

Christian Book of the Year



A CLS Christian Book of the Year Judging, 1986. Judges from the left-right: Mrs. Helen Johnston, SEC. ACLS, Co-ordinator of the Judging; Captain Barbara Bolton, Salvation Army; Mr. Leonard Woodley, Managing Director, Standard Book, Adelaide, SA; The Rev. Prof. Ian Breward, Ormond College, Melbourne University.

Forty books were submitted for the ACLS Christian Book of the Year 1986. From these the judges have selected a short list:

1. "Benton's Conviction" by Geoff Page. (Angus & Robertson)
2. "Creating Common Wealth" by Ian Hore-Lacy. (Albatross Books)
3. "Created Woman" by Kevin Giles. (Acorn Press)
4. "Kavel's People" by David Schubert. (Lutheran Publishing House)
5. "Praise For All Seasons" by Elaine Downie & Digby Hannah. (Acorn

Press)

6. "The Miracle Tree" by Christobel Mattingley. (Hodder & Stoughton)
7. "Turning Points" by Bruce Turley. (The Joint Board of Christian Education)
8. "Under A Southern Cross" by John Hannaford. (House of Tabor)

The announcement of the ACLS Christian Book of the Year together with the Children's Award, the Design Award and the Commendations will be made on the 26th August, 1986 at the Christian Booksellers Association of Australia Annual Convention at Albury.

Justice for indigenous peoples

Sydney peace hearing told

"There is deep concern in the Australian community regarding the continuing oppression of the indigenous peoples of Australia and the Pacific region," the National Inquiry into Peace and Justice in Australia was told. "Peace will not prevail in our region until Aboriginals, Melanesians and Polynesians have been fairly consulted about their desired political futures and mutually acceptable measures are in place to ensure that their basic human rights have been met," the Panel was told.

The Inquiry, which was sponsored by the Australian Council of Churches and the Catholic Commission for Justice and Peace, had received 650 submissions from nine different regions around Australia during the last three months.

A number of submissions suggested that Australians should begin to question whether our security arrangements with the United States are genuinely in Australia's interests and the interests of the whole region. Informed public debate is required about whether our primary responsibilities are to the Pacific region or the Western alliance. One suggestion was that Australia declare to the world that it

would remain neutral in the event of any nuclear conflict between the super powers.

The Panel was also told that there are massive inequities in the distribution of the world's limited resources, and that our military involvements help to preserve this state of affairs. A significant diversion of resources away from arms production to the provision of basic needs for all people is required if we are to achieve genuine justice in our world.

Sydney Panelists included: Shane Houston, Co-ordinator of the National Aboriginal and Islander Health Organisation; Jenny Macleod, Deputy National President of the Australian Democrats; actor Bruce Spence; and Margaret Holmes, from Women's International League for Peace and Freedom.

Findings from all the regions will now be collected and published in booklet form. This will be launched in November and presented to policy makers in government, unions, churches and the peace movement generally.

MAINLY ABOUT PEOPLE

DIOCESE OF CANBERRA AND GOULBURN

Rev. J. Mullins retired as Rector, St. Nicholas', North Goulburn 31st May and has been commissioned as part-time Asst. Minister, parish of Pambula.

Rev. K. Groundwater, formerly Rector, Boorowa, has taken up appointment as Rector, Koorawatha.

Rev. D. Mark, formerly Rector, Tumburumba, was inducted as Rector, North Goulburn on 18th July, 1986.

Rev. C. Short, formerly Asst. Minister, Bega was inducted as Rector in the special district of Ashmont-Glenfield, Wagga Wagga on August 10th, 1986.

Rev. L. Nairn, formerly with Canberra Grammar School became foundation headmaster of All Saints Anglican School on the Gold Coast on July 1st, 1986.

Rev. M. Martin, at present Rector of Nathalia in the Diocese of Wangaratta, will join the team ministry at Queanbeyan in August.

DIOCESE OF SYDNEY

Rev. A. H. Horrex will resign as Rector, St. Saviour's Punchbowl on August 24th, 1986.

Rev. W. F. Hayward, Rector, St. Alban's, Five Dock, will retire 11th May, 1987.

Rev. R. K. Rothwell, formerly Asst. Minister, Cabramatta and Canley Heights became Curate-in-charge, Canley Heights on July 28th, 1986.

DIOCESE OF ADELAIDE

Rev. D. J. Williams will resign as Minister in Charge of St. Catherine's Elizabeth Downs and will become Minister in Charge of the parish of West Adelaide from October, 1986.

DIOCESE OF WILLOCHRA

Rev. J. Stephenson, Rector St. Oswald's, Parkside has accepted the position of executive officer for the Australian Board of Missions as from 1st September, 1986.

Two new Archdeacons have been appointed — Rev. R. Todd of Cummins/Tumby Bay and Rev. P. Patterson of Clare.

DIOCESE OF ROCKHAMPTON

Rev. D. P. Claughton has resigned as Minister in Charge, Moranbah.

Rev. Stephen Dent was ordained to the priesthood on August 24 and will continue as Asst. Minister at the Cathedral.

Mr. Paul Black and Mr. Paul Elliott were ordained to the Diaconate on August 24.

DIOCESE OF MELBOURNE

Rev. P. J. Harradencé, Rector, Kununurra, Diocese of N.W. Australia is to be inducted Rector, St. John's, Upper Beaconsfield on September 25th, 1986.

Rev. K. M. Purdie, Rector, St. Faith's Burwood has been appointed to I.T.I.M. as from December 1st, 1986.

Rev. M. S. Betteridge was made a Canon of St. Paul's Cathedral on June 24th, 1986.

Rev. S. M. Young became Area Dean of Williamstown on July 11th, 1986.

Rev. N. Mellor was ordained Priest at St. Timothy's, Bulleen on August 5th, 1986.

Rev. W. D. Girvan retired from St. Thomas' Werribee on August 9th, 1986.

Rev. R. Gabb will retire from Christ Church, Melton on December 31st, 1986.

Rev. Geoffrey Sexton died June 13th, 1986.

Rev. William Graham died June 18th, 1986.

Papal visit continued

forward with enthusiasm to the Australian visit this year of the Pope John Paul II and respectfully requests the president of the synod to convey to Archbishop Ruth and the people of the Archdiocese of Brisbane its warmest good wishes for the visit and the promise of continuing prayers.

Father Brian Healy, Director of the Papal Visit for the Northern Territory, said that invitations through the Ministers' Fraternal had been well received by other churches, especially the Church of England.

"The Church of England is very much with us", Fr. Healy said. "Bishop Clyde Wood of the Anglican Church led an ecumenical function in a church we opened recently. He's really looking forward to participating in the Pope's visit."

The National Papal Office also reports that the Anglican Bishop of Tasmania, the Right Reverend Phillip K. Newell, has set the standard for ecumenical involvement in the forthcoming visit of Pope John Paul II to Australia.

In a letter dated May 29, 1986, to the Most Rev. Sir Guilford Young, Catholic Archbishop of Hobart, Bishop Newell said, "The visit to Tasmania by His Holiness, Pope John Paul II, is a truly

historic event... let me assure you that it is a visit which is welcomed by members of the Anglican Church in Tasmania and by me personally.

"The several meetings between the Pope and the Archbishop of Canterbury... have touched our hearts because the warmth of the exchange between the leaders of our Churches corresponds to the deep yearnings of so many for a growing expression of our oneness in Christ.

"We give thanks to God for His Holiness' tireless journeyings and for his courageous stand alongside the powerless and poor of this world. We welcome his visit in November and I have pleasure in accepting your kind invitation to be present at the great Mass at Elwick. It will be an honour to be present and I am sure that many other Anglicans, clergy and laity, will want to attend as prayerful participants in a great act of worship of our one God, Father, Son and Holy Spirit."

In addition, the 1986 Annual General Meeting of the Tasmanian Council of Churches has placed on record "that this Council joyfully welcomes the visit to Tasmania of His Holiness Pope John Paul II, and offers its prayerful and wholehearted support."

Melbourne Mission attracts 5000

A diocese committed to mission, not maintenance?

It was dreamed about by the Partners in Mission of the Anglican Diocese of Melbourne, and came to fruition over five nights in July at the Box Hill Town Hall. Archbishop Penman spoke to over 5000 people drawn from 24 participating parishes.

Called a "celebration", the mission had been over two years in the planning stage. Organising secretary the Rev. Geoff Evans joined the Rev. Geoff Tisdall and others in booking, ambitiously, the town hall for four nights.

The preparations were extensive, with well attended pre-mission meetings to motivate regular churchgoers to reach out to their neighbours. Visiting was also undertaken, and as Box Hill parish visitor Diane Hill commented, "I think the parish visiting will need to keep going now."

Despite concerns for the weather and crowd enthusiasm, the hall was packed to overflowing every night. From 800 to over 1500 attended to hear the archbishop discuss freedom. Geoff Evans estimated

about 80 percent were regular churchgoers, the others being friends and interested onlookers who had been invited along.

The programs were not all serious, though. "Network" and a group from St. Mark's, Forest Hill, provided music and singing for the crowds. Comedy, drama and dancing also provided interest. The Friday night's focus was on youth, with "Joint Heirs" playing for a lively audience.

The children's rally on the Saturday entertained over 700 children and a small mob of parents with puppets, clowns, songs and group activities.

The generosity of participants also meant that the mission paid for itself, without having to overburden the parishes involved. Geoff Evans summed that side of it up as "a financial success", over \$5000 having been raised.

The real success of the mission was in bringing 24 parishes together to celebrate, with such diverse talents, the idea of "mission not maintenance."

(SEE)

The Australian



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Irish church leaders express concern

Leaders of the four main Churches in Ireland have jointly expressed concern over the deteriorating situation in the North and have called for a change of heart by the whole community so that disaster may be averted.

Although the leaders have spoken out on previous occasions this has not happened for some time and the statement issued last Friday, following one of their routine meetings in Belfast, is a measure of how seriously they regard the present situation.

The statement was agreed by Dr. Robin Eames, the Anglican Primate of All Ireland; Cardinal Tomas O'Fiaich, the Roman Catholic Primate; Dr. John Thompson, Moderator of the Presbyterian Church; and the Rev. Sidney Frame, President of the Methodist Conference in Ireland.

The four Churchmen said that the "sad events" of the week in the province had given great concern to all responsible, law-abiding citizens, since they represented a further deterioration in the situation.

The responsibility of the Churches in

the peace process, they said, was to proclaim the gospel of reconciliation in Christ and to give the necessary pastoral support; while the responsibility of the Government was to provide security for all, "to protect the long-suffering public who wish to live and work free from needless fears."

And the responsibility of the elected representatives was to give leadership which commanded public confidence. "We call upon them", the statement said, "seriously to consider coming together for talks which would help to defuse the situation and promote co-operation and peace."

The statement concluded: "The challenge facing our whole community is for a change of heart and direction so that we may avert further trouble and disaster and live together in harmony."

(CHURCH TIMES)

Northern Territory Synod Report

Some major issues faced

Anglicans from Alice Springs to Darwin and from the six parishes in Arnhem Land met in Darwin in August for the Tenth Session of the Diocesan Synod.

Bishop Clyde Wood opened the Synod with a charge that took a hard look at the philosophy of development in the Northern Territory. He attacked the government for the lack of consideration of the bad side effects of development. Pointing to the proliferation of Escort Agencies he suggested that their growth was a direct result of the development of Casinos and other resorts.

Development

The beneficiaries of much of the development are supposed to be international tourists. But those who pay are the women of Darwin and their families. What for some is development, he said, is for others destruction.

The bishop claimed that a significant portion of the development of the Territory has depended on and continues to depend on the sale of alcohol. He said, "It will be a sign of a major break-through in Australian society when it is recognised that the major drugs of abuse in Australia are alcohol and tobacco."

Abortion

The high rate of abortions in the Territory was also singled out by Bishop Wood in his charge. He compared this to the advances in technology to save premature infants as early as 26 weeks gestation. He commented on the incongruity that "a foetus at 12 weeks may be discarded to the furnace solely because the mother's social situation is unfortunate, and yet at 26 weeks the same mother's social situation would be totally irrelevant and the foetus has become a person to be saved as a precious human life. What has caused the change in status? And is one of the reasons the furtherance of technology at both ends of the scale? Is the technology for the baby or the baby for the technology?"

Ordination of Women

The Synod continued with most time being spent on the Canons from General Synod. There was vigorous debate by some members on the ordination of women to the Diaconate. Most opponents of this were against it because of their opposition to the priesting of women. However, the Synod passed the legislation with a comfortable majority.

The Canon for the reception of people from other churches was also debated. Some concern was expressed that it was still very similar to Confirmation. However, most speakers thought it was necessary, even if not ideal.

The Canon for the admission of children to Holy Communion was also passed by the Synod.

Aboriginal Issues

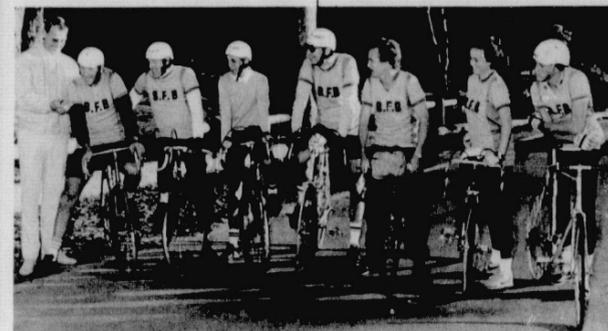
A major change in this Synod was the use of small group discussions to allow Aboriginal people the opportunity to understand the nature of the debate and to share in formulating decisions. This worked very well and resulted in a major revision to a motion regarding Land Rights.

The Synod affirmed strongly the aboriginal christian's connection with the land. It is something "given to them by God to look after." The Synod also urged the Government to allow the aboriginal people to retain rights over their land, especially with respect to mining and other use.

There was still a feeling among some aboriginal representatives that the land issue was none of the business of white people — it was their land and others should mind their own business.

