

Australian Council of Churches is 40

Celebrates in Canberra



The Rt. Rev. David Gamsey cutting the ACC 40th Anniversary Cake at the General Meeting in Canberra, 1986.

This year is the fortieth in the life of the Australian Council of Churches. In 1946 the World Council of Churches (Australian Section) was formed — the forerunner of the present ACC which came into its own in 1960.

A celebration of those forty years was held on Monday, 7th July, and many people who have had a formative

influence on the ecumenical movement in Australia were invited to dinner. Among them were two previous General Secretaries, Revs Harvey Perkins and Frank Engel and ex President David Gamsey. The present General Secretary, Ms Jean Skuse, in announcing the guests commented, "We are surrounded by a cloud of witnesses."

Burned to death

Another side to South Africa's agony

"To hell with your Jesus! What's he ever done for us? Give him up or you'll burn!"

One recent Wednesday evening in a black township seven arrogant and aggressive black youth accosted two black Christian women demanding to know where they were going. Told by the women they were on route to a mid-week prayer meeting the youths' initial reaction was to denounce them as collaborators. When assured they were not, but were going to church to pray to Jesus, a torrent of blasphemous abuse burst upon the women. A Bible was snatched from one of the believers, petrol produced and the Bible burned. "Now, see what happens to those who will not give up Jesus! Unless you give up your Jesus you'll be burned like your Bible!"

"I cannot give up my Jesus," was the courageous reply. At which the infuriated youths drenched the defenceless woman with petrol and burned her to death in front of her friend. The marauding youths' lust for vengeance temporarily

satiated, the remaining woman hurried fearfully away to the church.

At the prayer meeting the woman concluded her terrible report with a fearful plea, "What must I do? I am so afraid." Across the congregation a lone voice began to sing "I will not be afraid, I will not be afraid." One by one rich, resonant African voices took up the strain. "I will look up, and travel onward, and not be afraid."

The woman shared the details of her harrowing experience that Wednesday evening in May during testimony time and "I will not be afraid" became the triumphant refrain of a recent Bible School graduates' conference. Hearts were strengthened as faces were set to return to difficult situations, many to strife-torn townships where radicals battle security forces, tribal and political factions attack each other, or marauding strangers prey upon innocent, peace-loving residents.

(AFL NEWS DIGEST)

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. R. R. Johnson will resign as Rector, St. Michael's, Flinders Street on 31st December, 1986 to become Asst. Minister, Bulli.

Rev. R. E. Heslehurst, Chaplain Wollongong University and Asst. Minister, St. Michael's has

accepted the position of Rector, St. John's Keiraville.

DIOCESE OF ADELAIDE

Rev. R. C. F. Haste, Asst. Minister, St. Martin's Campbelltown is to be Rector of the Parish of Kangaroo Island from September, 1986.

Calvinists unite *continued*

Africans from French as well as English-speaking countries to emphasise the extent to which the centre of Reformed gravity has moved away from Western Europe — and to bear out the words of the wall tablet in the *Auditoire* on the site marking the spot where Calvin lectured: "The light of his doctrine shone into the entire world."

The delegates were warmly welcomed and hospitably entertained, and were

accommodated in the homes of Genevan church members.

Almost all churches of the Calvinist tradition had been invited to the celebrations, though the published invitation list suggested that omissions had included the Free Church of Scotland and some of the South African Reformed Churches.

(LIFE AND WORK)

Objection at Dallas ordination

Woman exercises congregational right

In an ordination service held recently in the American Diocese of Dallas, Carolyn Fouse, objected to the ordination of a woman to the Priesthood.

After more than 10 years, the ordination of women in America has still not been accepted by the Church as a whole.

The following objection was made recently at the ordination of a woman in the Diocese of Dallas.

In the ASB service, the ordaining bishop must ask the following question of those present: "Is it . . . your will that (these persons) should be ordained?"

The people must be able to reply: "It is". At this point it has always been the right of those objecting to the ordination to state the grounds of their objections.

It is to be expected such objections will be made and something like the following might well become a normal feature of ordination services in England.



Carolyn Fouse.

have no assurance of receiving God's grace through the changed ministry.

Issue

Because Ordination to the apostolic ministry is neither a sociological issue like slavery or women's rights, nor a psychological issue, but a theological issue — a matter of grace and not of rights.

Because The Church is called to stand apart from "the world" as a sign of God's Kingdom, and not to be "swept about by every wind of doctrine".

Because God is a God of unit, and order and not of division and chaos, and this contemplated action will widen the breach with all of Catholic Christianity.

Because The fact that baptismal equality of men and women in Christ does not imply that they are identical and interchangeable.

THEREFORE I respectfully object to the action that you propose to take this day, and we pray even at this late hour, that you will not carry out your intention. We represented here intend to remain obedient to the teaching of Jesus Christ.

• The objection was ignored. Mrs. Gwen Buehrens became the latest "priest" of a deeply divided church.

Russian Christian's further sentence

Khodorovich's appeal turned down

The appeal of SERGH KHODOROVICH against his new sentence was heard on 20 May in Krasnoyarsk and turned down.

Khodorovich is a practising Russian Orthodox Christian and a former administrator of the "Russian Social Fund" set up by exiled writer SOLZHENITSYN to help political prisoners and their families. He was tried in December 1983 under article 190-1 of the Criminal Code of the RSFSR ("slandering the Soviet state and social system") and

sentenced to three years' labour camps.

He was rearrested in camp (this is possible under Soviet law) shortly before the expiry of his sentence, which was due to end on 7 April 1986. He was charged with "malicious disobedience of the orders of camp personnel" (art. 188-3 Criminal Code RSFSR) and sentenced to a further three years of camps on 15 April in Norilsk.

(KESTON COLLEGE)

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Vengeance or forgiveness in South Africa

Michael Cassidy in Sydney

The Australian Church Record has attended a number of major functions associated with Michael Cassidy's Australian visit. His perspective on his native country, South Africa, was found to be enlightening and incisive.

Michael Cassidy is an Anglican, and although not ordained, his theological reputation is so great that he was invited by the Bible Society to deliver the Olivier Beguin Memorial Lecture, 1986. In later issues ACR will publish more on Michael Cassidy and South Africa, as well as an in-depth interview with Bishop Dudley Foord, now at home on leave from South Africa.

The Christian Church is playing, and will continue to play, a critical role in the future destiny of South Africa.

This is the strong view of Michael Cassidy, visiting South African evangelist, who believes that the biggest and greatest thing concerned Australian Christians can do is to pray. Specifically they should be praying for spiritual wisdom, emotional fortitude and physical protection for South Africa's Christian leaders.

"Time is running out in my country", Mr. Cassidy said.

Michael Cassidy is the founder and Senior Team Leader of African Enterprise, a leading Christian organisation in Africa. Jointly with Bishop Festo Kivengere, Anglican Bishop of Kigezi, Uganda, he leads a team of 50 evangelists committed to reaching the people of Africa with the Christian message.

Mr. Cassidy's first Sydney engagement in a busy two week itinerary was a breakfast in the Dining Room of the New South Wales Parliament. About 160 guests turned out on a freezing Sydney winter morning to hear that the Gospel of Jesus Christ is not only revolutionising lives in South Africa, but is thrusting into the political scene in a manner few would have thought possible, and is offering the only real hope of peace in a situation fraught with complexity, conflict and turmoil.

Most of the people at breakfast were lay men and women. They had been invited by a group of Christian politicians who meet regularly in fellowship without regard to party political affiliation.

The Chairman was the Hon. John Johnson, M.L.C., President of the Legislative Council. Senior members of the Government present included Mr. Bob Carr, Minister for Environment and Planning and Mrs. Dierdre Grusovin, recently appointed Minister for Consumer Affairs. Among those on the other side of the political fence were Mr. Peter Collins, Deputy Leader of the Opposition and Mr. Neil Pickard, a former Minister for Education.

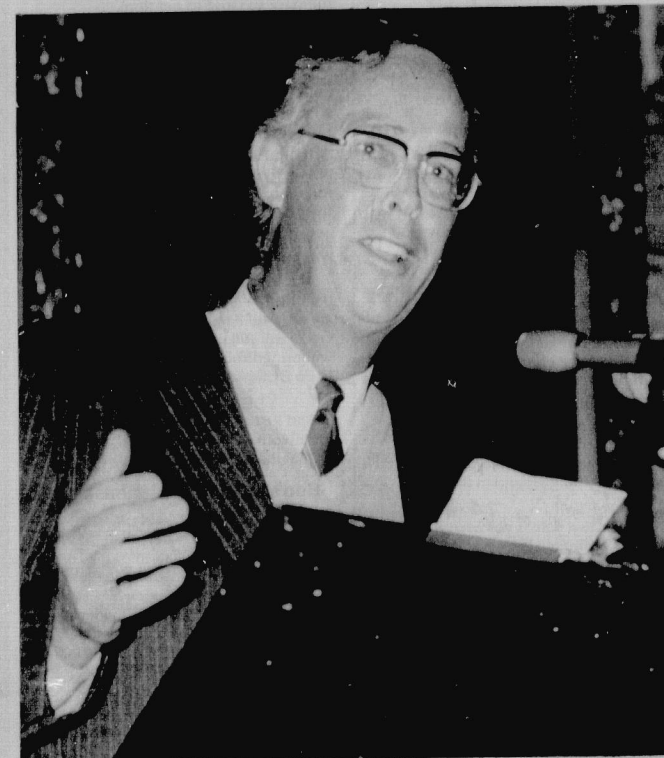
Not too many people have the opportunity of dining within the parliamentary precinct. The dining room atmosphere is relaxing and restrained with tranquil views towards the Sydney Domain and Royal Botanic Gardens. The early winter sunlight penetrated the expansive windows. The thought crossed the mind of at least one guest that it was perhaps symbolic of the Gospel piercing hearts in Michael Cassidy's homeland.

The tone for the breakfast was set by Dierdre Grusovin's reading from Deuteronomy 30:14 "THE WORD IS VERY NEAR TO YOU: IT IS IN YOUR MOUTH AND IN YOUR HEART, SO THAT YOU CAN DO IT."

Michael Cassidy was quick to establish his special interest in the ministry of reconciliation.

"God alone knows the answers to the issues facing South Africa," he said.

"Most of the people are perplexed. On the political side, the blacks wish to see majority rule, while the Afrikaners want to see separate development. The outside world looks on and many urge sanctions



as a means of forcing the hand of the government on the apartheid issue."

"Since neither side can deliver, it seems to me that what I might call an 'X' factor is required. There needs to be a renewed spiritual dimension out of which some kind of political solution can come."

"A spiritual revival is the great need of the hour in South Africa. We must unlock the hearts and minds of the people."

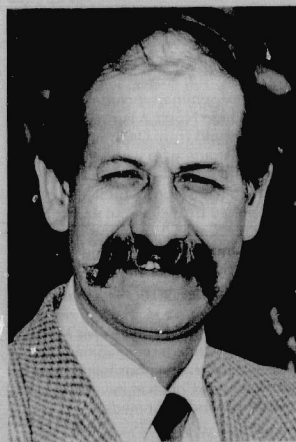
Mr. Cassidy said that he believes that evangelism is integral to any answers in South Africa.

"South Africa stands under the judgement of history and of God. The words of Habakkuk come to my mind: 'IN WRATH, REMEMBER MERCY', he said, referring to Chapter 3, verse 2 of that book.

continued back page

Australia's John Smith at Greenbelt

Key speaker at 35,000 British Christian Festival



GREENBELT, the largest event of its type in the world, has invited John Smith to join other top speakers in August this year.

GREENBELT '86 has so far registered

30,000 people and expects 35,000 to finally attend. John Smith is the first Australian evangelist/speaker to be invited to GREENBELT. He will team up with other such speakers as Rev. Carol Anderson (from Manhattan USA), Os Guinness, noted theologian and apologist for the Christian faith, and Alan Boesak, head of the Reformed Church from South Africa.

John has been requested to lead seminars during the four day event which will attract audiences of approximately 1500 each, and he'll address the main Sunday morning service, attended last year by 20,000 and televised by the BBC.

Many of the world's best known Christian performers have appeared at GREENBELT over the years, including Cliff Richard, Sheila Walsh, Larry Norman, U2, Steve Taylor and others.

Prior to this event, John will also attend the European Christian Artists' Seminar, to be held near Amsterdam. He will join Floyd McCullough, the head of YWAM in Holland, speaking during the Conference.

(RAMON WILLIAMS)

World Evangelism Congress planned

As doors close to traditional missions

Some 40 respected Christian leaders will be meeting outside of Amsterdam July 21-23 to discuss plans for a projected 1989 International Congress of World Evangelization. The Congress, which is expected to bring together about 4000 Christian leaders from all regions of the world, will be sponsored by the Lausanne committee for World Evangelization

(LCWE), chaired by Leighton Ford.

