the last six months, ORTV produced a Christian Home Life series of thirteen 30-minute videotapes based on a book written by Kathy Han, wife of Dr. Paul Han, President of Taiwan's Yang Ming Medical School, who died recently of brain cancer. CAVA-ROC recently completed a series of twelve 30-minute lessons on the book of Philippians. Eventually, they hope to produce Bible exposition videotapes on the entire Bible. Another 12-part series on Chinese church history is nearing completion.

More on cynicism

I've just finished reading the Sunday paper and I'm feeling very cynical. The "fashions" for Autumn are out and I think some of them are ludicrous and an insult to the intelligence of men and women. But my cynicism tells me that fashion designers know they're on a good thing. They know there will be enough people who'll abandon perfectly good, but out-of-fashion, clothes in order to part company with lots of cash as they buy what all the smart (?) people are wearing. It's enough to make you lose faith in human nature.

That last statement is a telling one. It's dangerous to question in a totally negative fashion. Christians are always walking a tightrope, caught between a desire to question human motives and a desire to love and uphold what is good about people. We can lose our balance in either direction. Unhelpful mockery and cynicism which can see nothing good versus unhelpful unconditional acceptance which can see no wrong are both extremes which can hinder our lives as Christians.

Christians need to be discerning and prudent but it is clear that we can exaggerate our attitude into a form of mocking cynicism which operates to our ultimate cost. We can easily put our so-called wisdom on a pedestal. Through it we look down on those who appear different from ourselves and we stand in judgment upon them. In fact our wisdom might really be prejudice and ignorance. Perhaps we gain some satisfaction and a sense of status from this operation, but it sets us apart from others and we become isolated in our misapprehensions.

This exaggerated attitude can distort our views of others. We can become callous and indifferent. We can refuse to take others' sufferings seriously and spend more time questioning and taunting, rather than being truly helpful.

Let me give you an illustration of what I have in mind here. During a television news programme a series of scenes of the starving and suffering people of Ethiopia are shown. The watcher, faced by the suffering, turns to a companion and cynically remarks that this is "... all a con-job. These people are starving because they can't manage their lives properly. They get the politicians they deserve and they reap the consequences of their neglect of the land. Why should we help them? They wouldn't help us if we were in trouble." This is an unhelpfully extreme attitude. Even if there are some grains of truth to the argument, suffering is still suffering. Since when is compassion conditional upon judgements concerning accountability?

This form of cynicism is based upon a particular human form of wisdom, but it is not Godly wisdom. "The mocker seeks wisdom and finds none, but knowledge comes easily to the discernor." (Proverbs 14:6) Trying to change such a person's attitude is extremely difficult, for he or she will often react with extreme hostility. Their destructive cynicism will extend to include you as a "bleeding heart liberal" who can't see that "God helps those who help themselves." All kinds of rationalizations are likely to be brought to bear in order to turn aside the pangs of conscience your comments might threaten to stir: "A mocker resents correction, he will not consult the wise." (Proverbs 15:12)

But notice a subtle point here. Am I being cynical about cynics? Yes, but hopefully not in the extreme form I have so far described. There is little value in being totally accepting and uncritical of the cynicism which threatens to interfere



Alan Craddock

with Christians' relationships and ministries.

We need to assess the appropriateness of our attitudes and values: "A simple man believes anything, but a prudent man gives thought to his steps." (Proverbs 14:15) We need to become wise, applying our hearts to understanding, finding the knowledge of God through respect for God and His ways: "Then you will understand what is right and just and fair ... for wisdom will enter your heart ... discretion will protect you and understanding will guard you." (Proverbs 2:9-11)

Perhaps my attitude towards the commercialism of the new fashions is not cynicism after all. Hopefully, there is some discernment there. But, this will not be so if my attitudes extend into a contempt for people and their ways which causes me to adopt a narrow and destructive view which alienates us from each other for ever. True discernment is positive in its effects, protecting and guarding us rather than generating an unreasonable contempt of others.

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LETTERS

A.C.R. Appreciation

Dear Sir,

May I just convey my appreciation for your kindness in posting to me copies of The Australian Church Record.

As the editor of another church paper, I have much enjoyed the style and format which you now employ, and also the broadness and well-considered nature of the articles reproduced.

We are all aware that there are many deeply divided opinions held in our communion, and I must confess that my own point of view does not always co-incide with that expressed in the Church Record. However I would wish that all of our convictions could be stated with that courtesy and restraint which I find to be so much a mark of your paper at the present time.

(Rev'd) Ralph Holden
Editor,
Adelaide Church Guardian.

Women's Ordination

Dear Sir,

I have noticed the statements made by MOW in recent times, and, I have been quite surprised by their lack of integrity. On the one hand they claim that the New Testament era was one in which women were suppressed in the church, and, on the other, these same "suppressed" women were given the authoritative position of deaconess. Where is MOW's consistency?

Furthermore, MOW's position dismisses the Word of God by saying that the theological reason given by Paul in 1 Timothy 2:13-15 was wrong and that Paul was a victim of the cultural circumstances of his time.

The "lynch-mob" theology of MOW is revealed by their connection of two "facts" without any connecting evidence. To connect a murder suspect to the murder-weapon one must have fingerprints, or other connecting evidence. To connect the said suppression to the statement made in 1 Timothy 2 one needs to examine the "fingerprints" in the surrounding Biblical context.

If the statement of Paul was culturally biased one must expect the reasoning for his statement, disallowing women to teach or usurp authority over men, to be only applicable under certain circumstances or limited to age and time of the New Testament era. To the detriment of MOW it will be found that Paul's reasoning is theological referring to Adam and Eve (incidentally the cultural difference between the time of Adam and the Time of Paul was probably just as great as between Paul's time and now, thus, giving even another reason why culture had no influence on Paul's thought).

To simply define culture is to call it the ways and habits of humans. To put culture as the valid reason for denying any text where the "Word of God clearly opposes such is to put God under the authority of man. Quite clearly it is the Word of God which must declare the legality, or illegality, of culture and not the way of men which determine the validity of the Word of God.

To let culture usurp this authority over the Bible would allow justification for any kind of sin, for one need only claim that a sin was only such because of cultural bias. As such to superimpose culture over the Word of God is to lack honesty and to be rebellious against our Father in Heaven.

Yours in Christ Jesus,
Will Red

Dear Sir,

In the letter from Alan Barron published in the "Australian Church Record" of 11.2.85, reference is made to 1 Cor 11:3—

"I want you to know that the head of every man is Christ, head of woman is the man, head of (the) Christ is (the) God" (literally in the Greek).

It has been pointed out by modern scholars (e.g. Kevin Giles, "Women in Ministry" pub. Dove, 1977) that the word "head" in Greek New Testament times did not usually mean ruler or chief, as we often use this word today, but simply a part of the body, and that the word for head was often used interchangeably with the word for beginning or origin in the Septuagint (the translation of the Old Testament into Greek completed in the second century B.C.). If the above text is taken in this way, with "head" meaning "beginning" or

"origin", it makes a lot of sense, both from the point of view of our humanity and theologically.

