

Christians in radio

Val Atkinson has a 15-minute Christian interview programme that goes to air fortnightly on the local Sydney community station 2RDJ-FM. This station has a potential listening audience of 160,000 in the areas of Ashfield, Burwood, Concord, Drummoyne and Strathfield. She calls her programme **Turn about World**. On it she has interviewed many significant Christian people, or ordinary Christians with significant stories to tell.

Val sees a need for all who are working in the field around Australia to be put in touch with one another, and also for churches and Christian organizations to realize the potential that both commercial and community radio provide for the spread of the Gospel and for publicity. To this end she has set up V.F.A. Productions as a non-profit co-ordinating net-work.

She is often asked, for instance, how the public can be informed about coming events, how key speakers can be given a wider audience, or whether Christian recording artists can be given air play for their music — all things which she has been able to do through her own programme.

Her vision, then, is two-fold. First, to unite Christian programmers in support and encouragement of one another, so that their commitment to the ministry of radio may be expanded beyond their own local stations and programmes to a national vision; and second, to provide a service to the Christian public, who could contact her and be referred to the most



Val Atkinson "Christians in Radio" appropriate programmer or broadcaster for their purposes.

As a first step, Val is anxious to hear from others in the field of Christian radio: please write to her, or phone

Miss Val Atkinson, 40 Burwood Road, BELFIELD, 2191. Phone (02) 642 6224.

The following details should be supplied: Name, address, phone, name of programme, format, style, target audience, station etc.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY
Rev. C. J. Moroney, Asst. Minister, Broadway is to become Rector, St Thomas' Moorebank.
Rev. B. S. George, Asst. Minister, St Andrew's Cathedral is to become Rector, St Peter's East Lindfield.

DIOCESE OF RIVERINA
Rev. Neville Mitchell was instituted as Minister-in-charge, Barham, March 6.
Rev. Peter Hunt was instituted as Minister-in-charge, Balranald on February 10.
Rev. Richard Smith was inducted as Rector, Berrall on February 21.

DIOCESE OF TASMANIA
Rt. Rev. Mervyn Stanton was consecrated Asst. Bishop of Tasmania on St. Thomas' Day.
Rev. Alf Kentesber was ordained Deacon in St. George's Church, Burnie in December, 1985.
Rev. Canon Brian Horwood has been appointed director, Department of Mission.

DIOCESE OF GIPPSLAND
Wayne Ireland and Russell Macqueen were made deacons on February 2nd at St. Paul's Cathedral. Wayne will serve in Stratford and Russell in Morwell.

DIOCESE OF ADELAIDE
Rev. Jason Page is now Asst. Minister, Holy Trinity, Adelaide.
Rev. G. C. Butler-Nixon resigned as Sub-Warden, St. Barnabas' College 31st March to become Rector, Grace Episcopal Church, Camden, South Carolina, U.S.A.

Rev. Douglas Shield, Anglican Chaplain to Royal Adelaide Hospital, died on 13th March, 1986.
Rev. Roger Ridley has been ordained Deacon.

DIOCESE OF ROCKHAMPTON
Rev. M. Vercoe formerly Minister-in-charge, Ashmont-Glenfield, Canberra-Goulburn Diocese is to be Rector, Callide Valley as from April.
Canon Kiwami Dai has been chosen to be Asst. Bishop, Diocese of Carpentaria. He will be the first Torres Strait Islander to be consecrated a Bishop.

Rev. John Hewitson, Perth is to take up the position of Co-Ordinator of Woutup Bi-Buya, the Townsville based ecumenical training college for aboriginal and islander people.
Rev. David Hughes has been commissioned as Minister-in-charge at Boyne River.

Christianity afloat

Swimming classes held recently at Ashfield in Sydney's inner west were an expression of Christian care and concern for the migrant community.

Twenty women, most of them from Spanish-speaking nations, attended the bi-lingual lessons organised by workers from Care Force's Migrant Services Department.

The swimming students were overjoyed to have the opportunity to learn this potentially life saving skill.

From the organisers' viewpoint, Community Development Worker Cheryl Webster said "the classes were a wonderful way of bringing together church resources and community needs, and a very practical form of outreach."

The fine art of floating practised, with swimming teacher, in Care Force's pool at Ashfield.



Easter play gives new life to mentally handicapped

The arts helping the intellectually disabled

Aldo Gennaro — playwright, theatre director and therapist — has developed a theatre to make the arts more accessible to physically and mentally handicapped people and those in institutions.

In the past 12 years Aldo has established art, drama, movement and dance workshops to free intellectually disabled persons on a creative, emotional and intellectual level.

The film "Stepping Out" for which Aldo is best known was the official film for International Year of the Disabled and won the Australian Film Award of "Best Documentary".

It shows a group of intellectually handicapped people in what started out as therapy and finished as a theatre piece.

"I don't see this as a Theatre for the Handicapped", Aldo said. "It's a theatre reaching out to an emotionally and intellectually entangled society."

"Theorem — A Dream of Change" is another very successful film of Aldo's which follows the lives of some of the people involved in the process and performance of Theorem, the play. It shows how their lives have been affected by taking part in a play. This film appeared on A.B.C. TV in December last year.

Aldo's latest play, an Easter play, was performed recently by ex-psychiatric patients from Sydney City Mission's Glebe Life Skills Centre.

Aldo directed the Centre's Christmas Play last year which was specially written by one of the clients.

Aldo Gennaro is a member of staff at the Sydney City Mission Glebe Life Skills Centre, which provides a full programme to help and encourage ex-psychiatric patients towards independence and self-reliance.

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Church Services

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

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.

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

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

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

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40 copies Hymns A & M Rev. Words, 4 1/2 x 7, med. print, very good condition. \$4 ea. 85 copies B.C.P., 5 1/2 x 3 1/2, med. print, very good condition. \$3.50 ea. 49 copies AAPB 1st and 2nd Order H.C. with all vest unused. \$1 ea. All the above marked "Bloomfield Hospital". Please add freight. Enquiries: Rev. D. R. Cooper, Chaplain, Bloomfield Hospital, Orange 2800. Phone (063) 83 7700.

Position Wanted

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Healing: myth or reality? Michael Green at healing service

"And the power of the Lord was with Him to heal! ... and the Lord Jesus is present in this cathedral tonight ..."



Canon Green

So began Michael Green, in his address as guest preacher at the "Healing Service" held at St Andrews Cathedral last Wednesday night. Michael is rector of Aldersgate, Oxford, and is well known internationally as both a preacher and writer. He has spoken at a number of venues in Sydney over the past week.

At the Cathedral, in which the enormous congregation barely fitted, Michael spoke on the topic "Healing: Myth or Reality?" He claimed that healing was available to Christians today and urged his congregation to trust that God was present and able to heal that night. However, he also stressed that physical healing was not always immediate, and sometimes didn't occur at all.

Michael presented and firmly rejected a number of "myths" that he said often surrounded the healing ministry. Although some contained half-truths, he demonstrated the inadequacy of such statements as:

"God's will is always that all be healed in body in mind"

"I am sick because I have sinned"

"I cannot be healed because I have too little faith"

"If I ask for healing, God will definitely heal me"

"Medicine is a poor second to faith healing"

and, "I need a professional healer to heal me."

He also stated that oil or laying on of hands were not essential to healing, although he explicitly encouraged both of these later in his talk.

He also taught that, as he saw it, healing in the New Testament was related to the whole person, not just the physical body. He pointed out that the word often used in the gospels to describe healing was the same word as that used of salvation. Further, he stressed the importance of always keeping the Sovereignty of God as the basic premise in one's view of healing. It was a mistake, he said, to expect that God would always act in the way we think He should. He illustrated this vividly by recounting the death of his close friend, David Watson, who, despite the prayers of people from all over the world, including leading "charismatic" leaders, was not healed, and died of cancer of the liver.

He also described the different ways in which a person might be healed, using four categories: Physical, Spiritual (directly related to Salvation), Relational and that which leads to inner peace in the face of impending death.

Many found his address both informative and moving, particularly in his remarks concerning the suffering of Jesus Christ, who was able to empathize with those who suffer in today's world. Overall, although he did not give more than a cursory exposition of a very few of the relevant biblical passages, people felt that Michael's talk was edifying and helped to clarify some of the issues involved in this presently controversial aspect of the Christian faith.

Water of life for refugees



These Guatemalan refugee children must get their drinking water from a nearby stream.

The Central American country of Guatemala, which lies between Mexico and El Salvador, has one dubious claim to fame.

In 1983, Amnesty International declared it one of the worst violators of human rights in the Western Hemisphere. The country is also one of the poorest in Latin America.

In the 30 years since a military coup in 1954, more than 100,000 people have been killed in Guatemala and another 38,000 have disappeared.

The continuing repression, terror and human rights abuses have forced up to a quarter of a million Guatemalans, mostly Indian peasants, to flee to Mexico.

While Mexico has been generous in giving the refugees asylum, it is itself an impoverished country and large concentrations of refugees put a strain on its resources.

Force Ten's March project will provide support for Guatemalan refugees in Chiapas province, just across the border from Guatemala, and in Mexico City. Most of the refugee work is administered by the Centre for Co-ordination of Ecumenical Projects (CECOPE), a Christian organisation based in Mexico which has been working among Mexican peasants and Central American refugees for some years.

CECOPE also provides pastoral care and counselling for the refugees, many of whom have suffered severe emotional as well as physical scarring.

Force Ten members support 12 projects each year in developing countries and among Australian Aborigines — projects which enable people to take control of their own lives and live with dignity.

John Smith shakes Tassie students

Scripture Union Tasmania's mission

"You can have a fantastic education ... emerge as a PhD and be a real mongrel in your relationships with other people ..."

"Young people today are brainwashed against deep religious thinking.

"There are enough twists around who affirm that to think deeply about the central issues of life like personal identity, is just for old women.

"We have lost a definition of what a human being is ... and science can tell us nothing about the real meaning of life.

"Our society has everything but nothing to live for, and nothing but materialism to believe in. And no civilisation in history has existed for long with belief just in materialism.

"Einstein once said that it won't be scientists who decide the survival of mankind ... it will be religious leaders because they give people meaning and values."

Hundreds of university and matriculation college students heard these words this week from Christian communicator, John Smith.

Smith — founder of God Squad, who has spoken to students in hundreds of universities, colleges and high schools in the past 10 years — finished a week-long series of public lectures in the ABC Odeon.

Each lunchtime at the university he has attracted student audiences of up to 500 for lectures like, "Stop Believing and Start Doubting", "God is Dead, Marx is Dead

and I'm Not Feeling Too Well Myself", and "Hope and Suffering — in honour of Tutu's South Africa".

Each evening he has attracted over 400 people to lectures at the University theatre.

These are some of the students' reactions:

"You have moved me ... thank you."

"Thanks for taking the time to talk to us and others like us."

"It made me realise what my parents have been trying to tell me all along. I was nearly brought to tears. Thank you."

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MARANATHA

How to worship God

Deuteronomy 4:9-13

At an ecumenical conference, a Roman Catholic, an Anglican and a Baptist were discussing their pet subject. The Catholic said, "Although I wasn't brought up as a Catholic, I have come to appreciate the beauty and devotion of the Catholic way of worshipping God." The Anglican responded, "I love to worship God in the Anglican way; wherever you go it will be familiar enough to participate, but there is so much variety in the way it's done."

The Baptist simply said, "We Baptists worship God his way," which killed any further discussion.