"Almost all who have been invited to serve on the International Advisory Council have accepted," said Ford. "I believe this is another indication of the widespread support for the '89 Congress." The council includes church executives from 15 denominations, mission leaders of more than 30 Christian organizations, evangelists, church leaders and educators.

Dr. Billy Graham, who convened the first Lausanne Congress in 1974, is honorary chairman of the advisory committee. The planning session is being held immediately after the International Conference for Itinerant Evangelists in Amsterdam.

Ford said that the 1989 Congress assumes a growing importance as we approach the end of the century. He pointed out that it has been estimated that, as the twenty-first century dawns, 83 percent of the world's non-Christian population will reside in nations which will be closed to traditional missions.

(EPNS)

INSIDE

Revival in the Bush . . . Pages 4-5

Letters . . . Page 6

Editorial: Training for the Future . . . Page 7

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MARANATHA

The Divine Appointment

Luke 2:1-7

Luke 2:1-7 describes in a very simple way the birth of the most important person that has ever lived. Why does Luke take only 7 verses to describe such an important event? What is Luke trying to tell us? The narrative is divided into three distinct sections; these refer to the TIME, the PLACE, and the CIRCUMSTANCES of the birth of Jesus.

God's appointed time (v 1-3)

Luke gives us the historical setting. It was when Caesar Augustus was Emperor between 30BC and AD14. This was a time of relative peace in the Roman Empire which also meant freedom of travel, and relatively rapid communications.

But the actual time of Jesus' birth is uncertain.

- There is doubt about the YEAR. We are told that it was at the time when Quirinius, the governor of Syria, was conducting a census; this was between 9 and 4 BC. A census took a long time in those days because everyone had to go to the registering authorities, in contrast to our system where collectors come to our homes on a certain day. Their system was slower and clumsier than ours, but no doubt very much cheaper for the government!

- There is also doubt about the MONTH & DAY. It was almost certainly not December 25th which is winter in Israel and not the time for shepherds and sheep to be sitting around in the open fields.

But the actual date is not what is important. Although Luke wants us to notice that it was a real event set in a real historical context, it is the event itself and its meaning, rather than the date, that is the important thing.

In fact, Christmas was not celebrated by Christians until 336 in Rome, more than 300 years after it happened. This in itself is a reminder that the Gospel of Luke is not simply a biography of Jesus concerned with dates, but more concerned with the truth about Jesus and who he is — Saviour and Lord.

And while God may not be concerned for us to know the actual time of Jesus' birth, God is in control of time, of everything that happens; He is the Lord of history and this event took place at God's appointed time. (Galatians 4:4,5)

God's appointed place (v 4-5)

Micah 5:2 said that God's ruler was to be born in Bethlehem. In Jesus' day the Jews believed that this ruler referred to the Messiah, the Christ. (John 7:42).

Not that Bethlehem was all that important a place. King David had grown up there, but didn't live there as king. Jesus had nothing to do with the place after his birth either. He was known as Jesus of Nazareth, after the town where Mary lived and where he grew up.

So how would this prophecy be fulfilled? How would God keep His promise made 700 years earlier through the prophet Micah?

‡ He could have chosen a Bethlehem woman as mother, but He didn't.

~‡Neither did He speak in a special dream or vision to Mary or Joseph to tell them to go to Bethlehem. Nothing supernatural, in fact just the opposite.

Consider the situation of Joseph and Mary:

They heard about the census — Joseph as the householder would have to go to Bethlehem but Mary was probably not required to go.

Yet she was in her last weeks of pregnancy — what a nuisance! Joseph couldn't leave Mary alone in her condition.

Besides it was probably best to take her away from their neighbours who would have plenty to gossip about when Mary gave birth only 5 months after they were married (Matt 1).

Yet what a difficult journey it would be for Mary so close to her time.

Here is a case where God works His purposes through all kinds of people.

The emperor in far away Rome didn't know that by calling for a census he was an instrument in God's hand to get Joseph to Bethlehem.

The possible gossiping tongues in Nazareth no doubt made up Mary's mind for her to go along with Joseph despite the discomfort of 3 or 4 days travelling.

So to Bethlehem they went, and Jesus was born in God's appointed place.

And Joseph and Mary, as they fulfil their normal irksome obligations of life, are also fulfilling the plan of God. Doing God's will still includes doing properly without grumbling what we are required to do by those who have authority over us.

And just as the time and place of Jesus' birth were appointed by God, Luke tells us that it also happened.

God's appointed circumstances

‡Poverty. Born in a stable, where Mary had to wrap the baby herself in the cloths after birth. The humiliation of the Lord did not begin at Calvary on the cross, but at Bethlehem in the manger. He experienced abject poverty to identify with all men. No one could say that Jesus doesn't know what it is like to live in this cruel world.

‡Publicity. No room in the inn. In God's purpose the birth of Jesus was attended with as much publicity as a birth could possibly be — a crowded inn in a crowded city. The word would spread. But "no room at the inn" was a foreshadowing of things to come for the one who would have "no place to lay his head" (Luke 9:58) and who would also be "despised and rejected by men."

What sort of lessons does Luke want us to learn from the fact that Jesus was born in God's time, in God's place, and in God's circumstances.

Nothing from the TIME. The very uncertainty of it teaches us that God is more concerned that we note the historical fact of it, than be caught up in the ritual of observing special days.

Perhaps a little more from the PLACE i.e. Bethlehem. Yet there is still no real certainty about the actual spot in Bethlehem where the stable was, even though thousands of pilgrims each year are shown this or that holy site in the town. Again God is teaching us that it is not so much the place that matters but the fulfilment of God's promise that was really important.

The CIRCUMSTANCES? Now there are some real lessons for us! Especially in the poverty.

The poor conditions into which Jesus was born show us his great love for mankind. (2 Cor. 8:9) The Bible says we are all poor unless we are right with God. We may have everything this world has to offer but without God's forgiveness for our sins we can only look forward to the eternal pain and darkness of hell.

Jesus identifies with us in the poverty of our sinful human nature, so that he can later save us from hell by giving up his life on the cross to pay the death penalty for our sins.

That's what Christmas is really all about; the birth of a Saviour Jesus. At his birth there was no room for him in the inn. That same Jesus who is alive for evermore is worth making room for in your life, in fact worth making the Lord or master of your life.

Robert Mirrington

Victoria's Bishops affirm their unity

Evangelism as Province's primary task

"Meeting together in Wangaratta as Bishops of the Anglican Province of Victoria, we take this opportunity to remind and to commit the Dioceses in our charge to the primary task of proclaiming the Good News of the saving grace of Jesus Christ and to remind people in general that they are of eternal worth and value to their Maker, who through Christ offers hope, forgiveness, and reconciliation to all people.

"Evangelism, that is proclaiming this Good News, is not a secondary task for the church, which it may or may not choose to undertake. Rather, it touches the heart of the church's mission in the world. In the context of that mission, there are several particular issues at home and abroad that have exercised our minds throughout the conference.

The Unity of the Church and the Ordination of Women—

"As bishops and chief pastors of the flock of Christ, we affirm publicly our

determination to maintain our unity with one another, while recognising the strongly held and opposing views regarding the ordination of women in this Province and in other Provinces throughout Australia.

"The Church has always sought to hold to the mind of Christ in matters of faith and doctrine, in different ways and in different places. Sadly, however, this has not always been done charitably. Historically speaking, this has been a continuing challenge to Anglicanism, which has consistently managed to hold the tension while affirming the unity of the Body. This is a serious challenge to our life at this time.

"When so many Christians are prayerfully working towards upholding one another in the service of Our Lord, we call on all Anglicans to take their part in praying and working for peace and unity in the Spirit, which Christ alone can give."

Sunburnt soul presenter for ABC

Head of Religious Programmes

The Australian Broadcasting Corporation has appointed a new Head of Religious Programmes.

He is Dr. David Millikan, 41, widely known as presenter of the television series "The Sunburnt Soul".

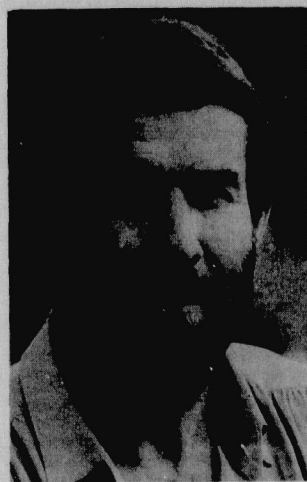
Dr. Millikan has been involved in a number of successful television programmes. In the past four years he has either produced or directed six major films and documentaries for television.

Commenting on the reputed conservative nature of the ABC Religious Programmes Department and his own adventurous forays, David Millikan said "It's difficult at this stage. I've got lots of ideas, some of which are not conservative, and some of which are fairly conventional but I can't tell you until I've met with the department and talked with them."

He said that after September he should have a better idea of what is going to happen. "There will be some interesting developments, I think you'll find," he said.

At present, Dr. Millikan has two films in post-production stage and his new book, 'In Search of An Image', looks at the search for ways of relating artistic expression to the content of religious faith, and will be published next year. When the "Sunburnt Soul" series was produced in book form in 1982 it received the Australian Religious Press Association Book of the Year Award as did his "The Shape of Belief" the following year.

In 1976 Dr. Millikan was invited to set up the Zadok Centre in Canberra which was intended to be a study and research centre which would assist Australian churches to reflect on ethical and cultural issues within the context of a Christian perspective.



Dr. David Millikan

Speaking of Dr. Millikan's appointment, the ABC's Director of Radio, Malcolm Long, said that it was clear that Dr. Millikan was deeply involved in the communication of an understanding of religious values and ideas. He would contribute further energy and intellectual breadth to the ABC's already impressive religious programme output.

Dr. Millikan has studied at the Melbourne College of Divinity and holds a PhD from the Fuller Theological Seminary in the United States.

He will take up the position of Head of Religious Programmes in Sydney on September 1, 1986.

Christian studies at Macquarie Uni

Tackling some difficult issues

The School of Christian Studies at Macquarie University was established to help Christians address complex issues of today that require in-depth application of faith.

The School offers a Diploma of Christian Studies and weekly instruction in the Licentiate of Theology programme offered by the Australian College of Theology. The Chairman of the School is the well-known New Testament scholar, Dr. Paul Barnett, who also lectures at Macquarie University in New Testament literature.

This year, the week-long residential school will be running from Monday August 25 to Saturday August 30 and will include some fascinating and relevant 'life issues' seminars.

The theme of the week is 'Holy Spirit — Life Giver' and looks at many of the related issues facing the church today as well as what the Bible has to say. The Rev. John Chapman will lead the six sessions.

'Life Issues' seminars include: 'South Africa — Where Now? A Forum' which will feature input from Dr. John and Heather McAlpine who worked in a black township and attended a white church. Mr. Tom Wheeler, Consul for South Africa, will also provide input and Rev. Gordon Preece will explore the challenges and difficulties facing Christians living in the apartheid system.

'Inter-Disciplinary Issues' include a session on 'The Mass Media-A Christian Approach'. This will be led by Mr. Kel Richards, well-known radio commentator and will look at the responsibilities and opportunities of Christian involvement in the electronic and print media.

For all those who have read and loved C.S. Lewis' many and varied books, there is a session on his works. Dr. Alan Bryson will look at the Christian apologetic aspect of Lewis' writings and this will include his Space Fiction and the Narnia series.

ORGANIST

• Required for the Anglican Church at Rozelle, to play for the 9.30 am service.

PLEASE TELEPHONE
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FOR FURTHER DETAILS

Bible Convention in Arnhem Land

Further development in Aboriginal ministry

Canon Barry Butler, CMS Missionary and adviser on the Arnhem Land parishes, writes in his current Darwin diary:

* **Angurugu Convention.** 18-24 August. Aringari Wurrumara has had in his mind for some time the possibility of a gathering at Angurugu. **Bishop Arthur Malcolm** will be leading Bible Studies and **Mr. Barry Goode** will be speaking as well. Barry was on the wrong side of the law for much of his life and spent considerable time in goal. Since coming to faith in Christ, he's had a widespread ministry, especially among prisoners. Some years ago he spoke at Berrima Prison and several from Groote Eylandt were challenged to follow Christ. Aringari and others hope that many men will attend the meetings. **Please join with us in prayer** that the Holy Spirit will draw many to the Lord Jesus over this Convention week. Our 5 Arnhem Land parishes are joining in this effort and will share costs. I hope Barry Goode will be

able to speak at the Darwin Prison on **Monday 25 August** before returning to Adelaide.

* **Bible Camp** is planned for 4-11 October at Numbulwar. We hope many will be able to come to a spot the Numbulwar people will be preparing some miles north of their town.

* **Clergy in-service training.** Three of the Arnhem Land men, Gumbuli Warramara, Jock Wurragwagwa and Rupert Nunggamajbarr have been continuing some set studies, with several weeks during this year being spent at Nungalinga. It's not proved easy for them to keep up with the studies in their home communities. Bishop Clyde, Graeme Hodgkinson and I hope to have a few days with them and Aringari out in the bush between Roper and Numbulwar around 20 October. Distractions are frequent on their own locations and it seems necessary to "get away" for a while. However, long periods in Darwin away from families are not planned.

