

Musician and missionary

SAMS new worker in Santiago



"Words can never express the joy nor the significance of coming to know Jesus Christ personally as one's Lord and Saviour. It's the beginning of a 'never-ending story', a journey in which we follow Jesus, and catch His vision and share His truth, in the power of the Holy Spirit. We can never be the same again!"

These are the words of Elizabeth Warr, who has recently left to work for the South American Missionary Society in Santiago, Chile. In speaking of her own Christian experience she said:

"God waited and watched over me through my teenage years of questioning and confusion. He guarded me and guided me until I came to recognise Him

as my Lord. When I was at university I was reading into existentialism, and several eastern religions — but somehow they didn't provide the answers I was seeking. It was in 1978, when I was in Canberra continuing my music degree (majoring in oboe), that one night the Lord came knocking on my door and I allowed Him in."

Elizabeth played the oboe and cor anglais in the Queensland Theatre Orchestra before completing her Bachelor of Theology at Moore Theological and a S.T.L. Introduction to Language and Culture. She will be involved in a Bible teaching and pastoral ministry in Santiago.

HMS clothing bins destroyed

Crackers cause hardship to those in need

One man who would be horrified if the New South Wales Government reversed its decision to ban the sale of fireworks to the public is John Dring, director of the Anglican Home Mission Society's Opportunity Shops.

"The best thing that has happened from our point of view is the decision to introduce the ban," Mr. Dring said today. "We've had another four of our 211 bins in the Sydney diocese destroyed over the Queen's Birthday weekend.

"That makes 11 bins destroyed since fireworks went on sale on May 26. Each of those bins contains on average 168 kg of clothing. Once that clothing is sorted the best of it goes on sale at our 10 Opportunity Shops in Sydney and Wollongong.

"Most of it is sold at really low prices to people in need. In cases of real hardship we give the clothing away, largely through the Society's Care Force organisation."

Mr. Dring said that often the Opportunity Shop clients depended on this clothing to keep their families warm and smartly dressed, especially in winter.

"It costs us over \$500 to collect the damaged bins, repair and repaint them — and then there's the cost of to the NSW Fire Service of sending a fire engine to put out the blaze. That happened with more than half the fires in our bins.

"We estimate that we've lost nearly 2000 kg of good quality clothing since crackers went on sale this year. It's a great discouragement to our supporters who donate that clothing."

MAINLY ABOUT PEOPLE

DIOCESE OF ADELAIDE

Rev. J. H. Stephenson will resign as Rector of the Parish of Parkside and Director of Post Ordination Training in the Diocese of Adelaide as from 31st August. He will take up the appointment of Executive Officer of the Australian Board of Missions at its National Office in Sydney.

DIOCESE OF WILLOCHRA

Rev. Vernon Collins will retire as Missioner to Seamen at Pt. Pirie in July.

DIOCESE OF SYDNEY

Rev. David Crawford has resigned as Rector of Malabar and is available for appointment to another parish.

Rev. R. W. Douthwaite will become Senior Assistant Minister on the staff of St. John's Cathedral, Parramatta, as from 1st July.

Rev. Denis B. Ryan will retire as Rector of Christ Church, North Sydney, on 29th August.

Successful operation

Festo Kivengere has brain tumour removed

Bishop Festo Kivengere of Uganda successfully had a tumour removed from the base of his brain in London this week.

The Bishop has been experiencing discomfort for some time and was having difficulty in walking.

The doctors in Nairobi diagnosed pressure at the base of the brain and recommended that he come to London for surgery.

Bishop Kivengere is now recuperating and hopes to be back in Uganda in time for the Kampala Mission at the end of June.

(CEN)



1991 WCC Assembly

Anglican support for Australian venue

The likelihood of the World Council holding its Assembly in Australia has been improved by a decision of the Anglican Church.

In a letter to the Australian Council of Churches' Executive, the Standing Committee of the Anglican General Synod said it "gladly joins with other Australian Churches in encouraging the ACC to seek the holding of the World Council of Churches Assembly in 1991.

"In doing so, Standing Committee does not commit itself to an increased

Diocesan Assessment, but recognises that there may well be a need to accept follow-on costs through such participation.

"Further, this Standing Committee invites the ACC and the WCC to consider Canberra as a most suitable site."

The WCC will decide on the venue for the 1991 Assembly at its executive meeting in September. Korea and Australia are understood to be the front-runners.

(ANGLICAN MESSENGER)

Piety, preaching and revival, contd.

work in his own life; who must be involved with the people he ministers to; whose own life must be above reproach, daily walking with God in holiness of life; a man who is given to prayer.

Need for Revival

Revival of historic Christianity was a theme that kept emerging in the addresses. Iain Murray (the General Editor of the Banner of Truth Trust) spoke of the way God prepared preachers for revival. In former days, these preachers were men whose lives were marked by prayer and holiness; men who pleaded with God to revive His church; men who preached in the power of the Holy Spirit, convicting the hearers of sin, righteousness and judgment.

Evangelistic Theme

Wynford Davies emphasised the need for evangelism that did not rely on methods, but looked at motivation. By analysing Paul's example (2 Corinthians 5:9-20), he noted certain principles. The man of God must always please the Lord; he must also appear before the Judgment Seat of Christ; he must be constrained by the

love of Christ; he must be commissioned as an ambassador for Christ.

Importance of Preaching

An emphasis was placed on the minister's central task of preaching by the Rev. John McCallum (minister of St. George's Presbyterian Church of Eastern Australia, Sydney). He spoke of the need for preparation of both the sermon and the preacher. The preacher must speak to God before he can speak to his people — ie he must be a man of the Word and a man of prayer.

The conference concluded with a sermon preached on Jacob's experience at Peniel (Genesis 32). Douglas MacMillan wedded together both doctrine and application in a very powerful way that spoke to each man's conscience.

Each man went home with a challenge ringing in his ears, "when was the last time you met with God?" — for it will show in a daily relationship with the living God.

Conference tapes are available from: Evangelical Tapes, 140 Warners Bay Road, Mount Hutton, NSW, 2290

Athens three, contd.

public prosecutor delivered an eloquent oration. "If someone mentions the Bible, he is under suspicion," he declared, "while those who distribute pornography and other salacious literature are considered normal." The courtroom audience clapped vigorously in response, to the evident annoyance of the presiding judge.

Local press coverage, at first openly hostile, became more circumspect as the international press interest in the case became apparent. A leftist Athens daily carried sympathetic coverage of the trial.

Laws restricting religious minorities

were pushed through by the Orthodox Church during a brief dictatorial regime just prior to World War II. They make it very difficult to carry out any ministries off church properties.

Although relieved by his acquittal, Macris pointed out that parliament still needs to rescind the one-sided laws under which the charges were pressed. He noted that convictions are still being obtained under them. The most recent instance was on April 16, when four believers in the town of Kalamata were convicted for evangelistic activity.

(WEL INFORMATION EXCHANGE)

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Leighton Ford Ministries launched

Developing Christian leaders of tomorrow

Charlotte, N.C. (EP) — Evangelist Leighton Ford, who announced last August that he was leaving the Billy Graham Evangelistic Association after 31 years, has launched a new international organization called Leighton Ford Ministries.

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Dr. Leighton Ford.

During a Charlotte news conference, Ford said the new organization will enable him to continue his international evangelism ministry and expand into new areas, especially in developing younger Christian leaders for the future.

Recalling how Billy Graham put his arm around him at a youth rally more than three decades ago and then became his mentor,

Ford said he wants to do the same thing for other young men and women.

"Our world is increasingly a younger world," said Ford. "Sixty percent of the world's population is now 24 years of age or younger. To reach a younger world with Christ's global cause will take younger leaders." Toward this end, Ford said he'd like to see "yuppies" (young urban professionals) turn into "yummies" (young urban missionaries).

"My prayer is that we will lead this generation of younger leaders to become 'Kingdom seekers' and not 'empire builders,' that they will be committed to serve Christ's cause worldwide rather than to build their own reputations and careers," he said.

As part of his ministry in developing young Christian leaders, Ford said he will be teaching intensive courses in evangelism in several major theological seminaries and colleges. He will also offer an internship program in his evangelistic campaigns to provide practical training.

Ford will continue his volunteer role as chairman of the Lausanne Committee for World Evangelization, and predicted that his new organization would permit him to devote more of his time to work for the Lausanne Committee.

Ford, 54, said he had received tremendous support and encouragement from Billy Graham as he decided to leave the Graham organization. Ford was an associate evangelist and vice president of Graham's association; his wife Jeanie is Graham's sister.

Graham was unable to be present at Ford's news conference, but he sent a telex from Amsterdam, where he is preparing for the International Conference for Itinerant Evangelists. Graham said, "I believe that Leighton's greatest ministry lies just ahead in new areas without the restraints of our organization. Yet he will have our full support and will always be considered a part of our ministry."

(EPNS)

Help for Bangalore blind

Mobility Training Centre success



Mobility training brings light to the blind.

In 1981, the International Year of Disabled Persons, Force Ten members supported the establishment of a Mobility Training Centre for the Blind in Bangalore, southern India. This centre, which was opened in 1982, has become a model for rehabilitation of the blind in India and is now largely self-supporting. The centre is indeed a Force Ten success story!

In the Mobility Training Centre's own words, mobility is "an essential requirement for the blind and visually impaired people in developing their independence and potential. Without mobility the blind will always be dependent."

In order to achieve this and other essential skills the centre places great emphasis on its six week residential training courses which cover such topics as personal grooming, caring for one's clothing, using a white cane, making a telephone call and negotiating public transport.

The course's capacity is 24 clients and six instructors. The high ratio of teachers to clients allows each one to receive individual attention. The centre has a policy of not turning away anyone, and the course, including room, board, medical care and transport, is free of charge.

Since the establishment of the centre, 328 people have completed the basic residential training course. Most come from rural areas in the state of Karnataka.

The Mobility Training Centre also runs courses for sighted people who wish to become mobility instructors as well as short programs which teach sighted people the art of guiding and assisting blind persons. This is particularly useful for hospital staff, teachers, traffic police and anyone who works with the blind.

(WCC)

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From a Shepherd to a Pastor

Douglas MacMillan spent a number of years in the pastoral ministry before being invited to the Free Church of Scotland College in Edinburgh. His ability to apply the Scriptures in relevant and practical ways is evident in his preaching. He is no dry-as-dust theologian. He is a warm-hearted man, who loves the Scriptures and desires to see men and women converted to Christ. He has just spent a number of weeks in Australia at the invitation of the Presbyterian Church of Eastern Australia, attending their Synod and visiting their congregations in New South Wales, Tasmania and Queensland. This interview took place during the Banner of Truth Ministers' Conference at Vision Valley where he was one of the principal speakers.

Douglas, what were you before you became a minister of the gospel?

I was a farmer in the West Coast of Scotland and basically it was sheep farming. I was working on our family farm from the age of 13½ until I was 25 when I went to study for the ministry and it was, what we call in Scotland, a mixed hill farm. It had about 1700 to 2,000 sheep and it had 35 to 50 beef cattle in the hills. I was the youngest of 6 and with my 3 brothers, we worked on the farm with my father until his death in 1957. We had 5 Clydesdale horses. In 1948 we got our first tractor. We did contracting as well, with machinery with lorries and tractors, sometimes working with Irish navvies. We went to sheep market, tip (young sheep) sales in Stirling. I belong to the county of Argyle, North Argyleshire on the West Coast of Scotland. We would ship our lambs, our wool, our calves and our cows to Oban by sea which was a 2½ hour sail.

How has this background helped you in your calling as a minister of the gospel?

I think that one thing it did, because I understood sheep, I guess I came to an understanding of people. I think that it made me very deeply aware of how the ordinary working person lives and it taught me to, I think, talk with people of all kinds and shades of opinion and also helped me to understand how they thought. I wasn't converted until I was almost 22 and for a part of that time I did a lot of athletics, and running on the hills helped me with that. I used to run with 5 dogs and then I would go to the Highland Games and do hill races against all sorts of competition and then when I got fatter I used to toss cabers and throw hammers and occasionally wrestle people and try to break their necks.

What is your present position in the church?

I was appointed 4 years ago to the chair of Church History and Church Principles in the Free Church College in Edinburgh. That involves teaching the whole spectrum of Church History, not very intensively because we have to cover a very wide scope. We start off with the Inter-Testamental period and go through the early church history. For the last couple of years we've cut out a lot of stuff on the Medieval Popes. I don't think it's very helpful. Then we come up to the Continental Reformation and we centre a lot of the work on Reformation history. Church Principles involves teaching the ecclesiology, (the doctrine of the church) and as well as that, the church-state relationships in history and in scripture. Among other things, I'm responsible for teaching Missiology or Evangelism. That was something new in our College curriculum.

"They attracted Liberal Modernistic speakers . . ."

When I was appointed, I was asked by the Assembly, (or I was told by the Assembly) to bring in lectures on evangelism. In the first year, four years ago, I managed to scrape up 4 and the next year I managed to scrape up 8 and now we're on 16 lectures that will be the course on evangelism. In the second year of our three year course or the third year of a four year course, students do practical evangelism and they're under my jurisdiction. They're attached to a church with a Minister and Kirk Session and they have to try to learn how to mobilise other people into groups for doing evangelism of different kinds. We haven't really got down to open-airs yet, but we do door-to-door visitation, street tracting, youth club work and things like that with them.

Because you are a member of the Free Church of Scotland what is the main constituency of that denomination in Scotland?

