

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY
Obituary

Cannon A. Powell died on 17th April, 1983.
Rev. K. F. Saunders died on 18th April, 1983.
Rev. R. O. Harding, Rector, St John's Campsie is to become Rector, St John the Baptist, Sutherland.
Rev. H. R. Voss, Chaplain, Parramatta Psychiatric Hospital is to become Rector, Homebush West with West Strathfield.
Rev. B. Dudding, Cleve S.A. is to become Rector, Burwood East on 20th May, 1983.
Rev. B. J. Skellett is to become Rural Dean of Balmain with South Sydney.
Rev. B. A. Bassett, Balgowlah has now commenced as Asst. Minister, Campbelltown.
Rev. W. G. Collier, Diocese of Bathurst, commenced as Asst. Minister, Castle Hill on 15th April, 1983.
Rev. G. R. J. Lincoln and Rev. P. H. Mitchell were ordained to the priesthood at St. Michael's, Wollongong on 1st May, 1983 by Rt. Rev. R. H. Goodfellow on behalf of the Archbishop.

DIOCESE OF ADELAIDE

Rev. K. M. Lindsay, Rector, Torack Gardens, is to retire 1st August, 1983.
Rev. K. W. Dixon is to be inducted as Rector, St. Benedict, Glandore on 24th August, 1983.
Rev. A. W. Cheesman has resigned as Chaplain of Farr House following the closure of the House at Mitcham.
Rev. S. J. Pash has resigned as part-time Diocese Youth Officer and the Rev. K. P. Brice has been appointed to succeed him.

DIOCESE OF NEWCASTLE

The Revd. Wilf Redden was inducted as Rector of Gosford on Friday, March 11. He had moved from the Parish of Kotara South.
The Rev. Arthur Bridge has been appointed Locum Tenens in the Provisional District of Mt. Sugarloaf from March until May.
The Revd. Noel Eve at present Priest in Charge of the Provisional District of Gatheshead-Windale, has been appointed Rector of Kotara South. Inductions Friday, May 27 at 7.30pm.
The Revd. Lindsay McLoughlan at present assistant priest in the parish of Singleton has been appointed Priest in Charge of the Provisional District of Weston, Commissioning on Friday, June 10, 7.30pm.
The Revd. Bert Channell has been appointed to the parish of Cardiff as Honorary Assistant Deacon as from April 17.

Winter Appeal launched

The Archbishop of Sydney's Winter Appeal was launched in Anglican parishes on Sunday, May 8.

In our city many suffer the hardships of poverty, sickness, homelessness, unemployment, despair and family breakdown.

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Listen . . . to find out needs!



David Ireson, leader of the "Fusion-Hobart" team, believes it is best to listen to young people, to find out their needs, before taking any action. In Hobart, David has spent over a year just finding out the needs of the young unemployed, the "bored housewives", the single mothers and the low income families. Now the team can take action to fill some of those needs.

Photo: Ramon Williams.

Archbishop Robinson has said: "Unemployment is now running at around 8 percent. The prospect of a long stretch without work paints a gloomy, depressing outlook. For the family at risk, the strain financially and emotionally is often too hard to bear."

The Archbishop's Winter Appeal was established to provide immediate assistance to those in need. Through parish clergy and the church's caring agencies, gifts to the Winter Appeal can be distributed in a vital and practical way.

On Thursday, May 12 Sir Roden Cutler, Chairman of the State Bank, presented a cheque of \$5,000 for the Winter Appeal, to Archbishop Donald Robinson. This is the first major donation to be received from a business organisation to this year's appeal.

Mother's Campaign Against Drink-Driving

Mrs. Elizabeth Macfarlane saw her 7 year old son killed while crossing the road in front of his school. "The driver had been drinking all day and had been disqualified already for drink-driving, yet he was fined only \$900; he was also disqualified for life, but since he was driving that day without a licence, that may not mean much to him." She said.

MARANATHA! Happiness

We all want to be happy. How often do we achieve it?

I recently read an article where the author made the comment "happiness recedes from those that pursue her."

Unexpected. Yes, because we so often feel that we can be happy so long as we're doing what we like, what we want, what turns us on.

It doesn't work like that though. Real happiness comes not when we seek to please ourselves, but when we seek to please others.

The seeking of pleasure, comfort, status or wealth for our own sakes hardly ever produces lasting happiness.

When do we find real happiness? Doesn't it happen almost unexpectedly as a result of doing something which will benefit others.

That does not surprise me although I need to be reminded of it consistently. True joy comes from seeking to serve others. That after all is what the Lord Jesus Christ did.

Someone once put it like this. Real joy comes by living with these priorities:

Jesus
Others
Yourself.

To put Jesus first is to put God first. That makes sense since He created us, He sustains us, and He offers forgiveness to us.

Having realised that God is the God who is generous and kind, the only realistic response is for us to be likewise generous, kind and caring for others. Others, whether our family or not. Others, whether we like them or not. Others, whether there is nothing in it for ourselves or not.

Then yourself last. How different this is to our Australian way. "You've got to look after number one mate." That's the trouble, that's why there are so many unhappy people. There is the unhappy one who is confined to the boredom of being interested only in himself, and the unhappy folk who should be getting a share of his love and concern.

It's a radical way, but it is the way of Jesus. It is the way of real self-fulfilment, the cure for self-pity, the stimulus for action, the recipe for happiness.

Peter Brain

Bishop David Penman of Melbourne will speak on 'New Patterns of Worship' and 'New Patterns of Ministry' on Thursday 25th and Friday 26th of August.

Case studies will be presented by a number of people, including Alan Nichols, Executive Director of the Mission of St. James and St. John in Melbourne, David Crawford of St. Mark's Anglican Church at Malabar and Deaconess Margaret Rodgers, Principal of Deaconess House. The case studies will focus on areas of speciality including counselling and community life.

The conference brings together prominent evangelical Anglican churchmen from around Australia. It is a time for fellowship and for seeking ways to renew local congregational life.

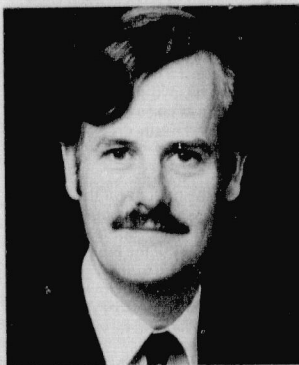
The E.F.A.C. conference is open to both clergy and lay people. Bookings and further information may be obtained from Mr. Alan Kerr (03) 787 6435; Canon James Whild (02) 328 1125 and the Rev Peter Crawford (059) 68 4046.

New headmaster for Shore school

The Chairman of the Council of Sydney Church of England Grammar School (Shore), Mr. J. M. Dixon, announced today the appointment of Mr. Robert I. A. Grant, B.E.C. (Syd.), Dip.Ed. (N.E.), B.Ed. (Melb.), M.A.C.E., to be the Headmaster of Shore when Mr. B. H. Travers retires in May 1984.

Mr. Grant is currently Deputy Headmaster of Canberra Grammar School. He was educated at Sydney Grammar School, followed by the Universities of Sydney, New England and Melbourne. He is married with three children.

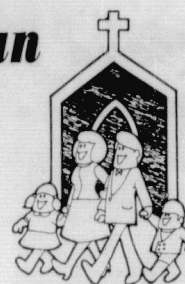
OS Guinness for evangelical anglican conference



The Evangelical Fellowship in the Anglican Communion (Australia) is to conduct a conference at Macquarie University, North Ryde, in New South Wales from August 22-26 on the theme 'Creating Visions for Congregations'.

Principal guest speaker is Dr. Os Guinness of Oxford who will present the main papers on Tuesday 23rd and Wednesday 24th on the topics 'Evangelism' and 'Church and Modernity'. His address will analyse the social and cultural forces shaping the church in the modern world.

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Archbishop critical of Anglo-Catholics

In his letter in the June issue of Southern Cross Archbishop Donald Robinson has written critically about the Oxford Movement and its successors modern Anglo-Catholics.

A recent press release from an organisation called Anglican Catholic Renewal describes what they call an historic conference held last month in Melbourne. One hundred and twenty-five delegates met to discuss Catholic Renewal. This falls in the year that marks the 150th Anniversary of the accepted beginning of the Oxford Movement.

One of the first addresses, by Rev. Richard Holloway, showed that, like many who first supported the Oxford Movement there is still a great spirituality and love of Scripture amongst many who consider themselves Anglo-Catholics. Rev. Holloway is from Boston, U.S.A.

In his address Rev. Holloway said:

"The letter to the Hebrews provides a timely warning for Anglicans: 'We must pay closer attention to what we have heard lest we drift away from it.' (Hebrews 2:1)

"The mind of the world gradually erodes our grip on basic Christian Faith", he said, "and we drift into a kind of Christianity that is purely formal and external. All our standards are derived, not from Christ, but from the world and from society. Without knowing it, we have committed apostasy. We have drifted out to sea."

Rev. Holloway reminded the Conference that really dangerous apostasy is almost effortless and unconscious. "It is drift", he said.

"You cease to stand with Christ, but you don't recognise it. You stand against him and with the world."

One of the paradoxes of our present situation is that many Christian leaders speak with magisterial certainty on social and political and ethical matters of considerable complexity and ambiguity, while they speak with hesitancy and equivocation about matters that relate to the central elements of revealed truth.