Queenslander for world body

Appointed to theological commission of WEF

For the first time, a Queenslander has been appointed to the Theological Commission of the World Evangelical Fellowship. He is Rev. Dr. David Parker, a Baptist minister who is currently serving as a lecturer and academic dean of The Bible College of Queensland. He was appointed at the triennial meeting and theological consultation of the Commission held in Singapore, June 27-July 2, 1986, which he attended. He is currently the only Australian member of the commission which has about 50 members from all continents.

Dr. Parker, who is a member of the council of the Evangelical Alliance of Queensland and is its theological commission convenor, said, "I was stimulated greatly by the conference which reflected the tremendous amount of theological work going on in other countries. It is a great privilege to be appointed a member of such a body, and I am looking forward to contributing to its work and also in working with other evangelical theologians in Australia. I hope that it is possible to harness the considerable theological activity in Australia so it can serve the local and international church even more effectively within the WEF framework."



The Rev. Dr. David Parker

The Australian member body of WEF is the Australian Evangelical Alliance, whose executive secretary is Mr. Ron Clough, Box 289 Hawthorn, 3122, Victoria. Its official publication is "The Australian Evangelical" edited by Rev. David Morley. The well-known TEAR Fund is the caring arm of the AEA. Branches of EA and TEAR Fund are operative in all states.

South African speaks at FOL dinner

Presents a disturbing prospect

Over one hundred and fifty Festival of Light workers attended the 1986 Annual FOL-SCO Dinner recently, at the Moore Anglican Theological College.

The Guest Speaker was Dr. John Whitehall, a leading paediatrician who gave an informative address on Liberation Theology and the recent events in Central America, the Philippines and Africa.

Dr. Whitehall gave a report based on his eyewitness investigations in those trouble spots especially South Africa.

Dr. Whitehall said, "If the Soviet Union controlled South Africa, the USA would be dependent on the Soviet Union for much of the materials that are used in modern

industry and defence. Were the Soviet Union to secure control of South Africa, then from its own mines and those of South Africa it would control: 99 percent of the world's platinum; 93 of its manganese; 84 percent of its chrome; 68 percent of its gold and most of its cobalt and diamonds."

He said "Were the Soviet Union to control South Africa, they would also control much of the trade between Europe and the East. Modern oil tankers are often too large to pass through the shallow Suez Canal. They must go around the Cape of Good Hope. Fifty percent of the oil for Europe passes by Capetown on its way from the Middle East, and much of the trade between Europe and Asia."

"The best book in the library!"

Bankstown bible study venue

The Bankstown Mid-Week Bible Study has been going for just over 12 months. Its aim is to provide a solid Bible teaching ministry for men and women who work in the commercial centre of Bankstown, or live in the surrounding district.

The group is operated by ordinary local churches, is interdenominational, and no attempt is made to push sectarian interests.

In coming weeks and months there'll be studies on the New Testament book of Hebrews with Reverend Gary Nicholson

from Beverly Hills Anglican Church; Mrs. Joan Young (nee Lang) from Sydney Missionary & Bible College will be taking a series on the Minor Prophets; Reverend Howard Green past Principal of S.M.B.C. and a Baptist minister will be leading us in a series in the Psalms; and there are also studies planned on topics such as 1 John and the book of Ruth.

The studies are held every Wednesday afternoon in the meeting room of Bankstown City Library, from 1.15-1.45. Coffee and tea are provided and you are welcome to eat your lunch in the room.

IN THE INTERESTS OF TRUTH

THE CLARITY OF SCRIPTURE versus 'THE NEW HERMENEUTIC'

The Protestant Reformation Society of England is deeply concerned about the view of Scripture which goes under the name of the 'new hermeneutic' and is gaining ground in the church generally and amongst evangelicals in particular.

This view regards the Bible as containing a diversity and complexity of material arising from the differing standpoints and cultural backgrounds of the individual authors of Scripture. The problem this creates for the interpretation of Scripture is further complicated, it is argued, when account is taken also of the different culture in which we live today and which presuppositions resulting from this which we bring to our understanding of the Bible. This leads some to think we shall at best find only a plurality of teachings in Scripture, sometimes irreconcilable with each other, and at worst much of the past will be found to be inaccessible to us today. This is expressed in the report **Christian Believing** (page 9) thus:

Can we today genuinely share the thoughts and feelings of the first readers of St. Paul's Epistles as they were urged to see in the events of the gospel their own liberation from the total determination of their lives by astral or planetary powers? . . . Can we really be sure that we are understanding the words of Jesus in the Gospels in the spirit in which they were originally intended?

The Protestant Reformation Society wishes to declare its dissent from this view of Scripture and to affirm the **supernatural** nature of the Bible, which makes it God's revelation to man. The Society believes that those who adopt the new hermeneutic start from the wrong presuppositions about the Bible. They begin with a humanistic emphasis upon man's part in the production of Scripture and tend to set aside what the Bible has to say of itself, about its transcendent character as God's word to man. "All Scripture is given by inspiration of God" (2 Timothy 3:16): since that is so, God is himself the supreme author of Scripture, though individual men were the instruments he used. However diverse the individual writers and the backgrounds and cultures in which they lived, the overriding factor is the one mind of the Holy Spirit, who inspired them all. This supernatural element in the composition of Holy Scripture (without which it ceases to be Holy Scripture) is the factor that gives the Bible its unity and cohesion, which means that it speaks not with many and even contradictory voices, but with the one voice of God, for God is the author of order not of confusion.

The Bible bears witness to its transcendent and trans-historical character when it tells us that holy men spoke as they were moved by the Holy Spirit (1 Peter 1:10-12) and did not always understand fully the significance of what they wrote. Their words became meaningful in the light of Christ's coming into the world — his life, death, and resurrection. The meaning of to Scripture therefore is not controlled solely by the cultural relativity of the writers. Its primary meaning and significance is to be found in the fact and event of Christ; his is the light that illuminates the whole of Scripture. To understand the prophets and apostles and even the words of Christ himself it is not enough to know their background and cultural setting; we must also have the mind of Christ, the mind of the Holy Spirit who inspired them.

We believe that it is the neglect of this **supernatural** element in the approach Scripture today that accounts for the confusion and uncertainty that pervades the subject, and we call for the reaffirmation of this truth about the Bible, of its special and transcendent character, by all who want to see the authority of the Bible maintained in the Church and its saving message proclaimed to the world.

Copies of this advertisement and other literature available from:
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For further copies of insert, *The Clarity of the Bible*, send S.A.E. to Australian Church Record, St. Andrew's House, Sydney Square 2000.



Lesley Hicks

Readers of this column may have noticed that the greater number of books I review are published by Hodder & Stoughton. That's no accident — this firm has supplied me over the years with fuel for my reading and writing. Most other books I write about are ones I buy or borrow myself, and have no obligation to review.

For the rest of this year, however, I am taking a break — three months abroad with my husband, an Englishman with a longing for home, a long service leave, followed by some more time for me to concentrate on a book. Your editor may choose to recycle some of my earlier pieces (I started this column in 1977) or to give space to other writers.

Meanwhile, I am giving brief coverage to a backlog of books, all Hodder publications. To many I would like to give more space, but this will have to suffice.

Chasing The Wind: Man's search for Life's Answers, by Michael Cassidy (\$5.95). A useful evangelistic book — lively and readable, and, hopefully, relevant to any not-yet-Christian hungry for truth and willing to give the gospel a fair go.

Cassidy draws his illustrations from a wide spectrum of experience and reading. Some are fresh, others inevitably well-known to 'old-hand' Christians — but the book is not primarily for us but for non-believers. The title refers to the futility of life without God as exposed by the Preacher in Ecclesiastes.

Shadowlands — the story of C. S. Lewis and Joy Davidman, by Brian Sibley. The BBC has made this marvellous, sad love story into a film for television, with Joss Ackland as Lewis and Claire Bloom as Joy. I hope to see it some day, whether in England or Australia.

Sibley uses as much as possible the words of the two fine writers who are the principal players in the drama, preferring, he says, autobiography to biography.

Lewis was sixty, a 'crusty old bachelor', when he married Joy Gresham, nee Davidman, first in a civil ceremony, later in an Anglican one. She was an American Jewess turned Christian, a divorcee with two young boys. She was then already suffering from the cancer which was to cause her death in 1960, after a year or two of hope-filled remission. In 1963, Lewis also died.

Among the agonizing issues touched on by this moving story is the question of remarriage after divorce, especially serious for two writers on Christian ethics, with C. S. Lewis a revered Christian role-model. Yet their circumstances seemed poignantly unique.

Jesus and Divorce by William Heth and Gordon Wenham (\$17.95) is a text for the

Clearing my desk

theologian rather than the general reader, a scholarly and careful, but nevertheless controversial exegesis of these difficult sayings of Jesus. A quarter of the book consists of notes, index and bibliography. Its thesis is that, despite the evangelical consensus that remarriage is permissible after divorce on the grounds of immorality, this does not really square with Jesus' teaching. Wenham and Heth argue that although adultery may break a marriage, making divorce allowable or even unavoidable, Jesus' forbidding of remarriage, calling it also adultery, is binding for his followers. Not an easy line to take.

Time of Trial by Rhona Prime (\$5.95) To quote Wenham and Heth, "Those couples who have already remarried after divorce may be wondering how their situation fits into all of this. We believe that you should see that your present marriage is now God's will for you." (P. 200). After one failed marriage, Rhona, a lapsed believer, married Geoffrey Prime, also divorced. She had three young sons. But Prime, though a gentle husband and a good father to her boys, turned out to be not only a sexual offender — a voyeur — but a spy for Russia during his years of employment at the Cheltenham Government Communications Headquarters.

Through the long ordeal of his arrest, imprisonment and trials, Rhona Prime came to deep faith in Christ, and found many supportive friends. She was also given the grace, through it all, to stand by her now notorious husband, and to fight for fairer treatment for him, despite the fact that many advised her to divorce him.

Five Evangelical Leaders, by Christopher Catherwood (\$6.95) In his introduction, Catherwood says, "the growth of evangelical Christianity in Britain and North America cannot in human terms be understood without these five men. They... have profoundly influenced its direction." The five? John Stott, Martyn Lloyd-Jones, (the author's grandfather), Francis Schaeffer, James Packer and Billy Graham. The book combines biography with discussion of their preaching and writing — I found it fascinating and challenging.

Passion and Purity by Elisabeth Elliott. I have reviewed this previously when it was published by Fleming Revell in 1984. It well deserves their reissue by Hodder. It's a book, I'd like to give to all young Christians in love and not yet married — the story of the courtship of Jim and Elisabeth Elliott, and their brief marriage. She writes, "The love of a Christian is a crucial battleground... my chief concern is that readers consider the authority of Christ over human passion and set their hearts on purity." Beautifully written.

Julie by Catherine Marshall. Published after the author's death, this is her nineteenth and last book, companion piece to *Christy*, her only other novel. Set during the depression years in America, the character of Julie is in many respects the young Catherine — a budding writer with a passion for causes, and a growing commitment to Christ. The romance and dramatic events are pure fiction, however; I could easily imagine someone wanting to make a film of it. I found it hard to get into, but eventually impossible to put down — perhaps because I so rarely read best-seller-type suspenseful novels these days.

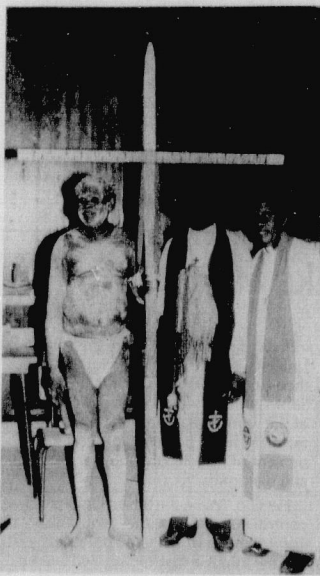
By the way, did you notice a couple of issues back the heading "Portrait of an Assassin" with my photograph and name? I plead not guilty

Aboriginal Christian Church Revival in

"Like the first century church" is a comment that aptly describes the revival movement among many Aboriginal Christians in the north of Australia. It is characterised by enthusiastic praise and love of the Lord, and by the exercise of gifts in a shared local leadership. It is like the first century church also in that it is taking place in communities under social stress and overshadowed by the dominant Australian culture. Christians are finding a new life of faith, hope and unity together in situations of apathy, hatred, jealousies, rivalries, and physical and spiritual battles.

