

Campaigner for Judeo-Christian Ethic



Mark Donnelly & the Rev. Fred Nile.

The National President of the Call to Australia Citizens Movement the Rev. Fred Nile, M.L.C., has announced that Mr. Mark Donnelly, a solicitor of Dee Why will be the Call to Australia Candidate for the Pittwater By-Election on Saturday 31st May, 1986.

"We are very pleased to have such an excellent candidate as Mark Donnelly to

campaign for the Judeo-Christian Ethic and to represent the people of Pittwater in the N.S.W. Parliament," said Fred Nile.

"The people of Pittwater can put their full confidence in Mark Donnelly as a man they can trust, who will clean up the Peninsula from all forms of pollution and corruption — both moral and environmental," said Fred Nile.

Billy Graham's Washington Crusade

630 churches' year-long preparation

Washington, D.C. (EP) — Evangelist Billy Graham launched his first Washington Crusade in over 25 years at an April 24 press conference, where he stressed that while he doesn't intend to get involved in partisan politics, many issues clearly have a moral and spiritual dimension: the question of peace in a nuclear age, the threat of terrorism, and the plight of the poor, hungry and homeless.

"The problems in the Middle East today are not limited to Khadafi or Libya," Graham said. "Neither can they be solved by economic or political solutions — there has been constant conflict in that part of the world since the days of Abraham. No Secretary of State or government official shuttling back and forth between countries can lessen these international tensions. It may patch things up for a while — but only the coming of Christ will solve the problem."

Graham, who came to Washington at the invitation of church leaders, said he was encouraged by the cooperation among the more than 630 churches which were involved in the year-long preparations for the Crusade. He noted

that people in Washington faced the same problems faced by people in the rest of the nation — including loneliness.

"The Bible teaches that it is the power of God unto salvation, and the word 'power' comes from the same Greek root for dynamite — the dynamite of God to transform lives," Graham said. "If one person comes to Christ through this Crusade and has his or her life changed so that they become a leader for Christ in the next generation, this Crusade would be a success."

During the press conference, Graham also stated his opposition to abortion, except in cases involving rape, incest, or when the mother's life is at stake.

Graham concluded, "Because of the unique influences of this city, the eyes of the world are on Washington. It is my prayer that this Crusade will touch every level of Washington — from the inner city to the suburbs. We pray also that God will use this effort in a small way to influence America and help the world and people from every walk of life find in Christ the peace for which they are searching."

(EPNS)

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. D. Eastway will resign as Rector, St. Clement's Marrickville on 1st September, 1986 to become Chaplain, Trinity Grammar School.

DIOCESE OF RIVERINA

The Dean, the Very Rev. John Gibson was appointed Archdeacon of the Riverina and Administrator of the Diocese as from May 1st, 1986.

Rev. G. Gorman, formerly in the Diocese of Ballarat, has been appointed to the staff of the Institute of Higher Education at Wagga Wagga.

Rev. Clarence Mitchell died April 21, 1986.

DIOCESE OF GIPPSLAND

Rev. J. Verspaandonk was inducted and instituted as the Rector of Lakes Entrance in March, 1986.

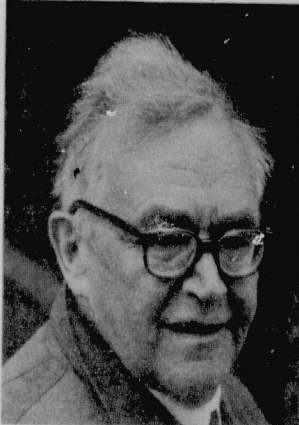
DIOCESE OF WILLOCHRA

Rev. L. Wilson has been appointed as the Inter-trade and Industry Mission Staff Chaplain for Australia National at Port Augusta.

Rev. J. Thompson has resigned from Port Pirie to take up duty in Ceduna.

Karl Barth

Greatest 20th century theologian?



Dr. Karl Barth.

To whom should we award the title of the greatest theologian of the 20th century? One of the foremost contenders must surely be Karl Barth, the centenary of whose birth was celebrated recently.

He is probably best known for his massive 12-volume *Church Dogmatics*, in which he sought to deal systematically with the entire fields of theology and ethics. But his first book, *The Epistle to the Romans*, written while he was pastor of a Reformed church in his native Switzerland, caused an immense stir when it was published in 1919, and put him in the forefront of a revolt against 19th-century liberal theology.

Starting-point

Disenchanted by this liberalism, he developed his view that God reveals himself to, and deals with man only through Jesus Christ, which rules out "natural" theology — whether based on

creation or on reason — as the starting-point for understanding God.

In doing this, he was not reverting purely to traditional belief, and argument has raged through the years about his "neo-orthodox" theology particularly in regard to his precise view of the Bible as the Word of God. Nevertheless he held strongly to the primacy of proclaiming the Word through preaching and sacrament.

His disenchantment with liberalism also had political implications. The "liberals" in Germany had supported the imperialism of the Kaiser, and they went on (with other German Christians) to back the Nazis in their rise to power. Barth was an active opponent of Nazism, being expelled from Germany — where he had held posts in the universities of Göttingen, Münster and Bonn — in 1935. Until his retirement in 1962, he was professor of theology at the University of Basle, where he died in 1968.

His followers were (and are) to be found world-wide. Amongst them are Roman Catholics — the most notable being Hans Kung — although Barth was very critical of Catholicism. The centenary of his birth is being celebrated in many countries, but in the United Kingdom the only major event will be in Oxford.

Conference

An international conference will take place from September 18-21 at Wycliffe Hall, sponsored by Latimer House, Oxford with the support of the British Academy and the Board of the Faculty of Theology at the University of Oxford. Further details can be obtained from Latimer House, 131 Banbury Road, Oxford OX2 7AJ.

(CEN)

World Vision 40 Hour Famine

Aid for drought victims

The war on famine continues. World Vision's yearly 40 Hour Famine appeal to raise funds for drought victims is about to commence.

Prospects for better harvests and food supplies are better in Africa this year. Nevertheless 19 million Africans in Sudan, Ethiopia, Angola and Mozambique are still threatened with starvation and are in need of immediate relief. Those who were saved last year need urgent help for rehabilitation.

The executive director of World Vision, Harold Henderson, says that in India severe drought conditions have turned many an oasis into a desert. "Already 100

million Indians are threatened with starvation. Unless the problem is dealt with, India could be faced with a famine situation as serious as Ethiopia's," claims Harold Henderson.

Last year 270,000 Australians endured voluntary 40 hours of famine and raised \$5.2 million. They were sponsored by another 1.5 million Australians.

The money raised in this year's 40 Hour Famine will provide food, medicine and rehabilitation aid. It will also treat the short and long term famine problems and attempt to eliminate its causes. Funds will also assist other community development programs in the two-thirds world.

Minyakov's son beaten up(USSR)

Report from Georgi Vins

The son of DMITRI MINYAKOV, a leading member of the unregistered Baptists' Council of Churches in the USSR, was beaten up by soldiers in his military unit shortly before his father's release from labour camp. According to a report from Georgi Vins, the exiled Baptist leader who represents the Council of Churches abroad, YEVGENI MINYAKOV, aged 19, who is performing compulsory military service, was viciously assaulted by soldiers from his unit in the presence of an officer on 13 January. As a result of the attack he was admitted to hospital with a broken jaw and is unable to eat. His father, Dmitri Minyakov, returned

home to Valga in Estonia on 21 January after completing a five year sentence for his religious activity. The thanksgiving service organised by friends and relatives was dispersed by the militia and Minyakov was ordered to appear at the local militia headquarters the next day, where he was informed that he was to be placed under a surveillance order for a year.

Pastor VINS believes that all these events are connected and are the result of an attempt by the authorities to put pressure on Minyakov to compromise.

(KESTON COLLEGE)

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1851

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Solomon Islands Cyclone update

Monday, June 2nd, was declared a public holiday, "A DAY OF MOURNING", throughout the Solomon Islands, exactly two weeks after Cyclone "NAMU" wreaked its destruction.

On the island of Guadalcanal, a combined church service was held in the Capital, Honiara. The service was held in the main sports stadium and was attended by the Governor-General, the Prime Minister, members of the Diplomatic Corps, Church leaders and over 2,000 of the population, both Solomon Islanders and expatriates.

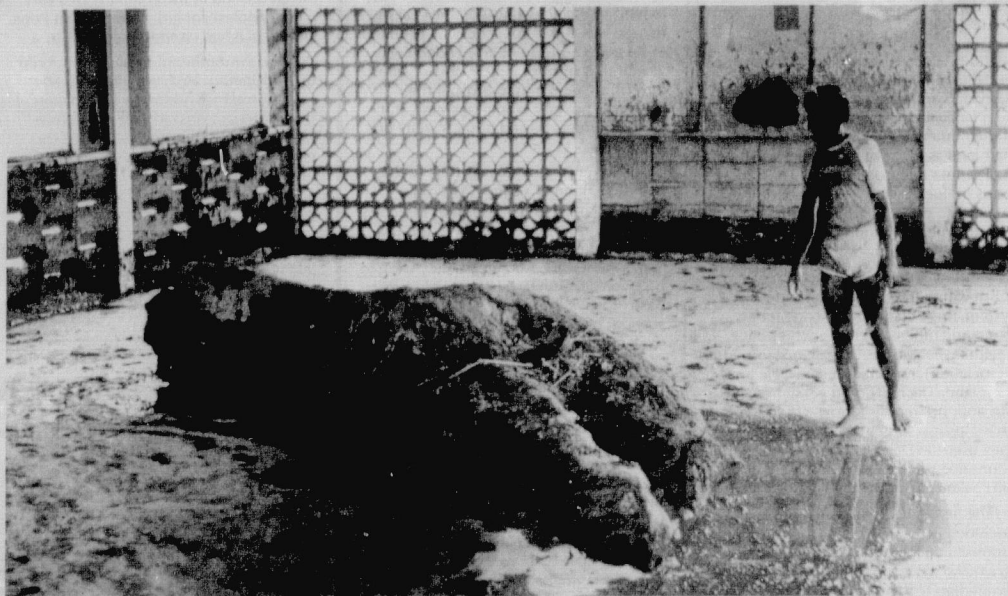
The theme of the service was based on the story of the "Good Samaritan". The speakers challenged those present, and those listening-in via radio, to consider "Who is my neighbour?" They were reminded that many of their countrymen were without housing, clothing, food and comfort.

Although many nations around the world had rallied to the needs of the Solomons, it was still up to the local people to help their fellow islanders.

The death toll remains at 103 with still over 30 people missing. A minute's silence was incorporated into the service and the "Last Post" was played by a member of the Australian Navy's H.M.A.S. STALWART, which provided the band for the church service. Naval officers were also amongst the dignitaries.

The supply ship, "STALWART", arrived on Saturday, May 31st with a supply of relief goods.

WORLD VISION, which has had 14 projects severely damaged, received supplies of tinned salmon, protein biscuits, clothing, chain saws and 21 tons of split peas. Now all they have to do is work out a way of telling the people how to cook the split peas!



This tree trunk floated in through an open door and rested on the 3' — 4' depth of mud in the building which used to be Selwyn College, before the floor was cleaned and the mud removed.

photo Ramon Williams — WORLDWIDE PHOTOS COPYRIGHT 1986

The SEVENTH DAY ADVENTISTS were also on the wharf to receive their supplies of biscuits, foodstuffs, cement and roofing iron, to assist in the rebuilding program. Together with the staff of WORLD VISION, they helped clear the wharf of supplies as soon as they were unloaded. Warehouses, trucks and personnel were used by all involved, showing that in such a situation all can work together as one.

Work-parties have already repaired the roof of the Adventist Hospital at Auroifi, but the airstrip is still closed to aircraft so food-drops have to be made. One was made by the R.A.A.F. (Royal Australian Air Force) from a Caribou aircraft, while the S.D.A. pilot, Gary Clifford, has been kept busy supplying many of the Adventist centres throughout the Islands.

An aerial survey showed more clearly

the damaged the SOUTH SEA EVANGELICAL CHURCH (S.S.E.C.) Secondary School at Su'u and the Bible School at One Pusu, both located on the Island of Malaita. From the air, it seemed as if the damage was worse than first reported.

Viewing the utter destruction of food crops and income producing projects, one S.S.E.C. leader was heard to remark.

continued page 10

Nigeria may become Islamic state

Christians condemn country's admission into Islamic Conference

(Lagos, Nigeria) Christians as well as other leading citizens have sharply denounced Nigeria's admission into the Islamic Conference Organization (IOC). This membership is viewed as unconstitutional, foreboding religious warfare, a flagrant violation of the citizen's basic liberty of worship and an indication that Nigeria may become an Islamic state.

Mr. C. O. Williams, general secretary of the Christian Council of Nigeria, said that such partisan actions gave "credence to the emerging belief that the government favors Islam." He also said, "We should learn from the situation in Lebanon and Ireland that there could be no end to religious strife such an action can cause."

The moderator of the Presbyterian Church of Nigeria, Dr. James Ukaegbu, and the Catholic Archbishop of Lagos, the Rt. Rev. Antony Okogie, view the government's action as a violation of the constitution of the country. The Anglican Bishop of Lagos, the Rt. Rev. Abiodun Adetiloye, said the government "could

lead this country into a religious warfare."

