

# Aussie Bible game launched



Colin Howarth, Geoff Taylor, John Bronger at the launching

Trivial Pursuit has been so successful that numerous "copies" using Bible questions have been produced in the US. Now, a group of Australians have produced a Bible game that is not "trivial" but which is designed to help children and adults learn the Bible together while playing a game and having fun.

The game is the brainchild of Rev. Geoff Taylor. With encouragement from friends he developed a game called "Bible Marathon". The initial ideas were taken to professional games manufacturers such as John Sands who gave encouragement but said that they were not interested in a game for such a specialised market. Eventually the Bible Society agreed to distribute it after it was produced.

Geoff Taylor set up a Company with some friends, borrowed a substantial sum of money and the game went into production. It had its first public airing at the Christian booksellers Convention in Adelaide. It was set up on the Bible Society stand and people were invited to play. By the end of the convention it had become the best known product there. The interest of Booksellers in the product was phenomenal and the Bible Society will sell it in their stand at the Melbourne Show.

There has also been interest shown from overseas publishers. One of New Zealand's largest Christian publishers have taken a copy with the possibility of printing and distributing it there while a second New Zealand firm has also shown

an interest. An English publisher has also shown an interest and negotiations are possible in the United States.

Geoff Taylor told the Church Record, "I am concerned that we need to make the Bible more interesting. Most Christians I know have a great sense of humour and yet there is little humour in most Christian literature." The group is planning to plough any profits from the venture back into new projects.

The game was officially launched on September 20th at Bathurst by the President of the local ministers fraternal, Rev. David Gurney. It will be available soon in most Christian bookstores and at all Bible Society shops. The only problem being experienced at the moment is that the printers are producing it at a slower rate than orders are being received. The entire process from the idea to the bookshop has taken only 3 months.

The game is attractively presented, with artwork by Graham Wade. It will retail for \$29.95. It is based on questions which are set at three levels so that players can play at the appropriate level. It also requires the learning of memory verses and the application of Christian "graces" during the game. Extra questions and a beginners version are planned for the near future.

A note from the ACR Book Review Editor: Sometimes Book Review Editors are called on to make great sacrifices. To help our readers I will force myself to play the game numerous times over the next two weeks and a full review of the game will appear in the next issue.

## MAINLY ABOUT PEOPLE

### DIOCESE OF SYDNEY

Rev. D. S. Pawley will resign as Rector of Merrylands to become Rector of Harbord.  
Rev. Canon R. S. Barker has resigned as Rector of Moorebank to become Rector of Caringbah.  
Rev. W. V. Payne will become Rector of South Carlton on October 18th.  
Rev. H. L. Robertson will become Rector of Killara on 19th December.  
Rev. S. Clay, Curate of Narrabeen, will become Res. Minister of Minto on 1st October.

### DIOCESE OF NEWCASTLE

Rev. N. Bowditch, Asst. Rector at Cessnock, will become Rector of Wingham on December 1st.  
Rev. Frank Sheehan will become Chaplain of Christ Church Grammar School, Claremont.  
Archdeacon George Browning, Vice Warden of St. John's, Morpeth, will become Regional Bishop in the Northern Region of the Brisbane Diocese on September 21st.

### DIOCESE OF CANBERRA/GOULBURN

The Ven R. G. Beale, Rector St. Matthew's, Albury is the new Bishop of Wangaratta. Archdeacon Beale was consecrated as a bishop in Melbourne on Thursday July 25 and enthroned on Saturday, July 27, 1985.

Rev. T. L. Wills, Rector of the parish of Southern Monaro to rector of Woolgoolga, Diocese of Grafton.  
Rev. D. P. Robinson, Assistant Priest, St. John's Wagga, to Rector, St. James', Lavington.  
Rev. B. A. Turner, has resigned as Priest-in-Charge of St. James', Kippax, ACT. He will be working in the building industry in Canberra for the time being.  
Rev. Kim Miller, from locum tenens Koorawatha, to Lucas Tooth Scholar at Exeter University in the UK.  
Rev. Canon L. M. Murchison, has retired from St. Mark's Library and Institute of Theology. He will continue part-time work at St. Mark's for the time being.  
Rev. Hugh Symes-Thompson from Assistant Priest, St. Nicolas, North Goulburn, to Rector Southern Monaro parish.

### DIOCESE OF ROCKHAMPTON

Rev. Tom Rogers has been commissioned as Priest-in-Charge of Baraldine.

### DIOCESE OF ADELAIDE

Rev. F. G. Kernot, Priest-in-Charge Findon has accepted the position of Rector of Belair from mid-December, 1985.

## Sydney Synod continued

service of deaconing gives the deacon some responsibilities which the bible reserves for men. A report devoted alone to this question is needed. A positive vote now will be all but irreversible later.

### Unconstitutional deaconing service

Sydney Synod is also being asked to consider an alternative form of service for the ordination of Deacons passed to it by General Synod. It is a landmark request, in that if it is adopted, the Anglican Church in Australia will have set aside the Bible's, and the Anglican Confessions' distinction between Church and State. The ordinand is told, "You are to pray and work for peace and justice in the world." The Church is to pray for peace, we are told in 1 Timothy 2, but it is the State, or the christian who is a member of the state who is to work for peace. Behind this novelty lies a false "incarnational theology" which sees the Church as God's agent in the world, in world affairs. There is not a single verse in the New Testament which says that, but plenty which say that God works in the world by Word and Spirit. And, the only institution which gets endorsement as "God's agent" in world politics is not the Church, but the State (Romans 13:1-7), not a deacon but an alderman! It is most important that this service is not adopted in its present form. It is unbiblical, and unconstitutional.

### Lay Presidency

Synod has before it a report and ordinance to give lay preachers who already minister the word the right by license to administer a sign of that word, the sacrament of the Lord's Supper. This

carefully worded addition to the lay preachers' ordinance is very much to be commended. It is biblical, for it will diminish by church law that intolerable sacerdotalism which elevates the ministry of the sacraments over that of the word. Further, it will be of great practical benefit to those ministers who have several churches in their parish and are forced to be "massing priests" instead of steadily relating themselves to each group of people in their care over a proper period of time. Also, it will lessen the tension some are placed in when they choose not to act as such priests but feed the flock with the word of God. Finally, it will give encouragement to country dioceses who already want such a provision but are unable to get it into legislation. It can only foster true christian love and fellowship around the word of God. Even if it should lie inoperative for a time on the books, it is legislation well worth having as a statement of Synod's mind on a very important issue.

### Homosexual ministry

Ordination questions appear to dominate the ministry horizon in Synod, but not entirely. For some time many ministers have asked, even begged for help in ministering to homosexuals. A careful, but no nonsense report was sent requesting the Standing Committee of Synod to grant sufficient funds to set up a specialist counselling service for homosexuals. Standing Committee recommends that such an agency begin from 1 January 1987. It is to be hoped that Synod members will not only take the opportunity to carefully read the report, but give generous consideration to its aims.

## English SU key appointment

### Australian to be new General Director



David Cohen, Rector of St. Matthew's, Manly, New South Wales and chairman of the Australian Churches' Media Association is to be the next General

Director of Scripture Union in England and Wales.

He will succeed Alan Martin who retires in August 1986.

David Cohen, 43, is chairman of the Counselling Committee for the Leighton Ford Celebration, now in progress in Sydney, and was co-chairman of the Prayer Committee for Billy Graham's Crusade in Sydney in 1979.

A fluent French speaker, he is Honorary SU Representative for the French-speaking islands of the Pacific and has made annual visits to New Caledonia and Tahiti on behalf of Scripture Union. (CEN)

## False Advertising

Rock star Madonna is getting some extra media "exposure" these days, as a result of nude photos recently published in Playboy and Penthouse magazines. All the attention paid these photos led one

cartoonist to imagine a church advertising itself with a large sign reading: "Inside . . . Stained glass pictures of Madonna."

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## "Need confidence in Word of God"

### Iain Murray reviews evangelicalism today

Recently the Rev. Iain Murray, General Editor of the Banner of Truth and now resident in Australia, carefully analysed our contemporary evangelical scene.



The Rev. Iain Murray

"There is a great deal of activity in evangelical circles which, I suggest, has no real scriptural basis, but which is either confidently presented as the best means for communicating with the modern generation, or for attracting people. There is very little emphasis today on thorough obedience to the Word of God in all its parts. Again, there are many who present concepts with catchy titles but which are really quite alien to historic Christianity and do a lot of harm to the life of the church.

"There is so much that is shallow and superficial, but which has won considerable popularity. Men who question these things and stand against them will need to pay the price of their convictions.

### Urgent needs for church

"One of the most urgent needs is a return to historic Christianity and a restored understanding of the importance of the church. Individualism and the youth cult have taken over in the churches, and I believe that we will not really have any evidence of God at work until people again take the Bible seriously.

"A part of that will mean a restoration of authority in preaching and an eagerness amongst Christians for corporate worship. In so many places people are content with one service on a Sunday and when people say to a minister at the close of a morning service, 'That was a marvellous sermon', yet fail to put in an appearance at the evening service, then, in reality, the preaching is having little effect.

"I do not want to sound depressing but I am convinced that the situation even in evangelical circles, sometimes especially in evangelical circles, is most serious.

"Now, let us note at the same time that there are many encouraging things happening. There is a hunger for the Word, people are looking for something that will satisfy them spiritually, and that longing may well indicate that there are better times ahead for the church. We are heartened by the large numbers of young Christians around the world who are reading serious Christian literature.

"One of the areas that gives great concern is the increase of what one can only describe as "entertainment evangelism". The question is, do we, as Christians, need the entertainment element or is the power of God sufficient to convict and convert?

"It is the reality of the presence of God which makes worship and preaching glorious and in many places today the consciousness of that reality is all but lost. The idea is abroad that the simple directives of scripture are not enough, rather we need the help of modern concepts of entertainment as well.

"In some ways current evangelicalism is a cause for greater concern than liberalism. Liberalism is a spent force, its day is over. But a light evangelicalism, with little concept of the glory of God and the power of the Gospel — that is a serious problem which we face today.

"Modern evangelicalism has been losing biblical content: it needs to return to confidence in the Word of God, only then will the church put on its power and become a truly effective force for God and a power in community.

"We need a renewal of a biblical understanding of the church and its worship. When the church meets for worship there is that presence of God which is unique, Christ in the midst, and what we do in worship has to be controlled by the standard of scripture. That conviction immediately excludes many things. Today, that sense of God's presence and the expectation of anything different have been largely lost.

"In a few words — we desperately need a return to true worship and effective preaching. When God answers our prayers for that the Christian church will again become a power in the land."

New Life

## Sydney votes "No"

### Careful debate on women priests

The Synod of the Diocese of Sydney has voted overwhelmingly against the ordination of women. Years of debate on this question, both inside and outside the Synod, resulted in a final Synod vote of 354 members against female ordination and 152 vote in favour.

A compromise position that women be ordained but not put in charge of congregations received 65 votes.

The three positions were debated simultaneously. Synod members had been given prior opportunity to study a lengthy report on the topic by the Diocesan Doctrine Commission, chaired

by Bishop E. D. Cameron.

In the introduction to the report, the issue was outlined succinctly as follows:

The question involves the application of Scripture to a precise issue. It is not so much ordination which is under study but ordination to a priesthood which, as described in the formularies of the Anglican Church, involves ultimate pastoral responsibility for a congregation.

After a thorough examination of the Biblical texts, the Commission concluded:

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## Discrimination against Aboriginal Christians



Fred Nile, together with some of the large group of aboriginal people who had come by bus from the Northern NSW towns of Casino and Woodenbong.

Aboriginal Christians played a significant part in the recent International Youth Year Summit on the theme "Hope For Tomorrow" held at Normanhurst Boys' High School during the October long weekend, sponsored by the Festival of Light/Community Standards Organisation.

A large group of aboriginal people had come by bus mainly from the northern NSW towns of Casino and Woodenbong. Their leaders, including pastors Doug Williams of the Muli Muli Aboriginal Community, Woodenbong, and Bob Brown, a Baptist minister from Wagga, were prominent among the speakers addressing the needs, problems and answers for both black and white youth in Australia, and young aborigines took part in the various discussions. Two young pastors from Papua New Guinea were also delegates.

The Summit was chaired by Professor Edwin Judge of Macquarie University with youth co-chairman Kristyna Walker and Jonathan Oastler. Music between sessions was by The Connections from Canberra, and the aboriginal Mountain Top Band. Other speakers included Professor John Dwyer of the University of NSW on "Youth, Science and Medicine in the 80's", and Professor Robert Zachary, who is blind, on "The Handicapped — Give them Hope as Well".

Two outstanding addresses were given by the young aboriginal preacher Bob Brown. He is a ministry which all Australians may one day be aware of, perhaps uncomfortably. He has the warmth and zeal of an evangelist and the fire of a prophet. His fearlessness for the gospel has already caused him to suffer heavy discrimination. His crime was to preach Christianity to aborigines of the Pitjantjatjara tribe of outback South

Australia without a permit.

He had been invited to do so by a tribal elder who had recovered from illness after Brown had prayed for him. But white 'advisers' had interrupted their Bible study and told Brown he was breaking the law. He has had to sell his home and spend \$30,000 to defend himself before the Supreme Court, but lost the case mainly it seems, because it came under international law rather than the Australian Constitution which has guarantees of religious freedom.

In a hard-hitting address on "The Future of Aboriginal Youth", Pastor Brown questioned some aspects of the land rights movement. He said: "In a rapidly changing world of high population growth, land must be used productively. There is no justification for a small minority of any race to monopolise vast tracts of land on the grounds that it was once theirs to roam and that they have a spiritual affinity with it.

"In the 1967 referendum, Australians fully supported the rights of aborigines. We cried out for equal rights. But together with those rights we must accept equal responsibilities. It seems today that some radicals accept the rights but reject the responsibilities."

He spoke of "the white zealots", who entered the scene in recent years. "They are the new paternalists. In the eyes of most aborigines, they are far more manipulative than the so-called 'old paternalists' including the missionaries. I thank God for the missionaries. It was they who made it possible for us to be among you today as fellow-Christians. The policies of extermination would have wiped out aborigines across this nation,

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# MARANATHA

## Go beyond yourself

See how completely destitute man is of all good, how devoid of every means of self-salvation.

If a man would obtain help in his necessity, he must go beyond himself, and procure it in some other quarter.

It has been made clear that the Lord kindly and spontaneously manifests himself in Christ, in whom he offers all happiness for our misery, all abundance for our want, opening up the treasures of heaven to us, so that we may turn with full faith to his beloved Son, depend upon him with full expectation, rest in him, and cleave to him with full hope.

This is that secret and hidden wisdom which cannot be learned by logical deduction, a truth understood by those whose eyes are opened to see light in His light.

We have learned by faith to know that whatever is necessary for us or defective in us is supplied in God and in our Lord Jesus Christ, in whom it hath pleased the Father that all fulness should dwell, that we may thence draw as from an inexhaustible fountain.

It remains for us to seek and in prayer implore of him what we have learned to be in him.

To know God as the kindly King inviting us to present our requests — and yet not to approach or ask of him — were just as if one told of a treasure were to allow it to remain buried in the ground.

"As faith springs from the Gospel, so by faith our hearts are framed to call upon the name of God."

