

Jobs for intellectually disabled

New Federal Government initiative well received



JOBSUPPORT clients James Brodarak, now successfully employed by The Regent of Sydney.

JOBSUPPORT is a Federal Government Initiative set up to place intellectually disadvantaged people in employment. **JOBSUPPORT**, a Department of Community Services Demonstration Project, is a new undertaking in line with the Federal Government's commitment to improving employment opportunities.

JOBSUPPORT has been designed to place, train and maintain disadvantaged people in open employment. It follows on from a 1982 survey of the Sydney Metropolitan SSP's (Special Schools for the Intellectually Disadvantaged), which found that of 177 school leavers with a moderate intellectual disadvantage none found places in standard employment. Societal resistance to their ability to make a positive contribution was demonstrated in the fact that 74% went to sheltered workshops and 16.4% went home or to institutions. Not good enough!

A pilot programme, catering initially for Sydney's Inner West, **JOBSUPPORT** is successfully maintaining nine individuals with employers, including: The Regent of Sydney; Sydney University; Addis (Aust) Pty Ltd; Andcon Pty Ltd, Summer Hill

Children's and Community Centre; and Kurralea Children's Centre.

Phillip Tuckerman, **JOBSUPPORT** co-ordinator, confirms the break-throughs achieved with the scheme. "Life for these young people has vastly improved with our training programme. They feel more independent, earn their own wages, have the respect of their co-workers and work in jobs of their choice."

One participating company, Addis (Aust), along with other employers, has expressed great satisfaction. Mr. R. A. Morrison, Works Director, stated, "Theo's attendance has been excellent. We regard him as an asset to our company and recommend other employers employ intellectually disadvantaged people who have been trained by **JOBSUPPORT**."

By June, 1987, **JOBSUPPORT** anticipates that a further 21 adults will have employment.

For further information please contact: Nigel Lovell, work 29 7602, home 30 3982

Phillip Tuckerman, work 744 0244, home 797 6594.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. D. L. Crain, from the Diocese of Bendigo, has accepted the position of Rector of Yagoua.

Rev. R. Beard will resign as Rector of West Ryde on 31st December to become a Chaplain at the Retirement Villages.

Rev. P. Clark, from the Diocese of Armadale, has accepted the position of Curate-in-Charge of the Provisional Parish of Wilberforce.

Rev. B. F. V. King, Rector of St. Paul's Wahroonga, has accepted the position of Rector of St. Matthew's, Manly.

DIOCESE OF RIVERINA

Rev. Michael Moulder is serving as deacon in the parish of St. Peter's, Broken Hill. He was priested on 28th October.

DIOCESE OF WILLOCHRA

Mr. David Bell has been appointed Missioner at the Port Pirie Missions to Seamen.

DIOCESE OF MELBOURNE

Appointments

Copley, The Rev. A. W.: From Incumbent, All Saints' Clayton, to Incumbent St. Stephen's Viewbank; to be inducted by Bishop Robert

Butters on Tuesday, 16th December, at 8.00 p.m.

Green, The Rev. R. L.: From Assistant Curate, St. Mark's Emerald, to Priest-in-Charge (under the direction of the Regional Bishop) Holy Trinity Hastings; to be commissioned by Bishop John Wilson on Tuesday, 2nd December, at 8.00 p.m.

Whale, The Rev. N. R.: From Locum Tenency Department, to Incumbent, St. George's East Ivanhoe; to be inducted by Archbishop David Penman on Monday, 24th November, at 8.00 p.m.

Head, The Rev. D.: From Incumbent, St. Philip's Mt. Waverley, to Incumbent of St. Alban's Armadale with St. Martin's Hawksburn; to be inducted by Bishop John Wilson on Thursday, 5th February, 1987, at 8.00 p.m.

Resignations:

Collie, The Rev. R. W. S.: From Incumbent, St. Stephen's Greythorn, to Bush Church Aid Society, serving in Wilcannia (Diocese of Riverina).

Cottier, The Rev. J. B. C.: From Incumbent, St. Paul's Frankston, to the Diocese of Perth, from mid-January.

Retirements:

Styles, The Rev. Canon L. E.: From Director of Inter-Church Trade and Industry Mission from 31st December, 1986.

Holland hosts 10,000 for missions

Third triennial youth congress

UTRECHT, The Netherlands — Ten thousand young people are expected to attend the third triennial missionary youth congress at the end of the year.

Sponsored by The European Missionary Association (TEMA), the congress hopes to communicate to young European Christians a vision for world evangelisation. In addition, TEMA wants to encourage those youths to become involved in their local churches and to commit themselves to prayer and action. These objectives will be worked out under the theme, "I chose you, Jesus Christ". The congress meets from December 27, 1986, to January 1, 1987.

Previous congresses have been held in Lausanne, Switzerland. This year the participants will meet here to encourage Northern European young people to attend. The first congress (1980) attracted 3,000 participants. Attendance at the

second skyrocketed to 7,000 youths from 42 countries. Simultaneous translation was offered in 12 languages and more than 230 Christian organisations were represented.

"The three previous Congresses were visited by the presence of God's Spirit which deeply worked in the lives of thousands of young people and in turn changed the life of the Church in many European countries," said Eric Gay, general secretary of TEMA.

The programme will consist of morning Bible studies followed by discussion and prayer in small groups. Some of the issues to be addressed include evangelisation and the local church, prayer and discipleship. Several national groups will also meet to discuss the problems and possibilities which they face in their particular circumstances.

(WORLD EVANGELISATION)

Ambassadors to see poverty for themselves



Michael Pilbrow of Mentone Grammar, Melbourne (second from left) and Katrina Weir of Hornsby Girls High, Sydney (second from right) speaking with (left to right) John O'Hara of ITA (International Travel Alliance), Mr. Giorgio Marcuzzi, State Manager of ALITALIA, and Harold Henderson, Executive Director of WORLD VISION. — Photo Ramon Williams — WORLDWIDE PHOTOS

Katrina Weir of Wahroonga, Sydney and Michael Pilbrow of Dingley, Melbourne are two young ambassadors who have won the chance to see for themselves World Vision's development projects in Bangladesh. They are the winners of the "ALITALIA/ITA (International Travel Alliance) AWARD" which will give them ten days in Bangladesh, in December.

The Award is part of the AUSTRALIAN AIRLINES Study Tour Scholarship and was run in conjunction with the WORLD VISION ANNUAL 40 HOUR FAMINE APPEAL. 25 Australian Airline scholarship winners were selected after submitting

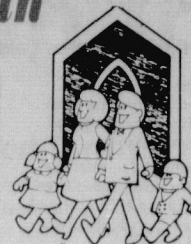
songs, poems, essays and artworks on the subject of poverty overseas.

They spent a week in Canberra where they met the Governor General Sir Ninian Stephen; the Prime Minister, Mr. Hawke; staffs of foreign embassies and government aid officials. Katrina and Michael won their awards, based on reports submitted and interviews.

Katrina is looking forward to seeing the work to which so many young people have contributed. "I am really pretty excited about the whole trip. We will be seeing behind the scenes and not just the show places for tourists," explained Katrina. (WORLD WIDE)

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Appellate tribunal to meet in December

Will consider constitutional question

The Appellate Tribunal of the Anglican Church of Australia will meet in Sydney on Saturday 6 December (and Sunday 7 if necessary) to consider the question of whether Canon 18 of 1985, which provides for the Ordination of Women as Deacons, is inconsistent with the Constitution of the Anglican Church of Australia.

The hearing will be open to the public within the limitations imposed by the use of one of the larger meetings rooms of St Andrew's House, Sydney Square.

Two groups from among the signatories to the request that the question be put to the Appellate Tribunal will be represented, as also will the

Standing Committee of General Synod.

The members of the Appellate Tribunal are:

The Hon. Mr. Justice Cox, President (SA)

The Hon. Mr. Justice Tadgell (Vic)

The Hon. Mr. Justice Young (NSW)

Mr. K. R. Handley QC (NSW)

The Archbishop of Adelaide

The Archbishop of Sydney

The Bishop of Newcastle.

It is hoped that the judgement of the Tribunal will be published in February 1987.

Dr. Paul Tournier dies

Founded Medicine of the Whole Person

Dr. Paul Tournier, the eminent Swiss physician who was a founder of the International Medicine of the Whole Person group, died in his sleep at his home near Geneva on October 6. He was eighty-seven.

Dr. Tournier, a Calvinist whose work was to take him deeply into the ecumenical movement, was a GP who became enthusiastically involved in the Oxford Group in its heyday. But when the Group became Moral Rearmament, he withdrew, and devoted himself to forming the Bossey group of doctors, whose aim was to discuss the treatment of patients as whole persons — body,

mind and spirit.

Out of this beginning in 1947 there grew the international group known as Medicine of the Whole Person, which now has a flourishing British section, and another in the USA.

Dr. Tournier was the author of twenty books which were translated into nineteen languages. Their influence has been profound. Bishop Morris Maddocks, the Church's first Bishop to the Ministry of Healing, derived some of his own interest in the healing ministry through reading the work of Dr. Tournier. (CHURCH TIMES)

Newcastle affirms Sydney stand on homosexuality

Bp Holland concerned at misrepresentation

Following recent misrepresentations of the Sydney Synod's endorsement of the Report on Homosexuality and Ministry, and distortion of Synod discussion and opinions, the Bishop of Newcastle, the Rt. Reverend A.C. Holland has lent support to the Diocese writing that he is frequently frightened at the power the media has to misrepresent and misunderstand. In regards to the Report itself he affirmed its recommendations in clear terms.

"Our own Synod discussed this matter

several years ago and made a similar distinction that you have: namely, to distinguish between persons who appear to have a homosexual inclination or condition and who don't participate in homosexual activity, and between those who have the condition and also participate in homosexual acts. The former is on the same level as the heterosexual who is chaste, the latter like any other person committing immoral acts and therefore culpable."

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Chuck Colson flies by



John Craik (left), the Deputy Chairman of the PRISON FELLOWSHIP, NSW COUNCIL, with Charles "Chuck" Colson. Ramon Williams — Worldwide Photos.

Charles "Chuck" Colson, the International President of PRISON FELLOWSHIP, passed through Australia in what could only be described as a "whirlwind visit".

He described his few days in Melbourne as being "with cannibals". "They put me through five speeches in 28 hours," commented Chuck Colson with a twinkle in his eyes. "They were eating me alive! However, we had excellent visits in prisons."

He arrived in Sydney, Sunday, November 2nd and immediately preached at the 10.30 am Morning Prayer, in St. Andrew's Cathedral.

Lunch was then held in Centennial Park, with staff, board members and supporters. The afternoon was spent in prison. Chuck, together with some of the local PRISON FELLOWSHIP workers, visited Sydney's Long Bay Gaol.

In the evening, Chuck was a guest on Radio Station 2GB's programme, "SUNDAY NIGHT LIVE" with the Rev. Dr. Gordon Moyes. He was interviewed in depth by Gordon Moyes as well as taking open-line callers in the talk-back segment.

Monday morning, Chuck Colson's Press Conference was compered by John Craik, the Deputy Chairman of the PRISON FELLOWSHIP, N.S.W. COUNCIL.

Jay Bacik interviewed the special visitor for Radio Station 2CH followed by John Flemming for the A.B.C. National Radio.

Chuck Colson then answered four prepared questions, namely:

"THE ROLE OF THE CHURCH IN SOCIETY"

"ALTERNATIVES TO IMPRISONMENT"

"THE SUCCESS OR FAILURE OF PRISONS"

"THE IMPORTANCE OF JUSTICE IN SOCIETY"

"The role of the church in society"

"The role of the Church and Society is really one of the principal things that Prison Fellowship is all about. We are committed to working through the Church and challenging the Church to do what the Church is Biblically commanded to do.

"This was my message yesterday at St. Andrew's, that the Church needs to be what Jesus told His disciples to be, that is the SALT, the light of Society. We are to make an impact for Christ in culture. Being 'the Church' does not mean that you sit in your church and enjoy yourself. It means that you are carrying out your Biblical responsibilities in Society.

"That's what PRISON FELLOWSHIP uniquely does in the sense that it requires people to be working, in order for it to succeed.

"Alternatives to imprisonment"

"I have advocated alternatives to imprisonment in every place I have been invited to do so; the use of the work programmes for non-violent offenders, because prisons do not work to rehabilitate.

"I don't think I have met any correction official, anywhere in the world, who believes that prisons rehabilitate. You don't want to rehabilitate someone back to being a criminal. You want to regenerate, you want to transform that person, change that person's values.

"The success or failure of prisons"

"It has been determined that crime is not caused by environment or

continued back page

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MARANATHA

Why Judas?

Matthew 27:3-10

A question that has intrigued so many people is, why did Judas betray Jesus? However, rather than pursuing that issue here we will tackle another fascinating question concerning this character — why does Matthew record his death when the other gospels do not mention it? The passage (27:3-10) comes after the early morning Jewish trial while the chief priests and elders are bustling Jesus over to Pilate for sentencing. The description of Judas' meeting with these Jewish leaders interrupts the flow of the narrative which is moving quickly towards its climax in Jesus' death. It is obviously important to Matthew for him to record the events as he has.

Who Dunnit?

