

"Silverwind" blows into Australia



The American singing group, known as "SILVERWIND" arrived in Sydney recently for their first Australian Tour. The three During their ten day tour of the Eastern States, September 14-24, "SILVERWIND" appeared in concerts from Townsville to Hobart; Adelaide to Sydney, as well as in

several country centres of New South Wales. Organized by the AGAPE FORCE, many who have used material from "The Music Machine"; "Bullfrogs and Butterflies" and "Sir Olivers Song" were able to meet the musicians responsible for a lot of the material.

Zondervan's No. 1 breaks double barrier

Pat Zondervan, former farm-boy, and now 74-year-old chairman of Zondervan Publishing House, stated that there are no problems with their products, and they had changed their policy on Australian marketing.

At a Sydney reception to promote Zondervan Australia's recent venture *The Book of Life*, Mr. Zondervan was asked about the effect on his company of the world wide down-turn in publishing.

"Zondervan's sales with the recent take-over of several other publishing houses, including Marshall Morgan and Scott and Pickering and Inglis, will be this year in the vicinity of 100 million."

The company still views publication of bibles as its main line, although new products are continuing to be added, including scholarly works.

The good news for the Australian buyer is that Zondervan have declared Australia an open market.

No longer will we be forced to only buy British editions. All Zondervan's U.K. interests will have to compete on their merits.

It is hoped by some booksellers that this might at last break up the international cartel that has in the past forced Australians to purchase books at 1½ times their British retail price, and up to 3 times their international value.

Others see the move as inevitable with the 36% appreciation of the American dollar in the last 18 months, the U.K. inflation rate being held at 3%, and the growth in Australian publishing. Concern was also expressed over one company now holding so much of the total market in Christian books.

MAINLY ABOUT PEOPLE

DIOCESE OF CANBERRA & GOULBURN

Rev. A. L. Constance, formerly Asst. Priest at St. Paul's, Manuka is now Rector, St. Alban's, Lyons.

Rev. Canon D. F. Durie, formerly Principal of the College of Ministry, Canberra is now Minister in the Special District of All Souls', Chapman.

Ven. T. R. Bonsey, formerly of Cobargo and Archdeacon of the South Coast retired on 15th August, 1983.

Rev. D. G. Saines, Aranda has left for the University of Birmingham as Lucas Tooth Scholar.

Rev. B. A. Stevens, Asst. Minister, St. John's, Canberra has left for the United States to study at Boston University.

DIOCESE OF ROCKHAMPTON

Rev. D. Wanderwolf is now Rector at Dawson Valley.

Rev. R. Bowie is now Rector at Clermont.

Rev. A. Burnet is now Rector at Barcalidne.

Rev. N. Kempson is now Rector at Gladstone.

Rev. Ross Cameron, formerly of Longreach, has accepted the parish of St. Colomb's, Clayfield in the Diocese of Brisbane.

Rev. C. Peacock will retire from St. David's, Frenchville on December 31.

DIOCESE OF SYDNEY

Rev. D. G. Davis, Rector, St. Philip's, York Street has accepted the position of Rector, All Saints', Woollahra.

Rev. G. C. Toovey, Curate, St. Luke's, Liverpool has accepted the position of Rector, Emmanuel Church, Lawson.

Rev. E. W. Carnaby, Rector, St. Paul's Chatswood, will become Rector, St. Paul's, Shellharbour on 16th December, 1983.

CANON PETER LOANE

The pro-cathedral of St. John's Parramatta was crowded for the funeral service of Canon K. L. (Peter) Loane on Wednesday September 14. Canon Loane, 68, was rector of St. John's for nearly 23 years. He retired from the parish on April 10.

The service was conducted by Bishop Clive Kerle, former Bishop of Armidale. The former Archbishop of Sydney and Primate of Australia, Archbishop Sir Marcus Loane, gave the address.

Canon Loane served as curate at Gladesville, as an AIF chaplain and as Assistant Secretary for CMS. He also served as rector in Kiama, Castle Hill and Northbridge.

He was nominated to succeed Bishop Hilliard as rector of St. John's Parramatta, but declined the offer. Archbishop Mowll would not let this rest, and soon persuaded Canon Loane to accept the new position.

When St. John's became a pro-cathedral with its own chapter, he became its first Canon.

Canon Loane served also as Rural Dean of Parramatta and as Chairman of the Church of England Homes. It was through his efforts that the Archbishop of Sydney's Overseas Relief Fund came into being.

Canon Loane's pastoral ministry was outstanding. Like Bunyan's Mr. Stanfast he was "a right good pilgrim". Canon Loane is survived by his wife Vera, son Ian and daughter Alison.

World mission prayer day

A second Day of Prayer for World Missions has been called by the N.S.W. Evangelical Missionary Alliance.

Saturday, 29th October has been selected as the date for this concentrated emphasis on World Missions. This is the second such Day of Prayer, the first having been held on 30th April, 1983.

Eight centres in the Sydney/Wollongong/Newcastle area have been chosen as Prayer Centres. These are:—

St. Michaels Anglican Church, WOLLONGONG
Miranda Congregational Church, MIRANDA

Narwee Baptist Church, NARWEE
Castle Hill Baptist Church, CASTLE HILL
Springwood Uniting Church, SPRINGWOOD
St. Paul's Anglican Church, CHATSWOOD
Green Point Baptist Church, GREEN POINT
The Baptist Tabernacle, NEWCASTLE

While these centres will have specific prayer material available for the sessions, other churches may participate by holding a time of prayer on the Saturday, or by remembering World Missions in Sunday Services.

The Australian



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CHIEF MOVES AT SYDNEY SYNOD

In his address to Synod the Archbishop of Sydney again majored on the problem of remarriage of divorced persons. He reiterated his position, reported in a previous issue of A.C.R., that the law of the Anglican Church in Sydney does not allow for remarriage except in the case of the innocent party where the divorce has been on the grounds of adultery.

Chancellor on Divorce

The Archbishop said that the Chancellor's Report was prepared by Mr. Peter Young QC who is Chancellor of Bathurst Diocese, but was fully accepted by the Chancellor of Sydney Diocese. The Archbishop made no mention of any plans to make the Report available for study.

He also said that there was an alternative view. He said,

There is, I understand, another view of the legal situation in our Church, which is that no impediment exists to the marriage of any divorced person by a clergyman, and that this is by virtue of the provisions of the English Divorce Act of 1857 which, on this view, would have been accepted by the churchmen of NSW as the law of the Church here. Since no modifying ordinance has been passed by our Sydney Synod since its inception in 1866, that 1857 law would still prevail, the only restraint on a clergyman being the necessity for his action not to contravene Holy Scripture.

In accepting the Chancellor's advice, it may be thought that I am arbitrating between legal opinions. That is not how I see it. Regardless of the content of the advice, it seems to me reasonable and proper to look to my chief legal adviser

for guidance. Decisions in marriage matters have to be made almost daily, and neither nor the clergy can simply do nothing. In the circumstances I think it is my responsibility to act on the Chancellor's advice, and I have informed the parish clergy accordingly. However, I am informing this Synod of the position, in the hope that Synod will either clarify the existing law or propose a new one. The way forward may be for the Synod at this session to appoint a committee to consider the advice which I have received from the Chancellor and the grounds on which it is based, together with any other submissions as to the legal basis of the matter, and the report of the Diocesan Doctrine Commission, and to propose the Synod such course of action as it thinks fit."

"The Archbishop went on to give his interpretation of the Biblical teaching on the matter."

Matrimony is kinship. Its obligations may be neglected, and its blessings forfeited, but only death can destroy the kinship. You may break the covenant of marriage, but not the kinship. You can no more break the "one flesh" of matrimony than brothers can cease to be brothers.

This is the "great mystery" to which St. Paul referred when he spoke of the mutual obligations of husbands and wives and went back for his support to Genesis 2:23,24, and saw it as an image of Christ and the Church. To this passage Jesus himself appealed when confronted with a dispute about divorce. Before anything else, when divorce is mentioned, Jesus would have us remember that when the two have become one flesh, "they are no longer

two but one. What therefore God has joined, man may not put asunder" (Mark 10:6-9). It is this underlying and irrefragable tenth about the nature of marriage that Jesus reinforced with those uncompromising corollaries: even though a man might act in conformity with what the custom of the time permitted,

- a) if he divorces his wife, she is made to suffer adultery (Matt. 5:32a),
- b) the man who marries her commits adultery (Matt. 5:32b, 19:9b, Luke 16:18b),
- c) the husband himself commits adultery against her if he marries another wife (Matt. 19:9a, Luke 16:18a, Mark 10:11).

NEW AREAS WORK GETS BOOST

The Archbishop has announced a plan to meet the needs of the developing areas of the Diocese. He has announced a plan to launch an appeal early in 1984 to raise funds for major church expansion in Sydney's New Areas. The Synod voted \$200,000 to launch the Appeal.

MINISTRY TO ABORIGINALS

Sydney Synod has made a major move forward in its ministry to the Aboriginal community within the Diocese. In his Synod Address the Archbishop enumerated the attempts since 1788 to minister to aboriginal people. He announced that the time had come to do more for the ministry that is currently centred on Redfern.

"It seem appropriate for us to up-grade the site in which they meet. St. Paul's Centre in Pitt Street, Redfern, was purchased by the parish after the sale of St. Paul's Church. It was formerly a factory

and was purchased with a view to its being a Community Centre and a place where a youth club could meet. It is ideally situated and close to the Aboriginal community. However, in the judgement of the Aborigines it is unsuitable for a place of worship. As a mark of our fellowship with our Aboriginal brothers and sisters, and for the purpose of making the centre a more acceptable place for worship, a grant is recommended in the Income and Expenditure Ordinance. The financing of the Aboriginal pastor has been removed from the general finances of the Inner City Committee and comes before the Synod as a distinct responsibility. At the same time, discussions are taking place with the congregation through Mr. Bird for the ministry and the Church to function on a recognisable Anglican basis adapted to the particular needs and circumstances of the Aboriginal people" the Archbishop said.

Synod granted \$110,225 for this purpose.

Get Cameron!!!

PREMIER WRAN is looking for any help he can get to defeat Jim Cameron's bid for election to the Legislative Council.

Talking of the Teachers Federation executive fielding a team in the same contest, he told Parliament this morning: "Though I do not wish its candidates any success, if they have the effect of defeating the honourable member for Northcott some justice will be done."

Jim Cameron believes this kind of jibe will be as helpful to him as Labor's pre-poll attacks were to Frank Arkell.

Women: Ordination and Subordination

Dss Margaret Rogers gave one perspective at the recent Synod in Sydney when she spoke to a motion to set up a committee to promote the ordination of women as Deacons.

"The motion is framed in a manner which recognises that necessary legal steps are involved in getting a suitable canon through General Synod", said Miss Rogers. "This is not a matter which we can deal with on our own here in Sydney without regard to the General Synod and the Constitution."

Three Reasons

Margaret Rogers advanced three reasons to support female ordination to the diaconate.

"First, this is a matter on which we, in Sydney diocese, have reached consensus. Theological consensus — and since this is the way the church has traditionally proceeded (not through first-past-the-post voting!), it is now appropriate to proceed."

"Why have we arrived at consensus on the matter?"

At this stage Miss Rogers advanced her second reason. "It is not contrary to scripture."

"It is obvious in the New Testament that early in the experience of the church arose a need for a ministry of 'service'. That is what the Acts 6 is all about. Some were to give themselves to this 'service' ministry. The 'twelve' gave themselves to the service of the Word."

The problem of women's ordination needs to be seen within that perspective, Margaret Rogers argued.

"It is important to note that diaconal ministry in the New Testament is a ministry of service. Nothing in its description in the New Testament precludes a woman from being in that service."

Permanent Diaconate

My third reason, and a major one, is that the move to ordain women to the diaconate will provide an impetus to the restoration of the diaconate as a permanent ministry in the historic three-fold form."

"In our present practice the diaconate is actually mere apprenticeship to priesthood. That is not the concept of the diaconate in the primitive church. There the diaconate was a permanent ministry alongside the presbyter."

"The permanent diaconal ministry is also the underlying concept behind the Ordinal. A permanent diaconate, open to women and men, is needed. We need to move away from the devalued diaconate of today."

Prophetic Movement

A different perspective was brought to the women's ordination issue by the

members of MOW — Movement for the Ordination of Women — who to the flash of light bulbs staged a symbolic protest by pinning "12 theses" to the door of church house and handing out leaflets to Synod's men and women as they left for the meal break.

"We are a prophetic movement", said one spokesperson. Asked earlier by ACR about rumoured symbolic protests, MOW said that that information was embargoed as "a prophetic movement by its very nature can break into action at any time."

We spoke to Eileen Deisendorf and Colleen Stuart following the inaugural meeting of MOW, which 70 to 80 people attended. "Its only basic aim is to seek the full ordination of woman to the priesthood in the Anglican church", Colleen Stuart said.

During question time at the meeting, it was asked whether it wasn't more important to look at the whole question of ordination. "Yes" was the reply. "But that hasn't been solved in years and years of discussing it. The immediate question is of women in ministry now, in the present structure, and this will focus attention and aid the issue of what is ordination?"

Eileen Deisendorf continued, "the greatest problem with resolving the issue of ordination in general, and the ordination of women, is that there has been little discussion by members of Synod. In fact, General Synod papers and other materials on these topics have not been generally distributed amongst Synod members. The Archbishop commented that Synodsmen had not

written to him with their comments on his paper on ordination."

MOW believes the debate over women has not been conducted in the context of fair dispute. Their "12 theses" constitute a call to serious theological debate, backed with prayer, and not aimed at undermining unity.

Marlene Cohen, the official spokesperson to the religious media, when questioned about the "12 theses" said, "Headship, as it is held in Sydney Diocese, is the core area of difficulty." What MOW wants is unrestricted

Continued on page 8

Reformation Rally

To mark the 500th anniversary of Martin Luther's birthday, the Anglican Church League has arranged a Reformation Rally to be held in the Chapter House Sydney on Friday, November 11th at 8 p.m. The rally will be under the chairmanship of Archbishop Donald Robinson and the two main speakers will be Archbishop Sir Marcus Loane and Dr. Peter Jensen.

The two speakers both speak with authority on the Reformation and its continuing importance, informing the thinking of Christians today, so this rally will provide an opportunity for evangelical Christians to re-visit and renew their spiritual roots.

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- I Believe in Satan's Downfall — M. Green
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- I Believe in the Resurrection of Jesus — G. E. Ladd
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The sample furniture at the dais (Sanctuary). The pulpit is directly above and behind the table.