We like to think that we're the Church of Scotland Free and we've been saying that

since the disruption in 1843 and we were saying it very loudly in 1900 when there were only 27 ministers. Basically we do try to cater for as much of Scotland as we can. Our strength is undoubtedly in the Highland area in the north and in the west and in the far west, perhaps we could say the wild west. The Island of Lewis would be very strong. Right up the western seaboard of Scotland the Free Church is strong. There is a story told about an old gamekeeper from the Island of Skye. In my local community in Ardnamurchan Point, just after I was converted I met him one Saturday night and asked him "Peter, do you know if there's services tomorrow in the church." We didn't have a minister and sometimes supply was a bit sketchy and we didn't always have services. And he said, "Oh yes", he said, "we have a student for the weekend, so there will be services morning and evening." "Oh, that's very good", I said, "where is he from?" and he said, "Oh," he said, "he's from the factory." I thought he might mean the College in Edinburgh. I said, "where's the factory?" "Oh," he said, "the Island of Lewis, where else?" All our ministers came from Lewis.



What do you see as the major differences between the Free Church and the Church of Scotland?

They're both Presbyterian churches and I think that the main difference is a constitutional one now. We adhere more clearly and without any kind of Declaratory Acts, to the Westminster Confession of Faith and the sister documents to that. These are our subordinate standards and we take straightforward adherence to them from all our ministers and our office bearers, our elders and our deacons. The Church of Scotland's adherence as a church to these has been loosened unfortunately by the Declaratory Acts right through from 1882 to 1927. That is the main formal difference. I think that the main practical difference is that while there's a growing constituency of evangelical ministers in the Church of Scotland (we are thankful for them) we as a church can say that we hold very firmly to the inspiration and infallibility and therefore the authority of Scripture. Unfortunately the Church of Scotland is not able to say that very strongly as a church. That would be the main differences as I see it. Encouragingly, I think, and increasingly so, the strong congregations in the Church of Scotland are the congregations where there is good, biblical expository ministry. When I began studying in the late 1950's there were still many fashionable congregations in Edinburgh who could draw 1400 to 1700 people to their evening services. These would not be gospel preaching pulpits but they attracted liberal, modernistic speakers. These fashionable churches today in fact are having difficulty surviving.

What biblical strategies have been employed in Scotland in regards to evangelism?

I think that if you look back over the last twenty-five years a kind of arminian strategy of evangelism has pervaded the Scottish scene and that's tended to make all of us a bit chary (wary) of evangelism of any kind. Scotland has a very good tradition of good

An interview with J. Douglas MacMillan

strong biblical evangelism. Thomas Chalmers, the man who led the disruption and the beginnings of the Free Church, was an ardent evangelist and believed that the church, and in particular the local parish church, was the biblical agent for evangelism. He wanted to see the number of parish churches increased as the cities grew. I think from the disruption there was a kind of healthy competition between the Free Church and the old established church. There was a lot of evangelism done through the 1850's and 1860's, but into the 1870's and 1880's theological war started. It was the influence of American evangelism that left, I think, rather a sad history on the Scottish scene. I criticise the methodology rather than the gospel message that Moody preached although it was kind of half shot. They brought in what was basically an arminian method of evangelism and that by and large has followed through. But there are churches which are evangelising. The men in the Church of Scotland tend to evangelise just by letting people know that there's expository bible preaching there. I would like to see them with people moving out more actively.

"a growing constituency of Evangelical Ministers in The Church of Scotland . . ."

I would like to see our own congregations moving out more actively than they are. We're beginning to see a return to open-airs. For a long time it's been felt that open-airs weren't working. It was felt for a long time that door-to-door evangelism wasn't working and that street tracting was not working. But I keep on saying that the sects and the cults (the Mormons and the Jehovah's Witnesses) fill their churches by door-to-door work. We must follow the biblical pattern and have people not working alone but working out of the centre of congregations and working preferably two by two.

To what degree are you able to practise biblical discipline in the Free Church?

We're really able to exercise very full

biblical discipline. It's one of the strong points of our church, I think, that at the level of the ministers and the level of the presbyteries and synods, right down to the individual member in the congregation we do exercise a fairly firm but not a harsh biblical discipline.

What do you see as the main thrust for the christian ministry today?

One of my great concerns about the christian ministry is that we should get back to biblical preaching within the churches. That's what we're striving for, clear, expository, biblical preaching and also I think the christian ministry should be aiming to motivate evangelism and train christians to get out there among the unconverted people around us.

What essentials are needed today for the gospel to make an impact on modern society?

I think the essentials are still the old biblical ones, but it is to apply them into the modern situation. I think that one of the first essentials is that in our congregations we should aim to build warm spiritual fellowships. I don't think we should leave all that to the charismatics. We must build a place that is congenial for people to come to, and yet a place that's concerned about truth, biblical truth. That would be one essential. The other is that I do think that we should use modern means such as tape recording, videos, TV, radio, as much as we can. Use every channel that's open to us.

Scotland has been a country to experience revival. What is a revival and how do they come?

That's a really difficult question. But Scotland has, under God, had revival right through. I think the reformation of 1560 was a spiritual revival. This is the first century in Scotland when we've not known what was practically a nation-wide revival. I think that where revival appears it's really a very special presence of God pervading a community or a church or a place and people feeling that God is real and God is there. Perhaps it begins first of all in christian believers; it's the reviving of life which is already there and I think that everywhere revival has come, it has begun with a group or groups of praying people. So Revival comes through faithful ministry and praying people beseeching God to send His Holy Spirit upon us in great blessing. We should be looking for revival. We need it in Scotland. I think you need it in Australia too.

Christian mime in the marketplace

Helping people find God

To witness the clown artistry of Dennis Clare is to enter a time of innocence; to share a sense of wonder; to smile at the simple portrayal of humanity and to finally feel uplifted by the experience.

Clare has travelled the country, performing before halls of thousands as well as small groups of Aborigines in the outback. He was one of the lead performers in the acclaimed mime show "REGARDLESS" and is a well-known face in Western Australia, due to his advertisements for the R. & I. Bank.

He is now preparing to take his gentle art-form to the British and Europeans, beginning in early July. As well as two Dutch Conferences in July and September, and a location shoot for Anglican Television, he is booked to appear at Greenbelt, the huge annual week-long festival in England at which John Smith will also be featured. Nigel Goodwin, Director of London Christian Arts Group, saw "REGARDLESS" whilst travelling in Australia last year and encouraged Clare to accept an invitation to Greenbelt. His doing so is largely a step of faith for although Goodwin has promised some secular paying jobs, Clare's economic survival overseas is still uncertain.

Fusion Australia, with whom Dennis Clare is a staff member, is committed to supporting

him in this venture and in putting together a team to help with his airfare and basic living expenses while he is away.

Clare has taken his clowning to the marketplace and earlier this year joined with a group of stand-up comedians doing the pub circuit. He says, "It brought home to me more and more, that Christians are meant to be in those sorts of areas. If you look at the whole set-up of the hotel, it has become an area where a lot of lonely, depressed people want to get away and forget their situation. The hardest thing, I find, is that the people up on stage don't leave the people in the audience much integrity.

Before the pubs and "REGARDLESS" most of his performances had been before Christians, at conferences and in churches. "I feel that my ministry to the Church is as important as outside and I really don't separate them. It's not to church or to secular. I don't put a line down the middle. I think the use of mime can bring people into touch with God in an incredible and new way."

Fusion is organizing newsletters for those interested in joining a special support group to ensure Clare's ministry continues. For further details contact FUSION AUSTRALIA, PO Box 293, Mornington VIC 3931, telephone (059) 74 1442.

A VITAL DECISION

The Anglican Communion is being asked to approve the results of the talks on unity between the Anglican Church and the Church of Rome (the ARCIC Agreed Statements). The Synods of the Church of England, for example, are being asked to state that they are "consonant with the faith of the Church of England" and form "a sufficient basis for taking the next concrete steps" towards the union of the two churches.

The response of the Vatican to the ARCIC Agreed Statements *Observations 1982* took the view that they were not wholly satisfactory because (i) they are capable of a twofold interpretation, "in which both parties can find unchanged the expression of their own position", (ii) they do not yet constitute a substantial and explicit agreement on certain essential elements of Roman Catholic faith, i.e. they do not measure up to the doctrinal standards of the Church of Rome, *The Council of Trent, Vatican I, etc.*

The Vatican rightly asks how the ARCIC Statements compare with those official standards which form the identity of the Church of England (*The Thirty-nine Articles of Religion, the Book of Common Prayer, The Ordinal*). The question needs to be answered and we set out the comparisons below:

ARCIC STATEMENTS

THE EUCHARIST

i) The Eucharist and Sacrifice

ARCIC argues that the word 'remembrance' means 'making effective in the present an event in the past.' In this way 'the church enters into the movement of Christ's self offering', and so participates through the eucharist in the sacrifice of Calvary.

(Statement on Eucharist: 5)

ii) Real Presence

Some expressions in the statement affirm that the bread and wine are changed and through the prayer of thanksgiving 'become' the body and blood of Christ.

(Statement on Eucharist: 6 & 10)

This is brought out in Elucidations 6, e.g.: "Before the Eucharistic Prayer, to the question: 'What is that?', the believer answers: 'It is bread.' After the Eucharist Prayer he answers: 'It is truly the body of Christ, the Bread of Life.'"

MINISTRY AND ORDINATION

The ARCIC view of ministry goes some way towards the Roman Catholic position, in that it affirms that Christian ministers are sacrificing priests whose chief function is to offer the sacrifice of the Eucharist, e.g.: "Despite the fact that in the New Testament ministers are never called 'priests' (*hieries* [i.e., sacrificing priests]), Christians came to see the priestly role of Christ related in these ministers . . ."; ". . . the essential nature of the Christian ministry is most clearly seen in [the] celebration [of the Eucharist]."

(Statement on Ministry, 13)

AUTHORITY

i) Primacy

ARCIC states that the primacy of the bishop of Rome "expresses God's purpose for His church" and that "a universal primacy will be needed in a reunited church" (Authority II, 11 & 9). "In any future union a universal primacy should be held" by the bishop of Rome.

(Statement on Authority, I, 23)

ii) Infallibility

Here ARCIC is in the same difficulty it has been in throughout. Its definition of infallibility as a concurrence of all the faithful in the decrees of a pope or council does not go far enough for the Church of Rome but has already gone too far for the Church of England.

CHURCH OF ENGLAND STANDARDS

The standards of the Church of England do not permit the word 'remembrance' to be interpreted in this way, as the representation of Christ's sacrifice. That sacrifice was a 'finished' offering, 'once made' upon the cross (Article XXXI). The same Article rejects the idea that the eucharist is a sacrifice in that sense at all, and the Book of Homilies (Article XXXV) warns against the very interpretation that is here being advocated in the words, 'We must take heed, lest of the memory it be made a sacrifice. (Homily 15).

Article XXVIII states, 'Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of scripture.' And the Book of Common Prayer declares, 'The sacramental bread and wine remain still in their very natural substances'.

The Church of England in her formularies does not regard Christian Ministers as sacrificing priests (the word used to describe them in the New Testament is not hierous but presbyteros, elder). The word priest in the Book of Common Prayer is simply a shortened form of presbyter.

The Ordinal of the Church of England omits the words used in the Church of Rome for the ordination of priests, "Receive power to offer sacrifice to God and to celebrate mass" and substitutes the words "Take thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation." It omits the giving of a chalice and paten with bread and wine, by the bishop to the candidate and substitutes the giving of a Bible. The word 'table' is substituted for 'altar' in the Book of Common Prayer.

The formularies of the Church of England do not recognise the necessity of such a primacy: Article XXXVII clearly rejects it, "The bishop of Rome hath no jurisdiction in this realm of England". The reason for this is that there is no indication in Scripture of a headship of Peter capable of transmission to his 'successors'. Article VI states that what may not be proved by Scripture is not required as an article of Faith.

The doctrine of the infallibility of the church, whether it be expressed through a pope or council, even with the concurrence of the faithful, is alien to the Church of England formularies. Article XXI states, "General Councils may err, and sometimes have erred . . ."

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Quick Cuts

Good people and hell

The other day my minister sent his preaching program to the printer. One of the topics he had selected for a sermon was 'Why good people go to hell'. When my friend got the proofs back he was astonished to see that the sermon topic had become 'Why bad people go to hell'. The printer could only regard the topic 'Why good people go to hell' as a mistake, and had kindly taken it upon himself to change it.

We can hardly blame him for that. It is so deeply ingrained within us that hell is for bad people and heaven for the good that to believe anything else seems ludicrous. And yet my minister did mean to say that good people go to hell, and he had reasons for saying it. In fact he could have added 'Why bad people go to heaven' as well had he wanted to.

What's this all about? Well let's begin at the beginning, with the good people. If heaven is for the good people it's going to be severely underpopulated. Who is good enough to go there? Are you? I'm not! Don't forget the standards in heaven are the absolute tops in terms of purity and goodness. I'm really asking you are you good enough to go to the Olympics — well more than that, really, I'm saying that you have more chance of winning the Olympic marathon than being admitted to heaven because you are good enough. In fact your human goodness and decency may stand in the way of you getting to heaven. If you say 'I am good enough' then your false estimate of yourself will keep you out of heaven, and that's why, to quote my minister, 'Good people go to hell'.