Three Churches in particular have been involved in northern missions — Anglican, Catholic and Uniting (formerly Methodist and Presbyterian missions). For many years these Churches

administered both temporal and spiritual affairs of their mission communities. But in the last 20 years local government and other services have been handed over to the government agencies and local Aboriginal councils, leaving the Churches with their pastoral work, and in some cases educational, health and community development activities. Despite 30 to 50 years of mission life, by 1970 there was almost no indigenous ordained ministry, even though there were many fine Aboriginal Christian leaders during the mission era. Some reasons are pretty obvious such as the requirements of celibacy in the Catholic Church and high academic training in all Churches. Keith Cole records that in 1953 the Bishop of Carpentaria chose four men for training but they were not prepared to be separated from their families for the six years he required.¹ This points to the deeper reasons of the closeness of extended family ties in Aboriginal society, the maturity of real leaders and their family and community commitments, and the importance of locality and kin to Aboriginal identity and well-being. Another important reason was the lack of fit between Aboriginal styles of leadership, based on kinship authority within family groups and consensus between groups, and the individualistic hierarchical leadership structures of the Churches. Hence an individual Aboriginal leader was not necessarily accepted widely in a community of mixed groups.



Ordination at Maningrida.

Other missiological reasons can be advanced such as the predominance of white leadership in mission times. This meant that a deep sense of Aboriginal Christianity remained incipient until it could become rooted in the cultural life of the people. Many missionaries have experienced the natural way Aborigines can defer to even a mildly assertive white leadership in decision-making. Far fewer were the good missionaries who were sensitive enough to adapt to the indirect and circular approach of rural Aborigines in making a corporate decision. They are the ones remembered and revered by Aborigines by the measure of the close personal relationships that became established.

Transition

The period after the handover from mission to government control in the late 60's and 70's was in many respects traumatic for the Aboriginal communities as the rapidity of social change increased.

The increased contact with the secular-sacred dichotomy and materialism of European society was disruptive to stable social life and identity. Mission life at least was comparable to the integration of these elements in Aboriginal society, although not necessarily with a respect for the Aboriginal heritage of socio-religious identity. Now many communities experienced a retreat from Church involvement. As one man said to me at the time: "The Church is not boss any more". But benefits have been reaped in the long term as faithful Aboriginal Christians were thrown more upon their own resources. And their faithfulness to their Lord was rewarded in the blessings of God in their endurance, their hope and living witness.

Subsequently the combination of their witness, the heritage of mission teaching and Bible translation, a growing disenchantment with white secularism and with cultural and social breakdown, opened up hearts and minds to God's Spirit. Renewal came to many Aboriginal churches, particularly in places where the resurgence of Aboriginal identity in the 1970's was met by a degree of indigeneity in the churches.

Training

Another important factor was the strengthening of Aboriginal Christian leadership through the training made possible by the establishment of Nungalinga College in Darwin in 1974 by the Anglican and Uniting Churches. Nungalinga provides training that is related specifically to the Aboriginal context and styles of learning. From the start Nungalinga sought to overcome the major difficulties about training faced by Aboriginal leaders, especially the strong personal and community ties that prevented long periods away, and the potential for alienation from their own context.

"For the first time... solid teaching in their own language"

So from the beginning Nungalinga adopted the approach of theological education by extension (TEE). A Certificate course was first developed in modules that could be completed over a short or long period, with some study in the community with the help of a local tutor, and some in short residential courses in Darwin. This flexible approach opened the way for hundreds of Aboriginal people to attend short courses and undertake local studies. After 12 years 23 people have completed the Certificate of Theology, 15 completed the Diploma of Theology, and of them the Anglican Church has ordained 3 priests, 1 deacon and 2 deaconesses, and the Uniting Church has ordained 8 ministers.

Revival

The Arnhem Land Revival in the Aboriginal churches began at Elcho Island in 1979. The Methodist mission began there as late as 1942 and was marked by a positive approach towards Aboriginal religion and culture, discovering links with the Christian way and striving to reveal the fulfilling of Aboriginal concepts in the incarnation and atonement of Christ.² The land rights developments of the 1970's encouraged a renewal of confidence and consciousness of Aboriginal identity in this area. In 1976 Djiniyini Gondarra was ordained and began a fruitful ministry at Elcho Island. The Bible translator Di Buchanan wrote: "For the first time people were hearing consistent, solid teaching in their own language". In particular he was able to present the Gospel's challenge to his own culture as well as establish positive links.

— Part 2 the 'Bush'

During this period particular characteristics of Aboriginal Christianity in Arnhem Land were developing. Aboriginal leaders contributed evangelistic and prophetic preaching and were praying for a movement of the Spirit. New life came through fellowship and prayer type gatherings with a significant focus on singing, as well as larger convention type meetings. Similar developments were taking place at neighbouring Millingimbi. In 1979 these developments consolidated in worshipful singing, confident praying and ministering to each other through the laying-on-of-hands with prayer. The conversion or renewal of about 200 people in the early months of the year was duplicated at a mission in May led by Dan Armstrong. Subsequently a baptism of 80 people took place in the sea.

Of great significance in this movement was the sharing of leadership and the forming of groups who travelled to sing and minister to other Aboriginal communities, including the Anglican communities of Arnhem Land and Groote Eylandt, and others in central Australia.

Anglicans were also touched by the revival movement. The same style of



evening fellowship meetings every night of the week developed with a core of leaders and a style in which singing of choruses predominated. Shared leadership developed especially at Numbulwar and Umbakumba as they were left without missionary leadership. This was clearly "Aboriginal Christianity" happening in parallel with the more formal verbalised western style of Sunday services.

Several Aboriginal elements are found in the fellowship meetings. Firstly, they take place in the open air at night as many social events and ceremonies do. Secondly, aboriginal ceremony is visual and participatory rather than verbal. It is also sacramental. Learning and change of status take place through participation in singing, dancing and other ritual. The fellowship meetings reflect this pattern. The singing involves everyone and draws them into participation as an atmosphere of worship is built up. Clapping and action songs are included. The words of choruses provide a basic repetitive teaching medium, and the revival has sparked considerable creativity in translating English choruses into local languages and composing new ones: The times of laying-on-of-hands with prayer for dedication, healing or spiritual strength are sacramental actions which confirm the integration of the spiritual with everyday life.

The groups of Aboriginal Christians are not large in every place and often the women predominate. But these groups are enduring and maturing in shared leadership and in desire to study God's

Word more deeply. For many years there was only one Aboriginal minister in the diocese, Gumbuli Wurramarra, at Roper River. The 80's marked the move towards indigenous ministry in each community, encouraged particularly by Nungalinga's Principal, Tony Nichols and a landmark conference at Numbulwar in 1983 on Aboriginal ministry. In February 1985 three more men were ordained. Two of them are continuing with studies through Nungalinga by extension to complete the Diploma of Theology.

In the diocese of North Queensland a similar revival movement has taken place at Yarrabah with the leadership of Arthur Malcolm (now assistant bishop), and in the last year 3 priests and 4 deacons have been ordained there after some local training. Two of these priests have felt called to ministry in the fragile communities of Oenpelli (NT) and Oombulgurru (WA) and they are now bringing hope and new life to the churches in these places.

Aboriginal people from the three Anglican communities in Cape York in the diocese of Carpentaria have also participated in extension courses through Nungalinga and its Queensland branch



Students learn traditional painting techniques at Anuaka Arts and Crafts Centre in North Queensland. The centre is one of many projects assisted through the Aboriginal and Islander Development Fund. (Force 10)

our culture; what in our culture needs to be kept and built up in Christian faith, and what part of our culture needs to be condemned and done away by the gospel of Jesus Christ."

Djiniyini also stressed the need for 'holistic evangelism' which includes social concerns, and he emphasises aboriginal unity across denominational divisions. Such a sense of unity has been fostered by sharing of fellowship between communities as a result of the revival in Arnhem Land, and the joint training experienced at Nungalinga College.

"The Spirit of God doing wonderful things"

In the Anglican Church similar pointers to Aboriginal theology emerged during the Prime's National Consultation on Aboriginal Ministry, held at Nungalinga College in July 1985. Twenty-four delegates came from Aboriginal churches around Australia, and the Consultation was chaired by Aboriginal leaders. Major emphases of the Consultation were: a confidence in their ability to take responsibility in leadership, the importance of co-operative unity among Aboriginal Christians and with whites, team ministry, conversion to Christ as the real answer for Church growth and social problems, and a balanced view of the place of their culture.

They rejected a static view of Aboriginal culture and expected it to be modified by Christian understanding. They also rejected the view that their culture was anti-God or that God was

barriers between different Aboriginal groups and between black and white. And in being reconciled to each other during that time, the message came through that they could also accept their

"The Church is not boss anymore"

differences in Christ. Hence unity is not the same as uniformity but is the foundation for an enriching diversity of languages, customs and expressions of worship.

This message of diversity within unity comes through in Aboriginal Christianity in two ways. Firstly, in a growing ecumenical sense of solidarity as Aboriginal people, expressed concretely in the formation of the Aboriginal and Islander Christian Congress within the Uniting Church, and more generally in the desire to do things in their own way under their own leadership. But at the same time this is not seen as separation from white Christians but as establishing an equal standing by which genuine interaction can take place. At the Prime's Consultation last year the discussion on having an Aboriginal bishop was crystallised by the prophetic words of Deaconess Dinah Garadjil: "We already have white bishops. If we have Aboriginal bishops this will bind us together in Christ our Lord."

The Future

The Spirit of God is doing wonderful things for Aboriginal people too but also



Ramaging Aboriginal Dancers

ever absent from it. This was expressed in a resolution: "we endorse Aboriginal culture and identity but express the need to find Christ in the centre of the culture and find what is good and what should not be kept". They also endorsed the development of local ways of worship and translations of Prayer Book services.

Diversity in Unity

The primary importance of the sense of unity in Aboriginal churches was brought home to me recently during a visit to Oenpelli to lead a week's course on Ephesians. The strong message of unity in Christ in that letter spoke directly to the

1. The CMS Mission to the Aborigines of Arnhem Land 1908-1985, p.28.
2. R. Bos, *Djiniyini: Theology, Nungalinga Occasional Bulletin* No. 8, p.1.
3. From a paper: Aboriginal Christianity.

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The hungry in our midst

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Tinned Food is desperately needed by Care Force, a division of the Anglican Missionary Society in Sydney.

At the time of writing, the drop-in centre at St. Michael's, Surry Hills, had only two days' supply of food in store, supplies at the Blacktown office were well down on normal levels and there was no food left in the reserve store in the Op Shops depot at Summer Hill.

There is always an increased demand for emergency food supplies in winter, but this year's situation has been made much worse by the withdrawal last October of \$8 million emergency aid by the NSW Department of Youth and Community Affairs.

HMS General Secretary, Canon Allan Whitham, drew attention to the serious consequences of the government's action in his annual report at the HMS Festival in Sydney Town Hall on May 2.

He said the sudden unilateral decision by the government had provided HMS with a new doorway to the Gospel — but the Society cannot go through that doorway empty-handed. HMS staff cannot convince the poor and needy of God's love for them if we leave them to go hungry.

A special effort is needed now from all individual supporters of HMS, all parishes which are concerned about the needs in our community and for all those who believe that Christ's people have an obligation to care for the least of His brethren.

At this stage it is no longer enough to wait for the tin bins to be filled and the clothing bins to be cleared.

Special efforts need to be made to increase the flow of tinned food.

Food drives need to be undertaken.

Youth Fellowships, CEBS and GFS units, Anglican Schools, Mothers' Unions and HMS Women's Auxiliaries are asked to collect as many tins as they can each week until the crisis has passed.

"It is good that our conscience has been stirred about the hunger in Africa," Canon Whitham said when he heard of the present crisis, "but we need also to think of those who are hungry in our midst. Australian stomachs are empty, too. There are children in the diocese crying themselves to sleep because of their hunger pains.

"This must not be allowed to go on. Christ's people must do something about it. Food is needed now."

If you have food to deliver, contact Mrs. Myf Bosanquet (Ashfield) on 799 5222, Mrs. Gwen Urquhart (Summer Hill) on 798 7888, Mr. Malcolm Bloomfield (Surry Hills) on 331 3482 or Mrs. Vickie Dean (Blacktown) on 621 7733.

LETTERS

Example needed

Dear Sir,

The last two Royal weddings have been witnessed by millions of people all over the world. Never before has there been such a religious happening witnessed by so many people. Did the Archbishop of Canterbury take this opportunity to gospel the nations? He did not!

If the leaders of our denomination do not demonstrate in practice what they tell us in theory why should anyone take us seriously. If bishops are not engaging in direct evangelism why should they expect anyone else to do it? If it is not a priority for them it will not be a priority for us.

Contrast this with our Apostle, St. Paul. He describes how in the presence of the Emperor "... the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it" 2 Tim. 4:17.

John C. Chapman
Dept. of Evangelism, Sydney

God not in a box

Dear Sir,

I must commend you for featuring the article "The Pope and the Lord's Supper" appearing in your issue of 14.7.86. It is true in every detail and very much to the point.

In his book "Fifty Years with the Church of Rome" Father (Pastor) Chiniquy made a lot of this. He said he used to carry God around in a little black box. He also told how a horse trod on this box in the stable. The contents were spread around the floor and mixed with stable manure. His real fear was that he had to report details of this accident to his Bishop. In any event God was lost in the filth. People who have not read this "classic" would be well advised to procure a copy.