Our worship of God is anything and everything we do as a positive response to God, in order to honour him. But what does honour him? The book of Deuteronomy sets out to answer that question. Moses has come to the end of his time as leader of the people of Israel just when the people have finally got the fulfilment of their dreams within reach. The bulk of the land God promised to make theirs as a permanent home is just across the Jordan River. Joshua has already been appointed as the one to lead them across. The recent victories over the Amorites filled them with confidence for the coming conquest of Canaan. At this critical point in their history, Moses wants to do all he can to ensure that the people will be loyal to Yahweh, their God, as they conquer and settle down in the land — that they will worship God his way.

Working it out

But how do you work out the right way to worship God? I could try to deduce it from God's nature; I know God is holy and "otherly" compared to me, so I ought to worship him by keeping my distance — the further, the more honouring to God. Or I could respond to God's activity; they had experienced the blazing fire and thunder and lightning at Mt. Sinai, so every time I am in a thunderstorm I should bow down in fear of the God of thunder. But Moses says that these are not the ways to work it out. I ought to work it out from the way God relates to us. He reminds the people that God related to them by speaking (Deut 4:12). He didn't relate to them physically so they could see and touch him, nor by staying away, or any other way but speaking. They heard a voice addressing them but saw nobody.

The right way

How do you respond to a God who intrudes into your world by speaking? How do you fear (take seriously) a God who speaks to you? By listening to what he says and obeying (v10). Not that God keeps preaching sermons every week or every day. But he preached a sermon forty years before this at Mt. Sinai and gave them a printout of the text (on two stone tablets — v13) and instructed them to teach it to their children (v10). Moses is about to spend another 26 chapters reminding them of the words God spoke to them at Mt. Sinai and explaining their implications for living in the Promised Land. They would worship God by hearing and obeying all that Moses was about to say.

The wrong way

Moses warns the people that there are lots of ways of worshipping God that are a blasphemy (v15-20). God purposely did not appear physically to the people so that they would not try to worship him by means of pictures or statues. Despite all the talk of statues of Christ being the "books of the uneducated" or "aids to devotion" they both misrepresent God (and so disgrace Him) and are a completely inappropriate way to show devotion to God. Devotion to God is to tremble at his word (Isaiah 66:2) not to tremble before a picture of him, as he is a God who relates by speaking. We are very good at dreaming up inappropriate ways of worshipping God, eg people want to experience God and his presence through nature (back to Nature movements) or through transcendent, mystical experiences. But God relates to us by words, not through mystical experience or nature.

The practice of worship

God is not pleased with everything we may dream up to honour him. God spoke to the people of Israel at Mt. Sinai and wanted them to respond, not by any and every sort of religious devotion, but by obeying the words he spoke to them. "In these last days he has spoken to us by his Son" (Heb. 1:2) — finally and completely. He has spoken to us of the free and full salvation in Jesus. He has spoken to us of the way to treat each other, our families, our governments, our money. The right way to worship God is to listen to his words and do them. It sounds too simple; it lacks the power of beautiful buildings and sacred days and ecstatic experiences, but it is the way God desires to be worshipped.

Tim Thorburn

No signs and wonders

Fuller Seminary cancels course

Pasadena, Calif., USA — The most popular course at Fuller Seminary — a course on "The Miraculous and Church Growth" — has been cancelled in response to faculty concerns about the theology and academic quality of the course.

The course was initiated by Fuller's School of World Mission because of the frequency of "signs and wonders" in Third World churches, where many missionaries serve. The course attracted 279 students in its second year — the highest enrolment of any Fuller course. An estimated one-third of Fuller's student body is charismatic.

Critics of the course say the theological content led to divisions and polarisation on campus, and describe the cancellation as an effort to preserve unity. The teacher of the course — John Wimber, pastor of the Vineyard Christian Fellowship in Yorba Linda, California — holds no

advanced degrees and used unpublished materials in his lectures, leading some critics to question the course's academic integrity. Others voiced concerns that the course "raised spiritual gifts too high in the structure of biblical theology".

The course has strong supporters as well as critics. More than 100 students have signed a petition in support of the course. Anthropology professor Charles H. Kraft called the course "life changing". And Fuller student Diane Moore says she was miraculously healed of a degenerative eye disease after prayer for healing in one of the course's "lab sessions".

The optional two-hour lab session in which students exercised various spiritual gifts was another source of controversy about the course. Opponents said healing missions should take place within a local church, not in a classroom.

(NEW LIFE)

General Synod's missionary & ecumenical commission

Bishop Muston elected chairman

Bishop Gerald Muston of North West Australia has been elected chairman of the newly constituted Missionary and Ecumenical Commission of General Synod. Miss Elizabeth Britten is the Commission's new secretary. She succeeds Archdeacon Frank Cuttriss who is soon to retire.

The implication of the addresses by Bishop Jabez Bryce, Bishop in Polynesia to the General Synod in August 1985 were discussed. While some matters were referred to the International Affairs Commission, others were seen as related to the partnership in mission of the Australian Church with the Churches of the Pacific region.

The nine bishops of the South Pacific Anglican Council will meet in Brisbane in December this year. MEC members who will be in Brisbane are to consult with Bishop Bryce to explore more fully the possible implementation of such a partnership.

At 1985 General Synod, Bishop Bryce said, "I would like, as an Anglican, to see that Partnership is not only through the Australian Board of Missions grants, but from Church to Church: a partnership where the love and care of God is revealed through the solidarity of our two peoples of the region: a partnership where we can both determine what is right and good for each other. We need to be aware of how we can contribute to some of the needs of the people of

Australia. As partners we must both give and receive."

Amongst the reports presented were the following: Bishop Donald Cameron reported on the meeting of the Anglican/Roman Catholic International Commission held at Graymoor, New York. The statement of ARCIC II on The Church and Salvation is to be published in 12 months' time. Bishop Cameron said, "The statement originated as an exercise in considering the difference between the Anglican and Roman Catholic traditions of Justification. From that it has moved out into a statement on the nature of Salvation, the doctrines of Grace, and the relation of such doctrines to the standing of the individual in his membership of and nurture by the christian community."

Archdeacon Frank Cuttriss reported on the conversations between representatives of the Anglican Church and the Churches of Christ in Australia. This was the product of two years of discussion. He said, "The sharing of insights and faith between those taking part in the conversations led to the conviction that the two churches were much closer than was thought". The report has been sent to diocesan bishops and diocesan Ecumenical Affairs Committees for consideration and evaluation.

The Primate appoints the 10 members of the commission. In addition all Anglican missionary agencies are represented.

Canon Michael Green for Canada

To take a post at Regent College Vancouver

Canon Michael Green, Rector of St. Aldate's, Oxford, and his wife, Rosemary, are going to Canada to work — partly because they received no offers of jobs in Britain.

It was in January that Canon Green announced that he would be resigning next year after twelve years at St. Aldate's because he didn't want to join the ranks of those who stay on too long.

Now he has announced that he has been appointed Professor of Evangelism at Regent College, Vancouver, in the University of British Columbia. Both he and his wife taught at summer schools there in the past. They will leave Britain in January next year.

Canon Green will be teaching eight periods a week. He will be training men and women practically as well as academically in various aspects of

evangelism, taking them out on missions in different parts of Canada, and engaging in a "television ministry" across Canada.

Mrs. Green will be occupied with pastoral counselling. She and her husband will be spending a month at Christmas and Easter each year back in the UK with their family.

Greater need

In a newsletter announcing his decision Canon Green says that the spiritual need in Canada is greater than in Britain; he had turned down three jobs in the USA "not least because there are so many people ready and able to minister Christ there already. The same cannot be said of Canada".

(CHURCH TIMES)

Superannuation enough?

Clergy — know your benefits!

Superannuation makes the news headlines these days and not just in the Anglican Church!

But how many clergy are fully aware of their own prospective superannuation benefits? asks Canon Fred Bedbrook, Manager/Secretary of Australian Clergy Provident Fund.

Are they aware, for instance, that the taxation of lump sum superannuation, introduced by the Commonwealth Government, effective from 1-7-83, will reduce benefits in the hands of members?

This means that the effect on members retiring before 1990 will be minimal. But those retiring later will find an increasing taxation committal because all benefits accruing after 1-7-83 are taxed at a higher rate.

Canon Bedbrook said that housing costs have been spiralling at a greater rate than superannuation benefits over the past 15 years. If housing costs increase at the same rate over the next 15 years, benefits, at the present general contribution rate of ten per cent, will not keep up!

Clergy should consider increasing their contribution, Canon Bedbrook warned.

It is important that housing or accommodation for retirement should be in the course of preparation before a clergyman reaches actual retirement.

It is also increasingly apparent, according to Canon Bedbrook, the community needs to decrease its dependence on Government provided social security benefits. The demographic outlook for Australia in the coming two decades indicates that Government pensions will not always be adequate!

Improvements from January 1 include:

- more flexible pensions with provisions for a better pension later in life;
- increased pensions at retirement for a fixed period;
- annual pensions review in relation to the CPI;
- provisions for improvement of prospective widows' pensions for later retirees.

General Synod last year passed two important motions on superannuation, allowing broadly for "transferability" and "choice".

Bill of Rights: a conservative critique

Tim Tunbridge

On 6 November, 1984, after a copy of Senator Evans' "secret" Bill of Rights had been leaked to the press, the Council of Churches in NSW called on the Federal Government to "... allow a full community discussion and debate over the proposed Bill of Rights so that its full implications can be assessed."

Bill of Rights ... a "band-aid job"

Shortly afterwards a Cabinet re-shuffle occurred in which Lionel Bowen replaced Senator Evans as Federal Attorney-General. Mr. Bowen declared that a statutory Bill of Rights which was not entrenched in the Constitution was a "Band-aid job" not worth pursuing. However, Mr. Bowen later changed his mind and prepared the Australian Bill of Rights Bill, 1985. This Bill has now been passed by the House of Representatives and is expected to be passed by the Senate without any substantial amendments.

Refusal to heed calls

Regrettably the Government has refused to heed calls to promote a widespread public debate on the issue and instead has pushed the Bill of Rights legislation through Parliament as quickly as possible.

Consequently most Australians would be largely unaware of the provisions of the Bill of Rights which is an immensely important and complex piece of legislation. The Bill deals with many social and moral issues of vital concern to Christians — freedom of religion and belief, freedom of expression, anti-

"If a country is tolerant and rational it does not need a Bill of Rights. If it is not, no Bill of Rights will preserve it."

discrimination, the rights of parents and children, the right to life, the right to privacy and the right to marry and found a family.

The power of the Federal Government to legislate in the area of human rights is based upon the external affairs power in the Commonwealth Constitution. The Bill of Rights is designed to implement the United Nations International Covenant on Civil and Political Rights (ICCPR) which was ratified by the Australian Government in 1980.

Compared to most other countries, Australia has a very favourable record when it comes to respect for the rights and freedoms of the individual. This has led many people to question the need for and the effectiveness of a Bill of Rights. The present Chief Justice of the High Court, Sir Harry Gibbs, is quoted as saying "If a country is tolerant and rational it does not need a Bill of Rights. If it is not, no Bill of Rights will preserve it."

The desirability of enacting a Bill of Rights must also be questioned. There are, in my view, three main objections to the whole concept of a Bill of Rights.

Rights and freedoms

Firstly, the rights and freedoms set forth in a Bill of Rights are expressed in very general terms which are ambiguous and imprecise. In order to determine the meaning of the rights and freedoms one must go far beyond ordinary legal interpretation. Those who interpret the Bill of Rights may read into it their own particular biases and prejudices. Charles Evans Hughes, Chief Justice of the American Supreme Court from 1930-1941, is attributed with the saying "We have a Constitution, but the Constitution is what the judges say it is." While we in Australia may have a Bill of Rights, it is fair to say that the Bill of Rights will be what the judges and the human rights bureaucrats say it is.