In fact if we look at the passage we see that Judas is bundled out of the way by the third verse (v.5). In Matthew, fulfilments of the O.T. are very important and this passage moves towards its conclusion in a fulfilment quotation that has nothing to do with Judas. Here is the clue to understanding the thrust of the passage. It is concerned with the guilt of the Jewish leaders for the death of Jesus and Judas is only used as a pawn in developing this theme. Now he certainly is guilty of betraying "innocent blood" (v.4) but the chief priests and elders are the ones who have set that price on Jesus' life (v.9), they admit that it is tainted "blood money", and they buy the field (fulfilment, v.10) which becomes known as "Field of blood" because it was bought with their blood money.

This same theme reappears in another passage unique to Matthew (27:24-25) where Pilate absolves himself of blood guilt for an innocent death and the Jewish people accept Jesus' blood upon their heads. (cf. Deut 21:1-9), hand washing to avoid blood guilt). 27:3-10 and 27:24-25 are obviously closely related and indicate Matthew's concern for the seriousness of the Jews' action in killing their Messiah. If this is so, then Matthew's interest in Judas is not as a negative example to Christians (as Peter is, 26:69-75): "Do not betray your fellow Christians — you will regret it if you do". (Gundry, p.553). It is part of a broader theme which has to do with guilt for killing Jesus.

Matthew's gospel contains many harsh words spoken against the scribes and Pharisees (e.g. "hypocrites", Mt 23) which we may tend to skip over as we look for more 'appealing' teaching. This gospel also records some harsh warnings for Christians (e.g. 7:21-23; 18:6-9, 35; 24:51; 25:28-46). We need to be careful not to select teaching that appeals to us but to gain an overall understanding of the message of the gospel.

The plot thickens

When we compare some other passages in Matthew with their parallels in Mark or Luke, we observe that the theme of blood guilt is not limited to chapter 27. The Parable of the Tenants (21:33-46) shows the consequences of killing the son, as it does in Mark, but

with more emphasis on the punishment of the tenants (21:41) and the transfer of the kingdom to new tenants (21:43).

Immediately after this parable Matthew places the Parable of the Wedding Banquet (22:1-14) in which there are striking differences to the similar parable in Luke (14:16-24). In Matthew there are no excuses and the messengers are killed (v.6). In Luke the point is simply that others take the place of the original guests, but Matthew's version has in addition that the king punishes these people, who are specifically labelled "murderers", and burns their city (v.7). The parable in Matthew is therefore very different in emphasis to that in Luke.

A similar difference between these gospels is seen in the passage of the woes (Mt 23:29-36; Luke 11:47-51) when the wording is carefully compared. In Matthew the emphasis is on an active participation in murder (this word is not used in Luke) and the result that upon this generation "will come all the righteous blood that has been shed on earth." (23:35-36) By Matthew's arrangement of passages this one is connected through the lament over Jerusalem (23:37-39) to the prediction of the destruction of the temple (24:1-2).

Guilt to punishment

The seriousness of blood guilt is seen in the O.T. When "righteousness" or "innocent blood" is shed (Gen 9:5-6; Ex 23:7; Ps 94:21), the victim's blood is "upon the head" of the culprit or defiles the community (25am 3:28-29; Josh 2:19; Deut 21:1-9), and can expect death or destruction (Gen 4:10; Num 35:33; 2 Kings 24:3, 4; Ps 9:12; 79:3, 10). Israel had rejected her Messiah which meant the kingdom would be taken from her (Mt 21:43), but she also bore blood guilt and this would cost her the destruction of their city (22:7) and temple (24:2), a fearful prospect. 27:3-10 can be seen to be part of this theme. Perhaps the odd reference to Jeremiah (27:9) can be understood as he is a prophet who had much to say about the destruction of Jerusalem. Jeremiah 19 contains the same themes as we have observed in Matthew 27:3-10: a potter (v.11) innocent blood (v.4, 5); a place renamed (v.6); a burial place (v.11); connecting these with the destruction of the city.

While we cannot be guilty of the blood of Jesus in the same way that Israel was, this theme shows the reality of God's judgement. We see in the terrible destruction of Jerusalem in AD 70 that this was no idle threat. The harsh warnings to Christians must be taken with equal seriousness. It is not all who say "Lord, Lord" who will enter the kingdom (7:21); the servant who is not ready for his master will be assigned a place with the hypocrites where there will be weeping and gnashing of teeth (24:51); . . . and so on. It is not that Matthew's gospel teaches a salvation by works, but the good tree will produce good fruit and the bad tree which does not will be cast into the fire (3:10; 7:17-20; 21:43).

Synod defers re-marriage question

Sydney Synod finds it hard to come to terms with divorce issue

The contentious issue of the re-marriage of divorced persons has been deferred again by the Sydney Anglican Synod for further consideration.

An ordinance permitting re-marriage under certain circumstances was passed at the 1985 Synod, but the Archbishop of Sydney, the Most Rev. Donald Robinson, declined to give his assent.

At the time, the Archbishop pointed out that the ordinance had two principles which represented a significant departure from the law of the church as it had existed for many centuries.

The first was that it transferred the dispensing power of the bishop to the parish clergy in all cases of marriage of divorced persons except where the celebrant or the divorced applicant for marriage seek the consent of the bishop.

The second principle is that it is left to the judgement of the parish clergyman (or the bishop when applicable) as to whether a particular marriage of a divorced person is in line with the teaching of Scripture or the will of God as revealed in the Bible.

Since then the Standing Committee of Synod and the Archbishop have been consulted, legal opinions have been expressed and the Archbishop has made four suggestions about possible amendments.

These issues were still in the course of resolution when the Rev. Bruce Ballentine-Jones, rector of the Sydney parish of Jannali, moved the ordinance again in the Synod as a private member's measure. It therefore did not come forward with the support of the Standing Committee as ordinances normally do. The version that came forward this time had a qualification that the Archbishop may require that before a marriage is solemnized, the minister who proposes to conduct the service may be asked to satisfy the Archbishop that the ordinance is being complied with.

Even though the ordinance was passed last year, it became fairly clear during the course of the debate that it would not do so this time, notwithstanding the eloquence of Mr. Ballentine-Jones.

After the debate had proceeded for a time, the Archbishop took the unusual course of addressing the Synod to outline his personal views.

Archbishop Robinson made it clear to Synod that he never had supported the principle of the ordinance, nor had he heard any arguments from any lawyers (of whom there are quite a few in Synod!) as to the grounds or arguments for an alternative view.

This left him, he said, with no alternative other than to continue in his own view.

The Archbishop said that he believed that the four amendments he had suggested would improve the measure, even though he was still dissatisfied with the direction it was taking.

Archbishop Robinson reminded the Synod that in three Presidential

Addresses to Synod he had outlined to the best of his ability the main theological and legal considerations involved.

In 1985, he told the Synod: "My task as Archbishop is to administer the law of the church, whether I personally agree with it or not".

Amplifying this statement to the 1986 Synod, he said: "As Archbishop I have to consider very carefully the implications of change in policy involving change in church law".

"The use of the marriage service in the Prayer Book implies that the church approves of the union and that it is deserving of God's blessing".

Archbishop puts two questions

Archbishop Robinson put two questions to Synod. The first was: "Does this legislation open the door to clergymen conducting marriages which cannot be reconciled with the express teaching of Jesus?"

The second was: "Do such marriages as the ordinance proposes conform to what the church teaches in the Prayer Book?"

"The teaching of the church concerning marriage as outlined in the Book of Common Prayer is unalterable", he said.

The Archbishop's statement, which is only quoted in part in this report, had a sobering influence on Synod.

In a statement to the Standing Committee before the 1986 Synod commenced the Archbishop had said "If, after further debate, and consideration of my objections, as well as of any further amendments, Synod were still disposed to pass the Ordinance with a reasonable majority, I would have to think very seriously about assenting to this ordinance, however, reluctantly. This is neither a promise nor a prophecy, but an indication that I have not closed my mind to that possibility".

The Schedule to the proposed Marriage of Divorced Persons Ordinance contains a statement on the biblical and theological conclusions regarding divorce and re-marriage.

The final outcome of the debate was the adoption of a motion put forward by Bishop Harry Goodhew, Bishop of Wollongong, which deferred the passing of the ordinance and moved that the members of the committee which reported in 1984 on the marriage of divorced persons, who are still available and willing to act be re-appointed as a committee to meet with the Archbishop and to bring to Synod a bill for an ordinance dealing with the re-marriage of divorced persons, taking into account the earlier considerations.

The members of the committee which produced the 1984 report were Bishop E.D. Cameron, Bishop R.H. Goodhew, Canon D.B. Knox, Canon D.G. Peterson, the Rev. Dr. P.F. Jensen, the Rev. M.A. Corbett-Jones, the Rev. J.A. Darlington, the Rev. S.A. Horton, the Rev. B.A. Jobbins, the Rev. P.R. Watson, Mrs. M. Cohen.

Wollongong offered a fresh start

Another regional venture in evangelism

'A Fresh Start' — another successful regional evangelism crusade — was held in Wollongong recently.

Canon John Chapman of Sydney Diocese's Department of Evangelism was the main speaker.

The crusade was strongly supported by local churches. It was initiated by Mr Rod Story, under whose direction Evangelism Explosion had earlier made a major outreach to the Wollongong region. Wollongong's Archdeacon Vic Roberts chaired the 'Fresh Start' crusade.

Twenty-five preparatory guest services were held before the crusade, ranging from Bulli to Milton and west to Campbelltown. Preliminary regional dinners and morning teas were very well attended by non-Christians.

Local people took part in each meeting, with a musical group from the Anglican Church at Figtree opening and closing each session. Clergy from the region gave the Bible readings, and local

identities Peter Kell and Stuart Piggins were chairmen.

Some Aboriginal people also took part, and guests included a number of Spanish and Vietnamese, for whom translation facilities were provided. John Chapman spoke from Luke's Gospel, a copy of which was given to all who came so that they could follow the text as he spoke.

Anglican TV and the Anglican Radio Unit both prepared 30-second spots for regional news media, with good results. Attendances were encouraging, especially on the two youth nights.

Congregations which gave themselves most fully to the task received the most benefit. However, one fact clearly emerged: many Christians have difficulty building bridges to non-Christians within their community. The organisers were nevertheless prayerfully thankful for the harvest.

Canon Chapman is now conducting a month-long mission to Hampshire, England.

Religion in Eastern Europe

Survival in unexpected forms

It will come as a surprise to many that religious belief has survived in Eastern Europe, sometimes in unexpected forms.

The religious make-up of Eastern Europe is the outcome of centuries of conflict. The most recent, World War II, claimed the lives of most of eastern Europe's Jews. Of those who survived, many departed from the region in horror, leaving Christianity and Islam as the main faiths.

Available evidence suggests that Christianity is holding its own, or better. Hard evidence is hard to obtain because of political sensitivity. The evidence that is available comes from three main sources:

- * communist authorities themselves
- * the size of crowds at pilgrimages and religious rallies
- * stories that come from the area

Specialist western institutes such as Keston College near London conclude that the pace of religious change in Eastern Europe is different in each country.

POLAND is a special case. Always the guardian of the Polish sense of identity in trying times, the Catholic church in Poland is probably stronger today than it has ever been. Its strength is reflected in the priesthood. Poland has a surplus of priests, exporting them to the West and the Third World.

In mainly Protestant EAST GERMANY, years of atheist education and secularisation have taken their toll. Only every fifth baby born there today is baptised. Instead of acting — as the Catholic church has done in Poland — as a permanent force of opposition, the Protestant Church in East Germany has chosen to be a church within socialism.

"talk of a 'religious revival' is misleading"

However, in recent years, the Protestant church in East Germany has attracted large numbers of young people to its public gatherings to discuss topics such as peace and justice. This appears to worry the Communist Party. There have been reports of growing harassment of believers, and of discrimination against them in employment, education and housing.

Council of Churches secretary released



According to reports published in the press, Nikolai BATURIN, imprisoned secretary of the Council of Churches of Evangelical Christians-Baptists in the USSR, has received an extension of his prison term.

We are happy to announce that this information is incorrect. The fact is Baturin was released from prison on the date of completing his sentence — 28

In CZECHOSLOVAKIA, official concern about the spread of religious belief has risen recently since large crowds attended celebrations of the 1,100th anniversary of the death of St. Methodius, a monk who worked as a missionary among the Slavs. A crowd estimated at 150,000, two thirds of it young people turned up in Velehrad, where Methodius is believed to be buried. Almost as large a crowd turned out the same day at a Slovak shrine.

Jan Hus's rehabilitation

There have been indications that the Vatican may decide to rehabilitate Jan Hus, the Czech reformer condemned for heresy and burnt at the stake in Constance in 1415. That would cause the government further alarm. For centuries, Jan Hus has been the most potent symbol of anti-catholicism among the Czechs and, as such, an indirect ally of the communists as well.

In HUNGARY, claims that 'basic communities' may involve as many as 100,000 people are almost certainly exaggerated. But these informal groups, which usually meet in the presence of a priest to meditate, talk about religion and receive the sacraments, do seem to be attracting more young members.