So upset am I that people believe such a doctrine that I cannot really contain myself when I come up against it. For this reason I believe we should shed absolutely participation in so-called ecumenism, as it is but a wolf in sheep's clothing.

But is there any real difference between the Romish doctrine and that espoused by Anglo Catholics? There is a distinction, but a distinction without a difference. I believe we should not 'fool around' with those who say they believe in the doctrine of the Real Presence, bowing, genuflecting and elevating.

Yours faithfully,
Peter Granville-Smith
Wallacia, NSW

Unity in truth alone

Dear Sir,

Thank you for page 3 of the July 14th ACR. The bold print "A vital decision" was very well put. Indeed the decision before us is an important one.

The Anglican communion with all its "warts and pimples" is thoroughly reformed in principle and many great men have given their lives for our present statement of "justification by faith" and the absolute authority of scripture. Roman Catholicism is the 'world's greatest heresy' and to quote Loraine Boettner in his book on Roman Catholicism p. 460... "Indeed when seen at its best it is a badly deformed type of Christianity, and when seen as it is, more often manifests itself in lands

where it has long been dominant, it is... primarily not a church at all but a gigantic business and political organisation that merely uses religion as a cloak". We as Christians are called from darkness into light to be a peculiar people of God to show forth God's light and truth. Surely the Reformers would turn over in their graves (to use an expression) if they were to see even these sorts of conversations about union between Truth and Error taking place. Surely the text of Jude 3 is an exhortation to all Christians to get on with the job of... "contending for the faith which was once for all delivered unto the saints!"... True love for our fellow-man must flow from our love of God and His Truth... and union with God is an ungodly, unscriptural and spineless attempt by men to smooth over scriptural truths which cause division. Truth is always a sound basis for division...!

May God help the Anglican Church if we ever move forward to this sort of unity! I thoroughly give a hearty Amen to the closing words of Bert Hood in his letter in the last issue of ACR... "Meanwhile let us continue to Remember our heritage... The Reformation!"

In quite clear terms... if the Lord's Supper is the actual body and blood of our Lord Jesus (as the doctrine of transubstantiation declares) then Christians are purely and simply cannibals! We as Christians are called to worship our Creator and Redeemer "in spirit and in truth..." then let it be so. It is my prayer that the ARIC Report would burn in hell's fires... along with other creatures of darkness.

Les Stewart
Burrill Lake, NSW

Timely word

Dear Sir,

There's no doubt about Peter Jensen — he says something every time he talks, or writes! His remarks about the high cost to the community of the heroin trade, (ACR 30th June), are a timely warning. The illegal drug trade, springing from the sin of selfishness, places at stake the future of our society.

The drug trade has created in Australia, "a kingdom divided against itself". (Luke 11-17)

At every stage of the process of the law, those involved are working on both sides. Selected drug users are prosecuted, but the pedlars enjoy a protected industry.

Solicitors of the Supreme Court, and accountants receive dirty money, launder it, and create "respectable" business barons of the drug bosses.

Peniless migrants arrive in Australia, and within a few years are "highly successful businessmen" living in half million dollar mansions, without having paid as many cents in income tax.

Politicians and others shed crocodile tears when other countries replace action for words, yet sit back idly as the crime bosses eliminate anyone who hinders their ambitions.

Hundreds of Australian youths have died from heroin and other drugs, and thousands become unemployable "vegetables", and a permanent drain on taxpayers.

Fortunately, technology has brought in a new weapon — phone tapping. Australia owes a debt of gratitude to the few police officers who are using it to bring the big time crooks to justice.

Yours faithfully,
Fred Woodgate
Collaroy Beach NSW

Vietnamese Re-education Camps

17 Evangelical Pastors still held

Evangelical Pastors in Vietnamese Re-education Camps — According to latest reports reaching the West, there are at least 17 pastors of the Evangelical Church of Vietnam (Southern) currently in re-education camps, although three pastors of the Church were released earlier in the year. Most of them were arrested in 1975, the year the Communists came to power in the South, though some were arrested in 1983. One of the pastors, DANG VAN SUNG, has not been heard of since 1975, and it is feared

that he may be dead. Four of the pastors, NGUYEN HUU CUONG, LE THIEN DUNG, HO HIEU HA and CHAU VAN SANG, are reported to have been brought to a courthouse in the centre of Ho Chi Minh City in September 1985 for a trial, but when they arrived about 500 Christians were gathered there. The authorities found it impossible to continue with the proceedings, and the men were returned to Chi Hoa prison in the city, where they are believed still to be held.

(KESTON COLLEGE)

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Editorial

Training for the future

While the clergy may inflate their importance, there is no doubt that the face of the Church is largely shaped by them. The style and flavour of local churches is effected through their vision, expertise and experience.

Although the Church cannot control all the factors which determine the nature of the clergy of the future, it need not be totally passive.

Whom do we train? Primarily, it should be people with a proven ministry ability, people recognised, raised up and sent from their local churches, people who have also ministered in a breadth of situations outside the local congregation.

It will be important to find people who are willing to take risks, who can stimulate and control constructive change, who are experienced in evangelism.

What kind of training do we provide? For the past few decades, men trained in Sydney Diocese have been equipped to be pastor-teachers of existing congregations. Under their ministries, congregations have grown qualitatively and, to a much lesser extent, numerically as the Word of truth has been proclaimed.

Few have been trained to be church planters, to enter "virgin territory" — be it overseas or on the fringes of Sydney — and start from scratch. In the jargon of the Church Growth movement, most are "maintenance oriented" rather than "mission oriented".

There can never be enough pastor-teachers: but they alone are never enough.

Those appropriately gifted and called should be set

aside for additional training, to be equipped to plant churches and to facilitate numerical growth. Such training may need to take place elsewhere, where there can be exposure to different styles and strategies of ministry.

How do we offer practical training? The years spent as a Curate are potentially the most productive. At heart, there are two models to follow:-

Under the "sink or swim" model, the Curate is thrown into the deep end in the expectation that there will be benefit from applying what is known to an unknown situation. For some, the creative and gifted, it is a rich time; for a few, it is depressing and even destructive; for most, it is inefficient, and teaches little of the methods of the past.

Under the "disciple" model, the Curate is linked with an experienced worker whose gifts, style and ministry circumstances most nearly match the needs of the Curate. By careful research, thought and prayer there is an attempt to provide tailor-made practical training which will produce a minister who is able to think innovatively and critically, and to respond creatively to any situation. That will be its best result; its worst will be a well-rounded product that is an improvement on the present.

"Sink or swim" is the current orthodoxy in Sydney Diocese. It reflects a concern for filled gaps and smoothly running machinery, rather than for training and the future,

The choice is not clear-cut; nor is it simply made. Those who make it are in need of the prayers and encouragement of all. The future is in their hands, and unless the choice is rightly made we do no more than polish the cutlery on the Titanic.

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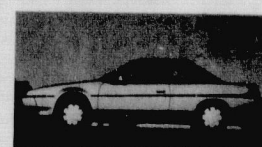
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Quick Cuts

My name in God's Book

A friend of mine has several children, most of whom, as it happens, have names which are found in the Bible, such as John, James, Elizabeth, Mary and Andrew. One child, however, has a name which does not derive from the scriptures. Some time ago the child complained to his godfather about this anomaly, hurt that he was not in God's Book, the Bible. Quick as a flash, the godfather gave a reply which was right to the point. God has another book, he pointed out, a book in which he writes the names of those who belong to him through faith in the Lord Jesus Christ. It is far more important for any individual to be found in that book rather than for his name to be also borne by one of the Biblical characters.

That was a wise, comforting and true answer. It met the child's need and it provided a challenge both for him and for us. The aim of our life is to be with God forever. That is why we have been created. In speaking of a book in which God has entered the names of his people, God is using picture language to assure us that those that belong to him are safe in his keeping, even though the world may not know or care that they are the children of God.

The implication of God's book is more sobering. The idea of God's book is meant to be exclusive as well as inclusive... No, that's not quite the best way to put it. God wills that all men everywhere turn to him for salvation; he wishes to include all men and women and to exclude no-one. But not all wish to be included. They exclude themselves; their names are not found in God's book and



they take no steps to change the situation. That is the sad point, and it poses a quite personal and individual challenge: is your name in that book? Do you belong to God?

The Bible will help you there. It tells you clearly what you must do to become a child of God. Basically it asks you to stop serving yourself and begin serving Jesus, first of all committing yourself to him in trust. It's simple — and yet it takes the whole of your life — and I guess that's why so many people — even John's, James', Elizabeths, Marys and Andrews never have their names written in God's Book of Life!

Peter Jensen

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

Christian TV Association of NSW

Presents a music programme that makes you think

"Time Out" is a new twelve week series of half hour television programmes, mixing contemporary music with social comment, produced by the Christian Television Association of NSW.

Hard hitting host John Smith, from Melbourne's "God Squad", discusses such issues as racial tension, social pressure, relationships and the nuclear threat, in his own unique "down-to-earth" style.

The series features both local and overseas artists, including U2, Howard Jones, Idea, Trisha Watts, Amy Grant and Avion.

"Time Out" starts August 10 on Sydney's ATN 7, late Sunday evening. Take time out to enjoy the music and, as John Smith would say, "stir up the ol' grey matter".

If it's a little late, set the video recorder!

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No religious freedom in Greece

Claims acquitted 'Athens three' member

ATHENS, Greece (EP) — "The only freedom we don't have in Greece is religious freedom," says the Rev. Kostas Makris, a Greek missionary recently acquitted, along with American Don Stephens and Briton Alan Williams, of charges of proselytizing.

Makris, who calls the Greek Orthodox Church a "bulwark against foreign influence," says that he has been harassed many times and interrogated in security-police offices. "Anti-heresy centres" were set up four years ago in Greek towns, cities, and military units. These centres work with the security police.

Father Antonios Alevizopoulos, head of Greek Orthodox Church's Anti-Heresy Department, writes pamphlets condemning the activities of Evangelicals, Pentecostals, Jehovah's Witnesses, Mormons, and members of the Unification Church, viewing them as heretics who "threaten the individual and his society."

Most Greeks seem to agree with the ban against proselytizing, according to an article in the *Wall Street Journal*. Alevizopoulos defends the law, enacted in 1939, saying that it is in keeping with Christ's teaching, since "Christ emphasizing the element of freedom. He didn't compel or entrap anyone."

Officials at the World Council of Churches in Geneva, which opposes proselytism, still say that the Greek law runs counter to the principles of religious freedom espoused by the Council of Europe, of which Greece is a member, and might also violate the Greek constitution, reports the *Journal* article. (EPNS)

HCJB Radio Station's new venture

Founds school of missions

OPA LOCKA, Fla. (EP) — The Quito School of Missions, designed to offer college students up to a semester's worth of credit in practical missions training, has been established by radio station HCJB in Quito, Ecuador.

Dr. Ron Cline, HCJB World Radio president, has announced that the school, which is associated with Azusa Pacific University in California, will begin classes the fall of 1987. Cline says "The program is designed to take the mystique out of missions. In addition to morning and evening classes in biblical studies, world missions strategies and cross-cultural living, the 12-week program will provide students with hands-on missionary experience."

Co-ordinator Barbara Hooper says the new program will offer insights into missions that North American schooling could not furnish. The first six weeks will be spent in Quito, followed by four weeks in various locations throughout Ecuador, working with missionaries in a variety of settings. Debriefing, evaluation, and a brief period for personal travel will conclude the experience.

Quito, which is about three hours by air from Miami, Florida, provides the perfect setting for the new school, according to HCJB officials, because mission work in the city includes medical work, church planting, broadcasting, street evangelism, television, child care, education and music. (EPNS)

First Islamic state school in Britain

Cat Stevens to run it

LONDON, ENGLAND (ODNS) — The former rock star Cat Stevens, a converted Muslim, has obtained permission to operate the first Muslim State School in Britain — officially. The school itself will receive a massive cash subsidy from the government.

Stevens, now known as Yusuf Islam, has been subsidizing an Islamic Primary School in North London from his record royalties. Ironically, only Islamic music is played in the school, with no instruments allowed. One parent has commented, "It is odd that a school started by a guitar-player shouldn't include music lessons."

After years of discussion, the Brent Council, controlled by the Conservative Party, has told Education Secretary Sir Keith Joseph that the school should be given voluntary-aid status. As a result, the school would now receive eighty-five percent of its income from the tax payer. The school currently charges 1200 pounds a year for studies.

Nine years ago, Stevens, best known for the top-ten song "Morning Has Broken" gave up the rock music world to become a Muslim. He recently completed an eleven-day visit to Turkey and told Turkish reporters, "I was feeling lost. But once I read the Koran I took refuge in the guidance of Allah. This took the place of secular things. All my concepts have changed."