As a Christian living in a 20th century society, I am becoming increasingly aware of the widening gap emerging between the church and the non-church-going majority of the community. This gap has a whole host of causes unrelated to architecture. However, there are many reasons why church architecture, both old and new, if not leveraging the gap between church-goers and non-church-goers wider, then at least is helping to maintain the gap between the two. The great problem of church building today is that it is so steeped in tradition and symbolism that it has in general failed as yet to enter the 20th century. Nowhere is the catatonic mind more in evidence in this country than in the current attitude to church architecture. Basically our conception of church building is that of the mediaeval era. We have been brainwashed into thinking what a consecrated building inside and out must exhibit certain 'religious' characteristics, and contain furniture and furnishings of a recognisably 'holy' kind.

People's image of a church, arguably more than any other building type, has been strongly socially conditioned. This is clearly illustrated in the situation below.

In one exhibit at the 1964-5 World's Fair in New York, there appeared an elaborate working model of a city of the future, complete with shining skyscrapers and super highways. The one recognisable building was a church. There it stood in all its monstrous Gothic glory, with its traditionally styled stained glass windows, bearing silent testimony to the way in which the world views the church of Christ. While society around us changes rapidly, it is expected that we shall continue to build our churches in the same way, as if this were the only way.

Even architects, those so called creative design experts have let us down badly.

If your Parish needed a new church building, what would be your response, your thoughts, your ideas? The Parish of St. Clement's, Jannali in the last few years has had to carefully consider their response. Lumbered with a very small and old fibro clad building, they decided to build, or more accurately in this case, extend their present church building. The new church was officially opened in March this year.

Rev. Bruce Ballantine, the rector of St. Clement's, has strong views on how Church Buildings should be designed. His influence is evident in St. Clement's.

Internally the Church, or Worship Space was designed to reflect a Reformed Theology, that is, the Anglican concept of Church. The central foci during a church service are the Bible Readings and the

SECULAR IS CHRISTIAN

from the plan, there is good exterior access also.

Also high on the priority list for the complex was the need to cater for young families. Bruce Ballantine stated that couples with young children should be encouraged to come to church and to suffer the least discomfort. Thus a crying room has been provided. As there is excellent vision from the Parish Room into the Worship Space, parents with children can also spread out in that space. The Parish Room can double as an overflow space should the congregation be unable to fit into the Worship Space.

Externally, the complex is essentially a very simple low cost structure. It has a steel frame, with brick veneer walls. The Worship Space has lots of windows and so is very light and airy. In no way does the building look like a church, it could

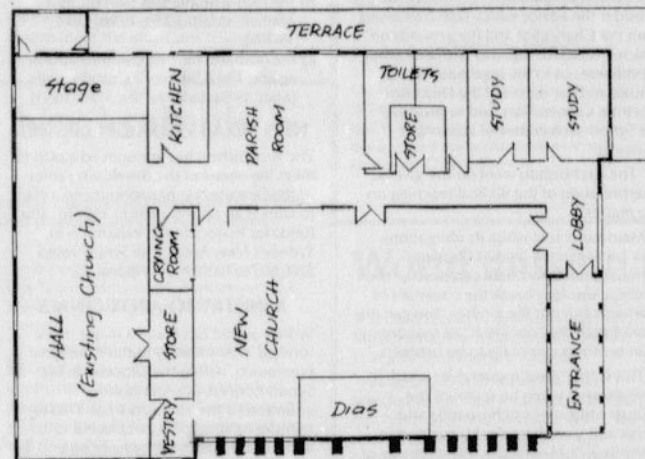
follows from the interior layout. The form of the building is certainly not beautiful, it is just another building. However, it is designed for people, to meet the needs of the Parish, and that it does extremely well.

Several questions need to be resolved when considering Church Buildings. Is a Building, such as St. Clement's what is required for Parishes into the 21st century? Is it economic to have such a large building standing idle for much of the week? Should this resource be more open to community groups, so that the church does become the hub of the local community?

List below are 10 points which need to be considered in any new Church Building.

1. A church building, as any other building, must be a response to site, climate and local conditions. There can be no preferred orientation.
2. The building must respond to the local needs of the community. The scope of the church should not be limited.
3. New church buildings should be designed without any attempt to make them sacred. The architecture should be in secular vein.
4. The internal worship space should be maximally flexible. If the needs of the church change, it should be possible to convert the premises with minimum effort to other uses.
5. The church building should serve the assembled community in the soundest possible form. Simplicity of materials is important.
6. The building should be free of any monumental overtones.
7. Church buildings should exhibit the primacy of interiority over exteriority, of the world of persons over that of things, of values of hospitality over those of representation.
8. Images and symbols have no place at all in a building designed for Protestant worship. They only tend to dissipate attention and create confusion.
9. For the internal worship space, the congregation needs to be gathered around 'The Word'. Whether the layout is to be circular, polygonal, or whatever, is left to the designer in each situation.
10. In Australia, the advantages of indoor — outdoor spaces are evident. To enter a church is not to enter a separate world which shuts out all else.

Peter Mackay



FLOOR PLAN OF ST. CLEMENTS

Worship space. Individual seats are positioned around the dais. In its present arrangement, 200 people can be seated no more than six rows from the dais. Individual seats give added flexibility for the use of this space.

Church buildings should be above all functional, catering for the needs of the congregation. As Mr. Ballantine pointed out, the church was designed for people; to enhance fellowship and to encourage people to stay in the building after services to have a cup of tea and a chat. This has been achieved by having the Church exits in the very centre of the total building. To leave the church complex, people have to walk down a longish corridor to the exterior. Closely associated with the exit is the kitchen.

One of the strengths of this building is that all facilities, toilets, kitchen, hall, Worship Space are all under one roof. In effect it is a multi-purpose complex. The original church is incorporated into the complex as the Hall. All rooms can be entered via the central corridor without disturbing other meetings. As is noticed

be perceived as a school or a library. As there are no overtly religious ornaments around 'The Word', it could be used for other purposes, the only problem, and that a minor one, the permanence of the dais and aisle carpets.

Overall, St. Clement's is a very functional building. Its external shape



The crowded church at the official opening in March.

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Roman Catholic and Reformation Theology

by D. B. Knox

At a time when we are rightly concerned to have christian relationships as possible with members of all denominations, it is important to base such efforts on an honest understanding of what we each believe and why we do so. The Reformation marked a great change in the face of European Christianity, and no proper mutual understanding can be arrived at without examining it. The Editors of the ACR are pleased to present the following as a contribution to that task.

As is well-known, one of the most contentious issues of the Reformation was the place of holy scripture in the church. There was no dispute at that time about the authority or the infallibility of holy scripture. All Christians agreed that the scriptures were divinely inspired and free from error.

Nothing can be clearer than the statement of the Council of Trent, which was reaffirmed by the First Vatican Council one hundred years ago. This latter council said "The Books of the Old and New Testament are held to be sacred and canonical by the church not on the grounds that they were produced by mere human ingenuity and afterwards approved by her authority nor on the mere score that they contain revelation without error but they are held to be sacred and canonical because they have God for their author and as such they were entrusted to the church."

Sola Scriptura

But the dispute was with regard to the sufficiency of scripture. **Sola Scriptura**, scripture alone, may be called the formal principle of the Reformation, as justification by faith may be called the material principle of Reformation. In emphasising both these twin doctrines of the Reformation, scripture alone, and faith alone, the Reformers were motivated by their determination that the **Lord Jesus Christ should be pre-eminent in salvation**. The Reformers rejected the idea of any mediator standing between the saviour and the sinner. The mediation of the teaching church interpreting scripture, and supplementing this with its tradition, and the mediation of the priesthood with the continuous offerings of the sacrifice of Calvary, in the Mass, in the Reformers' judgement detracted from Christ's lordship on the one hand and from the uniqueness of His sacrifice on the other, "doing despite to His blood" to quote their phrase.

Bible is Clear

Over against the traditionalist view that the Bible needed an authoritative interpreter, and therefore was not to be read by the ordinary layman (the Lord Chancellor of England, Sir Thomas More, had to obtain a licence from the Bishop of London before he could read his Bible), the Reformers said that the bible was clear and was the birthright of every Christian.

Tyndale expressed the wish that as a result of his translation of the scriptures into English, every plough-boy would know as much of the scripture as the most exalted ecclesiastic. The Reformers maintained that the scriptures are clear and perspicuous, and in this they were surely right. The matter can be put to the simple test of reading the scriptures in a modern translation to see whether the teaching of the scriptures is not abundantly clear. The scriptures were intended to be understood by their readers, like any other writing. The argument that the scriptures cannot be understood except by an official interpreter does not bear examination. Consequently, the Reformers encouraged Christians to possess and read the scriptures translated into their own languages, for they were aware not only from the Bible but also from their own experience that God speaks to us through the scriptures so that we come into fellowship with him in this way and in this way only. Not that we have, of course, to read the scriptures ourselves, although this is best for those who are literate. However, the scriptural truth must be conveyed to our mind; either by reading, or by hearing, or by being taught it.

Christ is Lord and His word is His sceptre. The Holy Spirit applies that word to the mind of the regenerate Christians' and it reaches down to the conscience evoking the responses of love, faith and obedience.

Christ is Sufficient

The Reformers were emphatic that the scriptures were not only clear and

perspicuous; but also sufficient to give a full and true knowledge of God. They do not need supplementing from outside. This is because the revelation of God in the incarnation of Jesus is sufficient. All that is to be known of God is revealed in Jesus.

On the basis of the sufficiency of scripture the Reformers cut away a great deal of mediaeval doctrines; and Article 6 of the Church of England 39 Articles puts the matter succinctly: "Holy scripture contains all things necessary to salvation: so that whatsoever is not read therein; nor may be proved thereby, is not required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

"Pickpurse" Purgatory

One of the earliest doctrines to be discarded as contrary to scripture was the doctrine of purgatory, "pickpurse" purgatory as it was dubbed because people paid money for masses to be said to get them out of purgatory or paid money for indulgences with the same object in mind.

For example, King Henry VII left in his will a great deal of money for masses to be said for the repose of his soul; on the other hand, Richard Hunne a wealthy London merchant who died in 1515, a few years after the King, left no money in his will for masses, but said that his soul did not need these masses. For this he was tried after his death for heresy and his body exhumed and burnt. Simon Fish, who died in 1531 and was one of the earliest English writers of the Reformation, in his book "The Supplication of Beggars" affirmed that there was not one word of purgatory spoken in all the scriptures and added "many men of great literature and judgement declare that there is no purgatory". The book had a wide sale and was regarded as sufficiently influential to be answered by Sir Thomas More.

Martin Luther

Closely associated with the doctrine of purgatory, was the practice of indulgences, where for a payment of money a person might obtain release from the pains of purgatory. It was Tetzel's selling of indulgences for the building of St. Peter's Basilica at Rome that stirred up Luther. Indulgences released a soul from the pains of purgatory though it was commonly believed that they released from hell as well. The theory underlying indulgences is that there is a treasury of merit built up by the Saints who were better than they need have been from the point of view of fulfilling God's commands. The Pope is said to be in charge of this treasury of the saints so that he is able to apply these supererogatory merits, that is, merits beyond what is asked for; and he does so if certain conditions are fulfilled which are laid down in the indulgence.

Henry VIII & Merit

The Reformers believed that not a shred of this can be found in scripture. The whole concept of combining our merit with God's grace is foreign to scripture. For example, in a note in the beginning of Matthew's Bible set up in every parish church in England by command of King Henry VIII in 1537 is this statement "Merit: in looking over as well the Old and New Testament, I have not found this word merit. Merit then, is nothing, for to merit is to bind God to His creatures and to obscure the merit of Jesus Christ by which only we are saved not according to our own works or merits but according to his holy purpose and promise which was given unto us before all time". The whole concept of works by supererogation is contrary of the concept of fellowship with God which is the essence of the Christian religion. Our relationship with God demands that we should love Him with all our heart and that we should love our neighbour as ourselves, but none of us can attain to this till we become like Christ, when we

see Him face to face we remain sinners in ourselves falling short of God's commandment of perfect love.

The Reformers attacked with scorn these works of supererogation. Article 14 puts it "voluntary works besides, over and above God's commandments which they call Works of Supererogation, cannot be taught without arrogance and impiety: for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, "When ye have done all that are commanded you, say, We are unprofitable servants." And Article 22 says "The Romish Doctrine concerning Purgatory, Pardons, (i.e. indulgences) ... is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God".

Papal Jurisdiction

Another doctrine that the Reformers attacked as having no basis of scripture was the papal jurisdiction, by which the Pope claimed that all men, if they wish to

be saved, must be subject to his jurisdiction, i.e., they must obey his canon law, though he was at liberty to change these laws overnight, if he wished. Boniface VIII declared "It is altogether necessary, for the salvation of every human creature to be subject to the Roman Pontiff".

The law of fasting and the law of priestly celibacy are examples, as well as the law requiring parents to send their children to church schools. These laws and many others are based entirely on the Pope's decision, yet the Roman Catholic is told that if he breaks them deliberately, God will send him to hell.

The Reformers believed however, that the Christian's conscience is subject to the law of God only, and they found nothing in scripture to suggest that the papal law was the law of God. The Reformer's position was greatly strengthened by the exposure of the false Decretals and the *Pseudo-Donation of Constantine* as forgeries, for historically speaking, it was on these documents that the papal jurisdiction has been built.

Continued next page

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Lesley Hicks

In the present disarmament debate, it is very fashionable to put the U.S. and the U.S.S.R. on the same plane of warmongering ghastliness. Although their accumulation of weaponry may be equally dangerous, to equate the systems, or to make out that America is as bad as Russia or worse, seems to me to show an inexcusable blindness and ignorance of the Soviet system.

To anyone who holds that idea, I would prescribe a course of reading Solzhenitsyn's *The Gulag Archipelago*. Our university student daughter has been studying it as part of her Russian history course, and has been reading bits of it out loud to us. She found it almost unbearably depressing in its account of the suffering of the Soviet political prisoners consigned to the network of prison camps scattered throughout the frozen wastes of that vast country. Solzhenitsyn relates their stories in an ironic, dry tone which heightens their impact.

