

# MAINLY ABOUT PEOPLE

The following appointments of Army chaplains have been announced:

**Rev. G. G. Harvey** from Melbourne Diocese to 3rd Brigade, Townsville, Qld.

**Rev. P. R. Dillon** from HQ 1st Division, Enoggera, Qld. to HQ 1st Military District, Brisbane.

**Rev. J. G. Hamilton** from Land Warfare Centre, Canungra, Qld. to HQ 1st Division, Enoggera, Qld.

**Rev. W. J. Collins** from District Support Unit Albury/Wodonga, Bandiana, Vic. to Land Warfare Centre, Canungra, Qld.

**Rev. R. E. Pocock** from District Support Unit Liverpool, Moorebank, NSW, to District Support Unit Albury/Wodonga, Vic.

## DIOCESE OF ROCKHAMPTON

**Rev. Arthur Green** became Minister-in-charge at Blackwater on November 23rd.

## DIOCESE OF ADELAIDE

The Archbishop proposes to hold an ordination of deacons and priests in St. Peter's Cathedral on February 2nd, 1985.

To the priesthood:

**Rev. Robert Hastie** (to continue at St. Martin's, Campbelltown).

**Rev. Michael Sainsbury** (to continue at St. Peter's, Glenelg).

**Rev. Mark Thomas** (to continue at St. Michael's, Mitcham).

To the diaconate:

**Mr. Christopher Chataway** (Assistant Curate, Glenelg).

**Mr. Peter Linn** (Assistant Curate, Warradale).

**Mr. Malcolm Mayes** (Assistant Curate, St. David's, Burnside).

**Rev. R. J. Niehus**, Rector, St. Bege's, Semaphore has been appointed Rural Dean of the Western Suburbs as from February 1st, 1985.

**Rev. D. J. Williams**, Asst. Minister, St. David's, Burnside, is to be Minister-in-Charge St. Catherine's, Elizabeth Downs as from February 1st, 1985.

**Rev. W. R. Bennetts** will be commissioned as Rector, St. Edward's, Kensington Gardens on February 15th, 1985.

**Rev. A. W. L. Iton** has been appointed Chaplain to the Girls' Friendly Society.

**Rev. A. J. Taylor** has been appointed as Diocesan Chaplain to the Mothers' Union.

**Rev. Nigel Mitchell** was appointed Assistant Curate in the parish of Colac in the Diocese of Ballarat on December 17th, 1985.

**Rev. P. S. Roper** has accepted the Parish of Bordertown, Diocese of The Murray from January 31st, 1985.

**Rev. W. E. Dennis** has resigned as Minister-in-Charge, parish of Parafield Gardens as from December 27th, 1984.

## DIOCESE OF MELBOURNE

Two new Assistant Bishops have been named. They are **Very Rev. R. Butters**, Dean of Brisbane and the **Rev. Canon P. Hollingworth**, director of the Brotherhood of St. Laurence.

They will be consecrated on St. Matthias' Day, February 24th.

## DIOCESE OF THE MURRAY

**Rev. Eugene Bennett** was licensed and commissioned to the inaugurating minister at Aberfoyle Park on November 18th, 1984.

## DIOCESE OF WILLOCHRA

**Rev. Peter Achurch** has been ordained a Priest at St. Thomas', Port Lincoln.

**Rev. Martin Bleby** is now Rector, Coober Pedy.

**Rev. Grant Wayne** has been commissioned Rector, Ceduna.

## DIOCESE OF BRISBANE

**Ven. Arthur J. Grimshaw**, Rector, St. Augustine's, Hamilton is to be installed as Dean, St. John's Cathedral, Brisbane in February.

## DIOCESE OF GIPPSLAND

**Very Rev. E. G. Gibson**, Dean of St. Paul's Cathedral, Sale, has been appointed Rector, St. John's, Bairnsdale.

**Rev. Jack Leonard** has been appointed Archdeacon of the Air Force.

**Rev. Tom Binks**, Rector of Wonthaggi will resign to become Director of the Australian Department of Christian Education early 1985.

**Mr. John Harrower** was made Deacon on December 9th, 1984.

## DIOCESE OF RIVERINA

**Very Rev. John Gibson** was installed as Dean in St. Alban's Cathedral on January 25th.

**Rev. Douglas Rolls** resigned from the parish of Lockhart on December 31st, 1984.

**Rev. Andrew Duncan** will resign from the parish of Hillston on January 31st, 1985.

**Rev. John Were** died on November 29th, 1984.

**Rev. Harley Lockley** was ordained priest at St. Alban's Cathedral, Griffith on December 8th, 1984.

**Mr. Rex Everett** was made deacon at St. Alban's Cathedral, Griffith on December 8th, 1984.

**Rev. Terry Booth** has resigned from the parish of Coolamon to become Chaplain, Bunbury Grammar School, WA.

**Rev. Tom Primrose** died on November 4th, 1984.

## DIOCESE OF SYDNEY

**Rev. Norman Woodhart** who had been Priest in the Diocese of Sydney for over 40 years died on October 30th, 1984.

**Rev. M. Harding** will resign at Curate of Parramatta on January 31st, 1985 to become a Lecturer at Moore college.

**Rev. K. C. Gilmore**, Rector of Harbord, has accepted the position as rector of Lidcombe.

**Rev. G. B. McKay**, Asst. Minister of Miranda will become Rector of Annandale as from February 8th.

**Rev. M. L. B. Bennett** has resigned as Rector of Earlwood at January 1st, 1985.

**Rev. C. Berriman**, Rector of Berry with Kangaroo Valley has accepted the position of Rector of Summer Hill.

**Rev. J. W. Cornford**, Curate of West Wollongong, has accepted the position of Rector of Albion Park.

## Mail order videos... from Dubbo



The DUBBO CHRISTIAN BOOK CENTRE has been appointed as the Australian Agent for the distribution of CHRISTIAN RECORDING CENTRE audio and video cassettes. The announcement brought just as much joy to the supplier, CHRISTIAN RECORDING CENTRE in Christchurch, New Zealand, as it did to the DUBBO CHRISTIAN BOOK CENTRE.

Kevin Gardiner, Director of "CRC", Christchurch, explained that their work is primarily that of producing radio programs (10,000 last year) for 24 networks around the world. Here in Australia, stations in Tasmania and Queensland are supplied with their materials.

The Dubbo recording facilities of three radio studios and now a video production unit, has placed this ministry amongst the leading organizations of this type in the world.

Mr. Gardiner was delighted with the appointment of the DUBBO CHRISTIAN BOOK CENTRE as their Australian Agent as this will greatly assist with the

distribution and speedier handling of orders, for the extensive audio cassette supply, as well as the large range of VHS video tapes.

The Directors of the DUBBO CHRISTIAN BOOK CENTRE have also hailed the appointment as a means of becoming a "Total Christian Resource Centre" in every sense of the term.

People from Perth to Brisbane and Hobart to Darwin can now obtain sermons by leading ministers and evangelists; children stories; book studies and Keswick tapes on audio cassettes. The range of VHS video cassettes is just as varied.

The DUBBO CHRISTIAN BOOK CENTRE recently made its fourth move since its formation in 1971. The first location consisted of two rooms, each approximately 100 sq. ft. in area. Now they are located at the corner of two busy streets, near the heart of Dubbo's main shopping centre and their new premises are ten times the size of the first location.

## College of Theology results

Examination results for the various Diplomas and Degrees of the Australian College of Theology have been announced by the Board of Delegates, together with the names of prize winners and other recipients of awards, following the 1984 examinations:

### Bachelor of Theology (in order of merit):

**First Class Honours**  
Macready, Rodney Ernest — Baptist College of NSW  
Short, David Kenneth — Moore College  
Presbury, Wayne Kenneth — Moore College

**Second Class Honours (Division A)**  
Rafter, Michael David — Moore College  
Marran, Patrick Duncan — Bible College of Victoria  
Head, Peter Macauley — Bible College of Victoria  
Boer, Jennifer Margaret — Bible College of Victoria  
Chambers, Neil Andrew — Moore College  
Fletcher, Douglas Ian — Bible College of Victoria  
Falconer, Paul Charles — Baptist College of NSW  
Middleton, Peter Francis — Moore College  
Morphew, Peter Leslie — Moore College  
Davis, Peter John — Moore College

**Second Class Honours (Division B)**  
Smith, Ian Keith — Moore College  
Rayment, Rosalind Edith — Bible College of Victoria  
Boyd, David John — Ridley College  
Mackellar, Colin Adrian — Moore College  
Morris, Neil Kenneth — Moore College  
Tay, Shu Yann — Bible College of New Zealand  
Rutledge, Peter Francis — Presbyterian Theological Hall

**Whitehill, Ian Sydney** — Ridley College  
**Omond, Peter George** — Ridley College  
**Nicholson, Ross John** — Moore College  
**Myers, Deborah Ian** — Bible College of Victoria  
**Gardiner, Stuart Comrie** — Ridley College  
**McDonell, James Lindsay** — Moore College  
**Moslyn, Paul Francis** — Moore College  
**Murray, Kevin David** — Moore College  
**Smith, Janis Susan** — Moore College  
**Bujs, Glenn Wilhelm** — Ridley College  
**Gray, John Reginald** — Moore College  
**Davidson, Warwick Frank** — Presbyterian Theological Hall

**Ballard, Geoffrey Robert** — College of Ministry, Canberra  
**Luey, Graham Thomas** — Bible College of New Zealand  
**Grose, Steven Richard** — Baptist College of NSW  
**Pell, Rodney George** — Bible College of Victoria  
**Tininen, Ilkka Olavi** — Sydney Missionary/Bible College

**Pass**  
**Thurston, David James** — Moore College  
**McKendrick, Ian Kenneth** — Presbyterian Theological Hall  
**Higgs, Raymond John** — Bible College of Victoria  
**Cole, Grant Wayne** — Baptist College of NSW  
**Cornish, Paul Stanton** — Bible College of New Zealand  
**Long, Alan Terrence** — Ridley College

**Scholar in Theology (in order of merit):**  
**Second Class Honours**  
Goswell, Gregory Ross — Private

**Pass**  
Appley, Dale Bruce — Private  
Barrett, Stephen Graham — Private  
Clarke, Elwyn Keith — Private

**Licentiate in Theology (in order of merit):**  
**First Class Honours**  
Bolt, Peter Geoffrey — Moore College  
Holt, Kenneth Graham — Ridley College

**Second Class Honours**  
Spring, John Robert — St. Francis' College, Milton  
Ethenington, Steven James — Moore College  
McCann, Pauline Joan — Moore College  
Fryer, Geoffrey Slaney — St. John's College, Morpeth  
Everett, Rex Douglas — St. John's College, Morpeth  
Mather, Peter Keith — Ridley College  
Oldland, Hubert Charles — Ridley College

**Pass**  
Sister Josephine, CHN — Ridley College  
Duffy, Cheryl Margaret — Moore College  
Ng, Kok Kee — Malaysia Bible Seminary  
Chalker, Graham John — Bible College of Queensland  
Holmes, Donald Ralph — Ridley College  
Norvias, Friedrich Alexander — Wollaston College, WA

**Pereira, Bessie Folliet** — GBRE  
von Dietze, Erich Constantin — St. John's College, Morpeth  
Beveridge, Edward Stewart — Tahlee Bible College, Queensland  
Sansom-Gower, Anthony Peter — Christ College, Tasmania

**Prizes**  
The W. Hey Sharp Prize — Peter Geoffrey Bolt  
The John Forster Memorial Prize — Peter Geoffrey Bolt  
The Felix Arnott Prize — Rodney Ernest Macready  
The Frank and Elizabeth Cash Prize — No Award  
The F. A. Walton Prize — John Michael Ford

## The Australian



# CHURCH RECORD

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## Presbyteries vote against Doctrine proposals

- No change on "liberty of opinion"
- Westminster Confession to keep its place
- Panel loses to coalition of right, left and centre...

There will be no change, at least for the time being, in the doctrinal standards of the Church of Scotland, including the place of the Westminster Confession, and the liberty of opinion on matters not of the "substance of the Faith", reports *Life and Work*.

The information available of *Life and Work* suggested that Presbyteries had not accepted the proposals prepared by the Kirk's Panel on Doctrine. These were sent down for consideration by the last General Assembly under the special Declaratory Article (or basic constitution) procedure which requires not only Assembly backing but support by two-thirds of Presbyteries in two successive years. The key phrase is "not less than two-thirds of the whole of the Presbyteries of the Church".

There are 46 Scottish Presbyteries, plus England and Europe, and Jerusalem. The last unconfirmed count available (at a time when some Presbyteries had still to vote) showed 18 against and 14 in favour. At least 32 positive votes were needed to continue the process and cannot apparently now be obtained. Formal notification to the Principal Clerk had been required by the New Year.

This virtually ensures the rejection of the proposals when the General Assembly in May receives the report on overtures and would seem to prevent their revival for at least five years, though the rule on this appears framed for a situation where the Presbytery veto has been applied at the second year's consideration, not the first.

However the weight of opinion against and some cross-currents in voting (with many reservations about votes for, as well as against) suggest that they are unlikely ever to reappear in their present form, which would have involved adding the Apostles' and Nicene Creeds and the Scots Confession of 1560 to the Westminster Confession as "principal subordinate standards" and confining liberty of opinion to doctrines not set out

in the Kirk's first Declaratory Article.

The conservative supporters of the Westminster Confession voted with liberals who preferred the present "liberty of opinion", but in many Presbyteries decisive votes against came from those who simply thought the proposed plan unworkable, unsatisfactory or over-complicated. Although in many places the proposals won the benefit of much doubt about their cohesion, there was also a coalition against them of right, left and centrist theological opinions.