The New Testament teaches that all members are needed in the Church of Jesus Christ, which is His Body, and that every member should be exercising some degree of ministry. Those who are persisting in opposition to the ordination of women must have, in my view, a very inadequate idea of what Christian ministry can be, since God gives intellectual qualities of mind and loving and understanding qualities of heart to women as well as to men who love and serve Him. The Scriptures can be read and understood by women just as much as they can be by men, and they apply to women just as much as they do to men. As a Christian woman I can read the Scriptures and have always thought it right to take God's promises and commands as applying to me personally.

In the of referred to text of 1 Tim. 2:11-12, speaking about women in the Church, Paul says—

"Let a woman learn in quietness in all subjection; but I permit not a woman to teach, not to domineer over a man, but to be in quietness."

Here Paul is stating that his own practice is, which anyone with a knowledge of the background to the New Testament would, I think, agree was appropriate for his own day. Paul appears to be indicating that his own practice in general is not to appoint women as teachers in the churches. That women such as Priscilla and others did actually teach is clear from what is recorded in the New Testament: Priscilla was probably someone who had had unusual education for a woman in those days, as with her husband Aquila she was able to converse with and help the learned Alexandrian Apollos to a deeper understanding of the Gospel of Christ.

If Alan Barron's arguments in his letter published in your issue of 28.1.85 are pursued to their logical conclusion, we are being asked to believe that women could not be ministers, priests, or elders. Bearing in mind what these words originally meant, when the New Testament was first written,

- Ministers. Women could not be ministers, or servants, of God. To mention just one example, how then could one account for Phoebe whom Paul calls a deacon, or minister, of the church at Cenchrae? (Romans 16:1-2)
- Priests. How can you explain 1 Peter 2, which as God's word speaks to all people, not the male sex only, that we who believe and follow Christ are a holy priesthood?
- Elders. Lydia was the head of her household (Acts 16:12-15), therefore was fulfilling the function of an elder in her own house.

Yours sincerely in Christ,
Beatrice V. Robinson (DSS.)

We are indebted to our readers for continuing to send us their incisive and helpful letters. However, for reasons of space we now request that you keep correspondence to 250-300 words in length. Letters in excess of 300 words may not be published, but returned to their authors. Ed.

Christ — not Pope is Mediator

Dear Sir,

"Our Lady" did not prevent famine, war!

It may be recalled that on 25 March 1984, Pope John Paul II in St. Peter's Square, dedicated the entire world to "the Blessed Virgin Mary". He did so kneeling before a statue of "Our Lady" brought from the Marian Shrine of Fatima. The statue was transported from Portugal in a mahogany cask on a commercial flight.

At this dedication he asked "her" to deliver the world from famine and "from every kind of war". One wonders why a great scholar like Pope John Paul II could not picture Mary in his mind, but needed to kneel before a lifeless idol to pray! A special statue brought from afar!

Quite obviously "she" has not heeded his prayer, and did not prevent famine in Ethiopia, Sudan and other parts of Africa; nor did "she" prevent wars in Central America, Africa, Lebanon, Philippine Islands, 'ampuchea, Afghanistan etc. Perhaps "she" was annoyed at being transported in a mahogany cask instead of being given a first class seat in a passenger aircraft! Perhaps "she" may respond more favourably if given a new coat of paint and a more expensive gold crown?

And why did not the Pope, who claims to be the Vicar of Christ, dedicate the world to Jesus Christ our one High Priest and only Mediator between God and man?

Yours faithfully,
Tom Aldons

ARCIC's deficiencies

Dear Sir,

It is not only evangelical Anglicans who are opposed to the joint Anglican — Catholic study programme, "Travelling Together" (Church Record Feb. 11th). The ARCIC documents blur the doctrinal differences between orthodox Anglicans and orthodox Catholics, and they are therefore condemned by many knowledgeable Catholics. In particular, Cardinal Ratzinger, who is head of the Roman Congregation for the Doctrine of the Faith, last year issued a public statement pointing out ARCIC's deficiencies from the Catholic viewpoint.

As an aside, may I add that a truly fruitful "dialogue" is occurring, without fanfare, between Christians of different denominations working together to achieve God's will for society through the Festival of Light, the Right to Life Society etc. It is a specious unity which ignores the real differences between us. But there is a movement clearly of God which bids us work together on the basis of the truths we share.

Yours sincerely,
Felix Goldsmith

Hands for service

Dear Sir,

In the Quick Cut, "The Handless Christ", (A.C.R. 25.2.85), Dr. Peter Jensen has raised an interesting question, I am sure often discussed amongst Christians.

I often tell my infant Scripture classes that God has no body: He is Spirit. He also has no ends. I point to the obvious limits of my own body to point out this difference between God and ourselves. Our Lord, of course, still being human, still has his hands, once pierced, which every eye shall one day behold. The same Jesus will come again in His body.

I tell my classes that God doesn't need a computer. He doesn't even have to think: He knows. Yet in dealing with us, God has to use thoughts in sequence.

As I understand the Bible, since the Call of Abraham, it has been God's declared policy to work through the sons and daughters of Abraham; and those indwelt by the Holy Spirit are also sons and daughters of the Abraham; and they are "the Body of Christ". But even members of the Body of Christ and besought to present their members as living sacrifices (Rom. 12:1) to God. Yet all human bodies belong to God anyway (Psalm 24:1) so all hands are His. Mysteriously, Cyrus was His servant.

In St. Paul's parlance (1 Cor. 12), not every member of Christ's body would be a hand. Sometimes members of the Body are "joints" (Eph. 4). The body of Christ grows as every member makes its own particular contribution (Eph. 4:16) — in love speaking the truth (v. 15). It grows into Christ-likeness. Yet, in view of our Lord's last commission to His Body — to go into all the world and preach God's good news to every creature — I think the hands of His Body should be used for crawling and climbing, sign language and communicating before anything else. Servants can be unfaithful and lazy, (Luke 12:47 & Luke 19:22).

Yours sincerely,
Constance Knox

Help to the needy

Dear Sir,

The severe earthquake in Chile earlier last week has caused widespread suffering and hardship for many people in the central regions. Whole villages have been destroyed and tens of thousands left destitute.

Concerned readers may wish to share in the relief of this need. They may do so through —

The Archbishop of Sydney's Overseas Relief & Aid Fund,
Chile Earthquake Appeal,
P.O. Box 190 Q,
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All gifts over \$2 are tax deductible.

Gifts of good warm clothes and blankets will be sent by air, free of charge by PanChile. These can be sent to: SAMS, 88 Pacific Highway, Roseville N.S.W., OR St. Luke's, Vermont, VIC.

Distribution to the needy will be made through the Anglican Diocese of Chile. Gifts sent to this appeal will be used strictly for humanitarian purposes.

We praise God that all SAMS missionaries and church leaders are safe.