Islam is the fastest growing religious group in Britain today, outside of Christianity. With more than 500 mosques serving nearly two million followers in Britain, the worldwide Muslim population numbers some 850 million people. Islam is the majority religion of 35 countries and poses one of the greatest challenges to the contemporary Christian church. (OPEN DOORS)

Rajneesh rolls on

"Jamaica farewell"

Montego Bay, Jamaica (EP) — Indian guru Bhagwan Shree Rajneesh has been told to leave Jamaica as soon as possible because of his "unattractive reputation," government officials said in late June.

Rajneesh, who has travelled to seven countries since leaving the U.S. after pleading guilty to immigration violations, surprised Jamaican officials by arriving in this northern resort area.

"Our government does not want them here. They are expected to leave by today," said a security official of the Bhagwan and his followers. A government official said 10-day visas issued for Rajneesh's group were cancelled, and the guru had been told to leave "at the earliest practical opportunity because of his unattractive reputation."

Prayer focus on Mosques

SIM missionaries' goal

JOHANNESBURG, S. Africa (EP) — A group of Christians praying for every mosque is the goal of SIM missionaries working among Muslims here.

"Each mosque should be a special prayer concern," explained Life Challenge superintendent Gerhard Nehls in a recent bulletin. "Prayer groups can then become action groups by reaching out to the people who attend."

Muslims in South Africa number about 350,000, Nehls said. Most of them are Malays and Indians who, ancestors arrived as slaves or sugar plantation workers. Few are black Africans. "It's only since the 1960s that a concerted effort has been made by the Muslim community to propagate Islam among black people." (EPNS)

REVIEW

English congregation's mission vision

Sending 27 members to Africa

St. Mark's Church, Gillingham, Kent, is sending 27 of its members to Mozambique and Zambia during the next three months on short-term mission projects.

Housewives and engineers, computer programmers and students, a taxi driver and a carpenter, from 16 years old onward, will be flying out at intervals from July 27.

They will work for three weeks, building a house for missionaries from the Africa Evangelical Fellowship, installing a power line at a mission hospital, and undertaking maintenance and repair work on various other church and mission facilities.

"They are not all amazons," said Mr. William Bradford, the lay assistant at St. Mark's and director of the project. "They are just men and women with a sense of adventure and a willingness to lend a hand for Christ's sake."

Tradition

The cost of travel and materials — £22,000 — has been underwritten by the congregation of around 400.

They were, Mr. Bradford said, following a rich tradition of missionary support. They were excited about this, the parish's most ambitious project to date.

They are doing it to express thanks for the way God has prospered them; to learn from the Church in the third world; to move beyond a parochial concept of faith and because they want to give their young people a chance to test a call to overseas missionary work.

They also hope that their experiment in mobilising a local church for short-term mission work will inspire and help others in the future who want to try something along the same lines. (CEN)

Conversions in Lithuania USSR

Drug addicts healed

In the Lithuanian capital city of Vilnius a number of drug addicts have been converted over the past few months during Pentecostal services and healed of their addiction, reports Keston College. The ex-addicts, in turn, are now seeking out their friends who are still on drugs, telling them of their own deliverance from addiction, and bringing them to services. Recently, two young men were so transformed that those who knew them as addicts can hardly recognise them. Before they came to the Pentecostals they had given up caring for their appearance and were more like zombies than human beings. They are now full of health and life and joyfully witnessing to the salvation they have found in Christ.

The unregistered Pentecostal church in Vilnius consists mainly of Russians and Byelorussians, while the converted addicts are Lithuanians. They are said to be mostly young people who have been well-educated and who had good jobs before they became addicts, or the children of well-paid officials. The conversion of the addicts is accompanied by a wider interest in evangelical Christianity among some Lithuanians who have lost their links with the Catholic church. As a result of this interest, the Pentecostals are now holding services that are conducted partly in Russian and partly in Lithuanian. As Russians and Lithuanians do not usually understand each other's language well, this situation is not altogether satisfactory and it may in future be possible to hold separate services in Lithuanian. (KESTON COLLEGE)

New outreach initiatives by SAMS

'Youth in Mission' plan

Inspired by YWAM and the Mormons, the Anglican South American Missionary Society Australasia has begun recruiting young dedicated Christian people to participate in new church planting initiatives in Northern Argentina.

Archdeacon Stephen Barrett of Northern Argentina challenged the Australian Christian youth when he was on leave earlier this year to give up two years of their life for Christ. They are needed to assist with church planting teams being formed to enter the cities of Northern Argentina in 1986-88. Such young Christians will need the following qualifications:

- ★ Spirit-filled dedication.
- ★ Recognized gift of ministry to their peers.
- ★ Support and recommendation of their congregation (not just parish minister).
- ★ \$2700 for fares and \$200 per month for living expenses.
- ★ Be prepared to undergo cross-cultural orientation.

Chinese Seminary graduates

First since college re-opened

The official New China News Agency reports that the Sichuan Protestant Theological Seminary has held its first graduation ceremony since its re-opening in 1984. Forty-three graduates, including members of the Yi, Sani, Miao, and Lisu minority nationalities, have completed the seminary's two-year course of study and will be assigned to work in churches in their home provinces of Sichuan, Yunnan, and Guizhou. The seminary is one of nine opened in recent years under the leadership of the government-sanctioned China Christian Council. A tenth is set to open in Guangzhou this fall. (CNCR)

A spirit of revival in Poland

Mission team deliver emergency aid

KRACOW, Poland (WLC) — Six American Christians on a short-term missions project crossed East German borders to deliver baby food and milk products to three churches in southern Poland.

"The nuclear disaster in Chernobyl sent a cloud of radiation over a number of agricultural areas in Poland," said team leader Marty Melvin, who led the group into Poland as part of a Fellowship of World Christians outreach. "Fear of contamination has made some people uneasy about using milk products and produce that come from inside the country."

The missions team collected more than 800 pounds of baby food and dairy products from a large evangelical church in West Berlin. Government authorities gave the team permission to transport the supplies into Poland through East Germany.

The food supplies were distributed to churches in Opole, Katowice and Bielsko Biala during a ten-day trip through Poland in early June.

When the rules aren't clear

When I am working with families in counselling, I am often called upon to help untangle a whole range of issues connected with discipline. A common problem involves parental attempts to set limits on behaviours which are not readily seen in clear-cut and definite ways either by the parents or their children. In this situation there can be a great deal of inconsistency and a very strong sense of exasperation can be felt by all family members.

These factors make the situation complex and prone to outbursts of anger. The angry feelings can escalate to produce a confusing and out-of-control episode in which the gravity of the angry exchanges far exceeds the importance of the original issue. The sense of anger and outrage is possessed not only by the parent, but the child as well. Both feel that they are being treated badly and that the other is at fault.

The kind of situation I have in mind may be illustrated by this example. A ten-year-old child is brought to a counsellor by his mother. They have been fighting with each other over a lot of issues, but the most explosive outbursts seem to involve his mother's attempts to stop him from fidgeting and being a "daydreamer". The boy believes that he's being accused unfairly — just a change of posture in his chair to get comfortable is labelled 'fidgeting'. His mother says that he's doing it to annoy her and is deliberately rebellious. She also feels that his daydreaming is designed to ignore her and the kinds of things she wants him to talk about and to do.

The boy rejects his mother's interpretation but gets tense and nervous knowing that she's ready to pounce. This makes him fidgety and distracts him — hence he seems to be daydreaming! Naturally enough, his mother is unconvinced by her son's interpretation. The order of things is quite different for her. She sees herself being made angry and having to pounce because of her son's incessant fidgeting and daydreaming.

I guess that we all can readily identify similar situations. They are difficult to assess and hard to change. It is too easy to become caught up in justifications and rationalizations. It is too easy to take sides and hence lose the cooperation of the person whose side you have rejected. The wisdom of Solomon seems to be required for parent, child and counsellor if the situation is to be changed into something more fair and helpful.

My approach is to avoid having to take sides and to concentrate instead on an even-handed exploration of a better way forward for all persons concerned. I point out the futility of exploring the past now that we have heard each person's view of it. The past is messy and unhelpful. We could mull it over and award medals to the person in the right and punish the wrongdoer, but would this be agreed upon and would it make things better?

For the example I used earlier, the concept of "fidgeting" is central. The problem is that it is hard to define. I can say this to mother and son without taking sides. One person's view of fidgeting may not be another's. There is a whole range of activities that could be called fidgeting. From one extreme fidgeting could be seen to be quite desirable and natural (as I ease myself into another position in my chair). However, from the other extreme, fidgeting can be interminable and distracting, serving no useful purpose at all.

At these extremes, the difference between "okay fidgeting" and "annoying fidgeting" is pretty clear. But, there are times when the line between them is



Alan Craddock

hard to draw. Perhaps this is what is happening to the mother and son in my example. The way forward might be to agree that not all behaviour which can be loosely called "fidgeting" is terrible and needs to be terminated. Could the son try to make sure that he fidgets properly? Could the mother learn to be more discerning and to criticize fidgeting so as to help her son to terminate only the extreme and obvious kinds of annoying fidgeting?

This approach is designed to blame and victimize no one, but recognizes the need for change in both parties. It aims for clarification of principles, values and goals. It opens up negotiations rather than closes them off. Paradoxically, in my example the mother and son are given encouragement to continue in their behaviours BUT to do so in a more informed and responsible fashion.

Perhaps you find my example trivial. Fidgeting is not necessarily a big issue with Christian families, you might say. That is possibly true, but there are many other issues for which our rules are not all that clear cut. A teenager comes home from church and says that the sermon was "boring and idiotic". How do you handle this. Do you forbid all criticism? Or do you rejoice in the fact that there is a reaction to something listened to, no matter whether the criticism is fair or not?

The teenager is entitled to an opinion, but can he/she be drawn out to express it in responsible and fair terms? Criticizing is another form of behaviour which ranges from unhelpful and destructive extremes to helpful and constructive extremes. The middle ground is not always clear and the wrong kind of correction can polarize opinion at the unhelpful extreme. Not only is the preacher "boring and idiotic" but so is my judgemental parent.

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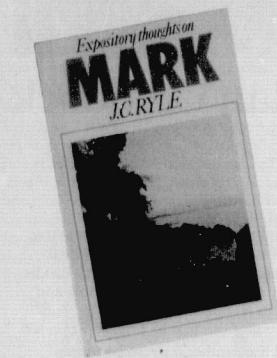
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Expository Thoughts on Matthew 414 pp
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Banner of Truth.



J. C. Ryle was one of the great evangelical Anglican leaders of the 19th Century. He is best known for his polemical books such as "Knots United", his historical writings on the great figures of the Reformation and the Evangelical Revival and his collected "Tracts".

Ryle also wrote, in his plain bold style, a series of commentaries on the Gospels. These will be familiar having been reprinted by Banner of Truth Trust previously. This particular printing is in paperback form with attractive cover photographs.

The Commentaries were first published in 1856 and 1857 and suffer from both the change in language and new insights in scholarship since then. Their great value lies in Ryle's uncompromising trust in the Bible as God's word and his devotional approach to it.

They can be thoroughly recommended for a devotional study of the Gospels because of their strong theological base and those reading them will certainly be assisted to come to a fuller understanding of Jesus. The Banner of Truth Trust are to be commended for continuing to make such spiritual classics available to us at a reasonable price.

D. Kirkaldy

I'll Not Pretend

by Bruce Smith, An Albatross Book, Second Edition (expanded), Sutherland, 1986, pp. 94, \$9.95.

The same honesty in feelings, trust in the communicative power of language and sharp observation of life that characterized the first edition of Bruce Smith's work mark the new material in his second. One of the strengths of Smith's work is his clarity and logic. Here are poems that are not private roads which only the poet travels. Rather, this volume is public thoroughfare. This is not to say that the poetry is not personal. The subtitle "A Personal Testimony" is apt. However, the poetry is accessible to the general reader — in a way that some modern poetry is not — as it ranges over the diversity of human emotion from perplexity to faith, from delight in nature to disquiet at human nature.

In places there is cliché and some attempts at dialogue do not succeed (e.g. "off the beaten track" and "I must talk this out with Sis" in *Severe Mercy*). More often however, a Smith poem works so well because of a deft choice of image. His short poem *Gulls* is illustrative, when through Smith's eyes the gulls become "blown spray / across blue seas".

Personally, this reviewer found those poems that begin with an observation and end in disquiet or questioning among the most rewarding. Smith's new poem *Uneasy* is a case in point. (About twenty per cent of the book is new material.) On observing aboriginal children indulging in hi-jinks at a McDonalds, Smith notes his own disturbance as he watches. He feels the distance between the two cultures. He likens himself to a villager living on the side of an awakening mountain.

There is a sadness about many of these poems, but never bitterness (e.g. *Tempus Fugit* — a fine poem). There is faith, but not a complacent one. (*Credo* makes this clear.) Smith in his poem *I'll Not Pretend* does not claim to have sailed life's waters well. And in this volume are testimonies to some of the roughness of the passage (e.g. *Who knows?*, *Moud*). Yet, for those who care to join the poet's voyage there

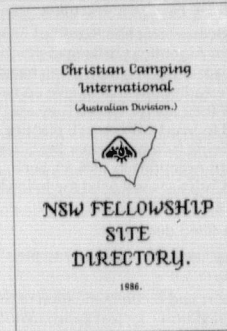
is wisdom in this volume worth the learning.