In predominantly Orthodox ROMANIA and BULGARIA, there have recently been calls for an intensification of the struggle against 'religious anachronisms'. What worries the governments of these two countries is not so much the Orthodox Church, which in both places toes the official line, but the small Protestant sects which seem to be springing up everywhere. These include: Baptists, Pentecostals, Adventists and Jehovah's Witnesses. Billy Graham was allowed into Romania last year. Without much help from the authorities Mr. Graham addressed about 150,000 people in ten days.

In YUGOSLAVIA, the young were predominant among the 300,000 people who attended a Roman Catholic

eucharistic congress in Croatia in September, 1984. An opinion poll commissioned by a communist controlled youth organisation indicated that 52% of the 748 youngsters questioned described themselves as religious. When asked to select from a list of 24 famous Yugoslavs and foreigners the person who came closest to their ideal, most plumped for Mother Teresa. The Pope came third. Lenin came last with only 5% of the poll.

"52% . . . described themselves as religious"

ALBANIA is the only officially atheist state in Eastern Europe. Nevertheless, there is evidence that religious practices survive even there. Christians secretly baptise new born children and perform wedding ceremonies.

Religious Revival?

Talk of a 'religious revival' in Eastern Europe is misleading. But many Eastern Europeans are clearly attracted by alternatives to the ideology of Marxism-Leninism, which has little to offer when it comes to questions of personal philosophy and ethics; the meaning of life and death, or how to mend a broken marriage. One reason for attraction

towards the churches seems to be because they are the custodians of traditional values. Often, too, the churches help to keep alive a sense of national identity — and not only in Poland.

The stubborn survival of religion in Eastern Europe, and its growing appeal in some countries, pose a question for the region's governments that none of them has yet been able to answer. For most of them, persecution of believers is no longer fashionable. But none has yet accepted that religion is here to stay. The governments of unbelief try to avert their gaze from the belief which they wish would go away, but will not.

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Quick Cuts

Mengele Dead

The National Times published a brilliant cartoon in its June 28th edition. It showed two aged Jewish persons walking past a newspaper hoarding. The hoarding reports about the death of the horribly infamous Dr. Mengele, who pursued his nefarious exploits in the name of medicine in the extermination camps of the Nazis. The hoarding says **Mengele Dead**. One of the pedestrians says simply "Not dead enough."

It is as bitter but shrewd and telling a comment as you would hope to find. It cannot match the horror and evil of the events — but what can? To hear of the persecution of the Jews is to make one ashamed to belong to the human race.

Let me focus attention on the cartoon though. "Not dead enough". Good comment isn't it? Mengele was allowed to live out his life and die under the normal circumstances. He is dead, true; had he been caught and tried, execution would have followed; but this, too, would have been totally inadequate: "Not Dead Enough". Do you see? Here is a man whose evil deeds are so great that death itself is not sufficient a punishment — his crimes cry out for the existence of hell.

Do you believe in hell? Most people don't; but have most people thought through the moral implications of the evil that men do? Can we believe in a God who does not judge and punish? Can he truly care for us if he is not willing to judge us?

"Us?" Mengele, Stalin, Hitler . . .



perhaps, but us? What have we done? But can you really take this superior line? Mengele and co. are on a continuum of evil, but we are on it too, for we, too, have our failings. If God is the judge, he is the judge of all, not some.

The best place to begin thinking about hell, however, is in connection with the cross of Jesus, where the Son of God suffered God's judgement for us. If you want to face up to this subject, the gospel stories of the cross of Jesus is where you start. But be prepared to change!

Peter Jensen

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

UK Church membership continues to fall

Other religions grow

As all the Churches in the United Kingdom continue to shed their membership, the 1987/88 edition of the "UK Christian Handbook" (Marc Europe, £12.95) foresees "a definitely non-Christian society" by the year 2015.

The UK Churches have lost a total of half-a-million members during the years from 1980 to 1985; and the current number of members — seven million — could be reduced by another half-a-million by 1990, the book says.

Anglicans have lost 170,000 members (eight per cent) over the past five years, bringing their total membership to about two million. And large numbers of clergy retirements over the next fifteen years are unlikely to be matched by the number of ordinands, according to an introduction by the book's editor — Marc Europe's European director, Mr. Peter Brierley.

On the other hand (apart from the Jews, who have dropped by a thousand since 1980) the non-Christian religions are booming — especially the Muslims, whose total of 852,000 last year gives them 152,000 more than the combined strength of the Methodist and Baptist Churches. Even the Satanists, it is claimed, have gone up by more than a hundred per cent to 15,000.

But in a foreword Mr. David Winter, Head of Religious Programmes for BBC Radio, refuses to be pessimistic. The army

of Christ may be a motley horde, he says, but reports of its death are premature.

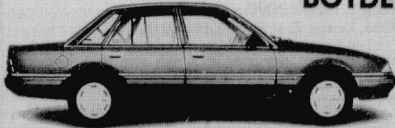
"Although people have frequently begun to draft the obituary of organised religion in Britain, it obstinately refuses to die. My own impression is that interest in religion and religious questions is growing rather than declining, and that Churches have seldom been as favourably regarded by the general public as they are today."

Two Christian denominations *did* see some growth — the Orthodox, with an eight per cent rise to 116,000 over the five years; and the House Churches, which have had a remarkable 275 per cent increase to 75,000.

As for the rest, it is the people in their twenties, thirties, forties and fifties who are missing. The under-twenties are there — and the over-sixty-fives. But "the dominance of youth and old age indicates a polarisation," Mr. Brierley says in his introduction.

Church leadership is at a critical stage, too. Smaller congregations and fewer ministers will cause amalgamations of parishes or districts, which will add to the pressures ministers face and make them more likely to follow a "maintenance" ministry rather than an "expansionist" one.

(CHURCH TIMES)



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WORLD

El Salvador earthquake

Christian agencies respond

Churches and schools have been turned over as emergency accommodation in San Salvador, as about 150,000 people have been left homeless in the wake of the October 10 earthquake.

World Vision aid workers report that the majority of damage has occurred in the massive slum areas in the city's southern suburbs.

The international Christian agency has allocated \$317,000 for emergency and long-term rehabilitation.

The World Vision's communications director for Latin America, Jose Maria Blanch, reports that shelter, medicine and household utensils are the critical needs.

Six of World Vision's community development projects in the Salvadoran capital have been totally destroyed and another six are listed as seriously damaged.

Two children sponsored through World Vision were killed in the disaster and one of two missing, feared dead, has been found alive.

Jose Maria Blanch reports that people in San Salvador are frightened and many from the slums have come to World Vision saying that they have nowhere to go.

"Many cannot even return to their communities and try and rebuild because the hillsides are so badly broken," says Blanch.

World Vision's El Salvador Appeal is still open. People wishing to help the earthquake victims should send their donations to World Vision, Box 994 in their capital city. They can phone World Vision on 008 331 337 from anywhere in Australia for the cost of a local call, except people in Melbourne who should phone 690 2166.

Indonesian christians support national philosophy

Protestant church states its compliance

Indonesian Protestant churches declare compliance with Pancasila.

(Jakarta) The Communion of Churches in Indonesia (PGI/CCI) has gone on record as supporting fully Pancasila as the sole principle in the social, political and state life of Indonesia. Pancasila is the national philosophy on which the policies of the state must be based. It contains five principles: (1) Belief in the One Supreme God; (2) A just and civilised humanity; (3) The unity of Indonesia; (4) The people's sovereignty guided by the wisdom of unanimity in all deliberations; and (5) Social justice for all people.

According to a law which took effect in June 1985, all community organizations are obligated to state in their constitution that Pancasila is their sole basis. The question had arisen whether the churches and the PGI were also included in the category of community organizations.

The PGI churches have now affirmed their agreement. The decision was made at the annual meeting of the Central Board of the PGI in Kaliurang-Central Java, from April 14-22, 1986. In its decision regarding Pancasila, the PGI took note of the Indonesian government's assurance that the Pancasila state does not intend to pancasilize religion.

(RESNE)

Still a need for Bible teaching missionaries

Demand outstrips supply

The day of the English missionary with dog-collar and Bible may not be over after all. In fact the pendulum is swinging back, says Mr. Gordon Fyles, the Extension Secretary of the Bible Churchmen's Missionary Society.

And Mr. Fyles, who has written to Evangelical Church of England clergymen appealing to them to go out as specialist Bible teachers, has hopes that the society will be able to meet the growing demands of overseas bishops — in time. But at the moment the demand outstrips the supply.

So far he has had a number of telephone calls and eight or nine letters enquiring about his plea. "I think that one or two will take it further," he said. "Meanwhile, as I go about the country, I shall continue to put the need forward."

The overseas bishops want their clergy and local church leaders trained in understanding the Bible, and also shown how they can pass on the teaching to others. So they are asking the BCMs for more and more Evangelical clergymen — even in places where Evangelicals have never worked before over decades, or even centuries, of other traditions.

"In Zululand, for example, the need is for post-ordination training. In the diocese of Ecuador the clergyman would have to be Spanish-speaking," Mr. Fyles said. "We have to find ordained men because overseas bishops are not keen on lay-people."

"They tend to want men of maturity and wisdom with a good long track record; but perhaps a change will be forced on the overseas dioceses, because the ones most likely to offer are young men with families who have done one or two curacies. A degree of compromise may be needed."

The clergymen wanted by the overseas bishops did sound very like the old-style missionaries now out of fashion, Mr. Fyles agreed. "But then the pendulum is swinging back, for, after all, it is as natural for an Englishman to teach the Bible overseas as for an African full of verve and zeal to come and convert the pagans here. It expresses the international character of the Church today."

As he continues his quest, Mr. Fyles thinks he will find meeting the clergy more effective than writing letters, because "the trouble is the clergy get so much paper through their doors."

(CEN)

Nigeria — Christians now outnumbering Muslims

But Islamic pressure continues

IOS, Nigeria (SIM) — Christians now outnumber Muslims in Nigeria, says a report compiled by leaders of churches in the nation's 10 northern states.

The report presented statistics from National Population Bureau research, which indicate a steady growth in Christianity. In 1952-53, Christians accounted for 22 percent of the population, Muslims 44 percent, and "others" 34 percent.

By 1963 Christians had increased to 34.5 percent, Muslims to 47.2 and 9.6 percent others.

"Using simple statistical projections, the situation as per 1986 is: Christians 51 percent, Muslims 45 percent, and others 4 percent," the report stated.

REVIEW

South Vietnam eleven years on

Blessing and buffeting for the Church

(Wheaton, Illinois, USA) Reports presented to the World Evangelical Fellowship (WEF) General Assembly in Singapore in June spoke of both repression and setbacks in Vietnam and Kampuchea, as well as of perseverance and blessings.

It is now eleven years ago that North Vietnam took over South Vietnam in April 1975. In the wake of the "liberation" most western missionaries left, and the remaining few were "invited" to leave shortly afterwards.

In South Vietnam sixty percent of the churches are still operating, but at least 17 evangelical pastors are confirmed to be in "re-education camps" or prisons. In direct violation of the Constitution of the Socialist Republic of Vietnam which guarantees freedom of religion, the government continues to repress, not only Christians, but all who espouse religion. Repression takes subtle forms. For example, all Bible training institutions have been closed, terminating all formal training for clergy; replacement, transfer and ordination of clergy must be approved by the authorities; local authorities schedule "voluntary" work projects during worship services; many pastors must submit their messages in writing to the authorities for prior censorship and approval.

The largest Protestant church in Ho Chi Minh City (Saigon) was closed on December 11, 1983. From 1978-1983 it had experienced the largest revival in the history of the church in Vietnam, registering over 5,000 conversions and 2,000 baptisms. Yet the church of Vietnam continues to grow. Some estimate it has quadrupled since 1975.

Kampuchea was invaded by the Vietnamese in 1979, so ending the murderous regime of Pol Pot and the Khmer Rouge. But there has been no relief for persecuted Christians. Fully supported by the Vietnamese government, the present rulers of Kampuchea have proscribed Christianity: all churches are closed and groups cannot meet openly. Very few trained church leaders remain. The church there is under greater pressure today than in both Laos and Vietnam. Yet most provinces are reported to have small groups of believers.

(RESNE)

American Holiday Inns boycott biting

Anti porn group may be sued

TUPELO, Miss. (EP) — The head of the National Federation for Decency (NFD) says he has learned that Holiday Inns is considering suing him because of a boycott of Holiday Inns that he is leading.

The Rev. Donald E. Wildmon, the United Methodist minister who heads the NFD, said that Holiday Inns is apparently considering suing because of a loss of business the motel chain is suffering due to the boycott. Wildmon has urged people to cease using Holiday Inns until the company pulls pornographic movies from their motels. He has called Holiday Inns, which shows "adult" movies on its Satellite Cinema network, the largest distributor of satellite pornography in the world.

"I am sure that Holiday Inns has a large battery of capable lawyers to handle their suit, and if they need help they have the money to hire some of the best pornography lawyers in America," Wildmon stated. He added, however, that he had no plans to discontinue the boycott because of the threat of a suit.

Wildmon says many of the movies shown by Holiday Inns have been shown in pornography movie houses, and have been slightly edited to avoid an X-rating.

(EPNS)

Reunion at the Lord's table

North and South Koreans come together

GLION, Switzerland (EP) — For the first time since Korea was divided in 1945, North and South Korean Christians met face-to-face and took communion together.