Sincerely,
Rev. Dr. E. G. Newing
Federal Secretary

Money and its power

Dear Sir,

It seems inconceivable that W.A. Dore should ask you to justify the claim that banks

create the nations credit. Such elementary information is supplied to secondary students in their economics course. Everybody knows the volume of money is expanding continuously due to inflation, and that increase is being manufactured by the banking system in accordance with orthodox practice. On reading Mr. Dore's letter I rang the Bureau of Statistics to get figures for a ten year period of increase in the volume of money. The figures given me are, for 1973 the total volume of money in Australia was \$22,001 million. In 1983 it was \$69,370 million.

The manufacturing of credit is essential to the economic life of the community. BHP manufactures steel, that is their business. Banks manufacture money, that is their business. However there is obviously a moral principle at stake in the manufacture of money which is not applicable to the making of steel. The process of manufacturing money is an exercise of power over those who manufacture steel, or any other commodity. Money is not a commodity, it is a symbol giving access to the essentials of life. Those who exercise control over the rate and conditions of manufacturing money exercise the greatest degree of power in the world today. They hold the politicians and governments in the hollow of their hand. An early banker, Meyer Rothschild made the famous statement, "Give me control of a nation's credit, and I care not who governs."

Dr. H. C. Coombs is a famous Australian. For two or more decades he headed the Australian Banking system. His philosophic objective was to ensure the centralisation of power. The centralisation of power destroys personal responsibility, a basic Christian virtue and social principle, without the operation of it on a broad basis it is impossible to build a Christian society. The destruction of personal responsibility brings moral and social decadence, all now so strongly featured in Australian society.

The decentralisation of the power to create credit would destroy the objectives of those opposed to the Christian ethic. In realistic terms the individual should have the right to a source of financial credit, debt free without strings attached, which is his, and his alone. Such financial credit should be a measurement of the capacity of God to supply our every need in accordance with the economic policy laid down by Jesus Christ in Matthew 6:24,33. Under such a policy money would lose all its present power and become insignificant. The power of government and that of man oppressing his fellow man would be drastically curtailed leaving each individual free to choose or reject the things of God. I do not think it too extreme a principle to enunciate that Christianity and centralisation of political and financial power are incompatible, and any Christian voting for centralisation of such power is in rebellion against Jesus Christ.

Yours faithfully
Edward Rock

Dear Sir,

"STRANGE VICTORY" by Donald Cameron, the fifth Lenten book published by AJO, was reviewed by A.C.R. (11/2/85). I am astonished in these days when knowledge has increased that the abstinence of Lent has not been discarded long ago. It is well known Lent was borrowed directly from pagan Babylon and spread to the whole ancient world. In Egypt it commemorated the death of Anubis (or Osiris), the mediatorial god. In other places it was a forty nights waiting for the rape of Proserpine who was carried away by Pluto, the god of hell. It also preceded the death and resurrection of Tammuz with alternate weeping and rejoicing. What a pity Lent is not permitted to die a quiet death.

It is significant that the early British Celtic Church fought vigorously against it when first introduced to them in the sixth century by Pope Gregory through Augustine. Oh for a SECOND AND MORE FAR-REACHING REFORMATION!

Does it still have to be stressed that pagan festivals were not forerunners of Christian truth. On the contrary, they constituted an immense religious apostasy stemming from Nimrod's time. The ancients had some knowledge of the primitive faith, the "seed of the woman to bruise the serpent's head", and the slaying of "the mighty hunter" Nimrod led his Queen Semiramis to claim her child as a reincarnation of her husband. She was instrumental in founding the Babylonian Mysteries from which emanated through the following centuries all the paganism and its dissolute rites throughout the world. It is not surprising that God kept his people Israel from the contamination of pagan religions for, from their dissolute lives, most of the diseases of mankind had their birth.

It is fantastic that in this 20th century, theologians who have once seen the Light, should stoop to revive pagan superstition by amalgamating it with the pure Christian Faith.

Yours sincerely,
Phyllis Creasey

Editorial

Institutional renewal and the Kingdom of God

It is becoming commonplace amongst evangelicals to speak both of christian social action and "every genuine expression of human development" as the work of the coming Kingdom of God. We are told that God is already renewing the world and that christians have "a mandate of the Spirit . . . to work for the renewal of structures". Further, "the Spirit . . . is not only working through believers in his structure-renewing work. For it is evident that that is to a large extent the work of people other than believers."

But this is not what the Bible teaches. The New Testament tells us three things.

First, the Kingdom work which christians are now called to is preaching the gospel of repentance towards God and faith in Jesus Christ. Paul's work is described in those terms: "boldly preaching the kingdom of God and teaching about the Lord Jesus Christ" (Acts 28:31).

This declarative activity is for all members of the Kingdom. "You are a chosen people . . . that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Peter 2:9). And if there is any activity which can be spoken of as "hastening the day of God", it is personal repentance (2 Peter 3:11-12).

Secondly, as we have opportunity we are to do good to all persons, especially those of the household of faith (Galatians 6:10). Accordingly, there is no evil — personal, institutional or structural — that a christian should avoid remedying as he has opportunity. This is nothing less than obedience to Jesus' command to love our neighbours as ourselves. By the grace of God evangelicals have managed, on a world scale, to do much good here: "the godly Commonwealth" of Oliver Cromwell, the abolition of the slave trade throughout the British Empire, and the widespread introduction of the cold water tap are but three examples.

Thirdly, the Bible tells us that creation and its structures and institutions will be renewed, take part in the new birth, when Jesus returns. Until then "the creation waits in eager expectation" (Romans 8:18-25). Further, this is a promise we are "looking forward to" (2 Peter 3:13).

We need to probe the meaning of this delay of creation renewal. On the one hand Jesus death and resurrection have already conquered every evil in the created order and brought reconciliation to every speck of the universe (Colossians 1:16,20 2:10,15). Yet although people already participate in renewal and have the present

promises of the new nature with its new life in the Spirit, and daily transformation into the image of Christ, there are no such present promises to the rest of creation. Indeed, before the blessings of the lordship or kingship of Jesus are to be actually bestowed on creation it must await not only his return but also a fiery destruction to boot (2 Peter 3).

The reason given for this is **mercy**. The liberation of the rest of the created order is delayed so that humankind will yet have a chance to respond to the gospel in repentance (2 Peter 3:9). It is surely for this basic reason that christian social action — as absolutely necessary as it is — is never spoken of in the New Testament after the death, resurrection and ascension of our Lord as "kingdom work". It is gospel preaching which is distinctively kingdom activity.

In the light of this New Testament emphasis, to dignify christian social action as "kingdom work" represents a very serious snatch at heaven with several bad consequences. As our opening quotations show, there is a danger of equating the human happiness brought by great social movements, like marxism and western technology, with kingdom blessedness, which is primarily and absolutely fellowship with God, and then fellowship with his people because of that. It shows an open discontent with the motive Jesus gave for social action, love of neighbour. It modifies (and historically, depresses) the real kingdom work of preaching the gospel. It makes promises of renewal that the Bible does not make. And it is, after all, an attempt to snatch Jesus down from heaven instead of patiently looking forward to the new heaven and the new earth only he will bring.