Professor Wole Soyinka, a renowned playwright and novelist, who described himself as non-Christian and non-Moslem, tagged the reports of the country's "mission into the IOC as extremely ominous.

In an effort to appease the Christians and to save face, the government has set up a 20-member committee of Moslem and Christian leaders under the chairmanship of the Minister of Internal Affairs, Lt. Col. John Shagaya, to advise it on the full "implications of Nigeria's membership of the IOC."

(RESNE)

Anglican Doctrine Commission meets

Replies on The Ordination of Women to the Priesthood discussed

The Commission on Doctrine of the General Synod of the Anglican Church held a special meeting recently to consider responses to its first paper on "The Ordination of Women to the Priesthood". Seventy-eight replies were received.

They report that as they tried to analyze their arguments and clarify their own thinking, five matters stood out:

- (1) Although the question has been before the Australian Church since 1977 officially and before the Anglican Communion since Lambeth 1968, many of our Dioceses have only just begun to discuss it seriously and widely. Others who have debated it for over ten years are almost tired of the discussion. Neither position helps in understanding.
- (2) Several responses noted that the process of set debate for and against was unproductive. An alternative is to sit down individually or in larger groups with people of different positions and talk together about such basics as the meaning of the Gospel, our vocation as Christians, the purpose of the Church, our understanding of Scripture. Actually listening to each other is necessary, if the discussion is to be fruitful, rather than scoring debating points.
- (3) The Commission itself talked at length about Scripture, and looked at certain passages without reaching a common mind. All agree that Scripture is culturally conditioned: Inspired by God, it is also written in human words by human beings in

various contexts. But we could not agree how we decided to apply some passages and not others directly to the present.

- (4) We discussed again what is a priest in our Church, with a number of working definitions — a teaching elder, a pastor with responsibility for word and sacraments, a purely sacramental person, someone who mediates the presence of God, a representative of Christ. Do any of these apply to a woman?
- (5) Respondents and members of the Commission hold different views on what it means to be a man and a woman. Are men always active initiators with women as passive recipients? How is equality-in-difference and mutuality expressed? What autonomy and leadership is appropriate for women? The answer to these questions largely determines our view of the ordination of women.

The Secretary of the Commission concluded, "In the light of all this the Doctrine Commission is working on another statement which it hopes to release in two of three months time in order to help further genuine discussion in our church. Our own fellowship in Christ has only been strengthened by our frank interchange."

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MARANATHA

Christian Economics

Deuteronomy 14:22-15:23

Whether we live off wages, pensions, profits or pocket money, we are all caught up in economics. We need to provide food, clothes and shelter for ourselves and our dependants. From the Federal Treasurer down, we all have to budget and make decisions about the use of our money and possessions. Economics is one of many issues Moses addresses in Deuteronomy 12-26, expanding on and applying the precepts of God to the imminent settlement in the Promised Land. A brief outline of their economic system is valuable for us as Christians.

Israel's economy

God established what was basically a feudal economy for Israel. All the land was God's and Israel was the tenant, with each family being given a parcel of land as their inheritance. They were free to use their land as they chose. It was good land that "drinks rain from heaven", and so by crops or flocks, each family had the capacity to provide their needs. It was not just subsistence farming, but by their enterprise and the blessing of God, all would be able to eat and be satisfied.

But within this free enterprise feudal system, there was a lot of scope for exploiting others (there were no police, health inspectors or Australian Standards Association), especially if someone lost their land. The rich could get richer and the poor poorer. Also, how would they guard against forgetting God whose land they used? In Deuteronomy, much of the economic talk is taken up with checks and balances to solve these issues.

The first is that of **just dealing**. This included accurate weights for trade, unmuzzling the ox when it is treading the grain and paying the hired worker immediately (why is it that Christians are notorious for not paying bills till after the due date?)

The second is **tithing**, which means to take one-tenth. The first tenth of their crops and the firstborn of their flocks were set aside for God, as an indication that all the produce rightly belonged to God. However, the tithe was not simply sacrificed to God (he was not hungry) but used for three purposes. Firstly it provided a livelihood for the Levites, that tribe which had been given no land as an inheritance because they were set aside to maintain the religious and educational structures for the nation (the "public service"). Secondly, the tithe was to be used for a national celebration to thank God for his bounty to them. Each person was to take their tithe to the central worship place, and there, with the Levites, they were to use it for a big party. This was no asceticism — God's abundant gifts were to be enjoyed, and by enjoying them they would "learn to fear the Lord always". (14:23). Presumably the Levites kept what was left after the feast. The third purpose was to provide for those with no visible means of support. Every third year the tithe was to be stored in the towns for the Levites, aliens, orphans and widows. These welfare groups were also provided for out of the gleanings from the harvest (24:19-22).

Tim Thorburn

The third balance is the **year of release**. Every seventh year the land was to be rested from being farmed (Lev 25:1-7), and they were to live directly off whatever the land produced unaided. This would cause problems if you were in debt, as you could not produce a cash crop. So in that year all debts were to be suspended (15:1-11 — the word "release" could mean "cancel" or "suspend" (for a year) — the latter makes more sense here). But Moses realised that such a system could disadvantage the very people it was designed to help, for the tight hearts of the "haves" would refuse to lend to the "have nots" if the year of release was close. So he commands them to be generous and open-handed every year. If that spirit of generosity pervaded the nation, God would prosper their work and poverty would decrease. But tight-fistedness would bring scarcity on themselves (15:7-11).

The seventh year was also the year for releasing Hebrew slaves (15:15-18). Selling yourself into slavery was often the only way to pay back a debt so this law prevented misfortune disadvantaging someone for life. On release they were to be given a fresh start with a small "capital base" to give them the opportunity to stay out of debt (v.14).

The fourth is the **Jubilee Year**. Once every fifty years, all land was to revert to the original owner, because God had given it to him and his family as his inheritance. So nobody could be permanently disenfranchised. Everyone had the opportunity to be self sufficient and get out of the vicious circle of poverty. All could benefit from the blessings of their Lord and so there should be no poverty, but in reality there always would be (15:4-11). The poor were provided for and given an occasional fresh start.

Although we do not live in a theocracy, many of these principles have relevance to N.T. Christians. The workers, whether preachers or labourers, deserve their wages, and are to give value for money in turn. All of us are to work toward being self sufficient and dependent on no-one. (e.g. II Thess. 3:6-14).

But much more pervasive in the N.T. is the notion of generosity. Tithing is never commanded (why stop at one-tenth?), but true religion is to care for the orphans and widows (James 1:27). As we are truly open-handed and open-hearted to the needy, God will increase our storehouse of resources so that we have much more to give away (II Cor. 9:10-11), which is exactly what a cheerful giver wants. How tight are your fingers?

At a society level we could learn from the principle of the Jubilee year. The vicious circle of poverty does need to be broken, not just by redistribution of wealth, but by redistribution of the resources to create wealth (i.e. a living). But the final fulfilment of the Year of Jubilee was proclaimed by Jesus in Luke 4. He releases us from the bondage of sin and condemnation and invites us to inherit the kingdom of heaven with him. One day there will be no poor. Do you have an eternal inheritance?

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Hail Mary movie mauled

Dean Lance Shilton's strong condemnation

Great consternation has already arisen over the proposed screening of the film "Hail Mary" at the Sydney Film Festival in June this year.

I have received many letters informing me that the film is blasphemous and pornographic, depicting the Blessed Virgin Mary as the daughter of a service station owner. The actress portraying the Blessed Virgin Mary appears nude in some scenes on which the cameras dwell at length.

Joseph is portrayed as a slightly retarded Swiss taxi driver, not as the chaste spouse of the Virgin Mary, but as a foul-mouthed moron. The Angel Gabriel, who attacks Joseph physically, is depicted as an unshaven paedophile who travels around in the company of a very young adolescent girl. I believe that Pope John Paul II had condemned the film.

Mary, the mother of Jesus, is honoured by Christians of all denominations. She was chosen by God for the incarnation of His Son Jesus Christ. The Angel Gabriel said to her, "Do not be afraid Mary, for you have found favour with God. And Behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great; and will be called the Son of the Most High." Later Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Saviour."

The love, tenderness and integrity of the Scripture record is in stark contrast to

the brash, ugly distortion of the film.

It is up to the Film Censorship Board and the Minister for Arts to declare that the film depicts matter, the exhibition of which is undesirable in the public interest, and as such, falls within Sub-regulation 13(i)(a) and (d) of the Customs (Cinematograph Films) Regulations.

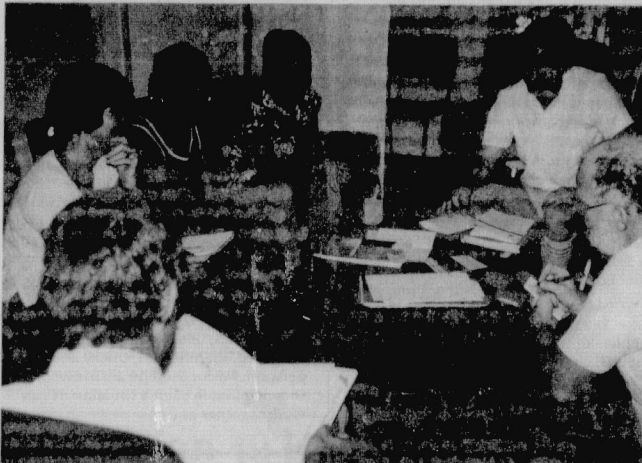
It is not that Christians are prudish or wowsers or squeamish in the midst of the constant pressures coming from humanists, liberationists, and anarchists, but they are concerned about the honour of Christ, and the welfare of people, particularly the young.

The Christian ethic, based upon the teaching of the Bible, has acted as preserving salt and penetrating light in the community in the past. We would be in a much worse position morally in Australia if it were not for the influence of the Christian teaching over the last 200 years.

Australia is desperately in need of a spiritual revival, with an emphasis upon the solid values so clearly set out in the Scriptures. In addition, the revelation which God has given of Himself in the person of Jesus Christ conceived by the Holy Spirit and born of the Virgin Mary, is essential for our salvation and the power to live victoriously day by day.

A vision for growth in the bush

Million dollar appeal for Outback Church Foundation



In each of the North West parishes a "task force" has been formed to stimulate support for the Outback Church Foundation. Here is the group at Wickham, one of the Pilbara towns where there is neither church nor rectory.

Anglicans in North West Australia will this month launch a \$1,000,000 Foundation to build churches in the new towns of the Diocese.

The Outback Church Foundation is expected to build churches in seven major centres of the Diocese over the next three years, as well as rectories in two other centres.

In two of the towns there are large mosques, but no Anglican church. Mormons and Pentecostals are there, but the Anglican Church is invisible to the many new families moving into the mining towns of the Pilbara.

There are about 60 congregations in the Diocese, scattered over almost one third of Australia. More than half of these operate without a church building.

Seven towns have been identified as being urgently in need of a building — Newman, South Hedland, Port Hedland, Paraburdoo, Wickham, Kununurra and Kalbarri.

North West building costs are about the most expensive in Australia, but every effort is being made to build economically. In all probability a module building, basically the same in each centre, and much use will be made of voluntary labour.

Even before the official launching of the Foundation, strong support for the project has been shown. The National Home Mission Fund has promised \$100,000 over the next four years. The parish of St. Stephen's, Willoughby, NSW, has promised a total of \$50,000,

earmarked for a new St. Stephen's Church at Newman.

The Bush Church Aid Society has been asked if it can recruit and support a professional builder to supervise the erection of the churches over about three years.

But the main burden of the Foundation will lie on the shoulders of the people of the North West, and they are getting heavily involved in preparations.

Bishop Gerald Muston said this week that the seven church buildings were absolutely vital to the growth of the Church in the North West.

"There is no way that a schoolroom, or a public hall, or a private house (available for an hour a week) can ever become the focus of a vigorous parish life," he said.

"In each of these seven towns we have a fine block of land ready for a building, and in each there is a committed congregation which has struggled with the heavy burden of building a rectory at North West prices. The steady turnover of people in North West towns has made this harder.

"Now, through the Outback Church Foundation, we have the opportunity to take a great step forward in all these centres.

The Outback Church Foundation is being organised through the Diocesan Office in Geraldton. The Registrar, Mr. Martin Weatherston, or the Bishop will send literature to any interested parish or person.

Evaluating regional evangelism

Lessons from inter-denominational co-operation in Sydney

In its issue of March 24, 1986, the Australian Church Record ran a story on multi-church outreach centred on the Sydney suburb of Ashfield.

Canon John Chapman, Director of the Department of Evangelism in the Diocese of Sydney, was the speaker at the COME ALIVE '86 regional crusade which took in a large slice of Sydney's inner western suburbs. This was the latest in a series of regional crusades in Sydney, others having been held at Sutherland, Liverpool, Hurstville and Allambie Heights. The next is being called A FRESH START and is centred on the Wollongong region.

When a particular strategy is being followed, evaluation is an important follow up process. The Church Record asked one of the local members associated with the Ashfield crusade to comment. He has made some interesting suggestions concerning future outreach together with an assessment of what happened at Ashfield.

teacher at Canterbury Boys' High School", Mr. Hicks said.