However, there is a strong unity between aboriginal and European christians in the Diocese and this was clearly evident in the debates at Synod this year.

Arms... and legs... for Guatemala



A team of riders from Sydney, has been training every weekday as well as on Saturday mornings, to be ready for the big event, since June.

Led by Bob Forrest, second from the left, the man who introduced the BIKE FOR BIBLES concept, the team starts out on another training run, with YMCA Youth Director, Malcolm Rathbone, keeping an eye on the watch. Photo Ramon Williams — Worldwide Photos

A team of 40 keen enthusiasts are prepared to give their arms, legs and every other muscle in their body, in a marathon 2,750 km bike ride from Adelaide to Brisbane, to raise \$30,000 through sponsorships, for Bible portions for Guatemala, South America. Amongst their number will be a blind cyclist, John Ansell, and a Queenslander, Ron Heathorn, who bought his first bike for last year's ride.

The event is called "Bike for Bibles" and is being co-ordinated through the Bible Society in Australia offices in each State. This will be the third "Bike for Bibles" organized by Bob Forrest of Yowie Bay in Sydney, an event which is fast becoming an Annual event in the fund-raising calendar of the Bible Society.

In 1984, Bob Forrest, his son David and Wayne McCamley rode from Sydney to Melbourne to raise \$2,000 for Bibles and portions, for Indonesia. Eight cyclists travelled the same 900 km route in 1985, to raise \$10,000 for school children in India.

This year three riders expect to ride from Adelaide to Brisbane. They are Geoffrey Bond of Mt. Gambier SA, John Richards of Kogarah NSW and Nathaneal Smith of Hebersham NSW. John Richards also rode in last year's Bike for Bibles.

Miss Wendy Copeland, of Coogee NSW, Geoffrey Toms of Miranda NSW and David Watterson of Gympie NSW plan to ride from Adelaide to Sydney.

Blind cyclist John Ansell of Kirrawee, Felix Aasa of Yowie Bay, David Cooper of Loftus, Bob and David Forrest of Yowie Bay, Les Hewett of Miranda, Eric Hunter of Cronulla, Stefan Keebick of Caravan Head, Alan McDonald of Carlingford, Bruce McLeish of Caringbah, Warwick Plumridge of Northmead, Dennis Shadlow of Cronulla and Roy Smith of Kareela will ride from Melbourne to Sydney.

Two riders from Tamworth NSW will cover the stretch from Sydney to

Brisbane. They are Bruce Alexander and David Saunders. Ten Queensland riders will join the marathon in Sydney and ride back to Brisbane.

The route

Commencing in Adelaide, Sunday, September 14th, the route will take eight cyclists via the Great Western Highway, for the first leg of the marathon, to Melbourne. The cyclists will leave Melbourne, Sunday, September 21st.

Spectacular Sydney arrival

They will arrive at Sydney at a special Spectacular Evening, being organized by the YMCA in the Bankstown South YMCA Centre, 184 The River Road, Revesby, Saturday September 27th. The Bike for Bibles team will ride around the arena, during the evening's programme.

The YMCA programme will run from 6.30 p.m. until 8.00 p.m. and will include gymnastics by local children as well as Australia's top level representatives. World class trampolinists will perform, prior to their departure for Paris, to compete in the World Championships in October. There will also be items by the Dawn Bowden Dance Academy as well as a display of Karate. One of the most novel events will be a presentation of Indoor Soccer, something new in Australia.

Each rider is asked to raise \$1,000 in sponsorships. The three projects to benefit from this event will be "Lay Evangelism Courses" in four towns of Guatemala; the "Knocking At Doors" project, which requires the financing of 180,000 Scripture selections and "New Reader Booklets", to be provided for 700 literacy centres. These centres are in state and private schools, prisons and army barracks. Gifts to this latter project are tax-deductible.

Bible Society offices in Adelaide, Melbourne, Sydney and Brisbane will be able to provide those interested in sponsorships with further details.

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MARANATHA

Why Bethlehem?

Micah 5:2-5a

Have you ever wondered why God chose Bethlehem as the birthplace for His Son Jesus? Was there something appropriate about it, or was one place as good as any other?

There's no doubt that the little town of Bethlehem, about 9 km south of Jerusalem, was chosen by God. The prophet Micah wrote about it in about 700 BC (Micah 5:2), and the Jewish leaders understood Micah's prophecy to refer to the birthplace of the Messiah or Christ (Matthew 2:4-6).

But why Bethlehem? And does it really matter anyway? There are clues throughout the Old Testament and especially here in these few verses of Micah Chapter 5 to help us answer these questions.

The answers can be found in the three main names associated with this town of Bethlehem.

Ephrathah (or Ephrath)

This is the oldest name of Bethlehem. It is first mentioned as the place where Rachel died while giving birth to Benjamin, the last of Jacob's 12 sons (Gen. 35:19, 48:7).

Ephrathah continued to be used as a name for this Bethlehem in Judah to distinguish it from the other less famous town of Bethlehem in the far North of Israel (Joshua 19:15).

There is perhaps only little to be learnt from this name since Ephrathah simply comes from a word meaning cover or bandage, i.e. the idea of protection and healing. But it may not be just a coincidence that in v4 Micah refers to the fact that the birth of this particular promised one in Bethlehem Ephrathah will also mean that the people will live in safety (GNB), or will live securely (NIV).

Bethlehem

This is a name which means "house of bread", "house of food". There are indications back as far as the book of Ruth that the area around Bethlehem was very fertile for barley and other cereal crops (Ruth 1:22ff), as well as providing good pasture for sheep, as in the days of David the shepherd boy (1 Samuel 17:15).

The connection for us is this. In verse 4 Micah describes the ruler to be born in Bethlehem, the house of food, as one who will stand and feed his flock. The Good News Bible paraphrases loosely as "rule his people", but the word is actually "feed". The NIV translates this as "shepherd his flock" because feeding is probably this main task of a shepherd.

So the Christ will be born in the house of bread because he is the bread of life. Therefore Jesus would later invite the crowds, "Anyone who comes to me will never go hungry, and he who believes in me will never be thirsty."

And the same invitation from the living Jesus is still true for us today. Look to Jesus for eternal satisfaction, not to the Bethlehems of this world. Bethlehem's food can and does run out, as we read again in the book of Ruth when a severe

famine caused Elimelech and Naomi to leave Bethlehem for greener pastures (Ruth 1:1). But Micah tells us that the Christ will feed his flock with the strength that comes from the Lord (v4), with the inexhaustible resources of God Himself!

City of David

David was the greatest of Israel's kings. Because he was born and grew up in and around Bethlehem, the New Testament refers to Bethlehem as the city or town of David (Luke 2:4 and 11). But in the Old Testament things were different; the city of David was Jerusalem, because that was where David ruled as king over all Israel (2 Samuel 5:6, 9).

So why do the two Testaments differ? It is a difference of emphasis. The OT was interested in David's rule as king and his greatness centred on Jerusalem. Bethlehem was virtually forgotten; she remained small despite being his birthplace. But the NT is just as concerned with his beginnings. Micah links the two together (v2). Bethlehem would be remembered by God again; a ruler for God would again be born in Bethlehem because he would be a great king like David.

But there is one thing more that Micah wants us to see about this future ruler who will be like David.

Israel just before David's rule as king was a broken and divided nation. One of David's greatest political achievements was to reunite the nation, fragmented because of the policies of his predecessor Saul. Micah tells us in v3 that the birth of the new ruler will also coincide with "the rest of his brothers returning to join the Israelites". This was fulfilled in later years when the Jews returned from their Babylonian exile.

But again it is Jesus who is the perfect fulfilment of the one who reunites all God's people, and is their peace, not only between God and man but also between one another. Our world is torn and divided today by wars, racial tensions and marriage breakdowns, to name just a few areas! Jesus is the one who brings peace. He makes peace between individuals and God through his blood shed on the cross (Colossians 1:20). And when people who are enemies with one another are reconciled to God, Jesus makes peace between them too (Ephesians 2:13, 14).

Lord and King

Ephrathah reminds us of the Christ who gives protection and security.

Bethlehem speaks to us of the Christ who gives us each day our daily bread.

But City of David, or "royal David's city" affirms that the Christ is the King; because he lives forever he must still be responded to in the only proper way of obedient service.

The first 2 names call for grateful thanks; but the 3rd is a challenge to bow the knee to Christ who is also the Lord and King of your life.

ROBERT MIRRINGTON

Votergrams tell MP's

Getting the Christian view through

Christians have started telling members of Parliament what they want done and they are being taken more seriously than ever. In Australia it is issues such as gambling, crime, the Chamberlain enquiry and the Bill of Rights. In America Churchmen and women are attacking pornography.

To do so has now become much easier through development of the Votergram. It is a product of advanced technology that allows a christian voter to write a one-off telegram style message for personal transmission to each member of Parliament. Current price is \$15.50 per House of Parliament. That means about 15 cents per MP reached. It is less than the cost of postage and far quicker than writing a letter a hundred times over.

Response by politicians is overwhelming and shows that they do care and that a much better working relationship can exist between christians and politicians.

Previously, one would write to a "Local Member" who may or may not have taken up the matters raised. Even if he or she did, what could one MP in a Parliament of one hundred achieve? Now with a Votergram, every member of the House of Parliament receives the same message bearing the sender's signature. They can then act together accordingly.

Political response to knowing what voters want is so good that it was the recent subject of an unsolicited testimonial. At a meeting in Sydney one

of the leaders of a major rural organisation rose to her feet on the platform when a question was asked about "how these new Votergrams work". She said "Let me tell you they are a most exciting innovation. Before we had our last rally we sent one Votergram which was transmitted to Federal politicians. As a result 243 politicians contacted us to say how concerned they were about our issues". With only 244 MP's in Federal Parliament that must be a response to make any voter happy. With that level of co-operation Australia could forge ahead as a nation.

Votergrams are the result of the prayerful consideration of community issues over the last ten years by Sydney Chartered Accountant Mr. Greg Bloomfield.

It is hoped that christians will continue to use this most effective method of bringing their views to the attention of decision makers. This is the most effective way of ensuring Government along christian lines, regardless of what political party may be in government.

Votergrams may be reached on (02) 439 6083 or PO Box 727 Crows Nest, NSW, 2065.

Creation lecturer here from US

Has an ability to reach scientists and laymen

Dr. Gary Parker, a former lecturer in evolution who was converted to christianity, arrives in Australia from the United States in September to present at least six months of lectures and seminars on creation and evolution.

Dr. Parker now firmly believes the early chapters of Genesis are scientifically and historically accurate.

Since becoming a Christian, Dr. Parker has become one of America's leading spokesmen for creation science. He is known for his ability to reach both scientist and layman, and has helped convince many people that the Bible's account of Creation is more logical than evolution.

Dr. Parker is joining the Creation Science Foundation in Brisbane for about seven months' of lecturing in churches and other venues throughout Australia. A

biologist with several science degrees, Dr. Parker quickly became a popular speaker in churches, schools and universities on his previous visits to Australia.

Shortly after he spoke to students at universities in Sydney in 1985, a survey on creation and evolution was taken by a professor at the University of New South Wales.

The survey found that among first-year, part-time biology students, almost 20 per cent accepted that God created man much in his present form within the past 10,000 years.

A highlight of Dr. Parker's visit will be his appearance at the annual Summer Institute of Creation Science in Brisbane between January 5 and 10, 1987.

(For more information: Creation Science Foundation, P.O. Box 302, Sunnybank, Qld. 4109. (07) 345 8122.)

2 million dollar Papal Visit

Costs 50c per head

It would take only 50c from each Australian Catholic to reach the Church's \$2 million target for the September Papal Visit appeal, according to Monsignor Brian Walsh, the National Director of the Papal Visit.

"I'm asking every one of those four million Catholics to be right behind us now," Msgr Walsh said. "We're going to need two million dollars to pay for the physical aspects of Pope John Paul II's visit.

"Our last collection in May raised a magnificent \$1.2 million, and that's being spent very carefully on office staff, setting up programmes — all the day-to-day administration.

"Now we need to pay for things like architectural design and construction of the eight altars, all the equipment for the Eucharists, miles of barricading, and sound and lighting systems to cater for the biggest crowds ever seen in Australia.

"The Anatomy of Religious Education in Schools"

Less church withdrawal in NSW

"The Anatomy of Religious Education in Schools" was the title of the Second Royale Ormsby Martin Lecture on Christian Education delivered in Sydney recently by the Reverend Canon A. A. Langdon, who is the Executive Chairman of the Sydney Anglican Education Commission and a Fellow of the Australian College of Education.

The lecture provided for the first time a detailed analysis of, and rationale for, Special Religious Education ("Scripture"), as provided by the churches and other religious groups in the State's public schools.

The Reports of Committees of Enquiry

in most of the States of the Commonwealth, published in the late 1960's and early 1970's recommended the phasing out of the churches' involvement in RE in government schools and the development of various forms of General Religious Education to be provided by regular teachers on the school staff.

By contrast, the Report on Religion in Education in NSW Government Schools, 1980 recommended the retention and restructuring of the church-provided (i.e. Special) form of RE, as well as the re-definition of General RE in primary schools and its extension through secondary schools.

The authority and use of the Bible — No. 1

God's word means relationships

The Bible an act of God's love

What a person believes about God is very important. It shapes how we think about life and, therefore, how we live. Our standards of behaviour, our values, our attitudes to other people are all affected by what we believe about God.

In Biblical times pagan peoples commonly worshipped man-made idols. The Bible's comment is:

their idols are silver and gold, the work of men's hands.

They have mouths, but do not speak; eyes, but do not see.

They have ears, but do not hear; noses, but do not smell.

They have no hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat.

Those who make them are like them so are all who trust in them. (Psalm 115:4-8)

But the principle is not limited to ancient idolaters. How we think about God will influence almost every aspect of life. Even those who think that God does

"the personal God . . . has spoken"

not exist are included here. If you think that reality is ultimately matter plus energy — if you believe that, and take it seriously — it will have a powerful influence on what you think about life, and how you therefore live.