"I'm quite sure that one of the tasks that we ought to turn our hands to is the rediscovery and reconstruction of the order and ordering of Christian truth. We must rediscover and reaffirm what is primary and central, and then proclaim it with joyous conviction."

"The Anglican Church used to pride itself on cleaving to the great central truths, while allowing freedom of approach and emphasis on secondary matters." This is the present challenge of renewal for drifting Christians, the Conference was told.

Rev. Holloway stressed, over and over again, that drifting Christians must turn back towards Jesus, and see him once more as the centre of his Church. In doing so, we must also rediscover the paradox of Christ: the humanity of Jesus and the divinity of Jesus.

"The central paradox of our faith is that Jesus is both man and God, human and divine, brother and saviour, comforter and judge."

A drifting Church has lost this balance, this direct vision of the whole Christ. We are well and truly drifting, Rev. Holloway said when "we simply use Jesus to anoint our partial and limited point of view."

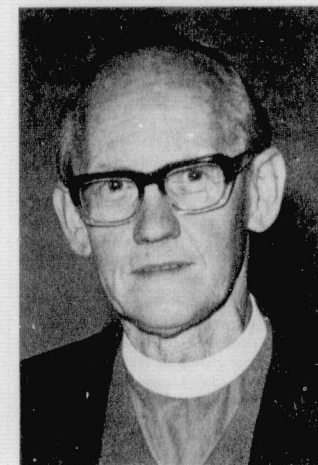
"Somehow, we have to learn to start looking at Jesus and let him be himself, no matter how disturbing that might be. We have to try to hear him, and not just the echo of our own voice. If we do this long enough then something new can start in us."

In a photograph of Bishops attending it was stated that the Primate and three of

the other four Australian Archbishops were present. The Archbishop missing was Sydney's Archbishop Robinson. His views were made clear in his letter in the Diocesan magazine SOUTHERN CROSS.

He wrote:

"I believe it must be recognised that the Oxford Movement, whatever benefits it has brought to some, and however saintly and sacrificial the labours of many of its adherents, created a schism in the Church, that is, an internal division based on a particular party opinion, and that this division has greatly harmed the Church as a whole."



Archbishop Donald Robinson.

He quotes writers and scholars who suggest that there was a "good deal of foolishness in the ritualism" which developed, that it was an attempt to put the clock back to the Middle Ages or at least the Council of Trent and that it destroyed the ordered freedom that had previously existed in Anglicanism.

He also wrote:

"Further, by successfully promoting distinctive doctrines and ritualistic innovations the Oxford Movement has . . . fastened a false tradition on the Church of England. Many today have no idea that Anglo-Catholic churchmanship is not normal Anglican tradition."

However, Archbishop Robinson does recognise some positive features.

He says:

"First there are some in this diocese who have come to appreciate the ideal of personal holiness and many features of ordered worship which may be historically associated with the Oxford Movement; such persons are loyal members of this diocese and I do not wish to separate myself from them as their bishop. Second, there has developed in recent years a new dialogue between Anglo-Catholics and Evangelicals, of which I have been part, a dialogue which has explored the genuinely catholic elements common to us all. This dialogue has been conducted both formally and informally, in a spirit of mutual appreciation, and I wish to continue to seek agreement through prayer together. Third, I recognise that the Catholic Renewal movement today is stressing the need "to catch the vision of the wholeness of the Church, of the integrity of the faith, and of the integration of our Christian faith with the whole of life" (Archbishop Rayner). In principle we can all agree about this, and I wish to encourage the exploration of this theme, and the quest for holiness. Finally, I think some of the original insights of the Oxford Movement about

the church deserve a fresh look in the light of subsequent events. Professor Cable suggests that "the Tractarians' insistence on the spiritual autonomy of the Church helped to give a sense of the basic independence of colonial Anglicanism", and that this helped Bishop Broughton "to solve, to his own satisfaction, some of the problems that he met after the passing of the Church Act" in NSW in 1836. Since one of the questions now before us is the raison d'être of the Anglican Church of Australia amid other denominations in our modern community, we could well mark the sequi-centenary of the Oxford Movement by re-examining some of its suppositions for their possible bearing on this question."

In the same issue of Southern Cross there is an advertisement for a Sydney Festival for the 150th Anniversary of the Oxford Movement. Using A.A.P.B. it will be held at — Pitt Street UNITING Church!

Limit embryo freezing — call by Commission

The Anglican Social Responsibilities Commission called for a limit to the freezing of embryos in the In-vitro Fertilization process.

Commission chairman Bishop Oliver Heyward released the statement following a three day residential meeting in Sydney. The Commission has previously released public statements on IVF and artificial insemination by donor. It has also made submissions to Government inquiries.

The Commission said: "We considered some of the problems arising from developments in the IVF and embryo transfer processes, especially those posed by the freezing of embryos."

"If there is to be any freezing, the Commission as a whole believes that the number of eggs fertilised in the IVF process should be kept to a minimum, the freezing of embryos should only take place where the intention is to implant the embryo in the womb of the biological mother."

"It is the conviction of some members of the Commission that freezing of embryos should not take place at all, because of the possible damage caused to the embryo by the freezing process and the problems associated with excess embryos."

"The Commission understands that the motive for the freezing of embryos is the preservation of life. However, the problem is that such embryos could be used for research. Therefore the Commission believes that any production and freezing of human embryos for research or the use of live embryos for research should be explicitly forbidden by government."

"The Commission recognises that there are substantial legal problems relating to the ownership and survival of frozen human embryos. It urges that governments should address these questions, together with that of liability for any damages sustained by a child as the result of embryo freezing."

"Since life is viewed by Christians as a gift from God, and respect for human life is a cornerstone of our moral tradition, the Commission believes that human embryos should be treated with the utmost respect, and requests that any legislation in this area should ensure this."

Foreign churches misinformed about true situation in South Africa says South African Professor

Professor Bouke Spoelstra, who teaches at the Reformed Theological School in Hammanskraal, has stated in an interview in the South African magazine **Beeld** that many officials of foreign churches are misinformed about the true situation in South Africa. He made his remarks in connection with the present investigation of the South African Council of Churches (SACC), headed by Bishop Desmond Tutu, by the government-appointed Eloff Commission (see RESNE, March 1983). The Eloff Commission is investigating the administration of SACC, its financial sources, its theology and aims, the people involved in it, and its connection with foreign organizations.

According to Professor Spoelstra, the contention by spokespeople of foreign churches that SACC is the only organization in which the dialogue between white and black is still carried on presents an utterly simplistic picture of the situation in South Africa. They only repeat the statement recently made by the World Council of Churches that the present investigation in Pretoria is a plot of the South African government and the Afrikaans-speaking churches to portray Bishop Tutu and his Council as enemies of South Africa and supporters of terrorists and Marxists. Professor Spoelstra counters by saying that Tutu and his followers present a warped picture of the true situation in South Africa. Conceding that the system of apartheid has contained many injustices, Spoelstra claims that in recent years much has changed for the better, but about that Tutu is silent.

Spoelstra also said that South Africa must guard against using the Bible to defend apartheid, but that likewise Tutu and the SACC have no right to use the Bible to tell South Africa the kind of political system it ought to have. Bishop Tutu is wholly incredible when he asserts that a unified South African state with universal franchise can be "the only situation in which Christians can be Christians."

Thank you

The Ridley College Appeal has been most encouraging. In a recent report the College wrote:

We are greatly encouraged by the response we have received for this appeal. Many people have written assuring us, not only of their prayers and support in a financial way but have also given of their time in organising support from others in their parishes, professions and groups.

A great deal of time, money and energy have been given by many people behind the scenes and for this we can only thank those concerned and praise God.

The appeal now stands at \$405,000 received in cash and pledges;

The college council has decided that construction may begin when the total stands at about \$500,000.

Moore College Library

EDITORIAL

Righting Society's wrongs

We used to teach our children that the smiling friendly policeman was someone who could be trusted. Never be scared of him; go to him in any time of trouble. You can trust him. We also taught them that those who served their country in positions of leadership (ie. politicians) were important people spurred on by the very highest motives. And we taught them that British justice was second to none.

What can we teach them today?

The Stewart Royal Commission into Drug Trafficking has frightening implications. Suggesting that there is a lot more to be discovered it is highly critical of police bungling and police corruption on a large scale is claimed. So much so that even murder has not been properly investigated. The Commission paints a picture of powerful criminal elements having immense influence in Australia and calls for a Crimes Commission to be set up. This should have more teeth than is currently being proposed by the Federal Government.

Meanwhile, in N.S.W., early disclosures in the "Wran Royal Commission" should cause us serious concern. That Commission is in its early days as this is being written but already we have been told that magistrates were influenced by outside sources — and the Premier of N.S.W. has been mentioned as one. Our whole judicial system must come into disrepute — especially since those who believed that what happened was wrong did nothing about it either through fear or through the conviction that it would lead nowhere.

If what the Royal Commissions discover is even partially true — and that implies that we have become so cynical that we are not even sure of Royal Commissions anymore — then we have very serious problems in our nation. These problems are so serious that none of us can afford to sit back and do nothing. But what are we to do?

The usual response is to call for more Christians to get involved in politics and in public life. But is this the answer? We think not; it is only a bandaid solution. After all, there is no evidence that the high profile of "born-again" Christians in the United States has radically changed the morality of their government or judicial system.