Secondly, the powers given to the judiciary (who are appointed and not elected) to strike down legislation deemed inconsistent with the Bill of Rights, necessarily involves a diminution in the authority of our democratically elected Parliaments.

Thirdly, there is rarely a consensus in the community as to which "rights" should be protected. What may be regarded as a right to one person may

not be a right to someone else. During the recent debate in Parliament, the Government refused to accept amendments proposed by the Opposition that the Bill of Rights include the right not to join a trade union; the right to found private schools; the right to own private property and for the sanctity of human life from conception.

When the Australian Bill of Rights Bill, 1985 was introduced into Parliament the Government publicly hailed the legislation as being the first step towards a Bill of Rights being entrenched in the Australian Constitution. Judicial enforcement of the provisions of the Bill of Rights is limited to Commonwealth and Territory laws. The most significant features in relation to judicial enforcement are:

- (a) The enactment of a rule of interpretation requiring Commonwealth and Territory laws to be interpreted in such a way as to be consistent with the Australian Bill of Rights.
- (b) Future Commonwealth and Territory laws which are inconsistent with the Bill of Rights will be rendered invalid unless they expressly exclude the operation of the Bill of Rights.
- (c) Earlier Commonwealth laws which are inconsistent with the Bill of Rights will be deemed to be repealed after the Bill of Rights has been in operation for five years.

Although the Bill does not purport to invalidate State laws, a new Human Rights and Equal Opportunity Commission is established which has the function of examining and reporting on both Commonwealth and State legislation which conflicts with the Australian Bill of Rights. The Commission will also be empowered to enquire into acts and practices of Commonwealth and State Government Departments, statutory authorities and local government councils for possible infringements of human rights. The Commission will have the power to conduct inquiries when requested to do so by the Minister, when a complaint is received or when it appears to the Commission to be desirable to do so.

The Attorney-General, Mr. Bowen, has publicly stated that, as far as State laws are concerned, the fact that the Bill of Rights will not of its own force override inconsistent State laws does not mean that the Commonwealth will fail to act when the Human Rights and Equal Opportunity Commission recommends legislative change by the States and the States fail to comply.

Inquisitorial powers

In scope, the Bill of Rights is designed to protect individuals against violations of their rights by the impact of laws or by the actions of governmental institutions. It does not affect the rights of individuals in relation to each other. The inquisitorial powers of the Human Rights and Equal Opportunity Commission are very extensive and could be abused. The excessive powers of the Commission have given rise to a great deal of concern.

Mr. Michael Gill, President of the Law Council of Australia, said in a recent article, "In investigating complaints made to it, and in performing related tasks the Commission would have power to do anything necessary or convenient to be done in the exercise of its powers. It can command persons to appear before it and to produce documents. The Commission may act in any manner it sees fit and is not bound by the rules of evidence. Inquiries and conferences can be held in private and persons called before the Commission for such enquiries or conferences would have no right to be legally represented. It is in effect both prosecutor and judge.

The Commission would have power to compel the attendance of any person before it to answer any question relevant to an inquiry. The Commission could require the evidence to be given on oath or affirmation, and impose penalties for failure to comply with the requirement to attend and give evidence. The privilege

against self-incrimination would be removed — a step which would appear to be at odds with the whole notion of a Bill of Rights.

This defect, in the Law Council's opinion, is not remedied by the provision which says that the information given is not admissible in evidence against the person in other proceedings. Anyone familiar with the operation of clauses of this kind knows how easily they are circumvented in practice."

The rights and freedoms in the Bill of Rights are restricted to "persons". Unborn children would thereby be excluded as would companies and corporations. Churches and other religious organisations which are incorporated are therefore denied the rights and freedoms accorded to individuals.

"In investigating complaints made to it, and in performing related tasks ... they are circumvented in practice."

The ICCPR upon which the Bill of Rights is modelled recognises that rights

and freedoms are not absolute and must be qualified in respect of such important matters as the protection of national security, public safety, public order, public health, public morality and the rights and freedoms of others.

A free and democratic society

The Australian Bill of Rights makes no mention of these important qualifications. Instead, Article 3.1 provides: "The rights and freedoms set out in this Bill of Rights are subject only to such reasonable limitations prescribed by law as can be demonstrably justified in a free and democratic society."

What is meant by "demonstrably justified in a free and democratic society?"

What is a free and democratic society? Article 3.1 is not to be found in the ICCPR. Its inclusion will create great uncertainty and provide a difficult task for anyone seeking to uphold a law.

A shield or a sword?

Apologists for the Australian Bill of Rights (ABR) claim that the legislation merely protects the individual from governmental action and is therefore "a shield, not a sword". The use of this expression is, I believe, quite misleading.

The provisions relating to judicial enforcement of the ABR and the inquisitorial powers of the Human Rights and Equal Opportunity Commission, outlined above, are very clearly a "sword" in the hands of those who exercise such powers.

continued page 4



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Quick Cuts

Premature babies

I heard a fascinating discussion on air the other day about whether mothers should breast feed premature babies. I have to admit that it's not the sort of thing that usually engrosses me since I am not in a position to make practical decisions on the basis of what is said, but this discussion was tremendous. Apparently there had been a school of thought which said that premature babies would not be able to thrive on their mother's milk and so should be fed in other ways. But now this was shown to be untrue — the breast milk of the mother of premature babies is specially — oops, I almost said designed which would suggest God — perhaps I'd better just say it happens to suit premature babies and give them exactly what they need. Wonderful! As one of the participants remarked (if my memory serves me correctly) Mother Nature knew what she was doing! (I'd have said that our heavenly Father knew what he was doing, but that's another story.)

Once again, in other words, we are reminded of the **specialness of the baby**, even down to this incredible provision should he or she be born too early. Truly, as the Bible says, "God you knit me together in my mother's womb . . . my frame was not hidden from you, when I was being made in secret . . ." (Ps. 139:13-15). What a travesty — what an obscene travesty abortion is! How our generation has become coarsened and corrupted, so that although we now know more than any other generation about the child in the womb, we have



Peter Jensen

launched a full scale attack on it! The big disadvantage of the child is that he or she cannot speak, cannot look at us, cannot weep or laugh. But it is human and it is independent life, not part of the mother's body. To attack the child is to attack the person of another.

Why do we do it? I have puzzled over this, not wanting to face the answer. But I am driven to say that our society is selfish, selfish to its poor and weak and vulnerable, and selfish in wishing to have sexual gratification with total irresponsibility about the consequences. It's not a pleasant picture — but neither is abortion.

World Vision staff killed

Ethiopian feeding centre raided

An identified armed force has raided the large World Vision feeding centre at Alamata, Ethiopia, killing two staff members, wounding several others and taking one World Vision staff member official hostage.

The raid occurred on the evening of Saturday, March 8, while some World Vision staff members were attending a meeting in their compound.

The executive director of World Vision, **Mr. Harold Henderson**, said that the two staff members who died were **Belainesh Renti**, an Ethiopian nurse, and **Meseret Mogen**, an Ethiopian nutritionist. Four other World Vision Ethiopian staff members were wounded, two of whom are still in hospital. An Ethiopian health assistant, **Abyo Serkasse**, was taken hostage.

Bill of Rights continued

As for being a "shield", the question needs to be asked — a shield for whose benefit?

Article 7 of the ABR provides: "Every person has the right to freedom of expression, including freedom of the press and other media of communication, and the freedom to seek, receive and impart ideas or information of any kind in any form, without interference and regardless of frontiers."

Article 7 is couched in very wide terms and is likely to be used to protect purveyors of pornography from Government regulation. Homosexual teachers may also be able to use Article 7 to defy directions from the Minister for Education prohibiting certain material from the classroom.

Article 9 provides: "Every person has the right to have or adopt a religion or belief of that person's choice without coercion of any kind, and to manifest that religion or belief in worship, observance, practice and teaching, whether individually or in community with others and whether in public or in private."

At first glance Article 9 would seem very desirable and something for which we could give whole-hearted support. A closer examination however, reveals that Article 9 would be for the benefit not only of those who profess religion but also of those who reject religion. What is meant by the right to have or adopt a belief "without coercion of any kind"? Does Article 9 thereby give students in government schools the right to withdraw from participation in scripture classes? The Report of the NSW Anti-Discrimination Board on Discrimination

and Religious Conviction recommends precisely that: "20. Section 18 of the Public Instruction Act, 1880 should be amended to allow secondary students in government schools the right to withdraw from participation in Special Religious Instruction and General Religious Teaching for conscientious reasons . . ."

Article 13 provides: "Recognising that the family is the natural and fundamental group unit of society and is entitled to protection by society and the State— (a) every man and woman of marriageable age has the right to marry and to found a family; and (b) no marriage shall be entered into without the free and full consent of the intending spouses."

After a great deal of lobbying by Christian groups the words "a person of the opposite sex" were added to Article 13(a) so as to exclude the possibility that homosexuals could legally marry.

Imposition of extreme libertarian approach

However the possibility remains that those sections of the Commonwealth Marriage Act, 1961 which prohibit bigamy and marriage within the prohibited degrees of consanguinity, could be rendered invalid on the basis of the right to marry conferred by Article 13(a).

One cannot be certain as to how the ABR will be interpreted in practice. However, it is likely that the main beneficiaries of the ABR will be those who wish to impose upon the community an extreme libertarian approach to social and moral issues.

The guru nobody wants

Bhagwan kept moving on

Indian guru Bhagwan Shree Rajneesh is having a hard time finding a place to call his own. After being kicked out of the United States for immigration fraud, Rajneesh went home to India, then to Nepal, but left both countries, calling them too restrictive.

Rajneesh, 54, moved to the Greek island of Crete, but was arrested and deported as a "public menace" less than two weeks after his arrival. Bishops of the Greek Orthodox Church were reportedly angered by the Bhagwan's advocacy of free sex and abolition of religion, and may have been behind his deportation.

Rajneesh told reporters at the Athens airport, "I have been very badly treated. My visa is still valid for another two weeks. Greece is just a fascist country. I thought [Greece] was a civilized country, but you are still as barbarian as 2,000 years ago when you sacrificed Socrates."

Rather than heading for the Caribbean as expected, the Bhagwan's party flew to Ireland, where they were granted a temporary entry permit, good for three months, after telling immigration authorities that somebody on board was sick. Immigration official Pat Reyddy said he now suspected that reports of sickness were "a cock and bull story."

Rajneesh's party checked into a luxury hotel in Limerick, Ireland, allegedly using the name "Mr. Roscoe" to register. The party reportedly took over a nine-room suite costing \$1330 per night, ordered vegetarian food from room service, and refused phone calls.

The Bhagwan then headed for Senegal after being denied entry into Spain. His final destination was reportedly Montevideo, Uruguay, via Recife, Brazil. The Bhagwan's jet arrived at Madrid's Barajas airport March 18 after a flight from Shannon Airport in Ireland. Paramilitary civil guards at the airport had orders not to let the Rajneesh off his jet.

(EPNS)

Hong Kong after 1997

How free will religion be?

An unidentified Protestant official in Hong Kong has said that China will favor Hong Kong church leaders who are willing to "toe the Beijing line" in the years leading up to 1997. The official suggested that such leaders would be invited to important official functions and chosen to serve in influential organizations, but those who are less sympathetic toward China will be excluded from social events organized by Chinese officials and those with ties to China. However, the official said, local Protestants would not be likely to support such pro-Beijing religious leaders.