The meetings, sponsored by the international affairs arm of the World Council of Churches, were held in Switzerland as part of a consultation on peace and justice in Northeast Asia. Participants included three North Koreans and six South Koreans, as well as representatives from the U.S., U.K., U.S.S.R., Japan, Australia, Canada, France, Cuba, and India.

The Korean delegations exchanged papers expressing biblical and theological views on the reunification of Korea, and also exchanged gifts, such as Bibles, hymnbooks, and theological writings. Despite the great differences of ideology and socio-economic systems in the two Koreas, the two delegations reaffirmed the role of Christians and the church in helping foster a new, just, and peaceful future for a reunified country.

An estimated 25 ordained pastors remain in North Korea. Some 10,000 North Korean Christians are affiliated with an umbrella organization called the Korean Christians Federation, but a substantial number of Christians are believed to have not identified themselves with the federation, which is North Korea's only formal organization of Christians. In contrast, South Korea's 10 million Christians make up at least one-quarter of the nation's population, while the nation's capital city of Seoul is home to the world's largest church, with over 500,000 members.

Dwain Epps, executive director for international affairs of the National Council of Churches (U.S.), said the "tacit approval" from both Korean governments for the meeting suggests that such encounters will be possible in the future.

(EPNS)

No mission to Jews!

Lord Coggans claim

Missionary activity among Jews is not done with the approval of the majority of Christians in the mainstream Churches — said Lord Coggan, retiring as chairman of the Council of Christians and Jews at their annual meeting.

In his report the former Archbishop of Canterbury said there had been advances in Christian Jewish understanding in Britain during the past year. He mentioned in particular the presence of Muslims at their colloquium, the assistance of their working groups on missionary activity, the joint Songs of Praise programme and new contacts with the black-led Churches.

In what they called "an unusual ecumenical exchange" Professor Robert Craig, the Moderator of the General Assembly of the Church of Scotland, presented an award, given by the Jewish benefactor, Sir Sigmund Sternberg, to the Roman Catholic Bishop in West London, Gerald Mahon.

Bishop Mahon said that relations between the two communities had entered a new era when the Pope, earlier this year, made the kilometre journey from the Vatican to the Synagogue in Rome "and crossed 2000 years of bitter history".

On the question of missionary activity Lord Coggan said: "Although a number of Christians, often from American-based organisations, continue to proselytise, I hope that our Jewish friends recognise that this is not with the approval of the majority of Christians in the mainstream Churches who, whilst loyal to their witness to their faith, genuinely seek understanding and dialogue with them."

Growth in Ministry

How are things going Pastor?

How does a Pastor know how things are going? No rows? Attendances? Offertories? Conversions?

A previous article described the empirically-backed "Seven Vital Signs of a Healthy Church".

Another interesting check-list appeared in the Spring 1984 edition of "Leadership".

1. FRIENDSHIP RATIO — 1:7. Each new person should be able to identify at least 7 new friends in the church within the first 6 months.

As with people coming to Christ, friendships appear the strongest bond cementing new folk to their congregation. If they don't result within 6 months expect the newcomers to fade away to old Friends and ways.

Number of New friends in the Church within six months	0	1	2	3	4	5	6	7	8	9+	Total
Converts — Now Active Members	0	0	0	1	2	2	8	13	12	12	50
Dropouts	8	13	14	8	4	2	1	0	0	0	50

2. ROLE-TASK RATIO — 60:100. At least 60 roles and tasks should be available for every 100 members — preferably 1 Mission task for every 3 Maintenance tasks.

A role or task means a specific function or responsibility (choir, committee, usher, roster etc.). A typical church of 300 members usually has only 80 roles and tasks available; 30 members holding 2 jobs, involving therefore only 50 members.

Such an environment produces inactive members, so such congregations need to open themselves to newcomers by creating new ministries, especially Mission jobs, ones that meet needs and change lives.

3. GROUP RATIO — 7:100. At least 7 opportunities where firendships are built should be available for every 100 members.

Creating an effective group life has been found by numerous observers and researchers to be a fundamental building block for growth and incorporation.

4. NEW-GROUP RATIO — 1:5. Of every 5 of these relational groups in a church, one should be less than two years old.

New groups are important because established groups reach their optimum size between 9 & 18 months after formation. A new group then provides continued freshness in the group life of a congregation, and decreases the number of inactives.

Average Worship Attendance	Full-time Staff	Half-time Staff
0-150	1	
150-200	1	1
200-300	2	
300-400	2	1
400-500	3	
500-600	3	1

5. COMMITTEE MEMBER RATIO — 1:5. One of every 5 committee members should have joined the church within the last two years.

New members bring fresh ideas . . . vitality . . . they are positive about their new church . . . ready to roll up their sleeves . . . they provide the best source of volunteers. They provide open-ness in the power structure.

6. STAFF RATIO — 1:150. A church should have one fulltime staff member for every 150 regular attenders.

It is well-established that one Pastor does not have the time or energy to pastor adequately more than 150. If the ratio reaches 1:225 it is unusual to see any significant increase in active membership.

If the first person added after the Pastor is an evangelist type minister, including the incorporating of new members, he usually pays for himself through new giving units in the first year and a half.

7. VISITOR RATIO — 3:10. Of the first-time visitors who live in the church's ministry area, 3 of every 10 should be actively involved within a year.

This ratio shows members' openness to visitors, their follow-up strategy, and the priority of visitors in the Church's functioning.

Since visitors are the ONLY source of new members, a ratio of only 1:10 means a church is not growing, for that is the same ratio a church can expect to lose (10 per cent) each year from membership through death, transfer and falling away.

8. CHANGEABLE RATIO — 16:100. Of

every 100 members, research and observation indicates that 16 will never change. They cannot adjust to new members, or a different style, or a changing culture, and they hold others back.

Yet some clergy concentrate on the 16, and despair of any life or real ministry, as if hitting their heads against a brick wall. Real ministry for a greater number results from concentrating on the 84.

9. EVANGELISTIC RATIO — 1:10. An average church can expect that about 10 per cent of its adult active members have the gift of evangelism. Impressive research makes this ratio undeniable ("Your Spiritual Gifts", by P. Wagner, Regal 1974, P.177).

If these evangelists are properly mobilised, including at least some of the above ratios, a growth pattern of 200 percent per decade is realistic.

10. LAY PASTOR RATIO — 3:100. Three members in every 100 have been found to have the gift of pastoring (p. 148).

Since it is within relationships that newcomers grow, the unleashing of these pastors would integrate nearly 30 (one lay-pastor usually having the time and skills to look after up to 10 people).

SO . . . how's the congregation going Pastor?

Timothy

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LETTERS

MOW without compassion

Dear Sir,

According to front page reports in the last two issues of the ACR, both MOW and the Bishop of New York "deplore Sydney Synod's endorsement of its Standing Committee's Ministry Report which excludes homosexuals and those who support them from every ministry in the Church, including receiving Holy Communion."

Such statements show a lack of Christian conviction, a lack of compassion, and a lack of comprehension.

First, any acceptance of the plain meaning of scripture can leave no doubt that not only is homosexuality under God's condemnation, but also the attitude of heart or mind which accepts or justifies such behaviour. The Bishop of New York makes his views on the authority of scripture (or lack of it) quite clear, but one would have expected something better from MOW. Not only do they appear to avoid condemning this sin, they also appear ignorant of Christ's power to deliver from it.

Secondly, they lack compassion, seemingly unaware of the misery that homosexuality can cause to those who become bound by it. Does MOW lead such a secluded female existence that they are unaware of the rampant propositioning and proselytising that goes on, and the pressure that many young people are placed under to indulge in this form of immorality? Don't they ever read a

newspaper? Are they unaware of the regular court cases where men are charged with preying upon not just a few, but often many young people? Do they not realise that their facile acceptance of homosexuality endangers young people? Have they never met young victims of homosexuals and observed the often devastating psychological results?

Thirdly, they lack comprehension. They swallow without question the big lie that homosexuals are "born that way" and are not therefore morally culpable. However, even that masterpiece, the Anti-Discrimination Board's "Discrimination and Homosexuality" after an exhaustive examination concedes correctly that no cause has been found (p. 87), whilst C.A. Tripp points out that we assume incorrectly that "heterosexual and homosexual responses are discrete and that they differ in some fundamental way." Anyone can behave in a homosexual way but most choose not to. Dr. Steinbeck, Associate Professor of Medicine at the University of N.S.W. who is a clinician with extensive experience in this field states "the homosexual as such does not exist, but persons who at times fantasize, feel and act homosexually do," and concludes a detailed survey of research published internationally by saying "the disposition is acquired. It is not innate or inborn; it is a matter of choice, with the choice being less for some than others."

Yours faithfully
S.F. Matthews,
Riverstone, NSW

Good News Prayer Book

Dear Sir,

I agree wholeheartedly with Fiona Pfeningworth on the subject, or suggestion, of a Good News Prayer Book.

Please keep pressuring for it even though it is a "very tall order" — or will appear to be for a lot of Christians who just love the old version of things.

Actually the present prayer book isn't an "old version" and congregations are only just getting used to it. But there is a lot of dissatisfaction with it — mainly with the way it is structured. If you arrive late for church you are at a real loss to know which page everyone else is at, unless some kind person notices your predicament. This is very embarrassing for newcomers, or backsliders who are wanting to slip into the service unnoticed.

I don't think the clergy appreciate the difficulties lay people have with jargon, metaphor, etc. I asked a teenager sitting in front of me if he understood a particular passage or part in the prayer book and he said he didn't understand any of it. And he does try. Also although I have asked the minister repeatedly to give the page in the pew Bibles that he is reading from, he keeps forgetting, though I admit he does give the page in the prayer book from time to time. But he often hops over a page(s) or part of a page which "throws" newcomers unnecessarily.

Like Mrs Pfeningworth I am very aware of the difficulties of the newcomer, and this makes me critical of the wording also. I have been "in the church" for a long time and I also balk at "so eat the flesh of your dear Son, and to drink his blood", although I know what is meant. We know that Jesus said the bread was His body and the wine His blood and it was quite obvious in the context that it wasn't meant literally. After all He was very much alive when He said it! But I think the wording in the Communion Service comes very close to the idea of transubstantiation taught by the Roman Catholic Church and this also causes me concern.

Personally I think the preacher often gets across a message much better when he is speaking to the young people, as at a family service. He is then not taking for granted that the congregation "knows it all", and he uses straightforward, everyday language.

I write to support Fiona Pfeningworth's sentiments, and encourage you to persevere with the idea of simplification.

Betty Abbott
Mosman, NSW

A matter of prayer

Dear Sir,

If Peter S. Johnston has been reading my responses to Graham Cole on the subject of 'biblical prayer' then I am bewildered that he

should think that I am placing the traditions of men equal to the authority of God's word. I am not. I would not. If he or anyone else got the impression that I did or would, my apologies.

What I am saying is that prayer in the Bible quite clearly extends beyond petition, and indeed allowably beyond words.

Some of us may feel happier with some kinds of prayer than others; that is a matter of personality. This in no way makes us free so to define prayer as to take away the liberty of other Christians to pray in different, though still entirely biblical ways.

If we do that, we are simply instituting new traditions of men as being equal or superior to scripture.

Yours faithfully,
Tony Morphet
Leura, NSW

Use of the Lord's Day

Dear Sir,

There is an increasing tendency for church meetings to be held on the Lord's Day and no doubt there are many practical advantages, e.g. in city, suburban and country parishes the Faithful are already assembled, travelling time is reduced etc.

But, are such meetings, whether to discuss "spiritual" things (e.g. "parish strategies") or of the care of buildings really appropriate to the Day given for worship, rest and recreation?

Yours faithfully
L.D. Wheeler
Rose Bay, NSW

Tax burdens

Dear Sir,

According to the Parliamentary Select Committee's report, many prostitutes are on dole, supporting parent or other hand-out, maintain a \$50,000 per year heroin habit, and pay no tax.

The report adds, "(religious groups) argued that in effect the Government would be 'living on the earnings of prostitution' if it taxed prostitutes and brothel owners." (page 221).

How many wrongs does it take to make a right?

Taxpayers are an endangered species, leaving the traditional family bread-winner with an impossible burden.

The report shows how the "brothel dollar" is split into many segments, ranging from overhead expenses to protection money. Page 16 mentions "a young girl who had made \$300 from customers in one shift, and went home with \$80. . ."

Both State and Federal Governments pride themselves on their anti-discrimination programmes. If Caesar were to bestir himself

and collect what is due to him, the multi-million dollar prostitution and illegal drug industries would lose their attraction.

Yours faithfully,
Fred Woodgate
Collaroy Beach, NSW

Open Synod

Dear Sir,

Your editorial on Open Synod was such a mixture of error, wrong-headedness and plain old-fashioned slime that I hardly know where to begin an attempt to let your readers know what really happened and what was really said.

1. You really must treat your sources with more discrimination. At no time either in interview or during my public address did I refer to the ACL as faceless men — they are obviously not, for the reasons you cite — nor have I described them as a mafia, although I can understand why some people may use that term. The term I used was "curia", which is an apt term for the centralised structure which the ACL has helped to create and at which the ACR has connived.