But what about the reverse? Do bad people go to heaven? Well that's an exaggeration. Bad people go to hell — but they often stand more chance of going to heaven because they have no pretensions. They realise that they are bad and need help — and when they ask for help they get it. God does not let anyone down! 'Jesus Christ came into the world to save bad people' — but he will save good people, too, as long as they join the rest of us and ask for forgiveness. Then, good and bad alike, we'll go to heaven to be with Christ for ever.

Peter Jensen

(You might like to use this in your parish paper)

Mission to have new chapel

Commemorates some modern martyrs

A new chapel for the Mission of St. James and St. John, Anglican welfare agency, is to be established at the Mission's Blackburn Family Services' Campus in Blackburn. The chapel will be opened and dedicated by Mr. Michael Cassidy, Founder/Director of African Enterprise, South Africa, on Friday 1st August, 1986 at 9.30 a.m. Announcing the event, the Executive Director of the Mission of St. James and St. John, the Rev. Alan Nichols, said: "The Chapel of Christ The Peacemaker has been so named to mark the Year of Peace and to identify with the Mission's theme of Peace in the Family. It will also commemorate some modern martyrs — the late Rev. John Wilson who was recently assassinated in Uganda and Bahram Dehqani-Tafti, son of the Bishop of Iran, assassinated several years ago."

A feature of the chapel is a Canterbury

Cross, presented to Mr. Nichols at Canterbury Cathedral last December.

"It is 15th century stone from the cloisters at Canterbury Cathedral," Mr. Nichols said. "It has been specially sculpted in the Stonemason's yard at Canterbury for installation in our chapel, thus giving it a link with the Mother Church of the Anglican Communion."

"Canterbury Cathedral is, of course, the place where the first Peace Chapel was created."

The Chapel of Christ The Peacemaker replaces the Mission's chapel until recently located in the former Kedesh Hostel, which is no longer used. The stained glass windows from the Kedesh Chapel will be installed in the new chapel, along with the font, prayer desks and other significant items.

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WORLD

Russian Cathedral restored

For a museum of atheism

The Uspensky sobor (Cathedral of the Dormition) in the town of Vladimir has been restored and reopened as a museum of atheism, reports *Izvestiya* of 22 May.

An exhibition under the title "Orthodoxy and atheism in Vladimir province" is being held, according to the newspaper, with many exhibits including documents on "the mass enlightenment and atheist work" in the region in the decades after the 1917 revolution. Workers from the Leningrad state museum of history, religion and atheism helped set up the new museum.

(KESTON COLLEGE)

Mormon billions

New book details finances

Salt Lake City, Utah — The Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church, has an estimated \$8 billion in assets and annual revenues of \$2 billion, 75 percent of which is from tithes, according to a new book.

The Mormon Corporate Empire is probably the most comprehensive book ever published about the finances of the Mormon Church, which uses its great wealth to finance aggressive outreach programs.

Authors John Heinerman and Anson Shupe don't disapprove of the church's financial strength, but they do question the secrecy of Mormon finances.

Many of the church's holdings are concentrated in areas which combine profit and power. The church owns \$548 million worth of communications assets, including two television stations, a daily newspaper in Salt Lake City, \$54 million of Times Mirror Co. stock, and holdings in book and movie companies. The church also operates the world's largest private satellite system.

Most of the church's wealth lies in real estate, including 1,528 square miles of farmland, the nation's largest ranching enterprise. The church also owns canneries, granaries, and flour mills, all of which contribute to the church's goal of self-sufficiency.

(EPNS)

Not all missionaries were imperialists

Chinese historian revises views

Gu Changsheng, the author of *Missionaries and Modern China*, hopes to correct the view in China that all missionaries were imperialists. Gu's 1981 version of his book was highly critical of mission efforts in China, although a new edition in 1983 moderated his stand somewhat. In 1985 he published a series of case studies of 29 China missionaries titled *From Morrison to Stuart*, and he now says he wants to correct three viewpoints held by Chinese historians. First, he wants to say that "... the missionaries were NOT all imperialists; that the Chinese Christians were NOT all traitors." Secondly, he argues that "... a distinction should be made between imperialism and Christianity." Christianity is no longer a foreign religion. Thirdly, he says that missionaries introduced things such as western science that were beneficial to China. The refinement and development of Gu's views undoubtedly reflects the more general trend for freedom of thought for China's intellectuals. (*China News* May 86)

(CNCR)

Joni launches new organisation

Helping congregations identify needs of disabled

Christian author, speaker and artist Joni Eareckson Tada has founded the Christian Fund for the Disabled. The new organization will help churches identify needs of people with disabilities. Through a matching-fund program the organization will also help congregations pay for adaptive equipment, medications, attendant care, and other one-time expenses which face disabled people and their families. Tada has been a quadriplegic since a diving accident in 1967.

(EPNS)

Christ preached in Spain

"Largest evangelical gathering in history"

Madrid, Spain — Alberto Mottes, an Argentine-born evangelist, has preached to what is believed to be the largest ever evangelical gathering in the history of Spain.

Mottes, dubbed by the media as "God's Trouble Shooter in Latin America", turned his attention to Spain when he spoke on May 17 to a crowd of 2750 in the Sports Coliseum in Madrid, and some 400 Spaniards in this predominantly Roman Catholic country made decisions for Christ.

"To put this in perspective," said a spokesman for the Alberto Mottes Evangelistic Association, "there are only 60 congregations with a total of about 3000 evangelicals in the whole city of Madrid and the outlying towns."

"Most of them were involved in the crusade. Our meeting was the first time the evangelicals had used the Sports Coliseum and it was given free of cost."

"We praise God that this meeting turned out to be the largest attendance of any evangelical meeting in the history of Spain."

Juan Luis Rodriguez, Pastor of the First Baptist Church of Madrid, said later, "I have been pastor of my church for 34 years. What happened today was something extraordinary. A miracle of miracles."

Juan Lozada Silva ("Juanjo"), the Evangelical Cypriot leader of Madrid, believes this outreach was the beginning of what could result in a great awakening in Spain.

(EPNS)

American Southern Baptists elect fundamentalist

Congratulated by U.S. President

Atlanta, Ga. (EP) — The Rev. Adrian Rogers was elected June 10 as president of the Southern Baptist Convention (SBC), giving fundamentalists control of the nation's largest Protestant denomination.

Rogers, who pastors a 16,000-member church in Memphis, defeated "moderate" candidate the Rev. Winfred Moore of Amarillo, Texas. Rogers can now influence appointments of trustees to the boards of 14 national agencies and six seminaries affiliated with the denomination.

Rogers won 21,201 votes, or 54.2 percent of the ballots counted. Moore, first vice president of the denomination last year, won 17,898 votes, or 45.8 percent of the vote. Boos from moderates could be heard as the Rogers victory was announced.

The 14.5 million-member denomination has been divided by a long-running battle between conservative and liberal wings, commonly labelled "fundamentalists" and "moderates." Fundamentalists emphasize the authority and inerrancy of Scripture, while moderates see value in "diversity" of opinion on theological matters, including views that the miracles of Christ recorded in Scripture are merely "symbolic."

Rogers' victory will allow him to make appointments to fill vacancies on trustee boards, giving fundamentalists control of some boards. Moderates predict a purge of dissenting opinions. Following his election, Rogers said, "We're not telling professors what they must believe, but those who work for us ought to reflect what the great majority of Baptists believe."

Immediately after the results of the election were disclosed, a message from President Reagan was read to the convention, declaring that "liberalism, which has seemed triumphant, has been thrown on the defensive." Reagan noted that fundamentalists and most moderates oppose abortion and support school prayer, and concluded, "I am counting on men and women like you to continue to work until these things have been remedied."

(EPNS)

RC welcome for C of E Bishops' report

Highlights its weakness

Professor Adrian Hastings claims that the Anglican Bishops' Report, *The Nature of Christian Belief*, could well prove a most important church document ecumenically.

Professor Hastings, from the Department of Theology at Leeds, has commented in the *Catholic Herald* on the significance of the Report for Roman Catholics.

Catholics would be particularly grateful for the statements about the Creeds. And he commended the bishops' decision that those who questioned the historical accuracy of some of the gospel stories but "held the truth behind them", should not have their standing in the Church impugned.

"The truth is that there are probably some Catholic bishops today who do the same at scores of other points of the biblical story, from Adam and Eve on."

"In understanding the Bible it is indubitable that the Church of England has led the Catholic Church again and again, and it has done so across many painful disagreements."

"We should be grateful for the authoritative coolness with which the Anglican episcopal magisterium has summed up the issues in such a pastorally positive way, and one so useful to us all."

(CEN)

REVIEW

African church growth problems

"Out pacing spiritual depth and maturity"

"Numerical growth far outpaces spiritual depth and maturity in African Christianity," African theologian Tite Tienou told African Update '86, a consultation held here in May.

To help overcome the problem, Dr. Tienou urged evangelicals to rethink theological education in the context of Africa. Tienou is Executive Secretary of the World Evangelical Fellowship's Theological Commission.

Sixty-three participants from Africa, North America, and Britain discussed the implications of two main papers: "Recapturing the Initiative in African Theology," by Dr. Tienou, and "Completing the Task of Evangelization," by Rev. Simon Ibrahim. Both men are from West Africa.

"What came through clearly is that, in spite of rapid church growth in some areas, resistant people groups won't be reached with the gospel unless the churches are motivated and spiritually equipped to do so," commented SIM International's W. Harold Fuller, chairman of the consultation's sponsoring body, the Evangelical Committee for Africa (ECAFA). "African church leaders are asking us to listen to their views on how to do that. Numerical growth must be accompanied by solid scriptural instruction, they told us, or it will be superficial. Theological education should result in evangelistic outreach or it will be truncated."

(SNU)

Russians attack "clerical radio stations"

Used to undermine the communist system

The paper *Neues Leben*, a weekly for Soviet Germans, published an article on 28 May maintaining that "the secret services of the USA are of the opinion that the Church is one of the most effective and reliable channels to penetrate Socialist countries" and that the Catholic Church "through the Vatican is bound up with the political and ideological system of capitalism". A dozen "clerical radio stations" are used to undermine the communist system, according to the author, and it names Radio Vatican, Radio Monte Carlo and Voice of the Andes. It accuses them of mixing in anti-Soviet news with news on the Church and services, and of fostering nationalism and racial intolerance. One of the "provocations" noted by the article is encouragement given to young believers in the USSR "to found unorganised 'organisations', that is 'small groups acting deeply illegally for common prayer'."

(KESTON COLLEGE)

Singapore Crusade

Touches Buddhists and Taoists

Singapore — Evangelist Luis Palau completed his June 1-7 Singapore Crusade Saturday before a packed crowd in the 60,000-seat National Stadium. Palau described the crusade — his first in Asia — as one of the most successful in the Palau Team's 20-year history. Cumulative attendance was 337,500 and 11,826 made public Christian commitments.

Palau said, "The Asian and especially the Chinese mindset is ready for the message of Jesus Christ as revealed in the Bible... There is a tremendous interest among Chinese people in knowing the Jesus of the Bible, not western Christianity."

Too close or too rigid?

I was once involved in a project designed to identify and offer help to University students who were troubled by high levels of social anxiety or "shyness". There is evidence that this condition can so trouble certain students that they find it extremely difficult to make friends at University and become so unhappy and depressed that they are likely to terminate or fail their studies.

We found that almost 25% of the socially anxious students had grown up in extremely rigid and very close-knit families. This was twice as many as would be expected in a general, non-anxious comparison group of families. Furthermore, we found evidence that rigid-enmeshed families, as we labelled them, were also productive of high levels of threat. This would help to explain why these students had difficulty coping with the transition from school to University. They felt secure and confident in their highly cohesive and routine-filled families. But, they did not have the confidence to handle a more disengaged and almost chaotic kind of situation which they encountered at University. They were so family dependent that they could not cope well outside their families.

It was interesting to see how these kinds of students perceived the situation. There is sometimes a tendency to over-react to what we come to see as a likely source of our problems. Some people, when they see that their family has been over-protective and has given them an overly rigid and limited set of rules and routines, become very angry and feel cheated by their parents. It is tempting for them to see the solution to their problem in cutting themselves off from their family. That is, they want to replace enmeshment, which they see as smothering closeness, with disengagement.

These students are not alone in their over-reaction. It is easy for any one of us to see solutions to relationship problems in cutting ourselves off from those relationships. The problem then appears to be gone but it has not really been solved and the relationship is now lost.

Is there a better, more constructive solution? One in which the relationship can be changed and preserved? I believe there is. If excessive enmeshment and rigidity have combined to produce an unsatisfying situation, the important thing to note is that there are two factors operating here — rigidity and enmeshment — not just one (enmeshment). Disengaging from the family pure-and-simple totally ignores the rigidity factor. Yet this factor, when combined with a desire for closeness, can make closeness an unhelpful experience.

Consider this example: A family sought counselling after the 16 year old daughter had run away from home. After only a few sessions it became clear that the parents valued a family style in which each family member was to hold identical beliefs and values, and all activities were to involve the entire family. Non-family activities and relationships were discouraged. The parents rigidly enforced these views because they wanted a loving and close-knit Christian family uncontaminated by a non-Christian community.

This kind of family produces, for a while, mutuality of action, belief and value. But it is "pseudo-mutuality" when it originates in a system of rigid enforcement and there is really little choice or personal commitment available to the children. The children are likely to become smothered by this situation. They might grudgingly tolerate the system while it suits them or because they have no other options. However, there is every chance that they will eventually disengage from their family in some form or another.