What is God like?

What the Bible teaches us about God is remarkable, but all too easily taken for

The debate over the ordination of women on the same basis as men, and the appeal to extra-biblical sources (including non-christian religions) to build a new spirituality, are but two current issues which have raised serious questions about the place of the Bible in Christianity.

This series of articles on the authority and use of the Bible is designed to help answer these questions by outlining how the Bible sees itself, and the reasons behind that view. We suggest that you might like to use this article as the basis of a group discussion about our use of Scripture, for we believe that in the pages of the Old and New Testaments we are met by the living God.

granted: God is really there, and he is a personal being. To those who know that to be true, and who take it seriously, it makes an enormous difference.

There is, of course, a great deal more to be said about God than that he is a 'personal being'. However, this basic truth will be our starting point for this article.

That God is a *person* means that the universe in which we find ourselves is the work of a *personal* creator. This is the key to understanding the most valuable experiences of life. These are experiences of *persons*: our experiences of friendship, of loving and of being loved. Why is it that we all regard such personal relationships as of ultimate worth? Why do we recognize that they are an end in themselves, and ought not to be used as a means to some other end (such as using a friendship to make money, or for your own pleasure)? It is because of what God is like. Personal relationships are a reflection of ultimate reality. Reality is ultimately *personal*. God is *personal*.

God has spoken

A summary of the whole Bible story is found in Hebrews 1:1-2:

In many and various ways God spoke of old to our fathers by the prophets; but in the last days he has spoken to us by a Son, . . .

One quality that distinguishes human beings from the rest of the animate world is the capacity for speech. Speaking is,

above all, a means by which *persons* relate to one another. When we are 'not on speaking terms', there is a break of relationship. The basic function of our linguistic capacity is to establish, maintain, and develop relationships with others.

The testimony of the Bible is that God, the creator of our personhood, has himself *spoken*.

This is not a vague, abstract statement. The Bible records particular historical occasions in which **God spoke** to particular historic people. He spoke, very early in the Bible's story to Abraham (see Genesis 12:2ff). He made promises to Abraham, and Abraham came to be called the "friend of God" (Isaiah 41:8; 2 Chronicles 20:7; James 2:23). God's promises to Abraham included the promise to be God to Abraham's descendants. The Old Testament story is the story of the many and various ways in which God spoke to Abraham's descendants, the Israelites.

There were occasions when God spoke in such a direct manner that the Israelites actually heard his voice (see Exodus 19; Deuteronomy 4:12).

There were particular individuals from time to time whom God chose to be his prophets. Through these prophets God spoke to the Israelite people. The first of these prophets was Moses. His role was typical of the prophets that would follow him:

The Lord said to Moses, "Thus you shall tell the people of Israel . . ."

So Moses came and called the elders of the people, and set before them all these words which the Lord had commanded him. (Exodus 19:3,7)

Finally, as Hebrews 1:2 puts it, "God spoke to us by a Son". In the New Testament Gospels we read how "the people pressed upon Jesus to hear the word of God" (Luke 5:1).

That the personal God, who is really there, has spoken is the clear message of the Bible.

God's word written

The Bible speaks of another way in which God has spoken. It begins in Deuteronomy 31, near the end of Moses' life. For many years Moses had been God's prophet. God had spoken through him to the Israelites, instructing, warning, promising, rebuking. Indeed it was only Moses who heard all that God spoke at Mount Sinai. The Israelites were dependent on Moses to transmit to them what God spoke there to him.

Deuteronomy 31 addresses the question: What will happen when Moses dies? How, then, will Israel hear the word of God? Deuteronomy 31:9-13 tells how Moses wrote a book! After his death all Israel was to assemble at regular intervals, and the book was to be read "before all Israel in their hearing". The purpose of the reading of this book is made clear:

Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the Lord your God, and be careful to do all the words of this law, and that their children, who have not known it, may hear and learn to fear the Lord your God, as long as you live in the land which you are going over the Jordan to possess. (Deuteronomy 31:12-13)

Just as Moses had spoken God's word to Israel, this book would now convey God's word to them (see Deuteronomy 31:24-29).

That is the beginning of what we now call Holy Scripture: God's word written. The function of the written word of God is the same as the function of the prophet: it is the means by which God speaks. Moses' successor, Joshua, is the first to experience this:

This book of the law shall not depart

out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success. Have I not commanded you? Be



John Woodhouse

strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you wherever you go. (Joshua 1:8-9)

Through the Old Testament God continued to speak 'directly from time to time, and through prophets. He also continued to speak through his written word, which grew as the words of various prophets were written down. Here are the words of one Old Testament person who recognised the wonder of all this ('law' here means "instruction" and refers to the written scriptures):

Blessed is the man . . . who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. (Psalm 1:1-3)

Scripture and the Christian

The question that remains is: Does Scripture have the same role for the Christian as it did for the Old Testament believer? A survey of the New Testament yields a clear answer.

Jesus' view of scripture
Jesus' Bible was what we call the Old Testament. From his use of the Old Testament we may conclude that:

1. *What the Bible says is true.* In John 10:35, for example, Jesus clinched his argument with the Jews, asserting "scriptures cannot be broken".
2. *What the Bible says, God said.* In Matthew 19:3-5 Jesus cites the words of Genesis 2:24, and attributes them to God.
3. *What the Bible says, God says to you.* In Matthew 22:31-32 Jesus cites words from Exodus 3:6, and says, to the Sadducees who are questioning him, "Have you not read what was said to you by God?" The function of the written word of God is to convey God's speaking to us, not just to the original readers of the words.
4. *You cannot be a Christian if you do not believe the Bible.* In John 5:46-47 Jesus asserts that failure to believe the scriptures results in failure to believe *him*.

More than all this, Jesus taught that his own words were:

1. from God (John 7:16-17);
2. of eternal significance (Mark 13:31);

John Woodhouse

3. the basis of God's final judgement on all people (Matthew 7:24-27).

It is clear that the New Testament writings have the same character as the Old. The Gospels record the life and words of Jesus. The rest of the New Testament was written by those chosen by Christ to be his witnesses, and to teach the gospel and its implications (see Romans 16:26; 1 Corinthians 14:37; 2 Peter 3:16). Through the New Testament writings we find a consistent attitude to God's written word.

And the Holy Spirit also bears witness to us; for after saying, "This is the covenant that I will make with them after those days, says the Lord, I will put my laws on their hearts, and write them on their minds," then he adds, "I will remember their sins and their misdeeds no more." (Hebrews 10:15-17)

All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. (2 Timothy 3:16-17)

First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God. (2 Peter 1:20-21)

"On Jesus' view men, You cannot be a Christian unless you believe the Bible"

Conclusion

The message of the Bible is that God has moved in love towards mankind. The Bible records the great acts of God in history, supremely in the death and resurrection of Jesus Christ.

Part of that movement of God towards us has been the writing of the Bible. There is an urgent need for Christians to recognise clearly this act of God's love. Such recognition will be real when the reading and teaching of the Bible has a central place in Christian lives.

(John Woodhouse is Head of the Department of Old Testament at Moore Theological College, pastors a Greek Bible Fellowship on Sunday, and is an intrepid wind surfer.)

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Alan Craddock

Active repairing in relationships

Human relationships are complex, sometimes fragile and sometimes extremely strong. There are occasions when we make assumptions about their strength and ability to endure which prove to be unhelpful. When families explode with long stored-up resentment and anger, or when lovers quarrel, it is common for the protagonists to disengage from conflict, thereby allowing the situation to become calmer, and then to let things just slide along in the hope that "time will heal" and it will all be forgotten.

The assumption being made is that basically all is well, the relationship is still strong and time will fix it up if there is something which needs to be done to restore good feeling. This rarely proves to be a sound assumption. I am grateful to one of my clients for the observation that when families come into conflict it is of little value to just let things "slip back" into some semblance of normality. He noted that it is far more desirable to become involved in some programme of "active repairing".

His wording reminded me of some automotive repair situations. Just letting a car problem slide along as if nothing is wrong usually ends up making the problem worse. A deteriorating engine bearing will not be fixed merely by the passage of time — it will get steadily and ever increasingly worse. An "active repair" job is required. Something has to be done — the bearing repacked with grease or even replaced.

Of course this is troublesome, and even costly. But, we would acknowledge that when it comes to cars it is the only

sensible thing to do. We would also admit that in the long run it is worth it. The car will run reliably and smoothly after the repair job because the central problem has been attended to in an appropriate way.

It is rare that just letting things slide along will fix your car. Every now and then it does seem to happen. When I came back from overseas recently and began to use my car after it had done very little work for 11 weeks, one of the shock absorbers was squeaking noisily. My mechanic said that it would "fix itself up" once I had run around for a while — it was just a question of use and lubrication getting into some dry seals. Even this is not just a matter of doing nothing. It will get better (I hope) as the available resources (lubrication) are put to use to change a troublesome situation (dry seals).

This is how it is with cars and other machines. It all makes sense and we usually recognize the need to have repairs done no matter how costly or troublesome the process might be. Our lives are at stake! Why is it then that we are often content to let things slide along in our relationships? Can it ever be too costly or too troublesome to become involved in an active repair process which can strengthen our relationships to a lifetime of benefits?

Perhaps an example of an active repair in relationships would help at this point. When a husband and wife explode in anger with each other they usually say and do things which mutually hurt and scar. Their anger and resentment drive them to extremes over which they have no control. Even when things calm down and appear to be back to normal there are issues lying beneath the surface of their everyday life activities which can resurface to trouble them in the future. Trust and respect have been badly damaged. Fear of a repetition now exists. Doubts are being entertained. Commitment to each other has been placed in jeopardy.

Just letting things slide along amounts to denial. The need to sit down and actively repair the relationship is great. This will involve some honest desire to understand each other's anger and the reasons for the explosion. It will involve honest expressions of regret, a mutual preparedness to heal the rift with expressions of concern and with a desire to become involved in changes of attitude and behaviour which will enable the situation to be handled differently in the future. This process rebuilds trust and respect if handled fairly and with sensitivity to couple needs as well as to individual needs. Commitment is strengthened, not weakened.

Christians can easily become people who let things slide along because they sometimes distance themselves from each other while they pray that God will put things right. This is a misunderstanding of the role of prayer. God will help us to put things right and we should pray for wisdom and for a calmness to become involved in the active repair process. However, this requires an attitude which is prepared to get alongside the other person in order to act as God leads us. We cannot expect to stand afar and just wait until God "restores the good sense of the other person". God works through our actions and we will be changed as we get together and actively seek to repair our broken relationships. This is the first step. If this fails then we need to be patient and let some time go by as we wait for a more appropriate time and situation. This is, however, the next step (if required) not the first.

WORLD

U.S. President thanked for stand on S.A. sanctions

Bp Tutu not "a representative of S.A. Christians"

MENLO PARK, S. Africa (EP) — United Christian Action, a South African organization, sent a telegram of thanks to U.S. President Ronald Reagan following his speech rejecting economic sanctions against South Africa.

"On behalf of the member organizations and the more than four million black and white Christians affiliated to it, United Christian Action expresses its grateful thanks to you for your strong stand rejecting economic sanctions against our country," the telegram said. "The advocates of sanctions in South Africa are not the poor, but those who enjoy privileges which people in other parts of Africa do not even dream of!"

The telegram notes, "Most of the legislative pillars of apartheid have already fallen — reform is a reality in South Africa today." It also said the troubled nation is "a threat to the imperialistic ambitions of the Soviet Union which has activated its worldwide network of pressure groups to force Western governments into actions which are detrimental to their own long-term interests."

The telegram opposes demands made by apartheid foes that the pro-Marxist African National Congress (ANC) be banned, and that ANC leader Nelson Mandela be unconditionally released, saying these actions would "spark off the first stage of the two-stage Marxist revolution in South Africa. This would be a disastrous blow for all moderate forces and would lead inevitably to a Marxist take-over of our country. The subsequent horror and totalitarian enslavement is already being experienced by many African countries whose populations are flocking to South Africa in their hundreds of thousands."

The message also says, "South African Christians are grateful for the actions taken by our government to discourage revolutionaries... and we pray that the religious freedom which exists in our land will continue to be a light of hope for Africa's enslaved nations."

In conclusion, the telegram urges Reagan to "ignore Bishop Tutu's pitiful reaction to your speech. He has never been a representative of South African Christians and is a prisoner of the Theology of Liberation."

NZ Bishop appointed

A clergyman from Sri Lanka, the Rev. Roger Adrian Herft, has been elected fifth Bishop of Waikato, New Zealand, after spending three years in the diocese as a parish consultant. He succeeds the Most Rev. Brian Davis, Archbishop of New Zealand, who is being transferred to Wellington in September.

Mr. Herft, who is 38, was born in Kandy and worked as a clerk in a large exporting company before entering the theological college at Pilmatalawe in 1969. He was ordained in 1972 and served his title at Holy Emmanuel, Moratuwa, later becoming its Vicar.

He was Vicar of St. Mary and St. John's, Nugegoda, in 1982, when he was invited to spend four months in New Zealand as a "resource person on evangelism" for the Methodist Church. The possibility of working for the diocese of Waikato was put to him then; and he returned in 1983 to become involved in lay leadership training, the provision of educational resources and the development of ministry in the parishes.

The ultimate goal

Thousands accept Christ during Mexico World Cup tournament

MEXICO CITY, Mexico (ODNS) — More than 20,000 World Cup soccer fans accepted Christ during an evangelistic outreach in Mexico in June which involved over 30,000 volunteers.

The "evangelists" from all over the world were armed with Gospel literature and witnessed to soccer fans outside the stadiums where the World Cup soccer finals were being held in ten different cities.

Most of the Gospel literature was printed in Spanish and English, but evangelistic materials in several other languages were placed in hotels where the international soccer teams were staying, including those from the Eastern Bloc and Muslim countries.

"We were able to reach the players in their own languages," said David Ricardo, Open Doors' coordinator for Mexico.