"That is a major follow up project that we are dealing with now."

Mr. Hicks, and indeed all involved in the mission, were also encouraged by the unity expressed by the 30 or so churches from different Protestant denominations

The Youth Nights were packed to overflowing, and most responses came from these.

The general feeling was that the organisation, music and other associated features, were first class.

So often Christian 'events' of a relatively small nature fall flat because of poor sound equipment, last minute technical hitches, poor music and the like. COME ALIVE '86 seemed to be thankfully free of those problems.

However, committee members believe future regional missions could consider several changes to the 'format' established by the earlier regional crusades.

Rather than throwing out a net for two weeks to cover youth, ethnic, women and men, perhaps it would be more effective to concentrate on one category at a time.

"more effective to concentrate on one category?"

A short youth rally in isolation, followed some time later by an ethnic version, may be a more valid approach. There are advantages.

More people could be involved because their loyalties would not be divided. This would then lighten the workload and introduce more talent to

each organising committee.

Another area that could be looked at is publicity. The COME ALIVE '86 Publicity Committee, after encountering early setbacks, settled in the last few months to produce a reasonable campaign.

The committee gained much knowledge and experience that should be passed on and incorporated into future missions. A mechanism should be established for this.

Creative ideas become controversy

Working on ideas for pamphlets, newsletters and logos is a time consuming exercise requiring much prayer, discussion and, in some cases, argument. Because it borders on being creative, ideas become matters of controversy, a problem less likely to occur in something like the Arrangement Committee.

The Publicity Committee felt that rather than each future mission starting from scratch, that some sort of general theme be developed to be carried into each region as a launching pad.

It is not good stewardship to repeat in mission after mission the work adequately performed earlier by a competent group.

Well, there is an assessment from Ashfield and some suggestions for the future. ACR in later issues will be reporting on the 'FRESH START' crusade in Wollongong. John Chapman is already laying the groundwork, as is the organising committee in the region.



Canon John Chapman

He said that the success of COME ALIVE '86 could be gauged from a short letter written by a young Christian.

The girl thanked the Executive and evangelist John Chapman for their work and for the professionalism of the presentation. She then explained how her friend made a commitment to Christ during the mission. With the letter came a \$200 cheque.

There are many stories about conversions and the follow up of these is continuing. Each one is as exciting as the next.

COME ALIVE Chairman, Warren Hicks, takes a broad look at the mission and lead-up work.

"It was and continues to be a great experience, but that is not to say that we had no problems", he said.

"We have to realise that we have a great Father to lean on for help."

"I would have to say that if we must place the mission into compartments, the youth rallies were outstanding."

"It is interesting to note that notwithstanding the good music and presentation, the encouraging thing was that most had come to hear the Gospel."

"We often forget that we do not have to dress up the Good News."

"One of the continuing benefits of this part of the mission is that we have had a request to provide a full-time Scripture

that participated.

He said that he hoped that the inter-denominational links would continue and grow.

"My only major concern comes from the fact so many 'up front' people, people who are keen to door-knock, keen to evangelise on a one-to-one basis, and who are keen to get out and have a go are also the people that get bogged down on the organisational side," he said.

"careful not to over-complicate issues"

"I dare say it is a common problem. But I think that some of the behind-the-scenes people, those that like to stay in the background, should handle the administration to free the others for outside work."

"That is one bit of advice I would give to future regional missions."

"Also that they liaise with past missions for advice."

An average of 250 people attended each of the 13 nights of the mission held in Ashfield Town Hall.

Simultaneous translation

Simultaneous translation was available into seven languages. This was a major undertaking, and worked without a hitch.

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Quick Cuts

Living with uncertainty

It is one of the paradoxes of our age that we are consumed with the quest for security and yet never have we appeared more vulnerable.

Have you noticed how much more pleasant it is these days to enter public places, travel on public transport and not have someone's smoke puffed in your face? So much so in fact that there is a new community intolerance against those who dare to smoke in public. To watch an old movie is to realise the extent of this turnaround in public attitudes. I have little doubt that the motivation for this is fear, fear of illness and the desire to prolong life.

I'm encouraged to see the same process at work on the drinking driver. I hope it will accelerate in time to prevent more pointless deaths and disablement. Traffic statistics do not give grounds for optimism at present. Perhaps in the end fear of death and permanent disability will lead to greater caution on the roads.

Parallel to our concern for physical security is our society's concern for financial health. To judge by advertisements and the current superannuation debates financial security in retirement has now become a major political and personal issue.

Alongside all this is the terrorist, the man of the '80s, exposing the vulnerability of our sophisticated and mobile society. He is the denial of all our society seeks. He disregards his own life and is bent on disrupting ours. In a way he is a symbolic figure. The terrorist who machine guns a young married couple in their bed and blows up the waiting passengers in an airport lounge declares his contempt of humanity. He is a product of the hatred, prejudice, bigotry, inequality, injustice, poverty, despair and all those ingredients of the compost heap of evil which breeds chaos and terror.

What does this say to the suburban Christian? Society's attitudes to security have infected all of us. We slide from utter confidence in God to a Pelagian do-it-yourself plan for the future. Don't



misunderstand me, I'm not advocating the lack of forethought and responsible planning. What I'm saying is that we must watch our attitudes most carefully.

The bottom line is that we have to learn to live with insecurity, despite all efforts to mitigate its effects. To the Christian there is only one satisfactory approach and we need to state it clearly. May it even be that this is the way into a realistic presentation of the Christian faith today?

The hymns we no longer sing taught us we are held in the arms of Jesus and safe through his blood. The time has come to restate the Biblical truth of the true security of the believer. We have been delivered from the fear of death, cleansed and accepted through the cross of our Lord Jesus Christ and brought into an unending fellowship with the eternal God and Father. Our whole orientation in life is based on the clarity and certainty of the word of God. Isn't it about time we showed our convictions more clearly?

Maurice Betteridge

Bishop killed in Sudan

Victim of rebel rocket

An Anglican bishop, the Right Rev. John Malou — a suffragan in the south Sudanese diocese of Rumbek — is believed to have been among eight people killed last Sunday when a rebel rocket shot down their plane over the town of Rumbek.

The Church Missionary Society and Christian Aid both received reports of the death of the 51-year-old bishop this week.

Bishop Malou, suffragan bishop of Wau, was assistant secretary of the Sudan Council of Churches. Ordained in 1969 after training for the ministry at Bishop Tucker College in Mukono, Uganda, he had been pastor in charge of the Dinka congregation in Khartoum before his consecration.

Increasing rebel activity in the south of Sudan has caused the Anglican diocese of Rumbek some serious difficulties in recent months. Last November it was reported that the diocesan bishop, the Right Rev. Benjamin Yugusuk, had been forced to leave; and contact had been lost with one of the suffragans, the Right Rev. Nathanael Garang.

(CHURCH TIMES)

Section of Lima report rejected

Lacks reformed elements

A synodically appointed joint commission, composed of representatives of the Netherlands Reformed Church (NHK) and the Reformed Churches in the Netherlands (GKN), has rejected the chapter in the Lima Report that deals with ecclesiastical office.

The Lima Report, issued by the Faith and Order Commission of the World Council of Churches (WCC) in 1982, discusses baptism, the Lord's Supper (eucharist) and office. In contrast to the section on baptism and eucharist, the section on office, according to the bi-denominational commission, lacks essential Reformed elements and is therefore unacceptable. The Dutch commission faults the report for failing to include the non-hierarchical view of office in the Reformed tradition as expressed in the equality of the three offices (pastor, elder, deacon), and for taking its starting point in the Roman Catholic hierarchical order of bishop, presbyter and deacon.

The commission would like to see added to the report subsections dealing with the role of the people of God in the election of office bearers, also statements on the place of the elder, the deacon, and the consistory (council) in the life of the church. Other subjects requiring inclusion are declarations on the admission of women to office and the primacy of the pope.

(RESNE)

Chinese Evangelization Congress

To meet in Taiwan

Hong Kong, (EP) — The Third Chinese Congress on World Evangelization will be held August 6-13 at the Christian Chung Yuan University in Taipei, Taiwan. Held every five years since the first congress in 1976, the gatherings bring together Chinese Christian leaders from more than 5,000 growing Chinese churches which have emerged in 20 countries outside mainland China. The theme for this year's congress is renewal, breakthrough and growth.

(EPNS)

In the after math of NAMU

Mission stations devastated in the Solomon Islands

As communications return to normal following the path of Cyclone NAMU through the Solomon Islands recently, the various mission centres are reporting severe damages to schools and hospitals, but no injuries to personnel.

Anglican

The Anglican Selwyn College in Honiara has suffered severe damage, but exact details are not known at present.

South Sea Evangelical Mission

The South Sea Evangelical Mission has reported the complete unroofing of the staff houses, dormitories and classrooms at the Su'u Secondary School. 350 people have been affected and are short of fresh water and food. The fresh water pump by the river was washed away and the flooded river has prevented them from reaching their gardens, across the river. They can see their food but cannot reach it!

The electrical wiring for this small community has also been demolished. The self-contained community is now isolated.

At the One Pusu Bible College, the classrooms, dormitories and church building have all been unroofed.

In the Provincial Capital of Auki, power and phones are still cut but word has been received, through the police radio, that SSEM missionary Kath Crouch is safe.

The Executive Secretary of the SSEM, Ross Carlyon, has announced that a preliminary survey party expects to go to the Solomon Islands as soon as possible, to ascertain the exact extent of the damage.

Work parties will be needed and a special emergency fund for the affected people will be opened in the very near future.

Further details may be obtained from the SSEM, P.O. Box 454, Wairoa, NSW 2076, or tel. (02) 476 2259.

(RAMON WILLIAMS)

Baptists under pressure in Israel

Told to move church site

Jerusalem, Israel (EP) — Israel's highest court has asked a Baptist church to leave a heavily Jewish area of Jerusalem before it replaces its building, which was destroyed by arson over three years ago. The Narkis Street Baptist Church, which had been denied a building permit, appealed to seek a reversal of that decision. The three-member court suggested that the congregation move to another part of the city.

The English-language congregation of 350 now meets under a temporary structure of roofing and tarpauling beside the chapel ruins in western Jerusalem. Pat Hoalridge, acting chairman of Southern Baptist representatives in Israel, said, "Up until yesterday the convention was very firm in saying we want to stay on our property and ask for a new permit and try to build there. We felt like we had been on this property for 50-plus years and many of the people who came lived in the area, and we felt the fact of our long-term presence was a bit of security."

Lawyers for the church are now urging the congregation to move. The judges will not issue a ruling in the case for two months, giving the church time to consider an offer by the city to trade the property for a site suggested by the Israel Land Authority.

"You have to understand the climate in the country at this time," Hoalridge said. "The rise of religious feelings regarding what the people would call missionary activity, and the increase of that, is playing a part in this case."

(EPNS)

REVIEW

China's Christians to meet in Beijing

Fourth National Christian Conference announced

A decision was taken in January to hold the Fourth National Christian Conference in Beijing in the latter half of 1986. The decision was taken at the sixth combined meeting of the standing committees of China's two Protestant groups, the Three-Self Patriotic Movement and the China Christian Council, held in Shanghai 14-18 January 1986.

The announcement published by the committee said the meeting will take place following the last six years of restoration of China's churches. It also noted that it was being called at the beginning of the nation's seventh five-year plan.

The meeting also heard and discussed reports from three preparatory committees, namely, the work report drafting committee, the constitutional revision committee, and the delegate selection committee. Suggestions for revision were made by the 40 members attending this session. (Tian Feng, Apr. '86)

The three previous National Conferences were held in 1954, 1961 and 1980. These conferences appeared only after the founding of the People's Republic of China. In some respects they are the successor of the national conferences held by China's former National Council of Churches. The last of the NNC conferences was held in October 1950. The challenges facing this year's conference will be immense. Some of the challenges will come before the conference ever begins, with the very process of delegate selection. In the past delegate selection was largely determined by the national committee leaders. However, all of China's social institutions are under pressure to decentralize. Whether the TSPM and CCC national committees allow real grass roots participation in the selection process will be a sign of how far they have developed in the last five years.

(CNCR)

MAF to provide air service in Haiti

Taking up a unique opportunity

REDLANDS, Calif. (EP) — In the aftermath of the overthrow of Jean-Claude "Baby Doc" Duvalier, Mission Aviation Fellowship (MAF) has moved ahead to become one of the few domestic air services in Haiti. This unique opportunity comes with the full cooperation of local aviation authorities in Haiti.

"We will provide subsidized air travel for economic and health programs as well as spiritual ministries for the Haitian church," explained Donna Burns, public relations manager for MAF.

The new MAF program will provide emergency air ambulance service, disaster assistance in cooperation with national and international relief and development agencies, and regularly scheduled services throughout the provinces.

"We will also help with the reopening of airstrips that were closed during the reign of Duvalier, and we will open new airstrips, especially in the areas most poverty-stricken. We have provided international flights in the interest of the Haitian people for more than a year," said Burns.