Again, disengagement is the "solution" and yet it is not the parents' desire for closeness which is at the heart of the problem. It is the blend of excessive closeness and rigidity (enforcing the "closeness") which is deadly.

A more helpful solution would need to focus upon the rigidity factor. The aim would



Alan Craddock

be to communicate the need for greater flexibility and for a recognition of individuality without having to abandon one's close relationship with the family. There is a delicate balance to be maintained here. Closeness which is blended with flexibility is love which recognizes the worth and rights of the individual. It is a love which can show trust without having to take refuge in coercion designed to ensure desired ends.

It isn't easy to communicate this need to other family members or even to our friends and fellow church members. But, the end-result when the message gets across is well and truly worth the effort.

The imagery of the Body of Christ in the Pauline epistles illustrates this balance between individuality and closeness achieved in neither a chaotic nor rigid fashion. We consist of different parts with varying needs, gifts and resources and yet function together generating bodily growth through love as we complement one another. This is unity, not enforced sameness. (Romans 12:12-31; Ephesians 4:1-16)

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A new centre for Turkish ministry

HMS Chaplain's vision



The Turkish centre at Yerrinbool under construction.

A new centre is nearing completion 80 km from Sydney for Turkish-speaking migrants.

Describing how the centre came into being Anglican Home Missionary Society Chaplain to Sydney's Turkish community, the Rev. Erol Ozer said: "We have always felt the need for a centre, a place where we could bring our Turkish migrants to be refreshed in spirit, soul and body. Most of the Turks we have been in contact with over the last 10 years have suffered work related accidents, are receiving workers' compensation and are unemployed or sick.

"Five years ago we purchased six acres of bushland near Mittagong with a view to building a refuge. Initially financial support came mostly from our German friends overseas. More recently we have been thankful for the financial gifts we have received from our friends and prayer partners here.

"We now have six buildings on all the property, almost completed and all joined under one roof. We can now accommodate up to 20 people. In fact, even in its incomplete state we have been using the

property as a refuge centre for the last three years. Power is now connected and we expect the water supply to be connected very shortly.

"We are happy to be able to use the centre for many purposes, not solely as a refuge. It is available to the various church groups with whom we are involved.

"We have had many difficulties over the years, in establishing the centre. We thank God that it is almost finished and we ask for your prayers for the Centre and the work we are doing.

"We praise God and give Him glory for this place.

"If anyone would like to help us — we always need and appreciate handyman expertise. We would welcome more pairs of hands — for a day or an afternoon, whenever you may feel like getting away from the city to our country surroundings!"

Contact — For any kind of help (both given and received) — Erol Ozer. Telephone 789 1994.

(CARE)

A support for mission outreach

WHBL work continues to expand

Figures released at the Annual General Meeting of the World Home Bible League at its meeting in Werrington recently, gave much cause for rejoicing.

In 1985 the WHBL in Australia was granted the rights for making available the missionary edition of the New International Version of the Bible. Churches and mission agencies across Australia and New Zealand have welcomed this service provided by the League since they now have access to low cost Scriptures for their outreach work. The range of Bibles, New Testaments and Scripture Portions provided by the League come from the International Bible Society, the

organisation which sponsored the New Translation. Hence the name New International Bible.

While the WHBL works extensively in many countries around the world, it was very gratifying to know that God's Word is being placed here in our own country of Australia. Last year 73,663 Bibles, 104,463 New Testaments and 99,160 Scripture portions were distributed. The very popular Friendship Series Booklets, used extensively in counselling and bridge-building ministry, set a good record. Many would recall the very first book, SOMEONE CARES. It topped the list with 17,000 copies being sold last year.

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LETTERS

Return to Rome . . . No!

Dear Sir,

With much talk, writing and speculation about concerning Anglican reunion with Roman Catholicism, there are some very pertinent facts that need to be remembered. There is much talk about changes. Certainly there have been changes in attitude with the Anglican communion, moving towards Rome but the only real change within Roman Catholicism has been a more enlightened attitude towards private reading of the Word of God. Praise God that this has been so, a real change and not to be discounted. But it is clear that nothing else has changed. Roman Catholicism will welcome back the "separated brethren" on its own terms. Not a reunion but a return to Rome. Members of the Roman Catholic church are quite honest in regard to this.

What must never be forgotten is that light has no fellowship with darkness, truth is not compatible with error. Evangelical witness must not be compromised. When our Lord Jesus Christ prayed about "being one" He was not talking about the Visible Church as such. Many references in scripture show how he spoke about the divisions of the future. He was referring to the unity of believers which is a fact today and has been for a long time. And true believers are to be found within all fellowships, they will be gathered from all corners of the earth (Matthew 24:31, Mark 13:27).

No. The time not yet, not until Rome changes. Unity can not be based on love alone, it must be truth with love. Meantime let us continue to remember our Heritage, the Reformation.

Bert Hood
Kilaben Bay

Equal Opportunity?

Dear Sir,

I was disenchanted with the article, "Stop Ordaining Men" (ACR, 16/6/86).

Some of the assertions made by Dr. Chant deserve redress. Is it true to say that there is no biblical warrant for ordination? While our present system of ordination may not be 100% scriptural that's working on the assumption that Christians can agree on what is the correct scriptural

procedure, nevertheless it does reflect the New Testament teaching that certain men who met the qualifications of Titus 1:7-9 and 1 Timothy 3:1-7, viz, be the husband of one wife, be able to rule his own house well, be apt to teach, etc., were to be set aside (ordained) for the exercising of leadership in the churches.

In 1 Corinthians 11:3, the loving headship principle which exists between a man and his wife is used by the Spirit to indicate the type of relationship which exists between the church and the Lord Jesus and between the Father and the Son. If the male/female role can be inverted then, theologically, the other two relationships can be inverted too. This is unacceptable to Christian orthodoxy.

All believers have gifts, to be sure, as Dr. Chant says, but this is insufficient reason to annul the clear biblical teaching of male headship and so make possible the appointing (ordination, if you prefer) of women pastors or leaders. Spiritual gifts must be used in the way God — and not men — has appointed.

Lastly, the issue of women as pastors/ministers, priests, has only been a contentious issue in the church since the rise of the secular feminist movement. The move to ordain women had its origins in secular thinking, not in biblical theology. Syncretism is the biggest problem in the church today. Why do so many men (and women) find it difficult to resist the demands of the women's (feminist) movement? Adam found it difficult and men generally feel protective of women, wanting to do the best by them.

The Bible tells us to reject the thinking of this age (Romans 12:2). This includes the tremendous pressure being placed on the church to conform to the popularised notion of equal opportunity for women. However, the church does not exist for equal opportunity. It has been the protagonists for equal opportunity who have caused the current tension in the churches over the role of women. While I acknowledge some changes were in order, ordination/ordination of women as pastors/leaders is not an option available to the Bible-believing — and practising — church.

Yours sincerely,
Alan Barron
Modbury Nth, SA

'May' or 'shall be omitted'

A crucial word for C of E women deacons

Although the General Synod of the Church of England has voted in favour of a motion that women may be ordained as deacons, unforeseen obstacles could seriously set the process back.

Before the Church can ordain a woman as a deacon the motion must obtain a Royal Licence from Parliament. The Ecclesiastical Committee which deals with such matters has suggested that before it is put to the House one word be changed.

The word refers to a prayer in the Book of Common Prayer service for the ordination of deacons. It asks that the candidates, "be found worthy to be called into the higher ministries of the Church".

Collect

The resolution as sent to Parliament allowed that this collect "may be omitted" but the Ecclesiastical Committee has

suggested that the wording be changed to "shall be omitted".

In order for the word to be changed Synod must vote to rescind the previous resolution. Because this involves the suspension of a standing order a three-quarters majority is required, which is more than was required on the original vote.

Voting

If more than a quarter of the Synod vote against the change, because they are against the ordination of women as deacons, against the interference of Parliament in the affairs of the Church, or against the Church permitting alterations in instructions on how to use the Book of Common Prayer, the Standing Committee will have to take further thought about how to proceed.

(CEN)

Archdeacon overseas

For London Institute of course Contemporary Christianity

Archdeacon Victor Roberts and Mrs. Roberts left Sydney on 12th June to attend a course at the London Institute for Contemporary Christianity on "The Church, the State and Social Responsibility." The course will be led by Dr. John Stott and Mr. Roy McClelloughy, the Director of the Shaftesbury Project on Christian Involvement

in Society. After the course Archdeacon and Mrs. Roberts will take their holidays touring in Europe and visiting friends in England and Ireland.

Archdeacon Roberts is Archdeacon of Wollongong and Camden in the Diocese of Sydney.

New College Lectures

Scottish Professor to be inaugural speaker

New College, in The University of New South Wales, has announced the inaugural set of **New College Lectures**, to be given by Professor Malcolm Jeeves of St. Andrew's in Scotland.

Professor Jeeves, formerly at Adelaide University, is Professor of Psychology with research programmes in neuro-psychology.

In making the announcement, the Master of New College, Dr. B. N. Kaye, referred to recent experiments in the United Kingdom involving brain tissue transplants. These transplants had been successfully made to correct learning deficiencies in the recipient.

The experiments were on animals in laboratory conditions and Professor Jeeves would refer to these and other brain-mind research in his lectures.

Professor Jeeves will deliver his lectures in **September, 1987** at New College. They will be open to members of the University and the public.

Dr. Kaye said, "These lectures will contribute to discussion of important social issues and are an expression of the College's christian concerns. They will play a significant role in the life of the college for present residents and alumni."

Editorial

Fellowship forfeited

Fellowship is a word which enjoys high currency in evangelical circles. It encompasses the whole activity of the congregation when gathered together, our share in and with the death of Christ and activities as diverse as praying together and the collection of money. On the personal level, fellowship should characterise our relationship with all who are committed to Christ as Lord and Saviour. There should be no barrier to fellowship. Matthew 18 gives a method for healing rifts.

On the other hand Christian groups, for many reasons, circumscribe occasions of fellowship with other Christians by mutually agreed indicia. So, for example, speaking in tongues, full immersion baptism, episcopal ordination are used to include the "haves" and exclude the "have nots".

Anglican Christians have, as an additional basis of fellowship, a range of things held in common. A commitment to scripture as "containeth all things necessary to salvation", a common liturgical heritage, historical continuity and episcopal church polity are some of these. In Australia synodical government must be added to any list.

In New South Wales diocesan synods have power to deal with all matters concerning the order and good government of the church in the diocese. The synodical process engages laity, clergy and the bishop and binding decision making cannot take place without a substantial measure of agreement. Propinquity and a common history often means, on a diocesan level, that difficult issues can be confronted and dealt with "eye ball to eye ball" so that fellowship is not fractured.

Nationally the Australian dioceses have only been constitutionally bound together since 1961. It had taken almost one hundred years to reach this position — the dioceses of Adelaide and Sydney being the two which were most cautious about constitutional commitment. In fact Adelaide, of all the dioceses, retains a right by resolution of its synod to withdraw from the General Synod.

Churchmanship, the tyranny of distance and other factors resulted in a constitution which demands consent at the diocesan synod level before any measure concerning the "ritual ceremonial or discipline" of the church can be effective. There is no doubt that this is a correct balance as each congregation is represented directly at the diocesan synod level and can have their voice heard on such issues.

Parallel with the referral provisions just mentioned there is an obligation and duty on the Primate to refer to the Appellate Tribunal for determination any question on whether a canon or statement made by General Synod is inconsistent with what the constitution terms Fundamental Declarations and Ruling Principles.

The Fundamental Declarations commit the Anglican Church of Australia to the scriptures, the creeds, two sacraments and bishops, priests and deacons. The Ruling Principles fix as the standard of worship and doctrine the principles embodied in the Book of Common Prayer, the Ordinal and the Thirty Nine Articles.

General Synod in August 1985 had prepared itself to debate and, if decided, to legislate to permit women to be admitted to the order of deacons. Some time prior to General Synod the Appellate Tribunal had been asked to express its opinion on related questions. That opinion was not in the hands of all members of General Synod until the beginning of the second day. That timing was unfortunate in the extreme. The orderly debate anticipated by many on the deacons issue was thrust aside. Archbishop Canley of Perth and Archbishop Penman of Melbourne seized on the opinion and tried, in an opportunist fashion, to push through legislation to admit women to the priesthood. General Synod had no chance to reflect on the opinion before having to vote on issues which had become emotionally charged. The back benchers of synod had been ambushed.

You may ask, what was there to reflect on? First, the opinion was just that —

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Lesley Hicks

How well do we know the members of our own family? Can we ever say categorically of someone, even someone we know well, that he or she is incapable of a given crime — of murder, say? Given certain circumstances, could almost anyone become a killer? Do we know what goes on in another's fantasy life? What of the role of films, videos, magazines and books, especially violent or pornographic ones, in fuelling fantasies?

Reflections like these arise from my reading of **Breaking Points** by Jack and Jo Ann Hinckley with Elizabeth Sherrill (Hodder & Stoughton, 1985). It is the story told by his parents of the young man who in 1981 came perilously close to assassinating President Reagan and three others. Elizabeth Sherrill's "ghosting" skill (she co-authored **God's Smuggler and The Hiding Place** amongst many other stories) is evident in a tale well-told, alternately from the points of view of the mother and the father, a committed Christian couple who were precipitated by the deluded actions of their younger son into a long-drawn-out family nightmare.

It is also a searching case-study of a schizophrenic — not a blatantly obvious sufferer, but one in whom the disease's onset and progression was subtle, and who managed to delude his family as well as himself as his fantasy life swallowed up reality.