Airliner Massacre

Of course, the Korean airliner incident has stirred up Western anti-Russian feeling. Many questions about that still remain unanswered, but we should not be surprised that, once it strayed into Soviet airspace, it was shot down without compunction. To do that was quite consistent with the ethics of communism. For such an action, carried out in response to some real or imagined threat to Soviet sovereignty, a committed Marxist-Leninist could no more apologise

THE PRAYER BOOK SOCIETY Saturday, 29th October, 1983

at SCEGGS, Darlinghurst, Sydney

11 a.m. Morning Prayer

12 noon CHORAL COMMUNION
Preacher: The Reverend
Dr. W. Joblig
Music: The Phoenix Consort

1.45 p.m. Address: "Archaeology and the Bible" — Miss Judith McKenzie

3 p.m. Evening Prayer

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Russia Revisited

or offer compensation than that aircraft could be reassembled and its 269 shattered bodies restored to life.

Communists are not unethical or unprincipled. They follow a highly consistent ethical system. Whatever furthers the cause of the Communist Party and system is "good". Whatever hinders it is bad. In an essay "Repentance and Self-Limitation" in the book "From Under the Rubble" (Fontana) Solzhenitsyn reflects on the idea that in earlier centuries, a spirit of national repentance was at times not unknown in Russia. But, he writes, "In the twentieth century the blessed dews of repentance could no longer soften the parched Russian soil, baked hard by doctrines of hate. In the past sixty years we have not merely lost the gift of repentance in our public life but have ridiculed it" (P.116)

Russia Relents

No, the Soviet hierarchy never repents or admits mistakes, but just occasionally, in response to pressure from the West, it decides that it is in its own best interests to expel troublesome citizens. Solzhenitsyn himself was exiled in 1973, with his family. And this year saw the end of the long struggle of the group known as the Siberian Seven to escape with their families to the West, where they might freely practise their Pentecostal Christian faith. Five members of the Vashchenko family, and two of the Chmykhalovs, had spent five years in "exile" in the U.S. Embassy in Moscow, as part of their determined campaign to gain freedom for their two whole families, 29 members in all, to emigrate to Israel and the U.S. I wrote about them two years ago, reviewing John Pollock's book "The Siberian Seven", and was thrilled to learn of their deliverance at last.

Danger of Peace Kits

Mr. Elton Wilson, speaking recently at a Festival of Light Conference on Education, warned of the dangers of well-meaning teachers, aware of the crucial threat of global war, using the "Peace Kit for Schools" produced by The Australian Peace Committee, a communist front group. This includes material in which the Soviet Union is shown as peaceful and reasonable and the United States and its allies as bellicose and arrogant. The fact that the Communists are contemptuous of pacifism and have a clearly defined doctrine of war is ignored.

Mr. Wilson believes that a teacher using such a kit could do more for the communist cause than one attempting to teach Marxism-Leninism. He need not be a Communist to produce the desired result.

The Nuclear Debate

Are Christians sometimes naive about communism? I fear so. I still agonise over the Peace November-Nuclear Disarmament question, and try to read and listen to arguments on both sides. The extracts from Donald Draybill's "Facing Nuclear War" in recent issues of "On Being" were persuasive, and no doubt I shall sample Sider and Taylor's book "Nuclear Holocaust and Christian Hope", of which Ronald Macauley's critical review was included in the last issue of The Record. I found helpful the distinction Macauley makes between the biblical teaching on the State's mandate to resist evil by force if need be, and the personal ethic of non-resistance and turning the other cheek. Sometimes peace-making involves teaching an aggressor a forceful lesson.

There is good cause to fear that, communist ethics being what they have always been, by disarming unilaterally the West would make global nuclear destruction more likely, not less.

"Reformation Theology" continued

Jurisdiction Reaffirmed at Vatican II

The Decree of the Second Vatican Council in 1964 on the Eastern Churches has been held to have modified the Roman Catholic doctrine of the church, in particular the statement in 1950 of Pope Pius XII *Humani Genaris* that the mystical body of Christ is identical with the Roman Catholic Church. On the contrary, however, the Decree on the Eastern Churches paragraph 2 defines the church in almost identical language to that of Pope Pius XII, "that church holy and catholic which is the mystical body of Christ is made up of the faithful who are organically united in the Holy Spirit through the same faith, same sacraments and same government..." Notice the "same government", that is, the Papal jurisdiction which is the characteristic government of the Roman Catholic Church.

There has been no change in this matter. Papal jurisdiction is still the touchstone of the Catholic Church, in Roman Catholic theology. As Boniface VIII put it in his famous Bull *Unum Sanctum* "There is one holy Catholic and apostolic church, outside of which there is no salvation or remission of sins... of this one and only church there is one body and one head... Christ, and the vicar of Christ, St. Peter, and the successor of Peter... we declare, announce and define, that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff."

The Reformers rejected completely this papal jurisdiction, this usurpation, as they saw it, of the Pope over the consciences of God's people.

The Mass

The third area of conflict that arose from the supremacy of scripture and one no less contentious than the question of papal jurisdiction, was the doctrine of the Sacrifice of the Mass. Papal jurisdiction was rejected as supplanting the Word of God in the conscience. The doctrine of the Sacrifice of the Mass was regarded as a blasphemous denigration of the sufficiency of Christ's death at Calvary. The Roman Church teaches, in the decrees of the Council of Trent, Session 22, Chapter 2 "that in each Mass offered by a priest that same Christ is contained and immolated, Who once offered himself on the Cross, and that this sacrifice is truly propitiatory; through it we obtain mercy, for the Lord appeased by the oblation thereof forgives even the most heinous crimes and sins". The Mass is not numerically the same as Calvary, but "the victim is the same who is now offered by the ministry of priests, who then offered himself on the Cross." The chapter concludes: "not only for the sins, punishments, satisfactions and other necessities of the faithful who are living but also for those who are departed in Christ and are not as yet fully purified, is it rightly offered".

The Bible however, states that Christ has offered Himself once and for all, and that he is now seated at God's right hand, no longer standing to offer sacrifice in God's presence, for that offering was completed at Calvary. Through it we have been brought by Christ to God. We are now in God's presence, seated with Christ, and are all priests, in the sense that we have entered in the holy of holies, that is to say, into God's very presence, through Christ our great high priest.

The doctrine of the Mass not only obscures but denies this truth, and seeks to repeat constantly the propitiatory offering of Calvary, as though that work were not finished; as though we were not yet standing in God's presence as adopted accepted sons. The joys of assurance and fellowship cannot be experienced by those who are still fearfully hoping to appease an angry God, to propitiate him through offering the Mass.

Forgiveness of Sins

The fourth important area of doctrine which the Reformers found no grounds for in holy scripture is what the Roman Catholics call the Power of the Keys, that is to say, the doctrine that a priest acts as Judge on God's behalf as he sits in the confessional. The Roman Catechism of the Council of Trent states "with regard to the sacrament of penance, it is so

much the special province of penance to remit sins that it is impossible to obtain or even hope for remission by any other means" and again "the absolution announced in the words of the priest expresses the remission of sins which it accomplishes in the soul". Thus the Roman Catholic church teaches, that in order for sins to be forgiven the penitent must confess to a priest and in order that the priest can understand these sins fully he must give every relevant detail, so that the priest can assess the degree of guilt and pronounce a valid absolution.

The Reformers abominated this teaching, for which they found no grounds in scripture. But on the contrary, they taught that the Bible makes clear that if we confess our sins to God He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. The Christian is in direct relationship with God through forgiveness and the Holy Spirit's presence.

When a Christian realizes he has sinned the Holy Spirit will teach him to abhor that sin and seek forgiveness. Thus, sins do not break our fellowship with God because as soon as we are aware of them we should be sorry for them and turn from them, and also be conscious that God has forgiven them. "Blessed is the man to whom the Lord does not count his sins" says Paul, and this blessedness comes from the relationship of faith. Of course, if a person does not repent of his sin when he becomes conscious of it but intends to persist in it, this immediately breaks fellowship. To such a person the Word of God says "unless you repent you shall perish". But when he repents and confesses his sins to God, his sins are forgiven straight away.

Holy Spirit largely ignored

The penitent does not need the intermediary of a judge sitting in the confessional box for only God can really read the heart and only God can truly pronounce forgiveness. The Reformers rejected the mediation of the priests together with the mediation of the saints or the Virgin Mary. The whole concept of mediation denies the relationship with God which the Holy Spirit brings us into through the Word of God. The doctrine of work of the Holy Spirit has not been prominent in Roman Catholic theological writings.

But the New Testament is full of teaching about the work of the Holy Spirit of God, who is in relationship with our spirit so we are in direct fellowship with God, and need no mediator, no saint, no priest, no sacrifice of the Mass but in Christ we are forgiven and are in God's presence and through His spirit He is present in us, teaching us His mind through His word and leading us into Christ-like-ness of life as in joy we look for the coming of His Kingdom. Knowledge of the biblical discovery of the Reformation is in the end a solid contribution to true fellowship with Christ and each other.

80,000 Attend London Mission

Luis Palau is back on his feet again. Ill health forced him to miss three nights' preaching last week — for the first time in his 17 year career as an evangelist.

Luis' place on Tuesday and Wednesday was taken by Scottish evangelist Ian Leach and on Thursday by the West London 'compere' Ian Coffey. People were disappointed to miss Luis, admitted Mr. Bill White, area administrator, "but the evangelists we had in his place fulfilled the needs of the people who came on those nights."

Total attendance at Mission to London meetings has hit the 80,000 mark, reported Pete Meadows, who is encouraged by what he sees as a ready response to the Gospel. "With so many events like this, you finish up getting just the fringe of the church coming. But these area missions have been getting people from right outside the church."

He predicts that double the present number of London churches will be involved by the time Luis returns next summer for the month of evangelism at the Queen's Park Rangers ground. "These area missions have meant that all the churches have now seen that when Luis Palau preaches, people respond."

C.E.N.

Darwin: Christian Black Congress

Rev. Tony Nichols, Principal of Nungalinya College, Darwin writes:

Nungalinya is in the business of training Aboriginal leaders and pastors. It is therefore with no small interest that we note two important recent developments in the life of our sponsoring Churches.

On July 30 the Anglican Diocesan Synod recognized the urgent need to hand over pastoral responsibility to Aboriginal leadership in the Arnhemland parishes and to take the steps necessary to implement this.

Then from 22-26 August the Uniting Church sponsored an historic gathering at Elcho Island. Over 70 Black delegates came from all over Australia to inaugurate the **Uniting Aboriginal and Islander Christian Congress**.

A group so diverse linguistically and culturally was naturally not without communication problems. Some urban delegates were frustrated by the disregard for the clock shown by tribal representatives whose speeches were lengthened by testimonies as well as translation. On the other hand tribal Christians did not feel the same urgent need to pass resolutions as did their urban brethren. Nevertheless a remarkable degree of unity seems to have been achieved. One observer commented that it was the most Christ-centred conference of that type, he had ever attended.

Congress delegates issued a strong call for the control of ministry to their own peoples. The centrality of Nungalinya for their aspirations was also emphasized. Specific proposals include the establishment of a Black Synod within the Uniting Church alongside the other seven Synods.

How do we respond to these developments?

Firstly, Nungalinya itself, to retain credibility as a training centre for Aboriginal leaders, must progressively Aboriginalise its Staff, Council and Trustees. This process has already commenced. Staffing is the most difficult but we hope to recruit two more Aboriginal teaching staff for 1984.

Visual Communication at Ballarat

Visual communication of the Gospel is important in our increasingly visually oriented society. To encourage and train Christians in this area, a Christian Dance,



Christian
Dance Fellowship
of Australia

Drama, Mime and Clowning Conference is being held from 5-10 January 1984, at the Ballarat and Queens Anglican Grammar school.

Guest speaker and teacher is Colin Harbinson, director of Youth with a Mission's School of Creative Ministry in Canada and creator of the dance-drama

Secondly, those of us who are white Christians must remember what we owe to the Reformation. The Reformation was both a spiritual renewal by the Word of God and a movement for cultural independence from the oppression of Rome and the Latin language. Aboriginal Christians need that cultural freedom too. At present if they want ministry or fellowship they can get it only on the white man's terms. They have to adapt to his culture, his ways, his language.

Thirdly, for Aboriginal Christians such changes would bring new responsibilities including financial responsibilities. More importantly, gaining self-determination would not automatically bring a new era of blessing for Aboriginal peoples. Changing the system does not change the human heart. All will depend, under God, on the quality of Bible teaching and fellowship found in Aboriginal congregations. Needless to say, that goes for Whites too.

The programme of the Congress has been expressed as:

"The Congress is seeking recognition for itself as a Synod alongside the other seven Uniting Church Synods.

Our Tasks:

1. The first is Evangelism. Evangelism of our black people throughout the nation is the number one priority.
2. There is a need to mobilize ministries that are dormant.
3. A body will be established to attend to the social problems of our people.
4. Aboriginal youth needs to be mobilized for God.
5. Aboriginal and Islander parishes need to be set up wherever our people desire to worship God in their own way or language.
6. Suitable teaching programs are needed. Nungalinya College will be the centre for Aboriginal ministers and leaders.
7. Leadership among young people in communities needs strengthening.
8. Programmes for reconciliation of blacks and whites are needed. Black Christians have much to offer our white brothers and sisters."

Forgiveness: The Rarest Problem?

Forgiveness involves several areas of difficulty for many Christians. Much has been written about the more common problems such as not being able to give or receive forgiveness in our relationships. Other common problems occur when we fail to recognize our need for God's forgiveness when we offend Him, or when we doubt God's willingness to forgive us even though we desperately want to be forgiven.

All of these problems occur frequently and Christians need to pray and work carefully over these problems when they encounter them. However, there is one other form of difficulty which is far more subtle in its expression but extremely damaging in its consequences. This problem is rare, but when it does occur its effects can be extremely difficult to manage.

A person affected by this problem appears to be saying all the right things: "I know I have sinned against my fellows and against God. I know that God will forgive me as a Christian. I know that my friends will forgive me too and I can, with God's help, forgive them for their offences against me." However, there is one more statement which is usually not uttered publicly: "But I'll never forgive myself for what I've done."

Consider this example. Mary has been a Christian for four years. She is now 23 years old and intending to marry Barry in six months' time. When Mary was 17 she became pregnant to her boyfriend. She had the baby and arranged for the child to be adopted. Mary now looks back to these events with mixed feelings.

She acknowledges that she wasn't a Christian then and that her value systems have changed enormously since she's been a Christian. She knows that she's forgiven now and has no doubts about her parents and her future husband all being prepared to understand, to forgive and to concentrate on the future rather than the past.