In Edinburgh, for example, where the vote against was 113 to 59, critics in the debate included the Rev. Dr. Duncan Shaw, the Rev. James Philip, the Rev. Professor Alec Cheyne, and two elders, David Wright and R.D. Kernohan. Support for the plan came from the Panel's secretary, the Rev. Dr. Alan Lewis and the Rev. Professor Tom Torrance, who made an outspoken attack on the Westminster Confession, accusing it (if heard right) of Nestorian and other heretical tendencies. Professor Cheyne, a "reluctant" opponent, added to his criticisms a defence of liberty of opinion within the present terms of the Church's law on the "substance of Faith".

The proposals were also lost by a very wide margin in Glasgow, suffered an unexpected defeat in Aberdeen (where the Panel's convener, the Rev. Professor James Torrance is a Presbyter) and were narrowly carried in Ayr. Shetland voted in favour — since a straight yes or no was required — but wanted amendment. Several Presbyteries added recommendations and questions to their vote.

## Something good for Redfern

### Aboriginal leaders commissioned

Two meetings recently held in New South Wales have been of much significance for members and supporters of the Aboriginal Evangelical Fellowship of Australia (AEF).

The first meeting was the commissioning of three Aboriginal workers to work in the Sydney suburb of Redfern. The AEF recently began a work designed to bring the Gospel to Aboriginal people there. The outreach is being undertaken in association with the local Anglican church. Pastor and Mrs. Jack Braeside, from Western Australia, and Wayne Mark, from South Australia, were commissioned by the Anglican Bishop, the Rt. Rev. John Reid.

The local Anglican minister, the Rev. Geoff Huard, when welcoming folk to the commissioning, mentioned an article in that day's publication of the "Sydney Morning Herald". The full page story highlighted the conflict between Aboriginals and non-Aboriginals in Redfern. The minister said that the story in the paper was an appropriate thing to be mentioned at the commissioning because it showed something of the difficult nature of the area to which God

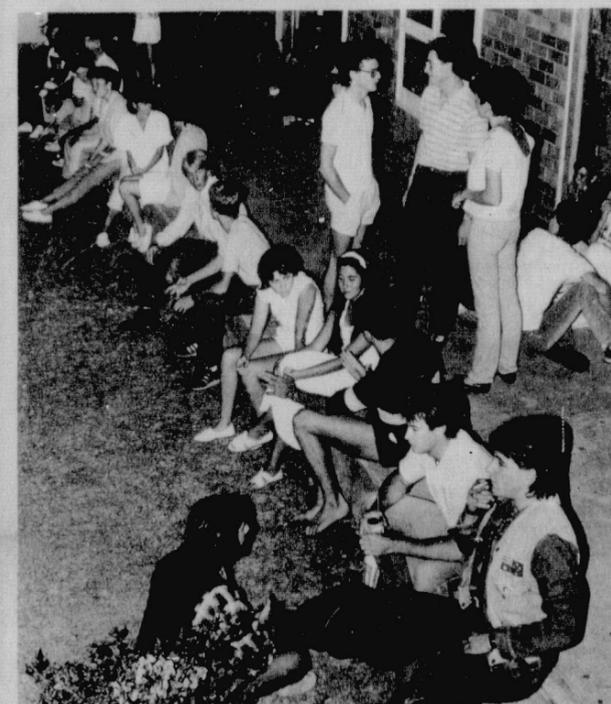
had called Mr. & Mrs. Braeside and Mark.

Bishop John Reid made a statement which may be a little surprising to many folk who may have imagined that the largest population of Aboriginals in any one town or city in Australia might be found in Alice Springs or Darwin. The bishop stated that the largest Aboriginal population is in Sydney. There are not many Christian Aboriginals trying to help their own race in Sydney.

The Rev. Geoff Huard, representing the Anglican church at Redfern, and Pastor Wally Fejo, representing the Aboriginal Evangelical Fellowship (national junior vice-president), stood by Mr. & Mrs. Braeside and the assistant to the pastor, Wayne Mark, as the bishop commissioned them with these words, "I have heard good reports of your ministry and I commission you in the name of God the Father, Son and Holy Spirit".

(New Life)

## Cronulla Mission — The Rock



In the grounds outside the coffee house the area is a focal point for personal evangelism.

CULTURAL boundaries were crossed, kids found new life in Christ and the Sydney seaside suburb of Cronulla resounded to the strains of rock 'n' gospel during the recent Cronulla for Christ Beach Mission.

For the past five summers the hall complex at St. Andrew's Anglican Church, Cronulla, has undergone a major facelift to facilitate the aims of the mission and some of Australia's leading Christian rock bands.

This January was no different. Convention was turned on its head as the venue known to thousands as the The Rock Coffeehouse, embraced extensive lighting, sound and a futuristic backdrop.

The Rock is a major holiday drawcard for young people in Sydney's south, attracts upwards of 400 every evening and is backed both prayerfully and financially by churches throughout the Sutherland Shire and beyond.

It's from the local area that the majority of The Rock mission team is drawn with members coming from various denominations with the common aim of sharing Christ with young people over a nine day period.

This is done in a number of ways; through up-front talks following a bracket of music; by drama but mainly through personal evangelism.

Bands and artists also use their stage presentation to communicate the gospel.

More than 25 young people gave their lives to Christ after coming to an understanding of the faith between January 18 and 26.

An urban mission means that evangelism doesn't become a hit and run exercise in the final result; instead The Rock has been able to link into the overall ministry in the area.

Essentially evangelism is a process over time and The Rock fulfills various purposes for the different people who attend.

For some young people it is the icing on the cake and for the first time in their lives the claims of Christ make sense, while for others it is the initial piece of a giant puzzle which they assemble in the following weeks, months or years.

For some Christians it is an encouragement and for others it is part of the pruning process.

But no matter what the case, the majority of the 50 mission team members are in the handy position of being able to personally follow up those who commit their lives to Christ or who have more questions to be answered about the faith.

continuation p.8

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# MARANATHA

## Can you make it work?

Philippians 2:12-30

One of the errors Philippians will help overcome is that which sees salvation in purely individual terms. The debate about faith and works, and the relation between our working, and God working is often expressed in individual terms.

But the context of this passage is surely the corporate conduct of the church. It is the church which is to work out its salvation. Paul's emphasis has been on them standing side by side for the gospel; being of one soul and mind as they look after the interests of others. He has referred to Christ's deep humility as an example of the kind of attitude which they should have for each other.

In this passage he develops his argument. It is not enough to have heard the gospel — you must live it out.

Philippians 2:12-13  
The Lesson

Paul has already referred to Christ's obedience unto death (v.8) and he now takes up the same theme for the Philippians. They have been obedient in the past. They obeyed the gospel when Paul was with them. Now they are to keep on obeying. That is, they are to work out their own salvation. They are to work out their corporate salvation. What have they been saved to? To peace and oneness and love, surely. And to work together for the gospel.

Obedience

It is the spiritual health of the Christian community that they must work towards. To obey the gospel in respect of their life together. That means the strife and division and self-interest is to be overcome. If the Philippians were like many of our churches, that would have taken a lot of hard work. It would certainly test whether they meant seriously to obey the gospel.

Fear and trembling

Calvin suggests that Paul uses the term "work" to drive away our indolence, and that fear and trembling which denotes serious and anxious fear is to drive away drowsiness as well as security. The Christian life has no place for complacency. The fear and trembling which characterises our obedience is firstly that awe and reverence which comes from knowing we live in the presence of the living God. But secondly it refers to the attitude of humility which should exist between Christians.

That may seem a bit far-fetched these days. Most Christians treat each other lightly and feel few obligations to each other. Consequently few Christians regard the church as anything more than a helpful voluntary club.

But the gospel has drawn us into this eternal gathering. We are to be one with each other as we are with Christ. The

working out of the implications of the gospel in the corporate life of Christians is to be taken very seriously.

God at work

Not the least reason is that God takes the church seriously. He is the one who is at work in them. He is the source of the right will and He provides the energy. He supplies everything that is needed for the completion of their life together. They ignore their task at their peril, because God has made it His task.

How can you pretend that your agenda is more important than what God is working at in your midst? In the end, the unity in the body is also a coming into submission to the work of God Himself.

Philippians 2:14-18  
What to do

Just as there is to be no selfishness or conceit (2:3) so there is to be no grumbling or questioning (v.14). This reinforces the argument that the corporate life of the church is still being discussed. No dissension, and undercurrents of criticism are to mark their life. There are few things as destructive to a fellowship as the complaint grapevine. It is worth eradicating by strongly resisting the gossip and dealing with the real causes of it. Only then will they be truly blameless and shine by contrast in the perverse world they live in (v.15). If they thus act rightly it will demonstrate that they hold fast the word of life. That is, that they are obedient to the gospel. That they hold it up so all can see it demonstrated in their life together (v.16). That will really make Paul glad. That will be the cream on the cake of his ministry to them (v.16, 17). Is your view of salvation restricted to the beginnings of Christian life or does it include the development of the life of your church?

Philippians 2:19-30  
Two examples

If their life together is to be united in the same love without selfishness or grumbling, each of them will need to live like Christ. But Christ is not the only one who could be an example to them. There are lesser figures who could still be good to copy.

Take Timothy for example. Paul wants to send him to find out how they are. Notice the magnificent testimony Paul gives Timothy (v.20): "I have no one like him. He will be genuinely anxious for your welfare" (see 2:4). Notice the terrible report of the others: they all look after their own interests (v.21). What sort of reference would you get from St. Paul?

Epaphroditus (v.25) is another faithful and dedicated soldier of Christ. Honour such men (v.29) Paul says.

Dale Appleby

## ACC appoints new director of refugee services

Mr. Tim Shao has been appointed to the new position of Director of Refugee Services and Migrant Settlement of the Australian Council of Churches.

Mr. Shao, 42, a graduate in Social Work, brings a wealth of experience to his new position.

As a United Nations appointee, he spent a year in 1980 working among Vietnamese "boat people" in refugee camps in Hong Kong, as Director of Counselling and Welfare Services. Of that experience he says, "I realise that refugees are people just like you and me. The only difference is that they have suffered traffic consequences through leaving their homeland involuntarily. Many, fortunately, made it to countries of asylum or resettlement. Many more were drowned or killed in the course of escape. Most of them suffered and are still suffering from the pain of separation, adjusting to the new environment and accepting reality".

Mr. Shao has worked in Western Australia in the past few years, where he was officer-in-charge of the Refugee Children's Services of the Department of Community Welfare. He also served as a member of the Refugee Task Force of Western Australia, the Racial Equality Committee and the Austcare State Committee. Among other things, he also helped with migrant education centres in Western Australia.

In 1974-75, he was Director of Adult Protective Services in South Carolina in the United States, implementing an Act designed to prohibit the abuse, neglect or exploitation of senile or age-disabled people.

Mr. Shao believes the recent "racism" debates in Australia are the product of misunderstanding and fear and that they can be turned round into a positive and constructive force.

## Presbyterians to host media seminar

On Friday, 22 February 1985, from 6 p.m., in Committee Room 11th floor, Assembly Building, the Media Commission has arranged a seminar for church paper editors, writers and readers. The seminar will be on the use of the Thomas, editor of APL, will be examining the Parish Pump: how to put church news over to your congregation in a readable, entertaining and challenging way.

The talk will be practical — on using layout, headlines, page size and typeface to make the greatest possible impact. His talk will be followed by a segment on "How to write a report: the whos, whats and wheres", by Mrs. T. Hobbs, a senior

education officer with the Department of Education and a candidate for the ministry.

Supper will be served at 8 p.m., and at 8.15 Mrs. Heather Chapman, an experienced journalist with both the daily and the weekly press, will talk on "The Secular Media". Mrs. Chapman, who has recently been elected President of the Save the Children Fund in NSW, is a member of the St. Ives congregation.

Don't miss this valuable opportunity to improve your technique in the all-important business of presenting our case to the public, preaching the Gospel through today's media.

(Australian Presbyterian Life)

## Issues in the Authority of Scripture

The first two of three papers in the series "Issues in the Authority of Scripture" have just been published by the Zadok Centre. "Issues in the Authority of Scripture I" (T21) includes "Exploring a Tradition: T. C. Hammond on the Inspiration and Authority of Scripture" by Douglas Hynd; and "The Infallibility of Scripture" by Edwin A. Judge. "Issues in the Authority of Scripture II" (T22) includes "Faith and Contemporary Life" by John Kleinig; and "The Bible: Its Authority in the Life of the Christian" by Graeme Smith.

The collection of five essays and a bibliography represent a range of evangelical perspectives on the authority of the Bible and its application to the Christian life.

By extensive quotation, Douglas Hynd makes available T. C. Hammond's out of print and almost forgotten small IVF masterpiece *Inspiration and Authority*. In books such as *In Understanding be Men*, Hammond showed he was one of the most outstanding exponents of Protestant and evangelical faith and his *Inspiration and Authority* is of the same high quality.

Professor Judge shows that the apostles meant by the gospel "the word of God" and that it is the gospel to which infallibility and normality should be attributed.

Dr. Kleinig reviews the common approaches to Christian faith and activity, which he calls "biblicism" and "experientialism". Both are inadequate in dealing with the influences of modern life upon the Christian and overemphasise the individual aspects of salvation and morality. He offers a more constructive and balanced approach centred on an active, transforming relationship in Christ through Scripture bears living witness through the Holy Spirit. Graeme Smith offers sensible and practical responses to some of the common questions and problems people have about the role of the Bible in their lives, such as the relationship between the Bible, doctrine and life, the task of the theologian as interpreter, and the role of the Bible in the daily affairs of the Christian.

T21 is available for \$2 and T22 for \$1.50 (plus 60c postage) from the Zadok Centre, PO Box 434, Dickson, ACT 2602.