The Old Testament prophets were familiar with situations similar to ours. And they brought God's Word into those situations. It is important for us to note what they suggested. Usually the crisis in Israel was caused directly by leadership. It was the king who married foreign women and allowed them to introduce Baal worship; it was the king and the wealthy who showed no compassion to the poor and needy; it was the leaders who denied justice to the majority of the people. God's judgment, the prophets said, was coming on them and because of them on the whole nation. But what did they call for? Over and over again they called for national repentance. They called for all people to turn back to Yahweh and to worship Him.

There is an important lesson here for us. We expect the highest moral standards from our leaders while being prepared to settle for lower standards in society in general. Are not our leaders merely doing on a grand scale what we do in a less grand way with neighbours and friends and business deals? There is a certain hypocrisy in our condemnation of those in high places who are caught out in injustice and immorality whilst we remain unrepentant over our own sins.

There can be no doubt that confidence in politicians, police and the judicial system will reach a very low point as a result of these Royal Commissions. But let's not look for simplistic solutions. The only real answer lies, as the Old Testament prophets taught, in a national revival. And that can only begin as each one of us repents and seeks to live a life committed to God and based on the standards that He has revealed He requires.

All Christians must work and pray passionately for that national revival.

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Letters to the Editor

IN-VITRO SEMINAR

Dear Sir,

At the In-vitro Fertilization seminar held in St. Andrew's house, Auditorium, on Wednesday night, May 25th, (convened by the Anglican Social Responsibilities Committee) the chairman put a proposal to the meeting that they decide upon a course of action to recommend to the government. The Lawyer speaker on the panel was asked to frame it. The course of action he recommended was that all In-vitro Fertilization be stopped until what was right and wrong about it had been considered. This proposal from the dias was not voted upon by the meeting, although very many seemed in favour of it, because Bishop Reid intervened.

As he spoke in a very low voice, the meeting was not able to hear the reason why the recommendation was scouted. Could we learn now please, Bishop Reid?

As Christians, it is necessary for us to be the conscience of the community, and so of the government who makes our laws. How else are those in government to hear God's voice before they hear it in judgement? St. Paul tells us to pray before anything else for the government, so that we may lead godly and quiet lives. We must know how to pray and how to advise; and we must do both.

Christians have been accused of saying "no" to everything. They are, in fact, committed to saying no to everything except what God wants. The first question for us to decide in this matter is "Does God want In-vitro Fertilization or not? The second would be "If He does, in what way does He want it?"

Action should not be taken before these decisions are made.

Yours sincerely,
Constance Knox.

Dear Sir,

Miss Knox is correct in that I did make an intervention during the Seminar on In-vitro Fertilization.

It was raised at the meeting that a motion should go to the General Synod Social Responsibilities Commission, which was meeting the following day, recommending that it press Government authorities to stop IVF until a number of legal views had been received.

I indicated to the Chairman that this was contrary to the position taken by the Social Responsibilities Commission, who had indicated that IVF should continue if it proceeded within certain closely defined limits. I then made the point that if we were to pass a motion asking them to change their position it should be only after a debate, in which both sides would be able to present their point of view, seeing that neither of the 3 speakers at the Seminar had actually spoken to this issue.

The Chairman of the meeting, indicated that because of the lateness of the hour, it would be probably best for the matter to lapse if it could not be properly debated. I think that was a wise decision and the issues raised at the Seminar were in actual fact reported to the Social Responsibilities Commission the next day.

I am

Yours faithfully,
John R. Reid

POLICE PRIESTLY UNIFORMS

Dear Sir,

The NSW police do well to object to name tags on their uniforms. Name tags on uniforms are a contradiction. Surely the main purpose of a (police) uniform is to make every policeman identifiable to the public.

When there is a traffic accident and a uniformed officer arrives, we are expected to treat him as we would treat any and every policeman who would arrive. We are not being asked questions by a friend and so we do not need to know his name. He is impartial and impersonal... all we need to know is that he is a policeman. The surplice has the same function in a church service. The uniformed minister wears his surplice so that he will be impartial and impersonal. It does not matter who he is as long as he is a minister. What do most churches do when their minister is away? Another minister comes, often uninvited, and takes the service. The congregation doesn't need to know his name (although it may be on the news bulletin), all it wants to know is that he is a minister.

Those with a priestly understanding of the minister's role find the uniform most comforting. After all who the priest is does not matter, as anyone who goes to confession will testify. He is only a vehicle and as the saying goes "as long as it gets me from A to B it's all right."

However those with a biblical understanding of the ministry will always find uniforms a hindrance. There are many models of ministry in the NT and what they have in common is that the minister is personal. He is a shepherd that should know his sheep by

name, he is nurse maid the cries over his charges, he is a brother in the family, he is to love, forgive, eat with, pray with, pray for, have compassion for, etc. those to whom he ministers.

The minister is not an impersonal priest, whose task is more important than himself, he is a fellow brother in Christ, with gifts like many others in his church. Let us rid ourselves of the priestly garments, let us shake off the dormant Roman Catholicism that still plagues our congregations, remembering the old adage that "all robes lead to Rome".

Salueto II

PROTESTANT WITNESS

Dear Sir,

Certain words today are dropping out of favour or their meanings subtly changed. One grand old word is "Protestant" which means "to witness" (from the latin 'testis'). The Reformers then were Witnesses for the Truth when they identified the whole Papal system as the Woman of Babylon of Revelation 17. This was held until the 19th century when a new interpretation appeared of a FUTURE antichrist, which was the basis of Hal Lindsey's bestseller "The Late Great Planet Earth" and is prevalent today. So much so that even the most evangelical of churches have not only been sidetracked from the HISTORICAL interpretation, but have become blinded to the fact that the antichrist is already here, and has been manifested for 1500 years. Who could overlook the biggest, the richest, the most powerful religious and politically influential organisation in the world today?

Most people still think of Satan as a grotesque horned figure stoking up the fires of hell. On the contrary, this Fallen Angel is a spiritual power of great beauty (Exekial 28:17) and is able "to transform himself into an angel of light" to DECEIVE (11 Corinthians 11:14).

St. Paul warned the early church that the "Man of Sin" had already begun to work in their time, but it was the 4th or 5th century that this devil's masterpiece was more fully manifested. (Read 11 Thessalonians Chapter 2, and under the glittering facade, see that religious harlot sitting on the seven hills of Rome. In this Chapter, Paul "uses apocalyptic language unparalleled elsewhere in his letters" according to my New Bible Commentary.) Modern critics, of course, cast doubts on the authenticity of 2 Thessalonians. Possibly it is too close to the bone — too close to the identification of the antichrist in full panoply.

So much more could be written but let Revelation Chapter 18:14 suffice. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plague!" In plain words, Judgement is coming soon on the great religious "harlot" and if we allow ourselves to be tied up with her, we too will not escape the fiery judgement on this satanic imposture which is surely on the way. Our hoodwinked churches are being led into a trap waving the banner of UNITY.

Yours sincerely,
Phyllis Creasey

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Obituary

Rev. J. Merrimant, Resident Minister, Tregear, died on 20th May, 1983.

Moves

Rev. M. S. Babbage will resign as N.S.W. State Secretary for B.C.A. to go to the Diocese of Carpentaria towards the end of this year.

Rev. R. Fraser will resign as Rector of Woollahra on 19th September to become Chaplain at Parramatta Psychiatric Hospital.

Rev. David Irwin from the Diocese of Armidale has been appointed as Asst. Minister at Nowra.

DIOCESE OF ADELAIDE

Rev. P. S. Newey is to be licensed as Asst. Curate to the Rev. W. J. Goodes, Rector of Parish of Hawthorn as from 19th July, 1983.

DIOCESE OF WILLOCHRA

Rev. D. Griffin has been appointed to the Mid-West and Trans-Line Mission. He will be commissioned at St Augustine's, Port Augusta at 8 p.m. on 5th May, 1983.

DIOCESE OF CANBERRA AND GOULBURN

Rev. T. J. H. Littleton of All Souls', Chapman, A.C.T. is to become Provincial Education Officer, South Australia, from early July.

Rev. J. H. Corson has resigned from Merimoula, Parish of Pambula.

Gunfire around the hill of peace

By Peter Philp from World Vision

Namirembe is the biggest and oldest Anglican diocese in Uganda. It covers the majority of greater Kampala. Today it faces one of its greatest challenges. Almost half of its parish churches are closed. Its members, both clergy and laity, have been victims of the anarchic violence. The resources of the Church of Uganda are at breaking point as it attempts to feed, clothe and provide shelter to about 30,000 displaced people in this one diocese.

Idi Amin has been banished from Uganda since 1979, but the war of liberation that overthrew him has not brought an end to violence, torture and killing. Some claim that life in Uganda today is more bloody than during the horrendous days of Amin. Others confirm improvement in some provinces, but in the largest province, Buganda, which includes the capital city, the mob rules by the gun. Plain clothes special agents abduct and torture. Members of the regular army loot, rape, and murder, and bandits strike at leisure.

A senior Anglican official told me that looting and raping by the army, which often results in the murdering of civilians, is a daily event in Kampala. The soldiers, who are poorly paid and fed, roam the streets at night in mobs, taking over shops and houses, and even villages.



Bishop Nsubuga, Anglican Bishop of Namirembe.