To prayer, then, are we indebted for penetrating to those riches which are treasured up for us with our heavenly Father. For there is a kind of intercourse between God and men, by which, having entered the upper sanctuary, they appear before Him and appeal to his promises, that when necessity requires, they may learn by experience, that what they believed merely on the authority of his word was not in vain.

Accordingly, we see that nothing is set before us as an object of expectation from the Lord which we are not enjoined to ask of Him in prayer, so true it is that prayer digs up those treasures, which the Gospel of our Lord discovers to the eye of faith.

The necessity and utility of this exercise of prayer no words can sufficiently express.

It is not without cause our heavenly Father declares that our only safety is in calling upon his name, since by it we invoke the presence of his providence, of his power to sustain us when weak and almost fainting, of his goodness to receive us into favour, though miserably loaded with sin; in fine,

call upon him to manifest himself to us in all his perfections.

Hence, admirable peace and tranquility are given to our consciences; for we rest fully satisfied with the assurance that none of our evils are unknown to him, and that he is both able and willing to make the best provision for us.

John Calvin (adapted)

The Australian Fellowship of Evangelical Students will be holding a

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## Working Aussies

### Find faith irrelevant

Work in Australia does make a difference to people's faith, according to Dr. David de Vaus in a paper just published by the Zadok Centre. The reasons aren't clear yet but work seems to provide people with a more influential and complete environment than religion, determining their attitudes and social relationships, and rendering faith less important and relevant.

The implications for the churches are serious. Women, on the one hand, in the

workforce are less religious than other women; on the other, the differences in religious belief and practice of working men and women are negligible. As more women enter employment it may lead to a loss in their religious commitment and a decline in the numbers of women attending church. In discovering why, the churches may develop strategies for reaching both men and women in working life.

## New Zealand Labour Party pass resolution on human rights

### Urge support for prisoners of conscience

The Annual Conference of the Labour Party of New Zealand has unanimously passed a remit stating that "The Government do its utmost to secure the immediate release of those imprisoned, internally exiled or held in psychiatric hospitals in any country on grounds of beliefs in a religion, for artistic or cultural activity or for political beliefs". (Remit 156, 1 September 1985.)

The remit was first proposed by the Labour Party's Marlborough Branch in Auckland at the Auckland Regional Conference in May 1985. A note of explanation was attached to the remit, citing imprisoned Russian Orthodox Christian ALEXANDER OGORODNIKOV, as an example of the kind of prisoner of conscience who needs support. The explanatory note points out that "in the Soviet Union, Alexander Ogorodnikov

was sentenced in 1980 to six years' strict regime labour camp to be followed by five years' internal exile for his leadership of a Christian study group among tertiary students. Some members of the group have also been imprisoned or detained in psychiatric hospitals. Such treatment of religious believers is not uncommon. Churches are subject to severe restrictions such as state approval of priests or pastors and candidates for theological seminaries. Severe restrictions of various kinds also exist in many other communist countries."

After being passed by the Auckland Regional Conference, the remit was submitted for consideration by the Labour Party's general Annual Conference.

(KESTON COLLEGE)

## Hymns fault!

### Domestic violence: its causes and the church

Does the church help to cause domestic violence? That question will be considered at a National Conference on Domestic Violence, organised by the Australian Institute of Criminology in Canberra, November 11-15.

As part of the Conference, there will be a symposium on the impact of repressive, patriarchal institutions on male/female relationships. The three institutions under discussion will be the law, the family and the church.

"The Family" will be discussed by Leslie Ogambo and "The Law" by Jocelyn Scutt. Jean Gledhill, speaking on behalf of the Australian Council of Churches' Commission on the Status of Women, will explore the Church's theology, structures and language which contribute to domestic violence.

The Symposium will be held on Tuesday, November 12, between 8.00 and 10.00 p.m.

(ACC)

## We've only just begun

### Sydney builds on massive celebration boost

The spotlight figure of Leighton Ford, dwarfed beneath the video screen in Sydney's huge Entertainment Centre, strode back to centre-stage. The final Celebration '85 meeting, perhaps; but in Ford's own words, "the celebration will continue for a long time to come".

The 15-day celebration and outreach to the people of Sydney had comprised a diversity of audiences and venues. Meetings in the Entertainment Centre were held on four nights and two afternoons, and drew a total attendance of around 60,000.

Dr. Leighton Ford preached three times at the Cathedral, for it was through Dean Lance Shilton's idea of a thanksgiving for the completed restoration work that the concept of a large-scale celebration and outreach originated. The idea was a novel one, and Ford hopes it will fire the imagination of congregations in other countries.

The city's Lyceum Theatre was also used as a venue for some after-work Celebration '85 meetings, the target audience for these being office workers and others close to town.

But Celebration '85 went further than this, with scores of other meetings at schools, universities, sporting clubs and hotels, where Leighton Ford and his wife Jean spoke to groups of students, parliamentarians, business and community leaders. Several thousand people were contacted in this way.

In all, around 2,000 people have made commitments to Christ through Celebration '85.

Around two-thirds of all commitments made during Celebration '85 at the Entertainment Centre were from people in the 12-19 years age range. Expanding this age range to people 29 years of age or under shows that commitments from the young at these meetings comprised around 90 percent of the total. The various lunches, breakfasts and business meetings saw large numbers of adults make commitments.

Sensing the value of the work proclaiming the gospel, local Christians have already given \$350,000 of the total budget of \$410,000, getting behind the celebration and outreach effort in more than a token way.

Ford believes evangelism is already happening in Australia in a big way. "I could see that clearly through the conferences on evangelism held during Celebration '85. And it's not just clergy. Lay people are sharing in that work."

### Changed lives

Bishop John Reid, Chairman of Sydney Celebration '85, said the event "pioneered a new way of presenting the good news of Jesus Christ as 'Hope for the hopeless'. The clear presentation of the message of Jesus brought a response from hundreds of people, young and old, and for this we thank God."

# The Prayer Book — a Reformation Document

For many centuries Anglican worship was uniform. Wherever you went there was a guarantee that the service would be familiar. Extras crept in, of course, especially after the Oxford Movement in the mid 19th Century but even in the "highest" of Anglican churches you could still attend a service where worship was consistent with Biblical teaching. But all of that has changed. Now it is possible to attend Anglican services and be totally lost. Indeed, in some places, the Prayer Book appears to get very little use. And the worship that replaces it is often a long way from that which is Biblically based. It is high time we remembered our Prayer Book heritage.

### A Reformation Book

When Henry VIII died in 1547 the Church of England was, in essence, the Roman Catholic Church without the Pope. By the end of 1552 the Church of England had produced a Service Book which is one of the high points of Reformed liturgy. The present tendency to denigrate the Prayer Book often loses sight of its reformed heritage and treats with disdain the spiritual insights of some very great men of God.

Everyone knows, of course, that the Church of England came into existence because of the "king's great problem". He had fallen in love with Anne Boleyn. But that popular view, fanned by later historians and by plays such as "A Man For All Seasons", does great injustice to the facts and distorts our reformed heritage.

Henry VIII had married the wife of his deceased brother. Catherine was unable to bear him a male heir. Henry, who appears to have had a very real interest in religion, became convinced that the much needed male heir was being denied to him because he had broken God's law (Leviticus 20:21). He had, in fact, needed a papal dispensation from Pope Julius II to allow the marriage to proceed. The King sought an annulment of the marriage but, for political reasons relating to the power of Spain (Catherine was emperor Charles V's aunt) and the political position of the Pope, this was denied. The result was that Henry created a situation in which he removed Rome's control over the English church. He named Thomas Cranmer as Archbishop of Canterbury; Cranmer granted permission for Henry's divorce; Henry married Anne Boleyn; appeals to Rome were forbidden; the dissolution of monasteries began; and clergy were required to submit to the throne.

Henry, however, remained a Catholic and the Six Articles of 1539 make it clear that the Church of England was still Catholic. However, the Archbishop Henry had appointed was slowly but very surely developing a theology that was reformed. Cranmer had studied in Europe where he had been influenced by some reformation thinking and he also appears to have been influenced by two European scholars who came to England for a period — Peter Martyr and Martin Bucer. The result was a series of moderate reforms during Henry's reign. These included the placing of a Bible, in English, in each church, a litany in English (1544), parts of the Mass in English (1548) and a reintroduction of the idea of preaching the Word.

With Edward VI on the throne Cranmer pressed ahead with serious reform. In this he was aided by a number of great servants of God, among them Hugh Latimer, Nicholas Ridley and John Hooper. In 1549 a Prayer Book was produced. This was a remarkable feat. Details of how it was done have been lost — the Great Fire of London destroying many records we would like to have — but Cranmer was certainly the key figure. Using the existing services as the basis, the Prayer Book called upon service books being produced by the Continental reformers and a book was produced which was designed to express the doctrines of the Reformation.

The motives of the compilers were set out in a Preface now called "Concerning the Service of the Church". This is printed as the second preface in the 1662 Book of Common Prayer. The principles may be set out as

**Preservation** of what was old and true,

**Simplification** of services and rules,

**Purification** of services from doctrinal error,

**Intelligibility** by putting all services in English rather than Latin, and

**Uniformity** requiring one use for all of the realm.

The 1549 Prayer Book omitted the following erroneous doctrine:

— compulsory confession to a priest

— all teaching that Jesus is sacrificed in the Holy Communion

— invocation of saints

— idea of seven sacraments

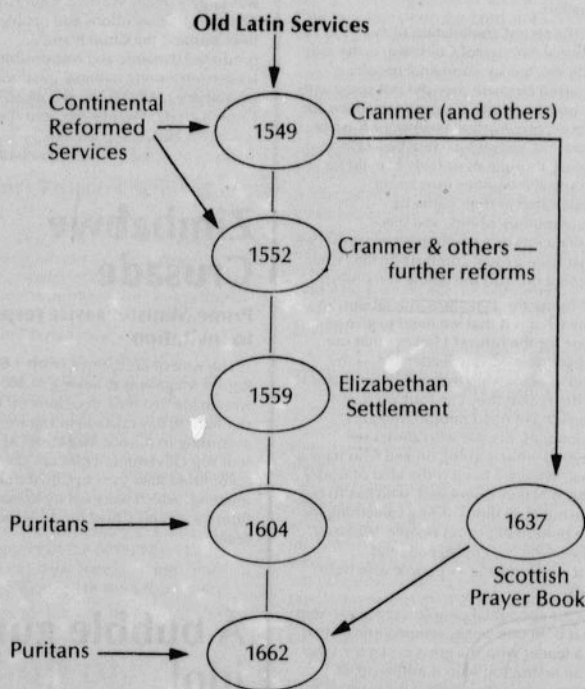
However, the Book was not without problems. Many Catholics, notably Bishop Stephen Gardiner, claimed that they could use it without denying their doctrine, while reformers considered it too mild. At the same time many reformers felt that it did not go far enough. This led to the production of a new Prayer Book in 1552. It was substantially a rewrite of 1549 with many of the problems removed and reformed teachings strengthened. This Prayer Book is very close to the one still officially the

chance for further revision, the English reformers would almost certainly have changed. Opportunity for further revision was not to be granted. The reformers died during the persecutions of "Bloody" Mary. When Elizabeth I came to the throne the leading reformers were dead and others had fled to the Continent. Her "Settlement" of religion was largely a political one and she returned England to the Prayer Book of 1552 with 3 authorised alterations — the addition of special lessons for Sundays, the removal of the petition from the Litany which read "From the Bishop of Rome and all his detestable enormities . . . good Lord deliver us" and the combining in the Communion service of the words of administration from 1549 and 1552.

One cause of continuing controversy is the omission of the "Ornaments Rubric" and the unauthorised memorandum which was substituted for it. Some have used this to maintain that clergy could wear the Mass vestments which were still being worn in 1549 but which were outlawed in 1552. Those who use it this way have to ignore the fact that it was certainly not interpreted this way during Elizabeth's reign. The Ornaments Rubric was restored in 1662.

The Prayer Book of 1662 was essentially a revision of 1552. The principles behind the revision are set out in the Preface and

### ARRIVING AT THE PRAYER BOOK OF 1662



cornerstone of Anglican practices — 1662.

It is not possible to go through the details of changes which were made for this second Prayer Book during the reign of Edward VI. It is important, however, to understand that it is a truly reformed document and that it was never meant to be a "via media" service book representing a middle way between Catholicism and reformed belief. Any doubts one might have over the theological position which stood behind the book can easily be dispelled by a reading of two documents which were produced at the same time — the 39 Articles (there were actually 42 in 1553) which are a statement of the doctrine of the Church of England prepared largely by Cranmer and Ridley, and the First Book of Homilies, authorised sermons edited by Cranmer who also wrote many of them.

There are aspects of it which, given a

the revisers had no intention of changing any of the doctrine behind 1552. It should be noted that, after the "Commonwealth" period, many of England's leading clergy were ejected because they did not agree to the religious changes they thought likely to happen under a restored monarchy. It was those who were left within the Church of England who worked on the Prayer Book revision. Nevertheless, the Prayer Book of 1662 was understood by its revisers to continue as a reformed document. It was not until the Oxford Movement of the 19th Century sought to reintroduce Roman practices that the Prayer Book was twisted to purportedly show that the Church of England could encompass those very doctrines which the reformers had died to remove.

For those who wish to read more of the men and ideas behind the Prayer Book we thoroughly recommend **Masters of the English Reformation** by Marcus Loane (Hodder & Stoughton).

### The scene in Australia

The Australian church simply imported English Anglicanism and imposed it upon the Australian environment. But it grew in different ways in different places. The two largest Dioceses, Melbourne and Sydney, were largely evangelical while the rest of the Church tended to be influenced by the Oxford Movement. Today evangelicals are in the minority in most Dioceses.

In 1928 a Prayer Book produced in England was rejected by the English Parliament. It incorporated doctrines which were not deemed to be consistent with the historic teachings of the Church of England. In Australia the use of parts of this illegal book by the then Bishop of Bathurst led to the infamous "Red Book Case". Still, the law upheld the doctrines which stemmed from the Reformation.

When Australian Anglicanism constituted itself as a completely separate body from the English church in 1962 the Constitution of the Church made it very clear that the standard for doctrine and principles in the Anglican Church in Australia was "the Book of Common Prayer together with the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons and in the Articles of Religion sometimes called the Thirty Nine Articles . . .". At its first General Synod meeting the Church passed a motion which began, "That this synod appoints a commission to explore the possibilities of revision of, and addition to, the Book of Common Prayer for the Church of England in Australia . . .".

The Commission met and determined that a new Prayer Book was necessary. The reasons it gave were:

- 1) Australia being different to England, many of the Rubrics of 1662 are not practical.
- 2) Strict uniformity between parishes is no longer so important.
- 3) Language has changed.
- 4) Some Biblical doctrines needed strengthening for our age.
- 5) New movements in liturgy ought to be incorporated.
- 6) New prayers are needed to reflect more explicitly the needs of the world in which we live.
- 7) The changing pattern of Sunday calls for a form of service which would include elements of Morning and Evening Prayer along with Holy Communion.

After much experimentation the Australian Prayer Book (A.A.P.B.) was produced. Of all of the new Prayer Books produced by members of the Anglican Communion throughout the world it is probably the most effective because of the variety it allows. Essentially the First Order Services follow the 1662 form with only language changes and other minor modifications. The Second Order Services are far more radical, and in these it is possible that some non-reformed practices have been allowed to creep back into the Church. Of particular note is the fact that the Canon of the Mass, which the Reformers were careful to split into three sections, has been put back together in the Second Order Communion service.