The official's comments came in response to a newspaper article by a China-watcher in Hong Kong who suggested that Chinese religious authorities might nominate cadres to hold offices in Hong Kong religious bodies after China resumes control of the territory. The writer based his thesis on observations of the manner in which members of the Basic Law Drafting Committee (BLDC) were chosen, pointing to the major role of officials of the New China News Agency, China's representative body in Hong Kong, in determining who was selected. The BLDC and BLCC are the groups charged with formulating the law under which Hong Kong will be governed after 1997. Chinese officials in Hong Kong could conceivably use similar tactics in promoting religious officials whose views are favourable to China.

(CNCR)

Convicted murderer called to pastorate

Scottish congregation's overwhelming choice

Following the approval of the Presbytery of Hamilton, Scotland, the Rev. James Nelson is to become minister of the linked charge of Chapelhall and Calderbank near Airdrie. The congregations voted by 283 to 76 after hearing Mr. Nelson preach as sole nominee for the vacancy there.

Mr. Nelson successfully proceeded through trials for licence after some months of controversy resolved by a long and intense debate at the General Assembly in 1984. His petition to be allowed to proceed normally after completing his course was upheld by 622 votes to 425.

Mr. Nelson graduated at St. Andrew's and was accepted as a candidate for the ministry after his release on licence while serving a life sentence passed in 1969 for the murder of his brother.

(NEW LIFE)

Korean CLC forward planning

1988 Olympic Games bookshop

As preparations get under way for the 1988 Olympics in Korea, Christian Literature Crusade has announced plans to establish a new bookshop close to the Olympic village.

Their retail shop in Seoul had to be closed last year due to redevelopment. This led to plans being drawn up for an alternative site.

The current headquarters is to be combined and relocated on one of Seoul's main roads. The new site will be in front of a Bible school, next to a bus stop and a few metres from an underground station.

Beauty and the beast!

Embryos to lipstick?

A European politician has alleged that human embryos are being used for cosmetic research. Horst Haase, a West German Social Democratic Party MP, believes that there is an international trade in embryos for "commercial purposes".

He says that in March 1981 French customs officials seized a consignment of embryos from Romania, which was intended for a manufacturer of beauty products. In 1982, the California police seized 500 embryos intended, Haase says, for cosmetics production.

Last week in Strasbourg, Haase pressed his case at the Parliamentary Assembly of the Council of Europe for legislation banning the trade, and all "commercial and industrial uses of embryos". The assembly has produced morally binding "declarations" and "directives" in a number of human rights areas.

Nevertheless, "the assembly sent it back to committee," Haase said on Monday. "It was rejected by lobbyists for the scientists and the pharmaceutical industry," he claimed. But Haase's move, which could affect research in private clinics to improve in-vitro fertilisation, is not over. He will try again at the next Council of Europe assembly in January.

(PRO LIFE NEWS)

REVIEW

Assassination of leading Ugandan churchman

Major blow to African Church

The Rev. John Wilson, evangelist and African Enterprise Deputy to Bishop Festo Kivengere was assassinated in Kampala on Sunday, March 16.

He was shot while returning with his wife and father-in-law from a service where he had just preached, dying ten minutes after being admitted to hospital.

The killers, who claim to represent Amin's movement took away his car. At the last report, they were still at large.

A highly regarded Anglican Clergyman, Mr. Wilson was African Enterprise's 'ambassador at large', and was awarded the St. Augustine's Cross from the Archbishop of Canterbury. He played a key role in developing the AE aid programme for Uganda, which now cares for thousands of children and mothers.

The tragedy of John Wilson's murder is highlighted by the encouraging changes which have been taking place recently in Uganda.

In a message this month to Mr. Warwick Olson, Sydney based International Chairman of African Enterprise, Bishop Kivengere spoke of significant changes in the short time since the new government took over.

"Human rights are respected. The army is well disciplined. You can sleep in Kampala without hearing gunshots. There has not been any revenge by the Army and even political opponents have been included in the Government", the Bishop said.



John Wilson

The loss of the Rev. John Wilson will be felt as preparations continue for the climax of the Greater Kampala Mission next June, where the theme is 'See How God Loves Kampala', adapted from John 11:36. Over 30 Christian denominations and para-church organisations are participating in the mission which is an initiative of African Enterprise.

Bishop Kivengere left Kabale for Kampala immediately on hearing of the murder.

Before leaving Sydney to attend the funeral as the representative of the International Council of African Enterprise, Mr. Olson said, "The assassination of John Wilson will be deeply felt by the church in Africa, particularly in Uganda where John Wilson has been prominent in evangelism, having shared missions with Bishop Kivengere for about 28 years. Together they led the ministry of renewal and reconciliation in East African churches, which have the fastest growth of any area in Africa.

"For John to die in such violent and tragic conditions is especially sad, considering he has spent so much of his time recently in promoting peace and reconciliation in Uganda. The increasing stability in Uganda since early this year owes much to John's patient work and ministry among Uganda's leaders.

"Those of us in AE who have worked closely with John will sadly miss him, but we can also praise God for his life and widespread ministry."

When people change: husbands and wives

As I look back over my ACR files it is clear that change has been a fairly common theme in this column. This is not surprising since it is obvious that change is also a very common theme in marital and family counselling. People do not always handle change well, nor do they expect or welcome it, either in themselves or their spouse.

There is a strong tendency in some people to want things to stay the same. This is understandable if things in their life are generally good and satisfying. However, some people are desirous of the **status quo** simply because it is easier to manage what is familiar and to follow well-tried and well-established routines. But, no matter how strong this tendency is, and irrespective of the reasons for it, change is inevitable and often desirable.

Our problems begin when we resist desirable changes simply because we are afraid of losing the good things in our past or we are not prepared to put in the effort needed to make and adjust to the required changes. In marriage, the difficulties are magnified when one partner desires and makes changes while their spouse remains unchanged and unconvinced of the need for change.

Let us consider one common type of difficulty. This involves one marriage partner making necessary or inevitable changes in his/her own life as a result of a whole range of circumstances and needs which are almost unique to him/her. Their spouse is not affected in the same way and is left behind feeling confused and even betrayed. One person is excited by change, the other is disrupted by it. A gap has opened between these people and it threatens to widen unless they can cope with the situation as a couple, rather than as two individuals now taking journeys in different directions.

Examples of this type of problem are easy to find. Helen and John have been married for ten years. Neither took religion very seriously. They were a fun-loving and exuberant couple who lived in the fast lane. Helen became bored by it all and began to feel an emptiness which became filled by her conversion to Christianity. After only two years Helen and John are now poles apart and very disappointed with each other. Helen that John does not share her faith and cannot ever really understand her, and John that Helen has become boringly different.

Jill and Paul have been married for fifteen years. Paul went through a difficult time at work and was confronted by depression and disillusionment. He's worked it all through and he's over it all now, but he's a different person in some respects now. Paul feels he's matured and has found some new goals and activities, but Jill is confused by it all. They're both Christians but Jill finds Paul's new-found attitudes and values too radical for her. She's upset by the new Paul and he's finding her boringly conservative and a real "wet blanket" to his excitement.

In both of these examples one person has changed and another person has apparently changed very little. One person has needed change and the other has not. Communication seems to have taken an unhelpful form. It was absent in the early stages when the need for change was felt and when changes were being sought. Later, communication has been opened up but has eroded into expressions of frustration and rejection. The alienation between these couples has been present for a long time and they are now ready to give up on each other. It is likely that they will all do this feeling that their partner was the one who moved away in the first place. They are on diverging paths and from one person's perspective it seems that the other has



Alan Craddock

chosen to go away. In reality it is not that simple.

The facts are that all persons in my examples have changed. Sure, one partner has changed a great deal, but the other has changed too — they have become resistant to what they now see as threatening in their partner. In clinging to "things as they always were" the resistant person often becomes even more conservative and less in touch with the present.

Once this process of alienation has become advanced it is difficult to put things right. The key to dealing with change is not to allow alienation to develop in the first place. There is a responsibility, to be taken seriously by both partners, to maintain open lines of communication in non-threatening expressions of concern. In a marriage individual concerns have couple implications. A person who requires change needs to express his/her thoughts and feelings but also needs to be open to the response and needs of their partner. Similarly the person who is confronted by a partner who wants change must strive to hear and respond in sensitive kinds of ways.

When this happens change is inevitable but it is more likely to involve either mutually acceptable change or a change primarily in one partner but which the other can understand, respect and tolerate because he/she does not feel threatened by it.

The attitude toward marriage which makes this style of communication possible is one which stems from the important Biblical principle that marriage involves two persons who become "one flesh". This is their commitment and it must surface in action. Things and persons will not remain static but we must make our changes in ways that enhance our "coupleness" rather than in ways that threaten it. Being a couple does not require that the spouses be identical, but differences must be benign and can be complementary. Diverging journeys cannot achieve this, but a couple journeying together, with mutual concern, respect and tolerance most certainly can.

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International family and community project

Hong Kong pilot consultancy gets the green light!

The Rev. Alan Nichols, Co-ordinator of the International Family and Community Project commissioned by the Anglican Consultative Council, announced today that the proposed pilot consultancy in Hong Kong has been given the green light by the Rt. Rev. Peter Kwong, Bishop of the Diocese of Hong Kong and Macao.

It is the first of ten consultancies planned for ten dioceses throughout the Anglican Communion and to be carried out consecutively over the next eighteen months. The Hong Kong consultancy will be conducted from May 10-24 and will concentrate on the development of a new parish and family welfare work in the new housing settlement of Tai Po, near Kowloon.

Goals of the pilot consultancy will be to look at the Church's interaction with

the changing shape of families, and the effect on children of those changes; the structure of families as affected by materialism, individualism and other constraints; increasing feminisation of poverty arising from both marriage breakdown and unemployment; the effects of changing work patterns on families; and population and family planning change.

The Anglican Bishop of Hong Kong, Bishop Peter Kwong, has welcomed the consultancy which will have the full support of the Diocesan Council on Social Welfare.

Planning for other consultancies is underway for Nairobi Kenya, looking at rural-urban migration of families, and in the Philippines, looking at the effects of changing work patterns on families.

Heaven and Hell in the Gospel

'We dare not water it down'



Charles Colson

Chuck Colson writing in the Prison Fellowship's newsletter 'Jubilee' said recently: "The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked . . . you hang by a slender thread with the flames of divine wrath flashing about it"

Jonathan Edwards's legendary sermon, "Sinners in the Hands of an Angry God," was not spoken with fiery passion. Edwards stood motionless as he read his sermon in a monotone from a thick manuscript. But his words electrified his Connecticut congregation — women screamed aloud; grown men cowered in their pews.

Convicted, Edwards' listeners repented. Revival spilled through the New England valleys into all of the colonies. Fear of ultimate consequences — the judgment of God — led thousands to holy living.

But in the 20th century, notions like the "wrath of God" have been dismissed as the product of Puritan prudery. Right and wrong are no longer moral absolutes to live by, but psychological hang-ups to be healed.

And there was little concern for the ultimate consequences of what used to be known as sin in Edwards's day. By the '60s and '70s the concept of God's judgment was rendered impotent. God was as relative as moral standards — He was dead, perhaps; or too all-loving to punish; or whatever we conceived Him to be. At any rate, He was irrelevant to morality and that meant fornication, adultery, perversion, and all those other old-fashioned words became rights instead of wrongs.

But in the mid-'80s, the freedom of the '60s and '70s seems to have soured. "The evidence is accumulating that we have passed through an Age of Liberation and are now in an Age of Restraint," editorialized Michael Barone in The

Washington Post. "Statistics on sexual behaviour, consumption habits, and social behaviour all show this trend."

Why these sudden changes in lifestyle? Is there a new morality sweeping America, as in Edwards's time?