It is sad to observe that in some instances evangelicals have embraced this misleading view of social action along with other attacks on the gospel's emphasis on heavenly mindedness. Instead of finding ones personal significance in the life, death, resurrection and heavenly session of Jesus Christ, spirituality is defined as a self-realisation. Instead of embracing the positive creation benefits given by God in ordered relationships, many women, and men, are demanding an earthly egalitarianism.

The reformation liturgies of John Calvin and Thomas Cranmer took most seriously the teaching that "our life is hidden in Christ", and gave the **sursam corda** — "Lift up your hearts. We lift them up to the Lord" — pivotal place in their understanding of christian life and worship. It takes great faith to be that heavenly minded. Let us pray to God for that sort of faith, not only for ourselves, but also our friends.

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Lesley Hicks

I remember the shock I felt, some years ago, the first time I encountered a sufferer from anorexia nervosa. Then aged fifteen, she had been a quiet, intense, beautiful child, whose family had been subject to severe stresses culminating in the separation and divorce of her parents.

I had visited her on and off, at home, in hospital and eventually in a psychiatric clinic. Her rejection of food defied all reasoning. "But I still feel fat!" she insisted, when I tried to suggest to her that her "dieting" was having suicidal effects.

"But when you look in the mirror, surely you can see how appallingly thin you are!"

"No; to me I still look fat"

Later, the image of Gina (not her real name) that I remember with frightening clarity was of a figure of Belsen-like thinness, almost too weak to move, drifting in and out of unconsciousness on a hospital bed. I could only intensify my prayers for her and for her family—for wisdom for those seeking to treat her in the hospital at that acute stage and later at the clinic as her therapist tried desperately to reverse the disordered thinking by which she so nearly succeeded in starving herself to death.

Perfectionism

Gina came through—gradually regaining a right perspective, learning again to eat normally. She later finished her schooling, showing the same perfectionism of application to her studies that had marked her earlier years of school, and which, it seems, is a noted characteristic of girls (a vast majority of anorexics are teenage girls) who develop this condition. The last time I saw her she was about nineteen, and once again fulfilling her early promise of beauty, with softly rounded features. She is now married and living abroad.

Since then I have known or heard about several other victims of anorexia, some in Christian families. So I have read with particular interest two books, both autobiographical accounts by young women who have themselves suffered from this baffling disease, and who in each case pinpoint spiritual factors as well as the obvious physical/psychological ones, in their illness and their eventual recovery.

These are **Puppet on a String** by Helena Wilkinson (Hodder & Stoughton, 1984, 190 pp \$5.95) and **Starving for Attention** by Cherry Boone O'Neill (Dove Communications, Melbourne; first pub. U.S. 1982; 187 pp large format paperback, \$7.95).

Puppet on a string

Helena Wilkinson, an English girl, was only nineteen when she wrote her book, and the years of her illness were not far behind her. The book is honest and

The enigma of Anorexia

insightful, and most revealing about her motives and feelings as she succumbed to and eventually recovered from anorexia, but her immaturity is evident in her writing. The poems which open each chapter show the intensity of her self-absorbed adolescent depression, and her groping towards meaning and joy in life.

Nevertheless, when still only eighteen and not yet fully recovered, she joined SARA, the English Society for the Advancement of Research in Anorexia, and set up a local branch. "Even if I was not completely over anorexia, I could not bear to see other young girls go through the same agony," she wrote. Her book grew out of the same aim.

Starving for attention

For Helena Wilkinson, becoming a Christian was a crucial factor in her recovery. Accepting that God loved her enabled her to begin to accept herself. But for Cherry Boone, it seemed that pressure to perform as a member of a famous Hollywood Christian family, the eldest of four daughters of Pat and Shirley Boone, was one of the stress factors causing her illness. When she was nineteen, she was still enmeshed in anorexia—it was not until she was well into her twenties and had been married for several agonising years of conflict that she came through to wholeness. Her battle with anorexia had lasted some ten years.

This is a much more mature book, and better-written. Cherry's illness included the commonly associated feature of bulimia, induced vomiting after binge-style, uncontrolled eating as part of the disordered eating pattern.

As well as Cherry's painfully honest, moving autobiography, the book includes valuable contributions from each of her parents—few more taxing experiences could come to parents than coping with an anorectic child; from her long-suffering husband Dan O'Neill; and from her therapist Dr. Raymond Vath, whose skill and understanding of the disease was one of the keys unlocking her from anorexia's grip.

Symbol of recovery

One symptom of the self-starvation of anorexia in growing girls and women is amenorrhoea—the cessation of menstruation. It is as if the process of growing up is halted and reversed, and a rejection of the implications of adult sexuality seems to be a psychological factor. So for the O'Neills, the birth of daughter Brittany in 1981 was a beautiful confirmation of full physical recovery for Cherry.

In her case an over-close bonding to her family needed to be loosened to enable her to reach psychological and spiritual maturity, especially for the sake of her marriage's survival. It seemed that one way she and Dan declared independence was by conversion to Roman Catholicism.

Help for others

I wonder what the effect of reading books like these would be on a teenager at risk of developing anorexia. They could scarcely help identifying intensely with many of the feelings Helena and Cherry revealed; though all life histories differ, common factors seem to abound in those who develop this condition. I would pray with these two authors that God would indeed use their books to help avert for others the agonies they inflicted on themselves and those who loved them, as well as to increase a therapeutic understanding of the enigma of anorexia.

Dapto's job project

Say it with flowers (and vegies)

Anglicans at Dapto want to put down roots. Lettuce or tomato roots, or perhaps dahlias. The parishioners, on NSW's south coast, are assisting unemployed people to start a market garden venture.

The garden is still a vision, and the farmers nomadic. A suitable piece of land must first be found.



Marc McLaren

Instigators of the 'plot', Marc McLaren and Peter Fisher of the Home Mission Society's Care Force team at Wollongong are enthused by the support of the local congregation and are optimistic that the garden will get off the ground. They spoke of a recent meeting held by Dapto's Anglican congregation at Marc's suggestion.

Marc: "It was tremendous. They made up posters, we had press releases in the local paper, local radio stations did community announcements. We went to town. There was a real spirit of co-operation. Anyway, I was sick and couldn't go to the meeting ..."

Peter: "The meeting had already started when I arrived and I stood at the back. I had to make a quick decision whether to get really involved or to stand back and observe. I decided to stand back and observe ..."

Marc: "They were suddenly thrown in the thick of it. I wasn't there to refer questions to. Anyway they did a wonderful job. One of the men from the parish had done a toastmaster's course. He chaired the meeting brilliantly."

Peter: "The thing that impressed me was that here you have a group of Christian people who have stepped outside the church and got together with a number of unemployed people, to really talk about doing something constructive about the state of unemployment, and offer their services to help them."

Marc: "The day before, the local neighbourhood centre had called up and said, 'Look, we really appreciate what you're doing; it's great; but we've had these public meetings before and we've never got any unemployed people at them!' " (There were about 30 people at the meeting, half of them unemployed.)