## The fracturing of the family

Bishop Harry Goodhew's concern

"We need to take seriously the fact that we have a problem in our national life. It will be surfacing more and more in the next ten years. The problem is the fracturing of the family.

It is estimated that if present rates of marriage breakdown continue then somewhere about 1990 we will have —

- 35% of all Australian children under the age of 16 living in blended families — that is, with a step-parent.
- 20% of all families will be headed by a single parent and at least 85% of these

will be women and they will be living well into poverty.

- It is estimated that the number of children involved in families of this character will be over 600,000.

We must take seriously the issue of strengthening family life. The mutual commitment of marriage must be encouraged. Legislators, public leaders and ordinary citizens must do all that is possible to make reasonable family life possible for all."

## Fiji and Vanuatu

Nigel, Eric and Odette leave trail of damage

The Church Record recently received the following report from the Rev. John Wyndham, Director of Pacific Renewal and Outreach Ministries on the extent of damage which the cyclones caused.

This report is compiled from information obtained from telephone calls as at 22 January, 1985.

On Saturday morning (19 January), I made contact with Rev. Edward Subramani (Anglican Vicar of Lautoka and Vicar General of Diocese of Polynesia) Edward reported that:

Cyclone "Eric" was the worst he has known. Many of the families in the parish have lost all that they possess and most have lost much of their possessions. The village of Saweni outside Lautoka had virtually disappeared. He had not been able to go to Nadi because of the road closure. St. Peter's Lautoka had some roof damage. The greatest need was for funds to purchase clothing and roofing iron.

On Saturday I also spoke with Mrs. Julia Tuineau, wife of the Vicar of Nasinu near Suva. She reported that many of the homes in the village had lost their roofs. The village has grown around St. Mark's Church.

Following these two reports I made contact with a number of clergy and supporters asking that they might place the needs before congregations so that retiring offertories could be made. The PROM Prayer cycle was also activated because of the report that a second cyclone was on the same path.

On Sunday (20 January) following the report that Cyclone "Nigel" had struck, further phone calls were made to Fiji. Contact was made with Mrs. Davila Walker (a member of the Ichthus Committee) and Sister Clare Masina at St. Christopher's Home. Both reported minimal damage in Suva from "Nigel", but that there were reports of extensive damage in Lautoka, Nadi and Ba. Further attempts to contact Edward Subramani were unsuccessful.

On Monday (21 January) contact was made with more parishes and churches in Sydney and interstate. Attempts to contact Fiji again proved unfruitful. Following the TV news reports on Monday that Vanuatu had also suffered cyclone damage, contact was made with the Vicarage at Port Vila. Mrs. Mary Gilu, wife of the Vicar reported:

"No damage in Vila, but damage in the north is extensive, especially on the islands of Aoba, Pentecost and Espiritu Santo. Communications with the north are difficult."

Today (Tuesday 22) attempts to contact Edward Subramani again proved unsuccessful, but contact was made with St. Mathew's Sarnabula (Suva) where Archdeacon Samuel Sayahem is Vicar. Although he was not at home, his wife reported as follows:

"Considerable damage in Ba and Nadi from the second cyclone with further damage at Lautoka. St. Christopher's Nadi and the Church at Ba have been unroofed. The Vicarage at Ba has been severely damaged. They have not heard from Edward Subramani since Sunday, but know that many of his congregation have lost everything in addition to the loss suffered by other people. Miriam Sayahem also reported that there had been damage to the diocesan offices in Suva.

Later today (Tuesday 22), after unsuccessful attempts to contact Rev. Timon Gau (Vicar General of Vanuatu), I spoke with Mrs. Margaret Worek, a leading Anglican in Port Vila. She advised that while the Church Offices in Santo had remained unscathed the Church High School on Aoba had been virtually demolished and villages in Aoba and Pentecost had been levelled. Many folk are homeless.

We feel that the Appeal which we opened last Saturday should be widened. At the time of the compiling of this report \$1200 was to hand. We want to assure Christian people who respond to the appeal that the funds will be sent to Fiji and Vanuatu as soon as possible. They will be sent to churches with whom we have personal contact, to the Bishop in Polynesia and to the interdenominational Ichthus Committee with whom we have a

personal relationship. We assure folk that the funds will certainly be given to those in need, and will not disappear into some other fund.

We have been unable to contact the Bishop of Polynesia as he is out of Fiji at the date this report was compiled.

Rev. Timon Gau from Vanuatu was contacted early on Wednesday 23 January. He reports:

"Damage on Santo, Aoba and Pentecost is hard to describe. Nearly forty churches have been flattened in addition to the school. While there is no serious personal injury, many villagers have lost everything. We will be grateful for any help."

Aid may be sent to Pacific Outreach Ministries, PO Box 10, Belfield, NSW 2191.

## Sydney Mothers' Union in new direction

From pumpkin scones to evangelism

"The aims and objects of Mothers' Union are fulfilled by the proclamation of the Gospel," the Sydney Diocesan President of Mothers' Union, Mrs. Lorna Oates, said in a recent interview.

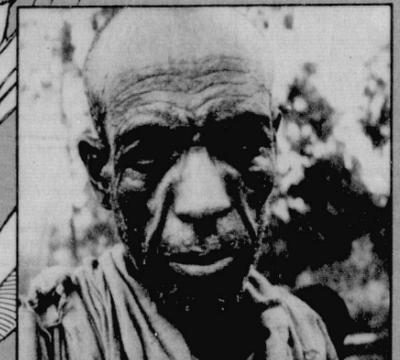
"When Mary Sumner began Mothers' Union in 1876 her aim was to bring the light of the Gospel into darkened homes. This remains our aim today," Mrs. Oates continued.

"God had challenged the Sydney executive committee of MU to consider its position in relation to its stated aim. He has given us a vision of women throughout the Diocese sharing their faith with their non-Christian friends and family. He has also shown us the potential of the MU meeting as an evangelistic tool — a place where women come face to face with the Person of Jesus.

"For this reason, we have begun an evangelistic outreach program. The program is on three levels. The first is to awaken our members to their responsibility to share Christ with non-Christians and to obey Jesus' command to 'go into all the world and preach the Gospel'. Secondly, we are holding a series of seminars in personal evangelism at diocesan and deanery level and thirdly, we have teams available for evangelistic coffee mornings on a deanery and local church level.

"We are deeply committed to the proclamation of the Gospel as 'the power of God unto salvation' and see it as our priority. We have seen God working in the lives of our members through the power of the Gospel and are enthusiastically expecting God to do great things in 1985!"

# Thank you for your response



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## THE CHRISTMAS BOWL

YOUR CHURCH HELPING OTHERS



## Lesley Hicks

Sometimes in reading biographies of missionaries, I gain the impression that they indeed do march to a different drum — that they are of a separate and superior class of Christian, of a more daring and adventurous faith than the rest of us. In a way, that's true; that's why biographies and autobiographies are published about them, and not about the common run either of missionaries or of stay-at-home Christians — most of us are news — or biography-worthy. Yet what counts is the quality of obedience, the closeness of one's following of the Lord Jesus Christ, whether his call is to the exotic or the humdrum. And reading such books can be a tremendous inspiration to a more radical obedience.

Three new Overseas Missionary Fellowship publications, two of them retelling great stories from the past, are bringing this sort of challenge to new readers. The subjects come through as very great men and women, not necessarily as the world measures greatness, but certainly in terms of God's kingdom.

To a **Different Drum** is the brand new one, the autobiography of Dr. Pauline Hamilton, an American who served with the China Inland Mission (later the OMF) in China in the period between the end of the second world war and the Communist takeover, and then in Taiwan till her retirement in the late 1970's. Dr. Hamilton gained high qualifications not as a medico, but as a PhD in zoology, in

## To a different drum

days when women scientists were comparatively rare specimens.

She had actually begun medical studies before becoming a Christian. Her conversion came in the despairing aftermath of a tuberculosis diagnosis, a broken romance and dismissal from medical school, culminating in a thwarted suicide attempt. She made a complete recovery from TB, but battled several other serious illnesses, including cancer in the later years.

Yet she writes with verve and humour and a delightful tendency to understatement. In no way does she hide her sins and frailties, but she still emerges as a great woman; great in her ability to accept and learn from harsh criticism and tell stories against herself, as of her very difficult days as a reluctant teacher of missionaries' children at Chefoo School in the chaotic postwar period; great in her determination to trust in God's provision and to tell no-one else of her time of acute financial hardship when, in Taiwan, in the work she loved as a counsellor of university students, all the money entrusted to her for running two student conferences was stolen. Her faith was tested to the limit, but was wonderfully vindicated as God supplied every need.

**Mountain Rain** is a new biography of James O. Fraser, pioneer missionary to the Lisu and other tribal people of the mountains of south-west China and the borders of Burma and Thailand, written by his daughter Eileen Crossman. What a giant he was for God!

He was an outstanding engineering student and mathematician in England, and a gifted musician who could have become a concert pianist. I love the picture of him: "So it was that short, stout John McCarthy and tall, lean James Fraser rode up through Burma and over the mountains into Yunnan. The mules were surefooted on the trails and James and his friend read Chinese newspapers or books as they jogged along. Jim developed the habit of propping up the score of a Mozart overture or Chopin prelude and 'enjoying the music' as he rode. No cassettes to hand in those days."

But he became known to the Christian world as 'praying Fraser', and his writings on prayer are as fresh and powerful now as when they were written in the early years of this century. His daughter in telling his story (an earlier biography was Mrs. Howard Taylor's 'Behind the Ranges') shows gifts as a writer no doubt inherited from him.

He asked his mother at home to seek out a small circle of people to pray for the work, and then corresponded in close detail with them. He was an engineer, he pointed out, and engineers like things to work. He was able to demonstrate how specific, faithful, earnest prayer could ultimately turn whole families and villages from darkness to light, with the prayer battles being fought both in China and in England.

The third book is a reprint of the story of **John and Betty Stam**, a young missionary couple who were beheaded by Chinese Communist soldiers in 1934. It was written by Mrs. Howard Taylor in 1935. I remember shedding tears at the sadness and the glory of it as a teenager, and I did so once more as I re-read their story. I wondered then, and still wonder, what happened in the long term to their baby daughter Helen, who was saved. She would be a year or so older than I am.

## World evangelization congress planned for 1989

Stuttgart, West Germany. An international congress on world evangelization will be convened in 1989. Dr. Leighton Ford, chairman of the Lausanne Committee for World Evangelization, made the announcement at the conclusion of the meeting of the 75-member committee which met September 10-14 at Bernhauer Forst.

The congress will be another in the ongoing series of major international gatherings which have shaped and influenced world evangelization over the past two decades. The first was the Berlin congress on World Evangelization which was held in 1966. The next was the International congress on World Evangelization which was held in Lausanne, Switzerland, in 1974.

The Lausanne Committee for World Evangelization (LCWE) emerged from that historic gathering which was attended by over 4,000 participants from all parts of the world. Since then, the LCWE has staged major consultations on specific stages of evangelism and issued many publications. In addition, many national and regional evangelization conferences have been conducted under the LCWE banner.

Following widespread consultation with more than 300 Christian leaders around the world, it was found that there was "overwhelming support" for the proposed 1989 congress, Anglican Bishop Jack Dain of Australia told the Stuttgart meeting. Over 90 per cent of those polled indicated support and encouragement.

Congress planners have been instructed to ensure that the gathering reflects the full and varied spectrum of the global evangelical constituency. Half or more of the participants are to be from outside Europe and America. In addition, careful attention is to be given to arranging for significant participation by leaders among women, laymen, and minority groups from all regions. A determined effort will be made to have younger leaders at the congress. To ensure that, it has been recommended that 50 per cent of those invited to participate should be people who were not present at the 1974 congress in Lausanne and that at least half of the first-time participants should be under 40 years of age.

Both Ford and the Reverend Gottfried Osei-Mensah, retiring LCWE executive secretary, reminded the Stuttgart meetings that extensive changes have occurred in the world since the Lausanne Congress had been held. The dimensions and speed of those changes demanded that Christian leaders carefully assess them and formulate strategy for the closing years of the century.

World population, for instance, has increased by nearly one billion during the decade; by 1989, global population will have topped five billion. The proportion of young people has risen, and the process of urbanisation has accelerated. Secularism has made greater inroads in industrial countries, and Islam is on the offensive.

In his chairman's address to the committee, Ford urged its members to rally Christians and churches to meet the evangelization challenge which, he said, can too easily be obscured. "We need both an enlarged vision of the whole task of world evangelization and specific steps that God wants us to take as part of that task", he maintained.

(World Evangelization)

# WORLD

## Antelope becomes Rajneeshpuram

### Eastern religious cult controls a town council

RAJNEESHPURAM, Oregon, USA — Animosity continues to build between residents of the Rajneesh commune in the former town of Antelope, Oregon, and residents of the surrounding communities.

The Rajneeshes, followers of Indian guru Bhagwan Shree Rajneesh, have been ordered to tear down 640 huts that did not meet building codes. The huts, called winterized tents by the Rajneeshes, were used to house street people brought in by the Rajneeshes in what some believe was an effort to influence local elections.

Wasco County Circuit Judge John Jelderks ordered that the huts must have their utilities disconnected, and be torn down within 45 days. Wasco County and the state of Oregon had challenged the structures for violations of building codes. The Rajneeshes appear to be complying with the order.

The state has levied a \$1,400,000 fine against the Rajneeshes for electrical violations in that tent city, the largest such fine ever levied.

The Rajneeshes recently demonstrated their firearm skills for members of the media. At the demonstration, called by the Rajneeshes, about 30 members of the commune fired at human silhouette targets with a variety of firearms, including .38-calibre Smith & Wesson revolvers, and Galils and Uzis (both semiautomatic carbines).