Cosmopolitan, the glossy women's magazine that elevated hedonism to new heights in the mid-'60s, offers one explanation. A recent article titled, "The New Chastity," cites the young woman who confesses she has slept with only one man. Why? Because, the girl explains matter-of-factly, "I don't want to die."

Her fear is not unfounded. Authorities at the Centre for Disease Control estimate that in the United States, there are between five hundred thousand and one million carriers — both men and women — of AIDS.

The possible slowing down of the sexual revolution is good news. But there is painful irony in the fact that it took AIDS to accomplish what no amount of pulpit pounding could do: People have a greater fear of disease than of God's judgment!

Such a low view of God in our supposedly Christian culture raises troubling questions for Christians. Is our view of God any higher? Where are we failing in presenting our message?

To be sure, we rant against immorality. But usually we lay the blame on "permissive society" or on liberal legislation. And so we seek political solutions for our moral failures, rather than focusing on individual sin and warning of the consequences of incurring the wrath of a just and holy God.

In such a time as this, be it an age of liberation or an age of restraint for the wrong reasons, we dare not water down the power of the real Christian message. People are dying to know it.

(EPNS)

LETTERS

Baptists & S.C.D.

Dear Sir,

I was present throughout the Special Assembly of the Baptist Union of NSW called to consider the membership of its Theological College with the Sydney College of Divinity. If there were an award for bias and misinformation your report in the issue of March 10 would win hands down. It would be pointless to refer to the inaccuracies in detail, but I feel strongly that something should appear to give balance to what would otherwise be a one-sided presentation.

Obviously the material on which you based your report was supplied by Pastor J. Hogg or someone in close touch with him. I cannot believe that it was the work of an unprejudiced observer. Certainly "the level of debate" was not "stifled and inhibited". For reasons best known to themselves, Pastor J. Hogg and Rev. J. Farr (writer of the Foreword to both booklets) did not take part in the debate. They had every opportunity to do so. If "the real issues rarely seemed to surface" the responsibility is theirs.

Your headlines in the report were wrong. To state that "NSW Baptists (are) in Disarray" is wide of the mark. On the contrary they are considering in the spirit of the New Testament, issues raised by the Stanmore church. Only those implacably opposed to involvement with Roman Catholics under any circumstances would quibble at the motions passed by the Special Assembly.

You also had the line, "Close vote on theological education with Roman Catholics". Then there are words such as "affiliating", "alliance" to suggest that through membership in the SCD, Roman Catholics will influence, even share in, the training of students in the Baptist College. This is nonsense. The College will set its own courses, appoint its own lecturers and mark its own papers.

There were some serious omissions from what you printed. One was the Day of Prayer held in a number of our churches the Saturday before the Assembly. Another was the Christian spirit in which the sessions were conducted. The most serious omission was the final motion carried decisively by the Assembly: "That Assembly close on the present note and we all go back to our churches to think and pray to allow time to elapse and that a report on the matter come to the next Assembly." The mover of the resolution said: "without any real hurry, without any further printing of books, pamphlets, letters (and) allow time to pass before we try to find another thing to do."

Have you considered the contradiction in your article praising the Bible Society in the March 10 issue? It appeared next to the one about Baptists and the SCD. In Thailand one of the leaders of the Bible Society is a Roman Catholic Cardinal. Will you in future be criticising the Society because of this co-operation?

Yours sincerely,
(Rev.) E. V. Marks,
Seven Hills

The report on the Baptist Union special conference and the SCD was written by the editorial team of the Church Record. Its contents were checked against statements by three Baptists and two non-Baptist observers who were present for the whole meeting. Our editorial line was clearly delineated throughout the report, and in detail at the end. The Baptist denomination has a most important part to play in the Australian context in giving a clear witness to the biblical gospel. Its approach to theological training is therefore the concern of all Christians. We stand by the accuracy of the story. Ed.

Wedding Vows

Dear Sir,

In "Wedding Reflections" (ACR February 10 1986) Mrs. Lesley Hicks discusses the choice of wedding service that now exists in "An Australian Prayer Book". She then outlines the merits of choosing the First Order service which retains the wife's promise to obey her husband.

I wonder if Mrs. Hicks, in her desire to choose the service which reflects the teaching of hierarchical headship on the part of the man, realises that even that service expresses a relationship of equals and partners rather than a hierarchical relationship. Consider, for

example, that the man states that he honours his wife with his body. The BCP service brings out the force of this more dramatically with the words spoken by the man being: "with my body I thee worship". Either of these statements provides a fitting complement to the wife's promise to obey. Also consider that the third reason stated for marriage at the beginning of the service is "the mutual companionship, help, and comfort, that the one ought to have of the other, both in prosperity and adversity." (AABP) — a relationship of equals sharing equal responsibility.

Contrary to Mrs. Hick's opinion, such "egalitarian" marriages do not have the monopoly on divorce. Unfortunately for our fallen state marriages based on the hierarchical model seem just as likely to end in divorce.

Yours sincerely
(Mrs.) Monica Claxton
Social Worker and Convenor for the
Movement for the Ordination of Women
(Sydney)

Growth of fundamentalism

Dear Sir,

"The confessions of a confused Catholic" — an article in "The Australian" (17/3/86) describes a recently published book "Growing up Catholic" published by Ellslyd Press, Sydney. All the colossal superstitions experienced by the authors ridiculed what went on before 1965. I was astounded it received so much publicity. However, I was reminded of a clipping last year which read: "The Vatican has asked bishops around the world to report on what it says are grave problems that the growth of Protestant Fundamentalism and other sects is posing for the Roman Catholic Church". My personal opinion, however, is that more RC's turn Marxist than Fundamentalist.

The Bible is certainly vindicating the Divine Word in our times, even to the massive attack on Christianity which we are experiencing in Australia today — once the most Christian country in the world, so visitors asserted. But our God is also the God of history and is in complete control working out His Purposes. The devil's roots are deep down in our civilisation and like pulling out a tooth, is liable to hurt, but they must be removed to make way for the soon coming of the Kingdom of God — that great mystery which biblically would seem to be in more dimensions than one. At present we can confirm in Isaiah 24 that our God, metaphorically, is turning the world upside down and the earth reeling like a drunkard, and the wicked judged.

Never in the history of Christianity have the major and minor prophets been such exciting reading.

Halfway through this enormous upheaval, Isaiah 24:13-16 give us our great hope — singing is heard for the majesty of the LORD glorifying Him from the uttermost parts of the earth — Australia? Why not? Ah, but as we read further, we find there has been some treachery against God's people. Fanciful? Not at all. It is the Higher Critics who, anxious to dismantle God's Word, have thrown dust in the eyes of the people.

Yours sincerely,
Phyllis Creasey,
Clontarf.

Domestic Violence

Dear Sir,

I write to correct an impression conveyed in ACR of 10th March, that the ACC had released or endorsed a report on domestic violence.

At its last General Meeting the churches asked the ACC to "undertake research on social issues which affect women, such as domestic violence and the ways in which the burden of poverty is increasingly falling on women."

The report of this Task Force will be presented at the next General Meeting in July. Church delegates will have an opportunity to discuss and debate its contents and to determine whether the report should be endorsed.

The report has not yet been completed or released so judgments of its contents are premature.

Yours sincerely,
Jean Skuse,
Australian Council of Churches

Helmut Thielicke

Death of noted German pastor

The Lutheran pastor and theologian, Helmut Thielicke, died at his home in Hamburg, Germany, on March 6, at the age of 77. He gained wide fame during World War II for his public lectures — which, he later said, were to "prepare people for the terrible things that lay before them."

The Nazis had dismissed him as a

university professor and forbidden him to speak, though he later had permission to speak once a week.

Dr. Thielicke was engaged by leaders of the abortive 1944 plot to kill Adolf Hitler to write part of a declaration on Church-State relations. He was the author of hundreds of articles and books.

(CHURCH TIMES)

Editorial

The Christian Sunday

There was a time within living memory when the Christian Sunday was a powerful force in the community. No respectable woman would be seen hanging out washing on the Lord's Day. Frivolous pursuits were frowned on and men who wished to play tennis on a Sunday afternoon stopped going to church lest they be accused of hypocrisy.

The day is still observed in the general cessation from commercial activity and still brings a blessing to the community in the form of joint time for recreation. But it is useless to pretend that the old power of conformity can be reasserted short of a massive Christian revival. Indeed it may be doubted that such a thing is desirable.

On the other hand, Christians should pause to consider the use of Sunday and make it an issue about which they are prepared to speak once more. There are two threats to the day as it is observed at present.

First, there is the steady pressure from retail traders in the community to open their stores on Sunday. Such a move, we believe, would be deleterious to the society in which we live. At present families and neighbours may be reasonably confident of at least one day a week in which they can recreate together. Even if extra money is available from Sunday work, and the total hours worked during a week are no longer, nothing can replace such opportunities for love and fellowship.

Even more important would be the spiritual consequences of such a development. At the moment the churches are open and all may hear the Gospel. The Lord's Day is a constant reminder even to the most far off prodigal that there is a Lord and that his Word has come near. In however attenuated a form, the Sunday rest is a testimony to our obligation to seek God the Creator and Redeemer. The churches would be very foolish to regard a threat to this observance with equanimity.

The second threat comes from within the churches themselves. Many a pastor knows the pain of looking at his congregation and seeing up to one third of members missing

every Sunday. We are not speaking here of the nominal Christians or the fringe members. These folk are uncommitted and can be expected to act consistently with their limited profession. We are speaking instead of the core membership, the instructed and responsive Christians, many with fine records in Christian service: the ones who provide much of the essential leadership of a congregation.

Many pastors report that such people are in church only two out of three Sundays, and then, it need hardly be said, only for one service. The effect on the continuity of instruction is disastrous — but even more serious is the effect for witness and care within the congregation. Frankly, many Christians are coasting.

It is all too easy to blame the pastors for this state of affairs. Sermons are often dull and irrelevant, and services shoddy and unhelpful. We cannot pretend that the Christian ministry is demonstrating exceptional skills in this age.

Such an answer is, however, all too cheap. It is an evasion. The church is God's; the believers with whom we meet belong to Him. If a minister is faithful that is all we can demand. (It may be that the chief complainants are the very ones who should have entered the ministry in the first place). God's word is too serious for us to be irresponsible. The excuses offered for spotty church attendance hide too often the fact that the week-end is more attractive than Christian responsibility and love for others.

These are hard words and the pastor does bear a heavy load. It is for him to instruct the congregation on the right use of Sunday. He should not engage in the heavy moralisms of our ancestors, but he should give practical advice and call upon Christians to consecrate all their time — and especially the time when God's people meet — to the Lord. The response of the congregation will be one of the greatest tests of their faith and obedience in a secular and materialistic age.

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
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Lesley Hicks

We recently received a letter from OMF missionary friends in the Philippines. Bob and Joy Hanselman (he's American, she's Australian) have devoted their lives to the Buhid tribespeople of the island of Mindoro, seeing a church established and working especially on translating Scriptures into the Buhid language.

They wrote: "We want to thank each of you who prayed for the Philippines in recent weeks. We are still surprised by joy at the way in which God worked, saving us from impending civil war. Before leaving for Occidental Mindoro on February 13, we packed a couple of suitcases in case we needed to evacuate. All forms of violence are taboo in Buhid culture, hence the thought of civil war, in which they realise they would inevitably be involved, filled them with fear. Not only for the country as a whole, but for the Buhid in particular, we thank God for showing them that He is King of Kings and Lord of Lords!"