2. So there is no formal link between the ACL and the ACR? This is a distinction of Jesuitical subtlety. What are synod members to think when they receive, in the same envelope, an ACL how to vote ticket, an invitation to an ACL bunfight, and an invitation to an ACR bunfight? Incidentally, I made no mention of the ACR in my address.

3. The paper I gave described the power structures of the diocese and how they operate. Your counter-examples are farcical. I never said that the ACL controls synod itself; indeed, the floor of the synod is one of the very few places of public discussion in our diocese where there is some chance to counter the almost total control and influence exercised by the ACL and Moore College fundamentalism. I thank God this is so.

4. If you really think the diocese is "more 'open' than it has been for some years", I suggest you talk to a few people outside it, or to some of the many who have left the Sydney Anglican church in despair of ever seeing any change. The diocese is more of a closed shop now than it has ever been; I believe this is unhealthy for us and must be remedied.

5. Finally, the slime, with all the disagreements I have had with your views over the years, I never thought to be on the receiving end of an imputation that I have departed from the gospel. I urge you, sir, to ponder Christ's words in Mark 8, 15: "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."

And now let's see if you have the moral maturity to print this letter without adding some editorial tit-for-tat.

Rev. Don Meadows
Newtown, NSW

"Divorce" by children

Anglican women's commission concerned

The National Anglican Women's Commission at its recent meeting expressed its concern at the Victorian Government's legislation which permits any child in that State to make an application to the court to cut the familial tie.

The Commission urges that the Victorian Government amend its legislation to remain in line with other states which require a government authority such as the Department of Youth and Community Services to make such an application on behalf of a child, usually where that authority is satisfied that the child has been ill-treated.

The Commission said that the commencement of court proceedings by a child could do irreparable damage to the relationship between the child and its parents and yet the complaint may be no more than a rebellion by a young person against discipline or standards reasonably

applied by parents.

If the action had to be taken on behalf of the child by a government authority, the latter would at least have the opportunity of checking the validity of the complaint and moreover of providing conciliation services for the child and its parent(s).

Parents have enough difficulty in setting parameters for their children without being subjected to the threat of court action. The Commission sees the Victorian legislation as making for uncertainty and fragility in family relationships.

January AFES Conference at Belgrave Heights

Theme to every nation

In January 1987 Christian students from groups affiliated with the **Australian Fellowship of Evangelical Students** will gather from all around Australia at Belgrave Heights in Melbourne to learn together, encourage one another and be equipped and challenged to take the Gospel not only to their fellow students but also to the wider world.

This year's **AFES National Conference "To Every Nation"** will focus on cross cultural and world evangelism. Speakers

will include the General Secretary of the International Fellowship of Evangelical Students, **Chua Wee Hian**; author of the recent IVP book *Hitchhikers guide to missions*. The AFES Perth Staffworker, **Allan Chapple**, will be giving expositions on the book of Revelation and the AFES President, **Dr. W.E.C. Andersen** will be delivering two presidential talks and participating in a graduate programme.

Enquiries: Rev Andrew Reid
Phone: (02) 690 1288

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Editorial

THE PAPAL TOUR — AN EVANGELICAL REACTION

Pope John Paul II will be visiting Australia from November 24 to December 1 with the highpoint of the visit being the mass at Sydney's Randwick racecourse on November 26. It is expected to attract 250,000 people and the cost of staging it is to be around \$300,000. Tickets are being made available to non-Roman Catholics through secular ticket-selling outlets and because of the huge media coverage, it will undoubtedly attract a great deal of attention from ordinary Australians. Christians from Protestant and Reformed traditions may want to know what in fact is taking place at Randwick racecourse on that day, and how are they to respond to it. What therefore do Roman Catholics believe about "the mass"?

The Church of Rome vigorously asserts that Jesus' words at the last supper "this is my body . . . this is my blood" must be understood in a strictly literal sense. When he uttered them in the institution of the Lord's Supper (which they call "the Mass") the word "is" expressed an exact identity between that which he held in his hands and his body and blood. In other words the "substance" of the bread and the wine had become displaced by His body and blood, though the "accidents" (the taste, shape, appearance and other characteristics of the elements) remained. In agreement with this view, they assert that when a Roman priest today (with the proper intention of celebrating the mass) pronounces our Lord's words in the celebration of the mass, "there is made", to quote their own words, "a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which conversion the Catholic Church calls Transubstantiation". What therefore is taught in the mass is that "there is offered to God a true, proper and propitiatory Sacrifice for the living and the dead." (Creed of Pope Pius IV, art. 5).

This practice, sometimes described as "the Holy sacrifice of the Mass", has caused great offence to many evangelical Christians who repudiate the foregoing views. Not surprisingly they will conspicuously dissociate themselves from the function at Randwick racecourse. They insist that Christ's "natural Body and Blood are in heaven", and not attached to the elements, therefore there cannot be "any corporal presence of Christ's natural flesh and blood" localised in the elements to be received by mouth when receiving the elements. The only presence which they admit (and it is a "real" one) is that of His spiritual presence in the hearts of the faithful receivers, that is his presence "in the midst" according to his promise in

Matthew 18:20, a presence which is true also of other gatherings in his name to be spiritually realised by true worshippers. Evangelicals therefore, understand the word "is" in Jesus' words of institutions to express a symbolic identity, the meaning being: "this is (in symbol) my body . . . this is (in symbol) my blood".

Evangelical Christians find the very suggestion that in "the mass", "there is offered to God a true proper and propitiatory sacrifice for the living and the dead", idolatrous, ignoring the one true sacrifice made once for all upon the cross, and making it of no account (see Hebrews 10:12-18). It is for this reason that in the 39 Articles of Religion in the Anglican Church, article 28 states "transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of scripture, overthroweth the nature of a sacrament and hath given occasion to many superstitions." This is but one example of the great divide which continues to exist between the Roman Catholic and Protestant churches, but will receive little attention during the November visit.

Nevertheless, the papal tour may be of value to evangelicals in two ways.

Firstly, this particular pope, John Paul II, has experienced Nazi occupation and Communist rule. In his native Poland he did his growing and learning as a member of the Roman Catholic Church in the hostile environment of a Communist dictatorship. Commentators on his early life, and on his work as a Polish priest, bishop and then cardinal, say that he came to see that the only way Christianity could stand against Communism was by touching every area of life. The way to really oppose communism is to insist on Christian values in social and political life, in public and corporate life, as well as in the personal, inner spiritual life. So, perhaps, evangelicals have something to learn from John Paul II about how communism is most effectively to be faced and resisted.

Secondly, the papal tour puts religious questions back on the public agenda. And whenever this happens it creates opportunities for witness. Such opportunities should be seized and acted upon, not negatively (by only debating Catholic errors) but positively (by presenting the Gospel). C. H. Spurgeon once said that the best way to show that a stick is crooked is by laying a straight stick beside it.

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Fiona Pfennigwerth

"My name is blasphemed among the Gentiles because of you."

This quote came to mind when I turned on the radio to hear yet another debate on the issue of women's ordination. Two Anglicans were arguing heatedly under the guiding hand of an ABC reporter.

Is it right to air our disputes before the non-Christian world? Will it cause the outsider to be drawn into the faith — or to be further alienated from it? My suspicion is that no-one has been converted by hearing any of the debate. Quite the reverse, in fact. How can such a stumbling block — one tantamount to a brick wall — blocking the extension of the kingdom of heaven come from God?

Our society is crying out to hear of Christ — of meaning and hope, of judgement and forgiveness — while we are inward-looking and divided. I see a similarity to the story of the Christians of Constantinople debating the number of angels who could stand on a pin head, while the city was encircled by Barbarians. I wholeheartedly agree with ACR's editorial "Bible, Tradition and weariness" of October 6, particularly with his second example of weariness caused from within The Anglican Church.

What impression of the Anglican Church is the ordinary man picking up from the secular press? That it is wrangling about letting women take up positions of authority that they have been allowed to do for years in other fields. He doesn't understand the underlying arguments — when they're aired at all — of Biblical interpretation and application.

Lots of evangelism is being done, and that's very exciting. I would hate to appear to be undervaluing it. And how can we expect the secular press to further God's cause? However, the less fuel we give them, the better.

I see two major problems in the debate.



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Why I'm not going to enter the Women's Ordination Debate

First — and by far the more important — is that I cannot anywhere see Jesus glorified by it. It is not Christ-centred — and I'm not sure that He features there at all.

The second is that the issue is not so much about the roles of men and women in the church. The problem is created by putting such an overemphasis on the distinction between "clergy" and "laity". I'll give a couple of trifling examples I've encountered from people I respect. In a recent article in ACR on a breakfast given for Michael Cassidy, it was reported that "Most of the people were lay men and women." A quite unnecessary observation. On the brochure for this year's Moore College lectures is the statement "The Lectures aim at providing students, clergy, and thinking lay people..." Though surely unintentionally given, was the impression of condescension towards "lay people". I played with this for a while. "Thinking students, clergy and..."? "Students and thinking..." "Students and other interested people"?

A far more serious example is the impression I get from a number of ministers, that they see themselves as ruling their churches, not serving them. In going to a new parish, they intend introducing their own ideas regardless of the congregation's wishes. They were going to encourage their own elders, and discourage ones whom they felt didn't think like them.

Tony Morphet in his essay "Writing for a response" writes, "... by and large we're dealing with an untrained, unmotivated, unenergised laity. This may be because people think that if you hire professional ministers you can sit in the shade and watch..." It may also be that the professionals are afraid that the untrained will make a mess of whatever task they're assigned — and that's too great a risk.

Part of this overemphasis on ordination stresses what the non-clergy cannot do. Neither side is putting the whole debate back into proportion by considering all the areas of ministry every Christian can do. It is a long list, even after abstracting the contentious tasks. Time could be spent very profitably, I think, by examining the tasks specified in the N.T. and those which we see performed there, by both men and women, the question of ordination not having then arisen! Considering the women Paul mentions by name would be interesting: Priscilla, Lydia, Phoebe...

"Stop Ordaining Men", an article appearing in ACR's June 16 issue, put the matter as I see it. "The simplest answer to the problems surrounding the ordination of women is to stop ordaining men", said Dr. Barry Chant. "The idea of a single elevated leadership role which distinguished a clergyman from the rest of the congregation was foreign to the scriptures... If all believers took their place according to recognised, God-given gifts, there would be far less problems over the role of women".

Also worrying me about the debate is its bitterness. Like the opposing forces in the trench warfare of World War I. Do we have to take up the worldly model of dealing with conflict? Are there no alternative Biblical guidelines available?

We have a common calling to repent and believe the gospel. The status of all Christians is the same — that of being children of God. The present debate suggests there are different levels of status, where I see it simply as different functions all of which are necessary for the building up of the Body of Christ. "This eye cannot say to the hand, 'I don't need you!'... But God has combined the members of the body... so that there should be no division".

Synod rejects challenge to Sydney diocese

Open Synod and MOW complaint rejected

Sydney Anglican Synod has strongly rejected a move challenging the Diocese of Sydney and its evangelical structures.

The motion, cast in innocuous terms, requested the Standing Committee to initiate a review of the Diocese, noting that there had been recent reviews in the dioceses of Armidale and Melbourne.

The move only came to the top of the agenda in the last hours of the Synod and was moved by Dr. Patricia Hazel, seconded by Dr. Patricia Brennan and supported by the Rev. Don Meadows, all of whom are publicly identified with the so called 'Open Synod' movement and the Movement for the Ordination of Women.

The 'Open Synod' group, which has been critical of the Anglican Church League for advising Synod members of the qualifications of persons nominating for contested positions on bodies associated with the Synod, circulated its own list advising Synod members how to vote. Surely a case of the pot calling the kettle black.

The Synod motion said that the terms of reference of the review should include:

- the size of the Diocese
- the nature of relationships between parish and parish, and parish and diocese
- the role of the archbishop, bishops and archdeacons in a modern diocese
- range of churchmanship
- the role of Moore College
- the functioning of the Synod in relation to controversial issues
- the relationship between the functions of the Synod and the episcopal functions of the archbishop
- the representativeness of the Standing Committee and other committees of the Diocese

• the role of established and emerging lobbying organisations.

The motion suggested that the review panel should include at least half of its members from other dioceses in Australia and overseas.

Dr. Hazel said that all major bodies should periodically undertake a process of self review.

Bishop John Reid moved an amendment, which was subsequently overwhelmingly endorsed by Synod.

The bishop said that he supported the general concept of a review and indicated that he had himself served on the review of the Melbourne diocese.

He said, however, that the movers of the motion had not appeared to have taken into account the probable cost of such a review which could be to the order of \$100,000, particularly if reviewers were called in from elsewhere in Australia and overseas as the motion contemplated.

The motion as finally passed by the Synod simply says:

... the Archbishop and the Standing Committee are requested to consider undertaking a review of the Diocese, and its financial implications.

The terms of reference, and the implications of criticism, were deleted from the original motion in terms of Bishop Reid's modified motion which was passed.

New Perth Bible College Campus Opened

A Memorial to God's faithfulness

Dr. Noel Vose, President of the Baptist World Alliance, officially opened the new Perth Bible College Campus recently.

Over 500 friends of the college gathered on the college car park on a beautiful Perth spring day to express their thanks to God for the completion of this monument to his faithfulness.