Putting up a smoke screen

May have been betrayed by fellow believer

The Russian Orthodox Deacon Vladimir Rusak, from Moscow, has been arrested on April 22, according to a report of an "Open Doors" courier. Vladimir Rusak became known in the West in 1983 when he wrote a letter to the World Council of Churches, which at that time was meeting in Vancouver. In his letter he called the Assembly not to be misled by the official delegation of the Orthodox Church and not to confuse this delegation with the real Russian Orthodox believers.

Rusak, who graduated from the Moscow Academy of Theology, worked as a member on the editorial staff of the "Journal of the Moscow Patriarchate" until he was fired from there when it became known that he was working on the history of the Russian Orthodox Church since 1917.

(OPEN DOORS)

King Herod's wine list made public

Favoured imported

HAIFA, Israel (EP) — The "wine list" of King Herod, nearly 2,000 centuries old, has been made public for the first time. Herod's stores of wine, found near two palaces in Masada, contain imported Italian wine, and shed light on Rome's trade with its provinces and the lifestyle of the aristocracy.

The find was made in the course of the late Yigael Yadin's excavation of Masada during 1963-65. Dr. Hannah Cotton and Prof. Joseph Geiger, of the Hebrew University's Faculty of Humanities, studied the wine stores and presented their findings at a recent conference on "The House of Herod", presented at Haifa University.

They said the dig had yielded several fragments of amphorae — Roman bottles — with nearly identical ink inscriptions in Latin. But unlike the thousands of bottles found throughout the ancient Roman empire, the amphorae from Masada contain a reference to the recipient: "To Herod the Jewish King".

The markings show the wine was made in Italy, and are the first evidence of wine being imported to Israel. The inscribed date corresponds to 19 B.C., but this may refer to either the vintage, bottling, or time of export.

Islam growing fast in India

Christianity slowest growth rate

NEW DELHI, India (EP) — Islam is the fastest growing religion in India, according to an Indian government census, which also showed Christianity to be the slowest growing group.

Christian evangelistic efforts have met little success in Indian Muslim communities. Christian materials left with Muslim women are often returned or destroyed when their husbands return home from work, and Christians face many obstacles in attempting to build personal relationships with Muslims.

Missionary teams working among India's Muslims report that sales of Bibles and Christian literature is an encouraging sign.

(EPNS)



Alan Craddock

we need to recognize that a fault is ours and that it can be faced squarely. With God's help it can be dealt with without the need for denial and the distortions which accompany projection.

Secondly, we need to become more realistic in our view of ourselves, and of other persons. We need to work together in our relationships, to support, reassure and teach one another, as brothers and sisters in Christ, so that we all can come to grips with our personal shortcomings.

Shortcomings are often described as "weaknesses" and we seem to find it hard to find the strength to work with these in order to modify or eliminate them. Paul made a relevant comment: "Your life in Christ makes you strong and his love comforts you. You have fellowship with the Spirit, and you have kindness and compassion for one another" (Philippians 2:1-2 Good News version)

There is no room here, or any need for, handling our shortcomings by projecting them on to others. There is no long term value in shifting one's guilt feelings or feared impulses to other persons who can then be dealt with or persecuted unfairly. When this happens the real issue is simply lost behind a smoke screen.

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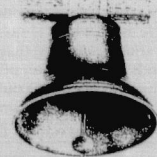
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LETTERS

Bill of Rights

Dear Sir,

An ACR subscriber and an evangelical, I spend my working week as a lawyer in the Commonwealth Public Service, a large part of that time dealing specifically with the Marriage Act 1961. For these reasons I can no longer let my natural indolence overcome my concern, and must write to correct Mr. Tunbridge's remarks (ACR April 21, 1986, page 4) concerning the impact of Article 13 of the Bill of Rights on provisions of that Act.

Perhaps I need to start two paragraphs earlier. In my view it is not true to say that Article 13 of the Bill of Rights would permit homosexual marriage if the words "a person of the opposite sex" were omitted. The consistent view of the law has always been that the very concept of "marriage" implies two persons of the opposite sex: see the classic definitions in *Hyde v Hyde*, (1866) LR 1 P & D 130, and *Lindo v Belisario* (1795) 1 Hag Con 216, adopted by s.43(a) of the Family Law Act 1975 and s.46 of the Marriage Act. Your readers might like to refer to the remarks of Senator Evans in the Senate Hansard for 28 February 1985, page 361.

The addition of the words mentioned was only made desirable by the creation of public fear on the issue by people, many of whom are doubtless sincere, but others of whom were interested mainly in scoring political points, who had not taken the time to ascertain the legal position. In my humble view, they are in fact redundant.

Mr. Tunbridge then asserts the "possibility" (which may unfortunately loom large in some of your readers' minds) that Article 13 might permit bigamy and marriage with a spouse prohibited degrees of consanguinity. I hope that I may nip this allegation before it appears elsewhere.

Article 13 provides that every man and woman of marriageable age has the right to marry a person of the opposite sex. Each right is set out in the Bill of Rights. It is stated in Article 13 of the Bill of Rights that "nothing in this Bill shall be construed as authorising any limitations prescribed by law which are not reasonably justified in a free and democratic society". Prohibition of bigamy and consanguineous marriages has long been a fundamental part of marriage since the earliest days, clearly laid within this description.

Section 23B(1)(a) and (b) of the Marriage Act clearly and unequivocally prohibit bigamy and consanguineous marriages (as defined in s.23B(2)). Neither is in any way a total prohibition on marriage for a class of people; it implements the policy that marriage is monogamous (a person who is married has already exercised his right under Article 13(a)),

the other simply restricts the class of persons one may marry in a very minor way.

Support for this interpretation can be found in a decision of the European Commission of Human Rights, *Hamer v UK* (1979) 4EHR 139, on a closely analogous provision of the European Convention on Human Rights. The Commission noted, at p.141, that prohibitions on bigamy and consanguinity were based on generally recognised considerations of public interest, and that laws implementing those prohibitions did not infringe the right to marry.

May I, finally, commend ACR for taking a fairly balanced approach to this thorny issue. As a lawyer and a Christian I have greatly appreciated Anne Judd's contributions on the Bill of Rights. Like Anne, I do not think the Bill of Rights is the panacea for Australia's social problems; obviously the Gospel alone can play that role. But neither do I believe the Bill to be the tool of some secular humanist plot to destroy the church and the family. Many of its values are good ones and reflect biblical standards. It saddens me that Christians can be as ill-informed and yet as vocal as many are on this issue.

I should note that I write, not as a public servant, but purely from a personal perspective.
Neil Foster,
Duffy, ACT.

Signs and Wonders

Dear Sir,

I was saddened to read the letter of my brother Harold Hinton (ACR 19/5/86) making the categorical statement: "That miraculous signs and wonders do not occur today is plain to see." Such an attitude is perilously near the closed-mindedness of the Pharisees, who refused to acknowledge Jesus' ministry because it did not fit their preconceived theological viewpoint (Matt. 12:24; John 7:52; 9).

Although the view that miraculous gifts have long since ceased and been laid aside" has been held by eminent theologians, it is actually an historical, rather than a theological statement. And it is bad history at that. As an appendix to his book "Power Evangelism", John Wimber has included some of the records of notable signs and wonders that have taken place down through the history of the Church. Canon Michael Green, in his book "I Believe in the Holy Spirit" also shows that it is manifestly untrue to say that the gifts of the Spirit, and signs and wonders, "died out with the Apostles".

Hinton is no doubt right in his view that miracles in the Bible "occurred in clusters". Such would also seem to be the case throughout the history of the Church. God has

clearly broken into human history in a special way at times of particular need.

It would seem from the evidence of missionaries in many third-world countries, especially in Africa and South America, that God is doing such a work today. The startling thing about the testimonies of John Wimber, David Watson, Bishop David Pyles and others, is that God is also doing such things in "sophisticated" western culture.

Of course, we must be aware that the devil will perform signs and wonders to deceive even the elect (Matt. 24:24; 2 Thess. 2:9). But when the Name of Jesus is being exalted, and many brought into His Kingdom, we must be careful lest we deny the glory and the power of God. Perhaps the promise of Jesus applies to us after all. (John 14:12)

John Davies,
Northbridge, NSW

Miracles today

Dear Sir,

Mr. Hinton recommended Chantry's book "Signs of the Apostles".

But Chantry is simple a **rehash** of B. B. Warfield, and probably Warfield was a rehash of an earlier theologian.

B. B. Warfield, great man that he was, seems to me to be inconsistent at this point.

He believed in a supernatural God who worked a supernatural salvation (in the past) but who doesn't do supernatural things today! Very strange! when every true conversion is a supernatural miracle.

God is unchanging, Jesus Christ is unchanging, the Gospel message is unchanging, the Holy Spirit is unchanging, so why should miracles **not** happen today?

As a matter of personal testimony, God has worked miracles in my own life and experience.

H. Hinton's so-called "Historical Protestant Viewpoint" is a very narrow, dogmatic position, not held by every Protestant.

If the supernatural power of the Holy Spirit was only for the 1st century AD, what have we got to face the hard pagan world with today? A bloodless, powerless, dead and deadening theology?

Neil Baker,
Mortdale, NSW.

A back-door approach!

Dear Sir,

Timothy's article "Handling Conflicts" (ACR 5/5/86), is interesting, but needs comment. Christians should all be of the one mind—to

better further teaching of the Gospel, but at Committee meetings there are many and varied ways of fulfilling this message.

Pastors come and go in a Parish, but the congregations generally remain and the older the congregation the more they disapprove of major change. Therefore, the idea of the Pastor delegating or sowing the seed for an idea within another person, as the article states, suggests the Pastor trying to change things by a back door method, or manipulating certain members of committee to vote his way.

This is very devious and a dangerous method. When a contentious matter is raised by the Pastor or individual (through the Pastor), the result can have disastrous repercussions congregation-wise and split a Parish unless the motion is generally a unanimous decision.

It is sometimes better to clear the air by open discussion whereby a conflict of ideas are exchanged but as a result the status quo remains the same, rather than changing things by DELEGATION, CONCENTRATION AND OBFUSCATION as mentioned in the article. This tends to stifle "Growth in Ministry".

B. Winter,
Sefton, NSW.

The Pope's visit

Dear Sir,

When I saw *Is the Papacy predicted by St. Paul?* by Bishop Christopher Wordsworth boldly advertised in ACR 5/5/86, I praised God for this sign of true Christian revival with beginnings in the Anglican Church. The Presbyterians are also on the road to revival, and at its General Assembly in October 1985 passed a resolution dissociating themselves from any activities in connection with the proposed papal visit. The resolution said:

"That this Assembly does not view with favour any official Presbyterian involvement in civic and religious functions for the proposed visit to Australia of the Pope." Also, two recent articles appeared in *Australian Presbyterian* Life criticising popery. True revival is always characterised by separation, not by the spurious ecumenism.

I already have a copy of Bishop Wordsworth's book, and although I have not studied Greek, I found its arguments logical in identifying the Man of Sin and the Lawless one as the Papacy, and in agreement with other expositors of this same Scripture — Baron Porcelli, Ralph Woodrow, Thomas Foster, Dr. Henry Gratian Guinness. It is timely that this book is now being made available through your office.

Tom Aldons,
East Malvern, Vic.

Editorial

Bishops, truth and alignment

"Doubts about the Virgin Birth and Christ's empty tomb were permissible", was the considered opinion of 53 Church of England bishops recently. This remark followed the release of a report commissioned after the statements by Dr. Jenkins concerning the resurrection of Christ.

The report of the deliberation was in the Sydney Morning Herald of Saturday June 7th.

Martin Luther maintained that "the art of doubting is easy, for it is an ability that is born with us."

What is the place of doubt? Is it the same as unbelief? Or is it a wavering between two opinions?

Doubt is really a state of mind in suspension between faith and unbelief. Biblical unbelief is usually a wilful refusal to believe, or, a deliberate decision to disobey.

The certainty of doubt will be fuelled by turning one's attention from revealed truth to the uncertain and confused statements of the world at large.

The Herald article alleges that the Archbishop of Canterbury, Dr. Robert Runcie, was proud of the report's "theological seriousness". He is reported as having said that "the bishops needed to listen not only to the Church but to the world."

The world is not inclined to a supernatural view of reality. The world is more inclined to deny the major tenets of the christian faith. The world will oppose a biblical analysis of the human condition. Bishops must not listen to the world if it means being conformed to it, even a little bit.

It is not good enough for this latest English Report to state that the resurrection is an "objective reality". It has to apply the words of Dr. Ramsey, a previous Archbishop of Canterbury, when he said "ours is a faith which affirms the truth and denies the error."

There will always be errors looming up on the ecclesiastical horizon. Pastors and teachers who are ordained in the Anglican Church must take to heart their obligation to "drive away all false and strange doctrines that are contrary to God's word: and . . . to publicly and privately warn and encourage all within (their) care."

True faith is stated in courageous terms, not tentative explorations. Christ was either born of a virgin or he was not. He was either raised, bodily, or he was not.

Ministers in any position, either at the local church or in a denominational position of authority like a bishop, must resign if they do not believe, or if they will not believe in the basic tenets of the christian faith.

Paul in 1 Timothy is most anxious to maintain sound doctrine. Bishops should not be any less insistent. There is after all an irreducible minimum beyond which one cannot go. The Virgin Birth and the resurrection are in this category.