The problem is that Mary isn't prepared to "forgive herself" for what happened. She continues to bear a burden of guilt, at times isn't sure that she deserves and therefore receives God's forgiveness, worries that Barry doesn't really trust her, and fears that she'll fail in some similar way in the future.

Mary is troubled by lack of assurance and by fears concerning her lack of control in certain areas of her life. This is an understandable attitude, it stems from her regret for some things that have happened in the past and even though she has turned to Christ for forgiveness she continues to punish herself for her errors.

This current perspective needs to be replaced by one which is more sound theologically and psychologically. There are two areas in which changes need to be made.

First, there is an important distinction between these two statements: "I'll never forgive myself" versus "I'll always regret that I did such and such." One can look back in one's life and detect mistakes. It is reasonable to say that one will always regret that such mistakes were made. But that's all past history now. A Christian should be able to say "I regret what I did, but I've asked for God's forgiveness, I know I can depend upon God for that forgiveness and I know that God will help me to ensure that history doesn't repeat itself."

Second, we need to look closely at the confusion we're becoming involved in when we mix "regret" with being "unforgiving". By what kinds of principles do we withhold or give forgiveness from or to ourselves? We can choose to act as our own judges, but isn't there a difficulty



Allan Craddock

in setting up ourselves as judges whose pronouncements have more impact and authority than those of God? If God loves us enough to offer forgiveness how can we confound what He is doing for us?

I get the feeling that the person who says that they'll never forgive themselves is straying into a very dangerous area of thought and feeling. It is as if they are saying "I have done something terrible — I'll never forgive myself and I fear that God's forgiveness is uncertain." Such a person fears their weakness. They see themselves as unworthy of being forgiven, either by themselves or by God.

The Bible clearly teaches that all persons are in the same state: "There is none who is righteous, none who is wise or who worships God. All have turned away from God; they have all gone wrong; none does what is right, not even one." (Romans 3:10-12). If you think you've done things that offend God you're right. But you're not Robinson Crusoe! You might regret these actions all your life, but it is God's attitude toward you that really counts where forgiveness is concerned.

Paul describes God's actions and attitudes very clearly: "For when we were still helpless, Christ died for the wicked at the time that God chose... God has shown us how much he loves us — it was while we were still sinners that Christ died for us! By his death we are now put right with God." (Romans 5:6-11)

Our salvation is not conditional upon our willingness to forgive ourselves. Forgiveness, and the transformation of our relationship with God from enmity to friendship, are the gracious gifts of God himself. There is nothing we can do to deserve these gifts, all that is left is for us to humbly receive them in faith. We don't need to forgive ourselves when God has already done so.

Position Vacant Church Missionary Society N.S.W. Branch CHILDREN'S & YOUTH SECRETARY

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Editorial

ARCIC II

At its recent Session the Sydney Synod passed, without debate, a motion noting its appreciation of the appointment of Bishop E. D. Cameron as a member of the 2nd Anglican Roman Catholic International Commission. It also assured Bishop Cameron of its prayers and support. We are sorry that this motion was passed without debate because we fear that most members of the Synod are unaware of the importance of Bishop Cameron's position.

The first ARCIC Report received a mixed reception in both the Anglican and Roman Catholic communions. Most hailed its cautious move forward but there was some concern for its failure to come to grips with some of the more divisive issues that remain. It did not, for example, contain statements on Authority that made clear the place of Scripture. This is surely absolutely fundamental — how can you discuss any other matters of faith if your basis of authority is different? It did not comment on Justification by Faith, one of the central doctrines of the Reformation.

ARCIC II has been set up to go further. Already papers on Justification by Faith have been presented. ARCIC II can be expected to tackle the more divisive issues. That makes it vitally important.

Most evangelical Anglicans, reading a list of members on ARCIC I would be hard pressed to name the evangelical member. Rev. Julian Charley is hardly a well-known name. The addition of Donald Cameron will strengthen the evangelical membership — but he is greatly in need of our support.

The Anglican communion world wide looks back in practice, not to the Reformation of the sixteenth century, but to the Oxford Movement of the nineteenth century. The principles of the Reformation, principles for which great men of God were prepared to lay down their lives, have become an embarrassment for many who claim to be Anglicans. The result is that many of our church leaders would not have much conscience about throwing away some of the great doctrines on which historical Anglicanism is based.

Bishop Cameron will be part of a group of scholars and church leaders in which he holds a minority opinion. In such a situation the task can never be an easy one. Australians, of all people, will be aware of the importance of an evangelical who, with understanding, will stand firm for the principles of our faith. Our Prayer Book stands as a tribute to the scholarship and determination of the present Archbishop of Sydney, whose hard work, often in the face of strong opposition, ensured the production of a book that was acceptable to the whole Church. However, he had the advantage of being well-known and highly respected in the Australian church even before he started working on the Prayer Book Commission. Bishop Cameron, although well thought of in some areas overseas, will need to establish himself as an important voice on ARCIC II and that will not be easy.

Bishop Cameron is, of course, in a very difficult position. Whatever the end results he cannot win. Evangelicals are sure to accuse the Bishop of not standing strongly enough for evangelical principles; others will simply see him as of nuisance value in their move for a unified church. His position will require great support from his evangelical friends.

In the present spirit of our age this is not a minor battle. Even evangelicals often seem to sit very lightly on their inheritance. The Bible takes a back seat to the desire to see unity held by too many Christians. The Roman Catholic Church has not changed in its basic doctrines since the Council of Trent. We have yet to see any evidence that any form of unity is possible without a compromise that is very one-sidedly on our part. Indeed we fear that a new Reformation is increasingly becoming necessary even in those sections of Anglicanism which have a tradition of evangelicalism.

Bishop Cameron has, therefore, a role of great historical significance. He needs all of our support and our prayers that he will be able to bring to ARCIC II a thoroughly Biblical voice.

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Martin Luther (1483-1546), from a painting by Lucas Cranach

MARTIN LUTHER was born 500 years ago this year at Eisleben, Germany. As a young man he became a monk, hoping thereby to save his soul. He found no deliverance, however, that way, but spiritual servitude. While still a monk Luther became a Doctor of Holy Scripture and taught the Bible to students at Wittenberg. It was in the course of his lectures on the Psalms and the Epistle to the Romans that he discovered the real message of the Bible, which had been lost in the Church of the Middle Ages. This discovery was to shake Europe and the world. Luther tells of his experience in these words:

LUTHER'S CONVERSION

'I had, in truth, a hearty desire to understand particularly the Epistle to the Romans. What kept me from understanding it was the single expression, "the righteousness of God", in the first chapter (v. 17). To this righteousness, as I understood it, I had a great aversion. I thought it meant God's character as a righteous Judge. Now, although as a monk I had lived a blameless life, I still found myself a great sinner before God, and I did not dare to think of pleasing Him by my own works. On this account I did not love this just and angry God, because He punishes sinners. I hated Him, and felt incensed against Him. Still, however, I studied the beloved Paul, that I might find out the meaning of that passage, for I thirsted greatly to know it. In these thoughts I spent day

and night until, through God's grace, I observed how the words are connected together in the following way: "The righteousness of God" is revealed in the Gospel, as it is written, "the just shall live by faith". Observing this connection, I have become acquainted with this same righteousness of God, in which the justified person lives only through faith. I saw that the apostle's meaning was this: that by the Gospel is made known that righteousness which avails with God; in which God, out of grace and mere mercy, makes us righteous through faith. Upon this, I felt immediately as if I was wholly born anew, and had found an open door into paradise itself. The precious Holy Scripture now at once appeared quite another thing to me. I ran quickly through the whole Bible, and collected all it says on the subject. Thus, as I had before hated this expression, "the righteousness of God", so now I began dearly and highly to esteem it, as my beloved and most comfortable word of Scripture; and that passage became to me the very gate of heaven.'

and grace through the sacraments, and that the very concept of priesthood as applying to man is itself absent from the New Testament, since Christ is our only High Priest, the only source of grace and pardon, the only mediator between man and God.

NO GOSPEL, NO CHURCH

The Gospel Luther found and the spiritual liberty which flows from it are the precious possession of the Church of England today and can be found clearly set out in its official teaching (the XXXIX Articles: see Article XI — Of the Justification of Man), The Church of England is a Protestant Church because the doctrines to which she holds are Bible doctrines and rest solely upon the teaching of Scripture. Let us guard them carefully and demand that they be taught in our churches.

We have not heard much about Luther and his 500th anniversary: that is because our ecclesiastical leaders do not wish to call attention to Luther and the Reformation. They have other plans in their mind. They are travelling in the exact opposite direction. But let us make no mistake: a church without the Gospel that Luther discovered is as useless as a lighthouse without a light. It may have clergy, money, people, prestige, but it will serve no spiritual purpose and have no standing in the sight of God: if it is capable of doing anything it will be harm rather than good.

INDULGENCES

On this ground Luther challenged the sale of the pope's indulgences by which it was claimed souls were pardoned on the payment of money. But soon Luther came to recognise that the doctrine of justification he had discovered was at variance with the whole priestly system which claimed to be the sole dispenser of

...AND ITS EFFECTS UPON ENGLAND

THE REDISCOVERY of Scripture and the potency of its teachings caused the Church of England to become Protestant. The study of Scripture, and particularly the doctrine of justification by grace alone through faith alone, was the heart of the English Reformation. Earnest study brought a radical change: men's answer to the greatest question — 'What must I do to be saved?' — was radically different when they were taught by Scripture instead of medieval Rome. And doctrinal conviction brought a new view of church and society. We owe a great debt to the Reformation for the deliverance which it effected, and for many blessings which we enjoy today.

● The first benefits deriving from it, and one which is the continuing security of the others, is the English Bible and the liberty to read it. This was the root cause of the overthrow of the religion of Rome, by its revealing of true religion. All who rejoice to read the Bible today and follow its teaching owe a debt to the Reformation.

● The second benefit was the revealing of the way of salvation, which had been hidden by false religion. Justification was by grace through faith — not by works; and men had free access to the Throne of Grace — they did not have to come by a priest or masses. All who rejoice that, being justified by faith, they have peace with God, owe a debt to the Reformation.

● A third benefit is a true idea of Christian worship, centred on the Bible, with a scriptural Prayer Book, simply services, and regular preaching. All who enjoy the Prayer Book services of the

Church of England owe a debt to the Reformation.

● A right view of the office of the Christian ministry is a further benefit. The Reformation revealed the teaching of Scripture: that the ministers of the church are not intermediaries or sacrificing priests representing man to God, but messengers of God to man, ministers of the Word and preachers. All who value preaching as a means of grace owe a debt to the Reformation.

● Finally, a great benefit of the Reformation is a right standard of Christian holiness. Holiness does not consist in retreat from the world, in monasticism or seclusion; but in doing our duty in that state of life into which it has pleased God to call us, in seeking to live in accord with the Ten Commandments (which were publicly displayed and taught following the Reformation) and the teaching of Christ. A love of truth

was a fruit of the Reformation in England, and any loss of truth in our national life today is a mark of a failure to live up to our heritage. All who value Biblical holiness in personal and national life owe a debt to the Reformation.

'The Reformation found Englishmen steeped in ignorance, and left them in possession of knowledge — found them without Bibles, and left them with a Bible in every parish — found them in darkness, and left them in comparative light — found them priest-ridden, and left them enjoying the liberty which Christ bestows — found them strangers to the blood of Atonement, to faith, grace, and holiness, and left them with the key to those things in their hands — found them blind and left them seeing — found them slaves and left them free. For ever let us thank God for the Reformation.'



Hugh Latimer preaching before King Edward VI

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NATIONAL APOSTASY...

The loss of the Gospel in England

THE OXFORD MOVEMENT

THE GOSPEL which was restored to the English Church at the Reformation has since been largely lost chiefly as a result of the counter-reformation in the last century, known as the Oxford Movement. The leaders of the Oxford Movement conceived a hatred of the Reformation and the Reformers which was incompatible with any sincere love or appreciation of the Gospel that the Reformers preached. Keble declared, 'Anything which separates the present church from the Reformers I should hail as a great good'.

Newman wrote of his friend Hurrell Froude's influence upon him, 'He taught me to look with admiration towards the Church of Rome, and in the same degree to dislike the Reformation.' They looked upon the Reformation as a great tragedy, a sinful schism, something which needed to be undone and obliterated from the English Church.

HOW IT BEGAN

In contrast to the openness of the Reformation, which commended the truth to every man's conscience, the Oxford Movement was surrounded by secrecy. It is commonly asserted that it began in Oxford, but in fact it began in Rome and should have been called 'The Rome Movement'. It began with the secret meeting between J. H. Newman and Hurrell Froude and Monsignor (afterwards Cardinal) Wiseman at Rome in April 1833. In Froude's own words, 'We got introduced to him to find out whether they would take us in on any terms to which we could twist our consciences'. It was then that Newman got his idea of introducing into the Church of England the doctrines of priesthood, mass, purgatory, and confession, which had been thrown out at the Reformation. He said to Wiseman with great gravity on departing, 'We have a work to do in England'. That work was to extinguish the light of Latimer's candle, the Gospel of truth, and substitute Newman's 'kindly light', which was to lead into the encircling gloom of Rome.

ITS EFFECT

The Oxford Movement has done its work all too well. There is widespread ignorance of the Reformation, and antipathy towards the Reformers even amongst evangelicals, some of whom have been heard to echo the words of the Oxford Movement's leaders that the Reformation was a great mistake. All of which reveals how far we are removed not only from the Reformation, but from the Gospel which was the principal concern of its leaders. In this way the light of truth has been not merely allowed to die but deliberately extinguished amongst us, and the English nation subtly and cruelly deprived of its spiritual heritage.

ITS GOAL

It should not surprise us if a movement that began in Rome and has been watched over by Rome should end in Rome. That is clearly its goal still today. The

Catholicism that individuals should not join us, but should remain to leaven the mass - I see that they will do more for us by remaining where they are than by coming over.' As there were those in the past who worked from within for that purpose, so there are today people committed to weakening and eroding the Protestant character of the Church of England so that it eventually falls prey to the Church of Rome. We should be realistic enough to recognise these signs. Those who have an interest in taking over an institution, whether it be a British industry or the Church of England, choose to work from within.

DISASTER AVERTED?