A chapter in Charles Colson's new book Who Speaks for God? (Crossway Books, \$12.70) sheds fascinating light on the background to the astonishing emergence of Mrs. Corazon Aquino as the Philippines' new president. The book consists of forty-six essays, a selection from the monthly column Conson writes for the Prison Fellowship newsletter. As

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What on earth is God doing?

Jim Packer says in his foreword, "he seeks to confront secular America with Christian truth, to expose the bankruptcy and hollowness of life without Christ, and to challenge the church to biblical fidelity and obedience."

In April 1982 Colson wrote of an encounter in the US with Benigno Aquino, who hailed him eagerly as he was boarding a plane, and sat with him during the flight.

"I was in prison seven years and seven months, much of it in solitary confinement," Aquino told Colson. "I can't believe I'm meeting you. I wanted to die in prison until I read your book Born Again... I hated everyone. Then my mother lent me your book."

"One night Aquino knelt in his cell and gave his life to Jesus Christ. His viewpoints, his life, his heart all changed. He continued to oppose Marcos, but without his former bitterness and hate. He and his supporters rejected the Marxist teaching they had begun to embrace in the oppression of prison. Then in 1980 he was suddenly freed to come to the US for a triple bypass operation."

He expected, he said, either to be in government or back in prison on his return to his homeland; either way, he promised Colson, he'd start Prison Fellowship there. That was something he'd promised the Lord. (p.106-107)

We all now know what did happen to Aquino when he returned to the Philippines — murder on the tarmac; and February 1986 has provided an even more dramatic sequel, with the accession of his widow to the presidency in a virtually bloodless popular revolt. It is not hard to discern the overruling hand of God in all this, bringing hope out of tragedy. Pray for Cory Aquino. She has an unenviably difficult and dangerous task.

A later essay of Colson's (1983) comments briefly on Aquino's death as he notes how the media miss the spiritual significance of "secular" events. "In all the voluminous coverage of Filipino activist Benigno Aquino's assassination... I could find only one or two mentions of his Christian commitment. But the fact is, it was Aquino's dramatic conversion to Christ which led him to return to the Philippines to 'fight hatred with greater Christian love'. By failing to see that spiritual truth, the media missed the story altogether!" (p.93)

Colson writes penetratingly on many subjects, but his recurring, passionate commitment is to justice and to the ministry of Prison Fellowship, which he founded after his own post-Watergate spell in prison, and which is now world-wide in scope. Aquino's story illustrates the special importance of reaching for Christ the inmates of Third World prisons, which are often training grounds for future political leaders.

Perhaps therefore we should focus prayer upon Nelson Mandela of South Africa and his wife, Winnie, key figures in that most troubled land. In all the grim news emerging via the mass media, I noticed no mention of what happened on October 9, 1985. A National Day of Prayer, called by Michael Cassidy of African Enterprise and Bishop Desmond Tutu, united many thousands of black, white and coloured Christians, and was just the beginning of the ongoing National Initiative for Reconciliation seeking to bring the divided nation together and to end the curse of apartheid. As one spokesman said: "There is only one medicine that will heal this land — the spiritual awakening worked by the Holy Spirit of God."

God is at work in His world — the weapons of our warfare however are not political, not financial, not organizational, but spiritual. The media in general may ignore what God is doing, but we who are Christ's people can lift up our heads and take heart — and pray all the more fervently.

The 39 Articles

In his Latimer Study of The Thirty-Nine Articles: their place and use today, Dr. J. I. Packer writes of the veneration he feels for the Articles "which seem to me not only to catch the substance and spirit of biblical Christianity superbly well, but also to provide as apt a model of the way to confess the faith in a divided Christendom as the world has yet seen" (Preface).

Dr. Packer asks: "Do these four jobs — identifying the Church of England in Christendom, preserving the apostolic 'word of faith', guarding the pulpit against anti-evangelical heresy, (and) circumscribing comprehensiveness with the gospel — still need doing today?" He reminds us that the church has the responsibility to banish all erroneous and alien doctrines, and, granting the rightness of the Reformation and its recovery of the apostolic gospel, "then clearly we must say that these jobs do still need doing". He asserts, too, that the Articles, like the far older Creeds, are still able to help in the task.

The author shows that the Articles can play a vital part in the theological life of twentieth-century Anglicanism, by ensuring that, while we address ourselves to new problems and preoccupations, we do not lose touch with the old gospel from which the answers to modern perplexities must be drawn.

It might be thought, at first sight, that the Articles would give no help today in tackling questions which exercise many Anglican minds, but the reverse is the truth. To assert that they do not speak to our time is tantamount to stating that the gospel itself does not do so. The Articles, in enunciating the gospel and in safeguarding it down the years, have been fighting a constant battle for the Truth — concerning for example, the Holy Trinity, the deity of Christ, the sin-bearing significance of Calvary, and the sufficiency and supremacy of Holy Scripture. As this ceaseless warfare has demonstrably shown, the relevance of the Articles is an abiding and enheartening fact.

Clerical subscription to the Articles of Religion should not, therefore, be treated as a traditional formality, but should declare approval of their content; desire to appropriate their emphases, outlook

Their relevance today

and mystic; resolve to preach the gospel so clearly defined, and determination to resist all contravening doctrines and practices.

Dr. Packer gives an example of the permanent relevance of the Articles in combatting the episcopally-commended doctrine of eucharistic sacrifice. In their Lambeth conference report of 1958 the bishops stated their view of what happens in the Communion service: "... We offer our praise and thanksgiving for Christ's sacrifice for us and so present it again, and ourselves in him, before the Father. ... We ourselves, incorporate in the mystical body of Christ, are the sacrifice we offer. Christ with us offers us in himself to God." In other words, they are saying (says Dr. Packer) "... we do not repeat Christ's sacrifice, nor add to it, but we do more than commemorate it; we participate in it!"

This Latimer Study shows that although such a view was considered to be an ecumenical breakthrough — resolving an enduring tension between Evangelicals and Anglo-Catholics, it crumbles when faced by the Articles, which entirely discountenances (if indirectly) such alien doctrines.

In his closely-reasoned argument the author shows that this teaching on the Lord's Supper is foreign to the New Testament. It would turn the Communion into an act of man terminating on God, making it a symbolizing of our sacrifice, rather than of Christ's, and furthermore, minimizing the function of the Lord's Supper as a means of grace. Therefore, it may be truly said that four centuries ago the Articles passed a condemnatory verdict on the Lambeth doctrine of eucharistic sacrifice.

Thus it can be seen that the Articles, in spite of today's neglect, evasion or defiance, have a permanent relevance as a test for post-Reformation theological developments. Their value and relevance today is by no means confined to the example we have cited concerning the eucharistic sacrifice. It extends to a whole range of important issues. The Articles have been neglected too long. Let them be reinstated once again as definitive declarations.

(THE ENGLISH CHURCHMAN)

Training Chinese church leaders

Theological education in mainland China expands

The theological education in mainland China is currently being conducted on six levels, reported recently by China and the Church Today.

Some 36,000 are enrolled in the Correspondence courses with an estimated 80% being leaders of house meetings.

Lay Bible School, held in Shanghai, offers short-term, non-professional training to church members.

Short-term lay training of two to five months in Bible, church history and administration, and theology is aimed to meet the needs of meeting-point leaders.

Three types of training are offered by the 12 seminaries and Bible Institutes. Two-year courses are given by Regional Bible Institutes in Shenyang, Fukien, Beijing, Shanghai, Wuhan and elsewhere.

Seminary students may earn an undergraduate degree, roughly the equivalent of the Bachelor of Theology degree offered by seminaries in Hong Kong or Taiwan.

Nanjing Union Theological Seminary, which resumed classes in the spring of 1981, is the only seminary which offers Graduate Study leading to the equivalent of a M. Div. degree.

As the national theological centre, the Nanjing Seminary is responsible to supply the "best-trained" pastors to churches all over mainland China. Seminary theology courses include studies in systematic and Biblical theology, and the history of Christian thought. No courses are offered in contemporary theology. Practical Christology, witnessing/proclamation, and ecclesiology are the three topics emphasized in the theology courses.

Church history centres around the history of Christianity in China and the history of the officially approved churches. Cultural studies include classical Chinese, composition, English, the history of philosophy, logic, and painting and music. In addition, students must attend two to three hours per week of political studies, including lessons in patriotism, socialism, and internationalism. A leader of the official church stated, "the teachers at the seminary pay special attention to helping the students rethink theology from the standpoint of the people (from a Marxist perspective)."

A Western observer, who visited the Nanjing Seminary and interacted with students, reported that the course on the history of Christianity in China vilified all major Protestant missionaries. Apart from the regular courses, occasional courses of Jews in Chinese History (in which Jews were attacked as capitalists, etc.), Theological Abstracts, and Evolution of Theology in China ("rethink" theology to fit Marxist philosophy) were also offered, as were courses on comparative religious studies in China, government religious policy, and "questions most commonly asked by foreign visitors" — public relations training enabling students to answer correctly those from outside the country.

Christians outside are concerned for Christians unwilling or unable to gain entrance to the established seminaries and institutes, especially those in the rural areas. To meet the great need, broadcasters in Hong Kong are producing now approximately four hours per day seminary-level training programmes.

"Train a child" Children in sports training

The ancient sage who wrote "Train a Child in the way he should go" (Proverbs 22:6) was not directing his words to parents of an Elite Athlete.

These words, lifted out of context, conjure up all kinds of pictures for those parents who know something of the hard work, success, disappointments and triumph, frustration, pain and joy experienced by a young person, and often their parents, who are committed to a serious sporting career.

I write as one such parent and my intention is to focus briefly on a number of issues which I believe need fuller treatment individually. I write from the perspective of a Christian view of human life.

First let me set the context of my thinking by giving an outline of our association with the world of elite sport. For the past nine years our youngest child (we have four), Deborah, has been involved in Gymnastics. She began at the age of six and from the first showed remarkable talent. By the time she was 12, she had advanced to international junior elite level and had a very successful competition career in Australian competitions.

Prior to her involvement we had been totally ignorant of gymnastics but as her career advanced we have become more and more involved. This involvement included providing transport and general back up but gradually led to us becoming involved with club matters and coaching. As she advanced her time commitment became heavier until, eventually, she trained over twenty hours weekly.

The financial burden was also very heavy. At the age of 13½ years Debbie was invited to train at the Australian Institute of Sport in Canberra. This meant she must leave home and live in Canberra.

Debbie is now 15 and her 2½ years at the Institute have been years of a great variety of experiences. The two features that stand out most are, on the one hand, the stress and demands that both she and we have experienced. On the other hand the positive progress achieved, both personally and in her career.

Australian champion

Her career as a gymnast has shown good progress, as in 1984 she became Australian Women's Gymnastics Champion and has also achieved many other successes all reaching their climax in being chosen to represent Australia at the 1985 World Championships in Canada.

But this path has been sprinkled with many stressful and potentially harmful experiences. At the end of a most successful year in 1984, she returned from an overseas competition with a back injury which limited her to a very light training programme for 5 months and threatened her whole career. The second half of 1985 involved a very trying but successful attempt at comeback to top level competition.

Throughout this career, there have been many personal stresses resulting from the expectations from self and other people, changes in coaches, the loss of close friends whose careers have ended and the general stress of being in the limelight and part of a small group of elite gymnasts who are often the target of jealousy, criticism and difference of opinion.

Now I have taken time to give some biographical details because the issues I now wish to refer to briefly are real issues of life, arising from the ups and downs of personal experience. And I present these as issues from a parent's point of view.

Part of a parent's role is, to use the phrase from Proverbs "Train a Child". In the case of a child who at a tender age embarks on the course of a serious sporting career, that training involves a whole range of responsibilities alongside the specific training in their chosen sport which is the responsibility of experts. It must express concern for the total person. Physical development, intellectual development, social

development and spiritual development. (Note the balance in the human development of Jesus (Luke 2:50-51).