After the usual preliminaries, the college choir presented two pieces, one of which, "Holy Ground", expressed the heart-felt thoughts of all those present.

The honorary project manager, Mr. Graeme Michie, expressed his appreciation for the very many people who had worked together to bring the project to such a wonderful completion. He especially thanked his assistant, Mr. Andrew McKenzie and the Vice-Principal, Mr. Dennis Watkins for their untiring support.

In introducing the speaker, the college President (Mr. Geoff Pearce) told the audience how he and Dr. Vose had been childhood friends and how Dr. Vose had, in fact, been involved with the college since a young man studying by correspondence under the founder, the Rev. Carment Urquhart.

Dr. Vose spoke from Nehemiah chapter 8 and exhorted those present to present the word, explain the word, and obey the word.

Following the unveiling of the plaque, Dr. Vose opened the college and all those present gathered in the dining room for afternoon tea and inspection of the campus.

Perth Bible College is now poised to launch out in new training programmes in co-operation with the churches of Perth. Five married couples have already been accepted for next year.

Sydney — city of compassion or target for manipulation

Civic service at St. Andrews Cathedral recently

The Annual Civic Service at St. Andrew's Cathedral, Sydney, was attended by the Lord Mayor of Sydney, Alderman Douglas Sutherland and the Archbishop of Sydney, the most Reverend Donald Robinson, also Mayors and Presidents of Metropolitan Councils and Shires.

The service to strengthen the helpful connection between the City of Sydney and the church was led by the Dean of Sydney, the Very Reverend Lance Shilton, who said in his address:

"Australians have for too long been conditioned by the secular attitudes that religion should be kept out of public life.

"The private and confidential approach to Christianity for some may arise out of embarrassing uncertainty, feelings of hypocrisy or fear that someone will ram religion down their throats.

"Cities are ideal centres for Christian communication and community acts of compassion but they are also easy targets for money-making manipulators, who push alcohol and smoking among the young, who disguise prostitution with euphemisms, who peddle hard drugs among the vulnerable in its streets, who advocate aberrant sexual behaviour as legitimate alternative and who promote gambling as a revenue raiser.

"For the sincere Christian private piety is not a substitute for public concern. For the responsible councillor political expediency is not a substitute for personal integrity.

"With the signs of a swing back to conservative moral values Sydney is desperately in need of strong moral leadership based on Judaeo-Christian ethic of the Bible.

Pope John Paul II's Australian Visit

The Church Record explores the issues and their implications

The Pope and the Gospel — is it really GOSPEL?

What sort of obituary would you like? How would you like your life to be summed up at your death. The finest obituary ever was what his enemies said mockingly about Jesus as he died. "He trusts in God" (Matt 27:43).

Jesus' whole life was one of trust and never more so than when he faced crucifixion. This shows through in Jesus' prayer in the garden of Gethsemane. "Father all things are possible to you. Remove this cup from me. However, not my will but yours be done" (Matt 14:36). And when he saw how events were shaping, he told his friends "the cup which my Father has given me, shall I not drink it?" (John 18:11). He received his death from his Father's loving hands, in perfect trust.

Our Lord's faith in God was perfect right to the end. God laid on him our sins. "He bore them on the tree". (Hanging from a tree was a sign of God's curse on sin (Deut 21:23)). He bore our penalty in perfect faith and perfect obedience and perfect love. On account of his faith and obedience we are saved through our faith in him. If we turn to him from our sins and put our faith in him as Victor over sin and as Lord of all (and our Lord too) we will be saved. Our own moral achievements do not count towards the ground of our salvation, only Jesus' achievement. His faith and obedience is the only ground for God receiving and forgiving us, and accepting us into his family. "Whoever calls on the name of the Lord will be saved".

The first person to turn to Jesus in this way was at Calvary itself. The thief on the cross acknowledged his sins and turned to Jesus, calling on him as King and Lord to save him. And he was saved for eternity. He has no merit, no time for good works, only repentance and faith in Jesus as Lord. He trusted Jesus and was saved.

The Reformation rediscovered this great truth. It goes by the name of justification by faith, that is, that God accounts us righteous and so fit for his presence now and throughout eternity only for the merits of the Lord Jesus Christ, in whom we are incorporated and united with him through our faith in him.

Article 11 of the Anglican church put it clearly. "We are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ through faith and not for our own works and deservings." This biblical doctrine, rediscovered at the Reformation, cut away with one stroke the medieval religious activities such as pilgrimages to

sacred shrines, indulgencies for the forgiveness of sins, confession, penance, fastings, masses and other good works undertaken to win heaven.

The rediscovery of the Bible for ordinary Christian life brought a recognition that faith was trust. Christian faith is directed towards a person, God, who makes himself known to the reader through his word in scripture. Faith is a personal relationship with God as the Spirit of God applied his word to the heart, mind and conscience of the reader, who responds in love to the love of God revealed in that word.

The medieval church taught, and the Roman Catholic church still teaches, that faith is not trust but assent to the doctrines taught by the church, even though those doctrines may not be known to the believer. Naturally, then, the Roman Catholic church teaches that faith (assent to doctrine) is not enough to secure salvation but love (that is, good works) must also be added. But good works depend on us and so our salvation depends partly on ourselves. Thus the Roman Catholic does not experience the joy of resting in God for salvation, for no-one can be sure, without presumption, that his works of love are sufficient in God's sight. Indeed, Jesus taught us to say, when we have done everything, that we are unprofitable servants. But those who rest in Jesus for salvation have his promise that he has received them and will keep them eternally.

When faith is directed to a person and to his promises, it becomes trust with all the joy of personal relationship.

Another truth rediscovered through the doctrine of justification by faith only is what is called the priesthood of all believers. That is, the right of every Christian to come into God's presence through Christ. He is the one Mediator between God and man. Through him every believer stands in God's presence now, having fellowship with our Father through his word and Spirit. We are now seated with Christ on his throne in the heavenlies (Eph 2:6) through the complete forgiveness of our sins for Christ's sake and our being "in him". No human mediator, whether church or pope, priest or saint, can stand between the believer and Christ.

This truth swept away prayers to the saints, prayers and masses for the souls of the departed, relics, priesthood, auricular confession to a priest and the seven sacraments as indispensable means of salvation.

This truth revived the experience of spiritual fellowship with God and Christ through the word of God (God is his word) and through the Holy Spirit (God) indwelling the believer's heart.

These principles and the several other important Reformation principles sprang directly from the clear teaching of the Bible. The medieval church (and the modern Roman Catholic church) do not deny that the Bible is the word of God but its uniqueness as the source of our knowledge of God was lost by church tradition being put on an absolute equality with it. The Council of Trent said that church tradition was to be venerated equally with scripture and that no-one was to interpret the Bible except in line with tradition. This meant that the Bible was subjugated to the teaching of the church, so that it became impossible for church doctrine or practise to be reformed by the Bible. In the Roman Catholic church, tradition comes to its focus in the teaching of the papacy, so that Pope Pius the ninth could say "I am tradition". In Roman Catholic doctrine the Pope is infallible so that what he teaches about what people should believe or how they should behave must be believed and obeyed or salvation is lost. In a word, the pope, through the claim to infallibility, sits in the temple of God, that is, in the mind and conscience of the believer where God alone should be through his word and Spirit.

It is four hundred and fifty years this year since William Tyndale, the translator of our English Bible, was strangled and burnt at the stake. It was the Bible through which the Reformation took place with all the religious and civil benefits which followed. Nowadays the Protestants are in danger of losing this great heritage. The Bible and church tradition are once more approaching each other in authority. The reason is not because tradition is being given divine authority but because Holy Scripture is losing its divine authority and being lowered to the level of a human book. But the effect will be the same. We will cease to realize that we have a word from God by which our beliefs and conducts are to be tested and so our own opinions and customs will become once more the criterion, and our own good works and religious practices will become once more the ground of our hope.

But God has spoken to us in scripture. The Reformers died to hand on this truth to us, and we must maintain the truth with God's help though the environment is hostile.

Evangelisation Congress for 1989

Lausanne location again

Evangelist Billy Graham has announced plans for a second International Congress on World Evangelisation to be held in 1989 in Lausanne, Switzerland. Dr. Graham, who will serve as honorary chairman of the congress, made the announcement in his introduction of his brother-in-law, Dr. Leighton Ford, at the International Conference for Itinerant Evangelists...

Leighton Ford, who is chairman of the Lausanne Committee for World Evangelisation (LCWE), which will sponsor the 1989 congress, and Graham agreed that the congress and this year's conference for itinerant evangelists were designed for different types of participants. The Amsterdam gathering was oriented for training and inspiring travelling evangelists. The 4,000 participants at the 1989 Congress will be Christian leaders at all levels of church life who share a vision for world evangelism.

Date is set

The congress will meet from July 11 to

20, 1989, at the Palais de Beaulieu in Lausanne, the site of the 1974 congress which gave birth to the LCWE.

Graham said that the Lausanne movement provides a banner under which Christians can co-operate for the cause of world evangelisation.

Ford praised Graham for his contributions to the Lausanne movement. "It was Billy Graham who had the vision for Lausanne '74 and convened that significant congress," said Ford.

Ford also announced plans to move the international office of the LCWE from Charlotte, North Carolina, USA, to Lausanne, Switzerland, in the summer of 1987. The Rev. Thomas Wang, newly-elected LCWE international director, will supervise the move.

Lausanne was chosen as the site for the 1989 congress after long deliberation. The LCWE executive committee had unanimously preferred meeting in a developing nation, but no city in a Third World country met all the necessary criteria to accommodate a congress of that size.

(NEW LIFE)



Dr. Billy Graham.

No. 3

General Synod Women's Commission

Sydney meeting reveals wide range of opinion

The recently constituted General Synod Women's Commission met in Sydney on 20-22 October with Justice Kemer Murray of Adelaide, as chairman.

Specific items on the agenda included the Federal Government's National Agenda for Women, and the relationship of the Commission to other Anglican women's organisations. Specific social issues such as the sole parent, women and poverty, domestic violence, and child care and its relationship to caring for children were also addressed.

When discussions reached the more controversial issues it was clear that there was a wide range of opinion among Commission members, and that they truly represented the views of Anglican women in Australia.

Members of the Commission are:
Mrs. Valerie Beal (Wangaratta)
Mrs. Jill Black (Adelaide)
Dr. Patricia Brennan (Sydney)
Mrs. Marcia Cameron (Sydney)
Mrs. Diane Heath (Melbourne)
Mrs. Doreen Kyme (Perth)
Mrs. Jan McLeod (Grafton)
Justice Kemer Murray (Adelaide)
Mrs. Mavis Neliman (Townsville)
Dr. Janet Scarfe (Melbourne)

The next meeting of the Commission will be held in Sydney in April, 1987. Topics to be discussed include rural women and the rural crisis, domestic violence, stress in clerical marriages, and single women and the Church.

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Enquiries:

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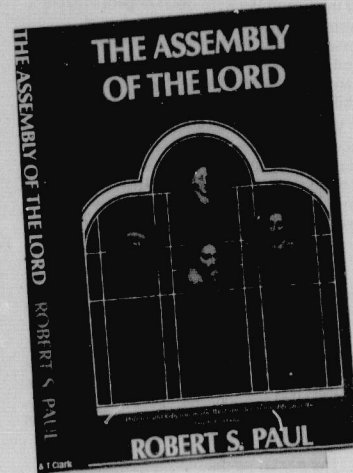
Telephone: (02) 858 2233
Wesley Central Mission
Rev. Dr. Gordon Moyes,
Superintendent.

THE GOOD READ

The Assembly of the Lord

Robert S. Paul, T. & T. Clark, 609 pp.

Who should be ordained? How should individual congregations relate to other congregations? Who should be responsible for ecclesiastical discipline? Such questions undoubtedly have a ring of modernity about them, but they are not new. For example, they were among the foremost concerns of the members of the Westminster Assembly.



Robert S. Paul has written a detailed account of most of the proceedings of the Assembly, in which Presbyterians and Independents debated the nature of the church, and he has shown how the interplay of political forces in the English Civil War impinged upon the Assembly and its outcome. Paul is well suited to the task, for following his education at Oxford he was a Congregational minister for some years and is now a professor at Austin Presbyterian Theological Seminary, U.S.A. He describes himself as "one who is indebted to both sides of this Reformed dispute" and shows a true breadth of sympathy with his subject.

The Westminster Assembly was a major and lengthy one (1643-49). It was not occasioned by the need for a new Confession or Catechism but "to provide a theologically viable and ecclesiastically workable system of church government to take the place of the established order swept away by Parliament". Ecclesiology was always the core of the agenda, but

Parliament was from the start determined to give the Assembly no power beyond the rights of consultation and recommendation.

By signing the Solemn League and Covenant in September, 1643 the Members of the House of Commons and the Assembly not only sealed a military alliance with Scotland but also pledged themselves to "the reformation of religion in the kingdoms of England and Ireland, according to the Word of God..." (Article 1).

But which ecclesiology was "according to the Word of God"? No agreement could be reached. Scotsmen led the Presbyterians: Alexander Henderson, framer of the Solemn League and Covenant, and Robert Baillie, whom H. R. Trevor-Roper once chose to describe as "so learned, so acute, so factual, so complacent, so unshakably omniscient, so infallibly wrong". They made their position clear. The Independents, aided in their struggle for influence and power by Cromwell's victories, differed from the Presbyterians.