If it should be brought to a successful conclusion it will mean the destruction of the national church and the obliteration from it of all the spiritual gains made by the Reformers. It will be the surrender of Christian liberty for servitude to a priestly caste, the eclipse of scripture faith by fable and superstition - we have only to glance at Roman Catholic countries to see what a powerful



John Henry Newman (1801-1890) (Photo: National Portrait Gallery)

'THE problem which the Oxford Movement has set the Church of England to solve is that of retaining ecclesiastical unity in spite of doctrinal divergences which often amount to contradictions. Must not the attempt end in such a minimising of doctrine as will react injuriously on the whole of religious life? Would not external unity be dearly bought at the cost of shipwreck of Faith? Can a creedless Church be a teacher of a nation and of the world?'

Bishop E. A. Knox

SPECIAL PUBLIC MEETING

"NATIONAL APOSTASY: 150 YEARS OF THE OXFORD MOVEMENT"

An Address by

The Rev. Dr David N. Samuel, M.A.

(Director of Church Society)

was given on

SATURDAY, OCTOBER 8

3 pm

ST. NICHOLAS COLE ABBEY

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The text of Dr Samuel's address will be available from October 8, as a booklet obtainable from P.R.S., price 50p.



talks about reunion with Rome, about making the Pope the Primate of the Church of England, are the culmination of the counter-reformation begun one hundred and fifty years ago. The intention of the movement has always been to capture the Church of England. As Newman put it, 'Only through the English Church can you act upon the English Nation'. Though Newman himself seceded he afterwards wrote: 'I think it is for the interest of

hold legends of the Virgin Mary exercise upon the clergy and people. The choice is still ours. Though the Oxford Movement has done much harm it is not yet irremediable. Though our craft has been drifting towards Niagara there is yet time to grasp the rope that is near us. The road to recovery of the Gospel lies in a full understanding of and commitment to the message for which our Reformers lived, and taught, and died.

...ITS IMPLICATIONS FOR TODAY

Effects of the loss of the Gospel

THE CONSEQUENCES of defection from the Bible and Reformation doctrine can be seen today in the Church of England in the following ways:

1. Substitution of superstition for truth.

The decline of the Gospel has resulted in the growth of the cult of the Virgin Mary in many parts of England, but particularly at Walsingham. This shrine has been frequented by bishops and even by the Archbishop of Canterbury in 1980. Where the worship of the Virgin Mary has flourished, as it did in the Middle Ages and does today in the Church of Rome, the Gospel of full salvation through Jesus Christ has been and is hidden. The growth, therefore, of this cult in the Church of England must signify the eclipse of the Gospel. The two are antithetical and cannot flourish together.

The idea that Mary intercedes for us with her Son makes our Lord a remote and severe figure. In the Middle Ages Jesus was thought of in this way. The office of Christ as Saviour by his making full atonement for sins upon the Cross was lost sight of. It is vital, therefore, that we make it clear that the worship and teaching associated with Walsingham is no

Bishop Latimer remarked, then 'away with books and up with candles; away with Bibles, and up with beads; away with the light of the Gospel and up with candles, yea, at noon-days'.

The general condition of our church may be judged today by the little attention given to the preaching of God's Word and the great attention lavished in church services upon music, flowers, robes, banners, coffee, chat, and novelties and amusement of every description. The low view of preaching, and in particular of preaching from the Bible, is a measure of the ignorance which prevails about the Gospel and the way of salvation amongst us. We have been reduced to this condition by the fashionable habit of sneering at the Reformation.

3. Substitution of priestly authority for the authority of the Bible.

The decline of the Gospel has brought with it the growing authority and power of the priest. This is not at all surprising, for authority there must be in matters of religion. If the authority of the



The idol of the Virgin Mary being carried at Walsingham

open to this kind of servitude and spiritual bondage.

4. Substitution of outward forms for inward grace.

Where the Gospel disappears men come to trust in the outward forms of religion - in the mere fact of baptism or church membership - when they are strangers to the inward reality of regeneration and the life of the Holy Spirit. Today we may even hear Evangelicals talk like that. A recent report of the World Council of Churches' meeting ended with the words: 'All we have in common is our baptism; but that is enough.' But the water of baptism is poured over millions who are never washed in the water of life; the bread and wine are eaten and drunk by thousands at the Lord's Table who never feed on Christ by faith. Are we converted? That surely is the great question, and the real bond between true Christians is not their common baptism, but their common faith in the Lord Jesus Christ. But a church which loses the Gospel of the Word and the Gospel of the Reformers soon loses the dynamic of faith in favour of dead works.

5. Substitution of immorality for righteousness.

Where you have a defection from the true Gospel and the influx of false teaching, you suffer also a decline in moral standards. People are surprised today at how low standards of honesty, common decency, and sexual morality have sunk. But it should not surprise us. Righteousness depends upon Godliness, as the Bible makes clear. And we must not delude ourselves into thinking that any kind of superstition or false religion will do just as well. That will make things worse. False religion and counterfeit Christianity are greater breeding grounds of vice and wickedness than sheer atheism. The only way

righteousness can be upheld in a nation or an individual is by true Godliness, by religion which is based upon the truth of God's Holy Word - the Bible. Only the Protestant religion offers us that, and it is our rejection of it which has brought us into such dire peril. The speed of our departure from Biblical standards is accelerating as is witnessed by the General Synod's setting aside of our Lord's teaching about divorce and remarriage. The denial of the Gospel by many of our religious leaders means that the light that is in us has been turned into darkness and how great is that darkness.

We may look about us and see the consequences of our folly in despising and rejecting the Biblical Gospel and Biblical standards enshrined in the Reformation. The rising tide of superstition and immorality testifies to this. It is no good clutching at the straw of any kind of religion - least of all the unreformed religion of Rome and her fellow travellers, for we shall sink with them.

David Samuel



Modern Worship

part of the doctrine of the Church of England, but is rather, as Article XXII states, repugnant to the Word of God.

2. Substitution of ritual and entertainment for preaching.

Where the Gospel is neglected and despised its place is soon taken by other things which do not edify. The Reformers looked upon preaching as the office of salvation. Take away preaching and you take away salvation, for preaching is opening the Scriptures, disclosing God's way of salvation. But where the devil gets influence in a church, as

Bible is set aside then the authority of the priest will take over. The minister of the Word is under the Word, but the priest is regarded as being over the Word and possessing a power that is altogether independent of the Word. The vestments of gold and brilliant colours are meant to magnify the office of the priest, to set him apart and signify his authority - authority to forgive sins, to work miracles, to make the bread the flesh of Christ, to bind and to loose. When a church throws off the positive gains of the Reformation it throws the door



The Archbishop of Canterbury and the Bishop of London, in mass vestments, at a service celebrating the 150th anniversary of the Oxford Movement

THE RECOVERY OF THE GOSPEL

MANIFESTO

IF THE TRUE gospel is to be restored to the Church of England today, we must pray and work to that end, taking definite and bold steps to achieve that object.

1. We must pray for an outpouring of the Holy Spirit as at Pentecost and as at the Reformation.
2. We must withdraw from the ecumenical movement.

It must be clear to all who have eyes to see that ecumenical schemes of reunion have done more to compromise and obscure the doctrines of the Gospel and silence the voice of true preaching than any opposition from the secular world.

3. We must restore the priority of preaching as the 'office of salvation'.

The parish communion movement has done great harm. It has unchurched the people, it has excluded them effectively from the services of the national church and all but turned it into an episcopal sect. Our church must be thrown open again to non-communicant members and Morning Prayer and preaching take the place of parish communion.

4. We must dispense with all unnecessary ritual and ceremony, and with sacerdotal vesture.

This mistakenly magnifies the office of the priest and the sacraments. Ministers are preaching presbyters and the sacraments are adjuncts of the Word — mere 'dumb ceremonies' apart from the promises of the Word.

5. We must maintain the Reformed liturgy of the Church of England.

There is only one 'sound' service book doctrinally and that is the Book of Common Prayer. If that is lost the Church of England will be lost. Every minister and PCC who values the Reformed position of the Church of England must ensure that it is used regularly and understood by the people.

6. We must reform episcopacy.

Bishops often give the impression that they are getting above themselves. Many of them speak in Roman Catholic terms as being the only source of all 'sacramental grace'. They often presume to give permission for Roman masses to be conducted in cathedrals and churches in their dioceses, when they have no power to grant such permission for it is contrary to the law of the land. Parliament, it will be remembered, is the final authority in such matters, not the bishops. The church belongs to the nation not the bishops. Finally, it is now being assumed that they have power to dispense people from their marriage vows when Scripture declares that no one has. Episcopacy is desperately in need of reform and of being brought under Scripture.

7. We must restore seriousness in worship.

Worship must again be made intelligent and adult. We must worship the Lord with the understanding. We must become more aware in our worship of the presence of Almighty God than we are of each other. Our worship must reflect what the Prayer Book calls the fear and love of God's Holy Name.

If we will commit ourselves to these aims the Church of England would become a church that would be not only a Reformed Church, but a Church for reforming the Nation.

PROTESTANT REFORMATION SOCIETY

THE PROTESTANT Reformation Society was founded on May 21, 1827. Its original title was "The British Society for promoting the Religious Principles of the Reformation". Its first Chairman was the Earl of Winchelsea, and the Bishops of Salisbury, and Lichfield and Coventry, were Vice-Presidents. William Wilberforce was a life member. In 1980 the Fellowship of Evangelical Churchmen was incorporated into the Society.

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Membership costs £1.05 per annum (though the Society is grateful to those who feel able to make a larger contribution to the work). All members receive circular letters, the Annual Report, details of the Autumn Conference

and meetings, and publication lists, as well as various items of literature from time to time. A Prayer Diary is issued to members: the Society is a fellowship of Christians who pray for each other and the Society, for the Church and the Nation; the weapons of whose warfare are not

carнал, but spiritual — mighty through God to the pulling down of strongholds.

If you want to support us in the implementation of this Manifesto, join the PRS now: reinstate the principles and teaching of the English Reformation in the English Church in our generation!

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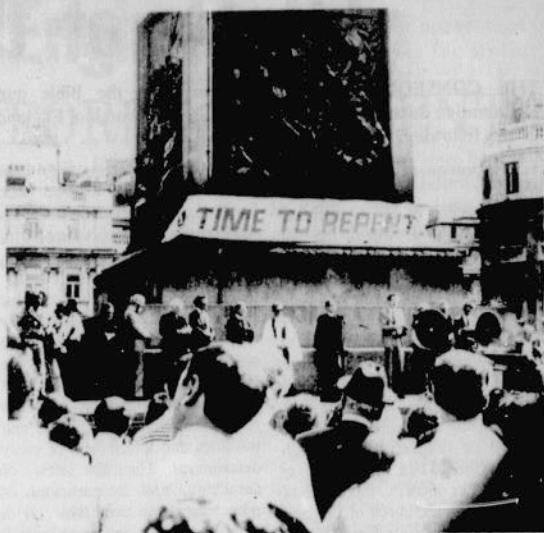
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Luther No Reformer

Heiko A. Oberman, professor of Church History at the influential University of Tübingen, Germany, recently on tour in Australia, at a lecture given at Macquarie University claimed that Luther has been badly misunderstood by much of modern scholarship.

Four Wrong Understandings

Luther has been seen as a national hero welding the more than 100 German states into one nation, but German nationalism predated the height of Luther's ministry. For example, in February, 1524, the German Imperial Diet, or parliament, voted to form a national synod to start building a German church. This proposal was carried by all groups and interests.

But the German Emperor, a Spaniard, said "No". If he had agreed the Church of Germany would have been a progressive Catholic one, not Lutheran.

In modern twentieth century Germany Martin Luther is now often seen as the "Peace Theologian", who had a doctrine of two kingdoms — Church and State — which withdrew Christians from the brutal realities of secular society. But the good Dr. Martin's early work, and last work, appealed to the state to "act according to the Gospel and for the Gospel".

Of great and recent interest is the portrait of Luther as an ecumenical figure constantly calling for church unity and not in any real way a divisive person. But even a quick glance at Martin's writings shows that this understanding is gross wishful thinking! Even in a rarely peaceful letter, seeking to persuade and befriend the Pope, Luther's "ecumenical strain" bursts forth:

"Living among the monsters of this age with whom I am now for the third year waging war, I am compelled occasionally to look up to you Leo, most blessed father, and to think of you... I have truly dispired your see, the Roman Curia which, however, neither you nor anyone else can deny is more corrupt than any Babylon or Sodom ever was, and which, as far as I can see, is characterised by a completely depraved, hopeless and notorious godlessness..."

Finally, there is the theological use of Luther which wants to make him the sponsor and mascot of the latest theological fad. But these, said Professor Oberman, have tended to ignore Martin Luther the preacher, who saw it as his primary task to interpret the Gospel into common culture, to show from that perspective what it meant to be a Christian.

Three Surprising Corrections

Professor Oberman went on to offer three rather surprising corrections to these understandings.

First, Martin Luther did not primarily see himself as a reformer! "Reformatio" was a widely used term in the sixteenth century, and that before Luther's appearance on centre stage. Dr. Martin never used it of himself. For him there is only one Reformer — Jesus Christ, who will bring Reformation when he returns and ushers in the new heavens and the new earth.

Martin described his own task as "the recovery of the Gospel". Further, Luther firmly believed that he was living in the end times when, as in the Book of Revelation, the Devil had been released for a short period. Thus when the Roman Church counter-attacked and tried to roll back Lutheran successes, Martin expected this. The only thing left to come was the real Reformation that Jesus was to bring at his return.

Luther and the Devil

The second surprising correction is Martin Luther's real belief in a real Devil. The temptation for Lutheran scholarship over the last one hundred and fifty years has been to see Luther as a "modern man", or at least the beginnings of one, and so the central place the Devil plays in Martin's thinking has been either downplayed or completely ignored.

Out of the 220,000 pages which make up the total of Luther's collected works, on almost all of them the term "devil" occurs ten times or more. Only on less than 2,000 is the word absent — a very small number for modern research to be based on!

But for Luther this interest does not amount to him having written a

Demonology. On the contrary, Jesus Christ has crushed the Devil. The Satan's present work is only by permission, and only really directed to Christians, to the saints, who have been liberated by this good news from the gospel. To be constantly assailed by the Evil One, which Luther saw himself suffering, was an uncomfortable, but welcome sign that one indeed stood under the Cross, and had made the Prince of Darkness furious at losing a former complacent subject.

'Justification by faith alone' liberated the Christian from fear of satanic power, and because it assured the Christian of the final victory (because of the great victory of Golgotha), gave joy and hope even in the midst of continuous worldly temptation and sorrow.

An Apocalyptic Theologian

Martin Luther then was in every sense of the word an apocalyptic theologian, living in the third and final phase of history, just waiting eagerly for Jesus' imminent return. The mediaeval church and Luther saw three parts to history.