I spent a week in Uganda, staying at the Anglican guest house on Namirembe Hill. It is like an Anglican compound. Part of the Hill is taken up by the Mengo Hospital which is run by the Church of Uganda. Further up the road is the provincial and diocesan offices, the homes of the dean, assistant bishop of Namirembe, and the Archbishop of Kampala, and a large Anglican school. On the other side of the hill is the church's guest house and on the summit is the beautiful cathedral.

Namirembe means peace, but today there is tension around the Hill. Two nights, during my stay, were interrupted by gunfire which sounded only a couple of hundred yards away. As the shooting continued, an Anglican priest told me:

"It is the soldiers out looting the homes near the front gates of Mengo Hospital. Already a large block of shops and streets of homes are either empty or occupied by soldiers."



The memorial to the Ugandan Martyrs at the Martyrs' Anglican Seminary, Namirembe Diocese, Uganda.



Some of the displaced people taking shelter at Bishop Tucker Seminary.

On St. Patrick's day, soldiers burst into the home of Dean of Namirembe, the Very Rev. Canon Joash Senogogo.

"My son raised the alarm. I managed to hide my wife in the bathroom and push my daughters out into the garden. The soldiers looted my home and shot up the house. The next night they returned again."

Recently the headmaster of St. James' Anglican College was abducted from his office. A short time later authorities contacted his family to say that they had recovered his body. He had been involved in an accident. When the body was collected the headmaster's family discovered that the man's teeth had been smashed, his body covered in burn marks and he had been shot.

Forty Anglican priests are out of work. Their parishes have been closed down because the people have fled. An Anglican official told me the people had run after the army had plundered their homes. I was told that the soldiers have ransacked churches, and have climbed onto the roofs and torn off the iron which was later sold at the market.

At the Martyrs' Seminary farm (the Namirembe Diocesan Seminary), about ten kilometres from Kampala, I saw what the looting soldiers had done to the farm house. Not satisfied with smashing doors and windows and looting the possessions inside, the troops had partly demolished the rear section of the building with a bazooka.

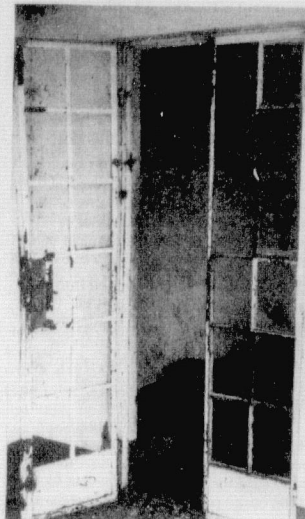
The military raid had not only been made on the seminary, but on homes around the district too. A lecturer at the seminary told me that about 30 bodies had been found in the nearby bush.

On the way to the provincial Anglican college, Bishop Tucker Seminary, we drove through a village. It appeared deserted. A Mercedes Benz was smouldering in the middle of the road. My two Anglican companions told me to hold on tight because we had driven into a dangerous situation. They knew the signs. The village had fallen victim to a military raid, probably carried out on the pretext that guerrillas were active in the area. As we crawled through the town suddenly heavily armed soldiers appeared from doorways and sidestreets. We kept moving. Fortunately they did not

looking for help. Some need shelter, others food and clothing", said Bishop Nsubuga.

He told me that out of this terror has come a greater awareness of God.

"More and more people are turning to God. Where there was a small congregation of 10, there is now 30. Our people are praying and putting their trust in God. I believe that the present situation has caused people to see that the only salvation for our country is through God and not Ugandans", continued the bishop.



Front door of the Martyrs Seminary farmhouse, smashed open by soldiers.

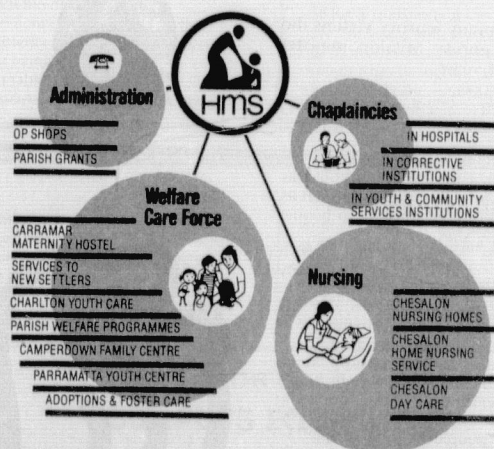
Another bishop said that the violence results from having both an untrained and undisciplined army. He explained that after the liberation forces removed Idi Amin, the standing army had been abolished and the new government had recruited from the ground up. They chose anybody willing to join. They

continued page 4

SYDNEY DIOCESE: our mission field...

There is no area of our Diocese without need — family breakdown, loneliness, age and ill-health, unemployment, alcohol and drug addiction — to name but a few. Christians cannot ignore these claims on our compassion and responsibility to be involved. But no Christian can hope to deal with them all as an individual. So, on your behalf, the Home Mission Society reaches out to many hundreds of people every day, not only with practical care but with the Good News about Jesus Christ.

How we do it is outlined below and to keep doing it we need your support. Please pray that the Lord will continue to provide people and money adequate to the huge task today's society is presenting to us.



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HILL OF PEACE *continued*

included even criminals. So you could be banded one day, a captain the next and before long a major.

The government has recently brought in a Commonwealth force in an attempt to train its army. This force includes some Australians.

There is mixed feeling about the future. Some believe that the country is turning the corner. They point to the shops in the Kampala being opened again and limited stocks of food available. They claim the government is struggling to discipline its troops and cope with a critical economic situation. However there are many Christians who say that the country continues to deteriorate, both in terms of infrastructure and stability. They see increased greed and corruption, political disappearances and power struggles.

The Catholic Church, too, has been drawn into the violence. Its cathedral has been raided; so too has the home of the Archbishop of Kampala, Cardinal Emmanuel Nsubuga, and a number of Catholic hospitals.

The renewal that has reached into many individual Christian lives in Uganda, has also brought stronger unity between the two major churches, the Anglicans and Catholics. The bishops of both churches meet together and confront the authorities together.

Despite the long years of tragedy which the people of Uganda have existed through, Christians still take time to praise God for His goodness. After feeling a little of the pressure which Ugandans

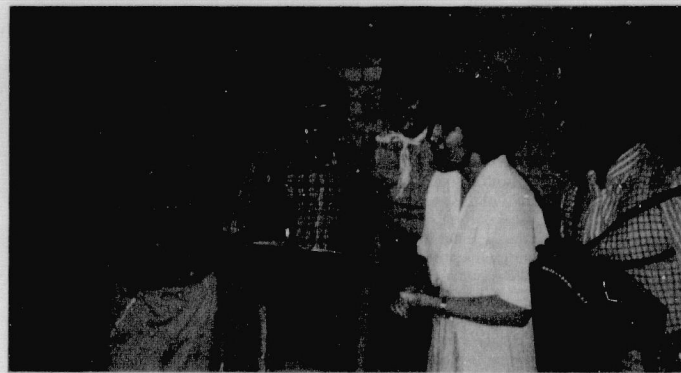
live under during my short stay, I cannot forget a statement made to me by the assistant bishop of Namirembe, Bishop Misaera Kauma: "God has been good to us. We have been blessed. More good has come than bad."

People in Relationship

People in Relationship is the theme for the next two weekend sessions of the School of Christian Studies to be held at Robert Menzies College, Macquarie University, North Ryde. The purpose is to explore from a biblical and doctrinal perspective God's view on people and how He would have us relate to Him and to one another. Such an exploration opens up a host of ethical topics and inter-related problems and issues for each of us as we seek to live in God's world and to the work and study to which He has called us.

The two schools are open to all who wish to study the Christian faith and develop skills in biblical interpretation and application to the issues of relating faith to personal, disciplinary/professional and world issues today.

The July school will concentrate on the book of Ephesians, led by Dr. Paul Barnett; Doctrine — Children in the Purposes of God: Rev. Geoff Collison; Divorce: Bishop Donald Cameron and relating God and People to the



School of Christian Studies held in February.

Computer: Professor Jan Hext; Education: Dr. Anna Hogg and Artificial Conception and Genetic Engineering: Dr. Robert Claxton.

The September school looks at Deuteronomy and Relationships: Rev. Glenn Davies; Coping with Anxiety and Depression: Dr. Patrick Cleary; Christian Parenting: Rev. Lindsay Johnstone. It also examines the disciplines and professions: Law and Family: Mr. John Wade; Mass Media: Mr. Tony Morphet; Medicine: Dr. Noel Corbett-Jones; Politics: Mr. Leigh Hatcher; Sociology: Mr. Ross Homel.

As class capacity may be limited, students are encouraged to apply as early as possible. Students may choose to be either residential, living at Robert Menzies

College or non-residential: full or part-time.

It is possible for those wanting a specific objective to complete research towards a Diploma of Christian Studies. This can be commenced at the coming July/September schools or continued by those who have already made a start at the earlier school.

The initial school held in February for two weeks was a time of great learning but also deep fellowship and fun. It is hoped that this too will be the experience for those who gather in July and later September and examine the theme: PEOPLE in RELATIONSHIP.

For further information contact the associate Director, Miss Evonne Paddison, Robert Menzies College: 888 7133.