A.A.P.B., allows a very large amount of variety for the thoughtful user. Sunday Services need not be dull if all of the possibilities allowed for in the book are used. Yet, the sad truth is that in many places people have not taken the time to learn how to use the book and this is often the case with evangelicals. But there is a danger. Many of those who do seek to make good use of it often fail because they do not understand the principles of worship enshrined in the Book of Common Prayer.

### Making Use of the Prayer Book

Far too much worship these days is not really honouring to God. It smacks more of a theatrical performance in which man rather than God is the centre of attention. This is because Christians have often lost sight of what they are doing. What is the remedy?

continued page 9

# Quick Cuts

## Race

Some time ago "Time" magazine reviewed a book on Japan by Jared Taylor called "Shadows of the Rising Sun". It is a book about Japan, and in it the author refers to the Japanese view that, "the only way to be a fully respectable human being is to be Japanese". He maintains that the Japanese regard themselves as **being** the human race and points out that one Japanese scientist gave a study of evolution the title of "From the Fossil Apes to the Japanese". The practical consequences of this view of the world are that the Japanese feel superior to others and discriminate against them.

Now I do not mention this in order to denigrate the Japanese. Far from it. What I am trying to do is to hold up the mirror to our own attitudes. One of the reasons why we are so quick to ridicule these Japanese pretensions is that we **know** that they are wrong. After all, we are the master race, and we cannot share this status with another race.

Now, you may not think like that yourself: but, ask yourself the question — do you **feel** like that? Do you really treat others like that? Would you treat others like that if foreigners, especially those of a different skin colour began to move

into your neighbourhood in big numbers? Forgive me saying so, but it seems to me that one of the poisons that corrupt the human heart is a profound prejudice against others of a different race.

We used to feel superior to the Americans, with their race problems. We should beware of this complacency. Racism is integral to Australian society, and it appears to be worsening. Anti-Asian prejudice seems to have become alarmingly vocal. It joins an underlying anti-semitism and a woeful record of Aboriginal abuse.

Christians should be especially sensitive to these issues. We, too, share in the corruption. But that God made all men and women from **one**, and in his own image, is the teaching of scripture, as is God's love for the world. Jesus' famous story of the Good Samaritan is concerned with one who put himself at risk for the neighbour of a different and hostile race. May we share in that Spirit today!

Peter Jensen

(We suggest that you might like to use this article in your Parish Paper)

## Discrimination continued

had not those missionaries stood in the gap.

"The present system of government-imposed white advisers is what many aboriginal people complain about today. My people have a desire to share in the development of Australia, but many of them cannot articulate their feelings. They do not demand the sole occupancy of vast tracts of land. Those who do so do not, on my understanding, speak for the majority of aborigines. What they do want is better education for themselves and their children, better living conditions, and above all, work — to be able to earn a decent living.

"Some of our black bureaucrats, sad to say, have adopted the most possible attitudes of the white people — greed for money and for power. They are guilty in some cases of feathering their own nests at the expense of all Australians, including their own people."

His strongest words, however, were directed against the "heavily politicised bureaucracy, mainly white and very well-paid who are not adverse to using aborigines as a political football. We do not want to be the pigskin in a game of political football," he said. "This white adviser system has divided aboriginal people amongst themselves — community against community — because of disastrous policies which I reject completely — especially the policies of our present Minister for Aboriginal Affairs."

He said that some of these bureaucrats have a vested interest in maintaining aboriginal grievances; "no aboriginal problems would mean no money for such people, no power base — their very existence depends on their ability to ensure the failure of aboriginal development, the failure to attain economic independence, that is going on at such an alarming rate today.

"Many aboriginal people complain that they have little or no share in the huge sums, the tens of millions of dollars, that are set aside for aboriginal development. Where does it all go? Can it be accounted for? Is some of it being used to finance the drug network found amongst too many aborigines? Or is some of it going overseas to finance revolutionary movements? These are some of the questions our people are asking, with good reasons and evidence." (When asked in a later question for his source of such information, the Rev. Brown said it was some young Redfern aborigines who had been converted to Christ from a radical drug and alcohol lifestyle.)

"I believe that it is the view of many in Parliament and in high places that if an aboriginal person turns to Jesus Christ, he ceases to be an aborigine. We are discriminated against because we have an intense love and a burning zeal for

Jesus Christ. Like Spurgeon, we say 'They may burn us, but they won't turn us'. A Minister will not meet with aboriginal evangelical Christians who disagree with his policies. He consults only with those who are already employed within the system, and who are naturally reluctant to endanger their jobs by bucking that system. I have talked to many in that situation.

"The recent annihilation of the National Aboriginal Conference, the only body elected by aboriginal people, occurred because they did not agree with the policies of this Government. If we are to build one Australia without a form of apartheid, without a white backlash against aboriginals unfairly blamed for the social inequities now being perpetrated in their name by unscrupulous whites, and black bureaucrats or part-aboriginal lackeys, we must have a royal commission into what is going on, into the whole sorry mess.

"To me this is realism, not racism. So now what is it that we need to give us hope for the future? I believe that our people need strong leadership — the kind of leadership that will be an example to them, that they can look up to and respect. We need people who are visionaries, people who always see beyond what is going on and who have a goal. What we need is the kind of leader who is action-orientated, who has to be moving at all times, doing something for the betterment of his people. We need those who are courageous and uncompromising — people who have guts.

Our aboriginal people need leadership that is, in one sense, paternalistic — that is a leader who is a great protector, who is an instructor, who is intolerant of others when they do not measure up to expectations. One of the problems of aboriginal people is that in the past they haven't had that kind of leadership. The world has a standard — God also has a standard. And it is God's standard that we want.

"I believe that aboriginal youth have as much potential as any other nationality under the sun. I believe that under God, and through God, and by God's grace, there is nothing that aboriginal youth cannot achieve. If they give themselves totally in subjection to the Lordship of Jesus Christ, they can make this nation — or they can allow themselves to be used to break this nation."

In his closing remarks, Pastor Brown spoke of the longing amongst young Christian aborigines all over Australia for small, effective local training centres. "If we organised a march for land rights," he said, "the Government would flood our pockets with money. If we went on a radical binge, we would have no problem. But when we stand for Christ, we stand alone."

Lesley Hicks

## Asian Evangelists consider continent's evangelisation

SINGAPORE — To mark its 25th birthday, Asia Evangelistic Fellowship sponsored a Conference of National Evangelists at Singapore's National University. From 14 countries some 140 participants discussed how best to take the gospel to Asia's 2.5 billion. They were urged, however, by Dr. Moses Tay, Anglican Bishop of Singapore, to remember that the task did not end there. "We are still very parochial. We think of our own nation," he said, "but we are called to be witnesses to the ends of the earth."

But the conference had anticipated the point, for among the workshop sessions was one on reaching tourists. In addition, AEF's founder and general director, Dr. G. D. James, spoke of the "hidden peoples" in terms of those visible in the sophisticated cities of the Western world. A statement from CONE called for the strengthening of bonds with Western evangelists for mutual help and encouragement.

"The Church in Asia is small compared to the vast, exploding population," said Dr. James, now in his 45th year of ministry, "but it is stronger than when it was largely under Western leadership. The fire of persecutions and problems . . . have purified the Church and . . . produced dynamic and responsible leadership among national missions and missionaries. All this has given the Asian Church credibility, identity, and dignity unknown about 30 years ago."

(WORLD EVANGELISATION)

## Zimbabwe Crusade

### Prime Minister's wife responds to invitation

The wife of Zimbabwe Prime Minister Robert Mugabe was among 31,800 people who made first time decisions for Christ during a 16 day crusade in Harare according to Revival Magazine. At least four top Government officials also committed their lives to Christ during the meetings which were led by Reinard Boone and his Christ for All Nations team.

(RES NIE)

## A bubble gum idol

### Archbishop of Canterbury warns of 'false gods'

There is a constant temptation to worship a God made in the image of our own fantasies and desires, the Archbishop of Canterbury warned this week.

Preaching in Christ Church Cathedral, Victoria, British Columbia, on the theme of "false gods" on Monday, the Primate spoke of the danger of "reducing God to something of a buddy and ignoring the harder demands of his word."

Christian worship can be so casual at times that it becomes a "shallow, divine bonhomie" and God becomes "the neighbourhood God, jogging with us through life's way."

Everyone needs someone or something to worship, insisted Dr. Runcie, but we were not alone in our search. "We depend on communion with the Church of all the ages and throughout the world to save us from turning our worship away from the living God to some bubble-gum idol."

# WORLD

## "Neither Moscow nor Washington hold key"

### Argentine Evangelist tells Colombians

An Argentine-born evangelist has claimed that neither Moscow nor Washington will play a vital role in finding solutions for Latin America's peace efforts.

Alberto Mottes, speaking in Plaza Bolivar, in front of the Presidential Palace in the Colombian capital of Bogota, told a crowd of 10,000, "The solution for Colombia and Latin America is not going to come from Moscow, Havana or Washington. Nor will it come from the government or the guerrillas. The solution is in the hands of Jesus Christ!"

Journalist Kate Rafferty of the **Open Doors News Service**, a specialist in Latin American affairs, says that Mottes's message could not have been more timely.

"Mottes arrived on the heels of peace efforts being negotiated between the notorious M-19 rebel movement and President Belisario Betancourt's government," she said.

"As in Nicaragua, where this same message brought heavy criticism from the government press, Mottes can expect heavy protests to come from both conservatives and liberals in this South American country who will not want to admit that the situation could be beyond their control."

After he had preached under an umbrella in a rain-storm, hundreds of Colombians committed their lives to Christ, while thousands of believers made a commitment to win Colombia for Christ.

The evangelist, who specializes in preaching in war-torn Latin countries where few will venture, arrived in Colombia on the day when twenty-two people died in a clash between the military and M-19 guerrillas, and four bombs exploded in the capital.

## Korean clinic provides evangelism vehicle

TONGHAE, South Korea-Southern Baptist missionaries Louis and Barbara O'Connor are involved in an unusual evangelistic ministry in an isolated coastal area of South Korea. Through clinics held in churches of the region, they screen people for hypertension (high blood pressure) and present the message of Christ.

High blood pressure is a major problem in the nation, but, in remote areas, there are inadequate facilities for early detection. During an average afternoon, forty people pass through the clinic. Several of those usually discover that they have high blood pressure and are referred to physicians.

Each person who comes to the clinic fills out an information card and receives a pamphlet on hypertension. About 30 members of local churches have been trained to witness to each of the clinic's visitors. In addition, church members make follow-up calls at the homes of those who have visited the clinic.

Mrs. O'Connor is a public health nurse with experience in a community health. She and her husband are developing vision and hearing clinics which they may be operating within a year.

(WORLD EVANGELISATION)

# REVIEW

## U.S. Lutheran Bp affirms proclamation priority

MINNEAPOLIS, Minnesota, U.S.A. "The church needs to keep its priorities straight," stated Dr. David W. Preus, presiding bishop of the American Lutheran Church in his annual report to the 19 districts of the denomination. That would dictate a "primacy for the task of proclamation," he said.

Pointing out that churches must constantly seek a balance between evangelising and social justice, he added, "That balance . . . is not a balance between equals . . . witnessing to the gospel of Christ is the *sine qua non* of the church's life."

Preus, who is also a vice-president of the Lutheran World Federation, explained, "It is by that proclaimed Word that faith is created, hope claimed, and love initiated. It is as God's hopeful people that we become free to serve the causes of social justice in the wider society."

He stressed that the proclamation of the gospel was basic to the church's total mission, including social initiatives. "For a church on the move, in peace and in war, in wealth and in poverty, in freedom and in tyranny, the proclamation of God's kingdom through Christ will always be at the centre of the church's mission," he maintained. "Every other facet of mission branches from that core."

(WORLD EVANGELISATION)

## Why Englishmen stay away from church

### Wet Ministers, weak Gospel

Without a doubt the church lacks man-appeal — which may be due to too much competition from pubs and sporting activities . . . or simply because the men are such shy violets.

Those are just two of the reasons why the men stay away listed in a new resource paper from Administry, *The Way to a Man's Heart*.

Another could be the one suggested by Church Pastoral Aid Society evangelist Mr. Jim Smith: "Some ministers are as wet as the Atlantic Ocean, and some of the things we do in churches are so wet they are designed to offend the masculinity of a man."

Women dominate as "joiners" and there are many more "lone wives" with non-churchgoing husbands than there are "lone husbands," report the 114 churches in Administry's "manpower crisis" survey. And when the men do go: "The question is, have the men joined our church or are they merely being bundled along for a while by their wives?" one parish wonders.

### 'Weak gospel'

The paper sets out some of the methods of attracting men the churches are trying already. Meetings in pubs, man-sized meals with speakers and home-based video evenings are some of the ways. And working parties of volunteers to do repair jobs in church have proved to be a way of bringing in "fringers".

But half the problem is that there is no challenge. "We preach a weak gospel and wonder why we get no response. A man likes a fight and needs to be challenged to the root of his being to come and fight for Christ," says Jim Smith. "Once that challenge is there, the sky is the limit as far as men are concerned."

(CHURCH TIMES)

## Thai theological training

### Bethel Bible Institute dedicated

The Bethel Bible Institute (BBI) in Maesai, northern Thailand, dedicated its newly constructed building to the Lord on June 1, 1985.

On the same occasion, a Commencement Exercise was held for the 13th Class graduates. Rev. Lee Lap Wai, the former Principal, handed out 17 diplomas.

More than 200 participants attended the service.

Mr. James Chen and Mr. Stephen Leung, representatives of Evangelize China Fellowship Inc. in California, sent a cheque of US\$1,000 for the Christian Resource Centre, a new project to supply Christian education materials for the Gospel stations in the north.

Started early October 1984, the new four-storey building cost over Baht 800,000 (about US\$40,000) to build.

BBI has nine students this year, plus two auditors from two mountain stations.

Qualified lecturers supplied by the Joint Mission Committee of the Taiwan Local Churches, Lim Yan Church of Hong Kong, Chinese Missions Overseas Inc., Australian Baptist Union, and Maitrichit Chinese Baptist Church plus BBI alumni, would continue to help in Bible teaching in the coming years.

(CATW)

## Christian classic in demand

### 'Pilgrim's Progress' sells out in China

SHANGHAI, China (EP) — A report from Shanghai reveals that a recent printing of *Pilgrim's Progress* — 200,000 copies, was completely sold out in three days, a strong indication of spiritual hunger in China today.

During the past four years, the government-owned Social Science Press and other agencies have been printing such books as illustrations of Western literature and civilization. 400,000 copies of Bible Stories in paper back were sold between 1981 and 1983. *Pilgrim's Progress* was first translated into Chinese in 1853 by William Burns the famous Scottish evangelist and missionary to China. With the exception of the Bible, *Pilgrim's Progress* has been translated into more Chinese dialects than any other book.

(EPNS)

## Bishop of Hawaii

### New US Primate

With a red Hawaiian lei around his neck, the Right Rev. Edmond Lee Browning, Bishop of Hawaii, greeted the Episcopal Church's House of Deputies following his election by the House of Bishops as the new Presiding Bishop and Primate of the Episcopal Church in the USA.

"I don't know what this means," said the fifty-seven-year-old Bishop Browning, in a dry and cracking voice. "I was interviewed by the Nominating Committee on Ash Wednesday of this year and informed of my nomination on my birthday" (March 11). The Bishop and his wife Patricia have five children.