G. A. Cole

NSW Fellowship Site Directory

Christian Camping International

This booklet will be invaluable for Clergy and other Parish leaders who have to organise Houseparties. Members of Christian Camping International have set out details of the Camp sites available in NSW (mostly within reasonable distance from Sydney).



It will certainly save a great deal of time, allow a variety of sites to be used and help with planning. Each site gives basic details about accommodation, location, facilities, etc.

Hopefully, when this is up-dated some changes will be made. Firstly, many sites have provided location maps but some have not. Often those planning a weekend away like to go and have an informal look at the area — a map is always helpful. Secondly, most sites have not given details about cost, being satisfied with "Tariff available on request". Cost is a very real issue in making decisions and the book would be more helpful if some information could be given. No one expects that costs will never rise and actual rates may need to be given on request, but those who gave their fees as at 1/1/86 are the ones that are most useful. Thirdly, some sites have

not included details of minimum numbers. Does this mean that they have none?

While these 3 additions would improve the next edition it would be wrong to be too critical. A book like this has been needed for a long time. To its producers — thanks!

D. Kirkaldy

"Sheila Walsh — God Put A Fighter In Me"

Hodder & Stoughton 1986 pb. 141 pp

Sheila Walsh is an English singer of some experience who is touring Australia in 1986. This book contains the writer's life story, basically that of a somewhat withdrawn teenager gaining confidence in God and herself as she grew up. This book may be of use accompanying a record or cassette of Sheila Walsh's music to a teenage fan.

However, the book reminds me of the Monty Python Skit "and then ... nothing happened!" The writer's fairly uneventful life is retold extensively in chronological sequence. This sequence is interspersed with glowing portraits of family and famous friends and sermonettes on diverse topics including weight loss, materialism, divorce, childhood nutrition, the Christian music industry and abortion! The treatment of these topics is generally superficial.

The book is marred overall by the disjointed treatment of too many unrelated events and the monotony of glib understatement and humorous aside. It is not readily apparent why the writer chose this title (a song lyric) for her autobiography. Certainly the two major causes she expounds, that is, the 'unchurched' and the 'Christian in knots' seem little served by this slim paperback.

God may have put a singer and a fighter in Sheila Walsh, but there is little to suggest that a writer lives there as well.

Michelle Powell

Melbourne concern

British Bps beliefs — applauded for doubts

The editorial in the Melbourne Evangelical Newspaper, New Life, takes a further look at the bishops' statement and how the press viewed it:

The "Jenkins affair"

One event which has highlighted the need for Christian conviction and the readiness to "Stand up, stand up for Jesus" has been "the Jenkins affair" in England.

The disquiet associated with Dr David Jenkins goes back to early 1984 when, speaking on an English TV program, "Credo", the then Professor of Theology of Leeds University expressed doubts regarding the reality of the bodily resurrection of Christ.

When the same David Jenkins was consecrated Bishop of Durham in July 1984 he was kept in the public eye by reason of the lightning strike on York Minster within hours of the ceremony. An event which many viewed as the judgment of God. (How sad that Durham Cathedral, associated with such revered names as Bishop B.F. Westcott and Bishop Handley Moule, should now be violated with unbelief.)

Such was the measure of concern regarding Jenkins' doubts and denials that the House of Bishops of the Church of England published an official response on June 5 this year. It bears the title, "The Nature of Christian Belief".

Both "The Times" and "The Daily Telegraph" (London) carried extensive comments on the bishops' report.

It was a cause for thanksgiving to note that the document expressed faith and commitment to both our Lord's virgin birth and resurrection — the two major areas related to Bishop Jenkins' dissent: "Jesus truly died and was buried, and as truly rose again to eternal life. . . . The central miracle, the heart of the Christian understanding of God, is the Incarnation itself. It is the faith of us all. . . ."

So far so good. Yet, when the statement was read in its entirety it was seen that it was so structured as to allow the Bishop of Durham to retain his doubts and sign the statement! This fact was so clear that an editorial in "The Times" (June 6, 1986) described the document from the House of Bishops in these words:

"It (the House of Bishops) met again and again, and after much debating, redrafting, and delay produced yesterday's official reply: a unanimous 'Yes' and 'No'. Some bishops believe the tomb was empty and some do not; some think Jesus was Joseph's natural son and some that Mary's pregnancy was miraculous. Their statement gave no figures of how the balance lay, though it

is not difficult to work out that Durham was in the minority." Despite a discerned weakness there was still a measure of consolation in the fact that "Durham was in the minority".

Applauded for doubts

But worse was to come — for "The Age" (Melbourne), July 8, 1986, carried the headline, "Synod applauds doubting bishop", and "The Sun" (Melbourne) of the same date stated, "Virgin-row bishop teted".

Both papers quoted Dr David Jenkins:

"The Bishop of Durham, the Rev. David Jenkins, warned the General Synod of 574 bishops, clergy and laity against associating miracles with God.

"No church could say decisively what God was and what He wanted, the bishop said. 'What sort of God are we portraying and believing in if we insist on what I will nick-name the divine laser-beam type of miracle as the heart and basis of the incarnation and the resurrection?' he asked.

"If we do so insist, then we are implying, if not actually portraying, a God who is at the best a cultic idol and the worst the very devil."

"The Sun" reported:

"About a third of the Synod — including half the 35 diocesan bishops — stood to applaud Bishop Jenkins after his 20-minute address yesterday."

If that is factual reporting, and we have no reason for doubting it, it is time for God's people to weep for the Church of England, its bishops and its people.

Thank God that some of England's bishops have expressed themselves clearly. Speaking at Easter 1985 Maurice Wood, then Bishop of Norwich, called for the resignation of the Bishop of Durham.

In his book, "This is our Faith", subtitled "Christian Hope in an Age of Doubt", Dr Maurice Wood deals extensively with David Jenkins' doubts and denials, and presents a reasoned basis for faith (especially bearing in mind that Dr Wood wrote for the average reader and not the theological specialist).

Whilst "the Jenkins affair" draws attention to the Anglican Church it ought not to be assumed that the doubts and denials expressed by Dr Jenkins are held only by the clergy of that church. We recognise with sorrow that such may be found within the ranks of most denominations.

It will not do to say that Jenkins and others who expressed similar views speak as academics — if the Bible records concerning Christ's person and work are not reliable and authentic for the academic, they are no more so for the average person. If, however, the Bible record is correct, it is to be accepted not only by the most humble person in the ranks of the church but also by academics.

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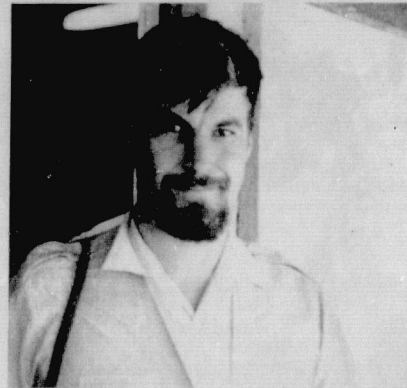
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(WEE INFORMATION EXCHANGE)

WEC missionary on drug charge

Cleared after ten months agony



Ken Tucker outside the Customs Court in Karachi, with Police guard, at Judge's Office.

Ken Tucker is an English worker with WEC INTERNATIONAL, formerly known as the Worldwide Evangelization Crusade. Ken Tucker was arrested at the Karachi Airport, July 16, 1985 for "supplying drugs" to a man caught with 240 grams of heroin during a routine customs check. Over the ten months that followed advice was sought from lawyers, contact was maintained with the Foreign Office and with MPs.

"The WEC INTERNATIONAL Regional Secretary in the area, Ken Booth of Australia, was of great help to us and to Ken Tucker, in Karachi," said Jack Freitag, the Assistant Leader in British Headquarters.

On May 14, 1986 Ken Tucker and the accused man, were both acquitted on a legal technicality. Ken Tucker, at home in Britain, has now been able to tell his story in the current British edition of "WORLDWIDE", the WEC INTERNATIONAL's magazine.

On July 16th, 1985, at 9.30 p.m., Ken left home for the Karachi Airport to meet a co-worker. Ken arrived ten minutes early so began to walk up and down outside the airport buildings. As he was passing the Departure Lounge, a man tapped him on the shoulder and asked if he knew a man pointed out to him. He appeared to be a Pakistani man, but Ken denied knowing him.

As Ken turned to walk on, the questioner insisted that Ken was actually a friend of the other. Ken again denied the claim and explained that he had to go and meet someone at the arrivals section.

Ken Tucker was then asked to go with his questioner, to the security control office. When he started to object, 10-15 security men surrounded him, with their guns drawn. "I decided to go with them," remarked Ken.

In the office, he sat, expecting the whole matter to be cleared up in a few minutes, but such was not to happen. His wife, Alison, found out what had happened the next morning, after waiting up all night for his return.

The Pakistani-looking man was in fact a Dutch national with Indian heritage, who had been caught trying to leave the country with 240 grams of heroin in a lady's purse in the inside pocket of his jacket.

He claimed that a white man, with a beard, had given him the purse to take into the Departure Lounge. When asked

to point out the man, Ken Tucker was the first white man, with a beard, to pass by — so he incriminated him.

Ken was placed in the Customs' lock-up for two weeks. It was a room 18' x 15' shared with 10 other prisoners and heavily guarded. In the almost bare room, Ken had to share a sleeping mat with his accuser. The other prisoners thought that as they had come in together, they must be friends, but Ken assured them the other man was actually his enemy.

Alison brought Ken food and drinking water every day. It was a boost to his morale just to spend those two to three minutes speaking with her.

Ken said he had often preached on the passage from Romans 12:20, "If your enemy is hungry feed him". Now he found that, to actually put that into practice, was very hard. Finally Ken gave some of his precious food to the man responsible for the whole situation. He replied that he knew Ken was innocent and that he would tell the customs men.

Seven days later they stood before a judge. "Is this the man who gave you the purse?" the judge asked the stranger. "Yes" came his reply!

"Oh no," Ken thought. "No more food for you mate?" But then God spoke to him. "I did not say give it to your enemy only if he tells the truth". "OK. Lord" Ken responded, in his heart.

Being in prison provided Ken with the opportunity to share his faith with others. One American, who was on a drugs charge, rededicated his life to Christ. A Muslim wanted to know why Ken did not curse God and accepted a Bible. After two weeks Ken was taken out of prison to the court.

"It was a sight I will never forget," says Ken. "I turned the corner and saw 14 people from different missions and countries waiting there with Alison. Later I learned that they had been at the court for three days. They represented all those thousands who have since stood by us and identified with us. I was granted bail of £7,000 and then came the many hearings. I lost court after 30.

"Looking back I can see that God used the experience in prison to speak to different ones, but I still do not know why it took ten months for the case to be dropped. Maybe it was to focus prayer on that needy City of Karachi. If so, do not stop praying now that I have been released, but pray for those who are still held in Satan's grip.

Big changes at the Bible Society

New senior management position created

A new senior management position has been created by the Bible Society in Australia in anticipation of the retirement of the Australian General Secretary in 1988.

The new appointment will allow the General Secretary, the Reverend James R. Payne, to fulfil his responsibilities as Chairman of the United Bible Societies Executive Committee and carry out programmes within Australia to increase awareness of the Bible Society's vital global ministry.

The person appointed to the new position will carry the title of Chief Executive Officer and it is expected that

he or she will succeed Mr. Payne as Australian General Secretary upon his retirement.

The Chief Executive Officer will be responsible for the daily operation of the Bible Society in Australia and the appointment spearheads effects to streamline Society operations and provide greater support for Bible translation and distribution worldwide.

Some reports have indicated that a number of Bible projects may have to be curtailed because of shortage of funds. The goal of the Chief Executive Officer will be to further improve Australia's fundraising performance over the next few years.

Runner beats the field in "Run, Ride, Row Event"



Amongst the first ten runners to finish the course, were four members of the team from ST. MICHAEL'S, Vacluse.
(Left to Right) Chris Puttock, Warwick Morrison, Eddie Bosch and John Newman.

A field of over 250 runners, rowers and riders took off, in different directions, from the Nepean Belle mooring area, Penrith, on Saturday, July 26th, at 10.00 a.m. in the "RACE FOR BIBLES '86". The runners and rowers covered a distance of 10 kms. each, while the cyclists rode a distance of 25 kms.

Runner, Ray Kennedy of Bonnyrigg, was first to cross the finishing line, in a time of 35 minutes, 12 seconds. Rower, Dr. "Dick" Reddel of Belfield, came first in the rowing section, with a time of 40 minutes 15 seconds and cyclist Mike Fewchuck of Eastwood, led the riders with a time of 42 minutes.