If statements such as this latest English release continue to be made we may well hear questions asked about the necessity for an evangelical diocese to withdraw fellowship from these "erring brothers". What advantage for the gospel is there in remaining with them any longer?

"Stop ordaining men"

College principal urges

"The simplest answer to the problems surrounding the ordination of women is to stop ordaining men," said Dr. Barry Chant, at the orientation service for Tabor College (charismatic), Adelaide.

"I don't know any New Testament evidence for either the ordination of men or women in the way we do it today," Dr. Chant said. "What we do see in the New Testament is a recognition of gifts and willingness to see those gifts expressed for the benefit of all, regardless of sex."

Dr. Chant emphasised that in the secular sphere people keep their jobs as long as they can do them well. They are appointed for their abilities and efficiency and lose their jobs if they do not perform well. He asked why it should be different in the church, and said that if more demands were made on performance, the church in Australia could well be more effective in its ministry.

Concerning ordination, Dr. Chant said

that the idea of a single elevated leadership role which distinguished a clergyman from the rest of the congregation was foreign to the scriptures.

"All leadership in the New Testament is both charismatic and cooperative," he said. "This means that people serve according to their gifts as led by the Spirit and that they do this in the context of a team of fellow-workers. Leadership then becomes functional, not titular. Words like 'bishop' and 'pastor' are job descriptions, not titles."

Dr. Chant argued that if all believers took their place according to recognised, God-given gifts, there would be far less problems over the role of women.

Dr. Barry Chant is principal of Tabor College, a Christian adult education centre in Unley Park, Adelaide, South Australia.

(NEW LIFE)

Alan Paton the prophet

Parts of the Cry The Beloved Country reality today

Alan Paton, well-known author of *Cry, The Beloved Country*, an anti-apartheid novel, told American Hutterian Brethren producing a dramatized version of his novel that parts of his 1948 novel have proven prophetic.

"When I wrote this book in the '40s, the sky was dark with ominous clouds that promised a great storm to come. In 1986 we are living in the middle of this storm," said Paton, who still opposes apartheid, but does not approve of some actions of apartheid foes.

Paton recalled a portion of his book: "The black priest Msimangu said to his black brother Kumalo: 'I have one great fear in my heart, that one day when they turn to loving, they will find that we are turned to hating.' Those were, I regret to say, prophetic words. Today when the white people at last realize that they have behaved badly, when they want to do better, they are met with a black reaction of violence and hatred, most of all, I am sad to say, from black schoolboys and schoolgirls."

(EPNS)

Wilderness kids reach the end of the trail — and graduate

But project to close!

Recently the first sixteen young people graduated from the (stage 4) work employment training section of the Sydney City Mission's Wilderness Project at Camp Hurcomb, Wingello Road, Tallong (near Goulburn).

On the same occasion another group of young people moved from the (stage 3) wagon train section of the course to the final employment training stage.

Mrs. Merle Hurcomb, Director of Sydney City Mission Australia, said "The kids have overcome tremendous problems, including feelings of rejection and low self-esteem over the past year.

"I am confident that all 16 of them will

be placed in jobs at the end of the programme.

"The young people are looking forward to going home to be reunited with their families or living in foster homes or in Mission hostels. They now have a positive future" she said.

When the "wagon train kids" finish the employment training section of the course the Wilderness Project will close down due to lack of funds from the State Government.

Then the "Camp Hurcomb" flag will be lowered to mark the closing down of the Wilderness Project.

Who's who for everything

Directory of Australian Directories

Directories are a valuable source of information from which to find out who, what and where in a variety of fields. But despite their potential usefulness, directories themselves are hard to find.

The Library Association of Australia intends to publish a 'Directory of Australian Directories' which will give descriptions and availability detail of, and subject indexes to, directories published in and relevant to Australia.

This will provide, for the first time in Australia, a national means of establishing

contact between producers and users of directories of all types.

I would like to appeal to your readers for assistance by providing to me information on any directories which they may produce, and request that they write to me to provide directory name and publisher contact details and, if possible, forward a copy of each directory; this will minimise later follow-up action.

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Lesley Hicks

In August a major conference on the world-wide problem of child abuse is to be held in Sydney. We hear already far too much for our comfort about the appalling things done to children. At that time no doubt we will be hearing and reading more of them — and hopefully, of ways of helping damaged children and the adults they become, and of preventing parents and others from doing their worst.

No Longer a Victim

In *No Longer a Victim* (Acorn Press, Canberra), a Christian woman in her fifties, of necessity using a pseudonym, Cathy-Ann Matthews, has written a chilling account, warmed by hope and eventual healing, of the horrific abuse she and her sister suffered in an outwardly ordinary suburban household during their childhood and adolescent years.

As an adult, behind her "pleasant, smiling, oh-so-polite facade", and her apparently fulfilled life, married to a loving, considerate and successful minister and having raised three children reasonably happily, Cathy-Ann's mind had managed to repress the ugly memories of her childhood. They were banished from her conscious awareness, but the effects were devastatingly present — "the anguish, the exhaustion, utterly debilitating and incapacitating, the enveloping cloak of depression . . . the self-hatred, the self-denigration, the sense of complete worthlessness." (p.8)

The book tells of the gradual surfacing of these memories during therapy which arose out of her embarking with her husband on a course to enable them to become marriage counsellors. Outwardly, Cathy-Ann was a keen Christian, with a mature faith. But surging forth from the depths of her unconscious mind were feelings which could easily have led her to suicide.

She had to face the fact that her beloved, feared and powerful father (now dead, as was her mother) had taken a sadistic delight in tormenting her — verbally, belittling her at every opportunity; physically, beating her, terrifying her with fire, stabbing at her with pens and pencils; and sexually, molesting and ultimately raping her on several occasions. Her mother, no doubt cowed and in terror herself at the brutality of her husband, sided with him against the children, and, unbelievably, contributed at times to their torture.

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The healing of an abused child

(poetry as well as prose), and because it is the account of a healing process as these dark memories were brought into the light in a safe, supporting and healing environment, with Christian therapists (first a counsellor, then a psychiatrist) relying on the Holy Spirit's guidance and healing power.

I find it impossible to imagine any other environment in which deep healing of such appalling damage to the body, mind and spirit of a child could take place so many years later in the adult she became.

This is an important book which could greatly benefit other "Cathy-Anns" — Michael Corbett-Jones, Director of the Anglican Counselling Centre, Sydney, mentions in his cover comment the estimate that as many as one in four females are interfered with incestuously in childhood — and encourage them to seek therapy in a Christian context. It would also give invaluable insights to anyone who officially, or simply in compassionate friendship, seeks to counsel one who has suffered in this way.

Crabb Debate

Over the past few months there has been an interesting discussion, relevant to this subject, in the Sydney Diocesan magazine *Southern Cross* on the psychological theories of Lawrence Crabb. In the February issue, Marion Reddan, a therapist in stress management, offered a critique of what she saw as Crabb's essential thesis — that "psychological problems can . . . be resolved when a person has a vital relationship with God in Christ, and vigorously applies biblical principles to attitudes, beliefs and behaviour."

This is, she admits, "an exciting theory, holding as it does great hope for Christians who are crippled with anxiety, depression, or any other of the problems arising from insecurity and low self-esteem." However, she finds it inadequate, mainly because she believes that Crabb fails to recognise the determining power of repressed feelings on behaviour; she says "Crabb's psychological theory is concerned only with the patient's intellectual understanding of problems. His therapy is of little value in cases of severe repression."

In the April issue, several correspondents entered the debate, including the Rev. Duncan Pawley, who wrote a lengthy defence of Crabb, maintaining that Mrs. Reddan has misunderstood and misrepresented him, and that they have different definitions of psychological and spiritual maturity. And the May issue has a further contribution by Mrs. Reddan countering Crabb's defenders. She says "His theory breaks down in human situations where deprivation may produce irreversible psychological damage . . . Supposing that instead of receiving love, an infant is subject to prolonged torture at the hands of a sadistic person. If there were any hope of the resulting damage being even partially reversed, it would probably require years of counselling to recover the painful memories, by which time full psychological adjustment may be impossible."

Dr. Crabb has agreed to prepare an article in response for a future issue of *Southern Cross*. Whatever the outcome — and I'm not taking sides — the debate is a healthy one.

But thank God that one woman at least — and I'm sure there are others — is finding through wise Christian therapy healing in this life of cruel and destructive memories, and that her story may help others do likewise.

Australian Presbyterians in good heart

No longer a liberal shrinking denomination

The following is taken from the editorial of the Australian Presbyterian Life.

"For almost nine years now there has been a gradual strengthening of faith in the Presbyterian Church of Australia. A once shrinking liberal denomination with a sprinkling of evangelicals has become an evangelical denomination, growing steadily and becoming ever more purposeful in proclaiming 'the whole counsel of God' to a needy generation. During these years, many people have grown into a real, living relationship with the Lord Jesus Christ. They have submitted their lives to Him as never before. They have trusted God's Word as never before. They have prayed and given themselves to good works as never before. And they have known the blessings of belief as never before.

"During these years we have come to know that true Christianity is not that which focuses on an empty shell of pomp

and circumstance, a mutual admiration society for those who find the church yet another platform on which to strut, while emptying the Faith of its contents and depriving the poor people of God of the solace which only the Gospel can give.

"To this end we have been greatly enriched by that growing body of fine young men who have offered themselves for the work of the ministry and who since ordination have shown the fruits of the training which they received at the hands of the Godly, believing scholars who taught them in our Theological Halls. We have benefited also from a growing number of ministers who have come to us from other denominations, convicted of the truth of God's Word applied to the whole faith and practice of the church. We do not forget either that the men who turned the tide were those who, now largely in retirement or in the Church Triumphant, help high the Banner given by God to those who fear Him."

Australian Council of Churches gets tough

Government bad faith over Land Rights

In response to a breakdown of negotiations between the Government and the Central and Northern Lands Councils over National Landrights Legislation proposals, the ACC has sent the following protest to the Labor Caucus Committee on Aboriginal Affairs and the Minister for Aboriginal Affairs:—

"The Australian Council of Churches made representation to your committee in October to protest against the betrayal by the Labor Government of Aboriginal aspirations to land and, incidentally, the betrayal by the Government of Labor Party integrity and good faith with its supporters.

It seems that those representations, from us and from many other Australians deeply concerned about the historic injustice to Aborigines, have been set aside. We understand that negotiations have broken down because of the continued bad faith of the Government. We therefore wish to reiterate our plea that, in the interests of all Australians and of a just and harmonious society, the Government should return to its own enunciated five principles for National Landrights Legislation. The ACC unequivocally supports the position of the northern and central lands councils in these negotiations."

New ministry to airline personnel

Aviation christian fellowship formed

Some two and a half years ago a small group of staff members in the airline industry sensed the need for an established Christian fellowship and witness within their work environment.

Social occasions were held — barbecues and dinners — but with no organised structural base. At the same time there was a waiting on God to seek His purpose for a fellowship.

Foundation meeting

In November 1985 it was resolved to establish a Bible study for Christians in the aviation industry. A conference room was obtained at Melbourne Airport and on February 14, 1986, a study group met for the first time.

Initially studies have been led by the Rev. Rod Scott, a former Chipmunk pilot and currently an evangelist and church

growth leader with the Presbyterian Church in Victoria.

The group has adopted the name, Fellowship of Christian Airline Personnel (FCAP). The title was derived from a similar body which was formed in America some 15 years ago. Affiliation with the parent body has been established, but the Australian organisation remains autonomous.

The members of the FCAP Australia believe that by providing fellowship and opening lines of communication between Christians in the industry, an effective evangelism and an encouragement through fellowship will be achieved.

Information about FCAP may be obtained by contacting Peter Kently, phone (03) 836 4313 or Alan Vosti, phone (03) 337 7527. Write c/- PO Box 177, Melbourne Airport, Victoria 3045.

(NEW LIFE)

Regent College appoints to first named chair!!

Regent College, Vancouver announced the appointee to "The E. Marshall Sheppard Chair of Biblical Studies" at its Annual Convocation on May 12. The appointee to this first named chair is Professor W. Ward Gasque, Vice-Principal and Professor, New Testament.

Professor Gasque BA (Wheaton), BD Mth (Fuller), PhD (Manchester) is Brethren and a specialist on the Acts of the Apostles and on the Apostle Paul. He has also published on a wide range of issues including Biblical Prophecy, NT Archaeology, Theological Education, Christianity and Business.

Professor Gasque was loaned by

Regent in 1979-82 to be founding President of New College, Berkeley, a sister institution in California. Popular and with a fine sense of humour, Ward is also founder of "Athletes Anonymous — Promoting the Blissful Life of Healthful Inactivity". (He is often called "the Gentle Giant".)

Professor Gasque is bold to propagate his faith — also to discuss his personal beliefs founded on scripture and their implications. He does not hesitate to speak on challenging and controversial topics. Professor Gasque's appointment was welcomed tumultuously by the convocation.

Christian enjoyment of sport

Roger Reid

We often gain much enjoyment from playing a game, or from watching others play. There are times, however, when we are a little uncomfortable about some of those feelings. This paper contains some first thoughts on the nature of that enjoyment, in the hope that it might prompt deeper consideration of the matters it raises.