1. Early church attacked by the sword — defended by the blood of the Martyrs.
2. The church attacked by heretics — defended by the pens of the good Doctors who produced the creeds.
3. The church attacked directly by the evil one — defended by Jesus himself at his return.

Luther saw history as being at this third and final place.

Luther Discovers the Devil

Professor Oberman went on to elaborate on Dr. Martin's discovery of the devil. For Luther the mediaeval church had preserved and handed on the precious legacy of the Bible, the Sacraments, the Creeds and the Lord's Prayer.

In this third period of history as Satan waged direct warfare on the souls of Christian people, Luther characterised these attacks by giving the Evil One three titles with three appropriate remedies for the sufferer.

First, Martin often spoke of Satan as "Dr. Comforter". Why? Because when we are assailed by the Devil about our sins it is a proof that we are children of God. That is, the Devil is only attracted by a living faith.

Second, this evil prince is described as "The Master of the Conscience". In the sixteenth century there was no such thing as a "free conscience". It is a captive, and in Luther, "captive to the Word of God". Now what the Devil does is to use all of scripture, and especially the ten commandments, to show a Christian his shortcomings and thereby say "you are my child". But at this point the Christian man can appeal to a higher court than a condemning conscience, he appeals to Jesus Christ, he appeals to faith. And as faith casts its gaze up into Jesus Christ it sees that although a Christian may always be sinning, he is also always justified by the blood of the Cross.

Luther's third favourite description was "the Devil is a Sour Spirit". The Devil always wants you to be alone, joyless. Why alone? So that he can draw you back into captivity by pushing you into depression. For Luther, personal depression was a very hard and often dominant aspect of his life. He wrote much about it and with much good Christian sense. "Depressions are like birds, you cannot avoid them flying over your head, but you can stop them nesting in your hair". So you took for company, drinking and playing cards with convivial friends. The Devil hates company. In the same way, according to Luther, this Sour Spirit hates the joy of married sexuality.

Luther Shocked

According to Professor Oberman, Martin Luther would not have been shocked by the counter attack mounted by Rome with increasing ferocity after his death. But no Reformation today? No return of Jesus yet? That would have shocked him.

Little Eschatology at Tübingen!

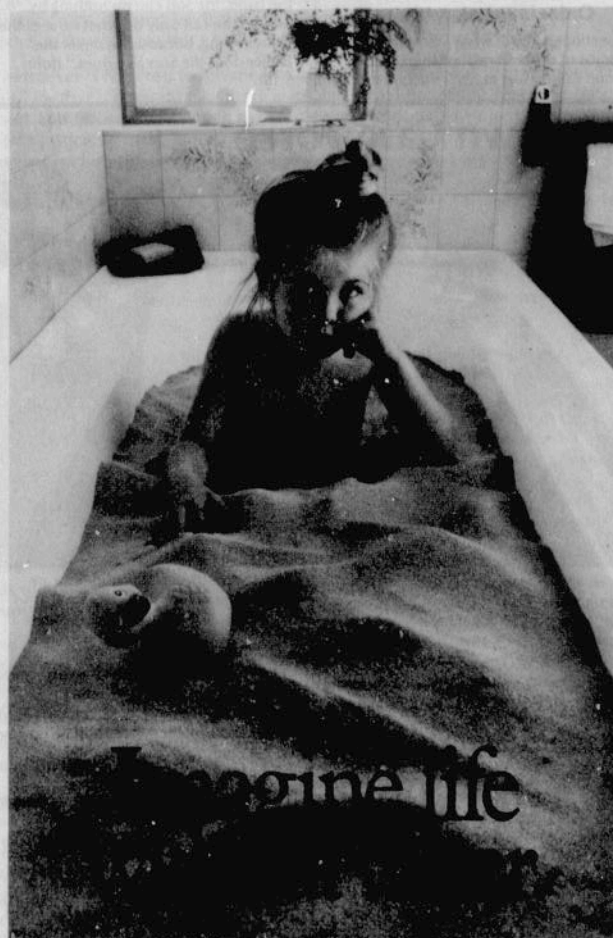
During the very animated time following the formal delivery of his lecture Professor Oberman responded to questions.

Asked about the place of Church History in Christian studies, he said that Theology tends to set up a great train of thought. As the locomotive got steam up, and all knowledge of God was placed in suitable containers shaped to fit that particular train, the Church Historian's job was to run along behind grabbing the bits

Says leading church historian

that were being discarded and to yell out, "Hey, hey, look here at what you have left behind!"

Asked whether current German biblical or theological scholarship was giving much place to eschatology, or "the last things", in the way that Martin Luther once did, Professor Oberman told an anecdote. One of his colleagues from another department had intimated that he proposed next semester to give a nine hour course on eschatology. Oberman asked, "What was he going to tell the students after the first hour?"



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ordination of women to any office of the church.

"What is needed is a biblical overview of the whole question of 'rule', rather than a particular emphasis on one part of scripture that speaks of headship."

"There is a clear statement as to what 'rule' is in Genesis — it is given to both male and female, over the earth." "Headship as it is held in Sydney is seen as rule, authority, order. But to fully understand what headship means conceptually, the Bible needs to be consulted as a whole."

"There is no 'rule' after the cross, no injunction to rule", Mrs. Cohen added. She continued, "Headship is seen involving the source of decision making in the family and man-women relationships."

"There is no injunction in the New Testament for a man to exercise headship, nor permission, only an inference."

Order in Relationships

Questioned about what MOW saw as the place of order in relationships, Marlene Cohen was at first reluctant to

comment, but went on to define the biblical concept of order as not essentially involving hierarchy, but meaning "arranged well according to priorities." "There is no predetermined order in relationships; no subordination in relationships, but only mutual subjection, on a pragmatic basis."

"Was there any subordination within the Trinity?" ACR asked. Mrs. Cohen replied that although she did not like the term she definitely wanted to "affirm equality of substance within the Trinity, and deny subordination with respect to decision making."

"Jesus Christ, in John's gospel, claims a responsibility for judging to himself, and not the Father", Marlene Cohen added to back her point.

ACR Comments

Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can only do what he sees the Father doing, because whatever the Father does the Son also does." (John 5:19).

Newtown Care Force



"When you're tearing down the road with six police cars chasing you, that's attention. If you can't get love, attention is pretty good, even if you have to get into trouble for it."

So says Mr. Tony Buon, Co-ordinator of the Anglican Care Force Youth Centre in Newtown.

"Most of the kids around here are screaming out for love", he says, "and they just can't get it. I suppose that's where the Youth Centre comes in".

That morning a young chap had called in to see Tony. He was seething with anger. His girl-friend has just been raped by an acquaintance of his and he wanted to get him.

Soon after a distracted mother rang. Her son had just stolen his 50th car. She didn't know what to do.

The Newtown Youth Centre has been operating for about 15 months. Each Friday night up to 70 kids from the area call into the drop-in centre to relax and spend some time.

To Buon, the drop-in centre provides the kids with a place they can regard as their own.

"There has been no vandalism or theft in the Centre since we opened early last year", says Buon. "I think that is because the kids feel part of the place. They help run it, they make the rules."

"It's pretty hard to be a kid in Newtown and not get into some kind of trouble", says Buon. "It's a rough, tough area."

"But some people tend to write these kids off as no-hopers. It's just not so. Given half a chance, they are responsible and sensible — filled with dreams and hopes about their futures."

Mr. Buon sees its work as mainly preventative. He has established links with local community leaders, police, welfare workers and school teachers. If a kid gets into trouble Buon has often had some kind of contact with him through the centre or the local school.

Not lost for ideas on what the kids want, the centre has organised a support group for migrants, a high school health education program, even a homework group.

But to function at its peak, the Centre needs more volunteers and resources such as sporting and game equipment, furniture and money.

Says Tony Buon, "The Youth Centre has a long-term job to do. We need to become a part of these kids' lives, a natural part of the community."

Cross — cultural anglican success

"The most remarkable achievement of the Anglican Church in Sabah is its cross-cultural evangelistic work among the indigenous Kadazans," said Lukas Tjandra President of the Malaysian Bible Seminary in Selangor, West Malaysia in a recent Chinese article.

Under the leadership of the Sabah Anglican Interior Mission (SAIM), the mission began working among the Kadazans in the inland areas of Sabah in 1958. Today nearly 20,000 Kadazans have turned to Christ. In recent years, miraculous mass conversions of the tribe's people have repeatedly occurred.

A contemporary inland missionary in Sabah is Miss Sylvia Jeans from Australia, where she received her nursing and theological trainings.



SYLVIA JEANS

Fifteen years ago, sent out by the Church Missionary Society, she came with a vision of bringing the Gospel to the interior area of Sabah. She settled in Tongud and started giving medical help, teaching, evangelizing, and nurturing the Kadazans.

"She lives in a shabby hut which has been attacked by vipers no less than 10 times. Yet, she still carries on her work all by herself, including planting, raising poultry and writing syllabus for the Sunday School. She finds joy in doing anything. This kind of selfless missionary spirit puts to shame many of the Chinese Christians who only pay lip-service to cross-cultural mission. How many of us are willing to serve our Lord in these remote areas?"

In 1982, the Anglican Church established a Bible College in Tongud to train the young people. After two years of training, the first group of 12 graduates were sent to various places to assist in different ministries. Unfortunately, the Bible College later had to be modified into a short-term training centre for lay leaders due largely to the lack of qualified teaching staff.

"SAIM probably is one of the most successful ministries in cross-cultural mission among the Chinese believers," Pastor Tjandra added.

CATW

ARCIC II—Off to an 'encouraging start'

The Second Anglican-Roman Catholic International Commission (ARCIC II) got off to an "encouraging start" at its first meeting in Venice, according to a joint press release issued last week.

In its meeting, which lasted from August 30 to September 6, the Commission began its task of "examining the remaining issues which have divided our two Communions". To this end it demonstrated its intention of using other ecumenical discussions and documents by looking at two Australian papers, one on justification, the other on the theology of the Church.

The Commission also examined preparatory papers from England on the problem of reconciling the two Churches and their ministries.

"Essential to this process will be the response of both Churches to the *Final Report of ARCIC I* which will show the extent of our agreement in faith," warns the statement.

In the meantime ARCIC II is addressing itself to the issues of the Church, grace and salvation.

A smaller group has been commissioned to prepare studies on the Church and salvation for when the whole Commission meets again in a year's time.

Meanwhile, a strong defence of strict apostolic succession has been made by the Vatican's Sacred Congregation for the Doctrine of the Faith, who have sent a 2,000 word letter, with the Pope's approval, to all Roman Catholic bishops.

In it, the Sacred Congregation criticises those who play 'the desert island game' and say that when necessary, a Christian community has all the necessary powers to elect its own minister to preside at the Eucharist.

Such "erroneous opinions", says the Sacred Congregation, implies that bishops and priests "would not differ from the common priesthood of the faithful", whereas true apostolic priesthood can only be passed on by the laying on of hands. Roman Catholic bishops must denounce such opinions, they insist.

The National Conference of Roman Catholic Priests passed a resolution last week that "We can be effective in the work of evangelisation only if we can do it with out fellow Christians".

C.E.N.

Uganda

Again Uganda is in the news these days. Various Christian organisations are working in the country. One of these is the International Christian Aid organisation. The ICA works in various African countries in East Africa. They tried to get Scriptures for their ministry, but in spite of their best efforts, no Scriptures were made available to them. Now, the ICA is working closely with the World Home Bible League in Africa. They received thousands of Scriptures for their own ministry while they provide the Bible League with personnel, transportation, storage facilities and important contacts.

CATW

REVIEW

Valedictory article by deposed editor

The latest edition of the Church Society's theological journal *Churchman*, just published, bears several traces of the storm which has raged around it in the Evangelical wing of the Church of England over past months.

Its valedictory editorial by the deposed editor, the Rev. Peter Williams, remarks on "the sense of division within Anglican Evangelicalism which has been reflected in public controversy relating to this journal in recent months."

And Mr. Williams says that it is "most disturbing if the disagreements become a cause either for denying the liberty which the definition of evangelical allows, or for obscuring the variety of convictions which have always characterised evangelicalism."

Slipped into all the copies of *Churchman* is a letter to subscribers from the managing editor, Mr. Lance Bidewell, one of the three survivors on the editorial board. This tells of the decision to reconstitute the board as from January 1, 1984, "in case you are unaware of the impending changes."

Mr. Bidewell informs his readers that "The Church Society exists for the purpose of encouraging conservative evangelical witness within the Church of England" — in which, he says, "the Society is only reflecting the historical Protestant and Reformed character of the Church of England."

Churchman, Mr. Bidewell points out, is financed and often subsidised by the Society. "It is therefore logical that the journal's objective should be that of making a major contribution towards the aims outlined above."

Church Times

Tourist Bibles confiscated

House church pastors from Shanxi report that foreign visitors have given away Bibles to worshippers in an open state church (run by the Three-Self Patriotic Movement) in Xian. After the visitors left, TSPM officials collected the Bibles from the worshippers and put them away, according to the Chinese Church Research Center recently.

Christians in that area suggest that this means of distributing Bibles should be avoided. Bible distribution can be done better through private contacts, friends, and relatives. They also suggest that the "Not for sale" imprint and the red edging be removed from Bibles printed in Hong Kong. These are not on Bibles produced in China and mark the Hong Kong Bibles as ones from outside China.

The duplicity of the Xian church leaders in this matter is apparent, since in that very church a foreign visitor was recently sold a Bible out of a large unused stock in the pastor's office. That Bible was one of the Bibles printed by TSPM.

On the other hand, small rural churches where foreign visitors usually do not come may sometimes be short of Bibles. The Center said they have heard of two TSPM rural churches that cannot get Bibles for their congregations and have even requested outsiders to help them.

Prime Minister Honours Malaysian Anglicans

Links between the Church and the government of Malaysia were strengthened when the Prime Minister, Dr. Mahathir Mohamed made his first visit to the home of the Anglican Bishop of West Malaysia, the Rt. Rev'd John Savarimuthu.

The visit was made during "Open House" — a festival celebrated by people of various faiths in Malaysia.

Dr. and Mrs. Mohamed's visit is regarded as a signal honour for the Anglican Church. It follows the award by the Malaysian King to Bishop Savarimuthu of the much-coveted honour of Panglima Setia Mahata. This honour, translated as "Faithful Defender of the Crown", is equivalent to a knighthood. It carries the title Tan Sri, and was awarded for the Bishop's services to the nation.