In another action involving the Rajneeshes, attorneys have begun the process of discovery in preparation for a state suit challenging the existence of Rajneeshpuram on the grounds it violates constitutional guarantees of separation of church and state.

Legal action is also underway to challenge the annexation by Rajneeshpuram of 119 acres, formerly farm land now rezoned for urban use. An Oregon land-use watchdog group 1000 Friends of Oregon is challenging the annexation on the grounds that it violates state land-use goals.

Neighbours of the Rajneeshes are also battling the name change of their town from Antelope to Rajneeshpuram. After gaining control of the Antelope town council the name of the historic town was changed; street names were also changed from pioneer names to guru names. Rajneeshpuram has applied to have the Antelope post office officially renamed.

And an arrest warrant has been issued for Guardian Angels founder Curtis Sliwa, who has twice failed to appear in court on disorderly conduct charges filed against him by the Rajneeshpuram Peace Force. Sliwa and six other Guardian Angels were arrested by the Rajneeshes after lying in the main road into Rajneeshpuram to halt traffic. Sliwa said the action was to protest the Rajneeshes' treatment of homeless people brought to the commune and later expelled.

(EP News Service)

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# REVIEW

## Evangelical Christians imprisoned in Greece

### The Panhellenic Evangelical Alliance released the following news recently

Athens, Greece. In the land where democracy was born, on the 22nd of December, 1984, after 14 hours of gruelling trial procedures a sentence of 3½ years imprisonment was given to:

1. Costas Macris, former missionary of 16 years in Dutch New Guinea and current founder and Director of the Hellenic Missionary Union, of Athens, Greece.
2. Don Stephens (USA), former European Director of YWAM (Youth With a Mission), and present Director of YWAM's Maritime Ministries.
3. Allan Williams (UK), Chaplain of YWAM's "mercy ship" Anastasis.

The verdict was based on false charges of proselytism and an attempt to take a 16 year old boy away from his parents without their consent. At the date of the trial he was 19 years old.

The community of Greek Evangelicals is equilaterally united in condemning the existence of the dictatorial laws (Compulsory Law No. 1367/38 and 1673/39 and Royal Decree May 20th/2nd June 1939), which were enacted to protect the Orthodox State Church and suppress the freedoms of Religious Minorities during the dark era of the Metaxas Dictatorship. These Laws have remained unchanged even by the current government in spite of promises given before the last elections.

A further letter from the Alliance has the following paragraphs:

As a result of these court decisions, the outlook has turned very grim for the attainment of our Religious Freedom. The future ministry of the Gospel in Greece is gravely endangered with respect to the achievements of a recent, government-assisted campaign of the Orthodox State Church against religious minorities.

We seek the help of God's people worldwide to stand with us in prayer and action, by publicizing the decision of the court as widely as possible and by flooding Greek Government offices with letters of protest. Please try to involve as many of your friends as possible in this prayer and letter writing campaign. Write to the following authorities:

1. President K. Karamanlis, Presidential House, Athens, Greece.
2. Prime Minister A. Papandreou, Kastris, Athens, Greece.
3. Mr. Kakkamanis, Minister of Education & Religion, Mitropoleos Street, Athens, Greece.
4. Mr. D. Mangakis, Minister of Justice, Sokratous & Zinonos 2, Athens, Greece.

The Church Record has been informed that Mr. Costas Macris is a member of the Lausanne Committee for World Evangelization and also that a letter of protest has been forwarded to the Greek President by the executive director, USA, of the Regions Beyond Mission Union with whom Costas Macris served for fifteen years in Irian Jaya.

## VARIED OPPORTUNITIES

Part-time help is sought in several areas in 1985. This could suit a student, an unemployed or retired person seeking a new challenge.

1. Youth Worker
2. Ethnic Evangelist
3. Children's Worker

Expenses and small remuneration. Call the Rev. Les Monaghan at St. Phillip's, Auburn on 649 7288.

## English Anglicans face dilemma

### Bishops remarriage plans rejected

The House of Bishops will try to find a way round the impasse — and potential chaos — created by the diocese's widespread rejection of the latest scheme for allowing the remarriage of divorcees.

The scheme, for determining which divorcees may have church weddings, was put forward by the Bishops themselves a year ago as a substitute for the "Option C" plan which had been accepted by the General Synod but was withdrawn by the Bishops after consultations showed that the parochial clergy were deeply dissatisfied with it.

The Bishops' proposals are incorporated in the proposed new Marriage Regulation which has been referred to the diocesan synods for their consideration — and which overwhelmingly they have rejected.

(Church Times)

## Ethiopia confiscates relief shipment

### Eritrea to receive a further food grant

The Australian Council of Churches has warmly welcomed the Australian Government's decision to provide additional food aid to Eritrea and Tigray in compensation for the shipment confiscated by Ethiopia on January 13, 1985.

Speaking in Sydney today, the Director of Overseas Aid of the Australian Council of Churches, the Rev. Ron O'Grady, stated that the three agencies involved in the shipment (Community Aid Abroad, Freedom from Hunger and the Australian Council of Churches) were making immediate arrangements to have 6,000 tonnes of wheat or wheat flour shipped to Eritrea and Tigray within a few weeks.

The Council also shares the hope that the food confiscated by Ethiopia will be used for humanitarian purposes in Ethiopia itself. In discussions with Ethiopian Orthodox Church leaders in Europe last week, some assurances were given to the ACC that the Church would try to ensure that the food donated would be used to relieve hunger in the Northern Provinces.

Mr. O'Grady said, "It is our Council policy to support those in need on both sides of the conflict in Ethiopia. We have a long-standing agreement to assist the Eritrean Relief Association in its medical and feeding program and this will continue. At the same time, we are developing a major new relationship with the Ethiopian Orthodox Church to assist in a long-term development program for 18 million dollars over five years."

The Ethiopian Orthodox Church, which is related to the Coptic Orthodox Church in Australia, makes up 55% of the population of Ethiopia and is now deeply involved in programmes of aid and development.

In a further action today, the Australian Council of Churches announced a cash grant of \$200,000 to the Ethiopian Orthodox Church medical program. This is the last grant made under the 1984 allocations and brings to \$3 million the total funding of ACC to Africa in 1984. This sum represents the largest single aid program of the ACC since its inception.

Contributions to the African Program of the ACC can be sent to the national office, 199 Clarence Street, Sydney 2000 (PO Box C199, Clarence Street, NSW 2000).

## Helping and growing together



## Alan Craddock

Over the years I've seen many Christians during times of need and crisis being greatly helped by the wise counsel of their fellow-Christians. This is always an encouraging process to observe, but there is another side to the scene. Sometimes people look for help and it isn't forthcoming. Sometimes people get more help than they need and it often turns out that the help is more of a liability than a benefit. There are two very common attitudes which contribute to the breakdown of the helping process:

### (1) Overconfidence

This attitude is one which suffers from being somewhat self-centred and thus operates to blind the helper to the real needs and situation of the person in need. The overconfident helper can be an insensitive and unhelpful person despite the enthusiasm they bring to their attempts at helping.

The overconfident helper unfortunately thinks that they know all that is necessary to understand the person, the nature of their problem and the solutions to the problem. They are too quick and too insensitive to be of any real help. In fact their words and actions can be so inappropriate that what they do hinders and interferes, despite their good intentions and undeniable zeal.

A frequent reaction of this type of helper, when confronted with the rejection of their efforts, is a self-righteous form of exasperation which either leads them to redouble their efforts or to abruptly give up altogether.

The problem with the overconfident helper is that their view of the other person and his/her problem or need comes largely from their own perspective and experience rather than from the reality which can only be accurately understood from the perspective of the person in need.

The Christian helper needs to recognise the need to prayerfully seek the ability to accurately sense what is happening for another person and to appropriately respond to those experiences. This process draws people together. They can share their experiences, they can better support one another, and they can explore together the possible ways of dealing with the situation which they both now understand better.

### (2) "Underconfidence"

I'm not even sure that there is such a word as "underconfidence" — but I have little doubt that the concept is clear enough. Many Christians shy off the helping process because they believe they lack the skills and knowledge necessary to be any real help to others. Of course, there can be highly specific areas of need where this can be very close to the truth. But generally, there are many things which can be done which can be of great help if we will just take the time and put in the effort.

The main requirement is that we love and care for each other. We must not lose touch with the fact that we are all "members of the Body of Christ" and are called to love each other sincerely, being devoted to each other in brotherly love (Romans 12:9-10).

This commitment to one another is the basis for the kind of helping process I described earlier. It prevents the overconfident and insensitive process of

misguided paternalism which hinders rather than helps. It facilitates the opening of sensitive and caring interest in what is happening for another person. Love ensures that this process is not self-centred and motivated largely by egoism or personal gain. It fosters an attitude which places the needs of the other person above one's own personal needs without obliterating the latter. The outcome of this commitment is an appropriate sharing of resources between equals. Needs are not just met or problems simply shared, but a relationship grows and is strengthened.

Where can our confidence stem from in this process? It is not a false confidence stemming from an inflated sense of self-importance or from an exaggerated view of our own skills, experience or knowledge. Our confidence does not need to come from expertise or talent for helping (although some persons possess these gifts in greater measure than others) but it comes from the promises of God:

"Dear friends, let us love one another, for love comes from God" (1 John 4:7) "Dear friends, . . . we have confidence before God and receive from Him anything we ask, because we obey His commands and do what pleases Him. And this is His command: To believe in the name of His Son, Jesus Christ, and to love one another as He commanded us" (1 John 3:21-23).

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Coffee for a visiting social worker.

## "We have social needs"

In the last issue, changes in the Law's attitude to care of intellectually handicapped people (I.H.) were set out.

How has the Anglican church in Sydney responded to this need? Jean Young Smith of the Home Mission Society talked to ACR about her work with I.H. people 16 and over.

Under the recent rearrangements at HMS, her work has joined that of Kingsdene (Church of England Homes) which cares for I.H. people up to 18 years.

Kingsdene concentrates its work in 2 or 3 group homes, and a Respite Care Program. The program enables families of I.H. children time off, by linking them with other families who will care for them for meals, weekends or short holidays. But not enough Christian families are offering to take part. The service stops when the I.H. person reaches 18.

### Community education — top priority

"I feel I could work full-time simply on community education," said Jean. "I don't want to set up a group home which will expose its residents to hostility. The only way ahead is community education. I have been to Moore College to talk at Post Ordination Training Sessions and I have run seminars for workers and any others interested in the field of care for I.H. People. I have been thrilled with the number attending particularly those outside church programs, and the interest from members in Government and teaching positions. There is so much more that could be done, I feel frustrated at the lack of resources at our disposal.

"Parents have to be educated, too: to know that their child has rights, including that of the chance to make mistakes.

"I want to speak to parishes, schools, service clubs, be available for phone enquiries, etc."

One of the speakers at the 1983 NSW Seminar was Trevor Whiddon, an I.H. man.

### How to educate our society to what disabled are

"There is not much taught at schools about the disabled, or advance education for doctors, nurses or physiotherapists.

"There are disabled willing to go to schools to talk with school children and show them who the disabled are. In Warringah there is one person who does arrange for the disabled to go to private and public schools.

"There is too much work for one person to do.

"Surely State Education Boards can help to arrange for disabled to attend all schools to speak to normal school children so when they leave school they will know who the disabled are.

"Then one day the disabled will not hear children asking their parents who the disabled are for they will have met them at school. There will be no need for parents to tell their children the disabled are different and to keep away from them.

"Also in future when a disabled child is born into a family, instead of the doctors and nurses saying nothing can be done, they will be able to say, something can be done."

A lot has been done but there is still a lot to be done to educate people on the disabled and how they fit into their community.

It is the right of all disabled to chose the way they wish to live, instead of others presuming what they want to do.

### We have social needs

"All my life I have felt there is a need for a social life for intellectually handicapped. In Manly-Warringah district there is no problem for social help for the disabled."

There is a need for a lot more. The Sunnyfield Social Club is run by 14 intellectually handicapped on a committee which is elected by members

of the Club at the annual meeting. The Chatswood Coffee Shop is run by a committee of a Co-ordinator and Volunteer and six intellectually handicapped. Felicity Mildon Co-ordinator of Chatswood Coffee Shop is a grand help in helping run the coffee shop.

Jean works with others in the community to provide coffee clubs for I.H. adults. At its first night last November, the Burwood Coffee Club had 50 come from all over Sydney.

Seeing the value of this work, Jean put in a submission to the Commonwealth Employment program for a full-time community worker to run the 'Community Coffee Club' as a social learning venue for I.H. adults. The grant was given and a committee formed, including I.H. people who are observing how to participate in meetings.

The Club is open 2 nights a week. One night is social — music, adult games, such as dominoes, dancing, supper. The other is educational, with the help of TAFE and Adult Education.

The Chatswood group runs on a similar basis. Learning night speakers have come from the Tenancy Board and Fire Brigade; topics include how to use a telephone, basic first aid.

"So much more is needed like this," said Jean. "These people are not funded to learn anything after schoolwork."

"Why shouldn't we (ie, Sydney Anglicans) run activities for I.H. people? Outward Bound offers a special 10 day course — but it costs \$350. Couldn't we supply similar experiences within a pensioner's budget?" asks Jean. "Couldn't we do more in all areas of care for I.H. people? One worker is only able to gauge what needs doing!"

### Pilot group home

Jean's main task when given the job with HMS was to work out a submission for the funding of a small group home. "I'm talking about a small house, not a hostel, for both men and women, and a social educator who will teach them life skills. Just the one, to see how it goes. Hopefully more will happen when the first is shown to be worthwhile."

At present, she is waiting for a response to the submission she has made. Without government funding — at \$4 for \$1 HMS money — the project cannot get underway. However, after several years' work, she is optimistic that it will soon go ahead. In the meantime, he has plenty to do on the other projects which were merely 'offshoots' of this one.