More than two hundred active and retired bishops participated in the election earlier this morning behind locked doors at a nearby church in Anaheim, near Los Angeles, California. Few details were available about the election process, and bishops were asked not to comment to the Press.

## Leaning or standing

Sometimes Christians have to contend with difficult verbal barbs coming from people who just don't understand the nature of faith. I recently heard a person say that any one who says that they trust in God is actually a weak and deluded fool. Naturally, I asked why they had such a strongly negative view of faith in God. The response was that faith involves leaning on God, and even if God does exist, to lean is weak. To lean on an illusion is foolish! I tried to say some wise things but I have a feeling that I didn't handle the situation well. But I have thought about the issue a lot since then.

My first thought was that I don't really like the term "leaning" — there is something very passive and fragile about leaning. Words of hymns came readily to mind but not verses of Scripture. In fact, a review of my concordance revealed that there are very few occasions when the verb lean is used in positive and desirable terms.

For example, the prophet Micah, when referring to the hypocritical leaders, prophets and priests of Israel, describes their ungodliness and their mistake of taking God for granted in such terms: "Yet they lean upon the Lord and say 'Is not the Lord among us? No disaster will come upon us!'" The prophet's words indicate that this kind of leaning is both hypocritical and useless. Because of these people "... Zion will be ploughed like a field, Jerusalem will become a heap of rubble, the temple hill a mound overgrown with thickets." (Micah 3:1-12)

The pictures of leaning which comes to mind is one in which a careless and undeserving person takes God's desires too lightly and only looks to God when it suits them. This attitude is weak. It is not God who is weak, nor is it faith which is weak. Faith is not even part of such an attitude.

Unfortunately, it is this kind of attitude which is often perceived by opponents of Christianity. Faith is confused with a form of apathy. People are seen to have little regard for God in their lives but when they want help (perhaps in trivial and selfish kinds of ways) then they turn to God. But their turning involves little understanding of God and what God would desire from them by way of obedience and commitment. God is simply a last resort, little thought about until needed, and then only needed on human terms and for the duration of the crisis. No wonder this attitude is held in contempt by unbelievers.

The words used in Scripture for a proper attitude to faith are far more strong and active. Paul wrote of the way in which sinful people become justified through faith and hence find peace and forgiveness through the Lord Jesus Christ "... through whom we have gained access by faith into this grace in which we now stand." (Romans 5:1-2) Fallen mankind can stand through faith in Christ. It is not a question of a weak clutching in desperation. It is more a matter of receiving strength from a gracious God. We do not take the initiative (no matter how panic-stricken we might be) God does.

God is able to make us stand. This is a critical concept. "Leaning" gets it all wrong. The leaner is weak (that's true) but God is not just a strong and passive post that we happen to lean on when we have a mind to do so (that's where the concept goes wrong).

The point is made very clear in II Corinthians: "Now it is God who makes both us and you stand firm in Christ. He anointed us, set His seal of ownership on us, and put His Spirit in our hearts as a deposit, guaranteeing what is to come." (1:21-22) We do not choose to lean on



Alan Craddock

God when it suits us, God enables us to stand firm.

This distinction between leaning on God and being made to stand firm by God is one which I have found to be very important when counselling Christians. The concept of leaning distorts and weakens God's role and also focuses a person's mind onto passive and negative aspects of this reliance upon God. The concept of being enabled to stand by a gracious God properly emphasises God's love, the active role played by God and the strengthening nature of the ongoing process of salvation now begun.

### CHURCHES' CO-ORDINATOR FOR SCHOOL BASED R.E. TEACHER TRAINING

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Inter-Church Commission on Religious Education in Schools  
P.O. Box A286, SYDNEY SOUTH, 2000  
by 11.11.85  
Enquiries: Phone 80 4134 (Mrs. Boyd)

### ST. STEPHEN'S GREYTHORN, VICTORIA

We at St. Stephen's are conscious that a large percentage of the people within our parish are under 25. We want to employ a full time YOUTH WORKER so that together we can meet this need. This position would possibly appeal to someone who loves kids and as a committed Christian wants to serve in a full time capacity. Further enquiries should be directed to:

The Vicar  
St. Stephen's Anglican Church  
32 Ardour St.  
North Balwyn Vic. 3104

### KUYPER CHRISTIAN SCHOOL

Invites applications from experienced primary teachers for the position of Teacher-in-Charge for 1986 in two teacher parent controlled Christian school. Applicants must be committed Christians, multi grade experience an advantage.

Applications giving details of training and experience may be sent to:

The Secretary,  
Abraham Kuypers Christian Education Association Ltd.,  
P.O. Box 47,  
North Richmond 2754  
or phone (054) 78 2730

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#### Applications for the position of TEACHER

for a composite grade 3 — 4 class

are invited from either experienced or newly graduating teachers, to commence 1st Term 1986.

William Carey School is a parent controlled Christian School situated at Cabramatta West and applications for an interview stating personal resumé, qualifications and church affiliation should be directed to:

The Secretary  
William Carey Christian School  
P.O. Box 90  
Cabramatta 2166

# LETTERS

## Problem "Record"?

Dear Sir,

Each copy of the "Record" brings me the same problem: so often an article I want to cut out on one page has an equally valuable piece on the other side.

What is the solution? One dull page on the back of each bright page? Two copies per subscriber? Photocopies all round?

Any suggestions?

Donald Howard  
Lugarno

## Congratulations

Dear Sir,

I have always admired the calibre of Phyllis Creasey's letters, and now I also admire the calibre and courage of Phyllis herself.

Her letter of the 9th September entitled 'Ordination and Feminism' showed personal integrity and a degree of honesty so rare today.

Congratulations Phyllis and well done. God honours those who honour Him.

Yours sincerely  
Alan Barron,  
Modbury Nth.

## Opinions needed

Dear Sir,

May I ask your readers for their opinions of Australian Schools? I will be most interested to hear from anybody who cares to communicate with me (even by cassette) on whatever aspect they consider significant — for example, values, teachers, discipline etc.

I ask for a number of reasons. Firstly, I have long been a student of the Australian Education System, secondly, because vast sums of money are annually poured into the Education System without any accountability and, lastly, because the ordinary people (the tax payers) are rarely if ever consulted on matters of schooling.

Should I write up the material I get in reply I shall preserve the anonymity of those who write to me.

(Dr.) Kelvin Grose  
Centre for Social & Cultural Studies  
University of New England  
Armidale NSW 2351

## Where is church discipline

Dear Sir,

Although not a member of the Anglican denomination, I share with many other Christians the concern you expressed in your Editorial about the Bishop of Durham (ACR 26/8/85).

You drew attention to the fact that Anglican Bishops are required to pledge that they will "believe, expound and teach" the doctrine of the Christian Faith "which is revealed in the Holy Scriptures." And you also pointed out

that when an Anglican Bishop speaks, he speaks as a representative of that denomination.

The sixteenth century Reformers emphasised three 'marks' of the true church: true preaching, right administration of the sacraments and faithful exercise of church discipline. Yet I once had an (Australian) Anglican say to me that it is no longer possible to be disciplined for heresy within the Anglican Church. He seemed to draw some comfort from that fact.

So my question is: why did your article stop short of calling for Bp Jenkins to be tried for heresy, since clearly you are accusing him of it? Is it in fact true that the third 'mark' of the true church is no longer operative in Anglicanism?

Yours faithfully,  
(Rev.) W. P. Gadsby

## Going over to Rome

Dear Sir,

With regard to the article "Bishops Alarm at Rome Exodus" (ACR Sept. 9): that those within the Church of England in England whose theological understanding and liturgical practice is in effect that of the Roman Catholic Church should decide to leave the C. of E. and to enter Rome is to be applauded. Would that all so-called Anglicans of their persuasion would do so. The formalities of the Anglican Church stand unshakenly on the Bible's authority in all matters of faith and practice and seek to state clear Bible-based theological truth. That an exodus of those who in their belief and practice deny this is occurring must be the work of God and praise Him for it. Perhaps now Bible truth may reign supreme in Anglicanism and we can stop the pussy-footing games we have been playing with each other for fear that we may offend someone, even those who have fallen into error.

For the gospel's sake,  
Mike Geeves  
Pennant Hills

## Rome's knowledge of history

Dear Sir,

Peter Granville-Smith is not alone. Many hearts ache for the Book of Common Prayer which is falling into disuse, so I was delighted to read in the same issue (ACR Sept 23) that Archbishop Penman of Melbourne says "I happen to prefer the structure and diction of Cranmer's liturgy to any of our more recent forms . . . We have a great tradition that we are in danger of losing forever."

What is that tradition? When Archbishop Cranmer compiled the BCP, he stated categorically it consisted of "THE SAME PRAYERS WHICH HAD BEEN IN USE IN BRITAIN FOR OVER FIFTEEN HUNDRED YEARS". As Cranmer lived in 1549, those prayers take us back to AD 49—five centuries before Pope Gregory sent Augustine to Britain. Save for the pagan Saxons (later arrivals to the Isles), he was astounded to find a well-established CELTIC Church with Archbishops, Christian

Colleges, genealogies of saints and a host of believers in the primitive faith. Indeed, Rome found a Church older than herself sending missionaries to the Continent. Right up to 1419 the Council of Constance affirmed its priority of antiquity. GILDAS (British historian) wrote: "We certainly know that Christ, the True Son, afforded his Light, the knowledge of His precepts, TO OUR ISLAND in the last year of the reign of Tiberius Caesar" — that is, five years after the Crucifixion. Many sources support this fact, Baronius, Roman Catholic historian, and Eusebius, Bishop of Caesarea whom I quote "The Apostles passed beyond the ocean of the isles called the Britannic Isles."

But Truth will out. In 1931 Pope Pius XI received at the Vatican the visiting English Roman Catholic Mayors of Bath, Colchester and Dorchester, along with 150 members of the Friends of Italy Society. Addressing them, the Pope said that ST. PAUL and not Pope Gregory first introduced Christianity into Britain (Quoted from the London Morning Post, March 27, 1931). Indeed, the amazing fact is that Rome knows more of early British history than Britons today. Much of the documentary evidence is in the vaults of the Vatican. Ah well! Jesus said "There is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matt. 10:26).

Yours sincerely,  
Phyllis Creasey

## Beware of "futurolologists"

Dear Sir,

Our dear Phyllis Creasey (ACR 26/8/85) is 'hoist with her own petard' by suggesting that we should read 'the Bible in one hand and the newspaper in the other'. We might just as well read the Bible in one hand and Hal Lindsey in the other. And what happens when we do? According to Hal Lindsey — of "Late Great Planet" fame — "The prophets are very clear about the facts we must consider at this point in history. First, they told us, once Israel is reborn as a nation, in the last days, it will never be destroyed or removed from the land again . . . So whatever perils Israel now faces will not destroy the nation . . . The King of the North (Russia) will come to his end in Israel, and no one will help him . . . Who will deal the Russians this fatal blow? . . . The Chinese will use weapons which give off fire, brimstone and smoke according to John. I (Lindsey) believe his vision depicted nuclear bombs . . ." (From "The 1980s: Countdown to Armageddon" pp. 46,90).

Tens of millions of people the world over have read this sort of thing, and may have believed it. BUT THE BIBLE SIMPLY DOES NOT SAY IT! And 2 Peter 3 does not give a description of the nuclear bomb, which Phyllis so claims; as though mere man could bring about the destruction of the heavens and earth! 2 Peter 3:5-7 says: ". . . long ago by God's word the heavens existed and the earth was formed . . . By the same word the present heavens and earth are reserved for fire . . ." It is certain that the transition from the present state to 'a new heaven and a new earth' (v.13) will also be by God's word, and not by a mere human act 'in this generation'.

Is it any wonder that today's world expresses its hopelessness so vividly, when it is told that the end is just around the corner? And is it any wonder that there is so little revival in the church when such wrong beliefs are held by so many? Let us return to the teachings of the Bible and to the affirmations of the Reformers: that Christ COULD come again today (a concept quite repugnant to Lindsey and his followers, because Russia hasn't even invaded Israel yet), and that Christ MIGHT NOT come again for thousands of years (also repugnant to Lindsey, because, according to him, it's all going to finish in this 'terminal generation').

Let us also pray that church folk will reject the writings of 'futurolologists', which are called 'a must for everyone who wants to know where we are today on God's timetable'. We are not told where we are: not even the angels are told. And even though we do not know the timetable, let us be as Peter: "In keeping with His promise we are looking forward to a new heaven and a new earth, the home of righteousness" (2 Peter 3:13).

Yours sincerely,  
Harold Hinton

## Sydney Evangelical leadership

Dear Sir,

As a rector of St. Martin's, Kensington, I received the circular letter from the latest group regretting evangelical leadership in Sydney synod. One synodsmen asked me about it.

Age gives one a rather long perspective. Men like Archdeacon D. J. Davies, Dean A. E. Talbot, Canon A. Garney and a long succession of other good men have made similar attempts. God has richly blessed our diocese and I pray that I may never see the day when other good men like those who belong to "Open Synod" gain support, especially on the committee of Moore College. My father-in-law was on Melbourne synod when it was taken over from evangelicals 65 years ago.

Yours sincerely,  
Rex Meyer

## Alternative to Christ

Dear Sir,

I refer to the article on Wholistic Ministry, 23/9.

A close and intelligent observation will reveal the similarity of Wholistic (also Holistic) medicine, and Hinduism and mixtures of pseudo-religious techniques: stress release, meditation, yoga, relaxation, bio-feedback, and anything that the ministry of the Holy Spirit can help us with is here counterfeited: this denies the Christ of the first Commandment.

With the respect due to orientals, health shops and laundrettes, herbs and hippies, have you noticed how these often support weird alternatives which purport to get you to Paradise by tugging at your toe-nails.

J. Wilson,  
Buderim

# SPIRIT OF '88

## FAITH, FREEDOM & THE FUTURE

IN THIS faithless age in which most men, if they think of God at all, think that he is dead, and bishops can scarcely bring themselves to believe that Christ was born of a virgin and raised from the dead on the third day, as the Bible teaches, it may seem strange to recall an age of faith and a year of miracles, when men did believe not only the Bible to be the Word of God, but also in the providences of God, in a living God who intervened in the affairs of the world and directed the course of history.

## THE FACT OF FAITH

Yet the fact of faith is a reality from which even the unbeliever cannot escape. It conditions and shapes the lives of those who have it, so that their actions and histories are only explicable in terms of faith. Abraham was a man of faith: it was his faith which caused him to leave his father's house in Ur of the Chaldees and go out in search of the land of promise. If you ignore the reality of faith in Abraham's life, you annihilate him and are unable to explain him or his actions. *The faith of the faithful challenges the unbelief of this present age.*

The faith of our Protestant forefathers was quickened by the Bible, fashioned by the Bible: they were the people of the Book. If we take away their faith, we cannot understand why they acted or what they did. Such faith not only made them what they were, but it made the land a different place, in which the Word of God was seen in judgement and deliverance and the course of providence unfolded in the awesome events that took place. 1588 was therefore indeed a year of miracles. It had been preceded by the miracle of the Reformation, in which a great spiritual deliverance had been effected. The scales had fallen from men's eyes, the veil had been lifted from their hearts, and the truth had shone from Scripture to give the light of the knowledge of God in the face of Jesus Christ. To those who had experienced that great illumina-

## FREEDOM

In 1688 a further step was taken to establish for all time for our nation the positive gains of true religion and the freedom conferred by the Reformation.