Co-ordinator and office sought for scaffolding

"Scaffolding — what's that? A building construction company?" "Well, not really. Just as scaffolding provides temporary support while buildings are under construction, so 'Scaffolding' is a group supporting the development of a strong Christian presence in the inner-city..."

18 months ago, Scaffolding, a Sydney-based urban network (comprised of concerned members from major denominations and Christian groups), commenced operation. Its aim is to support the ministry of local churches rather than commence ministries of its own; and it has already initiated some important projects that will greatly help to build up inner-city churches. These initiatives include:

- Recent seminars with Raymond Bakke (Professor of Ministry at the Northern Baptist Theological Seminary in Illinois, USA) and Rev. Alan Marr (Westgate Baptist Community, Melbourne).

- Christian Volunteer Scheme, a 1-year training course in urban mission, run jointly by Scaffolding and Scripture Union. (Trainees work 1-day a week with local churches and inner-city groups.)

- Urban Ministry Workshop run jointly with Petersham Baptist as part of their recent centenary celebrations.

- Combined worship session for inner-city churches, at the Uniting Church, Ultimo.

- 'Church and Community Report', a survey of inner-city churches on their relationship to their local community, produced by Pam Batkin, Social Work student.

- Regular publication of 'Intermesh', a magazine with the latest information on resources and activities relating to urban mission.

For some time, Scaffolding operated under a Central Steering Committee, which co-ordinated the efforts of various working groups. All those within Scaffolding have given increasing amounts of time on a voluntary basis, despite their own heavy involvement in struggling local churches.

The Scaffolding Steering Committee has now decided to appoint a paid worker, to ease the load on overburdened voluntary helpers. A full-time co-ordinator is sought, to liaise

Experience and knowledge, shared by USA visitors

Two visitors have left a noticeable impact, on those who attended a two day Conference in Sydney, May 18th and 19th, 1983. The visitors were the Reverend Rousas John Rushdoony and Mr. William Bentley Ball.

Both men were able to share experiences gained through court actions, in the defense of Christian liberty, in America, especially in relation to Christian schooling.



Rev. Professor Rousas John Rushdoony, addressing the two day conference. Photo — Ramon Williams.

Mr. Rushdoony is described as "the single most important intellectual defender of the Christian day school movement in America". Mr. Ball, a Constitutional Attorney specializes in such issues as "State regulation of Christian schools; competency testing in religious schools and federal tax exemption".

Their forthright, striking presentation of their respective papers, to the 220 registered delegates, indicated their competence to present such case histories and guidelines. Such are the reputations of these men that delegates came from every State of Australia, as well as several from New Zealand and Canada, to attend the conference.

"There are challenges to curriculum; registrations; staffing; from Government and unions, facing our Christian schools in this country," commented the Conference Chairman, Pastor Howard Carter.

"We have no precedence to draw upon here in Australia, but we have been able to call upon these men of experience. To us, it has been a wonderful provision of the Lord that they have been able to come," said Mr. Carter.

During the Conference, the pastors, of all denominations, Christian school principals, solicitors and interested lay people, heard the backgrounds to many law cases and Church principles.

As Mr. Ball spoke, he made it clear he could only tell of American court cases as he never claimed to have knowledge of Australian procedures. He dealt ably and efficiently with such matters as ORDER: LAW: RELIGION and LIBERTY.

Although it is recognised that Christians cannot disobey the Law, when natural rights are "over-ridden for reasons the State thinks sufficient", a stand for what is right before God must take place.

Pastor Derrick Brown of the Christian Faith Centre in Sydney, and one of the organizers of the Conference, is facing a court challenge in connection with the Wahroonga Christian School. He also felt that once a decision is given for such court case, a precedent is then set for future situations.

Private values and public policy

80 Christian public servants from all States and Territories in Australia gathered in Canberra in May for the Private Values and Public Policy Conference. Sub-titled "the first national conference on ethics in decision-making for Christians in the public service", the Conference was the culmination of a three-year Australia-wide programme with Christian public servants in Federal and State government departments and instrumentalities, sponsored by Zadok Centre.

For the first time, issues of concern to Christians in decision-making positions were being looked at within a framework of Christian understanding and commitment. While much has been written and said about personal spirituality, witness and relationships in the workplace, little of substance has been written on the role of Christian ethics in public service work such as in accountability networks, the exercise of power and the implications of public service neutrality. Certainly the practice of public administration in Australia has not been analysed from a Christian perspective.

Speakers at the Conference were drawn from the public service and academia. Dr. Peter Wilenski, newly appointed Permanent Head of the Commonwealth Department of Education and Youth Affairs, opened the conference with a talk on "Competing Values in Administrative Policy" in which he delineated the tensions between demands of democracy, efficiency and social justice operating in administrative decisions.

Acting Deputy Secretary of the Commonwealth Attorney-General's Department, and prominent Anglican layman, Lindsay Curtis, introduced a forum on The Westminster System in Australia Today, in which he described how the classic system of ministerial responsibility no longer holds, and outlined some of the steps taken in the Australian Government to maintain its responsibility. He foreshadowed the loss

of public servant anonymity with the Freedom of Information Act and with the current situation where a minister is no longer held responsible for the mistakes of his Department. Senator Baden Teague and Senator Michael Tate responded to Mr. Curtis' paper.

Vocation

"A clear understanding of vocation... recognises that there are firm obligations attached to any position in the (Public) Service, and rejects any laissez-faire attitude... But it insists on a prior loyalty or responsibility to the truth and to justice which at times may conflict with one's actual duties."

Thus argued Dr. Robert Banks in his paper "The Vocation of the Public Servant"

Dr. Banks was countering the suggestion that the Public Service is analogous with the Defence Forces in terms of the loyalty and obedience required of employees.

"Although Commonwealth Public Service regulations make exceptions to the principle of a subordinate obeying a superior (in cases where the law is being broken or a person's fundamental convictions are being overridden) there are a whole range of other operations which may be unjust or injurious to others." In these cases, Dr. Banks suggested, loyalty to one's work (or vocation) ought not to be confused with loyalty to the organisation. He suggested, too, that Christians must work to alter organisational arrangements as well as fulfilling individual responsibilities.

Quoting Henry Blamires, he argued that every effort should be made to make work meaningful and accountable: "The intrusion of meaninglessness into life always represents the entry of the diabolical, just as the intrusion of purpose represents the activity of God. In that sense, meaningless labour must always be to some extent damaging to the human spirit."

WHAT A WORLD

IVF, ET, AID and all that

Lesley Hicks



The meanings of this esoteric set of initials may now be becoming familiar to many Australians; Christian people are watching with concern this remarkable area of medical research by which infertility is being overcome — a field of scientific technology that is both exciting and disturbing.

It's a weird world indeed that we live in. The strangest anomaly — and I've highlighted it before in this column — is that we have a society which on the one hand permits the wholesale destruction of thousands of unborn humans through abortion, and on the other is devoting much expertise and expense to enable a favoured few infertile couples, with sophisticated technological help, to conceive and bear children. An extra element of irony is that in some cases the damage to fallopian tubes which prevents normal conception in the woman is the result of a previous abortion.

In another sense, the development of In-vitro Fertilisation and embryo transfer (IVF & ET) as a technique can be seen as a by-product of the prevalence of abortion. Once, adoption was the normal resort of childless couples once their infertility was established; now, newborn babies for adoption are so rare that waiting lists are ten years long. So now, if children are strongly desired and the husband is infertile, artificial insemination by donor (AID) may be recommended, and if there is normal ovulation but a fallopian tube problem with the wife, the couple might be able to join an In-vitro programme.

IVF Seminar

The Social Issues Committee of the Anglican Diocese of Sydney, of which I'm a member, organised a seminar on In-vitro Fertilisation on 25th May, in the St. Andrew's Auditorium. It was well attended. The speakers, who were in Sydney for a meeting of the General Synod's Social Responsibilities Commission, were Father John Fleming from Adelaide (co-author, with Lutheran Daniel Overduin, of the book 'Life in a Test-Tube'), and the Reverend Alan Nicholls and Mr. Rick Brown from Melbourne.

John Fleming's position on the subject is that the IVF programme poses ethical problems of such magnitude that it ought not to be continued. He considers that although the desired end, the achievement of a successful birth, is undoubtedly a good one, the means at present being used are morally questionable. He raised some fundamental ethical questions:

(a) What is the moral status of the

human embryo? Is it human life; does it have personhood?
(b) Ought we to separate procreation from sexual intercourse?
(c) Ought we to freeze human embryos? For how long? To whom do they belong? An urgent (legal as well as an ethical question — it is already happening, and a defrosted embryo has resulted in a pregnancy.)

The Case against

Because he sees the sanctity and personhood of human life from conception as rooted in Scripture (e.g. Psalm 8, Ps. 139) and in natural law, Father Fleming cannot accept the practices of IVF, which here in Australia involve the stimulation of the ovary by fertility drugs, to produce multiple embryos, some of which may be frozen, disposed of, or experimented with after fertilization if surplus to needs. There is also in many cases an agreement to allow abortion after an amniocentesis check if the foetus is found to be abnormal. And Fleming suggests that doctors involved could justify "post-natal abortion" for any abnormal babies that slipped through the amniocentesis search and destroy mission.