More than two million pieces of Gospel literature, including Bibles, New Testaments and evangelistic booklets, were provided for the tournament by various missionary organisations, including the Bible Society of Mexico, Open Doors, Youth With A Mission, World Literature Crusade and World Missionary Press.

"We had 3,000 workers distributing literature at each stadium," said Ricardo. "We also sent distribution teams to houses near the stadiums while the games were in progress."

A Bible correspondence course was offered to all those receiving literature, and World Literature Crusade expects to receive more than 10,000 requests for the course as a result of the World Cup outreach.

"Just imagine the effect this could have on the evangelical churches in Mexico," said Dr. Dale Kietzman, former Latin American director for Open Doors and now President of WLC.

"If 100,00 new people were suddenly channelled into local churches, it could ignite a spirit of revival across Mexico."

(OPEN DOORS)

Albanians now free to talk about God

But owning a Bible still illegal

TIRANA, Albania — (E.P.) — People can now talk about religion in Albania, the world's only officially atheistic nation.

The change came about through a slight alteration of the law, which still forbids all religious functions, such as holding a church meeting or owning a Bible. Peter Deyneka of the Slavic Gospel Association hopes this small change is the first step toward freedom for Albanian Christians.

(FPNS)

China's opening door is open to all

Kuwait to build mosque

An agreement for a Kuwaiti Muslim endowment institution to build a mosque in China has been signed in Kuwait. Visiting Chinese Muslims from Qinhuaungdao, a northern China seaport, concluded the agreement to build a mosque valued at US \$170,000 with a floor space of about 1000 square metres.

This kind of contribution is similar to that received by Protestant churches in the past year. Foreign believers and religious organizations may contribute to the building costs for groups of believers in China. Several Protestant churches have received or been soliciting funds for buildings already.

(CNCR)

REVIEW

Good news from Switzerland

New christian life blossoming

"Evidence is mounting that a change of mood and direction has come to the Christian Church", Dr. Alan Walker, Director of World Evangelism, said at the close of a visit to Switzerland. "Despondency is giving place to confidence and decline in many places is becoming advanced."

"From Switzerland comes good news for the Christian Church. For years Europe and England have reported declining public worship. Therefore, it is significant for new life to be appearing in the heart of Europe — in Switzerland".

Recently World Evangelism conducted evangelical missions in three Swiss cities, Zurich, Zofingen and Thun. Large public halls were used in each city, with hundreds of people attending nightly missions. The number of people making open commitments to Christ was small, except at two meetings in Zofingen and Thun. The largest attendance in each city was on special youth nights.

The Chernobyl disaster was, obviously, at the front of people's minds during the missions. From one meeting the following statement was issued by the missionary — Dr. Alan Walker: "In the Chernobyl disaster God is giving a clear warning to humanity. He is saying: Turn from your idolatry of nuclear power. Banish nuclear weapons or you will destroy yourselves, your children and the good earth."

If one nuclear power-house accident spreads disease and death across many nations, the explosion of nuclear bombs must never happen. Nuclear war becomes unthinkable and undoable.

This is an hour for God. Only from God will come the power to control for good the nuclear might now placed in human hands. The worship of God is an utter necessity in a nuclear age. Only by honouring and obeying God shall deliverance be found. As the great Reformer, Zwingli, said centuries ago in Zurich: "Where there is awe of God, there is the help of God."

It's dangerous to be a christian in Romania

There's a cost in following Christ

The following reports were released by the Slavic Gospel Association. They present an urgent call to prayer and serve as a reminder that loyalty to Christ is costly under a communist government...

Christians beaten on false "escape" charges

Activity in Christian missions in Romania exacts heavy price

Timisoara, Romania — Five young men who had been travelling around the country conducting evangelistic meetings were arrested on May 4 and severely beaten by the police, who tried to force them to confess that they were trying to escape across the border into Yugoslavia. The city of Timisoara is in western Romania, about 72 kilometres from the Yugoslav border.

In the Bacau area (near Moldavia) they have been instrumental in planting new churches. They were threatened by the police with reprisals if they continued to travel and carry out evangelistic meetings. Not stopping their activities they embarked on a more extensive preaching tour at the end of April which took them to the other side of the country to Timisoara.

The First Baptist Church in Timisoara was one of the places where the five held a meeting. After the conclusion three left for the railway station to return home to Bacau, and two were to stay a few days in Timisoara with relatives. That evening, three were arrested at the station, and the other two were taken from the homes of their relatives.

Although they were savagely beaten at the police station, all refused to give false statements that they were intending to escape across the border. It was reported that the police pounded their heads on the tables and stomped on them with their boots until they were bleeding from the mouth, nose and ears.

Eventually three were released and permitted to return home. The other two were detained at the police station and their clothes, watches and rings were sent to their families. This suggests that they already have been tried and quickly sentenced to imprisonment. The trial for attempting to cross the border illegally is a fast procedure, with no witnesses required, only a statement from the police.

The two Christians imprisoned are Gigi Mocanu and Paul Gavriluc. Please pray for these brethren.

Baptist Pastors victims of car "accidents"

Bucharest, Romania — The taxi in which the Rev. Vasile Talos of Bucharest was travelling was struck by a military truck in what was apparently an attempt on his life in March this year. The taxi was not moving, but was parked at the side of a large street when the incident occurred. Talos suffered head injuries and is still receiving medication.

The Rev. Peter Dugulescu also was involved in a suspicious car accident in October, 1985, in Timisoara. Dugulescu's car was hit by an empty bus which was coming from the wrong direction in a one-way street. His arm was badly broken, requiring surgery several times.

Some of the most active pastors in Romania have received threats from the police that if they do not tone down their preaching, and if they do not stop their evangelistic outreach, they will "have a car accident". One of these pastors visited the USA a few months ago, and decided not to return to Romania because of this threat.

The Rev. Paul Negrut of Oradea is another pastor who has been threatened with a "car accident". Please pray for these men of God as their lives are in constant danger.

(NEW LIFE)

Quick Cuts

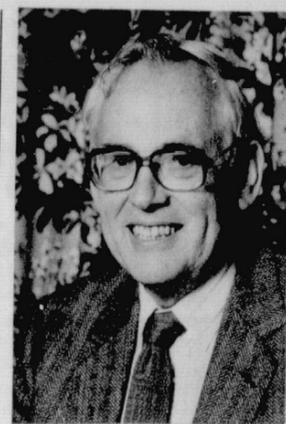
The wheel of fortune

Life is full of ups and downs. Medieval man reflected on this fact and found cold comfort in the concept of the wheel of fortune. It seemed so obvious that in the midst of prosperity a person could be suddenly stricken down. It was always comforting if somehow less obvious and memorable that the wheel could turn and sudden good fortune might lift someone to success and good fortune once more.

I saw a rather striking example of this wheel the other day. I have been caretaking the parish of Holy Trinity, Paris, for Russel Avery, the Australian chaplain who is on his annual summer holidays. I went by train to Medun in order to visit the chateau and grounds of Vaux-le-Vicomte. The whole enterprise was carried out by the finest craftsmen in France. Its first owner was Nicolas Fouquet, Lord High Treasurer whose family motto, "What heights will he not scale?", was reflected in his own ambitions and love of luxury. This was his downfall for he incurred the jealousy of Colbert his eventual successor as treasurer, and even of Louis XIV. Fouquet put on the most sumptuous of parties to celebrate the completion of the chateau on 17th August, 1661. Three weeks later Louis had him arrested and personally overruled the court's decision in order to commit Fouquet to life imprisonment in the dungeon of Pignerol in the Savoy alps where he languished until his death some 19 years later. Louis in turn used the skills of the craftsmen and landscape gardeners to create his own palace at Versailles.

There is something sad and empty about this splendid palace, beautifully restored so that it is very much today as it was in August, 1661 when the wheel turned and Fouquet fell. His haughty ambition, his greed, his very success all help us to understand his downfall but they did not make it inevitable. There is no wheel of fortune. We are not the victims of iron necessity or capricious chance.

How does the Christian? Then, view such melancholy phenomena? Paul wrote, "Do not be deceived; God is not



mocked, for whatever a man sows that he will also reap." The metaphor is particularly apt. The processes of sowing, of cultivation, growth and ripening are slow, often imperceptible, frequently variable, but the time of harvest will surely come. So it is with life. God as moral governor of the universe may not act when we expect it but as a loving Father and a righteous judge he will act surely. We do not reach this conclusion from our observation of life. It can only be a conviction which grows from our faith in God. It is part of our response to the conviction that God by his grace has planted in us of the certainty of his word.

It seems to me of the utmost importance to see it in this way. Observation of life may well lead us to see that the wicked prosper and the good suffer. Our confidence in God's good government of the universe and of each one of us in particular arises entirely from the knowledge we have of him as revealed to us in Scripture.

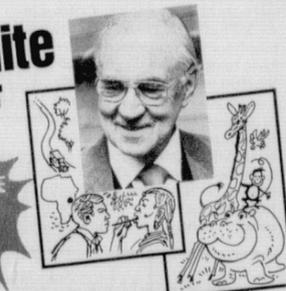
Maurice Betteridge

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"Bold and imaginative"

AEF new appointment will benefit churches



Rev. Roger Kemp with his wife Barbara, daughter Judith and son Martin.

The appointment of the Rev. Roger Kemp as the Ministries Co-ordinator of the AFRICA EVANGELICAL FELLOWSHIP will mean that individuals and churches can now be motivated to active participation, in some aspect of the missionary enterprise, as ever before.

"This AEF Australian Council appointment is both bold and imaginative," according to the AEF Australian Director, Mr. John Freeman. "It is the culmination of several years' evaluation and seeking the 'right' man for such a post".

In announcing this appointment, the AEF Council affirmed its commitment to the local Church as the primary agent in missions and to serve it in a non-parochial manner, trusting God to call those He chooses to link their missionary participation, at whatever level, with AEF.

The purpose of the appointment is to present to Australian Christians the challenge of the unfinished missionary task, with special reference to Africa and AEF's part. Mr. Kemp is prepared to visit churches of all denominations and in as many localities as possible, to assist them with their missionary programmes.

Mr. Kemp comes from South Australia where he attended the University of Adelaide, the Adelaide Teachers College, the Baptist Burleigh Theological College as well as the Melbourne College of Divinity.

From 1977 to 1984 Mr. Kemp served with the Australian Baptist Missionary Society in Zambia and from May 1981 to August 1984 was the founding Principal of the THEOLOGICAL COLLEGE OF CENTRAL AFRICA.

LETTERS

What's behind Apartheid?

Dear Sir,

I have no wish to be a Jonah but I have no assurance from Michael Cassidy's comments on South Africa that he has the capacity to be an agent for genuine Christian reconciliation in his own country.

Where there is friction between people the first prerequisite for any genuine reconciler is recognition of the basic underlying truth which is the cause of the friction. Apartheid (Separate Development) is promoted by the forces of world evil as the cause of the friction in S.A. but it is not in fact the real cause of that friction. S.A. is marked for destruction for the same reason Rhodesia was destroyed as a stable independent community. Rhodesia did not have a policy of Apartheid, theirs was a genuine attempt to make multi-culturalism work, just as in Angola the Portuguese pursued a mixed race policy. Both are now under the umbrella of that world power conglomerate which rejects all basic Christian principles in administration of government and the use of power.

I will note that Mr. Cassidy is hopeful that the Dutch Reformed Church will declare Separate development a heresy. Archbishop Carnley of Perth has the same sentiment. No church which truly of Christ could be so misguided. Separate Development, separate nations, separate families, separate individuals — all are a fundamental, integral part of God's creative design, and every time man attempts to interfere in that design he causes friction between God and man.

These are hard truths to confront. They bring the wrath of the world down on the

head of those with the courage to speak the truth, but it is the only point the genuine reconciler in Christ can start from. I commend it to Mr. Cassidy.
Yours sincerely
Edward Rock.

Sermons by other means?

Dear Sir,

While with John Chapman I would have appreciated a sermon at the royal weddings, I can only assume with charity that the absence of homilies was a royal preference.

We ought at least to rejoice in the fact that the word of God was read and sung during both ceremonies and that the authority and content of scripture was reflected in the liturgy. We should not lose sight of the fact that the word of God possesses its own Spirit-given power to reach into the inner recesses of the human mind. Many people have been converted by hearing or reading the word of God without any commentary.

Perhaps rather than be critical of Dr. Runcie, we ought to assess our own opportunities of preaching from the lectern and ensure that the word of God is read with clarity and expression and that the product is the result of prayerful preparation. While the exposition of the word is a dominical imperative, there are occasions when the word of God is more eloquent and effective if it is unadorned by human embroidery.

Yours sincerely,
(The Rev.) P. C. Blake,
(Director of Chaplaincies, AHMS)

450th anniversary of Tyndale's Martyrdom

English monument to be restored

Seen from far across the Severn estuary it is a pencil-thin column sticking into the sky above the Cotswold Hills: Tyndale Monument, recalling the man who gave Britain the Bible in the mother tongue.

William Tyndale travelled from Gloucestershire to the Continent, to translate and produce the scriptures, for which he was martyred 450 years ago.

This autumn, the village of North Nibley, overlooked by the monument, will be a centre of activity when it commemorates the death of Tyndale, and the restoration of the monument.

Built by public subscription, it was inaugurated in 1866 when it was thought that North Nibley was the reformer's birthplace. He is known to have spent his childhood in the locality.

Educated in Oxford and Cambridge, he returned to the Severnside area to be a private tutor at Little Sodbury about 1522, when he was outspoken in his view that the Bible, then in Latin, should be available to the poorest and most illiterate in the English tongue.

He was appalled that the people of England had no proper access to the scriptures.

Travelling to Germany on his quest, he



Mr T D Harris

gained many enemies but succeeded in getting copies of his translation back to England. But he was betrayed while in hiding, strangled and burned at the Vilvorde, near Brussels, on October 6, 1536.