This is the third year "RACE FOR BIBLES" has been organized by the Bible Society in Australia (NSW). The aim is to raise funds, through sponsorships, for a special Bible Society project. This year the target is a Bible Press in China, from

which 250,000 Bibles and 500,000 New Testaments, and other Christian literature, will be printed every year.

The Bible Society's "No Strings Attached" Puppet Show, "Yum-Yum" the clown and a musical group, entertained the families and supporters of the participants while they waited for the energetic to finish their course.

Presentations were then made to the winners of the various sections and age groups. The N.S.W. State Secretary of the Bible Society, Mr. Tom Treseder, himself the winner of four silver medals in the World Rowing Championships in Canada, presented the Mayor of Penrith, Alderman Brian King, with a complete set of cassette recordings of the Bible, for use in the local library.

It is hoped the sponsorship amounts, pledged to participants, will reach the target amount of \$20,000.

South Africa continued

He went on to describe the following four possible scenarios for South Africa:

- indefinite white rule involving suppression and oppression
- black revolution (Cassidy believes this to be unlikely)
- extended civil war, probably leading to authoritarian black rule
- a reform process with black rule and including white participation.

"I would like to think that the acceptable scenario is the fourth — shared power. The numbers in South Africa suggest black dominance," he said.

Michael Cassidy is often asked what outsiders can do about South Africa. His answer is: "Whatever you do, do it humbly, sincerely and with love."

While the world debates the proposed imposition of sanctions against South Africa, Cassidy makes it clear that he does not favour mandatory sanctions.

"If sanctions were imposed, and if they were even only 20% effective, about 330,000 blacks and 90,000 whites would be put out of work. If they achieved 50% effectiveness about 1.1 million people would become unemployed," he said.

"Most of these people would have no social security benefits — nothing".

He spoke of a town he had visited recently where 70% of the population were unemployed and without the dole.

"But", he said, "if you in Australia and others in the world make a decision on the sanctions issue, and it comes with love and tears, it will probably be effective."

Cassidy believes that there should be a national convention to hammer out a constitution acceptable to all South Africans.

"However, I cannot see real solutions emerging without a spiritual awakening. There needs to be a pincer movement of the Spirit of God. It is only by the power of the Holy Spirit that the white population can be brought to a point of repentance."

"In addition, a massive supernatural act of forgiveness from the blacks is needed. The spirit of vengeance, if proceeded with, will plunge South Africa into a serious civil war."

"All power is in Jesus," Mr. Cassidy said.

"In South Africa we are seeing a revolution. It cannot be stopped. It must be channelled. It must be channelled NOW. Only by preaching Jesus Christ can we channel it"

"South Africa professes to be 80% Christian. The Christian Church, an untapped source, is the solution," Mr. Cassidy said.

There were few unmoved hearts as the breakfast guests wended their way through the parliamentary corridors and out into the now warmer sunshine.

Michael Cassidy then moved into a well attended Press Conference in St. Andrew's House, Sydney Square.

The questions here were topical and political rather than spiritual. This did not stop Cassidy from pressing his Christian theme.

He told the media representatives that South Africa faced the most difficult situation in the world today, struggling with the collapse of apartheid, but in a state of deadlock as to the structures which should take its place.

"I deplore the whole system of apartheid. But I do not want to see it replaced by something worse. I do not want to see an authoritarian black government. Neither do I want to see the communications of South Africa collapse," he said.

Mr. Cassidy said that no lasting answer could be found for South Africa that did not involve the Dutch Reformed Church in some form of change.

"A significant religious component of our problem is that the Dutch Reformed Church has theologically legitimised apartheid. The Government has thrived on it. In October the Synod of the Dutch Reformed Church is due to debate whether or not apartheid is heresy. If the Synod decides that it is heretical, the ethical rug will have been pulled from under the Government's feet."

"This is highly significant. Christians should be praying about the outcome," he said.

A reporter asked Mr. Cassidy whether

the National Initiative for Reconciliation, of which he is chairman, was showing too much faith in the government's willingness to reform.

He said: "There is a desire for reform. In fairness, Mr. P. W. Botha, who is a man of some courage, has precipitated more change in five years than we have seen in the last 20 years."

"Whether he knows it or not, he has opened a Pandora's Box. It is only a matter of time before the government will have to unban the African National Congress. When that happens, South Africa will have crossed the Rubicon and opened the way to black majority rule."

The last function in a busy first day of tour was a dinner at Lane Cove Town Hall attended by about 260 people including the Archbishop of Sydney, his predecessor, Sir Marcus Loane and the President of the Baptist Union, the Reverend Pope. The Chairman of African Enterprise, Dr. Paul White, officiated.

Michael Cassidy told the diners that 7,000 people had been converted at a recent African Enterprise initiated mission in Uganda.

He commended the work of the Commonwealth Eminent Persons Group on South Africa.

"My only sadness is that the EPG gave up so quickly. I wish I could tell Mr. Malcolm Fraser and his colleagues that they were close to a break-through."

Returning to the theme dear to his heart, Mr. Cassidy again pointed to the need for reconciliation.

"The church is equipped to fulfil a ministry of reconciliation. Where there is polarisation, we have the mandate given by the Lord Himself. The Church needs to rise in the power of the Holy Spirit to fulfil that task."

"The Church alone has a transcendent hope," he said.

Cassidy told his audience that both blacks and whites must come to the Cross in repentance and for forgiveness.

"The Cross is a painful place," he said.

The evening meal was satisfying, the fellowship was rich, and the message of the Cross and the need for reconciliation reverberated through the Town Hall at Lane Cove.

The pace changed next day as Michael Cassidy attended a series of meetings at the University of Sydney, arranged by the Chaplain to the University, the Rev. Robert Forsyth, who is also Rector of St. Barnabas, Broadway. About 350 students turned out to a meeting in the Carlaw Lecture Theatre arranged by the Evangelical Union. Christ was proclaimed and the message was received with warmth and acceptance.

Later Mr. Cassidy met with representatives of Christian groups within the university with whom he spoke of ministry on campus, emphasising the call of God to prayer.

An evening meal was taken at an Italian restaurant in Newtown at a function arranged by people from St. Barnabas'. About 130 came of whom it was estimated that about one third were people who do not go to church at all.

Robert Forsyth said later that evangelising was going on around the tables. The theme at this dinner was more on the Cross than South Africa as Mr. Cassidy presented a powerful argument for those present to look at Christ. It was the night of the Royal Wedding, but the people still came out in force.

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Lay Presidency and divorce, again

1986 Sydney Synod — interest mixed with mundane?

The Third Session of the 40th Synod of the Diocese of Sydney will begin in the Chapter House of St. Andrew's Cathedral on Tuesday, October 7. Synodsmen — clergy and lay — will again take their uncomfortable seats to sit out the expected five day session. Many find it absorbing — others tire after the first day. The numbers certainly diminish as each Synod day passes.

Before the session actually commences a service of Evening Prayer will be held in the Cathedral. The Preacher will be the Rev. Canon S. Van Culin, D.D., Secretary-General of the Anglican Consultative Council.

Some interesting reports will be presented to Synod members. One covering a contentious topical issue relates to the Status of Human Life. At the last session of the Synod a resolution was passed expressing unqualified opposition to any form of live embryo experimentation not undertaken for the benefit of the embryo concerned and asked the Standing Committee to have a theological statement prepared on the status of human life, with particular reference to its origins, development and termination. The Standing Committee will bring forward its report.

Lay presidency at the Holy Communion has been before the Synod previously and has been the cause of dissension. In 1983 the Synod requested the Standing Committee to set up a committee to explore the desirability and constitutional aspects of lay presidency at the Holy Communion. The report came before the Synod last year and in essence recommended that the Archbishop may authorise any person whom he has authorised to deliver a sermon or sermons to preside at the Lord's Supper in certain circumstances. The Committee's report noted, however, that the committee had discussed its draft report with the Archbishop who indicated that he will not give his assent to an Ordinance which sought to give effect to the proposals contained in the report.

Last year the Synod dealt with the report by passing a resolution endorsing the principle of lay presidency and asked the Standing Committee to investigate

ways the possible legal and other difficulties could be overcome. The Standing Committee is to report to the Synod accordingly.

At last year's Synod the Marriage of Divorced Persons Ordinance lapsed for want of the Archbishop's assent. The matter is still the subject of discussion between the Standing Committee with a view to reaching agreement on what should be done.

Another report of interest will relate to ministry to minority ethnic groups. The question has been on the mind of the *Australian Church Record* for some little time and the report may well provide the basis for a future investigative article.

The Diocesan Income and Expenditure Ordinance is always a subject of great interest being, in effect, the Budget of the Diocese. The estimates for 1987 will involve a record expenditure in the vicinity of \$6.17 million.

The Ordinances planned for the session do not sound as if they are going to set the world on fire. Briefly, they are these:

- an Ordinance relating to the amount of leave a minister may take in excess of his normal annual entitlement of four weeks;
- allowance for deacons to be eligible for appointment to the House of Clergy in the General Synod;
- the use of alternative tables of lessons during church services.

Much of the interest of Synod focusses on the motions put forward. These are an unknown factor at this stage. But the first mailing to Synod members has gone out and it is now up to those members to do their part.

All in all the Synod does not sound too exciting at this point in time — but then, who knows?

Ecumenism and the Papal Visit

Growing interdenominational support

With the visit of the Pope getting closer there has been increasing pressure for other denominations to be involved. Recent Press releases suggest that there will be a wide-spread ecumenical response. In this almost nothing has been said about the absolute authority claims of the papacy, or about the denial of Christian fellowship to those who will not hold the Roman Catholic view of the Mass.

The major ecumenical event of the Pope's six and a half days in this country will be an interdenominational service at the Melbourne Cricket Ground on November 27, expected to attract a congregation of 130,000.

During the evening, 22 religious groups will recreate a ceremony first held 30 years ago to open the Melbourne Olympics on November 22, 1956.

The ceremony begins at 8 pm when Pope John Paul lights the Unity Candle in St. Paul's Anglican Cathedral, minutes before he leaves for the MCG. This is the same candle which the head of the Anglican Church, Dr. Robert Runcie, lit in St. Patrick's Cathedral during his visit to Melbourne last year.

The Olympic torch, lit from the Unity Candle, will be carried by Australian

athletes along Flinders Street to the Cricket Ground, where it will be passed from hand to hand in the darkened stadium to symbolise the spirit of the ecumenical movement.

NSW

Mr. Ray Williamson, Secretary of the NSW Ecumenical Council, said that invitations had gone out to all churches in NSW, inviting them to take part in the spiritual preparation for the Pope's visit, and to send representatives to the ecumenical gathering and the Papal Mass.

Anglican good wishes

According to the National Papal Visit Office, the Anglican Church has

Continued back page

CHURCH RECORD

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Revival for the revivalists

World TV crusade at Amsterdam 86



Industrial World meets Two-Thirds World as Evangelists compare notes.

Revival came to the revivalists July 12-21 at the International Conference for Itinerant Evangelists.

More than 8,000 evangelists from 173 countries and territories devoted 10 days at Amsterdam's cavernous RAI Convention Centre to sharpening their skills and increasing their knowledge to better "do the work of the evangelist" — the conference's theme.

Welcomed to Amsterdam 86 by honorary chairman Billy Graham, participants heard 21 plenary addresses, attended five conference-wide seminars and selected seven of the 141 workshops offering ideas for nearly every imaginable aspect of evangelism, from fundraising to open air preaching to working with teenagers in the Middle East.

Mostly, however, they got revived.

The spirit of revival was dramatically symbolized in opening ceremonies as six torchbearers representing the earth's continents simultaneously lit the "flame of the gospel."

It was reverently present in a massive communion service as preachers from various nations, cultures and church traditions joined in prayerful remembrance of Christ's death on the cross.

The revival spirit was heartily verbalized in a thunderous response to

Graham's invitation to shout "hallelujah" — a word "that's the same in every language."

And it was constantly stirred throughout the meeting by spontaneous prayer sessions, choruses and conversations with fellow evangelists from other parts of the world.

Even elaborate security precautions, including mandatory plastic wristbands and badges for every person and X-ray screening equipment at all RAI entrances, failed to dampen the enthusiasm.

While tight security was evidence that the possibility of some kind of terrorist attack was considered, Graham told reporters at a news conference the thought of cancelling the meeting "never crossed our minds."

Amsterdam 86, an expanded version of a similar meeting held in the same city in 1983, fulfilled a dream for Graham. The 67-year-old American evangelist, who envisioned a "school for evangelists" in contrast to a conference on evangelism, was the guiding force behind the historic meeting.

In Amsterdam 86's final session, Graham announced developing plans for a "worldwide evangelistic crusade" carried live by satellite to hundreds of cities around the world. More details, he said, were to be announced at a special news conference later.

INSIDE

Christianity under Communism	... Page 3
Letters	... Page 6
Editorial	... Page 7
South Africa: Different Views	... Page 9

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AUSTRALIAN CHURCH RECORD, AUGUST 25, 1986 — 1