Peter: "One chap, who some of the Christian people saw as being fairly negative, really contributed a lot to the meeting. He'd say, 'Well if the ground you're looking at has been used to grow

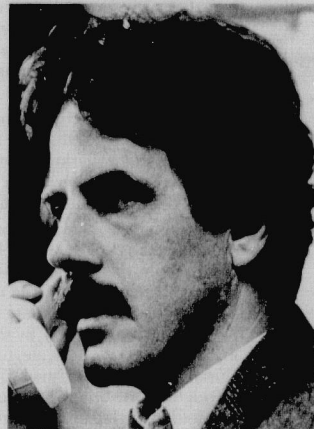
strawberries, then it's fairly acid and may not be good to grow anything else! What if we start with a group of people and someone drops out? How do they get their share? They were very realistic questions."

Marc: "We hope to get going early in the new year ... It's not a great land rights movement. It's just really exciting to see unemployed people and the people of the Church getting together."

Peter: "It was a significant meeting in terms of what we are trying to achieve generally in our work, and what the parish is trying to achieve."

Marc: "All the produce sold in Wollongong is actually grown in Sydney. I was hoping we could create a viable business here on the South Coast. We thought we might have a stock standard market garden, and an organic enterprise running at the same time to break into the health food market."

Peter: "The venture shouldn't be something that puts others out of business. The issue is, we're working with



Peter Fisher

unemployed people, and gaining employment for them: if we do that at the expense of other jobs, then we've achieved nothing."

Marc: "The important part of it is participation, and being responsible for what you are doing."

Peter: "Even if the garden doesn't work, the fact that unemployed people have got together just to talk is good. My experience is that, when you get a group of unemployed people together, one of the big benefits is that they learn they're all having the same hassles. You learn that it's not just you, it's an outside influence—and that influence is unemployment."

"Here we have a group of Christian people who've said they want to do something. Later on they'll share what they're on about as Christians, but the people will see it in terms of what they're doing. They're being realistic and meeting the unemployment issue head on. It's not an easy situation. They're going to have problems like the acidity of the soil, but they're going to make it because they're meeting it head on ..."

(CARE)

Seeking an Australian Theology

Doctrine Commission's search

At a recent meeting of the Doctrine Commission of General Synod, discussion centred on a new major item, "The Theology of the Church's Mission in an Australian Context."

All three areas in this item came under scrutiny:

- What is theology and how is it done?
- Does the Church have a mission and what is it?
- What is the Australian context and how does it affect answers to the other questions?

There was an air of excitement and interest not always apparent as the possibility of a considerable drawing together of apparently opposed positions began to emerge.

Increasingly we came to see that it is not a matter of either liberation theology or personal salvation, Biblical revelation

or the insights of contemporary culture, but a holding of these in a proper and creative tension.

The Commission is in the early days of the matter.

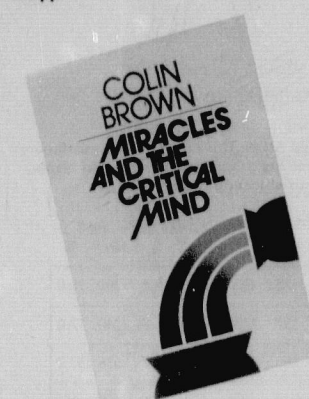
It hopes within the next two years to produce a statement on mission for the Australian Church and some examples of how the Gospel is being and may be proclaimed in Australia.

Other items of business included support for the idea of bishops for Aboriginal and Torres Strait Islander peoples and a recommendation that any ordination of deaconesses as deacons should include an affirmation of their existing diaconal ministry.

We also made it clear that general assent to the Thirty-Nine Articles means something less than accepting them word for word.

Miracles and the Critical Mind

Colin Brown
Eerdmans/Paternoster 1984
374 pp.



Colin Brown's excellent study has joined together that which many studies of the Miracles of the Gospels put asunder! The main concern of "Miracles and the Critical Mind" is to examine the philosophical questions which surround the miracles of the Gospels and the implications for the truth-claims of Christianity. Yet it is more than that, for though that is his primary concern, Brown sees that such discussion cannot take place in abstraction from what the New Testament is saying, and that questions of New Testament interpretation cannot be discussed as if the philosophical issues did not exist.

The book is divided into five sections. The first traces the Apologetic significances of miracles in the are from Justin Martyr to John Calvin. The second section traces the rise of skepticism in the 17th and 18th Centuries from Spinoza to David Hume. Section Three is concerned with the impact of Continental skepticism beginning with Kant, and taking into account Reimarus, Schleiermacher, Feuerbach, the Quest for the Historical Jesus, the late 19th Century Jesus of Liberal Protestantism, and concludes with classic orthodox Christian responses on both sides of the Atlantic. The final main section deals with the 20th Century re-statement of the philosophical questions, and the examination of some Apologetic

responses. Especially helpful here is the examination and re-evaluation of the work of Warfield, E.J. Carnell, Geisler, William Temple, H. H. Farmer, C. S. Lewis and Alan Richardson. Brown takes the line that to repeat their arguments without modification is like going out to battle in Saul's armour.

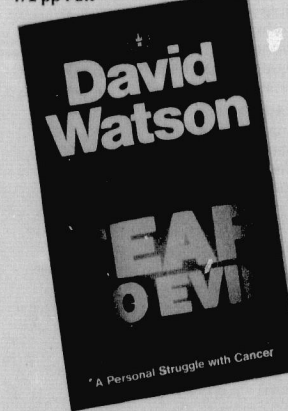
The final two chapters are in the nature of a postscript. The first deals with Apologetics and Miracles, where Brown offers the following position. "As I read the Gospels, the miracles stories were not intended by the Evangelists to provide objective extrinsic proofs of the divinity of Jesus and the authenticity of His teaching. They were told to enable those who heard them to focus on the Father through the Son, and the Son in relation to the Father." The final chapter relates the Miracle stories of each of the Gospels to their distinctive Christology in a stimulating way. In the introduction to the book, Brown indicates that he would like to write an exegetical study of the Gospels in the future. The last chapter is enough to make us hope that may soon be possible.

This is a book for those who have mastered C. S. Lewis' and Alan Richardson's work on Miracles and wish to think further.

Tom Milton

Fear no evil

David Watson
Hodder & Stoughton
172 pp PBK



A long ways back there was a man named Job. A good man. But his whole world fell apart in a series of traumatic disasters. Why should this happen? Three "friends" came and gave advice in a subtle mix of truth and half truth. A fourth friend was no better.

"Fear no evil" is a powerful book. The 14 books that DW had previously written equipped him well to write this book under the pressure of having only months to live. Just after Christmas in 1982 he was made painfully aware of what cancer means.

The first several chapters are brilliant, but hard. What would I be doing? Could this happen to me? David Watson found most comfort in people engaged in christian healing ministries around the world. His three "friends" arrived from America, at no expense to David, prayed for him, and told him that God was mightily at work, and regardless of what doctors might say, he could rejoice in his complete healing. A fourth "friend" from Sydney tells him that his healing is being hindered by past sins and that David needed to forgive those he had hurt in the past.