He translated from the original Greek and his version of the New Testament was the first to be put into print and made available to the common man. He also translated six Old Testament books. The Authorised version of the Bible is largely based on his work. (C.E.N.)

Cliff Barrows undergoes surgery:

Some hearing lost, tumor benign

OKLAHOMA CITY — Surgeons at Baptist Medical Center in Oklahoma City have listed Cliff Barrows, 40-year associate of evangelist Billy Graham, in serious but stable condition following a four-hour surgical procedure to remove a brain tumor attached to the skull behind the right ear, external to the brain.

The tumor, which was about one inch in diameter, was determined to be benign following removal from its position around the eighth intracranial nerve and facial nerve. Barrows, 63, has lost the hearing in his right ear, but doctors believe there will be no permanent paralysis of his face. A recuperation

period of three months is being recommended by his physician.

Barrows, who serves as master of ceremonies and songleader for Graham's crusades, has already cancelled his participation in the Mission France campaign, which will be held in Paris Sept. 20-27. This will be the first crusade he has missed in over 40 years.

"Cliff is both my right and left arm in the ministry of evangelism," Graham said. "We are deeply grateful for the expressions of prayer that have come from all over the world from so many people, but we need to continue to pray." (FPNS)

Top Anglican official to visit Australia

Will preach at Sydney Synod Service

Canon Samuel Van Culin, Secretary General of the Anglican Consultative Council (ACC), is to visit Australia for a fortnight from the end of September.

Canon Van Culin, who is also Secretary of the 1988 Lambeth Conference, will visit all States and meet with leaders of the Anglican Church.

The ACC is a representative body of bishops, clergy and laity from the 28 self-governing Provinces of the 64 million strong Anglican Communion. Its task includes planning international mission policy and ecumenical initiatives, and fostering inter-Anglican co-operation and communication. In visiting Australia Canon Van Culin is fulfilling part of his responsibilities to keep in touch with members of the church of the Anglican Communion.

Canon Van Culin, who was appointed Secretary General in 1983, is an American. He was born in Honolulu and educated at

Princeton University.

When asked to comment on his role, Canon Van Culin stressed that "it is not a position of jurisdiction. It is a position of service. It is not a position of authority, it is a position of partnership and mutuality. Whatever authority it has is derived from the Archbishop of Canterbury, from the Council, the Primates and all the Churches".

He sees the role of the Council as assisting member Churches of the Anglican Communion to develop and deepen their international fellowship "in order that their life as Churches can be developed in service and witness".

Canon Van Culin will arrive in Brisbane on Sunday 28 September and will be in Sydney for two days from Monday 6 October. During his visit to Sydney he will preach the Synod sermon at St Andrew's Cathedral on Tuesday 7 October at 1.15 p.m.

New CMS Missionary appointment

Missionary from Tanzania comes home

The Anglican Church Missionary Society of Australia announces the appointment of Mr. Ross Hall to the position of Missionary Personnel Secretary of the Society from January 1987.

Mr. Hall, who is at present Diocesan

Secretary of the Diocese of Victoria Nyanza, Tanzania, has been a CMS missionary since 1969. He will succeed the Revd Peter Dawson, also a former missionary in Tanzania (1959-74) who has held the position since 1975 and will relinquish the post at the end of the year.

HMS Op Shops help SAMS

Give flood relief to Chile

Two bales of clothing containing 600 garments and 120 blankets have been sent to Chile by Op Shops run by the Anglican Home Mission Society, for flood relief in that country.

Total value of the goods is \$2250.

The decision to make the gift to Chileans stricken by disastrous flooding was made by Op Shops Director John

Dring in response to an appeal from the Rev. Ted Newing, Federal Secretary of the South American Missionary Society in Australia.

The two bales are being forwarded to Bishop Bazley — head of SAMS operations in Chile — in the Chilean capital, Santiago, for distribution to flood victims. (CARE)

Editorial

Child abuse and confidentiality

The Government of NSW is about to change the law on the responsibility of those engaged in different aspects of child care to report suspected cases of sexual and physical abuse of children. At the moment, medical practitioners are obliged by law to report their reasonable suspicions about such abuse, and the members of other caring professions are protected at law if they choose to do so. The current proposal to make it mandatory for a much wider number of people to safeguard children in this way is to be applauded, but it has not gone far enough, for ministers of religion are exempt.

We do well to remind ourselves not only of the heinous and utterly devastating nature of abuse, and especially sexual abuse of children, but also the cavalier attitude once portrayed by some who should have known better. The literature recording the personal stories of adults who as abused children had sought help from medical practitioners, and ministers, and been met with walls of incredulity, anger, and even connivance, makes for sorry reading. Even in the last ten years there have been newspaper and journal articles displaying an almost benign tolerance for sexual abuse on the grounds that, although unfortunate and even immoral, it is not necessarily all that bad for the victim. More recent research, partly initiated by the feminist movement, has put the lie to this attitude. And, we also do well to remind ourselves that on the evidence of studies done in the United States, churchgoers in general have the same, and in some studies, a higher incidence of sexual abuse of children compared to the rest of the population.

The point of the present and proposed legislation is not to turn child professionals into vindictive secret policemen, but to widen the network of protection available to victims who are essentially helpless. In the end, it is not only children who can be helped by a good system of responsible reporting, but also

the adult perpetrators, who themselves are often locked into patterns of behaviour which they find difficult to escape.

For these sorts of reasons, ministers of religion are not only well placed to detect child abuse, but should also have the same responsibility as other professionals.

The main reason for ministerial exemption is the pressure the Roman Catholic church has brought in order to maintain the secrecy of the confessional, and the crucial spiritual difference they see between priests and ordinary people. But because Jesus Christ is uniquely and sufficiently the high-priest of every believer, protestant ministry denies any special priestly status to its pastors. Because Christians have forgiveness of sins directly from Jesus, and not through any other channel, protestant ministry has, since its inception in the Reformation, been essentially "secular". That is, ministers of the gospel have precisely the same religious and social duties as all Christians, except that they have the enormous privilege of being able to pursue bible teaching and pastoral care on a full time basis. Even the at times rather clumsy Canons of the Church of England of 1604 show this, for the special street (and bed!) clothes they prescribe for clergy (so that they "may be duly esteemed") are all without exception secular garments of the day, although at the very conservative end of the scale!

It is important, then, in the face of the seriousness of child abuse, that protestant ministers be required to compulsorily report their reasonable suspicions. The New Testament leaves us in no doubt that our responsibilities in this regard are the same as everyone else's. To object that this would give protestant ministers less privilege than Roman Catholic priests is to place status above the greater needs of children, and parents, who are trapped by a set of vicious behaviour patterns. We commend this for the careful consideration of the Assemblies and Synods of our churches.

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Fiona Pfennigwerth

In defence of Biblical perspicuity

"He had a mystic idea that he could read the Bible to children without explanation and they would understand it," said an ABC reporter recently in a radio show on R. D. Lang.

"You are arrogant to think you can work out what the Bible says without the use of commentaries," a lady in our Bible Study group told me last year.

In January, we ran our eighth Manuscript Discovery camp as part of the Camp Howard programme. At that camp we teach people to read the Bible for themselves and discuss their findings in a group. It's basic English comprehension, really: looking at overall impressions, structure and themes of a chosen Bible book. We type up the book without chapters or verses so that readers are taught to see the book as a whole: to understand one part in the light of others. All outside material is banned till the last day — except maps and an English dictionary.

A couple of weeks ago the team met to evaluate this year's camp. We had asked the campers to answer a set of questions at the end of camp, one being on the Bible Study method. Here are some of them:

"I have looked at the gospel and been confronted with the truth of it and how it confronts me."

"Once I read the Bible this way it really was speaking for itself — no-one had to dress it up or push the idea of studying to motivate me — what I was learning motivated me."

"The things I learn I find out and then it sticks better."

"Instead of reading words, you understand the meaning of them — I found that God was speaking to me."

"... really comes to grips with God and his word and me."

I'm not writing this to promote a camp. We run this camp, partly because we are worried at the number of people who are frightened to read the Bible without assistance. Frightened of making mistakes.

This worries me for a number of reasons. Primarily because of their premise about the Bible. Mine is, that it was written to be understood. "Perspicacious", Peter Jensen said at this year's AFES conference. In his talk on the interpretation of Scripture, he said "Many — Roman Catholics and others — think they need an accredited interpreter: that the Bible is not safe in the hands of the ordinary person. Against that view is that of the Protestant Reformation: that the

Holy Spirit is the true interpreter of the Bible. Not that the Bible is all clear but the ordinary person not theologically trained can get the message absolutely clear."

I first learnt the Manuscript Discovery method looking at Mark's gospel at the 1976 AFES conference at Bathurst which was a high point in my life. Reading and discovering Jesus myself took away the 'middle man' between me and God — not just in terms of understanding but chiefly in terms of relationship. God didn't always need an interpreter. What worried me about the two quotes with which I began this article, is their presumption of the need for 'Popes' between themselves and God. Someone to explain, someone to mediate because they may be wrong.

Group work is essential at camp. Ideas are raised and thrashed out, and this works as a check on misunderstandings. Each group has a leader who is a more mature Christian whose role is not to give answers to questions — a guru — but to help the others find the answers in the text. By the end of camp we've spent about 30 hours reading and discussing the book. So when we do look up the commentaries for very curly questions, they are often unsure of the answers themselves! Not that we've found all we can in each book studied. Our aim is to introduce the book — an idea of its contents, main themes and purposes. Plenty of ideas for campers to go away to research till next year!

I think that's another aspect we're trying to counteract: the idea that we must work out exactly what each small piece means — a definitive study of each verse. Our aim is to get a general grasp of meaning that can be built on as time goes on. The verse-by-verse approach not only fails to take account of context and overall purposes but also means you won't have finished reading through the Bible in your lifetime! Start with an overview, and fit the parts into it, like looking at the regional map at the front of the street directory, before examining each page in order to work out a route for a trip across the city!

Commentaries are of great benefit to help us understand those bits of the Bible we otherwise wouldn't. As Peter Jensen advised in his talk, if our ideas conflict with the consensus of Christian opinion, we need to check our understanding. The onus is on the new idea to dislodge the old: a flexible conservatism. But I feel we're in danger of relying on commentaries and speakers to the point we haven't got the time or confidence to read the Bible.

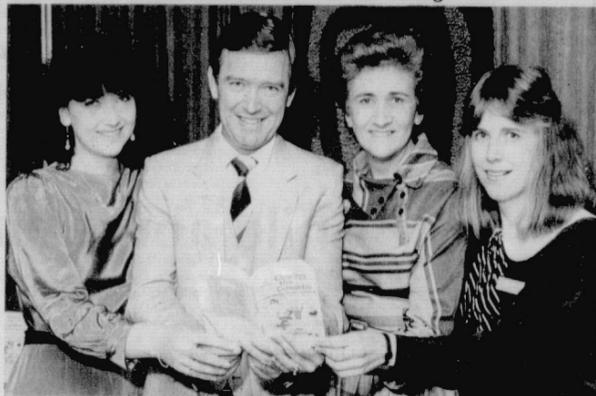
It's 10 years since the AFES Bathurst Conference. Manuscript Discovery is only promoted now by a few people. Why? I think people go to conferences looking for big names. But also, and I think mainly, because the method is hard work. It needs lots of time, concentration and motivation. Prefacing the enthusiastic comments from campers last year were phrases like "Daunting, but..."; "Awesome at first, but..."; "When I first discovered that I had to read through Matthew (at the first study session) I was pretty overwhelmed. However, I really began to look forward to it..."

So it's hard to translate the 'pure' Manuscript Discovery method to outside camp or conference studies. But it can be adapted: we used it for years in our home group. We browsed through a number of Bible books, not finding all answers, but getting a working knowledge of them.

So this article is not an advertisement for Camp Howard's '10 Days at Telford' in January for the over 16's. It's a plea for leaders not just to teach the Bible or to teach reliance on what others say it means. It's a plea to teach people to read it for themselves: To let the Bible speak for itself.

An early spring clean

New book clears the cobwebs on Christian living



Kel Willis, author of *Cleaning the Cabinets*, stands with his daughter Cheryl (left), his wife, Jeanette (second from right), Chris Haldane (right) who worked on the language of the book and made sure it conveyed his thoughts clearly.

"CLEARING THE COBWEBS", written by Kel Willis, was launched by ANZEA PUBLISHERS, at their head office in Sydney, Tuesday, August 19. The launching was attended by bookshop managers, directors from Kel Willis' Board of CHRISTIAN GROWTH MINISTRIES, Bible College leaders and members of the Willis family. Many members of the family helped Kel with this, his first book.

The book, "CLEARING THE COBWEBS — Understanding Christian Experience" sets out to answer questions pondered by many Christians: "Why doesn't my Christian life work?", "What's wrong with the Church?", and the problem of "Why are there so many who were once enthusiastic Christians who no longer even attend church?"

The General Manager of ANZEA

PUBLISHERS, Jeff Blair, described the book as "getting back to the essence of what Christianity is all about".

"It is one of the most significant publications in a long time, because of its content. As we have read through it and worked on it, we too have been challenged. Kel is saying that for a lot of people the excitement and joy of becoming Christians did not last. This book shows why and what to do about it. We believe both Christians and churches will grow as a result of Kel's book and every Christian, young or mature, should read it".

Kel Willis is the Director of CHRISTIAN GROWTH MINISTRIES (C.G.M.), a non-denominational organization, "ministering to the Church at large".

(RAMON WILLIAMS — Worldwide)

Baseline scheme launched

Help for low-income families



Bryce Wilson, Care Force, and Peter Cox.

The director of the Sydney Anglican organisation Care Force, the Rev. Bryce Wilson, and the NSW Energy Minister, Peter Cox, launched the "Baseline" scheme at Green Valley recently.

Mr. Cox handed over a book of \$30 vouchers that will be given out through Care Force and similar agencies to help poor people meet their electricity bills. The scheme is part of a package that includes the innovative 'CARES' programme, whereby people on low incomes can have their homes modified to make them more energy efficient.