When we have driven a golf ball straight to the next green, or have ridden a good wave, or our team has outplayed and outgated their opponents, we have a surge of happiness arising from a sense of achievement. If that happens more than once on an occasion, and if it is not outweighed by disappointment at failures, we go home with enjoyment. That enjoyment continues as we relive the events of the day with our friends.

Some days, at training or in the game, we have felt that our bodies and minds are perfectly tuned. We do well at all we attempt. These times of top fitness give us joy.

As spectators there is a joy that rises out of the constantly changing fortunes in a game. We are excited by a skilful pass, a clever evasion, and feel frustration as the move is brought to an end by a tackle.

There is joy too, in remembering earlier days of sport. Many of us look back across the years with great pleasure to the days when we "ran with the Y" or "played for Western Suburbs". That memory is not always followed by a hankering for the time when our backs were supple and our muscles had some spring! For some that enjoyment in retrospect is magnified by their continuing friendship with team-mates from those days.

"times of top fitness give us joy"

This joy is still ours should we become professional sportspeople. Of course there is the danger that it might disappear if we allow ourselves to become stale, or have it crowded out by the fear of loss of livelihood through injury or loss of form. But this fate is common to all occupations.

As Christians we recognise this joy as one of God's good gifts. It is part of that wider joy that Paul described as a "fruit" of the Holy Spirit. Our Jewish heritage contains the belief that this world was intended to be a place of happiness. In that description of the foundations of human life given us in *Genesis*, we read of mankind being placed in the Garden. The Garden is called "Eden" which, in Hebrew, means "bliss" or "happiness". The joy we gain from sport is part of that bliss.

And yet there are times, whether as

spectators or players, when we are doubtful about the quality of our joy. Like all aspects of our life, our feelings of joy in sport can be tinged by the shadow of evil. Worse, it can be totally perverted so that we gain joy from wrongdoing.

We have all seen the footballer or bowler exulting with an upward-thrusting fist, not because he has scored a well-kicked goal or a well-bowled wicket, but because he is destroying the opposing team's chance of winning. The joy of winning has a dark edge compared with the joy of having played with skill.



In some sports, we have seen some players who habitually abuse the umpires or physically assault fellow players. An element in the crowd clearly has an evil delight in this. Some administrators seem to believe it helps to sell seats. Most of us here today would see this behaviour as a slide back to the days of the Roman Circus. We believe that "One plays the ball and not the man", and that our fellow players, the rules of the game, and the judges are to be treated with respect. Christians would see this respect as a corollary of the Commandment to love our neighbour.

A totally perverse joy is that showed by the football fan who goes to the oval, not for the game but for the 'aggro'. Opposing supporters, shopfronts and railway carriages bear the marks of that "joy". We have read of people going to the Bathurst Bike Races for the brawl with the police. These are examples of black joy.

Human perversity is also seen in the link between sport and war. One of the achievements of civilization has been to

turn personal combat into sport. Hand-to-hand fighting in the field has been purified into fencing, wrestling, and boxing. Many would claim that boxing still retains some of the bloodlust of barbarism in both boxer and spectator. Others continue to think that the discipline of team sports has a military value. "The Battle of Waterloo was won on the playing fields of Eton", so the saying went? Armed Services still place high value on team sports, and not simply because physical fitness itself is of value in combat. For a century, target shooting on the rifle range was heavily subsidised by the Defence Department, as an element of military training.

It is that dark shade, that perversity, which has made many Christians distrust sport. Our British Puritan forefathers came down heavily on the sports of bull and bear-baiting, not out of concern for the welfare of the animals, but because they were associated with public disorder, drunkenness and gambling. So too were boxing and horseracing. Dancing went hand in hand with fornication. They tried to outlaw them all.

Another element in Christian aversion to sport was due to an attempt to apply the Jewish Sabbath rules to the Christian Sunday.¹ Some Christians still feel uncomfortable about participating in sporting events on Sunday for that reason. However, in our society today, we no longer need a day of rest from physical labour, but rather one for physical activity after five or six days at a desk.

Other Christians never felt that sabbatarian influence. They celebrated Sunday as the first day of the week, and as such, a reminder of Creation. Sunday was for them a day of re-creation, and whatever truly recreated their energies and sense of purpose was seen as legitimate. Naturally, there was a need to

arrange their time so that both public worship and sport could be accommodated to fully utilise the value of that day.

Some Christians have shared in a tradition of asceticism, arising from both Jewish and pagan sources.² Asceticism has its core in denying the desires of the body in order to foster the development of the spirit. There is therefore a belief that anything worldly that gives us pleasure is wrong since it could deflect us from our true goal. Like medicine that is tasty, it cannot be doing us any good! The New Testament does not give much support to this belief for Christians. While Jesus spent time in the desert working out the nature of his ministry, it is clear he was no hair-shirted John the Baptist. He

"these are examples of black joy"

enjoyed weddings and dinners, friendships, and, judging from his parables, wandering across the hillsides of Galilee with observant eyes. Christians do not have to be suspicious of pleasant activities just because they are pleasant. In the tradition the writer comes from, we "should be ashamed of nothing but sin".³

In brief then, enjoyment in a game well-played is a blessing from God.

(Copyright 1986
Reverend Roger Reid
Senior Advisor
Sports & Leisure Ministry)

1. von Rad, G. *Genesis* SCM Press Second Edition 1963 p.76
2. attributed to the Duke of Wellington
3. Trevelyan, G. M. *England Under The Stuarts* Methuen 21st Edition 1949 pp.53-57.
4. *Encyclopedia Britannica* "Sabbatarianism"
5. *Op.cit.* "Asceticism"
6. John Wesley "Rules of a Helper".

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This is the title of a new book recently published by Moore College. It contains the papers read at the 1985 Autumn School of Theology. Contents are as follows:

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(J. Woodhouse)

Two New Testament 'Worship' Terms.

(M. Harding)

Yesterday's Ministry for Today's World.

(W. Lawton)

Sexuality, Personhood, and the Image of God.

(R. Doyle)

Women's Ministry in Historical Perspective.

(M. Gabbott)

Ordination of Women in Evangelical Anglican Perspective.

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(G. Davies)

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THE GOOD READ

The Enigma of Evil

Wenham J. W., I.V.P., 223pp.

This book originally appeared in 1974 under the title "The Goodness of God". The new title is more meaningful and gives a better indication of the subject matter of the book.

Every Christian faces the dilemma of explaining pain and suffering and the presence of evil in the light of what the Bible teaches about the goodness of God. It is, of course, not just a problem of apologetics but a real stumbling block to many whose lives come into close personal contact with tragedy. There are a variety of approaches. There are books which are largely philosophical and which do no justice to God's revelation of himself. There are, on the other hand, books which try to be true to Scripture and become simplistic, often defining away what are very real problems.

The strength of this book lies in Wenham's willingness to clearly raise the problems, not shrinking from some of the more difficult ones, and his attempt to provide answers which are consistent with the teaching of the Bible. The end result is a sensitive discussion which will allow the reader to honestly sift through the arguments and come up with an answer to the enigma of evil which does justice to the character of God.

The book affirms the essential unity of Old and New Testament in setting out the

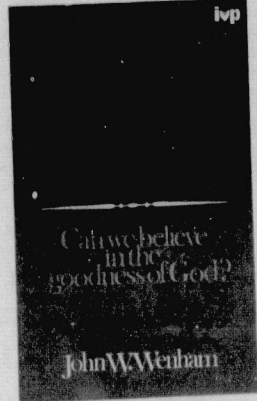
problems inherent in the Biblical material. Consequently there is a detailed discussion of "holy war" and the problems it raises and an attack on many inadequate solutions which have been proposed. These include the denial of God's Sovereignty and the denial of God's Goodness. Then he suggests nine propositions which show that God's ordering of the world is good.

When Wenham deals with the Old Testament material he includes many useful insights into the way in which we should treat it. For example, he shows how the death penalty for three offences under Hebrew law is not as severe as it appears at first sight. And his chapter on "Cursings" is an interesting treatment of a subject not generally dealt with.

There are two issues which are strongly pressed in the book which will cause some controversy in the present climate. The first is his attitude to punishment. Wenham sees retribution as being the key to the proper approach to a penal system. This gives rise to a case for both capital and corporal punishment and is a strong attack on the present attitudes underlying our approach to those who commit crimes. No matter how unpalatable this might be to some, Wenham argues his case strongly from Scripture. Whatever position a Christian might wish to take on this matter Wenham's material should be looked at carefully and lined up with the teaching

of the Bible.

He does likewise with his comments on war. While acknowledging that the Church should not bear arms for the propagation of the gospel he suggests that the Christian has a duty to the State which has an obligation to defend its citizens. In both cases the material needs to be thought through carefully by the reader but Wenham deserves praise for raising these matters with such clarity.



The chapter on "Sub-standard Saints and Imperfect Laws" is an attempt to deal with the inadequacies of some Old Testament figures. Given the space

available, Wenham deals with this in a very satisfactory way.

An additional note which is an essay on "Evil in the World of Nature" is too brief to fully answer the questions people raise but it contains the seeds of a Biblical answer.

The one area where I had real problems was Wenham's chapter on hell. He shows how some, including Charles Hodge, have sought to overcome the problems posed by the idea that punishment is eternal — the view of "traditional orthodoxy". He discusses some wrong solutions (e.g. universalism) before describing "conditional immortality". While stating that Christians ought not to give up traditional orthodoxy lightly he wants to encourage some serious thinking about conditional immortality. It is not possible, he asserts, to come to any final answer on this issue without much more discussion. Thus the chapter ends with the whole issue unresolved. Since this is Chapter 2 and already an unanswerable question has been posed it does not assist the reader in going on with confidence to the rest of the book — a pity since it is the only chapter that ends like this.

Here is an excellent book for those who want to be stimulated to squarely face the problems raised by the problem of evil and discover answers which give due weight to the Word of God.

D. Kirkaldy

Young Russian Christian punished

Inhuman treatment by authorities

The condition of imprisoned Russian Orthodox Christian, poetess IRINA RATUSHINSKAYA, continues to deteriorate. Information has just reached the West that she has developed angina and continues to lose consciousness at frequent intervals. During her imprisonment (since March 1983) Ratushinskaya, 32, has been subjected to particularly harsh treatment, as a result of which she is suffering from chronic osteomyelitis, abnormally high interocular pressure (i.e. glaucoma), damage to the back of the eyes (this can result from a number of causes, e.g. ruptured blood-vessels), heart trouble, high blood pressure (lower reading is 150, whereas before her arrest it was 120/80), and inflammation of the ovaries.

The supervisor of the labour camp infirmary (Major SAMOYLENKO) has told Irina that it is not possible to accord her medical treatment in the infirmary, because it lacks the necessary equipment and medicaments. Her relatives may not send any medicines to the camp. Despite this, Ratushinskaya has not been released from compulsory labour and has had to report daily for work, even with a temperature of 39.5°C (103.1°F).

As reported in Keston News Service, Ratushinskaya's mother and husband were recently denied a promised visit to her in camp on the grounds that she "did not stand up" when a doctor came in to examine her, although there are grounds to believe that she could not have stood up even if she wanted to. Irina's husband was last allowed to see her in September 1983, and only occasional postcards from her have been allowed through by the

camp's mail censors.

On 7 August 1985, Ratushinskaya was sent to the punishment isolation cell in Yavas for seven days (there is no facility for this extreme form of punishment in Mordovian camp No. 385 where she is serving her sentence).

Details of what happened on this occasion have just reached Keston College, and go some way toward explaining why Irina's fellow women prisoners have appealed to the West to intercede on her behalf before she dies.

Keston College has now learned that Irina was transported to Yavas in a pick-up van which had no rear shock absorbers. On the way, the van hit a rut, throwing Irina head-first against the iron railings in which she was "caged" and making her lose consciousness. She was examined upon arrival in Yavas and found to have concussion. The medical officer prescribed treatment, but on the same day Irina was viciously beaten into unconsciousness by three female and one male warders. While she was unconscious she was stripped down to her underwear, dragged by her arms along the corridors and left lying on the stone floor by the door of the isolation cell. She was later carried into the cell by other women prisoners. Throughout the seven days of incarceration in the punishment cell, Irina's bunk was removed during the day and she had to lie on the stone floor of the unheated cell. However, she was given daily doses of the drug prescribed for concussion.

(KESTON COLLEGE)

Good Samaritans continued

"But their income has gone! Their income has gone!"

WORLD VISION is now considering how they can assist in this situation.

The church leaders on Malaita had lost their bibles amongst their household goods. They must have their bibles to be spiritually encouraged themselves and be able to minister to the spiritually hungry people in the surrounding villages, commented a missionary of the S.S.E.C., and also a WORLD VISION relief worker.

An urgent telex was sent to the BIBLE SOCIETY OF AUSTRALIA, requesting 2,000 Good News Bibles.

The immediate response by the Rev. James Payne of the BIBLE SOCIETY, stating

the shipment was on the way, encouraged those in the busy task of rehabilitation and indicated that there were those "out there", willing to help in such a time of need.

The emergency relief period is over. Now the rehabilitation work has commenced.