For, With Limits

Alan Nicholls outlined a view that, within limits, In-vitro Fertilization could be ethically permissible, provided that the sperm and ova are from married partners. This is the view taken in a report issued by the Social Responsibilities Commission last year. They also considered artificial insemination by husband (AIH) ethically acceptable, but not by donor. Yet, since up to 15,000 Australian children are already the product of AID, legislative safeguards are urgently needed. Other techniques, such as cloning and surrogate motherhood, are rejected as ethically unacceptable.

Legal Problems

Lawyer Mr. Rick Brown was of the opinion that the legal and moral problems are so great and as yet so barely confronted in these issues that the community must call for a moratorium on IVF programmes. We do not know just what is going on. Public funds are being used, but there is too little accountability. Technology is outstripping responsibility.

The seminar audience fired thoughtful and lively questions at the panel. It is not only Christians who are asking hard questions of these programmes, as is evident from thoughtful articles in the 'Herald' and other publications. Basically, we are asking what it means to be human.

For three years Dr. Banks has been resource theologian for Zadok Centre's public servant programme during which time he has been examining public service administration and ethics, from a biblical and theological perspective.

His conference paper drew on the writings of Paul, Luther and Barth, as well as contemporary thinkers, to establish his view that a model for ethical decision-making can only be expressed in a wider framework based on notions of work as vocation.

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WHAT DO YOU KNOW?

1 How many people catch leprosy each week?

- a) 100
b) 5000
c) 750

(It's surprising how many people think leprosy is a rare disease)

2 Which of the following statements is false?

- a) Leprosy can now be cured
b) Modern vaccines can prevent leprosy
c) Leprosy patients can become non-contagious

(Think hard — medical research still has a long way to go)

3 How many people who have leprosy can get treatment?

- a) 50% of them
b) Nearly all of them
c) 25% of them

4 How many leprosy victims did The Leprosy Mission minister to last year?

- a) 300,000
b) 8000
c) 105,000

Since 1874 The Leprosy Mission has been a witness for Christ through its highly specialised ministry to people affected by leprosy.

Despite advances in modern medicine, and the fact that many more caring people are engaged in this ministry, today leprosy is still regarded as a major social problem in most of the developing world.

Motivated by compassion, as indicated by our symbol, which is a stylised version of Christ stooping to heal the "leper". The Leprosy Mission is "people helping people" — but not enough of them. There are at least 15 million leprosy sufferers in the world today, and only 25% of them are within range of any treatment.



5 How much does it cost to treat a leprosy patient for a year?

- a) \$120 c) \$40
b) \$80 d) \$10

6 Which is the best way of helping Christian outreach to leprosy patients?

- a) Turn over and forget about leprosy
b) Send your own financial gift, ask for further details.
c) Regularly pray for the work — perhaps with a local group
d) Arrange for a Leprosy Mission film or audio-visual to be shown at your church.

ANSWERS:

1. b) 5000 — there are 15 million leprosy sufferers around the world today. 2. b) Unfortunately no effective vaccine has yet been discovered, but leprosy can be cured, and if treated in its early stages no physical disability results. 3. c) Only 1/4 of leprosy sufferers are receiving treatment despite the world-wide work of the UN, various government health units and The Leprosy Mission. 4. a) The Leprosy Mission treated over 300,000 patients in 1981 — but there are still many millions untreated. 5. Both b) & c) are correct. On the new multi-drug treatment, cost of medicine varies depending on the severity of the disease. These figures include drugs and distribution costs. 6. Any of the last 3 answers is correct — please choose to act on at least one.

Leprosy can be cured — but so many who have the disease don't know this.

Deformity can be prevented — but there aren't enough trained people to go out into the villages and diagnose the disease in its early stages.

Medicines are available to deal with the leprosy germ — but not where they are needed most. **We know enough, but we are not doing enough.**

The Leprosy Mission is an international missionary society working in over 30 countries where leprosy is a problem, in close co-operation with many different churches and mission societies.

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Ord River, Katherine, Darwin, etc. Group Leader: Rev. & Mrs. W. M. Constable. Most meals
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and Brisbane \$2687. An air alternative also is available. Concession for pensioners.

GRAND TOUR OF BRITAIN — 6th August — 37 days.

Enjoy a leisurely trip throughout England, Scotland and Wales, visit Isle of Skye, Island of Iona
and the Edinburgh Military Tattoo, explore villages and places not usually included in the
itineraries. Group Leader: Rev. & Mrs. Jim Mills. From Melbourne or Sydney \$3806.

PAPUA NEW GUINEA — 7th September — 14 days.

Our unique itinerary is designed specially to show us Papua New Guinea at its best. Visit Port
Moresby, Lae, Goroka, Mt. Hagen, Karawari, Sepik River, Wewak, etc. Group Leader is Rev.
J. Paice. Price from Sydney is \$2415.

WEST AUSTRALIA AT WILDFLOWER TIME — 23rd September — 16 days with Mr. Nelson
Warden.

Coach across the Nullarbor and around the south west to Esperance, Albany, etc. Cruise on
the Blackwood River, and see the Spanish Dancing Horses at El Caballo. Return is by air and
fares are from Melbourne \$1154, Sydney \$1295, Adelaide \$1016, Brisbane \$1367 and
Hobart \$1283.

U.S.A. AND CANADA — 25th September — 38 days.

Visiting Honolulu, the Canadian Rockies, Montreal, Niagara Falls, New York, Washington,
New Orleans, Grand Canyon, Los Angeles, Disneyland, San Francisco, etc.

ALICE SPRINGS AND RED CENTRE — 30th September — 10 days.

By air to Alice Springs, then Ayers Rock, the Olgas, the MacDonnell Ranges, Victoria
Downs, Coober Pedy, Woomera, Port Augusta and back home via Adelaide. From Melbourne
\$1057, Sydney \$1178, Adelaide \$949, Brisbane \$1241.

LANDS OF THE BIBLE — 1st October — 25 days.

Visit the Holy Land, then explore Greece — Athens, Corinth, Delphi and Olympia and on into
Italy — see Rome, Naples, Pompeii and Sorrento. Tour Leader: Mrs. Lynette Willan. From
Melbourne or Sydney, Adelaide or Brisbane.

VISIT THE LOVELY FLINDERS RANGES — 22nd October — 10 days.

Travelling via Bendigo and Wedderburn to Mildura, then to Broken Hill, Wilpena Pound,
Flinders Ranges, Port Augusta, Barossa Valley, Adelaide, Mount Gambier. All meals except
one lunch in Adelaide. Price from Melbourne — \$623.

BEAUTIFUL NEW ZEALAND — 26th October — 18 days.

Both islands — 2 meals per day. Visiting Auckland, Rotorua, Waitomo, Taupo, Napier,
Wellington, Picton, Nelson, Greymouth, The Glaciers, Haast Pass, Wanaka, Queenstown,
Manapouri, Te Anau, Milford Sound, Gore, Dunedin, Camarū, Mt. Cook, Tekapo,
Christchurch, etc. From Melbourne \$1320, Sydney \$1271, Brisbane \$1309, Optional 5 day
excursion to Bay of Islands — supplement \$279 departing on the 21st October.

POCKET TESTAMENT LEAGUE — ASIAN TOUR — October.

Departing October 1983 with George Glazier this group will visit Singapore, Thailand, Burma,
Nepal and Hong Kong. Send now for details.

SEE THE BEST OF TASMANIA — 8th November — 10 days.

By air to Launceston then coach to Devonport, North West Coast, Somerset, Zeehan,
Queenstown, Gordon River Cruise, Hobart, Port Arthur, St. Helens, etc. All meals except
lunches. Fare from Melbourne \$769; Sydney \$693; Adelaide \$683; Brisbane \$690.

SOUTH EAST ASIA — 10th November — 15 days.

Visiting those places holding memories of World War 2 — the infamous Kwai River Bridge,
the POW Cemetery, the Changi Chapel, the Kranji War Memorial. Full Australian breakfasts
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INDIA 1984 — 7th January — 25 days with Rev. W. M. Constable.

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T UNDERSTAND EACH OTHER

Alan E. Craddock

Marital decision-making (2)

In my last column I dealt with some
aspects of the way in which husbands
can interfere with sound and helpful
decision-making processes in their
marriage. The basic point I made was that
"headship" can be misunderstood and
employed in such a way as to lead to
decisions being made out of rather than
in relationship. I argued that mutual
submission and mutual service are key
components of constructive decision-
making processes. Most of my comments
were directed towards identifying ways in
which husbands fail to allow such
processes to take place.

However, it may be that the wife
functions in such a way as to impede
relationship centred decision-making. In
my counselling with Christian couples I
have frequently encountered three forms
of difficulty.

(1) **Authoritarian submission:** This
difficulty arises when the wife adopts an
attitude of letting the husband have his
way in all things irrespective of the
circumstances. Such a wife simply does
not want to be involved or to have any
responsibility for tough decisions. So she
rather obsequiously leaves it to her
husband. Some husbands find this
flattering and they might even enjoy the
power this appears to give them. Other
husbands find this to be a very
bewildering and frustrating attitude. They
don't want their wives to make decisions

for them, but they'd be grateful for the
wife's viewpoint and see her input as
being valuable and relevant.

The authoritarian-submissive wife
forces decision-making out of
relationship by "opting out" and laying
total responsibility upon her husband.
Authoritarian-aggressive husbands love
this opportunity to dominate, but
husbands who want to exercise headship
in the spirit of Christ's model need to
know how their partner feels, how they
view things and what suggestions they
have to offer. If their wives simply remain
silent they have no idea of how they can
best minister in the face of the situation
confronting them.