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The Armada Portrait of Queen Elizabeth I, by George Gower

Again there was a threat to the right and liberty of Englishmen to worship God according to conscience, but the danger was averted by the faithfulness of the seven bishops and the unity of men of faith who stood together in opposition to the attempt to impose arbitrarily a Roman Catholic system upon the nation. Once more the hand of God was to be seen in the extraordinary events which surrounded the abdication of James II and the coming of William III to our shores in a bloodless and glorious revolution.

The small force which left Holland bound for Britain bore aloft the English flag emblazoned with William's arms, surrounded with the words 'For the Protestant Religion and Liberty', and underneath his motto, 'I will maintain'. The 'Protestant wind', as the sailors called it, blew them down the English Channel. William did not land at Portsmouth as he preferred to give his men leisure on the Sunday. The next day in the haze the pilot missed Torbay where he intended to land. This occurrence could have influenced the whole future direction of events, but the wind veered and in four hours brought the whole fleet back to Torbay.

## THE FUTURE

As we look forward to 1988 we see the storm clouds gathering round our church and nation. The faith and liberty which our fathers sought to establish for

their churches are threatened from so many directions, from scepticism within and outside the church, by a sloth and indifference which neglect the Bible and the great truths of our Protestant faith and allow them to be eroded and replaced by the unreformed teachings of the Church of Rome. We are gradually drifting back into the orbit of the papacy.

Can we expect 1988 to be a year of miracles? The priority of faith which was the possession of our Protestant forefathers challenges the faithlessness of this generation. Only as we ourselves

possess that same faith and spirit of '88 can we hope to see the deliverance we so greatly need spiritually, socially, and politically. 'With God all things are possible' and the man of faith can say to this mountain, 'Be thou removed, and be thou cast into the sea;' and 'it shall be done.' *The spirit of '88 is the spirit of faith that our age needs, without which it shall perish. The best and most fitting way to celebrate the anniversaries of these great deliverances and to give thanks is by the recovery of that faith. In that way 1988 itself could be a year of miracles.*

## Christian Body Builders

### New Care Force appointments

The position was first advertised almost 2000 years ago. Galatians 6:10 gave a brief job description, saying "... let us do good to all men, and especially to those who are of the household of faith." Ephesians 4:15,16 tells us more; "... we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly makes bodily growth and upbuilds itself in love."

Helping make the parts work properly are two new parish and community workers; Cathy Eaton (based at Campbelltown) and Mersina Soulos (working in Sydney's inner west). They

have been appointed by Care Force to work among congregations, as Mersina says, "to create the sense of community that promotes caring and helping relationships."

Child minding, lawn mowing, discussion groups and parish caring courses are some of the activities that have already been established with the assistance of another Care Force Parish and Community worker, Marilyn Correy, in Sydney's southern suburbs.

Not only are there great unmet needs within the church, there are great resources. It is exciting and biblical work to bring the two together, heightening awareness and care and developing more loving and Godly congregations.

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## Former Sydney Bishop dies

### Arthur William Goodwin Hudson



The passing of 'Huddy' — Bishop Goodwin Hudson on September 18 — will have come as a shock to his many friends and acquaintances. He was just one of those people who was timeless: it seemed as though he would always be there!

He was an Anglican who came from a free church background. He had trained as a civil engineer before he entered the church — a profession which enormously helped him in his future calling. He used this expertise to great effect when it came to the rebuilding of his church at St. Paul's Robert Adam Street, where the unusual 'tabernacle covering' effect of the ceiling was his special inspiration.

He trained at the London College of Divinity from which he graduated in 1939. After a curacy at St. Paul's Chatham he was eventually appointed as Headmaster of Windsor School in Santiago, and served in other capacities in South America. He served as Vicar at St. Mary Magdalene, Holloway, and All Saints Woodford Wells before being consecrated by the Archbishop of Canterbury on the 25th March 1960 as Co-adjutor Bishop of Sydney.

In Australia, one of his biggest contributions to the ministry of the

Anglican Church, was his daily broadcast on television — which stimulated an interest which remained with him for the rest of his life. It was his lasting regret that a similar opportunity did not offer itself in the British Isles, and he made numerous attempts to change the rulings on this.

He returned from Australia in 1965, to become Vicar of St. Paul's Church Portman Square, which was to be rebuilt in Robert Adam Street during his time as incumbent. After his retirement from this living, he moved with his wife to Derby where he became an assistant to the Bishop of Derby from 1981.

He had a deep faith; a lively sense of humour; he was intensely loyal to those he worked with, and to those who worked for him. His judgements were rarely wrong, and his shrewd assessment of human character put him head and shoulders above many of his contemporaries.

(CEN)



National Portrait Gallery.

Her Majesty Queen Elizabeth II

**'Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain . . . the Protestant Reformed Religion established by law?'**

**'All this I promise to do.'**  
**— The Coronation Oath**

# 1588—A YEAR OF MIRACLES

## NATIONAL DELIVERANCE

THE YEAR of the Armada (1588) had been looked forward to with a sense of foreboding long before it came, as a year of prodigies and disasters. It was the year in which the Protestant faith of England, established at such great cost with the blood of the martyrs only some thirty years before, was most seriously threatened by the might of the greatest Catholic super-power of the time — Spain.

Philip II of Spain with the support of Pope Sixtus V had been for four years assembling the largest fleet that Europe had seen for the invasion of England and the extirpation of heresy from its shores. The plot to assassinate Elizabeth and overthrow Protestantism had failed and ended in the execution of Mary Stuart, but plans for the subjugation of the Protestant power went ahead.

### SPANISH PLANS

The Armada, when completed, numbered 150 vessels, and bore some 8000 sailors and 20,000 soldiers, the flower of Spain. Its burden was 60,000 tons. This was an immense tonnage for the time when the English navy consisted of 28 ships.

During the time that the Armada was being built every effort was made to conceal it from the people of England. Elizabeth's ministers showed a surprising willingness to believe such reports as came to their notice suggesting that the preparations were for an expedition to the West Indies! The Duke of Parma, who at the time was seeking to destroy the Protestants in the Low Countries and assemble a fleet there to meet up with the Armada when it reached Calais, protested vehemently

that he desired peace with England.

### ENGLISH VULNERABILITY

When in May 1588 the Armada set sail and appeared in the English Channel in July the English nation was left in no doubt as to its actual destination and purpose, and preparations were made to meet it. At that moment England seemed as vulnerable as she had ever been in her history before an enemy. With her long line of coast, her unfortified towns, her four millions of population, including many thousands of Papists ready to rise in insurrection as soon as the invaders had made good their landing, she seemed at the mercy of this peril descending upon her from the sea. But in the event things did not turn out like that at all.

Just before the Armada had sailed its commander-in-chief had died. The man who took his place was no commander. The Armada met with storms as it crossed the Bay of Biscay. In the English Channel as it proceeded its way to Calais it was mauled by the English fleet, which though smaller in number proved more versatile and expert in gunnery and seamanship. As the Armada lay at anchor near Calais waiting



National Maritime Museum, Greenwich.

The Armada, from a contemporary painting

for Parma to join it with his fleet and army, they waited in vain: for the Duke was kept in port by a blockade of Dutch warships, a contingency for which it seemed he had not planned! As the Armada lay at anchor waiting, the English sent fireships amongst the galleons causing them to cut cable and fly. In this state of disarray Drake came up with it and began the most complete and decisive engagement, which left many of the Spanish fleet sunk or disabled. The rest of the story is well known, as the Armada set sail for home by way of the Orkneys. On the way it encountered storms and disasters on a massive scale and no more than a fraction of the proud fleet and army that had left Spain in the early summer returned home that autumn.

### DIVINE DELIVERANCE

The events and circumstances of those times were a sermon preached to the nations. England had been delivered by a divine hand. When full acknowledgement is made of the courage and skill of the English seamen, there remains an element which marks out the deliverance of 1588 as a supernatural deliverance and makes that year *annus mirabilis*. There was a concurrence and progression in the acts, a unity in the drama that unfolded, which shows unmistakably that the routing of the Armada and the deliverance of our nation were not fortuitous but the result of an overarching purpose and providence.

The freedom we have enjoyed as a nation over the past four hundred years, the Protestant faith in which we have been nurtured, which rests upon the

Bible and the Bible alone, would not have been ours if events had turned out otherwise and if God had been on the side of the big battalions. In this age when men even within the church no longer believe in miracles these precious things which belong to our spiritual heritage are threatened. We are in danger of losing by sloth and neglect the things which formerly were counted even dearer than life itself. As we look forward to 1988 we must prepare to reaffirm and reinstate the things which have made our nation great, and chief amongst these are not material things but faith, truth, and righteousness, and the freedom which flows from the possession of such values.

We must not forget the right hand of the Most High which delivered us in that fateful year,

who caused his wind to blow so that the sea covered them and they sank in the mighty waters. We must never forget the faith of the few who held fast the Bible. England was by no means universally a Protestant nation at the time. Parsons, the Jesuit, perhaps optimistically, informed the pope that two-thirds of the nation was Catholic and would be ready to rise in insurrection when the Spanish soldiers set foot on English soil. It was not the majority who under God saved England, but the minority of Protestants in the cities and seaports. A great ship secured by a cable can ride the storm. The future of our nation may well be determined not by the majority with no fixed or clear beliefs, but by those who though few hold fast to God's Word and the faith once delivered to the saints.

**'I shall desire you to continue faithful in remembrance of us in your prayers, that our purpose may take that good effect, as God may be glorified, his Church, our Queen and country preserved, and these enemies of the truth utterly vanquished, that we may have continual peace in Israel . . . Our enemies are many, but our protector commandeth the world; let us all pray continually, and our Lord Jesus will hear us in good time mercifully.'**

— Sir Francis Drake to John Foxe, the martyrologist, 1587

# THE GLORIOUS REVOLUTION

## Bishops stand firm

A GREAT crisis occurred in the Nation in the closing years of the 17th century. Was the scriptural religion restored at the Reformation to be suppressed? Was the political and religious freedom won for England at the Reformation to come to fuller maturity, or to give way to a foreign and totalitarian system?

The accession of James II to the throne in 1685 began this crisis. James was himself a Roman Catholic and was determined not only to practise that religion though he was sovereign of a Protestant nation, but also to enforce that religion on his subjects. This began 'the Stuart plot against Protestantism' (J R Tanner), attempting to effect 'a policy which a wiser man [Charles II] had already discarded because he saw it was impossible to carry out'.

### DISPENSING POWER

Despite packing Parliament with his supporters James was unable to get it to agree to the abolition of the Test Act, which would have granted greater freedom to Roman Catholics to hold various offices; he therefore followed his father (Charles I) in circumventing Parliament. With support from some judges (whom he appointed) he asserted that he had dispensing power — that he had by right of his kingship power to enact laws, including ones which cancelled what Parliament had decided.

Some of the uses which James made of this pretended freedom were: (1) Roman Catholic officers were introduced into the army, though this was forbidden by the Test Act; (2) the Privy Council was packed with Roman Catholics; and (3) he attacked the Church of England, allowing, for instance, a convert to Rome to retain his benefice, and, most dramatic of all, expelling the Fellows of Magdalen College, Oxford, when they refused to elect his unsuitable nominee as President of the College.

### PROTESTANT UNITY

This overturning of the laws of the realm developed further when James published a 'Declaration of Indulgence' in April 1687, by which he suspended all penal laws against Papists and Protestant Nonconformists. This attempt to woo Nonconformist support was unsuccessful: the Nonconformists disliked the abuse of the 'dispensing' power and clearly perceived that its purpose was to enable the Roman Catholics more effectively to subvert the Protestant religion. James's policy had the opposite effect to what he had intended: it united Churchmen and Nonconformists in defence of Protestantism, and evoked a deeper sympathy between these two groups.

### THE SEVEN BISHOPS

With Stuart insensitivity James reissued the declaration and ordered that the Second Declaration of Indulgence (April 1688) should be read by the clergy in all the churches: very few conformed, and congregations showed their attitude — Westminster Abbey emptied as the reader began.

Seven bishops who presented a petition against this requirement to James — 'that Declaration is founded upon such a dispensing power, as hath been often declared illegal in parliament . . . and is a matter of so great moment and consequence to the whole Nation, both in Church and State, that your petitioners cannot in prudence, honour, or conscience . . . make themselves parties to it' — were tried for seditious libel. Their acquittal was celebrated throughout London with bells, guns, and bonfires.

The birth of a son to James was the final crown to the disaster: the religious and political tyranny of James would be perpetuated by Roman Catholic descendants. Thus William of Orange, married to James's Protestant daughter, was invited to defend the liberties of England by seven leading statesmen, and landed on November 5, 1688.

### 'THE SAFETY AND WELFARE OF THIS KINGDOM'

The first Act of the new Parliament (the Bill of Rights) after settling the crown on William and Mary declared: 'It hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a popish prince.' It then enacted 'That all and every person and persons that is, are, or shall be, reconciled to, or shall hold communion with, the see or church of Rome, or shall profess the popish religion, or shall marry a papist, shall be excluded and be forever incapable to inherit, possess, or enjoy, the crown and government of this realm . . .'



An engraving by S W Reynolds from the painting by J R Herbert.

The Trial of the Seven Bishops — The Verdicts

## RELEVANT TODAY

THE EVENTS of the Glorious Revolution have relevance for the church today, and the constitutional relationship between monarch and church which was finalised at that time remains important.

### TRUE COMPREHENSIVENESS

We must avoid an unthinking acceptance of all that is described as toleration: James wanted to introduce a toleration which was merely the precursor to religious tyranny. The toleration advocated by the ecumenical movement today leads to severe pressure to conform to that movement's shibboleths and goals. There are limits to comprehensiveness: there must be broad agreement on fundamental issues, even though there may be a diversity on other matters. Today a false comprehensiveness is in vogue, which

seeks to comprehend utterly contradictory positions on fundamental matters (as each of the ARIC reports has done) and reveals expediency without any regard for the truth. A right ecumenism was revealed between the Churchmen and Nonconformists of James II's reign, and such a unity will always exist between those who believe in the sole authority of Scripture and justification by grace alone through faith alone.

### LIBERTY

Is the Royal Supremacy and the Protestant Succession to the Throne still relevant today, as so much

has changed since the sixteenth and seventeenth centuries when this position was established? The Bill of Rights made it plain that experience had shown that a Roman Catholic could not be sovereign of this Protestant nation, because there was no middle path between the supremacy of the Pope and the supremacy of the Crown: it would be inappropriate for the sovereign to be a Roman Catholic or to be married to a Roman Catholic since the Queen in Parliament is the ultimate source of all authority and jurisdiction in spiritual matters relating to the Church of this nation.

lished church, which underlies the thinking of the Bill of Rights and Act of Settlement, is one which God has been pleased to bless and use in the past: it is one of mutual recognition and responsibility. It is the responsibility of the sovereign to maintain and promote true religion, that is, the Protestant Reformed religion of the established church, and at the same time it is the duty of the church and her ministers to pray for the sovereign as the chief magistrate and instruct him in the principles and doctrine of God's Word.