### Christian ministry, "an absence of offering"

In their paper on "Parents of Retarded Children and their experiences with the Clergy" (Canada 1982) Philip Ferguson and Louis Heitetz quoted one parent's response: "Its absence of offering that hurt". We quote from that paper:

"Throughout our talks with the parents we found that at such moments in their lives, it was the mere physical presence of their local minister that meant the most. For several families, this passive type of support seems to have sufficed. One family recalled the initial visit of their minister after the birth of their retarded child:

He just sat there on the edge of the bed and cried. He felt so bad for us. He kept saying, "I just don't know what to do." That meant a lot to us at that time because we didn't know what to do either.

In another case, the mother could not even remember what her minister had

## Christian ministry and the intellectually handicapped, part 2

said during that first visit:

He more or less just sat there with us while my husband and I vented our feelings. I've realised since then that there was a need for us to do that.

For other parents, even this seemingly basic level of ministry seems to have been missing. One parent remarked how their pastor had explained the several weeks delay in making that first visit by saying that:

He didn't know if we were ready to talk ... But he could have just come.

### "He just sat there on the edge of the bed and cried."

Another parent put it most descriptively in referring to clergy and others who do not even venture this elemental gesture of concern and support:

It's the absence of offering, you know, not knowing how to help is one thing, but not even offering to help — that hurt deeply.

For all the families, a pastoral willingness to share their suffering was perceived as crucial, whether they had received it or not.

The interviewed parents also mentioned other, more active services that the clergy might have performed at these times of crisis. These included direct services of a religious nature, such as providing a theological perspective in which to reconcile faith and suffering. Other activities were indirect, such as referral to a parent hotline service, or contacting other members of the congregation with similar experiences.

The Canadian paper summarised these needs:

### ON-GOING PARENT-CLERGY RELATIONSHIPS

The offering of support and basic acceptance seemed more important to parents than the provision of special functions or extensive counselling.

### NORMALISING PREPARATION

Activities such as teaching a retarded child to pray, using hymns, read the Bible, and participate in worship services were all specifically religious and were precisely those basic skills needed by anyone to participate in most church services.

### GENERAL ACCEPTANCE AND SUPPORT

Theological counselling, and acceptance and encouragement of general participation in worship services and social events, were three examples drawn from the top third of the clergy's obligations as defined by parents.

### NETWORKING

Items such as obtaining information on available services, consulting with a special education teacher, and referring the family to a physician were not rated by parents as important functions for ministers. Yet, when clergy in an earlier study (Heitetz and Franklin, 1982) were asked if they were willing to do such tasks, they reported high motivation to do so. The data suggest, then, that parents are themselves creating some inadvertent barriers to increased involvement by the clergy.

### CONCLUSION

In other words, parental perceptions of their own religious status were threatened more by the absence of clerical support than by the presence of a retarded child.

### A theology of integration

In 1979, Wolf Wolfensberger wrote an article for the American Association on Mental Deficiency:

Early Christians, for hundreds of years, were a very closeknit and self-separatist group — for good reason. We have no evidence that Christians segregated themselves from other Christians because of handicap. Handicapped and poor people were widely attached with the highest conceivable value because they were seen as the hidden Christ. There were only occasional and minor deviations from this belief. For example, Luther believed that the devil could create human shapes without a soul, that these shapes were then non-human and that they did not deserve human treatment. Luther interpreted at least one retarded person this way, but this is a minor aberration.

Human service by early Christians took mostly two forms. One was direct personal giving and helping; the second one was opening one's own home in hospitality to people who were poor, sick, wounded, broken, homeless or travellers. This tradition meant that the hospices for the needy, the handicapped and so on, were the size of somebody's home, that they generally were located where people's homes were located, and that they tended to be highly integrated.

When charity became more organised through the monastic orders, then their

chapter houses, settlements and monasteries had at least one hospice which tended to be very integrated into their monastic or village communities and this whole pattern persisted until roughly the 1400s.

By AD 436, the Council of Carthage specifically urged the bishops to maintain hospices 'in close proximity to churches'. Medieval Europe was covered with hospices, all highly integrated. By church law, retarded people, specifically were to be baptised and the law encouraged their church attendance.

Systematic segregation and brutalisation came in with the rise of intellect, rationality, science, empiricism, learning, the Renaissance, and so on. This



"Richard" is located, also with two other men, in a house. They share the chores for, as they said "team work is everything." "Richard" was placed in an institution by his mother when he was six years of age. He is now 34. When asked what it was like having to sweep floors, cut lawns, do the cooking, as well as work during the day, "Richard" said without hesitation ... "it's wonderful to be free."

Photo Ramon Williams

emphasis upon worldly accomplishment was also somewhat facilitated by the trends associated with the Reformation, which eliminated several thousand hospices that were run by religious orders, because the orders themselves were eliminated. People started charitable foundations with hired employees. This development contributed to what we might call the commercialisation of human services which undermined the perception of the needy person as a precious member of the wounded body of Christ.

The bottom fell out of human service morality when medicine unequivocally abandoned its moral, philosophical and theological background and then fully and unequivocally embraced materialistic science as its religion. This happened roughly between 1870 and 1890. This development was tied in with the onset of genetics, social Darwinism and the genetic alarm. Of course, medicine was not alone, but it served as the major spearhead in the application of materialistic science to human service.

Any major or enduring secular trend will find an expression in the church. We may see it in the technologisation of religious instruction, pastors calling upon scientists, psychologists, counsellors and therapists to solve age-old problems of suffering, etc. We see segregation practised on a massive scale in practically all denominations.

### Judeo-Christian rationales for integration

We would have to stretch the ten commandments if we are to find anything to support segregation. However, one does not have to stretch the law to find rationales in support of integration. For example, if we look at the command to love one's neighbour, together with the hypocrite we may ask "and who is my neighbour?" Does it include the retarded, disordered, elderly, prisoner, law offender, poor, racial minority member, foreigner, etc.? Loving one's neighbour seems to imply that the neighbour should probably enjoy the same benefits and

privileges that I enjoy, and should be no more restricted than I myself would like to be restricted.

Can the law to honour one's parents be considered met by the wholesale congregation of elderly people in segregated housing — even if such housing were benign rather than vicious or corrupt? Does the fact that churches sponsor housing and other programs for the elderly meet the command if the elderly people are distinctly, unnecessarily, and to a significant degree against their will, segregated from society?

Did Christ impose segregation on any group? From Scripture, we cannot conclude that He did. The closest thing He did to segregating was to chase the merchants out of the temple, and that it is not really a sufficient enough analogy for what we usually mean by segregation. In fact, as one writer put it in his book, Christ spent a great deal of His time in pretty bad company (Jesus in Bad Company, Hall, 1971). So we must perform conclude that our segregating practices have no precedent in Christ's life.

### "We Know What We Want"

"All disabled know what they want to do with their life," said Trevor Whiddon at the '83 Careforce Seminar.

To choose to leave a big complex and move to a house in the community.

To work in Activity Therapy Centres or a Sheltered Workshop or if they can in the normal work force. Not being treated as a prisoner instead of as a resident.

Not having "Hey you," shouted at you when normal voice would do the job.

Not having only certain days for bathing and shaving, nor being behind locked doors, nor being subjected to standards set for the least capable resident.

Not being able to obtain dentures, eye glasses or hearing aids.

Being expected to participate, even in childish games, regardless of your feelings in the matter.

Having to ask for personal items.

Being treated to and referred to as diagnosis.

Having 40 room mates.

Being subjected to the batch process.

Having mail and packages opened and censored.

Being discussed as if you were not present. This is dehumanisation.

Dignity is:

Privacy in dressing in the lavatory and the showers.

Receiving encouragement and occasional word of praise.

Being recognised as an individual with individual needs.

Having someone care enough to listen to you. Not being ignored or humoured.

Having a place of your own for personal belongings.

Being paid appropriately for work performed.

Having an opportunity to contribute your ideas or suggestions.

Having money in your pocket for ordinary purchases.

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# LETTERS

## Travelling together!

Dear Sir,  
It was with alarm that I heard of the release of the study program "Travelling Together" to be used as a basis for discussion at the local level between Anglican and Roman Catholics in Australia this year. Having read the book carefully I regard it as a sell-out to the Ecumenical Movement and a conditioning (brain-washing) process to accept union with Rome. As so much needs to be said, with the editor's goodwill I shall submit more than one letter.

The title is not true. "Travelling Together" is precisely what our two churches are NOT doing. The Reformation martyrs, including our chief Prayer Book architect Archbishop Cranmer, died at the stake rather than "travel together" with Rome. How can we possibly say we are travelling together when our 39 Articles (14, 19, 22, 31, etc.) so clearly denounce the errors of Rome?

No doubt the book has arisen from the climate today — a mood influenced by the Ecumenical Movement, Charismatic Movement and I would suggest television whereby image, personality and relationship tend to greater importance than truth, doctrine and principle.

I can understand how Anglo-Catholics, High Churchmen and even Middle Churchmen will greet "Travelling Together" with enthusiasm but I am at a loss to understand how evangelicals could get caught up in it.

ARCIC, whose Report formed the basis for "Travelling Together", arose from the visit of an Anglo-Catholic Archbishop of Canterbury to the Pope in 1966. Can evangelicals really believe that the gospel would be forwarded by such a visit? Although represented in ARCIC by a small number, evangelicals were surely

mistaken ever to have got involved. Compromise and disaster can only result.

One result of "Travelling Together" will be to expose the sheep and lambs of our congregations to the errors of Rome. It is one thing when this happens inevitably in the course of life, but quite another deliberately so to do. At their consecration our bishops promised "to banish and drive away all erroneous and strange doctrine contrary to God's Word" (Ordinal) and are exhorted by epistle and gospel to feed the flock. Good food only, please, bishops.

It is to be hoped evangelical Anglicans will courteously but decisively decline all invitations to participate in "Travelling Together".

Yours faithfully,  
(Rev.) Maxwell Bonner

## Any old skeletons?

Dear Sir,

I am researching my genealogy, would anyone having the following protagonists in their own family tree please contact the writer: Henry Hunter (b.1847 Melb.) and Sarah Jane Barrett (b.1847 Lond.), married in Melbourne 1868; David John Shearer (b.1848 Glasgow) and Maria Gibson (b.1853 Scotland) married in Glasgow 1878; Charles Michael Woodward (b.1865 Camperdown, Vic.) and Annie Sommerfeldt (b.1871 NZ) married 1889 Melbourne; and Richard Gabell (b.1855 Lond.) and Elizabeth Gibbons (b.1850 Perth, WA) married in Melbourne 1876.

Mr. David Shearer,  
15 Bruce Drive, Somerville, Vic. 3912.

## Women's ordination? — No

Dear Sir,

There is **one text** in the Bible which is, of itself, sufficient to debar women from the ordained ministry, and that is 1 Cor. 11:3.

"The head of every man is Christ, and the head of the woman is man, and the head of Christ is God." (N.I.V.)

Can man be the head of Christ?

Can Christ be the head of God?

Can woman be the head of man?

The answer is obvious. To ordain women is to attack the foundation of Christianity — the doctrine of the blessed Trinity. The move to ordain women **must not succeed**, if it does it will be the beginning of the end for the Biblical Church, indeed of Christianity itself.

Yours sincerely,  
Alan Barron,  
Modbury.

## NIV — is a bestseller

Dear Sir,

The other day I was passed a cutting from your December 10th issue. It referred to the Zondervan NIV Bible.

To someone unacquainted with the facts, it would appear from your article that the NIV BIBLE was about to be published in Australia for the first time. Nothing of course could be further from the truth.

The NIV BIBLE was launched in Australia during the last Billy Graham crusade, and indeed Dr. Graham was kind enough to help us, as publishers, to launch this, probably the best of all the contemporary Bibles. You quote Mr. Eadon, the General Manager of S. John Bacon as having said that the NIV BIBLE has become a runaway bestseller in America. You then go on to say that "the same could quite easily apply in Australia". I have to tell you that it is already a bestseller. An enquiry at any Christian bookstore, or indeed at the Bible Society, would confirm that view.

Yours sincerely,  
Edward Coffey,  
Managing Director, Hodder & Stoughton Australia.

## A waste of money

Dear Sir,

Some time ago an elderly bishop, who having served his life in third world countries, sadly chided his audience "Australians, you are a wasteful people." His words rang a bell in the mind of this child of the thirties depression and adolescent of the war years, when basic commodities were in very short supply.

It grieves me now to observe a quite massive waste of advertising literature, much of it by, from and within Christian organisations. It is regrettable that so much appeal for funds literature is wasted, much of it not distributed.

## Cronulla mission — continued

Team members aim to share honestly and openly so relationships can be cemented over the eight day period and into the future.

Many people converted during mission come back the following year to serve on the team.

### Rich and poor and single

Cronulla, despite popular notion, is a contrast of rich and poor.

Million dollar homes grace the shorelines of local bays and the Port Hacking but in the flats and units on the other side of town unemployment is rife along with petty crime and violence.

Some turn to drugs and others to alcohol to escape their debilitating situation. Many however have become Christians and with the help of others have overcome their problems.

Cronulla also has the highest single parent population in Sydney.

In a nutshell the town is a mixed bag.

The best evangelism skills; the team believes, are those which have at their

core love, care and discernment within the confines of a friendly relationship.

New Christians are nurtured in Churches where they feel most comfortable or perhaps where some of their friends attend already.

Many however find the gospel and church alien to their lifestyle. The Rock goes a long way in addressing that disparity.