David is sure he has been healed. But why then is the cancer (apparently) still growing? His wife prophesies and there can be no doubt that the cancer is gone.

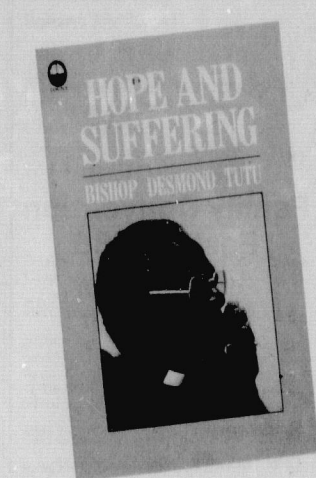
This is what David believes almost to the end. He died peacefully on the morning of February 18th 1984.

Will God heal? Does God heal? Can God Heal? These questions are powerfully thrust before us in this book. Whatever one's answers to these questions are this book is a powerful reminder that we are not living in NT times. We cannot demand that God heal. It is also, but perhaps not intended to be, a warning to those who mislead the sick and suffering. To speak on God's authority when we have no right to do so is never a helpful thing.

Recommended as an alternative view.
S. Miller

"Hope and Suffering: Bishop Desmond Tutu"

John Webster (ed)
Published by Collins Fount Paperbacks
189pp



Bishop Tutu is a fascinating character. Recently awarded the Nobel Peace Prize, and when this book was written held six doctorate degrees, he is now imprisoned in South Africa. Presently he is bishop of Johannesburg.

The book is an edited collection of some sermons, addresses and an eye opening letter to the South African Prime Minister, Mr. John Vorster.

One may occasionally differ with Tutu's directness or his application of christian principles in what is obviously a very explosive racial problem. One may be disappointed at his liberal approach to the Word of God, or his loose exegesis. One may entirely disagree with his stance against apartheid, or his defiance of his government. Nevertheless to read this book is to be placed in the streets of South Africa and to feel the racial tension there.

Whether Tutu will become a Moses and deliver his oppressed people into their promised land (Tutu's own terminology) is not yet clear, but if anyone can, this book might convince you that Tutu is just that man.

Most recommended.
Stephen Miller

"Seeing things God's way"

Family emphasis at Easter convention

The KATOOMBA FAMILY CONVENTION, to be held during the Easter Holiday Weekend, April 5 to 8, is aimed at providing fellowship and helpful studies, for the whole family. The theme for the Convention is "SEEING THINGS GOD'S WAY". The Chairman of the Convention will be the well known Rev. Philip Jensen, the Anglican Chaplain at the University of N.S.W.

"Fresh impetus and insight into the practical aspects of Christian living will be clearly presented during this Easter Convention", commented Dr. David E. Lind, the Chairman of the Organizing Committee. Just as 4,500 young people enjoyed the KATOOMBA YOUTH CONVENTION, in January, so now families can also have that same experience.

Bible studies each morning will be led by John Buckle, the Minister of the Nowra Baptist Church. Based on Daniel, the studies will show how Daniel overcame apathy and even hostility to the Christian message, turning seeming defeat into victory, both for himself and for God.

The Rev. David Peterson, a lecturer at Sydney's Moore Theological College, will continue, after the morning tea breaks,

with a study from 1 Peter. Such questions as "Whom do you Fear?"; "Whom do you Trust?"; "Whom do you Serve?" and "Our Living Hope" will be the basis of these studies.

On the Saturday afternoon a family Bar-B-Q and Camp Fire will be held, at 5.00 p.m. All other afternoons will be free of activities so that visitors or families can explore the Blue Mountains, visit the tourist spots, or just relax.

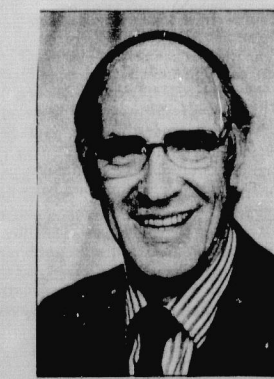
During the evening meetings, at 7.00 p.m., Barry Newman, a Senior Lecturer in Science Education at the University of New South Wales, will speak on such topical subjects as "What Jesus Said About Himself; About His Friends and About The World".

As this is a family Convention, all members of the family will be catered for, with special programmes. A creche will be conducted for the toddlers and pre-schoolers. An action packed programme for Primary School children will be led by Stephen Gibson, and a team from the North Rocks Uniting Church, while Harold Wyatt will lead a programme of study and recreation for Secondary School students.

(RAMON WILLIAMS)

Easter convention

British Methodist preacher for Belgrave Heights gathering



Dr. Donald English from London will be in Melbourne for April to undertake preaching ministry and conduct seminars and other related ministries for the Wesley Central Mission and the Belgrave Heights Convention.

Dr. English is the general secretary of the Home Mission Division of the British Methodist Church. He was president of the Methodist Conference in 1978-79 and spent three years in missionary service in Nigeria.

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BARRY NEWMAN Senior Lecturer in Science Education.

DAVID PETERSON Lecturer at Moore Theological College.

Chairman:

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Mission Review

SIM thinks mission

We live in a most exciting age. Scripture is being fulfilled in our generation. Luke records: "Then he (Jesus) opened their minds so they could understand the Scriptures. He told them, 'This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.'" Luke 24:45-59 (N.I.V.)

Since Pentecost, true disciples following in the steps of the apostles, bearing the same message of Jesus Christ, endowed with the Holy Spirit, have had a burden to reach out to every tribe on earth. And today most nations have some believers in Christ. However in many countries the national church is very small. What a tragedy that millions have had to wait so long and still billions wait to hear.

Consider the following facts:

- Three billion people in Chinese, Muslim, Hindu and Buddhist cultures need the gospel.
- Among the more than one billion called 'Christian' (whether Protestant, Orthodox or Catholic) millions have not trusted in Christ personally.
- One billion people are illiterate and must be reached either personally or by radio and visual media.
- The Bible is in the languages of 93% of the world's population but most people do not have a copy.
- Over 2,000 ethnic groups do not have the scriptures in their own language.
- Millions' especially in Western countries including Marxists and Humanists, profess no religion.
- Although 80 million Communist party members dominate 1.5 billion people, the gospel is spreading in spite of atheistic governments.
- There are only 80,000 Protestant missionaries. More are needed especially to reach Muslims and Hindus.

Advance

With these facts in mind two large international Evangelization missions with sending bases in Australia in 1984, set bold new growth objectives.

- W.E.C. International (Worldwide Evangelical for Christ) is trusting God for 800 new missionaries by 1990; a 76% increase.
- SIM (Sudan Interior Mission) is committed to doubling the number of active missionaries in the next decade.

SIM

As the name indicates SIM's original outreach was to the Sudan, a geographical term for the sub-Saharan belt, extending right across Africa. Sudan means 'land of the blacks'.