This position has an immediate impact on our thinking today: we do not live in a pluralist society, in which every religious and moral view has equal standing. That confounds liberty with licence: a pluralist society must become an amoral and anarchic society. We live in a Christian nation: it is the duty of the chief magistrate — the Sovereign — and all in authority under her to promote the moral standards of the law of God; and it is the duty of the church to pray for the Sovereign and declare plainly the principles and doctrines of the Bible, so that those who rule may know what God requires.

The essential reform needed in the church to enable it to play its part in the Nation is a restoration of the Bible to its rightful place as the final authority for faith and practice.

### MUTUAL RESPONSIBILITY

The relationship between the monarch and the estab-

**'O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.'**  
**'O Lord, arise, help us, and deliver us for thine honour.'**  
— The Litany

When there was danger some years later of a failure in the line of succession, the Act of Settlement (1701) required, 'That whosoever shall hereafter come to the possession of this crown, shall join in communion with the Church of England'.

Thus in the light of James's attempt to override the religious and political liberties of his subjects, this final settlement of the relation between the sovereign and the national church was made.



Kunsthistorisches Museum, Vienna.

Sir Francis Drake, from the Hilliard miniature (1581)

# 1988—DISASTER OR DELIVERANCE?

## A VITAL DECISION

1988 IS going to be an important year for the culmination of ecumenical endeavour. Many enterprises are now about to bring the Church of Rome and the Protestant Churches together in a significant way. First, there is ARCIC (the Anglican — Roman Catholic International Commission). The second and final phase of the Commission's work is due to be completed in 1987. Already the Commission claims to have reached agreement on the doctrines of Eucharist, Ministry and Authority. In 1987 they will also report on justification by faith — a draft of the line they will take on this subject which was central to the Reformation has been produced by Professor Henry Chadwick and is examined below.

### LAMBETH CONFERENCE

In 1988 the Lambeth Conference of all the bishops of the worldwide Anglican Communion will meet. The final proposals of ARCIC will figure largely in their deliberations, and the decisions taken then will undoubtedly affect the whole direction of the church in England and the Anglican Communion for the future. The Archbishop of Canterbury has taken the unprecedented step of giving bishops five years' notice of the Conference in order that they might be sure to attend. The British Council of Churches is initiating a national scheme to bring churches including the Roman Catholic Church closer together in cooperation. This will lead up to a national conference to be held in 1987.

### SYNODS' JUDGEMENT

The General Synod of the Church of England has already in its February 1985 meeting approved the ARCIC statements on Eucharist and Ministry as 'consonant in substance with the faith of the Church of England' and the statement on Authority as providing 'a sufficient basis for the next concrete steps to be taken' towards the reconciliation of the two churches. The statements have now been sent down to the diocesan and deanery synods for their decision. In 1987, therefore, the Church of England as a whole will give a considered judgement on these matters.

### MARKING 1988

Everything seems to be conspiring to make 1988 the culmination and fulfilment of a process that will determine whether or not our national church and the other historic churches of the Reformation renounce their Protestant faith and heritage and embark upon a new course which derives its direction and inspiration not from the first principles and doctrines of Scripture, which are the foundation there laid for our church and nation, but from an ecumenism which is increasingly dominated by Romanism. The transition from the one to the other may at the time it happens be barely noticeable to the majority of people; but it will mean that the church will have embarked upon a new direction, it will finally have escaped from the gravitational pull of Reformation thinking and have swung into a different orbit. Lift off for the ecumenical movement was achieved some time ago; the engines are now racing near the outer limits to tear the church away from the last vestiges of its Protestant past. We should be sufficiently aware to recognise what is happening.

The determination to mark 1988 not as a year of ecumenical achievement but with profound thanksgiving and celebration of our Protestant heritage might be sufficient to decide the issue in the right way and preserve what is so vital to our church and nation.

## NO JUSTIFICATION

PROFESSOR HENRY CHADWICK has published at the command of ARCIC 2 a paper entitled 'Justification by Faith: a Perspective' in which he sketches in guidelines for a reconciliation on this subject which was at the heart of the Reformation dispute.

### NO NEW GROUND

Some time ago we stated that any supposed agreement on this subject would not break new ground, for there is none to be broken; it would be compelled to resurrect some spurious reconciliation from the past — we said it would be the agreement reached at the Council of Ratisbon (1541). That is exactly what

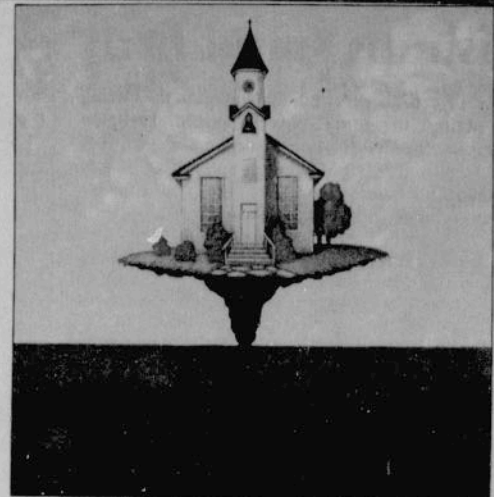
Professor Chadwick has done. He holds up the thesis put forward then (which Luther categorically rejected) as the basis for agreement now between the Church of England and the Church of Rome.

### AMBIGUITY

At the Council of Ratisbon a deliberate attempt was made to conceal the differences under the

ambiguous use of the term *faith*. The Roman party were prepared to concede that we are justified by faith only, but by the term *faith* they meant what they had always meant when they spoke about justification, viz a renewal or sanctification of the believer, by which he becomes righteous in himself. This was precisely the confusion that the Reformers had sought to avoid when they had expounded the Biblical doctrine of justification as a dependence wholly upon the imputed righteousness of Christ and not upon any change or work effected in the believer. The two sides were far apart despite the ambiguous formula, which proved satisfactory to neither party.

Such a flimsy agreement, which fell apart once it was properly examined, Professor Chadwick now holds up as a model for a 'fresh' understanding and reconciliation in the twentieth century. It will appeal only to those who consider that the whole question of how a man is put right with his Maker is one of little consequence. This is the tenor of contemporary religion: the doctrine of justification, which is the Gospel, is relegated to an insignificant place and the doctrine of episcopacy, which is of secondary importance, is given priority.



## WHITHER EVANGELICALISM?

'ONE OF the signs of spiritual renewal in the churches is the remarkable post-war resurgence of evangelicals in the Church of England': so ran part of the blurb of a book produced in preparation for the national evangelical congress in 1977. Is the state of evangelicalism today a subject for euphoria or grief?

Dr Francis Schaeffer's last book, published a little before his death last year, was *The Great Evangelical Disaster*. In this he analysed the state of evangelicalism, and asked, *When the Scriptures are being destroyed by theological infiltration and compromise, will we have the courage as Bible-believing Christians to mark the watershed?*

### GREAT CHANGE

A great change occurred in the attitude of many evangelicals in the Church of England in the early 1960s. At that time a new stance was adopted: it found its expression in various ways, but there can be no doubt that it was a fundamental change of attitude. Evangelicals adopted the view that others in the Church of England took towards them that their beliefs were an 'insight' to be contributed to the many positions in fact found in the church: they deserted the true position, which had always previously been held — that Evangelicalism is Anglicanism. Acceptance of this pluralist stance inevitably sowed the seed of uncertainty about their own position (even if unintended or unrealised): one cannot sit down at a negotiating table unless one thinks there is something to negotiate.

### THEOLOGICAL COMPROMISE

One writer of the period expressed this as being first an Anglican and second an evangelical: denominational affiliation came before doctrinal beliefs for him. The first national evangelical congress — held at Keele in 1967 — gave expression to many of these ideas, and gave concern to those who felt that there was an unbridgeable difference between evangelicalism and other positions (eg Anglo-Catholicism) which did not acknowledge the supreme authority of Scripture (*sola Scriptura*). Keele changed the philosophical climate of what was considered acceptable by many evangelicals, and paved the way for such projects as

*Growing into Union*, an attempted evangelical — Anglo-Catholic synthesis produced in the wake of the failure of the Anglican-Methodist reunion scheme.

### CULTURAL INFILTRATION

The 1977 evangelical congress produced a statement which was disappointing in many areas: the evangelical essentials were largely taken for granted, when it had become urgent for them to be reaffirmed. Much of the statement was taken up with secular political thinking, which seemed not to reflect a Biblical view so much as the current secular fashions.

In recent years the new hermeneutic — which works on pre-suppositions entirely at odds with the Reformation doctrine of the perspicacity of Scripture — has taken up an increasing importance in the thinking of many evangelicals: this has tended to have the unhappy effect in practice of introducing cultural relativism into the interpretation of the Scriptures.

### TRUTH'S DEMAND

To many it seems that the unifying characteristic of so much of the activity and teaching of Anglican Evangelicals in the last twenty years has been accommodation — to theological, moral, and social pressures. In his book Dr Schaeffer wrote: 'We must have the courage to draw the line between those who have compromised the full authority of the Scriptures, either by theological infiltration or cultural infiltration, and those who have not.' Truth demands confrontation; loving confrontation, but confrontation nonetheless.

Will the 1987 national evangelical congress be a further stage on the road to disaster? May those who value the full authority of Scripture, and seek its genuine outworking in the Church pray that God will have mercy on weak and erring evangelicals and grant it deliverance.

## Editorial

### Christian certainty in an uncertain age

We live in an age of uncertainty. It is considered almost a heresy to believe that there are definite standards of right and wrong or that anybody can be sure of anything. As a result we live by compromise and consensus. Compromise is necessary because we are not certain of our own position and so we give a little towards the position of others. Consensus suggests that we ought to be governed by a middle position determined by the bringing together of divergent ideas. That middle position is usually determined by who speaks loudest or who has most bargaining power and may not represent any kind of 'right' way forward.

The Church has been influenced by the spirit of our age. Many people are convinced that we have no right to engage in proselytisation because we may not be right — and certainly others may be just as right. Even more are convinced that the ecumenical way is the best way and that any doctrinal differences are irrelevant and should be put aside for the sake of unity. Vital decisions are taken at our Synods, not because they are based on specific biblical principles but because compromise and consensus suggests that they are the best way for us to continue to get on with those with whom we disagree.

In the personal area assurance of salvation is no longer seen as possible. After all, we could be misguided couldn't we? Such is the effect of this position that Christians are unsure of their faith and do not experience the strength and comfort that ought to come from following Jesus.

All of this has come about because of the 'knowledge revolution'. Ideas are developing so rapidly that we are told that things we learned at school can now be shown to be wrong. Textbooks are out of date before they roll off the presses. And if we cannot trust those things we were taught with assurance at school then is it possible that there is anything we can trust?

This, of course, ignores the clear teaching of Scripture. God does set down truths which are eternal and which do not change with society's changes. Sometimes our interpretation of those truths has been faulty but that does not alter the fact of their existence. And people still seek some rock on which to base their existence.

Despite the spirit of our age people continue to seek definites. Note for example that the fastest growing religious groups are those with the most rigorous disciplines.

Further, people are fascinated by horoscopes and the world of the occult because it offers a 'prediction' of the future and people want to know just what the future holds.

All of this is significant when we pause to remember, at this time of the year, the Reformation. It is a tragedy that many of the great truths rediscovered and redefined by the Reformers are so neglected

today. They spoke to their age, its true, but they spoke of timeless truths and they did it when the issues were sharp and clear cut and more easily defined. Of the many things they rediscovered (there were no 'new' truths, merely a return to the truths enshrined in God's word) there is little doubt that the most important was the idea of 'justification by faith'.

It was doubt and uncertainty that bore heavily upon the German monk, Martin Luther as he began to prepare lectures on Paul's Epistle to the Romans. What was his future? How could he, such a sinful man, ever hope to satisfy 'the righteousness of God'? It was as he studies the first chapter that he made his great discovery. He later explained it this way:

"Night and day I pondered until . . . I grasped the truth that the righteousness of God is that righteousness whereby, through grace and sheer mercy, he justifies us by faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of scripture took on a new meaning . . ."

It is high time that we rediscovered that doctrine today. Although many still talk about it, its implications are often misunderstood or ignored. It is a doctrine of great assurance.

Put simply, justification by faith means that my position before God is assured. It is assured because it is not, in any way, dependent on me. The death of Jesus provided atonement — the means whereby I may have a new relationship with God. Not only am I forgiven but I receive the righteousness of God.

It is impossible to think of any truth which could be more liberating than this one. It is impossible to think of any doctrine more likely to speak to the needs of our age. It is, therefore, impossible to understand why it no longer seems to have a central place in the teaching of many branches of God's church. Not only do we still have the old pre-reformation teaching with us — a teaching where the priest and the church and the sacraments assume an importance in salvation and lead to a denial of assurance — but we also have the modern Church's emphasis on experience and emotion — and spectacular spiritual gifts which take away the assurance that the Bible offers.

It is important for us to return to the Bible and, in so doing, to allow the Godly wisdom of the Reformers to assist us in that return. The doctrines they rediscovered, especially justification by faith, need to be rediscovered and reaffirmed today. All Christians should take time to acquaint themselves with the story of the Reformation and should spend time reading some of the great literature that came from that period. By so doing they will find themselves returning to the powerful truths of scripture. There is no better antidote to the spirit of our age.

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PO Box 47, Ramsgate, Kent CT11 9XB



## Lesley Hicks

At the beginning of October, three-year-old Eve Van Grafhorst went back to her day-care centre after an 11-week ban. Fifty-two of the fifty-eight other children registered at the Michael Burns Centre, Gosford, did not. As has been heavily publicised, Eve has been diagnosed as having the second stage of the AIDS disease, lymphadenopathy, as a result of blood transfusions given when she was born. Her clearance to attend kindergarten by the NSW Department of Health was evidently not accepted by the parents of most of the other children.

I heard Mrs. Van Grafhorst stating on radio that Eve was perfectly well, despite the ominous diagnosis. "She just has swollen glands", she said. Public health authorities in the US and Australia have declared that child victims of AIDS, and indeed any victims, present no threat whatever to the health of others through normal, non-sexual interaction. So far, no family member or nurse of an AIDS sufferer, even of those who have died, has contracted the disease simply by being with them and looking after them.

### The Afraids

Children are to be allowed to attend school as long as they feel well enough. No AIDS victim needs to be treated like a victim of bubonic plague, or smallpox, or leprosy in biblical times. Like leprosy, AIDS is relatively non-contagious. But like leprosy, AIDS is regarded with deep dread, and fear makes people irrational. In America, they are calling it the AFRAIDS — Acute Fear Regarding AIDS.

### The Council of the ANGLICAN YOUTH DEPARTMENT DIOCESE OF SYDNEY

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## Prescription for Eve

I can understand the point of view both of the Van Grafhorsts and of the objecting parents. Eve's parents must be fearful and grieving, not only because of the probably grim prognosis for their little girl, but also because of the ostracism they are suffering, and the controversy and antagonism aroused by their attempt to keep her attending the day-care centre.

### Right to work?

This is where I believe they are being unwise. A three-year-old does not have to attend full-time day-care for her own sake — only for her mother's sake, so she can go to work. If the Van Grafhorsts are in dire need of more than one income, surely some compassionate supplement can be paid to them to enable Eve's mother to stay full-time with the little girl she may not have for many more years. Or is she insisting on her "right to work" regardless?

While the other day-care parents may not be fully fair or rational in their boycott of the kindergarten-plus-Eve, their fears lest any risk should touch their children have to be recognised and understood. All the reassurances in the world may not win them over.