When the news of the attack on the President first came through to the Hinckleys' home at Evergreen, near Denver, Colorado, Jo Ann thought of her son at the mention of a blond young man, but thanked God that whatever their worries over him, there'd never been any violence of law-breaking. No-one in their family had ever used guns. The phone call came: "Do you know that your son has been identified as the man who fired at the President?"

Her reaction was utter incredulity: "John of all people! The gentlest, most harmless — Jack's worry was always that John wasn't aggressive enough." (p.12) Jack was equally incredulous. Their John was in Los Angeles, not Washington. "John . . . the **gunman**? Impossible! John had his problems. God knew. Jo Ann and I had lost more sleep over this third child, had more arguments, prayed more prayers, than over the older two combined. But . . . getting John to assert himself was the problem." (p.17)

Gradually, painfully as they came to work on John's defence case with his lawyers, the extent of their son's tragically deluded secret life became known to his parents. They trace his abnormality back into his childhood and adolescence, delve into his hoarded collections and writings and learn how it all developed. Just two factors might have averted the tragedy — an earlier recognition by his family of his illness and need for hospitalization, and stronger gun control laws.

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Portrait of an assassin

Fantasy friend

A loner, John Hinckley wrote so convincingly to his parents of an imaginary actress friend Lynn that they thought they knew all about her. His mother ached for him when he wrote of the break-up of the friendship, and rejoiced when it was on again. When he was living away from home they thought he held jobs he'd never had and that he was involved in college courses he rarely bothered to attend. They only knew he never saw anything through to completion. At the age of 25 he still seemed hopelessly immature. He was obsessed by the Beatles and mourned John Lennon's death as if for a personal friend.

Film's Influence

After his arrest they learnt that "Lynn" did not exist except in the person of Jodie Foster, the young star of the film **Taxi Driver** which caught John's imagination. He saw it at least sixteen times; so strongly did he identify with it that he "became" Travis Bickle, the half-crazed taxi driver who stalked and shot famous figures to win the love of the young prostitute played by Foster. In an even more crazy bid for the attention of the film actress — a strange scenario blending the drama of the film with real life — John Hinckley stalked and shot the President and three of his aides.

Answered Prayer

Astonishingly, none died, not even press secretary James Brady who suffered a serious head wound. The Hinckley family, with the exception of John who was unable to comprehend the enormity of what he'd done, prayed desperately for their recovery. Strong, self-sufficient Jack had to learn "You can't do it — God can." They and their many friends all over the land prayed too for the outcome of John's trial — that despite America's horror at the crime and desire to punish a would-be assassin, justice would be done. Many were indignant when the jury returned the obviously right verdict Not Guilty by Reason of Insanity — a triumph for the defence.

This did not mean that he was free — far from it. But at last John could receive treatment, being detained in a high security psychiatric hospital for life, if need be. The energies and Christian ministry of his parents, once directed to projects for the poor of Central America, are now devoted to public education and services for the mentally ill and their families in the U.S. At the end of the book are guidelines for recognizing and coping with mental illness.

Breaking Out

Many questions of crime and punishment — aspects of criminal responsibility and sentencing, the work of the courts, the effectiveness or fallibility of the jury system, the impact of the media in a sensational trial — are raised by the book **Breaking Points**. Another Hodder book of a drier, more academic kind has a similar title: **Breaking Out** — a Christian Critique of Criminal Justice, by Adrian Speller. It deals with the English scene, and is based on the work of the British Council of Churches Penal Policy Group.

It includes a thoughtful discussion of the key aspects of punishment — retribution, deterrence, prevention and rehabilitation, and puts in a strong plea for the biblically sanctioned extra element of reparation, which takes account of the victim's needs, where this is possible. Relevant to the Hinckley case is the point (p.84) "Retribution implies guilt, and guilt implies responsibility. So in addition to taking account of harm, distress and grievance, there is an assessment of the degree to which the offender was responsible for the offending action."

Chapters deal with the death penalty, long-term imprisonment, community attitudes to crime, prisons and alternatives. I was disappointed to find no reference to the work of chaplains or of Prison Fellowship amongst prisoners. But it is a useful book for thinking through some important issues.

Baptists grow

Nearly one million new members

Churches of Baptist World Alliance member Unions and Conventions worldwide have reported a gain of nearly one million members over the past year, according to a recent report.

The Alliance's 134 member bodies in seven world geographical regions show a total of 33,190,977 baptised members in 128,289 local congregations. This is 984,974 members, or three percent, more than the 32,206,003 reported in 1985 to the 15th Baptist World Congress in Los Angeles last July.

The new figures were compiled by the Alliance's Division of Study and Research from statistical tables submitted by BWA affiliates. Statistics from several countries where Baptists are known to experience rapid growth did not arrive at the new BWA office by the report closing date of June 1. The addition of new figures for such countries would put the total increase at well over one million.

The tables also reveal that there are 2,481 more churches among Alliance affiliates for a total of 128,289.

Itinerant Evangelists' Conference

80 'Aussies' going to Amsterdam 86

Amsterdam, The Netherlands — Over 80 evangelists from Australia have accepted invitations to attend the second International Conference for Itinerant Evangelists (ICIE) this July 12-21 in Amsterdam. Other invitations are still pending and may result in an even greater number from Australia, according to organizers of the event, which is being sponsored by the Billy Graham Evangelistic Association.

The conference, popularly known as Amsterdam 86, is projected to include about 8,000 participants from more than 175 countries and territories — more nationalities than have ever been represented at a single event, ICIE researchers say. In addition to the evangelists, approximately 2,000 journalists, program personnel, staff members, and others could swell attendance to 10,000, making Amsterdam 86 the largest international religious gathering ever held in The Netherlands.

The conference's purpose is to assemble "itinerant" evangelists (those who, like Billy Graham, travel from place to place preaching the gospel) for training, exchange of information, and inspiration. Plenary sessions addressed by Mr. Graham and other internationally known religious leaders will be simultaneously interpreted into 13 languages. Seminars and workshops will be offered in different languages, and various cultural and geographic formats.

ICIE officials have actively searched for little-known evangelists in remote areas who could benefit from Amsterdam 86. Recommendations have come from participants in a similar but smaller Graham-sponsored conference, Amsterdam 83, from worldwide missionary agencies, and from church officials. ICIE executive director Werner Burklin has travelled across six continents and visited many countries to discuss the conference with Christian leaders.

The evangelists from Australia were chosen from among more than 21,000 applicants reviewed by ICIE's international selection committee. About 75 percent of them are from developing countries, according to ICIE planners. Many will be leaving their home countries for the first time to come here.

"We don't want the difficulty of adjusting to a new culture to distract the participants," says ICIE chairman Walter Smyth. "Our staff of about 140 men and women from more than 20 nations, aided by over 700 volunteers, will be on hand to help them cope with the culture shock, dietary differences and communications."

Like Amsterdam 83, which attracted about 5,000 evangelists and other participants from over 130 nations, the upcoming conference will be held in Amsterdam's huge RAI centre, a popular choice for international meetings. It will be the largest conference in the RAI's history.

New Naval Chapel opened

A community employment programme project



The officiating clergy at the entrance of the new chapel at HMAS Creswell with the Commanding Officer, Captain Geoffrey Morton, RAN.
Left to Right: (on the steps) Captain G. A. Morton, RAN, Chaplain M. T. Holz, RAN, Chaplain (Air Cdre) G. J. Crossman, Most Rev. G. F. Mayne (obscured), Right Rev. K. H. Short. On the grass area: Chaplain G. N. Adsett, RAN, Chaplain M. L. Davis, RAN, Reverend A. W. Rosier, RAN, Rev. Monsignor L. T. Dempsey, RAN, The Venerable J. E. Jones, RAN.

On Sunday 15 June 1986, a service of dedication and blessing was held at the new HMAS CRESWELL multi-denominational Chapel 'Holy Trinity'.

At the request of the Commanding Officer Captain G. A. Morton RAN, the service was conducted jointly by the three members of the Religious Advisory Committee to the Services; the Right Reverend K. H. Short, the Most Reverend G. F. Mayne AM and Chaplain (AN Commodore) G. J. Crossman CBE, together with the three RAN Principal Chaplains.

The Chapel was built over a period of eight months with the assistance of the Community Employment Programme, which enabled

thirteen unskilled workers to gain valuable building experience.

The most striking feature of the new Chapel is its open plan design enhanced by large windows, which offer magnificent panoramic views of Jervis Bay. However, externally the Chapel is designed to blend in with the original Naval College architecture build over seventy years ago.

Among the distinguished guests attending the service were two recent Commanding Officers of HMAS CRESWELL, Rear Admiral A. R. Horton AM RAN currently Chief of Naval Personnel and Commodore P. G. V. Dechaix AM RAN currently Director-General of Naval Production.

Pope John Paul II's Australian Visit

The Church Record explores the issues and their implications

No Agreement on the Pope's Terms

Already there has been criticism in the Australian press because leading Evangelicals refrained from sharing in "ecumenical" services during the last Papal visit. Can Australian Christians who are not members of the Roman Catholic denomination share in any fellowship dependent on the Roman doctrine of the "Mass"? The answer must be NO.

Clear doctrinal differences

"Travelling Together" — an "Australian Study Guide for the ARCIC Final Report" notes the differing theological positions of the Anglican and Roman celebration of the Lord's Supper or Communion. This report clearly focuses on the important difference that the "way we believe Jesus Christ is PRESENT in our Eucharistic celebrations and therefore the way in which we 'partake of his body and blood' is perhaps the strongest point of difference between . . . (the) . . . two communions on the Eucharist. The often stark and direct language of . . . (the) . . . catechisms and articles of faith makes the difference clear. Further both traditions in recent liturgical revisions have re-affirmed the difference."

These differences are not merely matters of personal preference, local custom or minor indifference but touch on the very heart of the Gospel. The Roman view denies us fellowship.

The Roman Catholic teaching is known as the doctrine of transubstantiation and has been characteristic of Roman doctrine since before the Reformation. It is the official dogma and an essential and primary doctrine. Any fellowship with the Pope will be subject to this Roman position and doctrinal basis.

Doctrine of Transubstantiation

The Roman doctrine teaches that in the service of the Lord's Supper the bread and the wine are changed, by the power of the priest, into the body and blood of Jesus Christ our Lord, so that the whole substance of the bread is changed into Christ's body and the whole substance of the wine into His blood. The bread and the wine cease to be, and their place is taken by the Lord Jesus Christ, the same Jesus who was born of the Virgin Mary in Bethlehem and was crucified at Calvary. As the Roman Catechism puts it, "in this sacrament are contained not only the true body of Christ and all the constituents of the true body such as bones and sinews, but also Christ, whole and entire, both the divinity and humanity . . . Nor should it be forgotten that Christ whole and entire is also in every particle into which the elements may be divided". That is to say, this doctrine teaches that Jesus who talked to the disciples is present, with all His personality, His body and all His faculties, in every crumb and every drop of the consecrated elements. Belief in this doctrine of transubstantiation was the test at the time of the Reformation. Thus John Frith, a young Englishman of 30 years of age and a member of both Oxford and Cambridge Universities, who was burned at the stake under Henry VIII, wrote to his friends on the night before his death "The cause why I die is this; for that I cannot agree with the divines and other head prelates that it should be necessarily determined to be an article of faith, and that we should believe under pain of damnation, the substance of the bread and wine to be changed into the body and blood of our Saviour Jesus Christ, the form and shape only not being changed".

The same test was applied to the other English Protestants who were burned during the reigns of Henry VIII and Mary I. Thus this doctrine of transubstantiation may be regarded as the typical Roman Catholic doctrine. Naturally enough those who hold it worship the consecrated elements, for they believe that it is God who is present in what looks like a wafer. So incense is offered, prayers are made, genuflecting and kneeling are enjoined and processions are held in honour of God, present in this localized way. The most important question arises, is it true? For if it is **not true**, it is an **extraordinary form of idolatry**, to be offering incense, prayers, kneeling and candles to what turns out to be only a cake made from flour and water. This is a very important question to consider. But before considering the basis on which the doctrine rests, we should consider some of the difficulties connected with it, difficulties which in themselves do not

necessarily disprove it but which would certainly complicate the matter were it to be true.

"if not true . . . an extraordinary form of idolatry"

First recall that God is a God of truth. Yet in the doctrine of transubstantiation we are required to believe that the God-given sources of knowledge, namely our senses, suggest that there is nothing else present but bread and wine. It looks like bread and wine, smells like bread and wine, it tastes like bread and wine, and it nourishes the body when eaten, like bread and wine. Analysed by a chemist it may be broken up into all the constituent chemicals which make up bread and wine, yet the doctrine requires us to believe that the God of truth expects us to disregard all this knowledge derived from the five sense organs he has given us to arrive at truth, and on the contrary to believe that there is nothing corresponding to the bread and wine, but in its place Jesus Christ alone is there. This is an extraordinary thing for the God of truth to ask of us, especially when He has given us at the best such slender suggestion of this doctrine in the Scriptures.

Another difficulty is the question, what are the outward appearances of 'whiteness and such like, appearances of? They began by being appearances of bread and they continue to exist unchanged as appearances, but after the priest has said the words which are thought to change the bread into Christ's body, they are no longer appearances of what used to be there, but they cannot be said to be appearances of what is now said to be there, namely, Jesus of Nazareth, for Christ cannot be said to look like bread, and therefore the Roman Catholic theologians are constrained to teach that the appearances are the appearances of nothing. That is, there is nothing in which they inhere, but rather that God through His sovereign power maintains in existence these appearances of nothing. They were once appearances of bread and wine, but now they are appearances of nothing, just appearances. It is extraordinarily difficult to understand how there can be appearances of nothing.