The Prime Minister of the Solomon Islands, Sir Peter Kenilorea, was asked what message he would care to send to the Christians of the world. Sir Peter replied, "Remember the story of the good Samaritan. Please stop and think, who is my neighbour? Then help our people rebuild our Nation!"

RAMON WILLIAMS

'Amsterdam 86'

To make religious broadcast history

Amsterdam, The Netherlands — One of the most ambitious projects in religious broadcast history is taking shape around a landmark international conference to be hosted by Evangelist Billy Graham in this Dutch city July 12-21, say organizers of the International Conference for Itinerant Evangelists (ICIE), also known as Amsterdam 86.

A consortium of Christian broadcast organizations from around the world will saturate North American airwaves with eight nightly one-hour magazine-style radio programs from Amsterdam 86 by satellite and produce daily programs in 20 languages for worldwide distribution by traditional means, explain the planners.

"This is the greatest joint endeavour ever in Christian broadcasting," declared Paul Ramseyer, head of Skylight Satellite Network and radio station KTIS in Minneapolis.

The North American hour-long programs will be aired by Skylight, Moody Broadcasting Network of Chicago, and Satellite Radio Network, based in North Carolina. The three networks serve a total of more than 500 affiliated stations. Other stations will also be able to carry the programs, to be beamed across the Atlantic by the National Public Radio satellite. A joint

production team from Skylight, Moody, and ICIE will produce the programs.

Additionally, say spokesmen, International Media Service of Washington, D.C. will provide daily news and feature coverage from Amsterdam to well over 100 North American radio stations by satellite.

Five other organizations have agreed to join forces with ICIE to produce and air daily programs in a variety of languages: Trans World Radio, Far East Broadcasting Company, Far East Broadcasting Association, HCJB (World Radio Missionary Fellowship), and Radio ELWA, the broadcast arm of Sudan Interior Mission. Their work will be augmented by producers from several important local stations in less-industrialized countries.

The programs created by this joint international team also will be available for use by independent stations worldwide, the spokesmen explain. Together, the ICIE broadcast partners have the potential to reach literally the entire world with news and feature highlights of Amsterdam 86, they add.

This combined effort will both "extend the conference's impact and demonstrate Christian unity in communications," according to ICIE chairman Walter Smyth.

1986: A bleak year for our poor

"You can't eat good wishes"

The Archbishop of Sydney's Winter Appeal has raised more than \$100,000 in less than four weeks. While this is a heartening response, there's still a long way to go.

The number of individual donations is as high as last year, but the average donation is lower. A general feeling of economic uncertainty may be contributing to the downturn.

Yet some of the people in our community who feel it most — our urban poor — are already benefiting from grants made so far by the Archbishop of Sydney's Winter Appeal.

Blankets have been provided for refugee families, who battle almost penniless in the cold outer-western suburbs of Sydney. Food and shelter have been provided to a number of destitute teenage girls through Lisgar House. But

there are many other people in critical need who might have to survive another winter unaided, unless donations continue to flow.

Christians are encouraged to dig deeply for the sake of others. Many people around us don't even know the luxury of a woollen blanket, and far too many go without food.

The Winter Appeal is called on by a large range of local parish projects — and many parish clergy — to help them meet the needs of those within their own community. Please help.

The theme for the Appeal is "You can't eat good wishes", based on James 2:16. Donations are tax deductible, and can be sent to . . . P.O. Box Q190, Queen Victoria Building, Sydney, 2000 or made to the appeal at St. Andrew's House, Sydney Square.

Bishop of London ready to lead traditionalists

If C of E should split

The Bishop of London, the Right Rev. Graham Leonard, has "gone public" on his readiness to lead a breakaway movement of traditionalists — if the Church of England should split.

Dr. Leonard would not be prepared to initiate schism, he said in an interview on London Weekend Television's *Credo* programme. But, pressed by presenter John Stapleton to say whether he would lead the traditionalists if they rallied, he replied: "If they wanted it, yes. Obviously I would. I wouldn't be able to say no."

The Bishop would not initiate a split, he said, because "I'm not prepared to leave the Church of England wholly in the hands of liberals." And he was not prepared to give the sort of guidance that was tantamount "to walking out of the Assembly chamber saying 'To hell with the lot of you'; deserting the ship; going out and trying to run a little show of my own, which is pure.

"I mean I still hope that there will be such good common Christian sense on both sides that it would be some form of amicable separation rather than one side actually storming out on its own in a unilateral kind of way." But, the Bishop added, "That may be too much to hope for."

Asked if he thought that liberalisation was draining the Church of its real faith, Dr. Leonard said, "Yes I do." And he prophesied "a massive realignment of Christians, something on the scale of the Reformation," in the foreseeable future.

When the presenter asked if the split could come over the question of women priests Dr. Leonard replied: "Well, I think it may do . . . From my point of view the whole question of the ordination of women raises some absolutely fundamental questions about the way God has spoken to us, the way the world is made; and I don't think we are free to discard these."

If the Women Ordained Abroad Measure were to go through at the July



Dr. Leonard

sessions of the General Synod that would itself cause a great deal of division within the Church of England, he warned, because it was left to the diocesan bishop whether, in fact, he gave his authority to women from abroad. "I would not feel able to do that . . . The pattern would vary from diocese to diocese."

Then, if the Episcopal Church in the USA ordained a woman bishop, that also would divide the Church of England. "There would be those bishops in England who would be prepared to go on being in communion with the bishops in America and those who wouldn't."

A split over the issue of women priests might be forced on him, Dr. Leonard acknowledged, though it would be "not of our choosing." But he declined the suggestion that he should "capture the moment and use it" to make a "clarion call."

"It mustn't be the kind of call which says that we are going out, we are going to isolate ourselves. It has got to be a call to the Church of England to come to its mind about what it actually stands for, what it believes, what its own formulae are. This is what I'm trying to do."

(CHURCH TIMES)

'Homeless' a growing problem

Churches challenged to use land for housing

A Victorian politician, Mrs. Caroline Hirsh, challenged the Churches in Victoria, recently, to use their spare land for housing projects for low-income families.

Mrs. Hirsh was representing Victorian Housing Minister Frank Wilkes at a conference on housing issues organised by the Victorian Council of Churches. Present were fifty people representing church welfare agencies and churches across Victoria engaged in housing projects such as common equity cooperatives, elderly units, emergency accommodation houses and youth hostels.

Those present took up Mrs. Hirsh's challenge and recommended church leadership and local parishes to evaluate the usage of their properties to consider making it available to low income households. The meeting also called upon Federal and State Government to increase public housing stock as a matter of urgency.

The Rev. Alan Nichols, Executive Director of the Mission of St. James and St. John, told the conference that as many as 12% of welfare clients are now homeless and squatting. He added that 52% of families who can find rent are paying in excess of 30% of their income. Welfare agencies are now encouraging families to squat rather than be on the street.

Hal Bissett, housing worker with the Baptist Church, described a new agreements between the Ministry of Housing and a local church to provide family accommodation on the same basis as elderly people's units. He suggested three policy directions to assist low income households. Increasing access to housing other than private rental, protecting tenants who are in private

Whatever's happening to 'Hell'

On decline, notes church historian

Contemporary Christians place less emphasis on Hell than Christians in past generations, according to American Church historian Martin Marty.

"I have no doubt that the passing of hell from modern consciousness — compare the art of the Christian past with piety today — is one of the major if still largely undocumented modern trends," Marty notes in an article for the *Lutheran*, a publication of the Lutheran Church in America.

Marty says that while neither Catholics nor Protestants have totally discounted doctrines of Hell, both are "ceasing to make much of them."

The exceptions, he notes, are some fundamentalists, such as television preacher Jimmy Swaggert. Marty notes, however, that Swaggert's hellfire and

brimstone is reserved for "secular humanists and Soviet communists, not for the nice people in the congregation or on the other side of the tube."

A 1983 poll of US Catholic readers showed that only one percent pictured Hell as a possibility for them, and only 22 percent believed Hitler would spend eternity in Hell. "If not he, who?" asks Marty.

Marty says the decline in emphasis on Hell may be a good thing for the church. "If faith has survived the decline in hell, then, it may be the result of an accent on the love of God for God's own sake," rather than a "fire-escape" religion motivated by a fear of Hell. "If so," he concludes, "the new situation is an asset."

(EPNS)

Making a joyful noise to the Lord

"National Ecumenical Church Music Committee"

Most readers would have experienced a marked growth in ecumenical relationships over recent years, but may be unaware of the existence of the National Ecumenical Church Music Committee. This Committee functions as an advisory body in association with the Australian Consultation on Liturgy. It consists of representatives from Anglican, Catholic, Churches of Christ, Lutheran and United Churches.

At a meeting in Melbourne earlier this year, various topics were discussed. One such topic was the need to consider publishing instrumental hymn arrangements of a number of widely used hymns. This is due to the increase in the use of instrumental music with in many churches today. There should be a sharing of resources and expertise in order to build up a common library of scores.

A second topic concerned the use of

"popular" religious music including choruses. Leaders need to be discerning so as to know how and when to use such music with sensitivity.

A third topic concerned the neglect of psalm singing in churches today. This may be due in part to uncertainty caused by newer translations and experiments in styles of singing. The Church has a responsibility to pass on a heritage of psalm singing but there is no agreement as to the best way in which this should be done.

The Committee shares a belief that ministers need more understanding of the significance and role of music in worship. There is also a need to develop skills such as accompanying, choral training and group dynamics. It is suggested that theological training should contain musical studies to help ministers play their role more adequately in the music of worship.

Templeton Prize award

Princeton theologian recipient

Dr. James McCord, of Princeton, the American theologian who is this year's winner of the £170,000 Templeton Prize for Progress in Religion, received his award at the Guildhall, in London, recently from Princess Alexandra. And, in return, he delivered a warning to fellow theologians, telling them that "the restoration of substantive contact with modern scientific culture is imperative."

Dr. McCord, a former President of the World Alliance of Reformed Churches, declared that "very much of modern theology is still locked into a worldview of a century ago and is not fully aware that the ground beneath it has begun to rock. It is painfully evident that a

separation between theological and secular knowledge promotes insecure religion that ultimately loses the respect of others and itself."

Dr. McCord is to make the prize money available to the Centre of Theological Inquiry, at Princeton, which he founded in 1982 after being President of Princeton Theological Seminary for over twenty-five years. He is the fourteenth recipient of the award founded by Mr. John Templeton, a leading Presbyterian layman in the USA, to recognise those who have "pioneered new ways of understanding God."

(CHURCH TIMES)

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NSW Police Commissioner receives Annual Good Citizen's Award



L to R: Mr. Graham Edwards, Chairman of F.O.L. — C.S.O., Rev. Fred Nile, M.L.C., (Hon. National Coordinator), Police Commissioner John Avery and Rev. Tom Cardwell, Secretary of the NSW Council of Churches.

'Avery' good choice

The NSW Police Commissioner John Avery has been presented with the Annual Good Citizen's Award for Community Service by the Australian Federation of Festival of Light — Community Standards Organisations.

The Annual Good Citizen's Award was presented to the Commissioner at Police Headquarters on Tuesday recently.

The presentation was made by Mr. Graham Edwards, Chairman (FOL — CSO), Rev. Fred Nile, M.L.C., (Hon. National Coordinator — FOL — CSO), and Rev. Tom Cardwell (Deputy Chairman FOL — CSO) and Secretary of the Council of Churches.

The FOL — CSO Chairman Mr. Graham Edwards warmly thanked John Avery for his excellent leadership especially in the area of community relations through successful programmes such as Neighbourhood Watch and the Safety House Project.

The Rev. Fred Nile, M.L.C., expressed the community's appreciation to John Avery for his success in improving the quality and training of police recruits.

Rev. Nile also thanked the Commissioner for his courageous efforts in cleaning out the minority corrupt elements in the police force, in spite of intimidation and threats.

Commissioner John Avery expressed his gratitude for the Award and looked forward to even closer cooperation between the NSW Police Force and the people of NSW in future years.

During previous years Good Citizen's Awards have been presented to other Police Officers such as former Superintendent Merv Beck, Superintendent Ern Shepherd, Police Commissioner Jim Lees, Constable Robert Ham.

Charlton Youth Care programme

Of world importance

Charlton Youth Care's debut at two Adelaide workshops was hailed as a premiere of world importance by English psychiatrist, Dr. Jim Birch.

Recently applauded by professionals in Melbourne, the presentation by team co-ordinator, Gerard Menses, and Care Force consultant, Michael Durant, received an overwhelming reception at the workshops held on behalf of the South Australian Youth Housing Organisation and the Dulwich (therapy) Centre.

"People are excited to see techniques

that are really working", said Gerard, who initiated the use of Systemic Family Therapy principles in the Charlton team's treatment of adolescents in residential care.

According to Gerard, the team has been greatly encouraged and inspired by the interest their work is generating. He said, "they are rewriting the text books" in adolescent care. In doing so, they will continue to illustrate what Christian initiatives can achieve in a difficult area.

(CARE)

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. P. B. Weaver will commence duties as Precentor at St. Andrew's Cathedral on June 29th.