Both parties supported their points with proof-texts. This account shows how the Bible was used in debate, usually carefully and with a minimum of specious argument. It also reminds us that those who seek to discover and implement the Bible's teaching do not necessarily come to the same conclusions. Neither party would concede to the other, each believing that its system was correct by divine right (*jus divinum*). However, they were united in their opposition to the Book of Common Prayer and prelatical episcopacy.

Paul ventures the opinion that to English churchmen the earlier episcopal pattern "was uncongenial in that it was prelatical, but it was not necessarily uncongenial because it was episcopal, and it was certainly not uncongenial in that it was established nationally by the state" (p. 535). Harmonious church-state relations were of immense importance to the medieval mind (G. G. Coulton wrote of its "passion for outward unity") and this dominant interest persisted into the seventeenth century. Ultimately Parliament was unwilling to risk the unity of church and state by imposing Puritan standards upon a society in whose consciousness medieval and Roman Catholic religion lay only in the recent past.

This book can be warmly recommended not only to all students of

ecclesiastical polity in general or the Assembly in particular, who will find it of absorbing interest, but also to general readers. The Table of Contents reveals the fine structure within which the author conducts us through the historical context, the forces at work, the questions at issue, the tactics employed, the course of "the Grand Debate" and the outcome. This wealth of material is organised into seventeen chapters with six appendices and a good Subject Index. It is all very clear and helpful.

It is regrettable that the usefulness of the book is somewhat diminished by its lack of either a Bibliography or a complete Index of Names. This means, for example, that full bibliographical details of *The Elizabethan Puritan Movement* by Patrick Collinson are not supplied; that incomplete information about an article by George Yule in *The Reformed Theological Review* is given on p. 301, more on p. 520; and that we never discover whether the author knew of *Sawpit Wharton: The Political Career from 1640 to 1691* of Philip, fourth Lord Wharton, G. F. T. Jones, (Sydney University Press, Sydney, 1967).

An Index of Names is included, but it is incomplete in two ways. First, some names are omitted e.g. J. Milton (pp 20, 24n.), K. L. Sprunger (pp. 160n, 166n), Clement Writer, John Reynolds, Alexander Gordon and Jeremy Goring (notes, pp. 532, 3). Second, not all occurrences of listed names are recorded e.g. Martin Bucer is referred to on p. 532n as well as p. 169, R. T. Kendall p. 15n as well as p. 28n, G. Yule p. 179n and p. 520n as well as p. 301n and p. 565, P. Collinson p. 167n as well as p. 35n and 115.

Four typographical errors were noticed: "unwarranted" p. 129, "Saravia" p. 324n, "prepared" p. 530 and "Calvinism" p. 542. Also should not "dry" read "cry" in the last line of the quotation on p. 453?

This book is the fruit of painstaking research and is well written. Copious footnotes amplify the text. We are indebted to the publishers for giving us footnotes, not endnotes, and for excellent standards of printing.

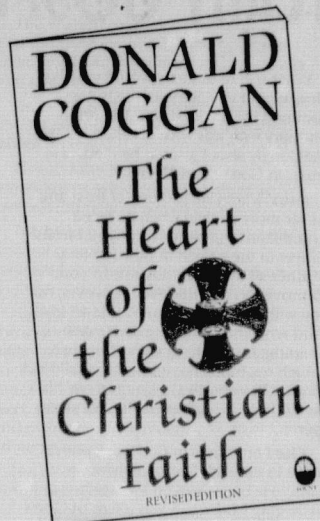
Allan Blanch

The heart of the christian faith

Donald Coggan
Collins Press, 1986 — 94 pages

This small book had its origin in a series of broadcast talks given by Donald

Coggan whilst Archbishop of Canterbury, at the invitation of the Episcopal Radio-TV. Foundation in the U.S.A. during 1978. The same body later suggested their publication, and this present book is a revised edition.



In the preface the Archbishop asks "What is it that Christians believe, that they live by, and if it came to the point, they would die for? He answers these questions by taking fifteen key christian words and explaining their meanings. Each chapter is brief (most are about six pages) and simply written, partly because they were originally broadcast talks, but more because of Donald Coggan's skill as a teacher of the Gospel. He was earlier a professor at Wycliffe Hall, Toronto, and for more than twenty years Principal of the London College of Divinity. He says of this book "... I could call it my testament of faith, for here are the things which have undergirded my life and ministry, which I have tried to expound in various parts of the world, by which I seek to live, and in the conviction of which I hope to die."

The simplicity and reliability of this book make it a good book for a new Christian or a person seeking to know clearly what Christians believe. Ideal for a church bookstall.

Tom Milton

First vision for growth church opened at Menai

The attitude of Christians should be the same as the attitude of Jesus Himself.

This demanding guideline was given to the congregation by Archbishop Donald Robinson during the opening and dedication of St Paul's Anglican church at Menai, the first new church building to be completed under the Archbishop's VISION FOR GROWTH program.

Archbishop Robinson told an overflow congregation of about 500 people that the attitude of the Menai congregation to their new building should be moulded upon the same attitude expressed by our Lord. He used as his text Philippians 2:5: "Have this mind among yourselves, which is yours in Christ Jesus."

The occasion was a moving one, not only for the people of Menai, but for The Archbishop himself who has initiated a great missionary thrust into the outer reaches of Sydney through the VISION FOR GROWTH program, now entering its third year. The emphasis is upon ministry and resources for the development of church life in the major growth areas of the Diocese, particularly around Campbelltown, Liverpool and Penrith.

The population at Menai is about 12,000 people now, with projections indicating that it will rise to about 50,000.

In his address the Archbishop reminded the congregation that Jesus was in the image of God, reflecting the very expression of the life and quality of all that God is.

"His was a position of dignity", the Archbishop said, and then posed the rhetorical question: "What did Jesus do with His dignity?"

"He made himself of no reputation and took the form of a slave".

The Archbishop described the death of Jesus as "a great transaction".

"It was the means by which we might enter into a relationship with God, thus

congregation to take a long, hard look at their neighbourhood and to examine the need for evangelistic outreach.

"We are here in this new church, not for our own sake, but for the sake of those who are not here".

Reminding them that the local Anglicans were not the only Christians in

"The new building is not something that everyone has to be kept out of. It ought to be an extension of your own willingness to serve the community, sharing the treasure of Christ himself", he said.

"The building is one of the means that God will use to bring salvation to Menai.



Menai, he said: "We must make common cause with others in this area of Menai who have the same dignity, and the same task. We are here for the sake of the community, of whose life we are a part".

"We are to love our neighbours as ourselves. The attitude we need to express towards our dignity is to make ourselves nothing, being obedient, taking the form of a servant", he said.

"We are here to serve the neighbourhood both as individuals, and as a group. Jesus served his neighbourhood. Every page of the Gospel will tell you something about that".

Jesus told us to be his witnesses. This is God's way. Every knee should bow to the Lord Jesus Christ".

Archbishop Robinson said that two salient factors associated with the opening were thankfulness and prayer.

"Pray for the mind of Christ, to know how to use this building for his honour and his glory", he said.

As the service for the opening and dedication of the building began, the Bishop of Wollongong, Bishop Harry Goodhew, entered the foyer accompanied by Archdeacon Victor Roberts, the Rector, the Rev. Robert Barrie, the churchwardens, readers and catechist to the music of "He is Lord".

The Archbishop was greeted at the door by the churchwardens and invited to open and licence the building.

At the conclusion of the service Bishop Goodhew unveiled a dedication plaque, to which the congregation responded: "WE CLAIM THIS PLACE FOR CHRIST, WHO IS THE FIRST AND THE LAST, THE BEGINNING AND THE END, THE LORD OF ALL. AMEN".

The Archbishop of Canterbury's marriage

Statement on behalf of the Anglican Consultative Council



The Archbishop of Canterbury and Mrs. Runcie.

The Church of England House of Bishops made the following statement on Tuesday 21 October:

The House of Bishops meeting in London on 21 October unanimously condemns the scurrilous and baseless attacks on the Archbishop of Canterbury and Mrs. Runcie in The Sun and The Star newspapers, entirely disassociates itself from the sentiments expressed in the offensive articles, reaffirms its confidence and thankfulness to God for the Archbishop's leadership and pledges its love and support to him and his wife in the face of the personal distress these attacks must have caused them.

Later in the day the following press statement was issued:

The Archbishop of Canterbury and Mrs. Runcie appreciate the support shown for them today by the House of Bishops meeting in London. In answer to ill-founded rumours in certain newspapers they have said in London this afternoon:

"We have been a happily married couple for nearly thirty years and we both look forward to our rewarding partnership continuing for the rest of our lives."

William Tyndale's death remembered in Britain

A call for greater attention to the Bible

The Church should give more attention to the Bible, a bishop said at a thanksgiving service for the life and work of the martyred translator William Tyndale.

Bishop John Gibbs, retired Bishop of Coventry, was speaking on the 450th anniversary of Tyndale's death, at St Martin's, North Nibley, overlooked by Tyndale Monument, a limestone tower high on a Cotswold hilltop and a landmark up and down the Severn Vale.

If the Church renewed its obedience it might recapture the prophetic note in proclaiming the Word, said Bishop Gibbs.

A reading from Revelation was made

from a facsimile copy of the 1526 Tyndale Bible kept at the local Baptist tabernacle. The only complete original is at Bristol Baptist College. Tyndale Monument has been reopened to the public at a cost of over £23,000 and during a weekend of events aerials were rigged to it to provide radio link-ups with distant parts of the world.

Radio amateurs told the story of the reformer from Gloucestershire who changed the course of English history, to operators in 29 overseas countries, including Bulgaria and Yugoslavia, and in 140 locations in the British Isles and Guernsey.

(CEN)

Californian crusade touches city life

Palau presents Christ to thousands

FRESNO, California — International evangelist Dr. Luis Palau concluded his Central California Crusade by speaking to a crowd of 7,300 in Fresno's Selland Arena. During the crusade, Dr. Palau spoke at 20 events, with 3,345 registering decisions for Jesus Christ.

Crusade Director Carl Lewis said, "The success of this crusade is evident by the large percentages of people who received Christ at the various meetings."

A highlight of the crusade was *Night Talk*, a live, call-in television program on which Dr. Palau for nine nights offered biblical counsel to people's questions and led several people to Christ.

The Central California Crusade captured the attention of Fresno, California's fastest-growing city with 289,000 residents from 85 ethnic groups.



the attitude of Jesus was expressed in an act", he said.

Archbishop Robinson said that the church had a dignity of its own.

"It is the dwelling place of the living God. It has the fulfilment of Christ's promise to be among those who meet in his name. There is no dignity greater than this", he said.

Archbishop Robinson urged the Menai

"Jesus used his dignity to welcome sinners, seeking the interests of others".

The Archbishop advised the Menai parishioners not to allow the new Menai church to become a citadel.

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

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

CANBERRA: St. Matthew's Wannassa (Cm. McBryde Cres and Laurens St) Services: 8.15 a.m. 10 a.m. and 7.00 p.m. All welcome. Rev. Paul Watkins.

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

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'Stalinist' flavour to persecution of Gulag fund

KGB open criminal case

The special fund set up with the royalties from Alexander Solzhenitsyn's book *The Gulag Archipelago* to help the families of political prisoners appears to be the latest target of the Soviet authorities reports Keston College.

Sources in the USSR say that the KGB has opened a criminal case against the fund. So far investigator KGB major N. Olesko has collected one-and-a-half volumes of files of evidence.

Former administrators of the fund have all been subjected to persecution by the authorities. One of the better-known cases is that of Russian Orthodox Christian Sergei Khodorovich who in 1983 was sentenced to three years in labour camp for "slandering the Soviet state and social system". Just before his sentence was due to finish he was re-arrested and given a further three years.

Keston College comments that taking action against an organisation which offers moral or material support to political prisoners is "an alarming development, harking back to Stalinist times".

(CEN)

American Presbyterians seek more "Tentmakers"

As continuing witness in closed countries

(Philadelphia) The General Assembly of the Presbyterian Church in America (PCA) has told its mission agency "Mission to the World" (MTW) to make greater use of "tentmakers", such as business people and professionals in missionary work. The PCA envisions forming a separate corporation to help people to find jobs in countries closed to missionaries.

To support its expanding program at home and abroad, the assembly adopted a budget of more than \$23 million, up \$2 million from the previous year.

(RES NE)

Position . Vacant

Wanted domestic help in modern home in St. George area 4-5 hours per week. References essential. Phone 599 3538 or 599 4444.

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A book to compete with the TV age.



Henry Porteous, AIO publishing manager (left) with Owen Shelley.

Owen Shelley's second book, "Visualised Bible stories for the overhead projector", was launched in Sydney on 23 October.

Thirty people attended the launching, including representatives from seven denominational education bodies.

The book is a "kit" for creating a series of overhead transparencies and silhouettes of various Bible passages. Each scene has a number of moveable actors and "props", and acts as a virtual felt board on a screen.

The concept has been well-proved in holding the attention of young and old

alike, making Bible stories more visually competitive in an age dominated by TV viewing.