(2) **The delayed objection:** In my
experience many of the wives described
under the first difficulty stay out of the
decision-making until the decision has
been made. After this, their silence is
broken and a torrent of objections and
complaints follow. In one sense this is not
surprising. A decision made out of
relationship is almost certainly going to
be a poor one and objections can clearly
be made. The timing is unhelpful
however, and it is clear that constructive
input during the decision-making process
would have been more beneficial rather
than destructive input after the decision
had been made.

If both partners are rigid authoritarian

people this situation becomes extremely
tense and is likely to lead to a great deal
of hostility. Typically, the situation
requiring action is allowed to remain. No
action is taken, the **status quo** remains,
and the problem worsens.

(3) **Subtle manipulations:** This difficulty is
usually quite separate from the first two I
have described. On the surface it appears
as if the wife acknowledges her
husband's "right to make the decision"
and her own "obligation to keep out of
it". What she says and what she does, in
subtle forms, are quite different.

Such a woman sets out to influence
and control her husband and in so doing
to "get her way in the end". This is a
powerful form of influence and is
produced with a back-drop of attitudes
and beliefs which are fraught with all
kinds of problems. For example, such
women often speak of the husband's
need to appear to lead in order for his
ego to be strengthened. The woman thus
sees herself as needing to let him appear
to lead (for the man's sake) but in the
meantime coerces him (a form of
"leadership") into making the decision
which is seen as appropriate by her. This
kind of thinking is sexist and involves a
great deal of deception.

Let me hasten to add. Men indulge in
this kind of manipulation too! Whoever
has this attitude, it is obvious that this

form of decision-making is bound to be
unhelpful. Decisions are not only being
made out of relationship, but the process
is so manipulative and deceptive that the
relationship itself is bound to deteriorate.

What is the best way to deal with
decision-making? I have argued that the
place to begin is with a recognition that
decisions be made in relationship and
not out of relationship. Headship and
submission involve a voluntary and
mutual ordering of persons under the
ultimate authority of Christ. Authoritarian
aggression has no place in Christ's
dealings with us, why then do we believe
it has a place in marital and family
relationships? Likewise, we should be
quick to recognize that subtle
manipulations of Christ are both
inappropriate and impossible for us in
our relationship to Him. Why then should
we see this as permissible in our
relationships with each other?

I wrote last week: "Mutual submission
and mutual service are key components
of constructive and helpful decision-
making." I firmly believe that complex
decisions affecting a relationship cannot
be made by one person whether they are
allowed to do so or manipulated into
appearing to do so, whether they want to
do so or reluctantly are forced into doing
so. None of these situations is in
harmony with the basic Biblical concept
of marriage in which two persons
become one flesh and live under the
Lordship of Christ.

BOOK REVIEWS

Horoscopes and the Christian

by Robert A. Morey

Bentham House, 64pp.

This short book answers some very
important questions.

How did astrology begin?
How does astrology rate as a science?
What is astrology's track record with
respect to predicting the future?
What does the Bible say about
astrology?
Can astrology be regarded as a
harmless entertainment?

The earliest form of astrology was
connected with the worship of the stars.
The "stars" were viewed as having power
over man because they were assumed to
be gods.

A major fallacy of astrology concerns
Ptolemy, a Greek mathematician who
developed the zodiac on the assumption
that the earth was the centre of the
universe. He believed that the sun, moon
and five planets all circled the earth
focusing their "powers" on earth to
determine the destiny of every human
being. Ptolemy's zodiac of seven 'stars'
and twelve houses is still the foundation
of modern astrology.

The author uses many Old Testament &
New Testament references to show that
astrology is hostile to Christianity. It is
polytheistic, occultic, committed to re-
incarnation and has a low view of man.
Statistical information is given that
destroys the credibility of astrological
charts.

Astrology appeals to modern man
because it plays up to his insecurity with
regard to the future. It therefore has
enormous power to divert people from
the Christian Gospel. This book is helpful
for those Christians attempting to
counter the influence of astrology on
today's society and for all those tempted
to read the astrological charts 'just for
fun'.

Robert Barrie

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"Fisherfolk" performance — more than a concert



The "Fisherfolk" performing in St. Andrew's Cathedral. Co-founder of the group, Mrs. Betty Pulkingham, is leading the congregation in singing several items "in rounds", with her raised hands. Photo — Ramon Williams.

Memorial unveiled



L-R: Bishop Chynoweth, Mrs. Audrey Delbridge, Mr. Jim Beard.

Two Delbridge Family Memorials were unveiled at The St. Anne's and Gippsland Grammar School on April 14.

Mrs. Audrey Delbridge unveiled an Edna Gooding portrait of the late Bishop Graham Delbridge and a plaque naming the senior school library the Delbridge Library.

Principal Jim Beard said the ceremony was a family affair, not a civic occasion, and guests comprised only friends of the Delbridge family and the school.

New features in Scripture Union Bible aids

The July issue of Scripture Union's adult Bible aids *Daily Bread* and *Daily Notes* are now being distributed to 45,000 readers throughout Australia.

These popular quarterlies have some new features which will be of interest to many Christians.

Sunday lectionary readings

The reading plan in both booklets follows a consecutive pattern Monday to Friday and on Sunday uses a Psalm or an Old Testament passage with a worship orientation. These passages have been selected from the Common Lectionary which is used in several major denominations in Australia. The Sunday comments have been written by Dr. Tony Nichols of Nungalinga College, Darwin, Dr. John Thompson of Melbourne, Dr. Alan Cole and Dr. John Woodhouse of Sydney.

Group outlines

To supplement the daily comments, group study outlines are provided in both booklets each week. These have been prepared by Australian and new Zealand writers experienced in Bible study group work.

In *Daily Bread* readers are encouraged to write their own answers each day to two questions — one to probe the text and the other to explore its application.

Daily Notes features

Daily Notes has been enlarged to include several features. Dr. Leon Morris

begins a regular series opening up the meanings of significant New Testament words. Other features in the July issue are by the Rev. Gordon Garner of the Australian Institute of Archaeology and the Rev. Vinay Samuel of Bangalore, India.

Free samples

In order to make people in all the churches aware of these aids, Scripture Union has begun to mail a special sampler to all clergy in Australia. This sampler includes ten sample readings from the two quarterlies and is available from State S.U. offices on request.

Some staggering statistics

In a recent article in his parish magazine Kevin Giles wrote:

A recent survey of over 10,000 church members in the U.S.A. showed some interesting facts. People were asked how they came to faith in Christ and thereby into active membership of their church.

- 0-1% came through Evangelistic Crusades
- 1-2% came after being specially visited by Church members
- 2-4% were brought as a result of special personal needs
- 3-4% were brought by a Church Growth programme
- 3-5% just walked in and stayed
- 3-6% came through contact in Sunday School
- 4-6% came as a result of the work of the Minister
- 75-90% were brought by friends or relatives

In the light of these statistics, every Christian needs to ask:—

1. Do I realise that I am the most important agent for outreach in my church?
2. Is my Christian life such that others in my family and circle of friends are likely to be commended to Christ by it?
3. As I look around our congregation, who is there because of me? How many of my family attend church? How many do not? Why?
4. In the last year, how many people have I invited to attend a church service with me?
5. If I haven't invited anyone, what reason can I give? Am I ashamed of my Christian faith? Am I ashamed of my Church? Am I frightened they will be put off by the sermon or the pastor? Do I really care whether they go to heaven or hell?

I don't feel comfortable with these questions and I am sure few of us do but they need to be asked. Church membership is not just a pleasant optional extra but one of the surest indicators that our faith and hope is centred in Jesus Christ. Such faith is the sole determining factor as to whether we spend eternity with Christ or not. Going to church does not make us a Christian, but if we are not there is no place where we are more likely to find faith than in the context of a believing community and no other place where faith is better sustained and strengthened.

Evangelism is not so much winning individuals for Christ but rather adding people to the church. This adding takes place as the Holy Spirit leads people to faith in Christ and incorporates them into the living church, which is not the building, but the body of Christ. In this work of adding to the church we are God's agents in the world. The statistics given above remind us that the ordinary Christian in his everyday life is in the front line in bringing others to Christ and the church has a very significant part to play in evangelism.

MARANATHA!

People

"The only thing that's wrong with the world is people." Someone jokingly made this remark to me. People! We're a real mixture aren't we!

Potential for great good, potential for great evil. Sometimes we are confident and full of life, other times a bundle of fears and despair.

We build relationships, we break relationships. We enjoy each other's company, we are glad to be alone.

I once read that if we were valued because of the raw materials in our bodies we would be worth about \$1.50 (more if you have gold fillings!)

There must be more to us than this. There is.

We are the creation of God made in His image, able to relate to and love others, able to participate in God's rule of the world, able to know God. People are the most important part of God's creation. That's why we respect life.

But why do we so often hurt and sometimes destroy each other. Why do we often hurt the ones we love?

It's all got to do with how important we see people. If we see others as expendable objects, to be used up in our own pursuit of pleasure or status or financial success or fulfillment, then we will hurt other people. We will hurt each other badly. We will hurt ourselves, if not in the short term, in the long term.

It is often said "people matter more than things." Things give us some pleasure, but only people can bring us real happiness.