Transubstantiation . . . No basis in Scripture

If part of the consecrated wafer were to fall on the floor and be eaten, say by a mouse, must we believe that a mouse has eaten Christ? When a Christian eats the wafer, he is said on this doctrine to have eaten Christ; what then does the mouse eat? Surely it is impossible to believe that the mouse eats Christ, and yet what else is there for it to eat, according to the doctrine of transubstantiation?

There is a further philosophical difficulty in believing that the **whole** Christ including that characteristic of a body, called dimensive quantity, is present in every particle. For it is plain that Christ's body is not present in dimensive quantity, otherwise it would not be possible for His body to be said to be present completely even in the tiniest particles. There is a contradiction in saying that a characteristic of a thing, such as dimensive quantity, is present in a way which denies the essence of that characteristic.

The doctrine of transubstantiation is therefore a very heavy burden on the intellect, as well as leading to most important religious consequences, such as the worshipping of what appears to be bread and wine with the same adoration due to Christ seated in His Father's presence. It leads also to the doctrine of the sacrifice of the mass, in which Christ present under the appearance of bread and wine, is said to be offered by the priest to God, as Christ once offered Himself on Calvary for our sins. The truth or falseness

of the doctrine of transubstantiation is therefore a most important question, with far reaching consequences for religion. For if the doctrine is not true, Christians are found to be worshipping as God something which turns out to be nothing but bread.

We are not now considering how our Heavenly Father deals with those who seek to worship Him in ways which are fundamentally wrong, but simply to examine the truth of the doctrine, for as Jesus said, those who worship God must worship God in spirit and in truth, for the Father seeks such worshippers of Him.

"This is my body."

The doctrine arose in the early middle ages and became part of the faith for the first time in 1215 at the fourth Lateran Council. This is late as Church History goes. The error which leads to the doctrine of transubstantiation is the taking literally the realistic language which Jesus used at the first Lord's Supper. When He said "This is my body", there are two possible meanings. He could have meant the words literally, as we would mean if we were to take hold of our hand and say, "this is my body" or He could have meant it metaphorically and symbolically, as when we say of a photograph "this is my friend". How are we to decide between these two possibilities? To begin with, the more natural meaning for the disciples would be the symbolical and metaphorical, rather than for them to think that He was giving them His body to eat, especially as Jesus had not prepared their minds for any such doctrine as transubstantiation. Moreover our Lord's language at the time was plainly metaphorical, for in the next sentence He said of the wine "this cup is the covenant in my blood". Plainly the cup was not the covenant, but it stood for and represented the wine that was in the cup, and even so the wine was not the covenant, that is, the agreement between God and man, but rather it was the sign and seal of such agreement. Thus our Lord's language at the time He said "This is my body" was in other respects metaphorical and this is also the natural explanation of these words. How fatal then is the mistake, in taking this realistic metaphorical language literally. Moreover, if we look elsewhere in the New Testament we will find the metaphorical interpretation confirmed. Thus St. Paul, referring to the Holy Communion, speaks about the **bread** which we break, but if the doctrine of transubstantiation were true there is no bread present to break. If the apostle had held transubstantiation he would have avoided calling it bread.

St. Jerome affirms the Protestant position

Turning to the early Christian writers we must remember the principle that realistic language may be either literal or metaphorical, and that the language itself will not determine the question. Thus the quotations which Roman Catholics bring forward to prove that transubstantiation was held in the early Church fail to do this as they merely echo the realistic language that Jesus Himself used. The question whether Jesus' language was literal or metaphorical is not helped forward by such quotations. However, sometimes these Christian writers add phrases which show conclusively that they also took the language as metaphorical. Thus a quotation of Tertullian, which the Roman Catholic writer Ott cites, is "Jesus took bread, offered it to His disciples, and made it into His body by saying 'This is my body'". Ott (Fundamentals of Catholic Dogma, 381) concludes the quotation at this point, but if you look up the passage you will find that Tertullian goes on "that is, the figure of my body", showing quite conclusively that Tertullian who lived in the third century regarded Jesus' language as figurative and metaphorical.

So too St. Jerome, the fourth century translator of the Latin Vulgate and perhaps one of the greatest of the church doctors, commenting on John 6:53, says that "the body of Christ is the gospel . . . the body of Christ and his blood is the word of the scriptures . . . when we hear the word of God Christ's flesh and blood is poured into our ears . . . In the flesh of Christ, which is the word of teaching, the interpretation of the scriptures, we receive the food". When Jerome speaks about the flesh of Christ and His blood being poured into our ears, it shows that he did not take the words, body and blood of Christ, literally, but rather symbolically and as meaning the same thing as receiving His word in the heart. This is, of course, the protestant doctrine.

The conclusion is that the doctrine of transubstantiation has no basis in Scripture and the slenderest in the earliest Christian writers, but it developed during the middle ages when people failed to recognize the difference between realistic metaphorical language and literal language. So then we should not think of Christ as in any way **localised** in the bread and the wine, which are signs of His body and blood given for us on Calvary. Christ is certainly present in the Lord's Supper, but present in the hearts of believers. He is not present in any literal sense locally in the bread and the wine on the Holy Table, any more than a person is present in a literal sense in a photograph. But the bread and the wine are visible words, which speak to us about the Gospel, that Jesus has borne our sins and is now Lord of all. They are pledges which assure us of His love. He has given us this service of eating bread and wine together, in memory of Him, in order that through it, just as through words, He might make vivid to our minds, and assure our hearts of the truth about His love for us on Calvary, and so we might grow as Christians by feeding on Him, not literally by our mouths, but feeding on Him in our souls through faith in Him, who is our Lord and Saviour.

Luther wrote in "Pagan Servitude of the Church" that the worst abuse imposed on the sacrament of the Lord's Supper was that the Roman "mass is a good work and a sacrifice." As Christians we are committed to seek and obey God's truth as revealed to us in the Bible. God's Gospel has been revealed to us by God himself and is not to be compromised. (Galatians 1:9, 11 & 12; 1 Timothy 6:20).

Protestant Christians will be under pressure to fellowship with the Pope. The Gospel commands us to fellowship in truth. The Roman doctrine does not permit that.

New assistance scheme

The Minister for Energy, the Hon. P. F. Cox M.P. officially launched the NSW Government BASELINE scheme at the Sydney City Mission's Green Valley Community Centre, Shropshire Street, Green Valley on **Thursday July 3, 1986 at 10 a.m.**

Through the BASELINE scheme \$2.5 million will be provided to assist genuinely disadvantaged people to pay their electricity bills.

Financial assistance to pay electricity bills will be provided through the Sydney City Mission's Family Welfare Centres at Mt Drutt, Green Valley and Wollongong, as well as through the Care Force, St. Vincent de Paul, The Smith Family and Wesley Central Mission agencies.

Police Minister, the Hon. George Paciullo M.P. will also be present. The handing-over function will be chaired by Charles Chambers, Executive Director of the Sydney City Mission.

"Hundreds of poor families find the burden of paying energy costs during the cold winter months more than their meagre budgets can afford, so the BASELINE money will do much to assist low income earners, pensioners and the unemployed" a spokesman for the Sydney City Mission said today.

International Gospel broadcasting

A Church planting role

Major international evangelical radio broadcasters are about to embark on a new era in radio outreach. It is known as RICE (Radio In Church-planting Evangelism).

RICE is basically an initiative to provide quality evangelistic radio broadcasts for many of the unreached peoples of the world with the ultimate objective of stimulating the planting of churches among them. Many of these people groups are not only very large in numbers but are also beyond the reach of conventional church and mission activity. This is largely due to barriers posed by political ideologies, religion and culture. The RICE concept is built around the enormous potential for radio in transcending these barriers, allowing people free access to the Gospel within the privacy of their homes.

In the present distribution of broadcasting provided by the international evangelical broadcast organizations, an inordinate amount of the 1000 hours broadcast daily is in languages such as English and Spanish (approximately one-third each) while the remainder is shared by the remaining 160 or so languages.

Most broadcast schedules which exist today have been devised with little reference to other organizations, either radio or otherwise, and very little objective treatment has been given to the world at large to determine where the greatest needs and opportunities for radio are afforded. Thus, we find that Muslim and Hindu language groups are being largely neglected, and millions of the most deserving peoples are without language broadcasts in their own mother tongues.

RICE seeks to address this imbalance, particularly by initiating broadcasts in new languages, but also by adding to and improving the quality of existing ones, so that programs are attractive and the Gospel is understood and perceived as relevant to the listener.

RICE also tries to provide focus for our radio evangelism in seeking to encourage the establishment of "Christ groups" (or primitive churches) among listeners. Many who are saved through radio receive few guidelines on how to assemble together in the name of Jesus, how to worship and pray together, or how to lead a group of believers.

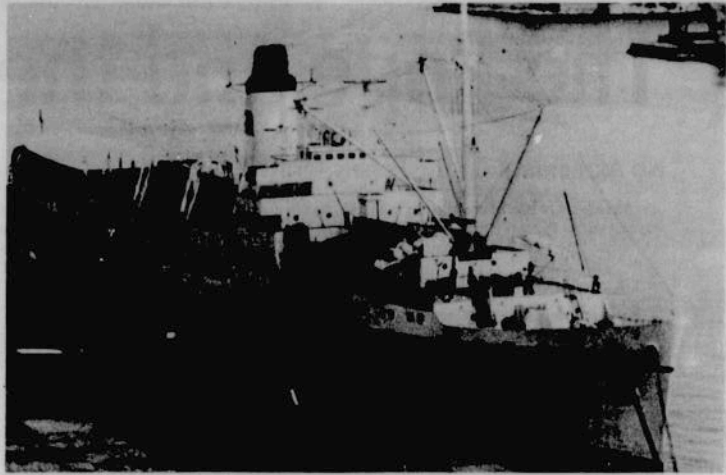
Wherever possible, radio will be used as part of an integrated strategy designed to present the Gospel of God's Kingdom meaningfully and with cultural sensitivity. RICE recognizes that while radio as a medium may be strong in certain areas, it is equally weak in others, hence the need for working cooperatively with other arms of the church. In some areas this may not be possible because of the prevailing situation, and radio may find itself the sole means of witness and church planting, apart from local believers, if any, and the witness of the Holy Spirit.

In developing RICE, one of the greatest obstacles we face today is the need to provide awareness of radio's effectiveness as a tool for mission. This applies to both mission leadership generally and supporting churches. Today is the day of golden opportunity — a passing one.

(WFECC)

The MV Doulos in Malta

An update on the Bookship's ministry



MV Doulos in Malta.

The Operation Mobilization ship MV Doulos sailed into Grand Harbour Malta for a ten day visit recently.

Eight years ago the Doulos was registered under the Maltese flag by Gute Bucher fur Alle (Good Books for All), a charitable organization which forms part of the international Christian mission of Operation Mobilization. Although the bookship had since that time visited 137 ports in thirty-four countries, she had never been in her country of registration. The March of 1986 was her first official homecoming.

Built in 1914, the Doulos has the distinction of being one of the oldest ocean-going passenger ships still afloat. More important is her distinction of being the world's largest floating book exhibition. When she was purchased from the Costa Line in 1977, Operation Mobilization replaced the casino and swimming pool areas with conference facilities and a bookshop with approximately 5000 different educational and Christian titles. More than 6 million people have since walked up her gangways.

Although the Doulos had not previously been to Malta, the Maltese people well remembered the visits of her sister ship, the Logos, in 1976 and 1982. Unfortunately, permission to sell books was withheld the first year, in spite of great public demand. In 1982 the Logos was able to make a somewhat complicated arrangement with customs authorities to sell books through a local retailer. It was a great breakthrough therefore when the permission was given in 1986 for complete freedom to sell books on the Doulos.

In the space of the few years since the Logos visit, the number of evangelical Christians in Malta has increased from about

thirteen to a hundred. Most of the growth has occurred in only the last year. Out of a population of 330,000, however, 99% are still Roman Catholic. Malta is one of the most unevangelized countries in Europe.

How do you go about proclaiming the living Lord to a country that is traditionally religious? The believers of the Floriana Evangelical Church had an answer for Doulos. Over a year ago they had conceived the vision of placing a copy of Paul's letter to the Romans, in the Maltese language, in every one of the 80,000 households on the island. Through much prayer and the cooperation of the Trinitarian Bible Society the books had finally been published. Now they needed people — lots of them — for the massive job of distribution. By God's arrangement, Doulos had come to Malta "for such a time as this."

The whole project was organized by Michael D'Amato who along with his wife accepted the Lord during the 1982 Logos visit.

The Doulos visit to Malta also served to encourage the small but fervent body of believers. Their attendance at two family conferences, a Bible conference, a school of evangelism, counsellors' training, and a follow-up session for pastors and lay leaders drew them into closer fellowship. Pastors were also able to carry away videos, cassettes and books for future training in their churches.

Former Maltese Prime Minister Dom Mintoff invited the captain for lunch and then made a personal tour of Doulos. Afterwards he asked Ray Lentzsch, an evangelist on board who has been in Malta several times, to his home. Ray had the opportunity to witness clearly to Mr. Mintoff as well as to an Iraqi official and several distinguished media representatives.