Mr. Cox said that up to 60,000 people throughout NSW, many of them pensioners, unemployed people and low-wage earners, could benefit from the Baseline scheme. About \$2.5 million dollars worth of vouchers will be handed out in the first year of operation.

Mr. Wilson said the scheme is much needed and represents a step in the right direction. He was glad to see the State Government recognising its responsibility in this area.

Great suffering is caused by high

energy bills in poor families. It could mean staying in bed all day to save heating costs (as many pensioners do), it could mean cutting back on the family's food to find money for the bill. Disconnection brings a drastic drop in living standards — and, as the Minister for Energy agrees, everyone has the right to power and warmth.

Care Force tries to help families who can't meet their energy bills by giving some financial help and offering counselling and budget advice to try to avoid the situation in the future.

Alice Rangai, co-ordinator of Care Force's Liverpool team, says the Baseline scheme will bring new clients to the agency and new opportunities to educate people and make a long-term difference in their lives.

Another positive effect of the scheme will be that moneys previously used by Care Force for energy aid will be freed for other uses. These funds may be used to buy food, or help with unusual requests such as funeral costs.

Isolated, cut off, beleaguereed:

Church Record interviews Bishop Dudley Foord on South Africa

Dudley Foord, recently returned on furlough from South Africa, is the Presiding Bishop of the Church of England in South Africa.

The Australian Church Record interviewed Bishop Foord about ten days before he was due to begin his flight back. He was warm, effusive, full of praise to God and confident that in God alone would come the stability that this troubled nation is so desperately seeking.

When Michael Cassidy, the South African Anglican evangelist and Team Leader of African Enterprise visited Australia recently, he movingly told his listeners that he wept for South Africa. Bishop Foord did not use the same words, but it is clear that a deep concern for the Church in South Africa is written on his heart.

The "Australian Church Record" has already reported at some length on Michael Cassidy's views on the political situation in South Africa, and it was therefore decided to approach Bishop Foord at a more personal level.

Fellowship encouragement

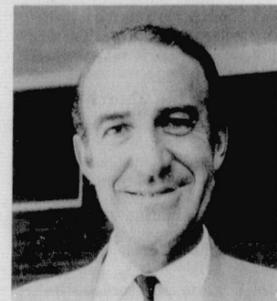
When asked about the establishment of his new ministry he said that for the first few years his objective was to get some understanding of the overall scene in South Africa, particularly as it affected the Christian church. He achieved the latter part of the objective by meeting church leaders and by developing bonds of friendship and fellowship.

With his wife, Elizabeth, who accompanies him everywhere on his extensive travelling tours, he has been able to move around freely and fully,

He went on to say that Australian Christians ought to grasp hold of the need to exercise a ministry of encouragement.

"We feel isolated, cut off, beleaguereed and disadvantaged by distance. A ministry of encouragement in a variety of forms would be extremely valuable," the Bishop said.

"Elizabeth and I spend about 50% of our time travelling, exposing ourselves to risk and personal danger, moving in and out of black townships and black rural areas. We can move around with a good deal of freedom, but need to be sensitive to trouble spots," he said.



Bishop Dudley Foord.

Bishop Foord was asked how difficult he found it moving from the Australian culture and into the South African culture.

Multi-cultural

He said: "It has to be appreciated that South Africa is a multi-cultural country with at least five or six cultural groupings. They include English white, Afrikaaner white, Indians and Asians, coloured people and the black culture with all its variations involving at least nine groups."

"To fit into the English white culture was easy, but we had to adapt to the other cultures, and doubtless made mistakes of which we were not aware. We were required to act sensitively and with a willingness to adapt at all levels, including eating habits."

"Time does not matter in South Africa to the extent that it does here. Church services last not for the hour or so we spend in Australia but for three to four hours. Without the time constraints that we have, sometimes people arrive when the Benediction is being pronounced."

When asked about racism in South Africa, Bishop Foord said that he thought that the whole world was suffering from racial discrimination, even Australia.

"Racism does exist in South Africa, and I long to see all forms of racism set aside and a willingness for all people to pay warm respect to each other. People should not be disadvantaged by skin pigmentation. There should be equal opportunity for all."

The bishop believes that the Christian church has an indispensable role to play in South Africa today.

"The deep-seated prejudices in both blacks and whites can only be changed by the Gospel of Christ. Christ is the great change agent. There will be no point in structural-political changes unless attitudes are changed," Bishop Foord said.

He has a genuine affection for the black people and paid personal tribute to their warmth, friendship and general goodwill.

In the secular press the spectre of black revolution is sometimes raised. Dudley

Foord thinks this to be unlikely, pointing to the strength of the army forces.

President Botha

Michael Cassidy, during his Australian visit, said that no lasting answer could be found in South Africa which did not involve the Dutch Reformed Church in some form of change. In October, the Synod of the Dutch Reformed Church is due to debate whether or not apartheid is hereby.

Bishop Foord said: "I am hopeful that if the Dutch Reformed Church deals with the matter of apartheid at its Synod, and declares concern at its continuance, and indicates a desire to see it dismantled, then I think that this will make a tremendous impact on Government opinion."

President P. W. Botha is a controversial figure on the world stage. Many who look at the South African situation superficially place a full measure of responsibility on his shoulders.

When questioned on Mr. Botha, the bishop had this to say: "I pay warm respect to the State President and recognise his extremely difficult job. I take heart from his statements that he is dedicated to a pathway of reform, but in the political context he is hampered in the pathway he is treading."

"I pray for the State President, and I pray for all other leaders including those of the African National Congress, that they may know God's will. God can motivate them in a certain direction."

The Church of the Province

Bishop Foord was next asked about the Church of England in South Africa and the Church of the Province of South Africa.

He said: "The situation is that we have two separate Anglican churches. They are autonomous and should be seen as two separate denominations. Their past relationships have been characterised by a measure of hostility and misunderstanding. I would judge that this hostility and antagonism ought to be removed so that there is a genuine friendliness that ought to exist between all church denominations."

"Both churches wish to minister to people, and that is where the church ought to be — reaching all people in the name of Christ."

"I want to major in preaching God's word"

The Bishop said that neither church wanted to see a merger. Each denomination wanted to go its own way.

Michael Cassidy

On the role of African Enterprise in South Africa, Dudley Foord said: "I would warmly endorse Michael Cassidy as a person and his ministry. He is a superb Christian man. There is no doubt that God is using him and his team in a number of unique ways."

"At the heart of these is his work as an evangelist."

"As far as his chairmanship of the National Initiative for Reconciliation is concerned, I believe that this is one of the hopeful signs in the total South African scene. The NIR is seeking to set up opportunities for people to meet across cultural barriers, encouraging black and white and Asian and white to join in harmonious relationships because apartheid is separating the various racial groups."

Bishop Tutu

On Bishop Tutu, Bishop Foord's comment is: "Since he is a person of dynamic and leadership, he may appear controversial. Some respond to him with genuine warmth, while others are unable to endorse his actions. Some whites would be for him and some against."

"The whites who are on the right of the political spectrum would not be responding with warmth to the Bishop, but there would be many other whites who would respond to him in gratitude."

"It is hard to gauge what the long-term response will be because he has not yet been installed as Archbishop."

"... an indispensable part to play"

Specific Prayer

As he contemplated his forthcoming return to South Africa, Bishop Foord said that there were three areas where Christian people should direct their prayers:

FIRST, they should cry out to God, crying to His character of mercy, asking that He would intervene to avoid a bloodbath, so that God Himself will avert that terrible prospect.

SECONDLY, Christians should pray for the Christians in South Africa that they will be kept steadfast in their witness and devotion for Christ, and, above all, that they will act as instruments of God's reconciling love.

THIRDLY, they should pray that attitudes will change. There is little hope if only structures are changed and not attitudes. There must be a change of attitudes from white to black and black to white and across the tribal bar.

As Bishop Foord and Elizabeth now resume their ministry in South Africa, and seek to play their part in the life of the Christian church there, it may be useful for us at home to again contemplate the words of Jesus: "LO, I AM WITH YOU ALWAYS." This is something which transcends all human limitations, for it is God's presence with man. Those who go at His call are not unmindful of the severance of their home ties: they leave behind those whom they love; they face untried paths of personal loneliness. Our hearts may go with them, and we rightly strive to follow them with our prayers; but they are not with us and we are not with them. Yet they are not alone, for His name is EMMANUEL. GOD IS WITH US: HE IS WITH THEM.

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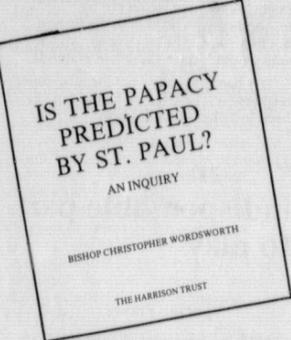
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THE GOOD READ

Is the Papacy predicted by St. Paul?

Bishop Christopher Wordsworth, Third Edition, Harrison Trust, 1985, 36 pages

In the light of ARCI discussions and the forthcoming papal visit to Australia this 3rd edition of Bishop Wordsworth's essay (first published 1880) is a timely re-print. Described on the cover as "a conservative High Churchman" Christopher Wordsworth was a brilliant scholar. Senior Classic at Cambridge 1830, he became Headmaster of Harrow School and later Bishop of Lincoln 1869 until his death in 1885. His father was Master of Trinity College, Cambridge and his uncle William Wordsworth the poet.



The essay is a closely argued exposition of 2 Thess. 2.1-13 concerning the identity of the "Man of Sin" or "Lawless One" who appears following the removal of the "restraining Power" referred to in verses 6, 7. Holding the highest view of the inspiration of Scripture and with a great knowledge of the early Church Fathers, Wordsworth concludes that the Man of Sin is the papal system and papal office which emerged following the dissolution of the Roman Empire (the restraining Power) and which will continue until Christ's Second Coming (v.8).

The case is powerfully argued, with many cross references in scripture and supporting quotations from the Early Fathers as well as later writers in church history both Protestant and Roman Catholic. The author indicates that this interpretation is that held in the past by such divines as Richard Hooker, Bishops Jewel, Andrewes and Sanderson, as well as the framers of the Authorised Version of the Bible and both Houses of Convocation in 1606.

Quoting from the R.C. "Ceremoniale Romanum" Wordsworth describes the inaugural ceremony of a new Pope in St. Peter's, Rome, when he is lifted up by the

Cardinals, seated upon the altar and worshipped, which he sees as a fulfillment of v.4. The warning on pages 23, 24 concerning the satanic power behind some miracles (v.9) may have salutary lessons for our contemporary age in its desire for manifestations of the miraculous.

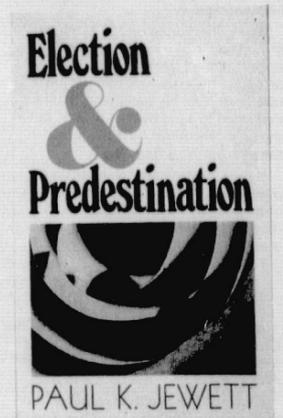
A reading of this essay soon reveals considerable shift in contemporary Protestantism. If, as Wordsworth argues, the papal system as the Man of Sin is to continue until the Second Coming, questions are raised for those who today are asserting that Rome has changed (for the good). Any Protestant Church leader would do well to read it before extending the hand of fellowship to Rome per se or engaging in a papal ecumenical service.

Maxwell Bonner
(Copies available from Australian Church Record, St. Andrew's House, Sydney Square 2000. Cost \$2.50 incl. postage.)

Election and Predestination

Paul K. Jewett (Eerdmans, 1985, 147 pp)

As some potential readers might fear, this is definitely a "theological" book (and the material would be meaningful only to a person who has done some previous



reading of theology. An historical overview of interpretation, followed by a study of relevant biblical texts helpfully focus the problem inherent in the doctrine of predestination, that of the apparent tension that exists between God's sovereign choice of the sinner, and the sinner's genuine choice of God.

In his own exposition of the doctrine,

Jewett discusses first the corporate nature of election before moving to the heart of the issue, election and the individual. Here we find a helpful introduction to Barth's formulation of the doctrine (which Jewett rejects due to its incipient universalism). Jewett then provides a good description of the two main approaches to the question of election and the individual (the 'historical approach' which grounds God's election on his foresight of people's response, and the 'Augustinian/Reformed approach' which sees God's choice of the sinner as antecedent to and independent of the sinner's choice of God). Jewett (in my opinion rightly) favours the Augustinian approach, and argues that believers can confess that (although not fully explain how) God's choice is fundamental and primary, while maintaining the reality of human responsibility. (Election can only be properly understood from the perspective of the worship of the sovereign God.)

In some scattered 'Addenda' Jewett touches (too briefly to be satisfying) on such issues as the place of the doctrine in systematic, the 'sylogism practicus', free-will, and Amyraldism.

Overall, a stimulating book, by no means exhaustive, but one worth reading for those wanting to think more on this biblically important subject.

Peter Middleton.

I Believe in the Church

David Watson, Hodder and Stoughton, 1985 368 pages

David Watson was Minister of St. Michael-le-Belfry, York from 1965 until his death in the early 1980's. This book which first appeared in 1978 in the "I Believe" series gives full expression to his conviction that the Church needs 'Renewal' to fulfil its task.

This means to experience what it means to be God's Church, People, Building, Bride, and Army. Watson expounds these themes and shows what this discovery meant at York, and what it means for the church to become an expression of the Kingdom of God. Later chapters describe the inner life of the Church great attention being given to the recognition of spiritual gifts, vigorous every-member ministry, appointment of Elders, and an appeal for Christian unity. Some of these ideas are very radical.

Whilst no Christian will fail to warm to David Watson's passion for God's Glory in His Church, the empowering of His act/all people with gifts of ministry by His Spirit, or the fervent conviction stamped on every page, several matters trouble this reviewer.