Thank you God for making me. Thank you for giving me other people. Help me to see them as people. Help me to treat them as people, to be loved and served.

Peter Brain

SCAFFOLDING continued

between member groups and churches, and to support and co-ordinate Scaffolding's various committees and working groups. A demonstrated skill and interest in urban ministry is essential. For further information, contact Peter Kaldor 660 8203 or Rev. Geoff Huard 698 9497. Applications close June 30.

Scaffolding is also looking for suitable premises as a base and focal point for their operations. Rent-free space is needed (to accommodate an office and small resource centre) with access to parking and facilities. Ideally, this office would lie within the area bounded by Ultimo, Pyrmont, Glebe, Leichhardt, Petersham, Marrickville, St. Peters, Erskineville and Redfern. Churches in this area with space available are invited to contact Peter or Geoff (phone numbers above), to discuss this further.

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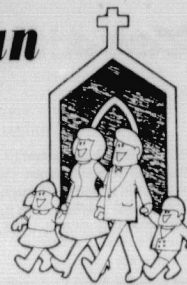
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Bible—Teaching convention well attended: Revival—In Scripture and History

St. Nicholas' Church, Croydon Park, Sydney, was filled on Queen's Birthday Monday, 13th June for its tenth Bible—Teaching Convention on the theme 'Revival — In Scripture and History'. Extra seating had to be brought in to accommodate more than 150 people who attended. Many churches and denominations were represented and some had travelled considerable distance.

The speakers were the Reverend Howard Green, Principal of The Sydney Missionary and Bible College, who spoke at the morning session on 'Joel, Prophet of Revival'. The Reverend Iain Murray, Minister of St. Giles Presbyterian Church, Hurstville, gave two addresses in the afternoon under the title 'Understanding Revival' and 'The Evidences of True Revival'. Mr. Murray, who came from U.K. to Sydney in 1981, is a co-founder of the Banner of Truth Trust and author of the recently published biography of the late Dr. Martyn Lloyd-Jones.

This annual Bible-Teaching Convention at Croydon Park has grown from small beginnings in 1974.

Revival in Joel

The conference opened with a Bible study by the Rev. Howard Green, Principal of The Sydney Missionary and Bible College at Croydon. He dealt with the text of Joel, Chapters 1 and 2. Joel addressed the situation of great national adversity. He told the people that the various calamities were not just difficulties that they had to learn to live with. They were sent by God to bring people to their knees.

In applying Joel's prophecy to God's people today — now no longer a geographical and national entity but a scattered people — Mr. Green gave three reasons why we today are under the displeasure and chastisement of God — lovelessness, lifelessness and lukewarmness. These themes were drawn from three of the letters to the churches in Revelation Chapters 2 and 3. Like the church at Ephesus, we lack the vital signs of love. Like the church at Sardis, we appear alive but are dead. Widespread prayerlessness characterises us as Christian people. "The doughy weapon that our forefathers used so effectively is now laid to one side rusting in its scabbard."

Like the church of Laodoea, spiritually we have dropped anchor. We compromise. It is now rare to meet a Christian who is hungering and thirsty for righteousness.

Joel spoke to the priests and people alike stating that they must allow nothing to divert them from seeking God's face for grace and mercy. Grace is God giving everything for nothing to those who don't deserve anything. Mercy is not to receive what we do deserve. Turn to God for the sake of His glory and His honour. As Joel says, "Who knows whether God will have pity on us, His people."

Why study revival?

In the first of his two addresses, the Rev. Iain Murray, gave two reasons for the relevance of the study of revival. First, there is no possibility of any ascendancy of Christianity without revival. He listed examples of the decline of vital Christianity. Second, if we do not think about it and study it, prayer is enfeebled. There is great danger in thinking the church's situation is today what it always has been. Mr. Murray said that revival is a glorious, sudden manifestation of the presence and power of God given for the refreshing of the church and the conversion of sinners. We see an example of it in Acts Chapter 2. He identified three reasons why revivals are rare in the

English-speaking world at present:— First, because of the misuse of the Word of God as the sword of the Spirit, second, because of the acceptance of prophetic theories which shut out the spirit of revival and third, because in protestant and evangelical circles we find superficial and unworthy views of the person and work of the Holy Spirit.



Howard Green

Evidences of Revival

In his second address, Mr. Murray listed six evidences of revival

1. A strong consciousness of the presence of God. He quoted Jonathan Edwards' description of Northampton, U.S.A., in the 18th century, "the town was full of the presence of God."
2. A strong hunger for God's presence and spiritual things.
3. The Lord Jesus Christ is supremely exalted.
4. A new consecration to holy and godly living. . . There is a change in standards of morality resulting from conviction of sin and holiness of life.
5. Revivals should be tested by the normal work of the Holy Spirit. A true revival is a heightening of the normal work of the Holy Spirit.
6. The extension of the church into the world. 50,000 were converted in New England in the revival of 1857-59, and at least half a million joined churches in the U.S.A.

Spiritual hunger

The growth of this convention and the large attendance this year is perhaps an indication that there is a spiritual hunger today among God's people.

Cassette recordings of the three addresses may be obtained from Evangelical Tapes, 140 Warner's Bay Road, Mount Hutton. 2290 — Telephone (049) 48 9742, as can the two addresses strongly recommended at the convention, of Dr. Lloyd Jones, "What is Preaching?" and "Evangelism," an exposition of 1 Thess. 1:5.

Remarriage of Divorced Persons — An English report

As the Australian Church through its various synods seeks to grapple with the question of the remarriage of divorced persons, it is interesting to note that the General Synod of the English church is likewise grappling with the problem.

A report from the Standing Committee of the General Synod has been drawn up and will form the basis for debate. If the suggestions of the report are adopted then couples seeking remarriage in Church will have to wait whilst their application is considered, by their vicar, an advisory panel and finally their bishop. There will be no appeal if their application is rejected.

The details of the procedure recommended by the Standing Committee are as follows:

The couple wishing to marry approach their vicar. He fills in an application form which includes factual information, eg date of first marriage, number of children, custody arrangements; his assessment of the case, eg attitudes to the divorce, attitude to former partner, likelihood of grave scandal in the congregation; and his recommendation. The couple sign a declaration saying that they understand and accept the Church's teaching on marriage, including that it is "permanent and lifelong."

The form is then sent to the bishop, who first refers it to an advisory panel. The Standing Committee envisages a small number of regional panels rather than one in every diocese. The members will be picked by the local bishops, but checked by the House of Bishops.

The panel will make a recommendation, helped by a proposed 'Green Book' of guidelines (named after a booklet in use in Canada). The bishop will then use their recommendation to make up his own mind on the case. The Standing Committee stress that the bishop will be giving a dispensation for a particular couple, not altering the Church's teaching on marriage in any way.

There will be no appeal because, say the Standing Committee, this is a pastoral matter, not a judicial one.

The plan is to bring some order to the present chaos over remarriage in the Church of England. Some clergymen use their discretion to marry who they like, while others will have nothing to do with divorced people. Still more conduct services of 'blessing' which look just like white weddings with all the trappings but without the vows.

The snag in the new system is that even if the filling in of application forms is enforced, the success of an application depends largely on the beliefs of the local vicar and wholly on the beliefs of the bishop. Whether the system is right or wrong the Standing Committee accept that it will be to some extent unfair.

Two couples with identical histories could receive totally different rulings simply because their vicars or bishops disagreed. Since those who apply will be people most committed to the Church — others will stick to the registry office/ blessing pattern — there are likely to be numbers of hurt couples for clergymen to deal with.

The only hope the Standing Committee offer is that if the couple are living in two different parishes, they can apply to the incumbent of either.

ARCIC II announced

Two Australians are among the members of the new Anglican-Roman Catholic International Commission (ARCIC II) which was announced in London at a press conference recently.

They are Bishop Donald Cameron Anglican assistant bishop in the Diocese of Sydney and the Rev. John Thornhill from the Roman Catholic Aquinas Academy, Sydney.

The new commission shows a continuity of personalities from the ARCIC I. However there is a wider geographical spread evidenced with emphasis on Third World persons from both Anglican and Roman Catholic churches.

One continuing member is Dr. Edward Yarnold who visited Australia recently on a lecture tour.

The Co-Chairmen of the new Anglican Roman Catholic International Commission met recently for two days to plan for the first full meeting of the commission in Venice later in the year (30th August-6th September). The Co-Chairmen of the new commission (ARCIC II) are the Rt. Rev. Mark Santer, Bishop of Kensington (Anglican) and the Rt. Rev. Cormac Murphy-O'Connor, Bishop of Arundel and Brighton (Roman Catholic). They met, with representatives of the Anglican Consultative Council and the Vatican Secretariat for promoting Christian unity at Bishop Cormac Murphy-O'Connor's house at Storrington, West Sussex. They worked on the agenda of the new commission as directed by Pope John Paul II and the Archbishop of Canterbury when they met in Canterbury a year ago.

The task of the new commission, as there stated, will be to continue the work already begun by:

- a) The examination of the outstanding doctrinal differences which still separate the churches — especially in the light of their respective judgements on the final report of the earlier commission;
- b) The study of all that hinders the mutual recognition of the ministries of the two churches;
- c) The recommendation of the practical steps necessary for the restoration of full communion.

The first commission was established in 1971 — its final meeting took place in September 1981.

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