1986 National Education Conference to discuss controversial issues

Our excellent speakers include:

- 1. Dr. Rupert Goodman, Former Reader in Education, University of Queensland who will speak on "Truth and Freedom in Education" and our "Heritage".
- 2. Mr. B. Travers, Former Headmaster, North Sydney "Shore" Sydney Church of England Grammar School, will speak on "Excellence in Education and Maintaining High Standards".
- 3. Mrs. Jean Wallis, Author of "Chaos in the Classroom" will present her findings.
- 4. Mr. Pat Jacobs, Author of "Operation Peace Studies — War in the Classroom" will be speaking on his latest investigations.
- 5. Professor Mark Cooray, Associate Professor of Law, Macquarie University will speak on "Peace and Nuclear Disarmament" and "Liberal Values and the Rise of Western Civilization".
- 6. Mr. John Grover, OBE, Author of "Struggle for Power" and "Struggle for Cargo" will speak on "United Nations and UNESCO Policies in Education".
- 7. Rev. Fred Nile will speak on all "State Education Issues such as English Textbooks 'Don's Party' and 'The

Treatment and the Cure', new Government Religious Education Policy and Government Creation Policy".

The 1986 National Education Conference will be held from Friday 8th to Sunday 10th August, 1986 at the NSW Baptist Theological College, 120 Herring Road, Eastwood.

The Conference theme will be: "True Peace, Justice and Freedom in the Classroom." (John 8:32)

The Sponsor of this annual Conference is the Education Committee of the Australian Federation of Festival of Light — Community Standards Organisations, known as "The Parents Federation for Quality Education".

The Conference organiser is Mrs. Margaret Ratcliffe, who said "This Conference is especially for those parents and teachers who are concerned about our schools, the dropping of standards, the lack of discipline and the wasteful faddish courses."

"If you wish a Conference Programme or to register then please return the reply slip in our Advertisement on page 6 or ring 267 2244, 488 9153."

MARANATHA

"Faith, and the Faithfulness of God"

Luke 17:3-10

Faith misunderstood

David Watson, a famous British Evangelist, contracted cancer of the bowel in January 1983. Over the subsequent 12 months of his illness he chronicled his own concerns and the responses of his friends and others in a book called "Fear no Evil". In it he mentions a number of people who expressed the conviction that both their faith and his faith would be strong enough to see him well again. Indeed many said that they had enough faith to believe that he had already been healed. He died approximately 12 months later of disseminated cancer.

On a pastoral visit to a hospice some two or three months ago a Godly Christian woman, who was likewise dying of cancer, expressed a similar concern. She saw her faith as weak and mine as strong and wished somehow that she could make her faith stronger. Often when Christians share together in deep conversation the issue turns to faith and how one person seems to have more faith than another, and how they might in turn likewise increase their faith. Such requests are not uncommon and we find them in the pages of the New Testament, especially on the lips of the disciples. It is not surprising that they should ask for such a thing, for the very same reasons that we ask for it. They were witnesses to Jesus' great miracles and at times of doubt and fear the rebuff comes from Jesus in the form of an accusation. "O You men of little Faith" (Matthew 6:30, 8:26, 14:31 & 16:8).

In Luke 17:3-10 Jesus calls upon the disciples to perform a seemingly impossible task in that they should go on forgiving repentant sinners who offend against them. In response to such a task we hear their agonised cry 'Give us more Faith'.

We see and read of Christian people living victorious lives, from Billy Graham down to people in our own congregations. People who seem to do great things for God and are so confident in their faith. In comparison our faith seems weak, unable to perform even the simple task of forgiving another person who has offended us. Lord we cry 'Our faith is poor, give us more faith'.

And yet, with this most earnest of requests comes the most perplexing of responses from the lips of Jesus. The disciples were unsure of what they were asking for and this came from a defective view of the nature of faith. Firstly they had a mechanical view of faith. They thought of faith in quantitative terms, and so like a petrol tank that needs topping up or a muscle that needs exercising. On their understanding, their faith needed a quantitative increase. Jesus recognises their failure to comprehend. He implies that if their faith was increased in that fashion then they would be super energized people, able to command trees to move into the ocean, or even re-arrange the Palestinian geography as the Markan account puts it!! But such an answer only exacerbates the problem. They are unable with their present faith even to cure an epileptic boy, let alone move a mountain into the sea. How will they obtain sufficient faith in order to perform an act of that magnitude?

The real issue is of course understanding the nature of Jesus' answer. Let's look at it because there is a lot more here than first meets the eye.

Faith explained

In considering Jesus' response note three points:

- 1. Jesus says 'I am going to exaggerate'. Jesus uses hyperbole to have an arresting effect on His hearers. In this context Jesus says that faith the size of a mustard seed barely visible to the naked eye is able to move a tree with a massive root system, or in Mark's Gospel, a massive mountain into the sea. He is undoubtedly exaggerating for effect; but what effect? What is He trying to say. Undoubtedly something along the lines of how the disciples' present understanding of faith will never achieve the ends they desire.
- 2. Jesus said 'it isn't going to come true'. The Greek in the text has a grammatical construction indicating that the statement does not accord with fact. In other words, given the disciples' understanding of the nature of faith these things would indeed follow, but this is simply not the way it is.
- 3. Jesus says 'you're asking the wrong question.' Jesus declines to answer the disciples' question within the terms of reference of what they believe faith to be.

They not only had a mechanical view of faith, but they had also mislocated its source. Remember the words prefacing Jesus' reply. The disciples said "increase our faith". The disciples' concept of faith had themselves at the centre of the frame of reference of faith. Jesus wanted to teach the disciples something about faith but not anything about their faith, rather about God's faith. The parallel passage in Mark's gospel is found in Chapter 11 verses 22 to 23 and Lane in his commentary on Mark notes that the Greek, which we translated as an exhortation "have faith in God", probably should be translated as an encouragement "you already have the faithfulness of God". And so this response of Jesus becomes a word to encourage us and not a word to command us to do something we find impossible to do. For Jesus' response is grounded implicitly in God's faithfulness. His ability to perform miracles, His ability to move mountains, His ability to cast trees into the sea, His ability to do what we of ourselves could never do, for the things that we find impossible are the very things that are possible with God.

God's faithfulness

What Jesus is picturing for us in these few verses has nothing to do with our faith, but everything to do with God's faithfulness, and this is the key truth of the Gospel. True faith is neither quantitative like a petrol tank that needs topping up or a muscle that needs to be exercised to get it bigger. Neither is it anthropocentric, having man at the centre of its frame of reference. We are not the source of faith. If this is our view of faith, then we are doomed to endless navel gazing and depression as we try to increase our faith and yet find we can't. It was this attitude that lay behind the disciples' questions. What are we then to say concerning the nature of faith?

Faith is not assent or power but trust

Faith is not simple assent, an intellectual agreement with truths concerning God. Neither is it power, as though my abilities to perform miracles of healing or mighty works could be directly equated with the strength of my faith. Rather it is trust which appropriately moves the frame of reference to the object of trust, in this case God's faithfulness to me and so my faith is a trust in God's faithfulness. I trust in His promises to me, His steadfast love for me, His forgiving nature of me, His ongoing commitment to me, His plan of salvation enacted for me, His promise to prepare a place for me and to take me there one day. My faith could never move mountains, God's faith can. I am to trust in His faithfulness, not in my own. The disciples not only misunderstood the source of faith but misunderstood it by thinking of faith as quantitative or mechanical. But true faith is relational. My faith is a response to God's gracious covenant commitment to me, and thus my faith is reflexive not initiative.

John Calvin says "Now we shall possess a right definition of faith if we call it a firm and certain knowledge of God's benevolence toward us founded upon the truth of the freely given promises in Christ, both revealed to our mind and sealed upon our hearts through the Holy Spirit" (Calvin; Institute's, Book 3, Chapter 2)

Faith increased

Is it then wrong to speak of growing in faith. Not at all. For to grow in faith towards God is to grow in understanding of how faithful and good and kind God has been toward us in Christ Jesus. As a result of such a deepening understanding of His faithfulness so our trust in Him will grow as we indeed see how faithful and trustworthy He is toward us. I will grow in faith toward God through a deepening understanding of God's faithfulness toward me.

TREVOR HUNTER

Good News Evangelism

Reaching into prisons

Eight Australian prisoners were the surprise recipients this month of a family size pizza. But when they opened their pizza cartons they contained food of a different kind — Gospel Food!

Packed within were a crispy leather bound Bible, two tantalising testimony books, meaty testimony tape of five ex-prisoners, and an enjoyable Christian Correspondence Course. A booklet entitled "Full Pardon" and some tracts added to the dressing and a Presentation Certificate with the prisoner's name emblazoned on the top and and a "Every Day with Jesus" daily devotional for new Christians, completed the Gospel meal. Eight packs were sent to five States of Australia.

The "Prisoner of Hope" pack is distributed by Good News Evangelism, a South Australian based interdenominational ministry. Barry Goode, the Director, himself an ex-prisoner and co-author of the two books, "Too Tough for Tears" and "Prisoner of Hope" says that the desire to reach prisoners in this unique way came after he prayed for a new approach to prison evangelism.

Barry Goode takes up the story: "Get literature into prisons, God seemed to be telling me. Now I knew from experience that many men would not attend seminars or

evangelistic meetings. There was far too much peer pressure upon them for that. But a book, a tract, a tape could be read or heard in the privacy of their own cell. Where there were no mockers or scoffers looking on.

The packs are given to those prisoners who express a strong interest in becoming Christians and are forwarded via the Chaplain, who would then appoint people such as Prison Missions or Prison Fellowship or any other prison workers to follow them up.

Good News Evangelism also has more than eighty pen pals who correspond with prisoners via their 'Visit by Mail' Pen Pal Program.

Another exciting development has taken place with the despatch of more than a hundred Christian Correspondence Courses to prisoners throughout Australia since our first course was despatched less than twelve months ago.

Prisoners with crimes ranging from murder to petty theft have completed or are currently doing our courses. Many have been converted through them."

A further programme by Good News Evangelism to place a \$1000 Christian library in every prison has already been launched. Seven prisons are already sponsored.

Re-cycling the Word

So the scriptures might be free



The Rev. Neil Flower and the Rev. John Emery.

That was the story at Cabramatta Anglican Church recently when the Rev. John Emery, State Representative for the World Home Bible League, delivered NIV psaw Bibles to the Rev. Neil Flower. The new Bibles had been purchased from the League to replace the RSV editions which had been in use for many years. The older Bibles will not "die" however.

Along with many similar second-hand Scriptures, they will be sent by the League to English-speaking areas in countries like India and the Philippines, for free distribution.

Information about this Scripture placement scheme can be obtained from the World Home Bible League, PO Box 464, Penrith NSW 2750 — Phone (02) 673 3055.

Government gives grant to MOW

Anglican Society's grave concern

The Anglican Society wishes to express very grave concern at the action of the Commonwealth Government in granting \$5,000 to the Movement for the Ordination of Women. In this country where there is no Established Church, it is scandalous that the Government should support, in any way, one particular side of a religious, theological dispute within a church. The secular government ought to confine itself to secular questions and not involve itself in those of the internal spiritual arrangements of the churches. If the Commonwealth is going to involve itself in religious questions (an area in which it has no expertise whatsoever), surely it should support both sides equally. The Anglican Society believes that public money should not be used to fund any side in a religious controversy and that the people of Australia have a right to know why their money is being wasted in this fashion.

The question of the ordination of women is

highly contentious and an issue of escalating importance within the Church, it is therefore improper that the rights of Church members who are opposed to the Movement for the Ordination of Women should be treated with contempt by the Government. Neither side of the dispute is funded from any official Church sources but now the Commonwealth has chosen to step in and assist one side only.

The Anglican Society feels that the acceptance of these funds highlights the true nature of the Movement for the Ordination of Women as being an essentially secular and not a religious body. Its philosophy and guiding lights are not the teachings of Our Lord (as set forth in Holy Scripture and tradition), but those of secular feminism. Its outlook is essentially secular, with religious window dressing around the edges. This nature is revealed in the fact of the acceptance of public money to finance the argument of an internal Church theological matter.

Ridley gathering launches new book

'The Overcoming of Satan'



Dr. Charles Sherlock together with Principal Maurice Betteridge at the book launching. Student Dr. Richard Thornton (centre) looks on.

"The Overcoming of Satan" by Dr. Charles Sherlock was launched recently at a Tuesday lunch hour gathering at Ridley College. A dramatic presentation picking up the theme of the book was presented by students before

the book was officially launched by the Principal, the Rev. Maurice Betteridge. The book is the latest title in the Grove Spirituality Series published by Grove Books in England.

"What price Peace?"

Spring Conference for Sydney

A National Committee for Peace, Freedom and Justice was formed in March, 1986 to sponsor two major events during the 1986 International Year of Peace and to produce suitable Resource Materials.

Two major events have been organised including the "National Conference on Peace, Freedom and Justice," 3rd-6th October, 1986 and the "International Festival of Peace," Sunday 19th October, 1986.

National Peace Conference:

1. The "National Conference on Peace, Freedom and Justice" will be held from 3rd to 6th October, 1986 at the NSW Baptist Theological College, Herring Road, Eastwood. It will be held on Labour Day holiday weekend to assist country and interstate delegates to attend this important Conference.

Festival of Peace:

2. The "1986 International Festival of Peace" will be held at 2 p.m. on Sunday 19th October, 1986 at Paramatta Park, Sydney. It is hoped that similar Festivals will be held in other cities.