Although founded in 1893, it was not until 1902 that the first station was established at Patigi on the Niger River, Nigeria. Two earlier attempts were aborted because of disease and death. But the burning passion was to reach the 60-90 million people completely unreached by the Gospel.

From that beginning SIM work spread to other parts of Nigeria, then to neighbouring countries like Benin, Niger, Burkina Faso (Upper Volta), Ghana, Ivory Coast and Liberia.

SIM has adopted the following statement to express its central purpose.

The purpose of SIM is to glorify God by evangelizing the unreached and ministering to man's needs, discipling believers into churches equipped to fulfil Christ's Commission. (Matthew 28:19,20)

SIM Objectives

We noted earlier SIM's overall objective of doubling in a decade. They have nine specific objectives to be achieved by the end of 1988. The base for comparison is December 1982.

1. **Growth:** There will be a net growth of seven percent annually in active personnel from a base of 966 in December 1982, to reach 1450 by 1988. This will not include an additional expected 150 retirees.

2. **Evangelism and Church Growth:** See the table which outlines proposal growth from 1982 to 1988.

SIM Areas. This could involve missionary training programmes, integrated teams, and other common projects.

	1982 No.	%	1983 No.	%	1988 No.	%
Evangelism/Church Planting	138	15.1	169	17.4	290	20.0
Theological Education	157	17.2	158	16.3	246	17.0
Total Evangelism/Church Growth	295	32.3	327	33.7	536	37.0
Total Active	911	100	971	100	1450	100

3. **Administration:** Because of the increased efficiency and economy of scale, the percent of the total involved in administration will decrease from 17.3 in 1982 (16.5 in 1983) to 14.5 in 1988. The total will increase from 158 to 210 nevertheless.

4. **Unreached people groups:** Research is to be conducted and work initiated among eight new unreached people groups, approximately one in each area.

5. **Personnel development:** Every missionary should be in a training/discipleship mode, working with at least one other missionary and national. Every missionary should be upgraded by at least one approved professional course or seminar every five years.

6. **Attrition:** Loss of personnel for various causes will be reduced from its present seven percent to below six percent by improved selection, orientation and retraining.

7. **Church Growth:** They will pray for and work towards a 50 percent increase in the number of SIM-related churches and adherents, a greater increase in new areas of outreach, and will work co-operatively with their churches to achieve this.

8. **Home Ministries:** SIM will develop appropriate and effective ministries in national areas in line with Mission objectives.

9. **Developing world mission agencies** SIM will foster co-operation with Third World mission agencies within and from

Co-operation

Thus missions like SIM are seeking to move forward under God in well-thought-out strategies, keeping in mind their basic goals. While each mission is responsible for its own affairs mission societies must co-operate.

1) **With Governments** — some governments welcome missionaries, others don't. In being "subject to the higher authorities" SIM missionaries in Nigeria's north were required under British Colonial rule to attach small schools and dispensaries to the mission stations. A good number of Nigerian church leaders, lay and ordained, were influenced for the gospel by these ministries.

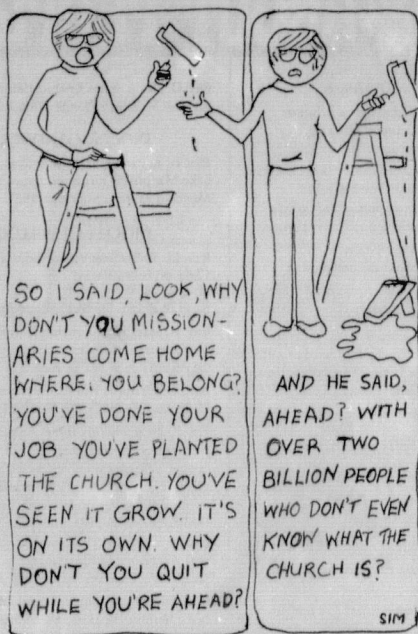
2) **With Other Missions** — Numerous examples are to hand, amongst them: (i) Numerous facilities such as schools for children, medical and dental clinics, guesthouses, Bible schools and colleges are either Inter-mission projects or administered by one mission and open to members of sister missions.

(ii) Mergers whereby smaller missions are absorbed by larger missions with better economy of scale. e.g., Borneo Evangelical Mission a few years back combined with Overseas Missionary Fellowship, while we have mentioned SIM's merger with Andes Evangelical Mission in 1982.

3) **With their daughter Churches** — SIM



The Talking Books — The Bible is read, without comment, in various languages.



has learnt from its relationship with its eldest daughter church in Nigeria-ECWA — Evangelical Churches of West Africa. This 'daughter' is now very much on her own with 2,000 recognised congregations and its own independent administration under whose directions SIM missionaries work. ECWA has its own missionary arm — The Evangelical Missionary Society (EMS) with almost 600 nationals reaching out to the 25 million unevangelised in Nigeria. Three couples with EMS have gone to work with the largely unevangelised Boko tribe in West Nigeria. Meanwhile over the border in Benin an Australian couple has just finished translating the Boko New Testament. The Bocos, like many tribes, traddle a national boundary but with SIM and EMS working together the Boko church will grow.

Liberia

Like many missions, SIM's work varies from country to country. Liberia has a variety of ministries. Unlike Ghana, where government quotas are limiting growth, Liberia is wide open to the Gospel and ready to hear. Liberia was founded in 1822 as a settlement for freed American slaves and became a Republic in 1847.

SIM entered Liberia in 1952 to establish Radio ELWA (Eternal Love Winning Africa) just outside the capital Monrovia. Running some of its 5 transmitters simultaneously ELWA broadcasts for 24 hours a day beaming the gospel in 46 languages across West, Central and North Africa. One of the target groups is the Muslims in North Africa where Christian witness is banned and almost unknown. Muslims are writing in for Bible correspondence courses and Scriptures.

On the ELWA compound there is also a 45 bed hospital which with a large outpatient service is a witness to many.

During the 1950's and 1960's SIM's Liberian outreach was limited to these ministries. Other missions or churches were labouring inland, some even urging that Liberia had been evangelised. SIM was deploying hundreds of missionaries

in the larger fields like Nigeria and Ethiopia where national churches were mushrooming.

But the 1970's brought a change. A Marxist Revolution in Ethiopia slashed the SIM force there to one-tenth its former size. The maturing of the Nigerian church meant less missionaries were needed. The 1975 SIM General council resolved to look for new areas of outreach in Ghana, Upper Volta, Kenya and Liberia.

Meanwhile, patrols to inland Liberia confirmed reports filtering back to ELWA that Liberia was far from evangelised. Although 40% of Liberians claim to be Christian much is superficial and syncretistic. The traditional animistic religions were strong and Islam was on the march.



African Operator handling the controls of the control room.

So by the late 1970's conditions were ripe for a major Gospel offensive inland. ELWA had been preparing the way with broadcasts in many local languages. At the SIM hospital, patients had been exposed to the gospel often enough to beg for missionaries to come and plant

churches. Redeployed missionaries from Ethiopia, seasoned and enthusiastic for what God had done there, were able to spear-head the new drive.