JOHN SAVARIMUTHU

Bishop Savarimuthu led the delegation of heads of churches that won some relaxation of the 1966 restrictions on the recruitment of foreign missionaries. The government has now agreed to allow the recruitment of ten (10) expatriate lectures for the ecumenical Seminar Theoloji Malaysia.

Mr. Daniel McDiarmid of the Australian Board of Missions commented: "It is perhaps significant that the Prime Minister's wife studied in two Anglican Schools, Pudu English Girls' School, and St. Mary's Secondary School, Kuala Lumpur."

Bishop John Savarimuthu will be attending the Australian Board of Missions meeting from 24th to 26th October, 1983, and then various functions in New South Wales, Queensland, South Australia and Victoria.

MARANATHA

Relief from stinking puddles

Unto a Christian man there can be nothing either more necessary or profitable, than the knowledge of holy scripture, forasmuch as in it is contained God's true word, setting forth his glory, and also man's duty.

Therefore, let us reverently hear and read holy scriptures, which is the food of the soul. Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation. For in holy scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length.

In these books we shall find the Father from whom, the Son by whom, and the Holy Ghost in whom, all things have their being and keeping up; and these three persons to be but one God, and one substance. In these books, we may learn to know ourselves, how vile and miserable we be, and also to know God, how good he is of himself, and how he maketh us and all creatures partakers of his goodness. We may learn also in these books to know God's will and pleasure, as much as for this present time, is convenient for us to know.

Whoever is required to salvation of man, is fully contained in the scripture of God. He that is ignorant may there learn and have knowledge. He that is hard-hearted, and an obstinate sinner, shall there find overlasting torments, prepared of God's justice, to make him afraid, and to mollify or soften him. He that is oppressed with misery in this world shall there find relief in the promises of everlasting life, to his great consolation and comfort. He that is wounded by the Devil unto death shall find the medicine whereby he may be restored again unto health.

If it shall require to reach any truth, or reprove false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort or to exhort, or to do any other thing requisite for our salvation, all those things we may learn plentifully of the scripture.

There is abundantly enough, both for men to eat, and children to suck. There is whatsoever is meet for all ages, and for all degrees and sorts of men. These books therefore ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the scripture of God is the heavenly meat of our souls; the hearing and keeping of it maketh us blessed, sanctifieth us, and maketh us holy; it turneth our souls, it is a light lantern to our feet; it is a sure, steadfast, and everlasting instrument of salvation; it giveth wisdom to the humble and lowly hearts; it comforteth, maketh glad, cheereth, and cherisheth our conscience: it is a more excellent jewel or treasure than any gold or precious stone; it is more sweet than honey or honey-comb; it is called the best part, which Mary did choose, for it hath in it everlasting comfort. The words of holy scripture be called words of everlasting life: for they be God's instrument, ordained for the same purpose.

And moreover, the effect and virtue of God's word is to illuminate the ignorant, and to give more light unto them that faithfully and diligently read it, to comfort their hearts, and to encourage them to perform that, which God is commanded.

It teacheth patience in all adversity, in prosperity humbleness; what honour is due unto God, what mercy and charity to our neighbour.

It giveth good counsel in all doubtful things. It sheweth of whom we shall look for aid and help in all perils, and that God is the only giver of victory in all battles and temptations of our enemies, bodily and ghostly.

And in reading of God's word, he most profiteth not always that is most ready in turning of the book, or in saying of it without the book; but he that is most turned into it, that is most inspired with the Holy Ghost, most in his heart and life altered and changed into that thing which he readeth; he that is daily less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures; he that daily (forsaking his old vicious life) increaseth in virtue more and more.

Thomas Cranmer (adapted)

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THE GOOD READ

Makers of Puritan History

by Marcus L. Loane
Baker Bookhouse \$6.95 pb. pp. 240.

This is a re-issue of a volume which first appeared in 1960 under the title *Makers of Religious Freedom in the Seventeenth Century*.

In this book Marcus Loane, former Archbishop of Sydney, gives portraits of four important Christian personalities in seventeenth century Scotland and England. All these four — Alexander Henderson, Samuel Rutherford, John Bunyan, Richard Baxter — were men who at various times swam against the tide of conventional institutional religion, and that, not out of obstinacy, but out of sincere devotion to the Word of God and for the pastoral benefit of the people they ministered to.



It is a very readable book, and one which in its balance between Scottish and English personalities offers profound insight into a very important period of the history of protestantism.

Marcus Loane writes from a unique perspective, one that is perhaps not appreciated and sadly has not been taken up by others. That is, he writes church history from the perspective of Christian piety. This is no mere devotional hagiography, but a well researched insight into the Christian convictions and actions of great men, through their letters, other writings, and impressions they left on their contemporaries.

For example, this reviewer, because of his sojourn in the same city, was very much taken by Samuel Rutherford's description of his three year banishment to the windy northern city of Aberdeen, which, although it meant loneliness and removal from his more southern flock, because of the depth to which he had drunk of Christ, could be seen as a positive experience for the benefit of his soul. As the northern wind blew up the shady side of the brae, Samuel Rutherford could speak eagerly of being a captive "to Christ's palace in Aberdeen".

This is a thoroughly good book, timely and useful, and Baker Bookhouse are to be congratulated on its re-issue at such a moderate price.

R. C. Doyle

The Reformation in Scotland

by John Knox, Banner of truth, pb. pp. 364

One may well ask what use is a history in which the author features as the main hero, and that, against a polemical background in which our hero is being constantly attacked by most of the other characters in the cast?

John Knox, by any measure, was a remarkable personality. A rude, larger than life man who not infrequently caused embarrassment to his fellow protestants in both Geneva and London, but also is able to give an almost too well informed account of the murder by protestants of the debauched and bloody Cardinal Beaton, and at fifty nine years of age married a seventeen year old girl, Knox was still nevertheless a man who was taken and reshaped by the Word of God to the extent that his labours were to bring in the reformation in Scotland. If there were some parts of his personality which the Gospel sometimes did not seem to touch, there were other parts which were changed to fine and delicate gold.



As Knox himself could say in his fourth interview with Queen Mary in 1563, "Without (outside) the preaching place, Madam, I think few have occasion to be offended at me. There, Madam, I am not master of myself, but must obey him who commands me to speak plain, and to flatter no flesh upon the face of the earth." Later in the same interview when challenged by Queen Mary as to by what authority he might address her on a matter of importance to the Commonwealth, he defended himself with these now immortal words: "I am a subject born within the same Madam. And albeit I be neither earl, lord, nor baron within it, yet God hath made me — how abject soever I be in your eyes — a profitable member within the same."

This is a thoroughly good book and much to be recommended. For all the difficulties it poses, it is still seen by modern historians as a major source of information about that period. The nineteenth century editor of this volume was able to reduce four volumes into one by removing many long documents, speeches, sermons and letters. Banner of Truth are to be thanked for reprinting it at such a good price.

R. C. Doyle

Masters of the English Reformation

by Marcus Loane
(Hodder & Stoughton) 247 pp. R.R.P. \$15.95

When I first studied Reformation history at University I came upon a book that was not on the book list. Published in 1954, it was Marcus Loane's *Masters of the English Reformation*. I devoured it. It gave me a new perspective on the Reformation because it had a different approach to the standard texts of the day. They dealt with the movement as a whole; Marcus Loane dealt with the key individuals.

I have often returned to the book — not just during further studies but as general reading; it is that kind of book.

Loane takes 5 figures from that great period of history and looks at their life and contribution to the Reformation. The first is a little known name — Thomas Bilney. Yet his role was of great significance since it was he who was involved in the conversion of Hugh Latimer to the Reformation movement. Loane recognises this importance whilst other books on the Reformation scarcely mention him. The other four are better known — William Tyndale, Hugh Latimer, Nicholas Ridley and Thomas Cranmer. In each case Loane looks at both their own spiritual pilgrimage and their contribution to the Reformation as a whole.

The book was originally published just prior to the fourth centenary of the burning of the Marian martyrs. This republication has much to commend it in days when the heritage of Anglicanism is under attack. As the author says in his new introduction, "What happened more than four hundred years ago is still vitally relevant. The integrity and authority of the Bible have been under constant assault. . . . And the Reformed doctrine of the Lord's Supper has been obscured by an emphasis on the Real Presence which approximates more and more towards medieval teaching and practice. . . ."

The foreword to this edition has been written by John Stott. It is a masterpiece and deserves to be reprinted as an essay in its own right. Stott testifies to the impact that the book originally made on him when first read it. He mentions with concern the new Service Books which have replaced the Book of Common Prayer, and ARCIIC I. He states that it has been refreshing to reread this book and to note three important characteristics of the Reformers which we need to learn anew today.

I hope that a whole new generation does come to a discovery of our heritage through this book. I hope that many Anglicans will read it and have their evangelical zeal renewed and strengthened. My one problem is its price. \$15.95 seems to put it out of reach of many who would benefit from it — that is a lot of money to pay for a paperback. However, for those willing to pay the money I can promise them it will be money well spent.

D. Kirkaldy

Calvin and Calvinists

by Paul Helm, Banner of Truth, pb. pp. 84 £2.25

This is a very narrow book which springs out of a quarrel Paul Helm has had with R. T. Kendall who recently produced a book entitled *Calvin and English Calvinism to 1649*.



Helm wrote a long review in the *Scottish Journal of Theology* criticising this book when it first came out. This present volume is an expansion of that review.

Helm's basic conviction is that Kendall has both misunderstood Calvin, and the Calvinists who later followed in his tradition. Kendall, along with many other scholars, had argued a case for a sharp division between the theology of Calvin and that of his followers in the late sixteenth and following centuries. Basically, it is argued, the division came about through the reintroduction into protestant thought of Aristotelian philosophy to strengthen the protestant defence against continuing Roman attack.

Helm then, a philosopher and not a theologian, in limited space has taken upon himself the task of both criticising Kendall and expounding Calvin.

For this reason it is a very hard book to assess unless you have wider knowledge of both Calvin and current Calvin scholarship.

Helm's basic approach is to show that the developments of later Calvinism about "faith" and "limited atonement", find their foundation, if not their substance, in Calvin's writings.

In this reviewer's opinion, although Helm rightly criticises Kendall on some points, and exposes some of the questions raised by Calvin's own work which Kendall must answer, he has nevertheless failed to both appreciate what Kendall is saying in broad perspective, and, more importantly, failed to appreciate fully what Calvin was saying. This can be seen by the fact that Helm really only uses Kendall's brief references to Calvin, and does not research Calvin more widely.

There are foundations, of a notional and linguistic type, in Calvin's writings for later Puritan theology. But what Helm has not appreciated is that the very deliberate structure of Calvin's work, and the balance he gives to Christology, make these later Puritan developments of some aspects of his thought entirely inappropriate.

R. C. Doyle

STRANGE SILENCE

Dear Sir,

Your editorial (ACR October 3, 1983) asks why is there such a "strange silence" from the churches over recent efforts to increase shop trading on Sunday. Perhaps one reason might well be that Christians are becoming increasingly unsure if the Bible does in fact teach a seventh day sabbath rest for Christians, and are coming to see the cogency of the argument of books like *From Sabbath to Lord's Day*, D. A. Canon ed. (Zondervan, 1982). Certainly it's not clear why everybody in the society, or even just all the Christians, ought to rest on the same day together or why Sunday should be selected.

For what it's worth, at least one of the Reformers, John Calvin, didn't see the Christian Sunday as the fulfilment of the sabbath commandment, but merely as an expedient way of ensuring Christians meeting together (*Institutes* Book 2, chapters 33 and 34).

You may be concerned that the churches speak to the society on this matter. I for one am glad for the silence — though I feel we are also too silent on much more important moral issues than the observance of days.

Yours sincerely,
Robert Forsyth

AMYRALDIAN ERROR

Dear Sir,

The Rev. Neil Baker (ACR 19th Sept.) claims that "Informed Reformed scholars know that Dr. Knox teaches The Amyraldian error." Apart from the unsubstantiated nature of this statement by Mr. Baker, my question to him is "informed" by what — their tradition? or the Scriptures?

Like Mr. Baker I believe "that right doctrine leads to right practice and vice versa", and I learned to believe this from Dr. Knox's teaching. Still, my question to him is from where do we arrive at "right doctrine" — from our Reformed tradition? or from Scripture? Dr. Knox teaches that "right doctrine" is gained only by means of a diligent, reflective, exegetical study of the Scriptures and that this task is the responsibility of every Christian who claims to adhere to Scripture's teaching alone. The purpose of this study is to check and double check, even triple (or whatever) check, that what we do believe and practice is true to Scripture. Therefore, integrity requires that we must change any or all of our beliefs and practice if our study of Scripture indicates that this is necessary. No tradition, even the

Reformed which I belong to, is sacrosanct in this regard since the true Christian tradition is that which adheres most faithfully to the Scriptures, consequently, we are to be ever engaged in the pursuit of Scriptural truth and the continual critique of our own tradition in the light of this. It is only as we do this that we can avoid the most serious error of placing ourselves and our traditions above Scripture as the arbiter of "right doctrine". Rather, we should place ourselves and our tradition under the true arbiter of "right doctrine" — The Scriptures.

It follows naturally from this that we must test other "traditions" by Scripture also, not by our own tradition. I am surprised, then, that Mr. Baker appears not to have read Dr. Knox's book for himself and then tested Dr. Knox's teaching against the only Canon before he sought to make criticism of it by means of an emotive assumption.

However, if the adjective "informed" is true of Mr. Baker and means "informed by Scripture" and not merely "informed by tradition", then, I am confident he will undertake the appropriate investigative task and, perhaps, we will hear from him again on the matter. I look forward to that time.

Yours sincerely,
Mike Geeves

Dear Sir,

The Rev. Neil Baker raises some interesting questions (ACR 19/9/83) in his comment "If Christ died for everyone and only the elect are saved can assurance of salvation flow from the Cross?"

According to Scripture, Christ died to redeem Israel but the enormity of His sacrifice opened the door to salvation for whosoever will. It must be admitted that some are the children of the devil from birth and what would be "hell" for them would be living in the Presence of Christ. Even at the end of the Millennium, a mighty army arises to attack the saints. God in His wisdom knows who are His, who will be His and those who will not have a bar of a righteous God because they glory in evil. Hell is separation from God — a desperately unhappy state for which there is no remedy. They are like "wandering stars in the blackness of darkness for ever".