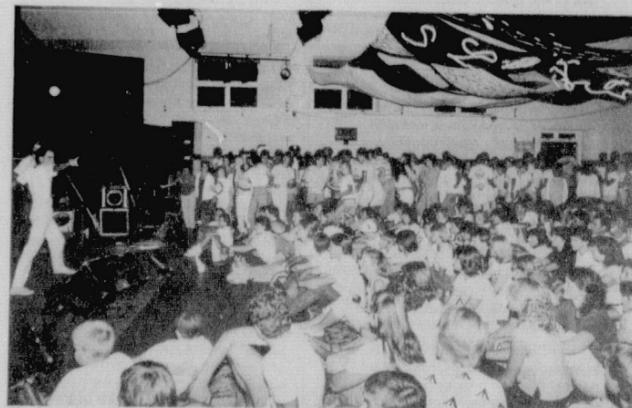
The Rock cuts across a whole range of sub-cultures like those of the music and surfing worlds.

Some of the team members specialise in counselling or talking to various groups or individuals, while for others on team, the mission is an entirely new learning experience.

### Preparation

Planning meetings begin each year in July and run up until three weeks before The Rock starts.

For the first three days of mission the team undergoes extensive training and teaching which covers areas such as how



The Rock attracted upwards of 300 young people every night.

to share the faith more effectively, apologetics, how to counsel and follow up. The coffeeshop begins operating on the night of the last day of training.

This year the Rev. Ray Heselhurst who is based at Wollongong, took up training in the areas of evangelism and apologetics while former state director of the National Association of Drug and Alcohol Authorities and founder of The Buttery, John McKnight, gave welcome input on counselling drug and alcohol dependent people.

The Rev. Phil Bassett from the parish of Ambarvale provided the backdrop for team motivation with a study on "servitude" with Cronulla rector, Rev. John Campbell and the Rev. Bob Rothwell of Canley Heights passing on the necessary skills for the maintenance of good team relationships during the sometimes testing and trying time of mission.

A youth service is held each year with the speaker this time being Anglican youth worker, Alan Barraclough, who was formerly working in the parish of Peakhurst.

Former Cronulla curate and now Bush Church Aid man, Rev. Rod Williams and wife Hazel, fulfilled the key role of being houseparents to the mission crew.

The team was ably led by Ross Rowerman, a graduate of Sydney Missionary Bible College, who along with assistant leader Chris Leach of Cronulla Baptist Church, served his apprenticeship under Graeme Cole over the previous three years.

Team members eat and sleep on the

premises and meet on a daily basis to discuss the program and to share, praise and pray.

The team also has a daily program of teaching which this time was headed by Moore Theological College student, Ian Powell, who took the group through a study of first Corinthians.

The Rock was spawned almost five years ago when a group of local Christians, youth leaders and clergy were drawn together to discuss long term ministry to the hidden pockets of Cronulla's youth population.

The mission began operating the following January under the leadership of the Rev. Owen Davies, a student at Moore Theological College at the time.

He was assisted in leadership by Cronulla youth leader Graeme Cole and fellowship member, Krista Suivi.

Since then The Rock has gone from strength to strength increasing in both size and scope but always ready to take a new direction in form and shape and always relying on God's word for direction.

There are many young people across Sydney's south in one way or another who have been changed by the ministering of God's word at The Rock while others have found identity, homes and a place to sleep as a result of coming into contact with a genuine caring community.

A community which knows the reality of Christ's claim that the Son of Man came to seek and to save the lost.

Graeme Cole

## Will "reward fund" solve the mystery of holocaust hero, Raoul Wallenberg?

A million-dollar "reward" fund is being set up in California that could solve the puzzling mystery of Raoul Wallenberg, the Swedish Christian who saved the lives of over 100,000 Hungarian Jews from Nazi death camps in World War II.

Jack Maples, an American writer and founder of the Raoul Wallenberg Institute, has no doubts that Wallenberg is still alive and is asking Christians and Jews from all over the world to contribute to this fund to help free Wallenberg who has been illegally detained for 40 years by the Soviets.

But if Wallenberg has died, this "reward" fund could force the Soviets to declare the truth about this man who has been declared a hero by both Jews and Christians.

"I know that Christians and Jews will want to work together on this incredible case because Wallenberg was a committed Christian who dedicated his very life to saving the lives of Jews," Maples told the **Open Doors News Service**.

"Menachem Begin described Raoul Wallenberg, a Lutheran Christian, as 'the most righteous of men,' and said that his deeds were 'almost unbelievable.' For too long, we have forgotten this gentle Christian martyr. The torture of Wallenberg has gone on long enough."

Wallenberg is only the second person in the history of the United States to be

granted honorary citizenship (the first was Winston Churchill). Wallenberg was taken prisoner by the Russians in 1945 in Budapest. He has never been charged, tried or sentenced for any crime. Since then he has languished in the Soviet Gulag Archipelago.

The Rev. Richard Andersen, a longtime Wallenberg "watcher" described Wallenberg's bravery: "A Lutheran and member of a prominent family of bankers, the American-educated Wallenberg, then 32, travelled to Budapest in 1944 as a personal envoy of King Gustav V. By then, Hungary's 700,000 Jews were the only sizable Jewish population remaining in Europe. The United States and Sweden joined forces in trying to save them, with funding from the American War Refugee Board.

"Until Soviet forces took Budapest, Wallenberg valiantly challenged Nazis and Hungarian Arrow Cross cadres. He issued Swedish 'safe conduct' passports to Jews at random, saying: 'I have come to save a nation.' He is credited with saving 20,000 Jews destined for extermination camps by

self-activity of the learner. It is when this is happening that the hearer of sermons is best placed to benefit. They will involve themselves in the art of listening.

Third, the pastor ought to give thought to the ways in which people can listen. The provision of note-taking facilities and the emphasis on open Bibles have been important developments in recent years.

More important than any of these practical reasons, however, there is the nature of preaching in the congregation. The church gathers to meet Christ in his Word. It is not a discussion group or an encounter group. The duty of the pastor is to serve the Word and the congregation, giving himself 'to the public reading of scripture, to preaching, to teaching' (1 Timothy 4:13). He is not the creator of the Word, but its steward. He explains and applies the scriptures, just as Ezra and his assistants did (Nehemiah 8:1-8). Opinion cannot take the place of proclamation.

The statement and exposition of the scriptures draws people to Christ, sets the agenda for obedience and gives the congregation its pattern and standard. In the church will be those who are also involved in the teaching of God's word — parents, Sunday School teachers, club leaders, Bible study leaders. It is vitally important that they frequently listen to the forthright and clear statement of the truth, learning to test what they hear by the scriptures and conscious that God himself has chosen to address them in the preaching of his Word.

It would be very foolish for ministers to lose their confidence in preaching as a means for glorifying God and edifying his people.

The answer to the charge that preaching is ineffective and counter-productive is better preaching accompanied by attention to the total teaching program of the church.

Maples continued: "I believe a large enough reward for Raoul Wallenberg will persuade someone to come forward with information that could lead to his release or even persuade the Soviets to free him."

"After all, he is now 72 years of age. What can they achieve by holding him any longer?"

Contributions to the reward fund may be sent to the Raoul Wallenberg Institute, 876 North Batavia Avenue, Orange, California 92668.

More information and photographs of Raoul Wallenberg before his arrest are available from Jack Maples at the above address upon request, or phone (213) 597 0572; (714) 997 8450.

"When the deportations of Hungarian Jews to Germany stopped, Wallenberg blocked a plan to wipe out the 70,000 Jews remaining in the Budapest ghetto. When the Russians entered Budapest, Wallenberg was taken into custody. That was nearly 40 years ago, and the Soviets still have him."

Both Andersen and Maples believe Wallenberg is alive; that is the reason for the reward fund.

"The United States Government pays a communist pilot who defects with his plane a reward of one million dollars and gives him immediate citizenship," claimed Maples.

(A State Department spokesperson in Washington, D. C. refused to confirm or deny this claim saying, "It is our policy not to comment on any matters relating to defection.")

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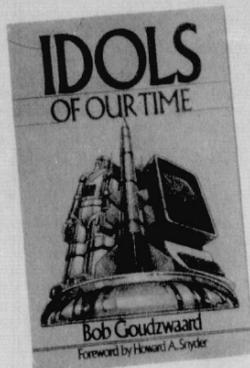
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# THE GOOD READ

## Idols of Our Time

Bob Goudzwaard, (trans. M. V. Vennen), IVP, 115 pp.



This book is concerned with four national ideologies. Written by the Professor of Economics, Free University, Amsterdam, it identifies revolution, nationalism, material prosperity and guaranteed security as man-made goals which control, as with spiritual force, those who pursue them. Fear and injustice follow. These points are illustrated by interesting historical examples and contemporary statistics. Christians should take risks in working for justice and a more equitable distribution of the earth's resources.

Unfortunately Goudzwaard does not develop his important observation (p 113) that "the vast diversity of modern theologies — such as the theology of revolution, black theology, liberation theology and feminist theology — all betray self-chosen goals out of which the biblical message is read and 'understood'."

They are a mirror of the ideological fragmentation of the church."

I have two main reservations about this book. The first is that its concept of Christian hope never takes us beyond this world. The second is its misapplication of God's covenant today. For example, the claims that God has made promises to nations of our time (p 103) and (p 107) that Isaiah's words were "intended as a personal and economic program" for the 1980s are invalid.

Allan Blanch

## Strange Victory

By Donald Cameron, AIO, 56 pp, \$2, rrp.



This is the fifth Lenten book published by AIO for use by the Australian Church. It is the first one that I have looked carefully at.

My initial reaction to a Lenten study book was negative — if it means that most people only look at the Bible in Lent, which I take it is what happens, then that is hopeless. However, on further reflection, I realised that anything that will get people reading the Bible at any time is, at least, a step forward and ought to be commended. I suppose I would be happier if the book contained a plea for on going study and meditation and a list of possible resources.

After these initial reactions I turned to the book itself. Page v contains some suggestions for daily meditation which ranged from the almost banal to the genuinely helpful. I was puzzled, however, by the requirement that I have my XAPB with me as well as my Bible (a suggestion also made in the Primate's Foreword). I am still looking for any suggestion as to why I might need it! The only time it is used is in the prayer for each day when a Collect is used — and these are helpfully printed in full in the book. There is a comment on p vii that I might find the prayers on pp 192-209 helpful — I must confess that I didn't!

Each day for the Lenten season there is a portion of Scripture to read, comments on it by Bishop Cameron, suggestions for reflection and a prayer. At the end of each week there is a suggestion for group discussion.

Bishop Cameron has chosen to travel through the Bible looking at the question of salvation. In the first week he takes seven passages from the Old Testament. Surprisingly he omits any passage on the Exodus, an event pivotal in the Jewish understanding of God's purposes and basic to the New Testament interpretation

of salvation. Week 2 deals with seven selected Psalms and the rest of the Studies are based on selected passages from the Gospels. The most disappointing feature is that the Bible Readings set for meditation are two brief — often only one verse. Bible verses should always be read in their context and although Bp. Cameron's comments seek to do that I would have thought that longer readings would have proved helpful in understanding the main point being made by the bible writer.

The comments on the passages are excellent. The Primate calls Bishop Cameron a "Biblical scholar", and the Bishop combines with this the ability to include a lot of material in an interesting way in the brief space available to him. Each day he not only comments on the basic meaning of the passage or verse but he is careful to apply it to our contemporary situation. There is a heavy emphasis on the Sovereignty of God and of God's continuing initiative in the provision of salvation for his people.

The suggestions for group discussion I found, in the main, not that helpful. A group already established and familiar with group Bible Study would enjoy some — e.g. p 8 — but even they would find p 56 a little uninspiring.

There is, then, much in the book that is helpful, but I am not convinced that the basic reason for the existence of the book is fully valid. If Lenten books are to become a valuable resource tool for the Church then there needs to be a lot more thinking about their purpose and structure and contents. In their present form they are something I would not be keen to recommend. But given these restrictions, Bishop Cameron has provided us with some good simple Bible reading material.

D. Kirkaldy

# God's heart of compassion

## Rock dies, Youth Convention lives

What causes thousands of young (and not so young) people to spend three days together in a common activity? Previous January long weekends have seen two large youth gatherings — the rock festival at various locations and the youth convention at Katoomba. This year there was only one. What continues to bring the 4,000 strong crowd to Katoomba?



Dr. Helen Roseveare with Conference Chairman, Phillip Jensen.

## Sweet ushering

Far from losing numbers, after overflowing last year the large crowd has at last been forced to descend from the heights of the auditorium, their home for 11 years, into a large circus tent. The altitude was the only thing that had fallen. The organisation remained at a high level of excellence. Walky-talky chatting parking attendants greeted the convention comers. Long lines of orange flags picketed the oval, signalling the registration people whose speedy processing prevented any bottle-necking as we entered the big top. The large crowd was sweetly ushered to their seats, morning tea was served with the same efficiency. A long line of 'Port-a-loos' stood like sentries along one border of the oval (fifteen female, eight male — was this symbolic of the lack of Aussie males in our churches? Certainly our crowd proved this a misconception for young, strong and some unboxing males were obviously present. Who else would whistle, hoot and cheer after Charles Wesley's great hymns?). But it wasn't the excellent crowd control that these folk had come for.

Another bonus was the good weather. It is almost proverbial that bad weather envelops Katoomba. Mud, water and damp neighbours in the auditorium were replaced by blue skies, sun, and hot, sweaty companions in the tent (despite

the uplifted tent flaps). The afternoons were greatly enjoyed in a fog-free Katoomba. But the weather wasn't what caused the many Sydney fellowship groups to stay for the weekend.