Physical and other development

The parents are aware that in the physical aspect their child is specially gifted and keen to develop and use those gifts. They are therefore responsible to help and enable their child to come to terms with the development of those abilities and all that is involved. This will involve sacrifice and effort by both the child and parents and other members of the family. It will mean coming to terms with success, failure, injuries, pain, the stress of competition and all that is involved physically in ways that other people never can fully understand.

But the special demands on parents as regards their child's physical training must be seen to be only one aspect of the training responsibility. Unless the parents continue to have a special concern for the child's intellectual, social and spiritual development then they fail in their duties.

"The willingness of sport's administrators to consider the role of sports chaplains"

Most well founded sporting institutions these days do see the athlete as a whole person and not merely as a physical machine. In the Australian Institute of Sport, where Deborah has trained, thought has been given to the educational and personal development of athletes. It is also encouraging to note the willingness of many sporting administrators to consider the role of Sports Chaplains, thus acknowledging the spiritual dimension.

The view generally held by Christians is that parents are responsible for their children and other agencies, be they educational or whatever, are answerable to parents for what they do with the children. This view underlies the Christian view that teachers have no right to educate children in ways not approved by parents.

This conviction leads me to conclude that parents of a child who wishes to pursue a serious sporting career, should be sure first of all that the philosophy and morality on which that agency bases its training programme is acceptable and reliable. This leads me to make two other statements. Once the decision has been made by the athlete and parents to commit themselves to this career then the parents must be prepared to stand back and not interfere in the programme except where given legitimate opportunity. If proper investigation has been made prior to this commitment then the parents should feel confident to do so.

The second observation is that parents should realise that they have not ceased to hold responsibility for their child's well-being. They should keep as close a watch as possible on the progress and development of their son or daughter. If they become concerned they need to develop ways of communicating in a positive way with the coaches, officials and especially with the young athlete himself.

Situations can arise where they may no longer be able to justify allowing their child to continue. Some years ago I observed a situation where safety standards were not adequate. The coach failed to exercise sufficient care. While the immediate responsibility lay with the coach, ultimately the parent was responsible for the child and felt compelled to withdraw the child.

These and many other factors are of particular application to Christian parents who seek to "train their children" in accordance with a godly view of family responsibility.

May I now turn to deal with a number of particular problems that the parent and child athlete must face together. I touch only briefly on each and each one needs a good deal of thought.

1. Loosing the close influence of the Christian home

Where a young person has to live for long periods of time away from home in pursuing their sporting career there are many problems. The influence of Christian values unconsciously learnt in the home becomes minimal. Sometimes a strong non-Christian lifestyle will surround the young athlete. This may result in home sickness, confusion, discouragement and even a falling away of Christian commitment. Parents will have to try to provide all the alternative support mechanisms possible — letters, phone calls, regular visits, familiar objects, furnishings and decorations to maintain the link with home. They must be sensitive and understanding listeners who maintain their child's trust so that they retain and develop a very close bond of support and sympathy. This problem will be felt to a lesser extent by those athletes who live at home but spend many hours after school in training programmes.

2. The problem of Church membership

Probably the majority of athletes with whom the child comes into contact will be non-church attenders. Some may be negative in attitude and word about church. Having moved away from the home environment, it may be difficult to find a suitable, let alone an acceptable church. Also the training and competition programme may make committed church involvement very difficult. Added to this, the great danger in elite sport is the WORSHIP OF THE HUMAN BODY.

Another aspect of the problem of Church membership is the fact that there are many in Christian churches who seriously question the place of a committed Christian in elite sport. They believe that the commitment involved is so opposed to committed discipleship that it prohibits Christians being involved. They point out that the elite sports person is unable to be committed at church and often must compete on Sundays.

Those who have faced this problem acknowledge the problems but often testify to the positive opportunities given to the elite athlete to have a powerful witness as a Christian.

Christian parents must be fully aware of all these above difficulties, pressures and needs faced by their young athlete and with sensitivity and understanding try to help them find answers.

3. Handling stress

Stress is inevitable for a serious athlete. Many of the matters mentioned above will be causes of stress. The physical demands of their training programme will cause stress especially when tired or injured. At certain stages the training demands of new challenges, new skills, danger and of goals not being achieved will cause stress. The approach of team selections and competitions will result in stress and where performance has been disappointing there will be stress.

Alongside all this there will be personal stresses normal to adolescence and youth and indeed to all of us.

Parents must try to be very perceptive. They should learn a few skills of recognizing a person suffering from stress and depression and discouragement. They should gently try to encourage their young athlete to open up and express their feelings and keep in touch.

Rev. Canon Bill Graham, Sports & Leisure Ministry, Wollongong (NSW) Co-ordinator

4. Success

A good deal of thought as to what constitutes success needs to be encouraged. Many a young athlete is unconsciously locked into a "please mum or dad" syndrome. The desire to win, to get the medals, is a big issue in sport. The young athlete will be trying to sort out what constitutes success. Is the pursuit of excellence, the achieving of personal best without the need to win what really matters? In theory it may be, but the fact is that the totally committed athlete is often under great pressure from self and others to win.

Parents will be in danger of becoming a source of such pressure. They will have to learn how to take pleasure in the performance and be a constant source of encouragement whatever the results.

They must work these issues out. Now these and many other issues are important in a Christian parent's responsibility to "TRAIN A CHILD".

I believe that where parents are sensitive to all these issues and are sympathetically trying to work their way through them in FELLOWSHIP with their young athlete, using all the tools of Prayer, Bible, listening, loving sympathy, firm counsel and good example, then the career of an elite athlete can be a great opportunity to Glorify God in the life of the person and open up avenues of Christian witness that would otherwise remain closed.

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"We are living in a crisis time for the Church of England and we have a crisis of confidence in the leadership of the Church. What is needed now is a clear statement from the bishops. Thinking people are not impressed at being told that the doctrines of the Incarnation and the Resurrection are not in doubt among the bishops, when they know that the bishops are re-defining these doctrines so as to exclude the Virgin Birth and the empty tomb." This was the view expressed by Rev. David Holloway at the General Synod of the Church of England in 1985. Bishop Maurice Wood has responded by writing this book.

In a television interview in 1984 Rev. Dr. David Jenkins said "it doesn't seem to me that there was any one event which you could identify with 'the Resurrection' ". Later that year Dr. Jenkins was consecrated and became Bishop of Durham.

It is very interesting indeed to see how many prominent churchmen connected with the See of Durham in the last one hundred years have engaged public attention by their views of the resurrection of Christ.

B. F. Westcott, Bishop of Durham 1890 — 1901, in the preface to his fine work *The Gospel of the Resurrection* (1866) quoted from contemporary books to show that recognition of the resurrection was "not so much neglected as absolutely unperceived in popular estimates of what Christianity claims to be and is." He went on to give an excellent treatment of the subject. "The fact itself", he wrote, "was treated historically and not ideally . . . St. Paul believed, and always acted as if he believed, that the Lord did appear in His human nature as really to him as to the other witnesses of the Resurrection".

Bishop Handley Moule, staunch and gracious defender of evangelical orthodoxy, succeeded Westcott. In a meditation for Easter Day in *The Sacred Seasons* he said, "Let us give continual thanks for the broad, strong foundations of fact and reason, of cogent and manifold proof, which lie beneath the assertion of the Creed, that He who died for our sins rose again the third day. History has nothing else in it so firm and solid, in the historical sense, as that position." Elsewhere he commented on 1

Thessalonians 4:14, "the Lord's Resurrection was not merely a revival of His influence, not merely the recovered permanence of His spiritual presence, but the actual renewal of His life embodied."

When A. M. Ramsey was Professor of Divinity at Durham University (he became Bishop of Durham in 1952) he wrote *The Resurrection of Christ*, a most helpful book, dealing with the history and theology of the resurrection. Referring to the rise of liberal theology and theories of evolutionary progress he said, "it was easy to present the Resurrection as the disclosure of the hope of mankind's ascent to God through a spiritual immortality. It was less easy to grasp that it is the victory of God over sin and death".

Such an observation could be applied to Hensley Henson, Bishop of Durham 1920-1936. Henson was an advanced liberal whose views of the virgin birth and resurrection drew a challenge from Bishop Gore of Oxford. Henson's selection as Bishop of Hereford caused a crisis for Archbishop Davidson who took some time to achieve "the quieting of his conscience and avoiding of all scruple and doubtfulness" before consecrating Henson.

Now another man of liberal theology occupies the bishop's chair in Durham cathedral. This has caused widespread disquiet.

It is obviously a matter of stinging offence to Bishop Wood. He is very conscious of the responsibility of ministers, especially bishops, to teach and defend the truth of the word of God. He mentions this theme in the opening paragraph of his book and returns to it time and again.

The fact is that Dr. Jenkins neither teaches nor defends the biblical doctrine of Christ's resurrection. He wrote in his diocesan newsletter, "I personally do not know whether the grave was empty or not." He referred to the story that the disciples stole the body of Jesus as "rational and plausible". Bishop Wood comments, "this is to cast chilly doubts on the veracity and so integrity of the apostolic witnesses. This is to deny the early chapters of Church history . . . in Acts 1 — 5". Indeed it calls into question God's breaking into our world in supernatural redemptive power in His Son.

So damaging is this heterodox teaching to Christian churches, and so dismayed was Bishop Wood to know of it, that he told Norwich Rotary Club at Easter 1985 that the Bishop of Durham "should resign his bishopric and return to his academic work".

The call for resignation is repeated in this book. Bishop Wood opens with a sketch of the current controversy, conducts the reader through the evidence of the gospels, then deals with the trustworthiness of the Bible and the significance of the Easter story. He is heavily critical of Jenkins' ideas in his chapter on miracles, and ends the book with some examples of modern practical Christianity.

"Christian Hope in an Age of Doubt" is

the sub-title of this work, and we can be grateful that Maurice Wood, former Bishop of Norwich, has written it "to contend for the faith which was once for all delivered to the saints" (Jude 3). It throws into sharp relief the need for doctrinal definition and theological precision. Unless he has changed his views, Dr. Jenkins could not possibly assent to the fourth of the Thirty Nine Articles. The book illustrates the poverty of ecclesiastical discipline within Anglicanism. Positively, we are directed to confident trust in the grace and power of God whose Son died for our sins and rose again on the third day. For as Westcott put it years ago, "the Resurrection of Jesus Christ is not some formula to be played around with or re-defined by the House of Bishops. It is the heart of the Gospel".

Allan Blanch

Church, Ministry and Sacraments

C. K. Barrett

Paternoster Press, 1985, 101 pp.



In 1983, C. K. Barrett, Professor Emeritus of New Testament at Durham University, delivered the 4 Didsbury Lectures. The title of this book reflects the subjects of the first 3 lectures, while the fourth one is, in his own words, "a gathering up of the fragments that remain." To undertake to cover in 4 lectures what could not be fully dealt with in 44 is adventurous to say the least. Consequently, the treatment is not comprehensive. Paradoxically, this is one of the book's great strengths. It is a brief, readable selection of mature insights from a venerable New Testament scholar.

The thesis that pervades the book is that "in the New Testament the church is at the same time central and peripheral." While, on the one hand, the NT attaches significance to the gathering and activities of the fellowship of the followers of Jesus, there is at the same time something peripheral, temporary, penultimate about who they are and what they do.

In the first chapter Barrett investigates the relationship between Jesus and the church. The theological question he poses is, "what sort of continuity, if any,

exists between the historical Jesus and the historical church?" It is unlikely, he argues, that Jesus foresaw the continuous life of the church after his departure. The church, therefore, had to adapt extemporaneously to this unexpected situation.