I do believe, however, multitudes of people will be saved, not only at the end of this age when there will be a great outpouring of the Spirit, but those who have died or will die without a decision may experience the fact that Christ descended into Hell and preached

to the spirits in prison (1 Peter 1:19). Nevertheless, those in the first Resurrection, the chosen and faithful, God will highly honour beyond anything we can imagine. The Rev. Neil Baker can leave it safely in the hands of our compassionate God and respect the Divine reticence on this subject.

Yours sincerely,
Phyllis Creasey

EREMOS IN NZ.

Dear Sir,

Over the years the Anglican Evangelical Fellowship of New Zealand (now known as Latimer Fellowship) has appreciated visits from a number of Senior Australian Clergy who have spoken at Conferences and in various Parish situations. We have been well served by such men as Archbishop Marcus Loane, Canon Leon Morris, the Revd. Dr. R. A. Cole and others.

During August of this year, Latimer Fellowship held its first Conference for some years and we were fortunate enough to have as our main Speaker, the Revd. Bruce Wilson, Rector of St. George's, Paddington, and a Director of EREMOS Institute. We would like the Australian Church to know of the success of this Conference and the high regard in which Mr. Wilson is held by members of the Latimer Fellowship. His Addresses were provocative but constructive and challenged us all to face the realities the Church must meet today. His Bible Studies on Romans were particularly helpful in relating the Gospel message to secular man.

We look forward to more contact with the Australian Church leaders in the future.

Yours sincerely,
Maurice Goodall
President
Latimer Fellowship of New Zealand (Inc)

BIBLICAL ILLITERACY

Dear Sir,

Biblical illiteracy is rampant in the Australian Church. The Old Testament remains a mystery to most Christians, not to mention even a cursory knowledge of the intertestamental period which prepares the scene for the life and times of Jesus, nor ought we glibly to assume that adults in our congregation have a basic knowledge of the New Testament.

Surely the foundation for a Parish Adult Christian Education Programme is an overview of the Bible, something that has been effectively denied most Christians.

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Yours faithfully
The Rev. Keith D. Morley

GHANIAN PEN PALS

Dear Sir,

I respectfully write you this letter. How are you? I hope you are fine as I am here today.

Please Editor, the main reason for this letter is to publish my name and address in your Newspaper so that I may have a regular pen pal friend in your nice country. I have been seriously looking for a pen friend for two years. I hope you will publish it.

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12 noon Holy Communion
Preacher: The Rev. Dr. W. J. Jobling
1 p.m. Basket Lunch followed by Talk
by Miss J. McKenzie of Canberra
entitled "Archaeology and the Bible"
3 p.m. Evening Prayer

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NEWCASTLE: St. Andrew's Mayfield (Church Street, off Maitland Road) Sundays — Holy Communion 7 and 9.30 a.m., Evening Service 7.15 p.m. Visitors welcome. Rector: Paul Watkins.

MELBOURNE: St. Jude's Carlton, Near city centre, opp. 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 Chatsworth Roads. Visitors welcome. 7.30 am and 9 am Holy Communion, 7 pm Sunday at Seven. Rector: Rev. Ken Baker.

Katoomba Christian Youth Convention Australia Day Weekend January 27-30th 1984

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This book shop runs on faith



A new Christian book shop was opened in the Emerton Village shopping complex, by Roger Climpson, Friday, September 23rd at 10.00 a.m. Over 100 people gathered for the occasion, which indicated something of the interest shown by the general public in this venture.

What makes this shop so different is its beginnings and aim.

Andrew McClure was the man with the idea, although, as he said, "All we had was faith — not money!"

When Andrew shared his plan with the CHRISTIAN LITERATURE CRUSADE, they decided to support him, with a supply of books, to be repaid from the sales.

John Craik was approached regarding insurance. When he heard of the venture, he also supplied stock, from the resources of CHRISTIAN SEMINARS, AUSTRALIA.

Emerton is part of the larger housing development scheme called Mt. Druitt. The population of Mt. Druitt, and the surrounding area, is estimated at approximately 120,000 — "More than the population of the City of Darwin," commented Andrew McClure.

The nearest Christian bookshops were seven miles away, in two directions!

Andrew felt the need was for a Christian Book Shop, right in the centre of this area. He felt the area was not catered for, by Government authorities and churches alike. There were special needs and they were not being met.

Some of those needs could, however, be met by such a shop.

Armed with a good supply of faith, Andrew set about to meet those needs, through good quality Christian literature and helpful staff workers. The carpet,

shop fittings and even a cash register, were supplied.

The Christian Book Shop has three managers, Andrew McClure, Larry Thomas and Robert Best, as well as staff of 14. All are volunteers and work on a roster basis. They come from different church backgrounds but all share the same desire to help their neighbours.

The profits will be ploughed back into the work, as well as contribute towards Christian television productions.

Musical items by Jack Starmans and Warwick Crocker, commenced the formal opening ceremony. Andrew McClure then quoted from Proverbs 16:13, "Commit your work to the Lord, and your plans will be established". Mr McClure told the story of how the shop came into being and the staff situation.

Roger Climpson, a well-known television personality, stated that the best means of communication was a book.

"People can inform others, of something important, through a book. It's important that each of us should use books to learn important things", said Mr. Climpson.

Jenny MacLeod and Robert Simpson were on hand, as representatives of the Christian Literature Crusade. They discussed something of their wide range and variety of material with Roger Climpson, inside the newly opened Christian Book Shop.

Mr. Simpson commented that when Andrew McClure shared his desire with the C.L.C., it was agreed to supply two thirds of the stock needed, to open the shop.

This shop is where the people are and where there is a need for good quality, helpful material.

Ramon Williams

"Getting to know God" — Under the big top

A tent, large enough to seat nearly 4,000 will replace the auditorium, as the venue for the KATOOMBA YOUTH CONVENTION, Australia Day Weekend, January 27-30th, 1984.

The theme "GETTING TO KNOW GOD" will aim at building up a personal relationship with God, "through Prayer and study of the Word", as the speakers lead the Bible studies, meeting by meeting.

The speakers will be Canon John Chapman, Director of the Anglican Department of Evangelism, and the Reverend Allan Chapple, a former lecturer in Theology in Kuala Lumpur, but now with the Uniting Church in Western Australia. Both have a wide acceptance with young people and, as usual, a good time for all is expected.

Over the past few years, the attendance figures have grown fifty percent each year. Last year over 2,000 young people, ranging from early teens to young families, overflowed the auditorium on the Katoomba Convention Site.



Expecting even greater numbers for the next Convention, the tent has been hired and will be erected on the site. Plenty of car parking facilities are planned, with a new on-site parking area already prepared for the great influx.

Already registrations are being received, even though the publicity and registration forms have only just been printed.

Accommodation is available in the Convention Camping Area; the Convention Youth Camp; the CMS Conference Centre House Party; nearby Caravan Parks and Camping Areas. A number of Guest Houses have also been reserved by the Convention.

Ramon Williams

Principal to Retire

The Archbishop of Sydney, Most Rev. Donald Robinson, announced in his Synod Address that the Principal of Moore Theological College, Canon Dr. D. B. Knox will retire early in 1985.



In a tribute to Dr. Knox the Archbishop pointed out that he had become the longest serving Principal in the history of the College. He said, "Moore College has had ten principals in the 127 years of its life. Five of them held appointment for comparatively short periods of between three and ten years. But the first Principal, William Hodgson, served for 12 years, Nathaniel Jones for nearly 14 years, T. C. Hammond for 18 years and D. J. Davies for nearly 24 years. During the past year Canon D. B. Knox has exceeded Archdeacon Davies' record." The Archbishop added that Dr. Knox has already been on the staff for 12 years before becoming Principal. That means that, when he retires, he will have served on the College staff for 38 years. "This is a remarkable record for any teacher in a theological college," he added.

"We owe a great debt to his ability and vision in bringing the college to the size and standard it is today," the Archbishop said.

Clergy Moves

Rev. A. M. McLaughlin Rector of St Thomas' Rozelle will retire on 29.2.84. Rev. B. J. Hall has accepted position of rector of St Paul's, Carlingford to take effect as from 9.12.83.

The Australian



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Squeeze Foreigners from Universities?

The Federal Government has set up a Committee to look into present policy on private overseas students.

The ACR interviewed Mr. Graham Cocks, who has been employed since last January by the Australian Fellowship of Evangelical Students to serve the Overseas Christian Fellowship Students in Sydney.

ACR: We understand that a fairly important issue has risen for overseas students. Could you elaborate?

"One of the issues before that Committee is whether these students should pay for the full cost of their education."

"In 1983 figures it would range from a minimum of about \$6000 up to a maximum of about \$8000 per year. Now

amounts like that will cut down to a mere trickle the flow of private overseas students to Australia."

"God has been using the present policy to give many of these students access to the gospel here in Australia. Over the last 25 years He has brought many young people to our shores in order to convert them here. Away from their own societies they are more open to the gospel and get a greater opportunity to hear it."

ACR: What about the issue of private overseas students taking up the place of Australian students?

"The educational institutions and the Government can work out if the legitimate needs of Australian society are not being met, and can possibly allow for

a set number of places for Australian students. Apart from that, Australian students should have to compete for their places against all comers. We should welcome this as a God-given opportunity to bring out the talent in Australian students."

Mr. Cocks continued, "Australia's economy benefits from the money that these students bring into the country. Also, there is a potential benefit that comes out of Australians meeting people from different societies and having their 'them' and 'us' prejudices softened, if not removed altogether."

ACR: What do you recommend that Australian Christians do about this matter?

"Well, two things. First of all, the

Committee welcomes a submission from any interested individual or organization. And you can rest assured that there will be people who will be objecting strongly to the spending of Australian money on private overseas students in these difficult economic times. So, it's important for others simply to disagree with this objection. We can do this by stating that we do not object to our tax money being used as a form of overseas aid to subsidize private overseas students. And we need to state firmly that we don't want their fees raised anymore.

These submissions can be sent to: The Secretary, Committee of Review of Private Overseas Student Policy, P.O. Box E326, Queen Victoria Terrace, Canberra, ACT 2600.

"Secondly, please send a similarly worded letter to your local Federal MP and the Minister for Immigration and Ethnic Affairs, Mr. West. They need to know how fellow Australians think on this issue. At the present moment they are in the process of raising the fees once again!"

Howzat — Booth Not Out



Roy Gray (left) introduced Brian Booth (centre) to a new way of life. He led him to Christ. Dr. Paul White (right), known as "The Jungle Doctor", also introduced Brian to a new experience, the "world" of writing books. Together they wrote "Booth To Bat".

Photo Ramon Williams

One of the most unusual and outstanding book launchings ever to happen in Sydney, took place at the Sydney Cricket Ground, Tuesday, October 11th.

It was the launching of "BOOTH TO BAT" by Anzea Publishers, a division of Anzea Bookhouse Ltd.

This was no ordinary launching. The scoreboard had been set up, as it was in 1955. Batsmen, bowlers and scores were exactly as they appeared, when a young batsman named Brian Booth entered the field, to play his first international game. The New South Wales Team was standing at five for twenty-six runs, against the English M.C.C.

The radio announcer, Alan McGilvray, had presented a rather gloomy picture of the prospects for victory. Then he told of the newcomer, Brian Booth, ready to take his place. At exactly 12.19 p.m., Alan McGilvray announced, "And now here is Booth to bat".

Twenty-eight years later, at exactly 12.19 p.m., that same radio voice was

heard, giving the same message, as the autobiography of Brian Booth was launched. The title, given to the book, is appropriately, "BOOTH TO BAT".

The organizers, Ronald Cardwell, the Secretary of the Australian Cricket Society, and Jeff Blair, the General Manager of Anzea Publishers, watched as their hard work, to make this launching a success, took form.

Amongst the specially selected guests were famous cricketers in their own right, who had come along to praise the life of their fellow sportsman, Brian Booth. Six Australian captains were present, which made it something of a special event in itself. They were Arthur Morris, Keith Miller, Bob Simpson, Richie Benaud, Neil Harvey and Brian Booth. Alan Davidson and Alan McGilvray, both friends from Brian's cricket days, were also special guests.

Sir Donald Bradman could not be present, but sent a personal message in

which he said Brian Booth "is a true gentleman and unashamedly a devout Christian". Sir Donald also wrote the Foreword of the book.

Keith Miller and Sir Donald shared similar thoughts on Brian Booth. "When Don and I agree, it's got to be right," joked Keith Miller. He ranked Brian Booth as "Australia's finest sport's ambassador".

Richie Benaud, his first Test Captain, praised Brian Booth as an example to young and old.

Bob Simpson amusingly told of the only time he could remember, when Brian Booth supposedly "lost his cool". It was during a match in India. Brian had displayed his emotions in a normal manner, but felt he should apologize to his skipper. Bob Simpson recalled his comment on the field, "It's good to see you're human after all".

Arthur Morris said in launching the book, "This has to be the biggest book launching since Matthew, Mark, Luke and John brought forth the New Testament".

Mr. Morris commented, "If heeded, this book could put the game back 25 years! There is no malice, no criticism. There is only loyalty and respect, for team mates and rivals".

Brian Booth tells of his Christian conversion in Chapter five of the book. The man responsible was another cricketer, Roy Gray, who was also present at the book launching. Mr. Gray introduced Brian Booth to a new way of life. Another guest, Dr. Paul White was the man responsible for introducing Brian Booth to another world. The world of writing books.

Known as the "Jungle Doctor", Dr. White was asked to assist in the writing of Brian Booth's life story. Discussions with Brian were recorded on cassettes. Visits were made to country towns, such as Bathurst, so as to "get the feel" of the sportsman's younger days and background.

The finished product, "BOOTH TO BAT", is now in print. The book is described as historically recording those years of cricket which many young fans would not know too much about. It also covers Brian Booth's successes in representing Australia in hockey, at the Melbourne Olympic Games, in 1956.

It is a book dealing with the standards chosen by a Christian sportsman, who wrestled with such issues as playing sport on Sunday and living as a Christian, amongst fellow team members.

"BOOTH TO BAT" tells of the practical outworkings of a Christian life, as well as part of Australia's Cricket History.

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For 103 years the Australian Church Record has served the Australian Church as an independent, provocative, evangelical voice.

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advertising revenue or our subscription revenue. We are not willing to increase our advertising rates at the moment for that would prevent many church organisations from advertising. We cannot increase the number of advertisements since we feel that we already have enough space taken up by advertisements. The way forward is to increase subscriptions. We would like you to help us.

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In coming issues we will review the books in the Series in case you are not familiar with them.

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