The system is ideal both for illustrating Bible readings during services and for children's talks.

Owen Shelley's concept has received enthusiastic support throughout New South Wales in scores of meetings and seminars. Good sales have already been reported.

"Visualised Bible Stories" is published by the Anglican Information Office and retails for \$7.95. It is available through all Christian bookshops.

Bibles for China, a note of caution

Even those declared at customs classed as smuggled

An official of China's Religious Affairs Bureau said that Bibles carried through customs by tourists were regarded as smuggled. Mr. Shuai Feng, head of Beijing's RAB office, told a reporter of Hong Kong's *Xingdao Ribao* (12 Oct 86) that Bibles and reference books could be sent to churches, but that the importation of large quantities would have to be approved by the RAB before the churches could pick them up from customs offices. Mr. Shuai charged that some of the Bibles smuggled into China had been altered. He noted that some of them included prefaces that contained phrases such as "before the mainland fell to the Communists", or "after the mainland changed color". He also complained that some versions identified the red dragon of the book of Revelation with the Communist Party. The assistant head of the Beijing RAB, Mr. Zhao Kuangwei, emphasized that the churches of China were very opposed to Bible smuggling. He said that some Hong Kong organizations were trying to bypass the Chinese churches in this activity and were extremely rude.

Mr. Zhao further noted that China did not prevent any believers from listening to gospel broadcasting, even from Taiwan. He said, "We cannot possibly supervise all the religious programs". However, if believers listen to programs that oppose China, they may have to receive some education in patriotism, according to Zhao.

Shuai's objections to the introductions in Bibles printed abroad are quite understandable from China's point of view. In fact, however, the vast majority of Bibles that are brought into China from the outside are printed with no introduction and no commentary. Some include a one-page "plan of salvation" that shows the readers a series of texts outlining the basic Christian faith. There are also some reference editions. Most of these Bibles are also printed in the simplified script used in China today. The Bibles printed in recent years by the China Christian Council in China are reprints of the older, complex character texts.

(CNCR)

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. P. C. Baines, Assistant Minister of Nowra has accepted the position as Rector of Oatley West.

Rev. R. A. Farrell, Assistant Minister of Revesby will become Curate in Charge of Revesby on February 22, 1987.

Rev. Michael Hill will resign as Rector of Seaford on January 31, 1987 to become a Lecturer at Moore Theological College.

Rev. R. D. Matley will resign as Rector of

Smithfield from January 31, 1987.

DIOCESE OF ADELAIDE

Rev. W. J. Goodes has resigned as Assistant Chaplain, St. Peter's College, as from December 31, 1986 to become Rector of Mosman Park, Perth.

DIOCESE OF GIPPSLAND

Rev. Jim Connelly, has resigned as Priest in Charge of Neerim South and will become Rector of Maffra in January 1987.

Chuck Colson continued

circumstance, but rather is caused by wrong moral choices. It has also been determined that moral choices are made when people are in the age range of 1 to 6! It is the life of family training and right from wrong, in the early ages, that is causing the crime wave epidemic in the West today.

"Kids in inner cities today are being born without fathers, so if that is so you are not going to solve that kind of problem institutionally. You are only going to solve that problem spiritually, which is what Prison Fellowship is all about.

"The importance of justice in society"

"Cicero wrote, in the Republica, 'that which binds a society together is its sense of concord and justice'. Augustine wrote that 'Without justice sovereignty is nothing but organised brigandage'.

"The problem in Western Culture today is that we are so nihilistic, that is,

we are so emptied of value that there is not any basis for justice. I don't believe justice can be subjectively determined. I think justice is objectively rooted in God's revelation and in the rule of law. Without that, you really do not have a basis of justice in culture.

"One of the jobs of the Christian is to bring people back to an understanding of what right and wrong is. That objective is rooted in scripture, which is the only basis for justice in society".

Chuck Colson then answered general questions from those present, before giving a telephone interview to Radio Station 2HD Newcastle and finally, addressing his last meeting in Sydney, a group of 700 ladies at a Christian Women's Group meeting.

Then he was off to the Philippines to meet with leaders of that country, leaving behind many Australians who now have a clearer idea of what it is to be an active Christian, fulfilling the Great Commission.

Ramon Williams

Youthforce yap on

With dreams and visions for outreach



YOUTHFORCE: (L to R) Peter Mangold, Kim Duncan, Dave Kendall, Simon Hood, Sue Glass, Dorothy Duncan, Glenn Dodds, Mary Dewberry, Arthur Bolkas.

From the north and from the west, they came forth with dreams and visions for ways to reach young people of Australia with the good news of Jesus Christ.

For four days, Youthforce — nine Bible Society Youth and Children's Directors from around Australia — got together at Marysville in Victoria to share ideas and ways to implement them. Through the Youth Advance Program (YAP), the Bible Society is supplying churches and parachurch organisations with Youthforce created Scripture products at reduced prices.

These include Downunder magazine, which discusses issues relevant to youth today, such as nuclear threat, selfishness in society and love and sex, plus leaflets which will speak to youth who are hurting and need to experience a close relationship with God.

Youthforce endorsed a stage production entitled Mr. G's Mobile Medicine Show, which will be performed

at secondary schools around Australia next year by the recently formed Downunder Theatre Company.

The show reflects on the meaning of life and suggests belief in God may not be as crazy as it sounds. It touches on the absurdity of the nuclear build-up, raises the curtain on the problem of selfishness and offers a spectacular breakdance routine.

As well as seeking ways to minister to others, Youthforce were ministered to by Kevin Smith, publisher of *On Being* magazine, who challenged them to question presuppositions about the way God works and to pay closer attention to sub-conscious decision-making processes. They also discussed what it meant to be free, in every sense, to be the people God wants them to be.

New products, resources, materials and programs were discussed and objectives set for 1987 and beyond.

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Bound together in suffering

Representatives of twenty nations in peace festival



Rev. Fred Nile, E.D., M.L.C., (Chairman) with Afghanisthan refugee child and attractive national representatives at the International Festival of Peace, with Freedom and Justice, in Parramatta Park.

Large crowds gathered in the Parramatta Park amphitheatre for the International Festival of Peace, Freedom and Justice recently.

The Festival was unique as it brought together representatives of twenty nations, who have experienced oppression, persecution and war.

National groups taking part included refugees from Afghanistan, Vietnam, Kampuchea, Latvia, East Germany, Lithuania, Estonia, Poland, Ukraine, Czechoslovakia, Hungary, Bulgaria, USSR, Yugoslavia, etc.

The Festival demonstrated the unity between people of different races, colours, religions, etc., who were united in the desire for peace with freedom and justice.

The Festival commenced with a spectacular Parade of Flags, as all the national groups marched into the Amphitheatre with the Blacktown City

Salvation Army Band and the Baulkham Hills Boys Brigade Band.

An unusual feature of the Festival was the tribute paid to those young Australians who have given their lives, so that we might live in peace. The "Lest We Forget" segment included the Last Post and Reveille, which was played by a trumpeter from King's School; the Ode was quoted by Mr. W. M. Casey (State RSL Councillor); and a wreath was laid by Mr Michael Scrase (Vice President, Vietnam Veterans' Association). Everyone at the Festival then prayed silently for peace in the world for two minutes and then joined in reciting the Prayer of Peace by St Francis of Assisi and Darryl Chute sang "A Song of Peace."

"We were challenged by representatives of these suffering nations," said the Festival Chairman, Rev. Fred Nile, E.D., M.L.C., "who reminded us that there are only about 25 truly free nations in the world."

ARCIC support despite doubts

The houses of the General Synod of the Church of England, meeting separately, shared among themselves their views about the ecumenical documents that were to be discussed in the Synod later in the week.

The House of Laity and the two separate Convocations of clergy eventually passed all the motions to accept the various documents on their different terms, but not without some dissent.

'BEA' sets out what a wide range of Christian denominations hold in common on the subjects of Baptism, Eucharist, and Ministry. It was applauded for the big part reformed theology played in it and for its multilateral character.

The ARCIC documents, which deal with talks between the Anglican and Roman Catholic Churches seemed, in contrast, to raise many doubts and anxieties.

Consonant

In his opening speech in the House of Laity Sir Timothy Hoare (London) stressed that the House was being asked to vote that the ARCIC statements on Eucharist, Ministry and Ordination were "consonant in substance with the faith of the Church of England", not that they

were identical with it, and that the statements on the nature of authority only recorded, "sufficient convergence" for the two communions to explore further".

But members raised anxieties. Mrs Jennet Kidd (Guildford) was concerned for the Queen; Mr Trevor Stevenson (Chichester) wanted to protect "the trusteeship of reformed faith"; Mr Timothy Royle (Gloucester) was disturbed at the prospect of being held to details of a decision in the future.

The overall desire not to shut the door to future dialogue but to continue pursuing these difficult subjects with the Roman Catholic won the day.

All the separate groups achieved a majority vote that "the ARCIC Final Report offers a sufficient basis for taking the next concrete steps towards the reconciliation of our Churches".

The discussion of these documents will be taken up again by the whole Synod.

(CEN)

Reprint of Cranmer's classic

Anglican teaching on Holy Communion

"A book every Christian needs to read" is a good description of a book about to be re-published, according to theologian D. B. Knox. The book, Thomas Cranmer's work on the Lord's Supper, will be republished next January. Archbishop Cranmer was the major compiler of the original prayer books of the Church of England.

Dr. Knox is former Principal of Moore College, and author of a recent book on the Lord's Supper, *The Lord's Supper from Wycliff to Cranmer*. He told the Church Record, "The re-publication of Cranmer's classic and clearly written teaching on the Lord's Supper is to be welcomed by every Anglican — indeed by every Protestant Christian."

He explained, "There is only one doctrine of the Lord's Supper common among Protestants, as recognised by Calvin in his catechism. Cranmer's exposition of this doctrine is not lengthy — it is clear and concise."

Harrison Trust Project

For this reason the modern church owes a great debt to the Harrison Trust and the Focus Christian Ministries Trust in England who have just announced the republication of a classic Reformation text, *A Defence of the true and catholic doctrine of the Sacrament of our Saviour Christ*, was written by Archbishop Thomas Cranmer to set forth his belief that the Lord's Supper and the doctrines underlying it in his Prayer Book were completely consistent with both the Bible, and the Early Church Fathers. First published in 1550 it was so popular that it went through three impressions in that year. It drew replies from Richard Smythe, Professor of Divinity at Oxford and the Roman Catholic Bishop of Winchester, Stephen Gardiner. Cranmer later replied to these replies. Modern opinion suggests that his critics were no match for him.

Often, critics of the Reformed tradition claim that too much attention is paid to the Bible, and not enough to the teachings of the early church writers who were responsible for the way church tradition was formed. A contemporary of Cranmer, Peter Martyr wrote, "... there was none of the Fathers which he had not diligently noted; no ancient or modern book extant that I had not seen with my own eyes noted by the Archbishop's hand."

Cranmer's purpose for writing the book is set out in his Preface. He suggests that all of the advances of the Reformation will be lost if the central issue is not dealt with. "The very body of the tree, or rather the roots of the weeds, is the popish doctrine of transubstantiation," he wrote.

Reformed v. Catholic

In the Australian Anglican church today there are numerous battlegrounds between those who hold a Reformed view of truth and those who want to support a catholic view. With ARCIC II due to report soon, the confusion

between Anglican and Roman Catholic beliefs will again come into focus. With a new Australian Prayer Book currently under discussion the key doctrines of the church are again being restated.

In all of this Reformed Anglicans have, rightly, wanted to spend their time defining the teaching of Scripture. Unfortunately, along with this, has come a blurring of understanding of the great Reformation issue — what happens at the Lord's Supper. "The doctrine of the Lord's Supper has been confused by Roman Catholic theology and by Anglo-Catholic theology copying Roman Catholic theology," according to Dr. Knox.

In the past the Lord's Supper has been the key issue. There have been long and often bitter battles over our approach to the service of Holy Communion. One of the most famous, of course, was the "Red Book Case" of the 1930's in which the Bishop of Bathurst was taken to court for allowing the use in his Diocese, of a Service Book based on the illegal 1928 Prayer Book and which included the teaching that transubstantiation occurred during communion.

The biggest problem in this whole discussion is to determine just what is Anglican. The average congregation member (and probably most clergy) have a view of what is "traditional" based only on the recent past. So successful was the Oxford movement of the mid-19th Century that many of the new elements which it introduced are now seen even by evangelicals as part of Anglican tradition. This has muddied the waters of contemporary discussion.

Given this background, it is vital that Anglicans understand exactly what their tradition is — especially in the area of our understanding of the Lord's Supper. How are we to do this? The reprint of Cranmer's *Lord's Supper* shows the mind of the compilers of the original prayer books.

Special Offer

This republication will be a 280 page paperback. The publishers are offering a pre-publication special and the *Church Record*, because of the importance of this book, has decided to offer readers an opportunity to buy at the pre-publication price without having to send to England. For details see the advertisement in this issue.

Dr. Broughton Knox summed it up, "Every Anglican who goes to Church should know what Cranmer taught. They should know the contents of this book. It reflects the New Testament teaching and makes sense of the Prayer Book which is used Sunday by Sunday."

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