Tom Milton

Encouraging news from the USSR

"A new spirit of religious tolerance"

The new rector of the Leningrad Theological Academy, protopriest professor NIKOLAI GUNDYAYEV, has given an interview to the *Kathpress* agency in which he claimed that there is a new spirit of religious tolerance in the USSR and a willingness to make the provisions of article 52 of the Constitution a reality rather than empty theory. Speaking of positive developments in the life of the Russian Orthodox Church, Prof. Gundyayev mentioned the building of new Orthodox churches in various districts and stressed that state organs have been taking steps to give effect to certain aspects of religious legislation which have been either wrongly interpreted or simply unknown. Siberia has been a particular area for the opening of new churches, and a special bus service has been introduced in the Irkutsk diocese to take worshippers from Bratsk to a newly reopened (old) church which is outside the city limits. New Orthodox churches are also being opened in the European part of the USSR, he added, then gave details of the restoration work being carried out in Moscow's Danilov Monastery, which will be the focal point of celebrations marking the millennium of the Russian Orthodox Church in 1988.

Millennial celebrations will also be held in Kiev (the historical seat of the Christianization of the Rus), Suzdal, Vladimir and Leningrad. The Moscow Patriarchate will be issuing publications devoted to the millennium, as well as records and cassettes of Orthodox liturgical music. He conceded, however, that the Church has no access to secular Soviet media to inform the public on preparations for the celebration of the millennium.

On the subject of church membership, Prof. Gundyayev spoke of a "generation change" which has seen a growing number of young people coming to the Church. He pointed out that even the "old" parishioners are people born since the 1917 Revolution. The young people are not as regular in their church attendance as the older ones, but their numbers continue to grow. He pointed out that of the 400 students at the Leningrad Theological Academy and Seminary, some 70% are from secular or even actively atheist families. Indeed, the Academy is having to be enlarged to accommodate the higher numbers of students.

A serious problem for the Russian Orthodox Church is the restriction on

organized religious instruction of the laity: one can invite a priest home, and parents may teach their children, but that is all: other denominations hold services specially for children, at which the sermon is used as a vehicle for imparting religious instruction. Atheism is official

(KESTON COLLEGE)

CLASSIFIEDS

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Church Services

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

COOPERRIDGE: St. Stephen's, Brisbane. Cnr. Cavenish and Chatsworth Roads. Visitors welcome. 7.30 a.m. and 9 a.m. Holy Communion, 7 p.m. Sunday at Seven. Rector, Rev. Ken Baker.

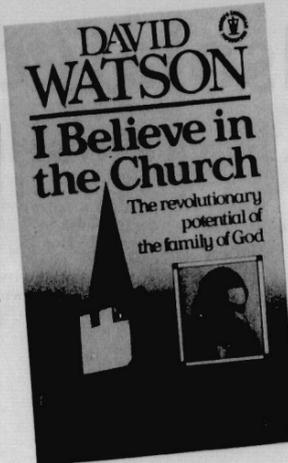
CANBERRA: St. Matthew's Wanniasa (Cnr. McBryde Cres and Laurens St). Services: 8.15 a.m., 10 a.m., and 7.00 p.m. All welcome. Rev. Paul Watkins.

SYDNEY Holy Trinity ("The Garrison Church"), The Rocks. Services: 11 pm Thurs., Fri. & Sat., 10.30 am & 7.15 pm Sunday. AAPB & BCP. Crying Room, S.S., Kids & Youth Clubs. BYO Sleeping Bags overnight accommodation in Hall. (02) 27 2664.

TEA GARDENS/BULAHDELDAH: St. Andrew's, Cnr. Will & Ogden Streets, T.G. Holy Communion 2nd & 4th Sundays (8 a.m.) Other Sundays (10 a.m.) Minister-in-charge: Rev. Ian Copland B.A., Th.L. (049) 97 4264.

Accommodation

MANLY: Serviced rooms, casual or permanent. Cooking facilities. H.R. Russell, 17 George St., Manly, Ph. 949 2596.



The survey of Church History in chapter two is lopsided and inaccurate. A case in point is his acceptance of the usual unfounded criticism of Calvin. His chapter on the Bride of Christ speaks of what we must do, not of what Christ will do by His Word for His people, thus reversing the meaning of the Biblical motif. The New Testament's word for "Church" means "congregation" and cannot be pressed to make it mean "Called-out-ones". Home-work in Biblical Theology has not been done thoroughly.

Further, he often makes the wrong assumption that all academic theology is destructive of the Bible's authority and of little use for ministry. He persists in dividing the Word from the Spirit. He quotes Richard Wurmbrand with approval "... we learnt Theology, we learnt THEOS..." This distinction is false and can only mislead.

Finally, although his statements about healing are usually sensitive and balanced, I am uncomfortable about other aspects of "charismatica". His chapter on the Army of God begins with a 'prophecy' from a conference in 1975 which covers most of that page (his memory must have been near perfect!), while later in the chapter more prominence is given to the help given by prophecy, tongues, and the sign of the cross to tempted Christians, than to God's promises! We are often told that our concept of 'worship' must include drama and dance based on curious methods of Biblical interpretation. The New Testament not only avoids calling what we do in church 'worship' but also tells of only three visible symbols left to the Church by Jesus — bread, wine, and water!

Pro-Charismatic theology limits the appeal and usefulness of this book.

Missionary grads leave St. Andrew's Hall



Sixteen missionaries have just completed their training at St. Andrew's Hall, the Anglican Church Missionary Society Federal Training College in Parkville, Melbourne. Two New Zealand candidates also have shared in training this year. All these missionaries will be serving overseas with CMS.

Dr. Susan Smith (Victoria) will be working with the United Mission to Nepal, as will Drs. Owen and Mary Lewis (with their four children).

New South Wales missionaries include: Mr. David Alsop, who will be used in Bible teaching and evangelism in Zaire — a new area recently opened up for CMS missionaries.

Mr. Ross and Mrs. Rhonda Burnett (and daughter) will be working on audio-visual projects and associated evangelism in the Diocese of Hyderabad, Parkistan.

Rev. Peter and Mrs. Lorraine Mitchell (and two children) will be working in the Diocese of Peru, on church planning.

Mr. Geoffrey and Mrs. Narelle Stanbury will also be going to Zaire to work on Bible teaching and evangelism, with special projects relating to cassette preparation.

Mr. Graham and Mrs. Wendy Toulmin (and four sons) will go to Zaire to set up dental work, and also for evangelism.

Mr. Ian and Mrs. Alison Vickers (and son) will be used in mechanical work and evangelism in the Diocese of Victoria Nyanza, Tanzania.

Rev. David and Mrs. Robyn Watkins (and two children) will be working in Kenya, in the Diocese of Nakuru, in Bible teaching at the Berea Bible School.

New Zealand Missionaries, Mr. Phillip and Mrs. Helen Rhodes and their three children are possibly going to serve in Namibia (South-West Africa).

All these candidates have completed a six-month intensive course.

Changes

For the period 1970 until the present, 437 candidates who successfully completed their training course at St. Andrew's Hall commenced service as missionaries of the Church Missionary Society. This figure (after 1970) was lower than the 1964-69 figure, percentage-wise, because of post-colonial development, reducing the call for persons such as secretaries, nurses, teachers and clergy,

and because of similar changes in Arnhem Land. Since 1970, St. Andrew's Hall has trained 46 New Zealand missionary candidates, and eight South American Missionary Society missionaries.

The present Principal, Rev. John McIntosh, with Barbara and their family, came to Melbourne after having served for eight years in theological education with CMS in North Sumatra. He is leaving the position at the end of this month (August) in order to undertake a Doctorate in Missiology at Trinity Evangelical Divinity School, near Chicago. This course will take him until December, 1987, and will enable Barbara and most of the family to spend some time with their American relatives (Barbara's parents, brother and sister, and their families). Barbara was last in the United States for three weeks in 1968. While John is studying, Barbara intends to work in a Secretarial capacity to support the family. Two younger children, James and Katherine, are going with their parents to the USA; another daughter, Jane, will spend a few months with them on

completion of her B.Com. this year; and Alison will be spending the long vacation and returning to her Ag.Sci. studies at Latrobe University early in 1987.

John is hoping that the challenging opening for ministry in Australia will become apparent during their time in the United States, or possibly in a missionary situation — should that fit in with the children's education. John and Barbara are looking forward to a rich time of renewed acquaintance with family and friends after many years' absence from the USA and, by means of additional qualifications, to enhancing their ministry for the future.

Dr. David Mills (and his wife Margaret and family) recently returned from ten years' work with students in Indonesia, as a CMS missionary. David will serve as Acting Principal from August, 1986, until the end of 1987 — when the newly-appointed Principal, Rev. Anthony Nichols, will take up his position. Tony is currently Principal of Nungaliya College, Darwin, and is spending this year on study leave.



Friends and visitors at St. Andrew's Hall during the Open Day.

FOL National Education Conference

Makes controversial recommendations



R to L — Mr. B. H. Travers, of "Shore" High School, Dr. Rupert Goodman of Queensland, Mrs. Bev Cains of Canberra and Rev. Fred Nile, MLC, and speakers at the National Education Conference, 1986.

The 1986 National Education Conference which was held at the NSW Baptist Theological College, recently adopted a number of controversial recommendations.

The 1986 National Education Conference was sponsored by the "Parents Federation for Quality Education," a Division of the Australian Federation of the Festival of Light — Community Standards Organisations.

Some of the areas in which both Federal and State Governments are called to take immediate action are:

That the Australian Government immediately withdraw from U.N.E.S.C.O. as have the USA and UK because of its subversive educational policies towards a one-world government.

That there be the development of an Independent Christian Teacher Training College to train teachers for both

Christian and State Schools.

That Parents and Citizens local High School Parent Meetings be given extra powers of responsibility to include the assessment of special courses, English text books, etc.

That the standard of excellence in education be improved by the retention of the Higher School Certificate (HSC) as an external examination.

That especially trained External Inspectors be re-introduced to give a positive assessment of teachers.

That the NSW Government immediately withdraw the NSW Teachers Federation Pilot Resource Peace Studies (Sept. 84) as it is political indoctrination of students.

That the Federal Government release details of the Year of Peace Grants and review the expenditure of \$3,400,000.00.

Nigeria restricts number of missionaries

24 hours to leave

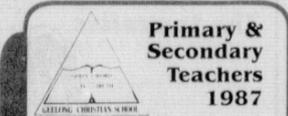
(Grand Rapids) Recently half of the Southern Baptist missionaries in Nigeria were told by the Nigerian officials that they would have to leave within 24 hours. World Missions of the Christian Reformed Church in North America (CRCNA) now has also been told that the number of its missionaries will be limited by government-instituted quotas.

Nigerian immigration officials are restricting the number of expatriate missionaries in order to guarantee employment for Nigerians in a time when the national economy is reeling from the effects of falling oil prices. Nigerian church leaders claim that the predominantly Muslim immigration staff may have pressed for the change.

World Missions of the CRCNA will try to stay exempt from the quota, according to acting Executive Director Rev. Wm. Van Tol, because "it needs to send missionaries to new outreach work planned among groups in Northern Nigeria and the cities." Ron Geerlings, CRCNA World Missions Associate

Missionary Director in Nigeria, states that if the quota system remains in place, CRCNA mission work in Nigeria could probably continue through missionaries hired from within the Christian Reformed Church in Nigeria. The number of CRCNA Missionaries supporting the two CRC-linked Nigerian denominations has declined from a high of 96 families in 1969 to about 56 families now, and will continue to decline as Nigerian leaders take over, Van Tol said. The restriction, says Geerlings, may be a blessing in disguise.

(RES NE)



Primary & Secondary Teachers 1987

Geelong Christian School may require for 1987 one or more Primary Teachers, full or part-time. Teachers with an interest in the Resource area (e.g. curriculum development, enrichment/remediation/support) or in Music, Art/Craft, Phys. Ed. and Library are encouraged to apply.

Geelong Christian School may also require for 1987 two full or part-time Secondary Teachers of English, History, Geography, Maths and Science. An interest in Music (practical) and/or Phys. Ed. would be welcomed.

Applicants should be committed to Christian education and willing to participate in the development of curriculum within the school.

For an application form write to: Secretary, Geelong Association for Parent-Controlled Christian Education, Post Office Box-295, GEELONG, 3220.

The Geelong Christian School is operated by the Geelong Association for Parent-Controlled Christian Education. The School is a member of the Association for Independent Schools in Victoria and of the National Union of Associations for Christian Parent-Controlled Schools.

SOCIAL WORKER

A vacancy exists in Wollongong for a qualified social worker, to work with pregnant women. Counselling, information and education are the main components of the work. The position would initially be unpaid except for the covering of expenses.

For further information contact Dawn O'Neil after 6 pm on (042) 28 0308, or write to:

The Convenors Board
Crisis Pregnancy Centre
PO Box 1832
Wollongong, NSW 2500

Waiting list for dinner

Croydon graduates encouraged



SMBC 70th Anniversary dinner.

On Monday, 11th August, 130 Graduates of the Sydney Missionary and Bible College returned to the Campus for the 70th Anniversary Dinner of the College. Such was the interest in the dinner that a waiting list had to be drawn up for those who could not be accommodated on the night.

Graduates came from as far away as Taree and Canberra especially for the dinner.

After viewing a photographic history of the College those present sat down to a superb four-course meal.

Speakers for the occasion were Board Chairman, Colin Weekley, and Vice Chairman, Geoff Deane, who spoke

about the future plans for the College.

Past Principal Rev. Arthur Deans reminisced on his remembrances of the College and focused the attention of all on the faithfulness of God in sustaining the work through the years.

Present Principal, Rev. David Cook, closed the evening asking the Graduates on every remembrance of the College to pray for the vitality of its ongoing ministry.

SMBC recognises that it has a vitally important ongoing ministry to its Graduates, and such dinners as this one, as well as 'In Service' training days, are an expression of the concern of the College to fulfil that ministry.