The small band backed the singing each meeting. The song leader conducted the crowd with large swings of his arms (there's probably a musical reason for this, the flies weren't too bad). It was obvious from the first session that these people loved the singing and enjoyed the old convention favourites. The singing times show the continuity year to year that is also seen in the hugs, kisses, shrieks of delight, and pats of new babies. The returning conventioners rejoice in each others company as much as they do the singing. Yet these songs can't be the only reason the youth have come so far — from Wagga, Canberra, Nowra, Wellington, Newcastle, and even Melbourne and Perth. After all, half of the songs are hymns that would also be sung by the more-than-middle-aged in most churches. This much-revelled-in activity is obviously part of a larger picture.

The bulk of the time was spent listening to the two speakers imported from England. Both had been on this platform before and the rousing applause they both received at the end of the weekend may promise future appearances. But this final response took a while to emerge.

## Dick Lucas worried

Dick Lucas is the minister of a large London church. He systematically expounded 2 Peter. He began by sharing his worries. He was worried that convention goes do not bring their bibles along and worried that they also forget their brains. (I saw many grubbing through their bags for at least one of these two.) Often the reason for these lapses lay with speakers rather than the crowd. We were promised that we would be encouraged to use both this weekend. He wasn't wrong. In fact, many seemed to have problems with Dick's first few talks which were packed full of good information. His English accent was a little strange, his vocab was a little 'fat', and he used some unexplained terms obviously familiar to him and other theologians (messianic? existential? Petrine? unitarianism? One bewildered crowd sitter to another illustrates well: "What's the difference between an evangelism and a christian?") The talks heavily emphasized striving towards holiness, concentrating very much on our individual piety. Yet many people were trying hard to get all he had to say. A young builder, thrown by the vocab, reported after the third talk that his hard listening was beginning to pay off. The applause at the final session echoes his words showing that brains were stretched far more than if they had stayed in the bag. Why did they all come here to go through such hard, at times tedious work? (Even Dick Lucas described one of his own talks as 'terribly dreary' when he

spoke of false teachers then and now). What makes people come from all over NSW, even Australia, to be told they need to be more moral? There seemed to be something missing still.

The number two person on the platform was a woman. Dr. Helen Roseveare, a former medical missionary in the Congo (Zaire) managed to hold attention from the start illustrating her talks from her colourful and difficult missionary life. She spoke about God's preparation of a missionary, using the book of Jonah. She admitted she was "doing something she was not supposed to do" by "hanging her talk on Jonah" rather than carefully expounding it, but she did it because "Jonah fitted". The thrust of her first talks was to be willing to live for Jesus, and Jesus alone. Yet, again, the applause she received at the end would not have been as enthusiastic as the first. There was something she was heading for, we could all sense it. Perhaps this would reveal why people came.

My answer came on Sunday night, the high water mark for the conference. Helen spoke. Her message was simple: this world is lost and in need of Christ. Through a carefully presented statistical survey of world populations and their contact with Christians ("a third of the world haven't heard the name of Jesus even as a swear word") she reinforced that people are dying. They are lost and, as her devastating refrain riveted into us, they are going to a Christless eternity. She asked over again, do we believe that? If the 4 million Protestants in the world did believe it then "we'd all be in glory with nothing left to do". For christians know the answer, and we must tell people.

## 500 to know Christ, 1000 to tell of Christ

Here was my answer. Here is what made sense of the weekend. This was obviously what held these people together. A lost world compelled them to come to learn more of the message it needs to hear. Although, not all had been convinced for long. The night before 500 people had stayed behind the meeting to hear what it was to be a christian. Many recognized their own lostness and received the answer as they came to Christ. After Helen's talk there was a second call. This time for those wanting to commit themselves to full-time involvement in getting that message to a lost world. A round thousand responded. Here was the key. Sure, many may not have been touched by the weekend, but all would at least know what made the rest of them tick — the gospel of Jesus Christ.

Monday rounded it off well. As Dick Lucas expounded chapter 3 Helen's message and his combined. God is making a whole new world which he will bring in through judgement at Christ's return. The return of Jesus is delayed only because God wishes people to repent. This whole world perspective locked in the previous focus on individual sanctification. Why we are to be holy now fell into place. A christian is someone who has been caught up into



God's purposes for the world. His reference to God's heart of compassion was complemented by Dr. Roseveare's last talk about being changed into being like Jesus, filled with compassion for our world.

## No retreat, no bribe

Weekend rock concerts come and go but the final applause suggests that 4,000 young people intend to return to Katoomba next year, with their friends, to hear two Aussies and a Scotsman expounding God's word so that they might learn more about this change.

What brings youth together? Perhaps their speakers should have the last word. Dick Lucas — "We are not retreating from the world (coming to the convention) but we are going out into it to spread the answer to it!" Helen Roseveare — "They don't want us to bribe them by offering them christian discoteccues. They want peace, and we've got that!"

# Melbourne Anglican friends worried

## Anglicans and Roman Catholics "Travelling Together"

In the Melbourne based newspaper, New Life, a recent editorial has expressed great concern about their much loved evangelical friends in the Anglican denomination. The occasion is the national release of an Anglican-Roman Catholic study booklet, *Travelling Together*, which focuses on the British joint document *ARCIC Final Report* that looked for a way of reconciling three major issues separating Anglicans and Roman Catholics since the Reformation.

The *Church Record* (3 May '82) critically reviewed the ARCIC Report when it was first released in 1982. For the next issue we have asked an Anglican evangelical minister to review the Australian study guide, *Travelling Together*, with special reference to its pastoral implications.

The *New Life* editorial expresses the concern of firm friends to many Anglicans:

During the closing weeks of 1984 and the opening weeks of this year some of our readers have telephoned "New Life" office or written letters regarding discussions taking place between Australian Anglican and Roman Catholic church leaders.

Several folk referred to a meeting between the Anglican and Roman Catholic archbishops of Melbourne, Dr. David Penman and Sir Frank Little. Their meeting was reported in "The Sun", December 3, 1984. That newspaper reported:

"Melbourne's two archbishops, Roman Catholic Sir Frank Little and Anglican David Penman, knelt side by side in prayer at the weekend.

"Their meeting, at the chapel of Sir Frank's home, symbolised the move by their churches to form closer ties.

"The occasion was the Victorian launch on Saturday of a report called 'Travelling Together', which details common points between the two faiths."

Writing in an article in "The Sydney Morning Herald", December 5, 1984, religious columnist Alan Gill said:

"The Anglican and Roman Catholic Churches in Australia launched a program yesterday aimed at implementing at parish level the dialogue begun in 1966 by Pope Paul VI and Archbishop Michael Ramsey.

"Photographs of the two men, and of their modern successors, John Paul II and Robert Runcie, hung behind Archbishop Donald Robinson and Archbishop Edward Clancy, respectively Anglican and Catholic archbishops of Sydney, at a press conference in St. Andrew's House.

"Archbishop Robinson said dialogue had been hitherto the province of bishops, theologians and synods, where it was 'all rather high-flown'. He was glad to bring ecumenism to the level of 'you, me and our neighbour'."

A second article by Alan Gill in the "SMH" (December 19, 1984) was headed, "A meeting of minds on the road to union". There Mr. Gill wrote:

"'Travelling Together', which should transform relations between the denominations, was launched simultaneously at receptions in Australia's capital cities. Archbishop Donald Robinson (Anglican) and Archbishop Edward Clancy (Catholic) presided at the Sydney launching in St. Andrew's House, which had an atmosphere of warmth and conviviality.

"Such a meeting would have been unthinkable 30 years ago ...

"The prayer books now used by the Anglican, Roman Catholic and United Churches are virtually interchangeable. 'Travelling Together' contains samples from the first two of these that will surprise many readers, making the path to union that much smoother."

## Stated objectives

The reading of Mr. Alan Gill's comments indicates that one may gain further insight into the conversations now in progress by reading "Travelling Together".

So that no one may mistake the purposes of the present meetings between Anglican and Roman Catholic leaders, early in "Travelling Together" the goals are precisely stated. On page seven there is a heading in large type — "What are the objectives of this program?"

A five point answer is set out:

"The objectives of this program could be described as follows:

"1. to build relationships between Christians of both traditions and in so doing to help participants grow in their relationship with Christ.

"2. to introduce the ARCIC Report (Anglican and Roman Catholic International Commission) to parish groups of Anglicans and Catholics meeting together.

"3. to give such groups the opportunity to meet together, to discuss together, and to pray together.

"4. to help participants to gain a greater understanding of each other's beliefs (particularly about the matters raised by the ARCIC Report).

"5. to assess whether the Report is substantially an expression of our christian belief in respect to the subjects it discusses."

## "Remarkable agreement"

"Travelling Together" is a 63 page booklet, it is therefore not possible to make a complete survey of its contents in an editorial of this length. We are necessarily selective.

In "Session 1", under the heading, "Setting the scene", the following words are found:

"The topics chosen by the Commission were the three most important Church issues that had divided the two Communion for centuries. These were firstly the Eucharist, secondly Ministry and Ordination, and finally Authority in the Church. In just ten years, the results have been outstanding. The Commission set up by the two Christian leaders after strenuous work and discussion uncovered a remarkable agreement on these three controversial topics" (page 16).

Following the study on the Eucharist there is a "Supplement" which contains a letter from Pope Paul VI:

"When people partake of the sacrament by Holy Communion, they are eating Christ's flesh and drinking Christ's blood. They are receiving the grace which is the beginning of eternal life ... (para 5).

"... by means of the eucharistic mystery, the sacrifice of the cross, achieved once on Calvary, is marvelously symbolised, continually recalled to memory, and its saving virtue is applied to the remission of the sins which are daily committed by us. (cf Council of Trent) (para 27)

"The Lord's immolation in the sacrifice of the Mass without bloodshed, his symbolic presentation of the sacrifice of the cross and his application of its saving virtue, all these take place at the moment when, by the words of consecration, he begins to be present sacramentally, as the spiritual food of the faithful, under the appearances of bread and wine" (para 34).

Encyclical Letter. *Mysterium fidei* by Paul VI, 1965. There is much more which could be considered, but let that suffice for now.

I want to speak personally — I read "Travelling Together" with deep sorrow of heart. The question which one is compelled to ask on reading the booklet is, "Where are they going?"

I went to my bookshelves and looked at the testimonies of the late Dr. Hugh Farrell (a one-time Carmelite monk) and Francisco Lacueva (former Spanish Roman Catholic priest and professor). Having known both of these men I am left in no doubt as to what their comments would be regarding "Travelling Together".

## From an Anglican scholar

I looked at "Masters of the English

continuation p. 12



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## Growing old more graciously

Beecroft Chesalon nursing home given face-lift



Residents with nearly 200 years between them — Mrs. Gertrude Akhurst (centre), and Mrs. Dorothy Gorman (right) chat to AHMS Director of Nursing Services, Miss Eileen Armstrong.

Much prayer, patience and a sum of \$800,000 have been invested in the renovation of Anglican Home Missionary Society's Chesalon Nursing Home at Beecroft over the last year.

Beecroft Chesalon provides Home Nursing services and a day care centre, and is home for 36 chronically ill or disabled aged people.

Miss Eileen Armstrong, AHMS Director of Nursing Services, spoke of the difficulties inherent in the renovation: "We recognise that if we've got sick old people, we've got to make sure the environment is both safe and congenial. This poses a problem in having an environment to comply with regulations which isn't also institutional."

The new look home is safer and more functional than before while maintaining its airy and homely atmosphere.

New wardrobe units, floor coverings and fresh paint have greatly enhanced the home. Additional air conditioning units, space heating and an improved hot water system will add to the comfort of the elderly residents.

Space has been converted to create one-bed and three-bed wards although the total number of beds remains the same.

Wheelchair and mattress storage areas and an enlarged food storage area have been constructed in the position

previously occupied by an internal ramp.

Possibly the major, and certainly the most expensive part of the work was the construction of a driveway with covered access. Residents can now be transferred easily to ambulances and other vehicles and from waiting cars in all weathers.

Residents and staff coped remarkably well during the disruptive months of building. Miss Armstrong said it was a credit to staff that no falls occurred.

"We tried to keep the residents informed and involved, let them understand what we are really doing. They accepted the need for change, although sometimes they'd say, 'I don't know what was wrong with the way we had it before.'"

Chesalon's approach to the care of the elderly is characterised by kindness and love, and respect for the individual.

"Elderly people, although they need to be in a nursing home, are still the same people they were before, and they've got a lifetime of interesting experiences behind them," Miss Armstrong said.

"We endeavour to care for the whole person, not just the physical but the spiritual and emotional needs also."

The sincerity of that statement can be vouchsafed by the residents. Ninety seven year old Miss Amy Bootle enthused: "You couldn't find a better place anywhere."

## MAINLY ABOUT PEOPLE

### DIocese OF MELBOURNE

Rev. T. A. Binks, formerly in the Diocese of Gippsland, will be commissioned as Director, Department of Christian Education, on 7th March at All Saints' East St. Kilda.

Rev. R. Caire, formerly Asst. Curate, Doncaster is now Asst. Curate, St. Mark's Camberwell.

Rev. G. Edgcombe, formerly Asst. Curate, Dandenong will be commissioned as Minister-in-Charge St. Peter's Fawkner on 19th February.

Rev. W. R. Featherstone, State Secretary A.B.M. is to be Rector, Holy Trinity, Hampton as from 12th March.

Dss. C. Hannah, formerly Newtown, Geelong is now Asst. Deaconess Holy Trinity, Kew.

Rev. I. N. Herring, Diocese of Ballarat will be inducted as Rector, St. Peter's Bundoora on 19th March.

Rev. P. Higgins, St. Columb's Hawthorn is to be Minister-in-charge St. Michael's, North Dandenong.

Rev. I. D. Johnstone was inducted as Rector St. Paul's Westmeadows on 8th February.

Rev. A. J. Kendall was commissioned as Minister-in-Charge, St. Mark's West Reservoir on 7th February.