Rev. J. Squires will remain as Rector of St. Aidan's, Longueville and will not take up the position of Asst. Minister of St. Andrew's Cathedral.

Canon A. J. Glennon will continue as Asst. Minister, St. Andrew's Cathedral with responsibility for the Healing Ministry.

DIOCESE OF CANBERRA & GOULBURN

Rev. L. Barley has been inducted as Rector of St. James' Kippax.

Rev. R. Lamerton has been inducted as Rector of Christ Church Pambula.

DIOCESE OF NORTH QUEENSLAND

Sister L. Bullard and Sister S. Fantoni, both of the Church Army Mobile Van Ministry Team have transferred from the Diocese of Grafton to the parish of Heatley, Townsville.

DIOCESE OF MELBOURNE

Rev. P. J. Adkins will commence as Minister-in-charge at Bruthen, Diocese of Gippsland on June 15, 1986.

Rev. I. Battersby will be commissioned as Minister-in-charge Pakenham on July 18, 1986.

Rev. G. E. Charles will be inducted as Rector, St. John's Sorrento with St. Andrew's, Rye on July 30, 1986.

Rev. M. D. Coodluck will continue as Diocesan Youth Officer to end of 1987.

Rev. J. V. Haste will be inducted as Rector of the Church of the Holy Name, Vermont South on August 11, 1986.

Rev. D. A. Sankey will be inducted as Rector, St. John's Geelong West on June 15, 1986.

Rev. T. Sansom will be commissioned as Minister-in-charge at St. Faith's, Montmorency on July 11, 1986.

Sister E. Hill of the Church Army has begun part time pastoral and evangelism work, St. Thomas' Werribee.

Alive to God Quarterly

An exciting new Bible-reading experience from Scripture Union

Scripture Union, whose Bible-reading notes have a total worldwide circulation of 1,300,000 in 58 languages, has just taken a major step forward.

A fresh and lively approach to God's word

Hot off the presses comes ALIVE TO GOD, a brand-new series of Bible-reading notes for adults. This vibrant new series was launched at Scripture Union's recent Easter Conference in Adelaide.

"We're all excited by ALIVE TO GOD", said John Lane of the Scripture Union National Office at the launch. "It's designed for those who are starting a daily time with God which they're never had before — and for those who want to put new life into the time they already spend with God each day."

Colin Matthews, head of Scripture Union's Bible Use Department in London, visited Australia for the launch. ALIVE TO GOD was 'born' in his office, but has been adapted for use in Australia and New Zealand. He said, ALIVE TO GOD provides a fresh and lively approach to reading God's word. We've subtitled it 'Bible guidelines for living by the Spirit' because it also offers practical applications and suggestions for prayer, praise, confession and meditation. ALIVE TO GOD will help Christians engage in active dialogue with God and will bring

to life that time we spend alone in God's presence each day.

A whole panorama of God's ways

Enthusiastic support for ALIVE TO GOD has come from many church leaders, including Pastor Don Baker, senior pastor of Calvary Chapel, Greenacre, NSW, and Anglican Bishop of Sydney, Bishop John Reid.

"I commend the fine work Scripture Union has done", says Don Baker. "ALIVE TO GOD should be a fine addition to their devotional publications."

Bishop Reid wrote, "I have carefully looked at ALIVE TO GOD and think it is very good indeed. . . the user would gain a whole panorama of the ways God touches our lives."

A choice of three

So from July 1986, Scripture Union will be offering a choice of three quarterly Bible-reading aids for adults — ALIVE TO GOD plus the well-known and long-established DAILY NOTES and the best-seller DAILY BREAD.

"Clear teaching and practical biblical help for contemporary living are the main features of DAILY BREAD", says John Lane, "and we believe that DAILY NOTES is as essential as a daily newspaper for all who have responsibility in church, or in society in general."

(RESNE)

The 'dedication' debate

Reformed churches ask: is it a valid alternative?

The general synod of the Reformed Churches in the Netherlands (GKN) has mandated a study of the question whether "dedication" of children could be a valid alternative to infant baptism. The regional synod of Maastricht (1975), in a communication to the general synod, viewed the practice as illegitimate.

The matter came to synod via a request from a couple in Zwolle who had asked to be allowed to "dedicate" their child before the congregation. The consistory of the Hardenberg congregation also asked for permission to make room for such a promise on the part of the parents.

In the discussion, questions concerning the liturgical form of "dedication" and the status of such children surfaced. Are they a kind of "promissory-member", similar to "members by birth" in the Netherlands Reformed Church (NHK)?

Rev. E. Overeem, a member of synod's moderamen, tagged dedication "surrogate-baptism", something like a square circle. Professor H. B. Weijland stated that the sacraments have never had an optional character in the GKN, and that in dedication elements in the sacraments are made to stand on their own.

Hymn Book gives birth

A Supplement to meet today's needs

The Australian Hymn Book is to have a Supplement. It will contain approximately 100 hymns, songs and psalms. Many of these have been produced since the Australian Hymn Book was published in 1977.

The Supplement will be suitable for use with its parent book or any other standard hymn book in current use.

Whilst preparing this book, the Editorial Committee advertised for original Australian unpublished material. 161 people responded with 403 texts and 369 musical settings. These are being examined now to select the best of the bunch to add to material already selected from other contemporary publications.

The content of the Supplement is being

chosen to meet the perceived needs of the church today in the field of congregational music. A variety of psalm settings has been included as well as 3 complete settings of the Eucharist together with numerous hymns, songs and rounds.

The book will have an international flavour as does its parent book. There will be contributions from the Philippines and China, Czechoslovakia, France, Britain and America. Amongst the Australian material there will be Aboriginal worship songs as well as some seasonal insights from the Torres Strait Islands.

The Supplement is due to be published in September, 1987 to coincide with the 10th anniversary of the Australian Hymn Book/With One Voice.

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C. of E. debates radical shift

ARCIC I abandons the authority of the Bible, argues David Samuel

Whither (or wither) the Church of England? This is a question under great debate in England at the moment. Diocesan and deanery synods are discussing the first ARCIC Report to determine the Church's attitude to it. Many are concerned that the end result of the discussion will be an acceptance of ARCIC I (a report prepared by Roman Catholic and Anglican leaders which looks at ways in which the two churches can move towards unity) as a document representing the position of the C. of E.

In fact, the motion likely to be put to the General Synod accepts the statements on ministry and on Communion as accurate reflections of Anglicanism and accepts, with some reservations about papacy, the statement on authority as being satisfactory. One of those most concerned is Dr. David Samuel.

Dr. Samuel is Director of the Church Society, a group dedicated to strengthening the reformed nature of Anglicanism. He has argued that if the ARCIC I statement is accepted by the Church then the C. of E. will be radically altered.

Dr. Samuel has written a booklet entitled *Agreeing to Differ* which is a critique of ARCIC. The booklet (of 21 pages) is probably the clearest statement of problems associated with the ARCIC Report which has yet been provided.

In his introduction Dr. Samuel argues that the "identity of the Church of England, which is to be found in its Articles of Religion and Prayer Book and also in the teachings of its Reformers and their successors, gives the church of this nation (England) a clear and definite position and role." He states that it has a definite message to declare, a distinctive position especially in regard to the supreme authority of Holy Scripture and a plain, straightforward teaching on sacraments and ministry. "In all of these

matters," he writes, "it is clogged and compromised by the supposed agreements of these statements (ARCIC)".

Bible no longer sole authority

Criticising the section on Authority in the Church, Samuel explains the Anglican position in which the Scriptures are "the norm" by which the faith of the Church is to be judged and shows how ARCIC reduces them to "a norm", a position which then gives the Church increased authority. He also attacks the Episcopacy, calling for its reform so that in future "it does serve the purpose of promoting true doctrine in the Church instead of leading it astray". The irony is that this statement comes from ARCIC and Samuel shows how, even with its inadequate view, it puts many of England's present Bishops in a difficult position. He writes, "the latest debacle for the Church of England is the Report of the Archbishop's Commission on Doctrine — Christian Believing — a document permeated with agnosticism and uncertainty. It is in this section that he deals with the problems relating to the role of the Bishop of Rome."

The second section, on Ministry, shows how the statement is quite tentative — more so than recent statements which have suggested that Anglican orders will

be accepted by Rome if the doctrine of the Mass is accepted by Anglicans. He explains why the ARCIC statement, even as far as it goes, is unacceptable to those who accept Anglican formularies. The problem is that if the concept of ministry in ARCIC I is accepted then "it serves . . . once it is written into the document to give the Catholic understanding of ministry and priesthood an entrenched position in the ecumenical dialogue."

Reformed transubstantiation

Samuel begins the section on the Holy Communion and the Mass with an attack on the modern ad for "consensus". This, he shows, leads to ARCIC's position of "refined transubstantiation" which it claims has been reached by this process of consensus. Such a concept is in clear opposition both to the New Testament and to the Anglican formularies. Samuel also shows how the justification of this section of ARCIC I by its only evangelical member (Julian Charley) is inadequate.

Dr. Samuel's booklet is aimed at informing the discussion about ARCIC and reminding participants of their reformed heritage. However, there seems to be growing concern that the leadership of the Church of England has moved so far from this position that the likely outcome is a widespread acceptance of the ARCIC agreements. If this happens it will have drastic consequences. As Dr. Samuel wrote last year in an article in *The Times*, "If the Church of England approves ARCIC I it will have abandoned the great principle of the Reformation that the faith and doctrine of the Church must be subject

to the supreme authority of Holy Scripture. It will have embarked upon a course that will bring it within the orbit of the papacy and in time radically change its character and ethos."

Australian response muted

In Australia discussion about ARCIC has not proceeded at the same level as in England. A discussion book "Travelling Together" was produced to allow congregations of Anglicans and Roman Catholics to discuss the three sections of ARCIC I. The booklet met with severe criticism from a variety of sources though most evangelical criticism has been quietly steered into committees from which little of value has come. The study booklet has had use over a reasonable area. The views of the Australian Church have been sought but it has not generated great interest, with many people seeing it (wrongly) as a largely English issue. The result is that most Australians are not concerned about its implications for Anglicanism. A report has gone from General Synod to the Anglican Consultative Council pointing out deficiencies in ARCIC I. The Report was very brief and did not deal in detail with all the issues. ARCIC II is now meeting and Bishop Donald Cameron from Sydney is a member.

Because it is such an important issue and the future of Anglicanism will, to some degree, be determined by the stand taken now the Australian Church Record, in order to assist proper thinking about ARCIC I, has agreed to act as a distributor for Samuel's book, which we highly recommend. Copies may be ordered through the Church Record office.

'The Athens three' acquitted

But proselytism laws upheld

Athens The lower court conviction of Greek evangelical leader Costas Macris and two expatriate Youth With A Mission (YWAM) workers for proselytism was overturned here on 27 May after a four-day trial. The three-judge panel upheld the constitutionality of the controversial laws on proselytism. But they ruled that there was insufficient evidence for the lower court ruling, which had carried three-and-a-half year sentences for the three, plus stiff fines.

The case was based on a 1982 incident in which the two YWAM personnel, Don Stephens and Allan Williams, befriended a then 16-year-old youth Kostas Kotopoulos. Kostas, who trusted Christ, was given a New Testament and the address of an evangelical youth meeting led by Rev. Macris in downtown Athens. Kostas's mother sued. The three defendants were convicted in a December, 1984, trial.

That verdict raised an international outcry. It has been assumed that this explains the unusual delay in the appellate review of the case.

In a phone interview, Macris reported that on May 20, the day before the trial, the Pan-Hellenic Evangelical Alliance held a press conference in the Athens International Hotel. About two hundred members of the international press corps were present, he estimated.

The trial itself was jam-packed, with all standing room used up, and crowds outside unable to enter. Macris said he

counted 43 evangelical pastors and Christian workers in the courtroom — a remarkable display of solidarity in a country with a minuscule number of evangelicals. Although the court session extended each day for six hours or more, the spectators would not leave during the recesses for fear of losing their places.

Macris said he believed the international response to the case had caused the Greek judiciary to choose its panel of judges with care. He found them to be of the highest competence, and the legal procedures thorough and fair.

Since the original trial, Macris had been successful in winning moral support from various governmental quarters. In fact, Mrs. Virginia Isotherou, a member of parliament, served as the first witness for the defence.

Macris said that in the summation speeches on the trial's final day, the

Continued back page

Piety, preaching and revival

Banner of Truth Ministers' Conference

The beautiful countryside of Vision Valley (the Uniting Church's property at Arcadia in NSW) was the venue for this 3-day conference. The principal speakers were J. Douglas MacMillan (Professor of Church History, Free Church of Scotland College, Edinburgh) and Wynford Davies (a Welshman ministering in the Presbyterian Church in Glendowie, Auckland, NZ).

Overall Unified Thread

In all there were 6 speakers, yet there was a blending and natural harmony between each of their addresses. Each member was urged to engage in a Christ-centred and God-honouring ministry that led to powerful preaching and biblical evangelism. There was a constant encouragement to be a true man of God. Such a man would both know Christ personally and preach Christ faithfully. For it is through the preaching of Christ



The Rev. Iain Murray

and him as crucified, that God saves those who believe. Douglas MacMillan emphasised that the man of God is one who experiences the grace of God at

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