Challenge to ordination of women to diaconate

Legal documents now in the hands of appellate tribunal

Adelaide: The legal documents comprising the challenge to the ordination of women (diaconate), were placed in the hands of the Appellate Tribunal of General Synod on Wednesday the 23rd of July. The Counsel briefed for the appeal, James Merralls Q.C., who broke his pelvis in a recent motor accident is reported to be walking and in good health now.

The parties to the appeal are now waiting to hear if the Tribunal will allow Merralls Q.C. to present their case in person or if it intends to rely solely on the written submission.

It is understood that the Appellate Tribunal has stated that it hopes to be able to deliver judgement before Christmas this year.

MAINLY ABOUT PEOPLE

DIOCESE OF ADELAIDE

The Rev. Philip Biggs, Chaplain of St. Hilda's School, Perth, will become Youth Ministry Consultant in the Diocese of Adelaide from January 1987.

The Rev. Gregory Charles Jenks, Rector of Holy Trinity, Fortitude Valley, Diocese of Brisbane, has been appointed Director of Post Ordination Training in the Diocese of Adelaide and Lecturer in Biblical Studies at St. Barnabas' College from January 1987.

DIOCESE OF NEWCASTLE

The Rev. James Bromley, Rector of Merriwa, has been appointed the official representative for SAMS in the Diocese.

The Rev. Des Cox, Perth, has taken up duties as representative of ABM for the northern NSW region.

The Rev. John Stephenson, Rector of Parkside, will take up the position of Executive Officer of the ABM on September 1, 1986.

The Rev. Ken Child, formerly from the Central Coast, was inducted as Rector of Maclean in May.

The Rev. Lindsay McLoughlin, formerly of Newcastle, has been appointed Rector of South Grafton.

DIOCESE OF WILLOCHRA

The Rev. Gavin Scantlebury, Streaky Bay, has accepted an invitation to become Vicar of the parish of Dunstan, Diocese of Dunedin, NZ.

DIOCESE OF SYDNEY

The Rev. H. T. Barnett, Curate of Panania, has accepted the position of Rector of Marrickville.

The Rev. J. A. Ross, who held a General Licence, died on August 17.

The Rev. R. P. Weaver, Assistant Minister of Miranda, has accepted the position of Rector, Homebush West with West Strathfield.

DIOCESE OF ADELAIDE

The Rev. Peter Linn, Asst. Priest at Warradale, will become Asst. Priest of Campbelltown as from September 8, 1986.

Rev. J. Y. MacDonald died on July 31, 1986.

DIOCESE OF ROCKHAMPTON

The Rev. Stephen Dent will be ordained as a Priest at St. Paul's Cathedral, Rockhampton. Mr. Dent has been instrumental in introducing the Antioch Youth Movement to the diocese.

Mr. Paul Elliott, attached to the parish of Wandai as an honorary Deacon, will be made a Deacon at St. Paul's Cathedral. He will continue as Student Counsellor at the Capricornia Institute of Advanced Education until he is appointed to a parish as curate.

Mr. Paul Black will be ordained as a Deacon at St. Paul's Cathedral. He will undertake three months Clinical Pastoral Education in Melbourne before being appointed as a curate in the Rockhampton Diocese early in 1987.

Bp. of London becomes a 'foster bishop'

Takes an American church under his wing

The Suffragan Bishop of Fulham, the Right Rev. John Klyberg, is to go to Tulsa, Oklahoma, on behalf of the Bishop of London in October — to hold a confirmation in a parish which has been dispossessed by the Episcopal Church in the USA (ECUSA).

The parish, St. Michael's, Tulsa, led by its deposed priest, the Rev. John C. Pasco, has been "adopted" by the Bishop of London, Dr. Graham Leonard, who has taken it under his pastoral care — though not, he insists, in his capacity as Bishop of London.

In a written promise sent to Fr. Pasco and the congregation of St. Michael's Dr. Leonard has recognised Fr. Pasco's priesthood and pledged "such spiritual and pastoral assistance as is within our power to give."

"It is a matter of giving temporary pastoral help — a temporary state of affairs, we hope," said Bishop Klyberg, who as Bishop of Fulham assists the Bishop of London in such of his diocesan responsibilities as are not delegated to the Area Bishops.

St. Michael's, Tulsa, now no longer in ECUSA, is a "floating" parish, not affiliated to any of the Continuing Churches. "Dr. Leonard is encouraging them not to join a Continuing Church. It would be so much more difficult to heal the breach if they did; and he is hoping there might be a reconciliation with

ECUSA," said Bishop Klyberg.

The parish is in Bishop Gerald McAllister's Diocese of Oklahoma. And this week the Diocesan Administrator, the Rev. Charles Woltz — who has been dealing with a long-drawn-out dispute between the parish and the diocese — described the situation as "unfathomable."

Fr. Woltz though it "quite unusual" for one diocesan bishop to act in the diocese of another. Fr. Pasco was deposed from the priesthood last October, he explained, after being canonically tried and found guilty of breaches to do with church property — a verdict which was affirmed by an appeals court.

The priest's deposition had nothing to do with the use of the 1928 Prayer Book (though that would be his position) or any other traditionalist practices, Fr. Woltz said. Fr. Pasco and a group from his congregation had formed a "foundation" which was totally separate from ECUSA and a law-suit over the question of church property was still going on.

Fr. Woltz said the Bishop of London appeared to have "bought" John Pasco's argument that he was being persecuted on traditionalist grounds, but stories of such a vendetta were "poppycock." Bishop McAllister had made a personal journey to try to bring about a reconciliation, but to no avail, he said.

(CHURCH TIMES)

New faces for ACL

Centred in the parishes

At the last annual meeting of the Anglican Church League in Sydney both the President Silas Horton, and the Secretary Tony Lamb, did not seek re-election, each after seven years in office.

Victor Cole, Rector of Forestville, is the new President. He is well known throughout the Diocese, having served in the west for years as Rector of St. Mary's. He is a long-standing member of the Board of Education and also on Standing Committee and General Synod.

Two new secretaries were appointed,

Barry George and Jack Normand. Barry George is Rector of East Lindfield, having served with the Church Missionary Society and been organising secretary of the recent Leighton Ford Celebration '85. Jack Normand is Rector of Engadine, a rapidly growing area in the South of Sydney. The retiring secretary, Tony Lamb, speaks of Jack as one of Sydney's younger and more active clergymen.

These two will bring a combination of experience, knowledge and creative thinking to the helm of ACL for the next few years.

Indoor plumbing not so new!

In houses dating back 55 centuries

JERUSALEM, Israel — Housing in ancient Jerusalem apparently featured indoor plumbing. In houses dating back 55 centuries — a full 2,500 years before King David conquered the city — Yigal Shiloah and an excavating team seem to have discovered ancient bathrooms. One

structure has a small room, about four-and-a-half feet square, with a thick plaster floor. A stone structure with a hole, resembling a modern toilet seat, was found in a pit eight feet below the floor.

(EPNS)

The Australian

106 years serving the Gospel and its ministry



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Taipei hosts third CCOWE

Evangelisation of China a major theme

Nearly 2000 delegates from over 30 countries attended the Third Chinese Congress on World Evangelism (CCOWE) in Taipei from August 6-13, 1986. The conference divided the subjects covered into four major topics and numerous minor ones. The four major topics were: 1) the evangelisation of the 50 million Chinese outside of China, 2) the evangelisation of the one billion Chinese in China, 3) the evangelisation of the five billion people of the world, and 4) the need for workers. Over 60 workshops met on various issues in the areas of evangelistic methods, preaching and training, service, and cultural issues.

The concept of a Chinese Congress arose at the Lausanne Conference on World Evangelism held in 1974. At that conference some 75 ethnic Chinese delegates decided to hold a Chinese Congress on World Evangelism. The first Congress was held in Hong Kong in 1976. At that time the Chinese government placed some pressure on the organisers to keep the issue of the evangelism of China off the agenda of the conference.

The number of Taiwan delegates allowed to come to the Conference was also restricted. Only 170 visas out of about 300 requested were granted at that time. The second Congress was held in Singapore in 1981. A workshop on China evangelism was planned for that conference, but was held to a low profile after a Three-Self Patriotic Movement delegation visited Hong Kong and expressed strong opposition to China missions. The organisers did not wish to antagonise China unduly.

Against that background the inclusion of the evangelisation of China as a major theme represents a significant advance over the first two conferences. At this conference Rev. David Adeney and Dr. Jonathan Chao were the key speakers for the topic of China evangelism. The speakers urged the conference delegates to work to win China for the Kingdom of God and not take the attitude that China should be left alone. More than 95 per cent of China's people are non-Christian, and her churches are young and in need of assistance, the delegates were told. Both the people and the leaders of China are searching for new ways, and the Church has an important role to play in the renewal of China's society, according to Dr. Chao. The delegates were also challenged not to equate missions only with cross-cultural missions but to focus their attention on the culturally similar Chinese in China and around the world as their primary evangelistic task.

(CNCR)

Church of Scotland softens stand on abortion

(Edinburgh) The General Assembly of the Church of Scotland (Kirk) rescinded last year's decision that abortion is allowable only when there is great risk to the life of the mother. The Assembly returned to the stand held in 1966 that abortion may also be allowable in case of grave risk to the physical or mental health of the pregnant woman.

The Kirk's 14 full-time hospital chaplains, dismayed at last year's restriction, had argued that this stand "is insensitive to the plight of rape and incest victims, would compel a mother to carry a grossly-deformed child to full term, and shows no compassion for the 13-year-old child with an unwanted pregnancy."

The Church and Nation Committee of the Church of Scotland has also called on politicians to face up to "long-term, fundamental issues" because full

employment, "with everyone expecting to have a job from 16 to 60 or 65, and with a constantly increasing standard of living," is unlikely to exist in the United Kingdom in the future. It also said that with Scottish unemployment running at 15.9 percent, Christians with jobs must ask "searching questions" about job and salary sharing, overtime, married couples with two full-time jobs, and individuals having more than one job.

(RES NE)

New Bishop of Johannesburg appointed

To succeed Tutu

An assistant bishop, the Rt. Rev. Duncan Buchanan, has been elected to succeed Bishop Desmond Tutu as Bishop of Johannesburg.

Bishop Tutu became Archbishop of Cape Town and head of the Anglican Province of South Africa on September 7.

Bishop Buchanan was elected in an all-day closed meeting. Earlier speculation

had centred on a black assistant Bishop as Desmond Tutu's most likely successor.

Church officials denied that the election of a white bishop was a compromise aimed at placating white church members who have been angered by Bishop Tutu's call for international economic sanctions against South Africa.

(CEN)

Alienation between church and society

The 10th Annual Moore College Lectures have set the church some very important questions to answer. The lectures, which are delivered each year either by overseas scholars or by members of the College Faculty (previous lecturers have included F. F. Bruce, Klaus Runia, Don Carson, J. I. Packer, D. B. Knox and Donald Robinson), have become an important part of the college's life.

This year's lecturer was Rev. Dr. William (Bill) Lawton who is Dean of students at the College. Under the title "Being Christian Being Australian" Dr. Lawton lectured to a first night audience of more than 500. A member of the Committee organising the lectures told the Record that they were delighted not only with the first night crowd but with the way numbers continued to be large throughout the five nights.

Opening with the comment that the lectures were really about "alienation" Dr. Lawton covered five significant subjects. With the current interest in the sociology of religion the lectures proved to be a refreshing analysis of the society in which modern Christians live. Although the lectures included the benefit of the lecturer's knowledge of Australian church history they were primarily an analysis of current Australian society and the Church's relationship with it.

Setting the scene in the first lecture, "Strangers in a Foreign Land", Dr. Lawton discussed the attempts, often futile, that the Church has made to minister to Australian society. He made some strong criticisms of some of the current groups which continue to grow within the mainline denominations and gave an interesting and valuable interpretation of some of the statistics of church allegiance. He was critical of some of the popular interpretations which come from those statistics.

After an absorbing lecture on the impact of post war migration on Australian society the evening's chairman, Dr. David Peterson, described the lectures as prophetic — bringing God's Word to bear on current society as well as comments on the path for the future. Members of the audience commented on the accuracy with which Bill had stated the problem and with the helpfulness of some of his illustrations — especially on the Australian image.

Important Friendships

Obviously there was much interest in the lecture entitled "Some of My Best Friends Are Women" in which there was a discussion of the relationship between the church and the feminist movement. The accuracy of the portrayal of the situation was a testimony to the thorough research which lay behind all of the lectures — in this instance hours spent in feminist bookshops and reading feminist literature.

The lecture on Cults and Sects and the "new" religions of the East raised some real problems for Christians to ponder and made some challenging criticisms of the church.

In the final lecture Dr. Lawton finished with some positive comments about the

future of Christianity. He stated that there is hope and we need not be depressed about the future. However hope must be allied with a willingness to honestly face up to the questions which were raised.

The major contribution that the lectures made to current discussion was that they were a thoroughly researched discussion by a scholar who remains committed to Biblical Christianity. This gave them a much more balanced content than other attempts to present similar material. The lectures really challenged the audience to consider their present and future role as Christians in



Dr. Bill Lawton.

Australian society. In particular, they made it clear that Christians must face the challenge of either maintaining their past traditions and cultural heritage and shrinking to become a sect within our rapidly changing society or of changing to be a more integrated part of society with the subsequent risk of losing a very important heritage.

Some Solutions

Not everyone would agree with Dr. Lawton's solutions — but they were not expected to. The lectures provide an important foundation on which future research can be based. Dr. Lawton is being encouraged by the College to develop his interest in research in these areas further, something for which the whole Australian church will eventually be grateful.

At the end of the lectures the Principal announced that the 11th Annual Lectures would be delivered by an American Theologian, Dr. Bruce Waltke.

Dr. Lawton's lectures are expected to be published, but in the meantime, for those who missed them or wish to reflect further on them, tapes of the lectures are available from Department of External Studies, 1 King St., Newtown, 2042. The 5 Cassettes can be purchased for \$23.00 (post paid). The A.C.R. recommends them to our readers.

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