Rev. H. C. Oldland is now Assistant Chaplain, Ridley College.

Rev. J. Richardson is now Assistant Curate, St. Matthew's Glenroy.

Rev. P. K. B. Robinson is now Asst. Curate St. Jude's Carlton.

Rev. B. M. Rogers is now Asst. Curate St. Matthew's Mulgrave.

Rev. S. L. Siddiq is now Asst. Curate, St. John's Camberwell.

Rev. D. Snibson is now Asst. Curate St. Alban's West Coburg.

Rev. T. Stokes will be inducted as Rector, St. Paul's Fairfield on 12th March.

Rev. R. Street will be commissioned as Minister-in-Charge, St. Stephen's View Bank on 3rd March.

Rev. L. Turnbull is now Asst. Curate, parish of Dandenong.

Rev. I. S. Whitehill will be commissioned as Minister-in-Charge, St. George's Flemington on 26th February.

Rev. J. C. Howells became Area Dean of Croydon on 1st January, 1985.

Rev. W. R. Dowel will resign from St. Barnabas' Balwyn on 3rd March to become Rector of Rochester, Diocese of Bendigo.

Rev. Harold Randall died November, 1984.

Rev. Lionel Bakewell died 21st November, 1984.

Rev. John Were died 29th November, 1984.

### ORDINATIONS:

To be held at St. Paul's Cathedral, Melbourne, on Sunday, 10th February, 1985.

#### To be made Deacon:

GRANT, James Neil To be assistant curate at S. Luke's East Frankston.

HINGELEY, William Andrew To be assistant curate at All Saints' Geelong.

MATHER, Peter Keith To be assistant curate at S. Stephen's Belmont.

MOORE, David John To be assistant curate at S. Paul's Ringwood.

OMOND, Peter George To be assistant curate at S. Barnabas' Balwyn.

PHILLIPS, John Henry To be assistant curate at S. John's Lilydale.

PROWD, Roger William To be assistant curate at Christ Church South Yarra.

SAMUEL, Paul Handel To be assistant curate at S. John's E. Bentleigh.

TRAILL, Geoff Conway To be assistant curate at S. Paul's Frankston.

TROUSE, Philip Gregory To be assistant curate at S. Columb's Hawthorn.

WEICKHARDT, Ian Geoffrey To be assistant curate at S. Paul's Glen Waverley.

To be made Deacon at S. Aidan's Parkdale on Monday, 11th February, 1985.

GARDINER, Stuart Comrie To be assistant curate at S. Mark's Templestowe.

To be ordained Priest: (S. Paul's Cathedral Melbourne on Sunday 10th February)

ANDERSON, Neville David To remain curate at S. Andrew's Brighton.

BATTERSBY, Ian William To remain curate at S. Peter's Mornington.

LAMONT, Murray James To remain curate at S. Thomas' Werribee.

RICHARDSON, Jeffrey Raymond To become assistant curate S. Matthew's Glenroy.

ROGERS, Barry Michael To become assistant curate S. Matthew's Mulgrave.

SHEATHER, Jeffrey William To become Assistant Chaplain at Melbourne Grammar School.

SNIBSON, Derek Allan To become assistant curate S. Alban's West Coburg.

SWIFT, John Edward To remain curate at S. John's Heidelberg.

TURNBULL, Lawrence Ernest To become assistant curate S. James' Dandenong.

## Melbourne friends worried — continued

Reformation" by Sir Marcus Loane, who in 1982 retired as Archbishop of Sydney and Primate of Australia, and compared comments therein with the general drift of "Travelling Together". Such an exercise quickly reveals a difference in emphasis.

In his "Introduction" Sir Marcus Loane reviews history and expresses a hope:

"... the pivot of the Reformation in England during the reign of Edward VI was the doctrine of the Lord's Supper. Ridley's discovery of the work of Rattmann led him to reject the doctrine of Transubstantiation and the Sacrifice of the Mass as totally foreign to the teaching of the New Testament... What happened more than four hundred years ago is still vitally relevant... the Reformed doctrine of the Lord's Supper has been obscured by an emphasis on the Real Presence which approximates more and more toward medieval teaching and practice. Let Bilney and Tyndale speak again; let Latimer and Ridley and Cranmer be heard afresh."

A careful reading of "Masters of the English Reformation" shows that the Reformers repudiated the medieval doctrine of the Mass as Propitiatory because they saw it as "a great derogation of the virtues of Christ's passion."

As Roman Catholic doctrine regarding the Mass has not changed in the last 400 years one wonders how it is that a doctrine which was so repugnant to the Reformers can now be viewed as less so? How is it that "Travelling Together" can speak of "remarkable agreement" with reference to "the eucharist"?

### An evangelical churchman speaks

I turned next to Bishop J. C. Ryle. His book, "Knots Untied", is subtitled, "Being plain statements on disputed points in Religion from the standpoint of an Evangelical Churchman."

In "Light from Old Times", Bishop Ryle reviews the records of some of England's martyrs. Under the chapter heading, "Why were our Reformers burned?" Ryle states:

"But I pass on to a point which I hold to be one of cardinal importance in the present day.

The point I refer to is the special reason why our reformers were burned... The doctrine in question was the real presence of the body and blood of Christ in the consecrated elements of bread and wine in the Lord's Supper..."

A further quote from Bishop Ryle is appropriate. In "Charges and Addresses" he says:

"I am firmly persuaded that the root and cause of the present state of things is the strong conviction of many lay Churchmen that it is the secret intention of not a few of the clergy to undo the work of the Protestant Reformation..." (emphasis ours).

Many have laboured to that end in more recent years. We cannot avoid this question — is not "Travelling Together" yet another attempt "to undo the work of the Reformation"?

It is particularly sad that leaders of the Anglican church should appear to be so ready to make such concessions as are evident in "Travelling Together". Many of the 39 Articles of Religion of the Anglican Church focus on the errors of Roman Catholicism. Particularly relevant at the present time are Article 11 (of Justification), Article 28 (of the Lord's Supper), Article 30 (of Both Kinds) and Article 31 (of Christ's one oblation).

"It is with sorrow of heart that we examine "Travelling Together". Sorrow because of the doctrinal weaknesses it embraces. Sorrow because of the dangers it must create. It is clearly said that its purpose is "to enable them to enter into dialogue at parish level". That would put Christ's lambs in danger!

"We do not advocate a harsh spirit towards any. Let us hold conversation and enter into discussion with men of any shade of thought. But, if we value the Bible, the Gospel, and our heritage, let us not gloss over errors of doctrine which deny the pure Gospel of Christ and delude the lost! Certainly there are areas of agreement, but what of the areas of disagreement?"

## The Australian



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## Nungalinya Ordinands



Back Row (L to R) Aringari Wurrarama (from Angurugu, Groote Eylandt, N.T.) Jock Wurragwaga (from Umbakumba, Groote Eylandt, N.T.) Stephen Gible (from Lockhart River, QLD. Diocese of Carpentaria), Rupert Nungumajbarr (from Numbulwar, N.T.)

Front Row (L to R) Gayangwa Lalara (from Angurugu, N.T.) (wife of Aringari) Lisa Mamarika (from Umbakumba, N.T.) (wife of Jock) Elizabeth Gible (from Lockhart River, QLD) (wife of Stephen) Barbara Bara (from Numbulwar, N.T.) (wife of Rupert)

Jock WURRAGWAGA, Rupert NUNGUMAJBARR and Aringari WURRAMARA were ordained to the priesthood earlier this month by Bishop Clyde Wood, the Bishop of the Northern Territory.

In an event which has been looked forward to with some excitement in the Territory, the three men were made Deacon on Saturday, February 9th on Groote Eylandt. On Sunday Aringari and Jock were ordained to the priesthood at Angurugu and Umbakumba respectively and the following Sunday Rupert was priested at Numbulwar. They join the Reverend Gumbuli Wurrarama and Graham Hodgkinson in the clergy team in

Arnhem Land. (The parishes in Arnhem Land comprise 6 of the 13 parishes in the Diocese).

Aringari Wurrarama has completed the three year Diploma of Theology course of study at Nungalinya College. Rupert and Jock have completed the one year Certificate of Theology course. They will be involved in further theological education as they undertake their ministries.

More aboriginal leaders are being sent by their communities to Nungalinya College for training in preparation for ordination. This trend is seen in the Diocese as very exciting, and a major step forward in the development of the church in the Territory.

## Jews harass Christians

### Difficulties for the Christian witness to Israel team

A Christian assembly and publishing house run by the British agency 'Christian Witness to Israel' is experiencing violent harassment from orthodox Jews, which has included obstruction, threats, abuse and damage to property.

The small assembly of Jewish and Gentile Christians, which include several CWI staff, has been meeting in Rehovot, in Israel for almost six years. In October last year they moved, with their publishing house, to new rented premises near the centre of the town.

As soon as they began to hold Christian worship in the new building the chief rabbi of the city staged a demonstration during which the building was taken over and Bible and hymn books trampled in the streets. The police arrived late and made no haste to remove the demonstrators from the building, says CWI.

Since then their office and meeting place has been continually picketed and the staff and congregations obstructed, threatened and abused. The rabbi is accusing them of being supported by the

Nazis and the PLO and urging that "everything be done to rid the city of such a menace". Posters have been put up all over the town accusing their pastor of violence.

The pastor of the assembly is Baruch Moaz. He has been personally attacked and his home picketed and damaged. He has commented: "The city acted maliciously and have reneged on commitments. Obviously freedom of religious worship is not a privilege recognised in Rehovot. Nor has this privilege been defended by national bodies or individuals. Instead, we are exposed to harassment, threats and repeated violence, all this in a country which purports to defend religious freedom and among a people who have themselves been the object of religious persecution for so long." (CEN)

## A Perilous Journey?

### "Travelling Together": Australian Study Guide for the ARCIC Final Report pb pp63 — \$3.00

With the publishing of "Travelling Together" the Australian Study Guide Committee of the ARCIC (Anglican Roman Catholic International Commission) Final Report have attempted a quantum leap in Anglican — Roman Catholic discussions in this country.

Discussion is not new; the process commenced in 1966 with the common declaration of Pope Paul IV and Archbishop Michael Ramsey announcing their intention to inaugurate serious dialogue between the two communions and has continued through to the publication of the ARCIC report in 1982. (The report is strangely entitled "The Final Report" as the ARCIC process continues). What is new is this attempt to bring the conclusions so far reached away from the fairly rarified atmosphere of debate between theologically sophisticated representatives of both communions into the world of the "rank and file" membership of the churches. The work of ARCIC has not so far made much impact on local parishes but the Study Guide would seek to change that and so is of great importance to all Anglicans especially evangelical Anglicans.

We will consider the guide under three headings:

1. What is it? 2. Some general comments. 3. Considering the fine detail.

### 1. What is it?

The Australian Study Guide was produced by a committee of four Anglicans (all from the Diocese of Sydney) and three Roman Catholics meeting under the joint chairmanship of Bishop Donald Cameron and Bishop Bede Heather. It is a programme in six sessions designed for group discussion and prayer between 8 — 10 people drawn from local parishes of both Anglican and Roman Catholic traditions. Each session is designed to take two hours and consists of six parts: Sharing our Story, Listening to the Word, Introduction to the Topic, Suggested Group Discussion, Sharing our Prayer, Suggested Activity. Each group member is expected to have their own copy of "Travelling Together" with the group as a whole having access to the ARCIC Final Report and a specially prepared audio-cassette tape (The tape was not available to your reviewer). The Guide is clearly printed on glossy paper and has a number of photographs of which picture meetings between the Pope and the Archbishop of Canterbury (the present incumbents as well as the 1966 meeting). The committee has obviously used their educational expertise to produce a book that is clear in format and informative as to how it may be used. It helpfully spells out the five objectives of the programme:

- to build relationships between Christians of both traditions and in so doing to help participants grow in their relationship with Christ;
- to introduce the ARCIC Report to parish groups of Anglicans and Catholics meeting together;

- to give such groups the opportunity to meet together, to discuss together and to pray together;
- to help participants to gain a greater understanding of each other's beliefs (particularly about the matters raised by the ARCIC Report);
- to assess whether the Report is substantially an expression of our christian belief in respect to the subjects it discusses.

The Guide concludes with a personal evaluation sheet which asks for each participant's response to the ARCIC Statements to be forwarded to either the Anglican Board of Education of Catholic Adult Education. A high return would make possible an estimation of "grass-roots" response.

### 2. Some general comments

If the ARCIC Final Report is to be made digestible for general consumption it is difficult to see what alternative could be chosen. But this is the difficulty: the study guide will not lead participants further than the ARCIC Statements and those statements are themselves questionable. I am glad for the opportunity to read the study guide and to be directed again to consider the ARCIC Report. This is not the place for a full scale review of ARCIC apart from saying that it is doubtful that evangelical Anglicans will recognise its statements as being acceptable. This, of course, pre-empt's the conclusions reached by using the Study Guide. It is, however, difficult to see how participants can evaluate the ARCIC statements on the basis of the information given in the guide. How many Anglicans are aware of the Anglican position on the Eucharist or Ministry and Ordination or on Authority in the Church? We could have expected the Guide to have drawn attention to the clear statements of the Thirty-nine articles, yet there is no mention at all of this basic Anglican statement of belief — a strange omission. Anglican belief must either be gleaned from the Prayer Book quotations or from the general knowledge of participants. The Catholic position is a little better handled as there are two statements printed which further explain the position taken. The Guide is weak on this matter of evaluation. Participants are provided with suggested activities which emphasise the warmth of meeting together (I call them 'warm fuzzies') but without the basis on which to consider the content of the ARCIC statements and the differences of outlook.

The committee has been concerned to use the language of mutual acceptance "the project presents a plan for a journey of faith shared together by disciples —

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