Chapter 2 is a discussion of the ministry. After examining the Pauline material, Barrett concludes that initially there was no formalized hierarchy. Rather, those with outstanding gifts naturally gravitated towards positions of leadership. An analysis of Petrine, Johannine and Lukan ecclesiology follows, and the evidence all points to a spontaneous, non-institutional ministry in the early church. All are ministers, and are involved in the three main functions of ministry: ministry of the word, love, and discipline. While every member of the community exercises these kinds of service, some perform them more outstandingly.

Chapter 3 is a survey of the sacraments and, for my part, the highlight of the book. While 'sacrament' is not a NT word, the absence of the word does not necessitate the absence of the thing it signifies. Nevertheless Barrett argues that the indications are that thought about the sacraments had not developed very far in the NT. Once again the NT teaching on Baptism and the Lord's Supper supports, claims Barrett, his paradox. Both are, on the one hand, common and ordinary activities which the church shared with other societies. At the same time they are actions which because of their connection with the central fact of Christ crucified and risen became central manifestations of the essential pattern of Christian existence.

The final chapter traces the development of the church, ministry, and sacraments in the post-Pauline (?) Pastoral Epistles and the post-Apostolic writings of Clement and Ignatius. It is in the latter that Barrett finds evidence of the origin of early catholicism. It arose, he argues, out of the early Christians' need to be visible and tangible; "it was no longer enough to look back to the ever more remote one sacrifice of the cross, gifts which God could see and the congregation could see must be offered to." The book concludes with an appeal to take the NT more seriously in its teaching on these important topics.

It is a stimulating and thought-provoking book. Barrett engages in a good deal of surmising, but it is the product of a lifetime of NT study, and therefore to be treated with respect. At a number of points you will question what he says. To what extent does he read his paradox into the material? Does the spontaneous and charismatic preclude the institutional? Many readers will be disturbed by his critical view of the gospels, and justifiably so. It is perhaps because of his commitment to a source-critical approach, which renders any conclusions tentative, that his treatment of the synoptics is so brief.

Nevertheless, this short book is a lively, provocative contribution to questions which are of great contemporary interest.

M. Raiter

NASA engineer's "no" to Challenger launch

Has a faith founded on Christ

Religious faith is providing strength for Ben Powers, the only NASA engineer to say no to the launch of the Space Shuttle Challenger. According to a story in *USA Today*, Powers is viewed as a hero by some, but doesn't see himself that way. "I am not a hero," he said. "I did nothing heroic. All I did was my job — and stood as a Christian."

Powers, 51, has worked at Marshall Space Flight Center for nearly two decades, and has spent 14 of those years working on solid rocket motors. He's considered one of the world's best solid rocket design engineers.

When Morton Thiokol engineers suggested that the shuttle launch should be delayed, Powers agreed. Powers said he was shocked when Thiokol reversed its position.

Life has not been easy for Powers since his testimony regarding the shuttle disaster; people at Faith Chapel, where he teaches Sunday School, are praying for him.

Powers said he continues to rely on his faith. "My foundation is on the rock — Christ. And Scripture tells me I can do all things through Christ who strengthens me."

(EPNS)

New Zealand Bishop to speak at Sydney festival

The Rt. Rev. Maurice Goodall, Bishop of Christchurch, New Zealand, who has helped build one of the largest mission and social service operations of the Anglican Church in New Zealand will be guest speaker at this year's Sydney Diocesan Festival on May 2.

During his eight years as Director of the City Mission, Bishop Goodall was responsible for the development of a night shelter, the opening of a rehabilitation unit in the country where unemployed people were cared for and given work skills training and the employment of qualified social workers.

His work with the Mission was acknowledged in 1974 when he was awarded an MBE.

Bishop Goodall, 57, was born and raised and has exercised his entire ministry in the Canterbury Diocese of New Zealand's South Island. He read history at University of Canterbury and theology at College House in Christchurch.

To support himself through his university course he worked in an accountancy office and a factory.

Bishop Goodall's obvious links with the work of the Home Mission Society are strengthened through his wife, the former Miss Beverly Moore, who was a matron at the Carramar Home in Turramurra.

Amsterdam 86

Evangelist Billy Graham to host what may be most inclusive international conference ever

Amsterdam, The Netherlands — If acceptances continue at their present rate, evangelist Billy Graham will host representatives from more nations and territories than ever assembled for any other multi-national gathering, secular or religious, according to organizers of the International Conference for Itinerant Evangelists (ICIE), to be held here in July.

Invitations to attend the 10-day event are being sent to about 8,000 evangelists from 185 countries and territories, say ICIE officials, who point out that the acceptance rate so far is running at 99 percent. Moreover, they say, the areas represented by the evangelists account for 98 percent of the world's population.

Some 2,000 other participants, including observers, staff, program personnel and media people, will swell the gathering to 10,000, making ICIE — known popularly as Amsterdam 86 — the largest international conference ever held in Holland and perhaps in all Europe, according to researchers.

Nearly three-fourths of the evangelists, say the ICIE planners, will be from developing countries or the so-called Third World, and most will need substantial financial aid to enable them to attend. The Billy Graham Evangelistic Association, sponsor of the conference, is seeking to raise the funds to help them attend and to provide follow-up assistance for their work after they return home.

In addition to Mr. Graham, who is

scheduled to give several addresses and talks, plenary speakers include:

- Bill Bright, founder and president of Campus Crusade for Christ, Arrowhead Springs, California (USA).

- Gottfried Osei/Mensah, Nigerian church leader engaged in special ministries in England.

- Luis Palau, Argentine-born international evangelist, Portland, Oregon (USA).

- Pat Robertson, television executive and preacher, Virginia Beach, Virginia (USA).

- Joanne Shetler, worker with Wycliffe Bible Translators, Nuiva Vizcaya, the Philippines.

- Ravi Zacharias, Indian-born international evangelist, now based in suburban Atlanta, Georgia (USA).
- Anglican bishops Michael Baughen and Maurice Wood from Chester and London, England, respectively.

Scores of other speakers from many different countries will address the seminars and workshops.

The conference will focus on training, exchange of information ("what works well in Peru might be adaptable for use in Zaire or Canada"), encouragement, and inspiration, says Walter Smyth, ICIE chairman and head of the Graham organization's international work. Specialists, he added, will be on hand to offer counsel to those with individual needs.

A woman "in purple" on the cards

But primates call for delay

The consecration of the first woman bishop remains on the cards following last week's meeting of Anglican leaders in Toronto.

The Toronto meeting, the latest of the three-yearly gatherings of all the Anglican primates throughout the world, was unable to resolve the disagreement between those for and against the ordination of women. They did, however, call for a delay over the question of women bishops at least until the Lambeth Conference in 1988.

The Episcopal Church in the United States is thought to be on the verge of electing and consecrating one of its 600 women priests. Already women have been nominated in two episcopal elections and the Bishop of Newark, the Rt. Rev. John Spong, has declared that he will appoint a woman as his suffragan in the near future.

Speculation therefore centres not on whether the Anglican Church will have women bishops but when. The general view before the primates' meeting was that the US would have their first woman bishop before the Lambeth Conference. So far it is unclear whether the primates' request for a delay will have any effect.

In a statement on the issue composed after the discussions in Toronto, the

primates acknowledged each province's right to make up its own mind. Even a resolution from the Lambeth Conference would have no binding powers on the autonomous Anglican Churches.

Nevertheless, the primates' chairman, the Archbishop of Canterbury, recorded that there existed "a number of serious anxieties". Behind these is the view that a bishop is consecrated for the whole Church and therefore represents a more serious step than the ordination of a priest within a province.

The primates seem to be putting their trust in the ambivalence of the US Episcopal Church. Although the US bishops have already passed a resolution declaring that they "do not intend to withhold consent to the election of a Bishop . . . on the ground of gender", they were also the ones to request discussion on the matter with their Anglican counterparts.

In response the Archbishop of Canterbury has set up a working party to collate the views of different provinces — to report back in time for the Lambeth Conference. Whether circumstances will make this a largely academic matter remains to be seen.

(CEN)

Biblical Interpretation

Church Society Exposes Distortion

In the latest number of *Crossway* (Church Society's magazine), the main article deals with new ideas about the interpretation of Scripture which are gaining some currency among some evangelicals (arising from the 'new hermeneutic'), under the title 'How not to interpret the Bible', of which we print some of the more important parts.

"At this year's Anglican Evangelical Assembly which met in Southall, the Rev. Raymond Fung, Secretary for Evangelism of the World Council of Churches in Geneva, gave a paper entitled 'The One Lord Jesus in Contemporary Pluralism'.

The Anglican Evangelical Assembly has met each January for several years, and the Church of England Evangelical Council acts as its committee during the year. The Assembly seeks to be representative of all evangelicals in the Church of England, though some evangelical Church of England organisations, such as the Protestant Reformation Society, are not represented on it.

"Mr. Fung was converted through the IVF on the campus of Hong Kong University", continues *Crossway*. "Conversion he says, does not guarantee, that we shall make no mistakes or errors in doctrine — a dictum he seems to have proved true in his address.

"Raymond Fung's argument is that we must adopt his principle of interpretation generally today. Instead of starting with the Bible and its message in the way we have understood it in the past, we must start with the secularized world in which we live today and bring the Bible to this situation to see what it has to say in the light of it. Mr. Fung puts it thus, 'I believe the primary question should not be, What is the most effective way to evangelise people in our secularized and pluralist society? It should be, What does life in this kind of society have to tell us about Jesus and human reality?'

Nature of sinfulness

"Raymond Fung comes next to an example of the application of this principle of interpretation of Scripture — an example of what life in a secularised society has to tell us about Jesus and human reality. It is this: that 'human lossness is not primarily human sinfulness, but human sinned againstness'. He arrives at this understanding by bringing to the Bible the view of human life that finds in the secular world today. He sees multitudes of people impoverished in a physical, material and social sense; he sees them as the innocent victims of sinful

circumstances. The Bible is said to relate to and endorse this contemporary view of human society and the human condition. Man in his helplessness and in his material poverty is not so much the sinner as the one who is sinned against, and the way the Lord viewed the multitudes (Matthew 9:36), it is claimed, confirms that.

Biblical Message Lost

But does it? The Bible is being thrust into a hermeneutical strait-jacket and being made to utter a secularised message. Is that really what Christ meant? Is that really how Jesus saw the multitude? Some reflection upon the passage shows that Jesus had compassion on them not primarily because of their physical and material condition, but because of their spiritual state. It is only possible to give it the wholly different meaning that Raymond Fung attaches to it by wresting it from its context and forcing it into the mould of contemporary, secularised thought about the world and the nature of human existence. In this way the Biblical message about man and his real spiritual condition is lost, and the Bible becomes just a loose collection of aphorisms which serve as mottoes for man's own assessment and understanding of himself today.

Gospel According to Fung

"The message seems to be that we are all sinned against; we are all victims of our circumstances and we have a solidarity in a shared hurt and a shared grievance. We must stand together with our neighbours of whatever race or faith to resist the forces that sin against us. This is really the Gospel according to Raymond Fung. He goes on, 'Jesus said take up your cross, shoulder your common hurt and suffering which you all share as the violated and the sinned against. Strive to build a new community, a new heaven and new earth, not in some future world, but here and now. Again the words of Scripture, instead of being interpreted by their own canon (see Revelation 21) are seized upon for their adventitious associations with the economic programme of the W.C.C. and related Marxist theology.'"

(THE ENGLISH CHURCHMAN)

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