During the Festival speakers will be supported by musical groups representing the

Captive Nations in their national costumes, who will also present their folk music.

These Captive Nations groups include: Latvian, Polish, Lithuanian, Afghanistan, Ukraine, Vietnamese, etc., who fully value our freedom in Australia because their nations are no longer free.

Leninist Peace:

The National Committee Chairman, Rev. Fred Nile, E.D., M.L.C., said "It is vital that Christians fully understand the relationship between 'Peace', 'Freedom', and 'Justice' and the USSR's Leninist Peace."

"The Communist sponsored 'Peace Movement' is being used to recruit into its ranks idealistic people including Christians," said Fred Nile.

"These idealistic Christians do not fully realise that communist or Leninist 'Peace' is totally different from our Christian view of peace," said Fred Nile.

Article 28 of the USSR Constitution states, "The USSR steadfastly pursues a Leninist policy of peace."

"According to Soviet leaders, 'Leninist Peace' will only be finally achieved when all the world is under the authority of the Communist Party of the USSR," said Fred Nile.

MAINLY ABOUT PEOPLE

DIOCESE OF ADELAIDE

Rev. Francis Bourne has tendered his resignation as Chaplain of the Westbourne House Complex as from the end of August.

DIOCESE OF MELBOURNE

The Rev. Alan Nichols was collated by the Archbishop as Archdeacon of Melbourne at St. Paul's Cathedral on July 6.

Rev. Canon Barry Smith was collated by the Archbishop as Archdeacon of Geelong at St. Paul's Cathedral on July 6.

Rev. Victor Hastie, Incumbent of the parish of Holy Name, Vermont South, will be inducted by the Archbishop on August 11.

Rev. David Morrison will retire from St. Andrew's Aberfeldie, on February 8, 1987.

Rev. Lawrence Reeve, Incumbent of St. Peter's Brighton Beach, will be inducted by Bishop John Wilson on August 28.

Rev. James Reynolds will retire from the parish of Bellarine on January 1, 1987.

Rev. Geoffrey Taylor retired from Christ Church, Essendon, on May 18, 1986.

Rev. Christopher Thomas died on March 21, 1986.

DIOCESE OF RIVERINA

Rev. Philip Anderson, Rector of Berrigan, has accepted the parish of Corryong, in the diocese of Wangaratta. He will take up the appointment in August.

Rev. Max Cowle left the parish of The Rocks after acting as locum tenens.

Rev. Dallas Hinds has resigned as Rector of the Parish of Coolamon and will live in Barrooga.

Retired Bible College principal move

A 'locum tenens' in Perth

The Rev. Raymond N. Wheeler, recently retired Principal of the Sydney Missionary and Bible College, has accepted the invitation of the Archbishop of Perth to be locum tenens at St. Matthew's Church, Shenton Park, in Perth, for a period of twelve months.

The Rector of the Parish, Dr. David Secombe, will be Guest Lecturer in New Testament at the Union Theological Seminary in India for the next three months before proceeding to Germany for nine months study leave.

St. Matthew's is a large congregation, including university students, and is known as a centre of Bible teaching ministry and evangelism. The School of Christian Ministry forms part of the ongoing life of the congregation and Mr. Wheeler will be continuing the Bible teaching for which he has become known. At the same time he will be seeking to develop a programme of theological education in the congregation in association with the School of Ministry.

International Family Project

Consultancy in Kenya

The Rev. Alan Nichols, Coordinator of the International Project on Family and Community, announced today that the project's second consultancy is to take place in Nairobi, Kenya throughout July 1986.

The key theme of the consultancy is to be "Rural-Urban Drift and its impact on Traditional Family Life".

The visiting consultant will be Mr. John Rea from Scotland. The local consultant will be Mrs. Penny Serwanga with some assistance from the Rev. David Gitari, Bishop of Mount Kenya East.

For the past 10 years Mr. Rea has been Divisional Director of Child Care with Dr. Barnardo's Organisation in Edinburgh — a

large international child and family care organisation. Mr. Rea will be carrying out the consultancy as part of his three month sabbatical leave, with the sponsorship of the Barnardo's Organisation.

Mr. Rea is an active member of the Scottish Episcopal Church. He was involved in the 1981 "Partners-in-Mission" consultation in Scotland and is currently a member of the Diocesan Social Responsibilities Commission, which is presently involved in establishing a day rehabilitation project for young adults.

The key local consultant, Mrs. Penny Serwanga, is a social worker with African Evangelistic Enterprise, based in Nairobi, and is working with aid and development projects in connection with Anglican parishes.

Bishop Gitari is a consultant theologian for the Anglican Consultative Council and has built up an international reputation on matters relating to traditional African cultures, polygamy and indigenous theology, among other issues. As such, he will be an important resource person for the consultancy.

CLASSIFIEDS

Classified advertisements may be left at the office or phoned to 264 8349 up to noon 14 days before date of publication. Charge is \$4.20 per column centimetre.

Church Services

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

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

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

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

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

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"THE ROCKS": EXCURSIONS, GOSPEL FILMS, CITY & BUSH CAMPS. Enquiries (02) 27 2664. Organise your Youth Excursion to conclude with 20-minute worship at the Garrison Church, The Rocks, Sydney, at 11 pm on Thurs., Fri. & Sat. Free G.F.M. Screenings 7.15 pm first Sunday of each month. Boys Camp, Gulgong, 16 hectares bush, no power, little water.

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WANTED: "The Mark of Cain" by S. B. Babbage. Ph. 639 9373.

FOR SALE: Gestetner 460S Electric Duplicator. Good condition, recently serviced. \$850 o.n.o. Phone: 44 3575.

WANTED: Old issues of Journal of Christian Reconstruction and Westminster Theological Journal. Phone: Mr. Lau 550 2274.

WANTED: Musical edition of Alexander Hymns and/or Golden Bells and/or CSSM Chorus Book. Phone: (049) 97 4264.

WANTED: copies of "79 Billy Graham Crusade Song Books ("Crusade Songs") Phone 759 2086.

WANTED: Buy or borrow — "Man of Vision, Women of Prayer" by Marilee Pierce Dunker (Nelson 1980) Now O.O.P. Phone (048) 71 1947.

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Black ministers in despair and fear

Bp Foord of South Africa on Australian visit

Bishop Dudley Foord and his wife Elizabeth will be returning to Australia for five weeks from late July until the end of August.

In November, 1983, Dudley Foord, Rector of the Sydney Parish of St. Ives, was elected to be a bishop of the Church of England in South Africa.

While in Sydney, Bishop Foord will undertake many speaking and preaching engagements. He has also agreed to an in-depth interview with the Australian Church Record.

Before returning to Sydney the Bishop will have attended the Billy Graham Conference on world evangelisation held in Amsterdam.



Bishop Dudley Foord.

Writing from his home in Newlands before leaving South Africa, the Bishop spoke of the country as a "bubbling cauldron".

"South Africa represents a fascinating mix where three great world cultures meet — the western European, the black African (consisting of at least nine tribal groups with pronounced hostility one to the other), and the eastern Asia-Indian culture," he said.

"The whole situation is fragmented and volatile. Unrest is too mild a word for the naked aggression, the violence, beatings and death."

"In Natal alone there are 15 murders a day."

"Violence escalates and will determine the destiny of the nation."

"The more pressure exerted by the Government seeking to maintain law and order, the more the violence is provoked. Astute observers are saying that the Blacks demand the full cake or nothing. It seems clear that the political situation will get worse until there is some sort of Black power sharing at the top echelons of Government."

"What will happen is impossible to predict," Bishop Foord said.

The Bishop went on to say that many people had expressed to him the feeling

of not knowing "what to think" about the political/social situation in South Africa.

"You are part of the majority!" he said.

Government committed to one citizenship

"The Government has stated that it is committed to equal education, one citizenship for all South Africans, the rule of Law."

"These developments mean different things to different people. Most whites in South Africa will at least concede that they are significant."

"Older Blacks tend to recognise that the circumstances in which they find themselves are immeasurably changed from what they experienced when they were in their teens. Younger Blacks see current reform as a mere tinkering with a system that they reject in its entirety, while foreign governments and media are not only confused about the substance of South African reform but often choose to disbelieve its sincerity of purpose anyway," the Bishop said.

Bishop Foord said that violence in black towns has now reached such a pitch where it cannot be seen just as a form of political protest with a defined objective. It has almost become a way of life.

"A number of our Black ministers are despairing and frightened — finding it almost impossible to continue ministering in the face of intimidation and pressure that is exerted when they will not become involved in violence."

"One thing is clear. The Gospel is being hindered because of the unrest and violence," Bishop Foord said.

While visiting northern Namibia recently Bishop Foord and his wife visited the leader of the Ovambo churches who is also the Chief Minister of the Ovambo Administration.

"Two days ago a landmine was discovered in his driveway. How we thank the Lord for His providential care of Mr. Kalangula (AND of us)," Bishop Foord writes.

He said that Peter Kalangula needs the prayers of Christians as does the Ovambo church struggling in a situation of unrest.

"The first night we were there a power station was blown up just a few kilometres away."

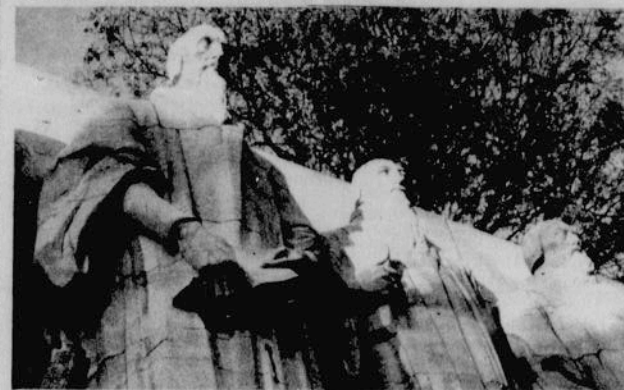
Bishop Foord spends about 50% of his time in travel.

"This can be very wearing and exhausting. We are, therefore, exposed to high risk and danger. We are thankful for God's kindness in protection," Bishop Foord said.

Calvinists unite in Geneva

Celebrating Reformation

Representatives of Reformed Churches throughout the world gathered at the invitation of the National Protestant Church of Geneva to join in its commemorative celebration of the 450th anniversary of the Reformation there.



John Knox (right) shows solidarity with Theodore Beza and John Calvin (left) at the centre of the Reformation wall-monument in Geneva.

The decision of the Genevans in 1536 to "live according to the holy Gospel" was followed almost immediately by the first call to John Calvin to fill the vacancy at the cathedral. There also followed the systematic teaching and leadership which created the distinctive "Reformed" style among Protestant Churches and which decisively influenced many countries — not least Scotland and England.

Compassed about by an even greater cloud of witnesses, the delegates joined several thousand Genevan and other Swiss Protestants for two great ceremonies, a Whitsun Communion service in and outside St. Peter's Cathedral and an evening act of commemoration at the Reformers' monument on the old city wall, dominated by the statues of John Calvin, Theodore Beza, the Swiss Reformer William Farel, and John Knox.

Before the evening ceremony there were services in the local Genevan churches, including one in the Auditoire (where Calvin lectured) for its present tenants, the Scots, Dutch, and Italian Waldensian congregations. The Very Rev. Professor Tom Torrance preached there on the theme of grace, which he described as God giving Himself freely and unconditionally in Jesus Christ. At all the services and ceremonies the honours due to Calvin were set in his own context of giving all glory to God.

Professor Torrance was also one of the ministers from several countries who shared in presiding at the Lord's Table on Whitsunday in the cathedral and on the square outside, at the service which

began with the Old Hundred sung to its Genevan French words: "Vous tous qui la terre habitez..."

During the week of celebrations the international delegates visited the neighbouring Swiss canton of Vaud, also celebrating its Reformation anniversary, and took part in a World Reformed Forum in the Geneva Ecumenical Centre.

Too sociological

There the themes included dialogue with non-Christian religions and attempts to relate the teaching and theology of Calvin to modern themes of social justice, women's rights, and ecological stewardship of God's creation. Although some delegates found the approach rather too sociological for their taste, Asian and African Church representatives took the lead in ensuring that modern concerns were set in the context of the Gospel and Scripture.

However delegates also heard several times during the week from the Rev. Allan Boesak, World Reformed President and South African radical leader, of the need to identify with struggles of the oppressed. He told them that Reformed Christianity "had never been a peaceful religion".

In all about 300 delegates attended from about 120 Reformed Churches and from organisations. They came from about 70 countries, with (apart from the other Swiss churches) the largest contingents being from Indonesia and Korea. There were also numerous

Continued page 12

Archbishop of Sydney joins Bishop of London

Joint Chairman of the AAM

The Archbishop of Sydney, the Most Rev. Donald Robinson, has agreed to join the Bishop of London as joint chairman of the Association for the Apostolic Ministry, in which Anglican Catholics and Evangelicals campaign together against the ordination of women to the priesthood.

The announcement was made on Tuesday, when the AAM welcomed the publication of the correspondence between the Archbishop of Canterbury and the Vatican — and especially of

comments by Cardinal Willebrands. The comments were "extremely illuminating" said a statement signed by the steering committee chairman, Mr. Maurice Chandler, and the joint secretaries, the Rev. Roger Beckwith and Mr. Arthur Leggett.

They "constitute a clear and consistent theological position with which many of the members of AAM would want to identify," the statement said.

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