So should this little girl and her mother be sent to Coventry, or kept in permanent quarantine? No way! That's not the answer either.

### Play-group solution

My prescription for Eve is this: I wonder if there are a few Christian mothers at home with young children living near the Van Grafhorst family who would be willing to include Eve and her mother (supposing her mother did give up work) in a play-group for one or two sessions a week? I've seen the play-groups in action at our church, providing company and fun for mothers and children together, and this seems in every way the ideal, especially for a child in Eve's situation.

In a play-group she could be closely supervised by her own mother. Any of the possibilities feared by the day-care parents — that she might bite another child, or that a cut or graze could involve contact with her blood — could be guarded against. She would not have to suffer the anxiety that so many small children experience at separation from their mothers even for an hour or two. And her mother could find real friends, perhaps ones who would pray for her and for Eve, and for that whole family in their need and distress. How much they need to know the Lord!

### School battles

School for an older child presents a different problem. The battle for acceptance would have to be fought there if the risk is indeed virtually zero. I would hope that Christian parents would be in the forefront of those willing to let their children attend the same school as an AIDS victim, taking precautions of hygiene if necessary, but resisting hysterical fears.

### A community service

Leaving aside the question of AIDS hysteria, I can think of few more worthwhile service for churches to provide for their community than to encourage the setting up of play-groups on their premises. They break down the isolation that besets so many mothers who do stay home with young children, and can provide an opportunity for friendships to develop and the gospel to be shared, together with values encouraging good parenting and the strengthening of marriages.

## Jewish Witness Conference

The annual NSW conference for the Christian Witness to Israel (CWI) will be held in St. George's Presbyterian Church of Eastern Australia, Castlereagh Street, Sydney, on Friday November 1, 1985 at 7.30 pm.

The conference will begin with a service of worship led by the minister of

St. George's Church, the Rev. John McCallum, and the sermon will be preached by the Rev. Tony McMiles, the Anglican Minister at Rozelle. The Field Director, the Rev. John Graham, will report on his work amongst Jewish people in NSW and elsewhere. All interested in the work of CWI are invited to attend.

## Creation Science Foundation

### Summer Institute for Sydney

From January 9-11, 1986, the annual Creation Science Foundation Summer Institute will be held in Sydney. The Creation Science Summer Institutes have previously been held in Brisbane and Melbourne, with gratifying high attendances. So popular are these institutes that on previous years live-in accommodation was filled to the maximum.

The 1986 Summer Institute will be held at the Round House, University of New South Wales, Anzac Parade, Kensington, and is expected to attract large crowds from not only Sydney but across Australia. Special guests at the Summer Institute will include Dr. Duane Gish and Dr. John Morris from the Institute for Creation Research in California, USA. These two men are known worldwide for their expertise in dealing with issues in relation to creation/evolution.

Dr. Duane Gish is one of the foremost debaters on the creation/evolution issue and Dr. John Morris is well known for his research on the human and dinosaur footprints in the Paluxy River and for the expeditions he has led to Mt. Ararat in search of Noah's ark.

A wide range of topics at both lay and technical levels will be offered on the various scientific and biblical aspects in relation to the issues concerning creation/evolution. One of the emphases also will be concerned with the relationship of evolution to humanism and the importance of a Christian world view from a creationist basis.

(For further information and a free, detailed program, contact Creation Science Foundation, PO Box 302, Sunnybank, Qld, 4109, or Ph: (07) 345 8122, or (07) 341 1691 AH.)

(NEW LIFE)

## Taking anxiety out of aging

### Another Anglican retirement village

The key issue is total and continuing aged care within the community, says the head of one of Australia's leading aged care organisations.

Mr. Donald Coburn, executive director of The Anglican Retirement Villages believes the recently completed St. Stephens retirement village at Penrith is a perfect example of this, being a totally integrated project because it provides total care through to nursing home stage.

As pioneers of continuing aged care, The Anglican Retirement Villages, have created a three-stage environment at St. Stephens.

Residents living in any of the modern apartments have an entirely independent lifestyle coming and going as they wish.

However, they know that in the future they can receive personal care in the nearby Lemongrove Gardens Hostel which is run by St. Stephens, or round the clock supervision in the nursing home, to be built within the village grounds.

St. Stephens comprises sixty self-contained units built in small private clusters on a two-hectare block.

Architects, Flower & Coutts have created a suburban village with small houselike buildings of two to four units in either one or two storeys.

All units open onto shared secluded courtyards creating a community atmosphere whilst also preserving privacy.

Thirty-four units are on ground level with twenty-six having access via half flights of steps. Twenty-five of the units are 2 bedrooms, and the remaining thirty-five are one.



PEOPLE MATTER AT ST. STEPHEN'S ANGLICAN RETIREMENT VILLAGE ACCORDING TO STAFF MEMBER, EULAH OCKWELL.

Because St. Stephens is a village in the real sense of the word it has its own village centre in the form of a Community Day Care Centre which houses a hairdressing salon, recreation area, physiotherapy bay, room for visiting doctors, kiosk, library, men's workshop, meeting hall and administration office.

Residents can easily walk around the gently sloping pathways or through the series of leafy garden courtyards to and from the Centre or to each other's units.

An excellent bus service runs regularly past St. Stephens which is about 1½ kilometres walking distance from Penrith.

The Nepean District Hospital is close by as are shops, post office and St. Paul's Anglican Church at Cambridge Park.

## Being liberal and generous

### The Archbishop of Sydney's Overseas Relief and Aid Fund launched

The Archbishop of Sydney's Overseas Relief and Aid Fund, which is being launched on Sunday, 6 October, will be calling on people to be "rich in good deeds, liberal and generous".

The Fund has distributed more than \$250,000 worldwide throughout the past year. A large proportion of this was directed to the drought-affected areas of Africa, particularly Ethiopia and the Sudan.

One great strength of the fund is that money for emergency relief and aid is able to be distributed quickly and efficiently through an existing network of agencies working at the point of need, and more often than not, through the local Anglican dioceses themselves. This

not only leads to an effective distribution of funds, but also keeps administrative costs to a minimum.

Such works of international co-operation also strengthen bonds between otherwise distant members of the Anglican communion.

Many letters to the Archbishop from diocesan bishops and aid administrators attest to the fund's particular value. Copies of these, together with other reports, will be published in the October issue of the diocesan magazine "Southern Cross".

Contact: GEORGE FISHER  
(02) 265 1536 (W) 85 3036 (H)

# Presbyterians, Independents and religious freedom

## The Australian legacy of Alexander Henderson, Samuel Rutherford and Oliver Cromwell

On the 3rd of September, 1650, Oliver Cromwell, accurately described by the historian Christopher Hill as "God's Englishman", at the head of an English army which was out-numbered, out-gunned and decimated with fever, convincingly defeated the superior Scottish army at Dunbar. While the Scottish General Assembly, aghast at the news of Cromwell's victory, engaged in dismayed debate about whether they had understood God's guidance correctly, Christian history took another step forward in the right understanding of religious freedom.

There are four parts of religious freedom which we as the inheritors of the evangelical and reformation tradition now take for granted.

1. *Freedom of conscience.* That is, no pope or priest, or any man, can bind my conscience to God, only his Word.
2. *The State's freedom from the Church.* Against the Roman Catholic doctrine that the secular sword of the State is under the control of the spiritual sword of the Church, and only wielded with his permission, the Bible teaches in Romans 13 that the State itself is directly under God's control, as is the Church.
3. *The Church's freedom from the State.* Against the belief held by English kings from Henry VIII to Charles II, and Lutheran kings in continental Europe, that the religion of the Prince had to be the religion of the Church, the Bible asserts that Jesus Christ is sole King over the Church, and that any earthly Christian king is but a member of the same.
4. *The individual's freedom of thought and practice from the Church.* That is, the Church can direct a person's behaviour and beliefs only by persuasion, not by any physical or civil compulsion.

These great freedoms, which have

sprung out of our grasp of the gospel and its central teaching of justification by faith alone, were not arrived at in one night. In the 16th century Martin Luther and John Calvin taught us the true freedom of conscience we have in Jesus Christ. In the Christian history of Britain the State's freedom from the Church was largely due to the work of Henry VIII, Chancellor Thomas Cromwell and Archbishop Thomas Cranmer in the same period.

The Church's freedom to be the Church, apart from the State's control, was very much due to Scottish spiritual giants of the 17th century, Alexander Henderson (1583-1646) and Samuel Rutherford (1600-61), men of the National Covenant. And, the individual's right to hold and practice religious convictions directly before the face of God, apart from coercion by the established Church, was largely due to the work of Independent Christians like Oliver Cromwell (1599-1658), Lord Protector and leader of the "godly commonwealth" after the defeat of the English king, Charles I by the armies of the English Parliament.

### Heroes of the Covenant

In 1635 Charles I of England and his Archbishop William Laud unilaterally overthrew the remains of the Presbyterian settlement in Scotland, and forced on unwilling Scottish Christians full church government by bishops. The two Books of Discipline, and equality among ministers, formerly agreed on by the Church of Scotland and endorsed by the Crown, were now fully replaced by an English Book of Canons and a catholic rewrite of the Book of Common Prayer. The Romanised liturgy was a direct and calculated threat to the whole Scottish Reformation. It was not only that the

worship tradition started by John Knox was pushed to one side, but that this English imposed Prayer Book had its closest spiritual parallel in the Roman Mass Book.

On Sunday 23rd July, 1637, when it was introduced by State force to the Cathedral Church of St. Giles, Edinburgh, it met much angry resistance, including that of the famed Jenny Geddes, a seller of herbs who threw her stool at the head of the Dean! More sophisticated and far reaching resistance was headed by men of the calibre of Alexander Henderson, a Professor in the Theological Faculty of St. Andrews University. Emerging from the secularisation of the study, he headed the Church's doctrinal and legal resistance to this southern tyranny.

Ordered by the Bishops' messenger-arms to buy and use the Prayer Book within 15 days on pain of imprisonment, he refused, and took the matter to the Privy Council on the ground that the book had not been agreed on by General Assembly or by Parliament. His appeal was upheld. In the following years Alexander Henderson was amongst those responsible for drafting the National Covenant which reasserted the Church's freedom to govern itself apart from secular control.

Resistance of another kind came from the godly Samuel Rutherford, a spiritual genius akin to that of John Bunyan who wrote *Pilgrim's Progress*, and Thomas A. Kempis who wrote *The Imitation of Christ*. Rutherford was pastor of the rural church at Anwoth, and had gained an international reputation as teacher and preacher. Rutherford had had a longstanding run-in with the bishops whose power had been growing through state intervention. In 1536, a year after the imposition of full episcopacy under Laud and Charles I, Rutherford was snatched

from his beloved Anwoth and sent in exile to the cold and windy city of Aberdeen in the far north. Rejoicing that he had been counted worthy to bear the shame of his Master's quarrel, he spoke of his "Journey to Christ's Palace in Aberdeen". What Rutherford wanted was that Jesus alone should be seen to be King of his church. In that cause he was to write from his Aberdeen exile two thirds of his *Letters* which cheered the heart and steered the nerve of his friends and flock. Those letters, first published in 1664 three years after his death, are counted amongst the spiritual classics.

### Two victories, not one

Under the pressure of the Scottish Nationalists and the English Parliamentarians, Charles I and William Laud were defeated. The English Parliament did so by waging civil war on its king. When the English and Scots both signed the Solemn League and Covenant in 1643 the Church's freedom from the State was secured. But the individual believer's freedom from religious practice imposed by the Church was to be the work of the English Independents, and especially the work of Oliver Cromwell.

Presbyterianism, like Anglicanism of the same period believed the Church should be able to enforce its one religion on the one people of their countries. Samuel Rutherford wrote a vigorous defence of religious persecution on the ground that toleration "put conscience in the place of God and the Bible". The battle of Dunbar secured the safety of godly Christian independency from both English and Scottish religious despotism.

From the 1640's to the 1660's the English Government, controlled by Puritans of all persuasions, removed the

continued page 11

### Prayer Book continued

A return to 1662 is not the answer, despite the efforts of the Prayer Book Society to convince us that this is a possible way forward. It no longer speaks our language nor meets our pastoral needs. As an illustration take the Exhortation in the Communion Service which warns of the need to come with a right attitude. It is the fulcrum around which the original service was constructed. It was a vital part of the Service for the Reformers. Yet, prior to A.A.P.B. it was seldom read. Why? Simply because the language is hard to read and hard to understand. This is a great pity since it is a brilliant doctrinal statement and the exhortation in A.A.P.B. is a very pale shadow of it. We cannot continue with something, no matter how good, if it is unintelligible to those who come to the Sunday Service.

Nor is it pastorally advisable to mix A.A.P.B. and 1662. When that is done it leads to confusion in the minds of many parishioners — particularly the elderly. There is no better example than trying to repeat the Lord's Prayer in a situation where the Prayer Book is not available! Nevertheless, it is a tragedy that so much that is good in 1662 is being lost. A.A.P.B. has not printed the various

Prefaces or most of the Rubrics of 1662. There are obvious reasons for this but it is a great loss. Principles for public worship are nowhere better stated than in the original prefaces. The true meaning of Communion and its importance is nowhere more clearly set out than in the Rubrics before and after the Service in the old book. Many of us learned a lot about Christian worship by reading these prefaces and rubrics while waiting for church to begin or during exceedingly long administrations at Communion. Such a learning experience is no longer open to most people and even seems to be foreign to most clergy.

There is no reason whatsoever for a rejection of the Prayer Book by today's Anglicans. Used properly it will lead us to a richness of worship which cannot come from poorly constructed Services. Endless (and mindless!) chorus singing, liturgical dance and drama, hand shaking and back slapping — none of these create a real Biblical approach to worship. Our Prayer Book is based on principles which are soundly Biblical and seeks to meet worship needs in a way that is pastorally sensitive. We need to return to it and use it wisely — to the glory of God.

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# THE GOOD READ

## Liturgical Commission Texts, Draft Only:

Prepared by the General Synod Liturgical Commission for consideration by the General Synod Session 1985.

The special prayers or Collects that add so much diversity to Anglican liturgical worship derive both from the Reformation and from earlier centuries. They act as a focus of Christian petition, summarising the theme of Epistle and Gospel, or introducing prayer based on revelation of God's character.

In the Australian revision in 1978 of the Book of Common Prayer the Collects underwent further change and a number of alternatives were suggested. The unsatisfactoriness of these prayers is alluded to by the editor of the present Draft: "their content and manner have attracted more unfavourable comment than any other material in the 1978 book."

The Collects recommended in the Draft by the Liturgical Commission are the work of Professor David Frost of the English Department in the University of Newcastle. The Australian Church is in his debt for a superb revision of the Psalter: these Collects are a further testimony to his skill as a liturgist. Bishop Holland, Chairman of the Commission, writes in his Preface to the Draft:

The use of language to move the hearts and minds of worshippers to a sense of the numinous requires great artistry, euphony and an elegant felicity coupled with sound biblical, theological and liturgical principles. I believe David Frost has successfully combined all these elements and has produced a splendid set of Collects which will be widely welcomed and extensively used.