The work centres on three tribes:

1. **The Mandingos.** 100,000 of this 7 million strong Muslim tribe live in Northern Liberia. With a rich cultural heritage, high Arabic literacy rate and strong business interests many Mandingos have shown a favourable response to ELWA's Mandingo broadcasts.

The Mandingo paramount chief was not home when a group of missionaries and Jobba (Mandingo Broadcaster) went to visit recently. He was twenty miles away and when the group finally arrived they found him in front of his house with several elders listening to the Mandingo Programme! The time is ripe for church-planting amongst the Mandingos.

2. **The Golas.** 65,000 strong and mostly farmers and spirit worshippers. Gola country has been receiving ELWA broadcasts for some time. There are already converts and Golas are open to the Gospel. Two recent conferences brought 200 and 400 Golas together. At the large conference 14 were baptised while 11 women, 26 children and one Muslim man came to the Lord. Les Unruh, SIM missionary, calls for more missionaries to strengthen and expand the small church with Bible teaching.

3. **The Gbandis** (pronounced Bandy). Evangelistic and church planting efforts are making steady progress among these animistic people of Northern Liberia. Strategy includes literacy, new public health ministries, developing a Bible Institute and daily radio broadcasts. This demonstrates the new integrated team approach to church planting. Several Australians and Asians are engaged in this outreach.

John Corey, for sixteen years in Ethiopia and now working among the Gbandis explains, "Their traditional religion is at a crossroads. Islam is moving in. The Gbandis are looking at their options and are dead ripe for the Gospel." So ripe in fact that Corey saw four congregations formed in ten months.

Closer to the capital, church planting has begun on the giant Firestone Rubber Plantation (the largest in the world), home to 100,000 people. Each one of the 94 villages has invited SIM to teach them!

In the capital itself, the Mornovian Evangelical Church, begun with the help of SIMers, has spawned two daughters, is working on a third and has teamed up with the Gola Evangelical Church (another new one) in an effort to reach urban Mandingos. Plans are for 50 churches to be planted in the Greater Monrovia area within the next five years.

The Lord Jesus Christ is building his church in Liberia. Does he want you there at this strategic time?

SIM National Office, P.O. Box 171 Summer Hill, NSW 2130. Ph. (02) 559 5055.

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

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Positions Vacant

The Bible Society, Revesby, requires an experienced Secretary. Good typing speed, accuracy and experience in modern office routine essential. A committed Christian is desired. Phone 774 1222 for interview.

Miscellaneous

WANTED copy of "Institution of the Christian Religion (1536)" N.B. Not Institutes by J. Calvin. Trans F. L. Battles, 1975 J. Knox Press. Mostyn 519 7702

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

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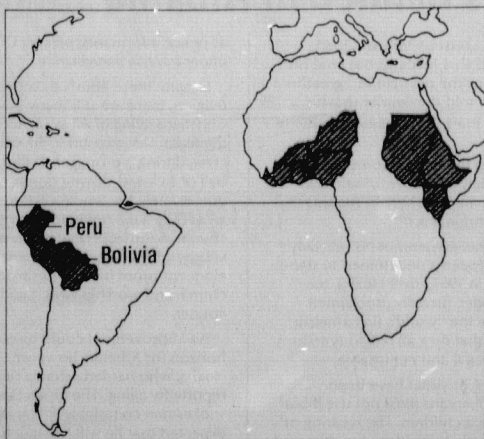
AVAILABLE FREE: 26 "Christian Praise" 12 S/S hymnals (Bonner) 26 "Youth Parade", 1 Music and words IVCF, 2 music and words "Youthspiration", CSSM Chorus Books. St. Pauls Wahroonga 48 2883

WANTED "The Strenuous Saint" by P. McD. Smith. An account of the Rev. William Magnay Wilkinson. Phone 440 8923 (p.m.).

WANTED TO BUY: "MARRIAGE TO A DIFFICULT MAN" (The Uncommon Union of Jonathan & Sarah Edwards) by Elizabeth O. Dods published by Westminster Press. Phone 546 5312 Good Price.

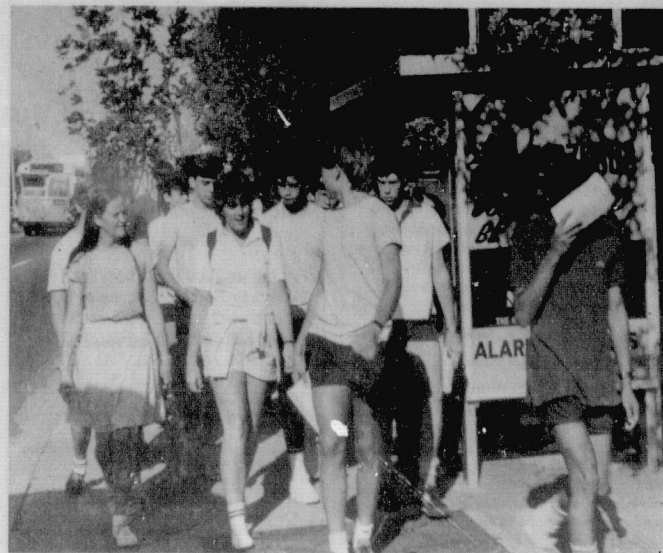
GESTETNER DUPLICATOR. Old, but in running order with some new parts fitted. Suit small church, Sunday School etc. \$95 ono. Phone (048) 71 1947.

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Where SIM works

Cross the bridge walkathon



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

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

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

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

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

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

The big difference will be that Harbour Bridge crossing.

For further information:

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

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

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

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

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

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MAINLY ABOUT PEOPLE

DIOCESE OF RIVERINA

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

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

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

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

DIOCESE OF GIPPSLAND

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

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

DIOCESE OF THE MURRAY

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

DIOCESE OF CANBERRA/GOULBURN

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

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

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

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

Dis D. May has been commissioned for service at Lyons-Chilley-Phillip.

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

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

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

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

DIOCESE OF NEWCASTLE

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

DIOCESE OF WILLOCHRA

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

DIOCESE OF WESTERN AUSTRALIA

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

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

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

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

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

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

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

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

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

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

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

American Prof puts yes case

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

Editorial Comment

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

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

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

continued

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

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

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

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

Bibles banned in Albania Christians afraid to read the scriptures

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

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

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

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

as police informants, placing Christians under intense surveillance.

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

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

(EPNS)

The Australian



CHURCH RECORD

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"A glorious day at the Governor-Generals"



Scottish Highland dancers at Admiralty House

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

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

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

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

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

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

New leader for NSW Presbyterians

Rev. A. G. Ingram is moderator-nominate

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

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

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

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

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

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

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

(APL)

Anti-Discrimination Board's discrimination

Discrimination and Religious Conviction report Attack and Defence

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

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

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

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

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

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

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

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Christian social workers challenge secular notions of welfare

Doesn't meet real needs

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

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

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

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

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

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

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

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

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

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