On the whole they are far superior to the alternative Collects in A.A.P.B. and frequently better than the first Collect printed. The prayer for Innocents' Day was particularly striking. It was a powerful

comment on our world where intolerance and genocide seem triumphant. The Collect for Trinity Sunday was, I thought, a bold attempt to unravel the theological assertions of the B.C.P. Collect and superior to the alternate in A.A.P.B. The additional clauses in the Collect of St. Andrew's Day are also an improvement on B.C.P. and A.A.P.B. It was good to see, on page 42, the retention of the beautiful prayer from the Visitation of the Sick Service. The final prayer on that page "For the Right Use of Resources" was strong and contemporary and worth including in any collection of prayers.



For those who have not yet seen a copy of this Draft, the following excerpt may offer the reader some appreciation of the quality of revision undertaken.

Heavenly Father, whose children suffered at the hands of Herod, though they had done no wrong: give us grace neither to act cruelly nor to stand

indifferently by, but to defend the weak from the tyranny of the strong: in the name of Jesus Christ who suffered for us, but lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

The theological tone of the Collects was never disguised. The Preface to the Draft stated that worship language is grounded in "a sense of the numinous". Here was the least satisfactory aspect from an evangelical standpoint. Cliches intruded into the prayers elaborating that assertion. The Collect of the First Sunday in Advent prayed that consciences would be cleansed and hearts enlightened "through the daily presence" of Jesus Christ. The idea recurs in the Collects of the Fifth Sunday in Lent and the Second Sunday after Easter. In similar vein, the collect of the Second Sunday after Christmas asks that Christ will bring us by "Word and sacraments to shine with the radiance of his glory".

Almighty God, who gave your Son our Saviour Jesus Christ to be the light of the world: bring us by your Word and sacraments to shine with the radiance of his glory: that he may be known, worshipped and obeyed, even to the ends of the earth: who lives etc.

The punctuation that follows suggests that the clause "that he may be known etc." depends on the verb "gave" in line 3. The parenthesis, however, "bring us... of his glory" dominates the sentence creating the impression that through the bringing and the shining God "may be known, worshipped and obeyed". This is significant for two reasons:

(i) the concept of worship implied by this semantic disjuncture occurs frequently: see e.g. the Collect of Easter Day at the bottom of page 12.

(ii) revelation is only twice spoken of as through God's Word and once as through the gospel.

The Draft Collects assert that the Church is the extension of the

Incarnation. This is a relatively modern view in our denomination and was seriously challenged by Manson who claimed that the term was "more awe-inspiring than illuminating". The language, for example, of the Collect of the Twenty-Second Ordinary Sunday is, to my mind, entirely meaningless (see also the Collect of Maundy Thursday).

Grant, Lord, that we who receive the body and blood of our Lord Jesus Christ may be the means by which the work of his incarnation shall go forward: take, consecrate, break and distribute us, to be for all men a means of your grace, and vehicles of your eternal love: etc.

In both these prayers we ask that God will "take, consecrate, break and distribute us". That is not a view of the Lord's Supper or of the Christian life that would have appealed to the Reformers and, if I am not pressing the point too strongly, not one that St. Paul would have commended.

The language of longing intrudes several times, as on page 22, but it is not linked with Christian hope. It is rather a longing for personal fulfilment and a desire for perfect communion with God. Here, one would have expected a strong doctrine of Scripture upon which all true faith is grounded. Its absence is alarming.

Having used A.A.P.B. since its introduction, I have found its Collects the most unsatisfactory feature. Some of those offered in the Draft submission are well worth accepting and worthy of any anthology of prayers. These are incisive theologically and socially, transcending the differences of our Christian traditions. Others, however, represent sectional theological interest and should not be accepted uncritically. As it would be a pity to lose the best through opposition to the doubtful, evangelicals need to turn attention to the composition of further alternatives.

Bill Lawton

## Archbishop's Synod Address

The Presidential Address to a Synod is a great opportunity for an Archbishop to, as it were "get things off his chest". Archbishops over the years have been known to do this with vigour.

Surprisingly, the Archbishop of Sydney, the Most Reverend Donald Robinson did not have much of a controversial nature to say in his address to the second ordinary session of the 40th Synod of the Diocese of Sydney. It was, however, forceful, challenging and from a strongly Scriptural perspective.

The main things he touched upon, in the order given during his speech were:

### The size and representation of Synod

Last year Archbishop Robinson expressed concern at the size and structure of the present Synod. The Synod acted upon his concern and set up a committee to examine the problem. The committee had a good look at the problem, considered all sorts of "solutions" and concluded that some of the solutions might be worse than the present situation. The main feeling of the committee was "better the devil you know".

There is no doubt that the Chapter House, where the meetings are held has problems. It barely accommodates the members, the seats are hard and cramped together and there is no air conditioning.

But it has atmosphere and charm, is close to the Cathedral, transport and eating places. These factors certainly weigh heavily in the minds of Synod members.

Archbishop Robinson, however, was not happy with the report and expressed his disappointment.

"The danger of doing nothing is that the Synod, while remaining too large to be an effective debating chamber, increasingly diminishes in being truly representative," he said.

### Vision for growth

The Vision for Growth program is dear to the heart of Archbishop Robinson, and rightly so, for it centres upon the spread of the Gospel in the fast developing areas of the Sydney region.

The Archbishop reported to Synod that 30 established parishes have considered participation in a "share partnership" plan involving fellowship, financial commitment and a firm link with a Vision for Growth project for a period of about six years.

Since last Synod \$780,000 was received from individual gifts and parishes.

The immediate objective of the program is to establish or consolidate 19 new centres of ministry and churches in the six years to 1990.

"Our primary aim is evangelism on a wide scale in a part of the diocese which we consider ripe and fertile for the spread of the Word of God," Archbishop Robinson said.

### Confirmation candidates

The Archbishop said that there had been a steady decline for some years in the number of confirmees. Last year was the lowest number presented since 1900.

### Ministry of women

"The majority of women working full-time in the diocese do so in the context of a parochial unit, and while there is considerable scope elsewhere, it is the parish which most needs to consider the benefit to be gained from the inclusion in its ministry team of at least one well qualified and dedicated woman," Archbishop Robinson said.

### Continued

State's support from about 750 non-parochial Church positions which had mainly been of an episcopal kind. The compulsory church tax not only now supported Anglican Ministers, but also Presbyterians, Independents and Baptists. Parliament was wont to be more harsh towards religious dissenters than the Lord Protector Oliver Cromwell. Cromwell not only broadened the religious base of England by allowing more than one form of Church government and worship, but also extended toleration to Quakers and

He said that surveys suggested that there are attitudinal problems to be overcome, not only among the clergy, but among the laity especially, as it happens, among women themselves.

"It is suggested that the clergy are not trained as facilitators to use the gifts of others, laity, men or women workers, within team ministries, and that it is the women who are most at a disadvantage because of this. I should say that we have excellent examples of parishes where women are effectively incorporated in ministerial teams, but we need a lot more of them. The opportunity for such ministry is the key to any advance in this area. It is no use advocating the admission of women to a permanent diaconate if there are no jobs for them," Archbishop Robinson said.

He said that he proposed to appoint a Women's Ministry Committee to advise on steps to enhance the role of women in ministry.

### The church and the kingdom

"One persistent impression I have is that the effective membership of our congregations is only a very small proportion of those who still profess adherence to the Anglican Church. We have many lively congregations in our 270 parishes. But we need a stronger sense of obligation to reach out to those who claim to belong to us and to speak to them in the name of our Saviour on the basis of whatever link with the church still has some reality for them, however tenuous it seems to us. This is the basis and justification of our approach to Anglican children in our State schools. I believe there are wider ramifications of the same principle," said the Archbishop.

"There is one over-riding consideration — 'I do it all for the sake of the Gospel' — as St. Paul said speaking of his policy of accommodation to people of all kinds.

"The Gospel is not ours, but God's. It is His activity in our world. It is the Gospel of the kingdom; the divine proclamation of judgement and hope.

"The question is, where do WE stand in this overture of God to our generation, and what are our churches in the path of the coming kingdom?

"What we are in this present world must reflect our hidden character and our citizenship of God's heavenly kingdom. Here is the individualism of the Christian's life and witness.

"Yet all is under the eye of God's kingdom and glory into which he has been called. But he does it all 'unto the Lord'. He is a witness and agent of God and his kingdom.

"This gives our individual lives their meaning and purpose, and it is what our baptism commits us to.

"But you are not a mere individual. You are a limb of Christ. You belong to the blessed company of all faithful people. And the living heart of our church is our worship.

"But how often do we come away from church and have been revitalised by the spiritual food of the body and blood of Christ which is the source of our eternal life? It is easy for worship to become trivial, an entertainment of sorts, an effort to attract interest. It is easy for us to make it what we think helps us to express or fulfil ourselves.

"If I have one desire for this diocese above all others it is for a renewal of true worship, a cleansing of the springs of prayer and praise, of confession and absolution and intercession, and the hearing of God's most holy word."

On this note, Archbishop asked the members of Synod to address themselves to the matters before them.

Jews. The return of Jews to London in 1665 ended a prohibition imposed in 1290.

The combined work of men like Hensderson, Rutherford and Cromwell was sadly set aside in England with the return of monarchy. But their discovery of the full range of religious freedom which the gospel of Jesus Christ gives us was to flower at a later stage, and especially in the colonies of North America and Australia.

## Film Review

### "Bliss" (Greater Union)

"Bliss" is an Australian film that has recently received a lot of attention. It is a black comedy centring around one man, Harry Joy (Barry Otto). He has a heart attack at the beginning of the film which causes him to question all his values and relationships for the rest of the film. This leaves him confused about judgement, hell, God and related topics. The film uses this framework to explore the average Australian's views on these matters and others such as truth and honesty in relationships.

It is a well made and well acted film. The script is entertaining, building a surreal and episodic framework for the film's story. "Bliss" starts to question the above ideas, especially judgement but unfortunately this theme peters out as

the film progresses. It is replaced by the age old non-Christian idea that it is within a person's capabilities to lead a moral life apart from knowing God through Christ. In this way it doesn't face up to the questions it raises.

Seeing films such as "Bliss is useful for us Christians in getting ideas of what our non-Christian society thinks about the issues it raises as a film. However, I can't recommend seeing "Bliss". This is because it is spoiled by lewd displays of lust and covetousness. These are short sequences which do not fit into the story's framework. It's a pity because it's a fine film that requires more space than I have here to tell you about it.

J. CAVANAGH

## South Africa's turmoil

### Another point of view

The eyes of the world are fastened on South Africa. The media, by pictures and stories, tell what is taking place there. It is represented as a protest of the black people against the system of apartheid, which means "separate development". The intention of that system, when introduced by President H. Verwoerd, was development of the blacks to the level of the whites. It was felt that the blacks were not yet qualified to rule, as has been proved in African countries where they have gained their independence. It was also felt that this could best be accomplished and their dignity preserved by keeping them separate than by mixing the races.

However, human plans, no matter how well intentioned, often fail. For human nature is depraved. And this plan placed the whites in authority. But, as has been truly said, "power corrupts, absolute power corrupts absolutely", so there has been friction between blacks and whites. We do not approve of the violent treatment the rebellious blacks have received from the police, yet we recognise the right of the government to maintain law and order.

The Communists have been exploiting this situation, as they have done in other situations in other countries, as the champions of the oppressed. In the name of justice and freedom they have advocated the abolition of private property and the state ownership of men and materials. But this has not brought peace and liberty in other countries where Marxist doctrines have been introduced, but greater tyranny and oppression. Yet they have received the backing of church leaders, who are silent about the evils perpetrated in Communist countries.

Of course, few people today approve

of the system of apartheid. Even the South African Government is taking steps to modify and abolish it. But politics is always slow in moving to introduce changes. Yet evangelical visitors to South Africa have returned to tell that the situation is not so desperate as the media make out.

While there are church leaders, like Archbishop Desmond Tutu, who support the black insurrectionists, though disagreeing with their violence, there are Christian blacks who are prepared to patiently endure their position, like the early Christians under Roman rule, in the hope that it may be remedied. One of their leaders is Bishop Isaac Mokoena, B.A., B.D., D.D. Presiding Bishop of St. John's Mission in South Africa and Rector of the Southern Africa Theological College for Independent Churches. As Honorary Life President of the Reformed Independent Churches Association he speaks for "four-and-a-half million Black Christians over the age of 18 years, who belong to the African Independent Churches." These Churches have a history dating back to 1884. While Bishop Mokoena has spoken to President Botha and told him that "he would like to see all discriminatory laws scrapped from the Statute Book", yet he disassociates himself and those he represents from the stand of Desmond Tutu and Allan Boesak. Bishop Tutu, he claims "has never lived amongst Black people" and cannot claim "to represent the Black Christians in South Africa." Dr. Mokoena declared that Tutu is "preaching a Gospel that is not the Gospel of Jesus Christ", that is, a Gospel of Liberation Theology to right the wrongs of society, not the Gospel of the grace of God through the atoning work of Jesus Christ, which first saves sinners' souls and then changes society.

## Christian music ghetto breached

### American musicians "crossing over"

"Crossing over" to get secular radio airplay is alright, as long as it can be done without compromise. That's the opinion of Ed DeGarmo of DeGarmo and Key, the first U.S. Christian group to have a "rock video" accepted for airplay on the popular MTV cable channel. "We're trying to reach a larger audience, but we're trying to do it on our own terms. We don't feel that we need to lighten our message to be played on those stations."

"Crossing over" may become a trend in the Christian music industry, now that singer Amy Grant has blazed a trail with her latest album, a joint project between Christian record company Word Records, and the secular A&M label.

"We've had several songs that could have fitted right into a Top 40 rotation," explains DeGarmo. "A lot of it has to do with the size of the Christian record

company versus the size of the secular firms. But secular companies are starting to take a look at Christian artists. There are a lot of people out there that have no idea what Christian music sounds like, and when they hear it they're going to like it."

Reaching the secular world has presented a problem for contemporary Christian music. Much of today's Christian music is recorded by Christian artists, on Christian labels, and sold in Christian bookstores to Christians.

According to DeGarmo, this is a problem in the church at large. "We're a little bit monastic in our approach," says DeGarmo. "We build these huge churches and huge complexes and it's basically to keep our people in and keep them from going out into the world. It's the same in Gospel music. We have our own little world and our radio stations, and our bookstores. We keep all of our influence to ourselves."

DeGarmo and Key has tried to reach beyond the church by encouraging Christian kids to bring unsaved friends to concerts. "We have an evangelistic ministry, but our evangelism takes place through the local church," explains DeGarmo. "We were never successful until we got involved with the local church and started having kids bring their friends to the concerts."

(EPNS)

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## Ministering to the terminally ill

### Sydney Seminar

A seminar for Clergy and Pastoral workers on "Ministering to the terminally ill" is being held on Wednesday, 30th October from 11 am to 3.30 pm at St. James' Church Hall, King St., Turramurra, under the chairmanship of Bishop K. Short.

The Seminar is dealing with issues "What is palliative care?", "total needs to the dying person", "ministry to dying people and their families."

Speakers are Deaconess Olive Cotter, chaplain to Neringah Hospital, Geoffrey Glassop, Eversleigh Hospital's chaplain, Miss Jane Kemmis from the Palliative Care

Liason office for the Northern Metropolitan Region of NSW, and Mrs. Marion Peters, Director of Nursing at Neringah.

The aim is to make people in parishes more aware of what is offered to people who are dying.

Cost is \$7 including lunch and refreshments.

For further details phone:

Mrs. Muirhead, Neringah Hospital,  
Monday — Friday between 9.30 a.m. and 2 p.m. 487 1000.



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