

Growing old more graciously

Beecroft Cheshalon nursing home given face-lift



Residents with nearly 200 years between them — Mrs. Gertrude Akhurst (centre), and Mrs. Dorothy Gorman (right) chat to AHMS Director of Nursing Services, Miss Eileen Armstrong.

Much prayer, patience and a sum of \$800,000 have been invested in the renovation of Anglican Home Missionary Society's Cheshalon Nursing Home at Beecroft over the last year.

Beecroft Cheshalon provides Home Nursing services and a day care centre, and is home for 36 chronically ill or disabled aged people.

Miss Eileen Armstrong, AHMS Director of Nursing Services, spoke of the difficulties inherent in the renovation: "We recognise that if we've got sick old people, we've got to make sure the environment is both safe and congenial. This poses a problem in having an environment to comply with regulations which isn't also institutional."

The new look home is safer and more functional than before while maintaining its airy and homely atmosphere.

New wardrobe units, floor coverings and fresh paint have greatly enhanced the home. Additional air conditioning units, space heating and an improved hot water system will add to the comfort of the elderly residents.

Space has been converted to create one-bed and three-bed wards although the total number of beds remains the same.

Wheelchair and mattress storage areas and an enlarged food storage area have been constructed in the position

previously occupied by an internal ramp.

Possibly the major, and certainly the most expensive part of the work was the construction of a driveway with covered access. Residents can now be transferred easily to ambulances and other vehicles and from waiting cars in all weathers.

Residents and staff coped remarkably well during the disruptive months of building. Miss Armstrong said it was a credit to staff that no falls occurred.

"We tried to keep the residents informed and involved, let them understand what we are really doing. They accepted the need for change, although sometimes they'd say, 'I don't know what was wrong with the way we had it before.'"

Cheshalon's approach to the care of the elderly is characterised by kindness and love, and respect for the individual.

"Elderly people, although they need to be in a nursing home, are still the same people they were before, and they've got a lifetime of interesting experiences behind them," Miss Armstrong said.

"We endeavour to care for the whole person, not just the physical but the spiritual and emotional needs also."

The sincerity of that statement can be vouchsafed by the residents. Ninety seven year old Miss Amy Bootle enthused: "You couldn't find a better place anywhere."

MAINLY ABOUT PEOPLE

DIOCESE OF MELBOURNE

Rev. T. A. Binks, formerly in the Diocese of Gippsland, will be commissioned as Director, Department of Christian Education, on 7th March at All Saints' East St. Kilda.

Rev. R. Caire, formerly Asst. Curate, Doncaster is now Asst. Curate, St. Mark's Camberwell.

Rev. G. Edcombe, formerly Asst. Curate, Dandenong will be commissioned as Minister-in-Charge St. Peter's Fawkner on 19th February.

Rev. W. R. Featherstone, State Secretary A.B.M. is to be Rector, Holy Trinity, Hampton as from 12th March.

Dss. C. Hannah, formerly Newtown, Geelong is now Asst. Deaconess Holy Trinity, Kew.

Rev. I. N. Herring, Diocese of Ballarat will be inducted as Rector, St. Peter's Bundoora on 19th March.

Rev. P. Higgins, St. Columba's Hawthorn is to be Minister-in-charge St. Michael's, North Dandenong.

Rev. I. D. Johnstone was inducted as Rector St. Paul's Westmeadows on 8th February.

Rev. A. J. Kendall was commissioned as Minister-in-Charge, St. Mark's West Reservoir on 7th February.

Rev. H. C. Oldland is now Assistant Chaplain, Ridley College.

Rev. J. Richardson is now Assistant Curate, St. Matthew's Glenroy.

Rev. P. K. B. Robinson is now Asst. Curate St. Jude's Carlton.

Rev. B. M. Rogers is now Asst. Curate St. Matthew's Mulgrave.

Rev. S. L. Siddiq is now Asst. Curate, St. John's Camberwell.

Rev. D. Snibson is now Asst. Curate St. Alban's West Coburg.

Rev. T. Stokes will be inducted as Rector, St. Paul's Fairfield on 12th March.

Rev. R. Street will be commissioned as Minister-in-Charge, St. Stephen's View Bank on 3rd March.

Rev. L. Turnbull is now Asst. Curate, parish of Dandenong.

Rev. I. S. Whitehill will be commissioned as Minister-in-Charge, St. George's Flemington on 26th February.

Rev. J. C. Howells became Area Dean of Crocydon on 1st January, 1985.

Rev. W. R. Dowel will resign from St. Barnabas' Balwyn on 3rd March to become Rector of Rochester, Diocese of Bendigo.

Rev. Harold Randall died November, 1984.

Rev. Lionel Bakewell died 21st November, 1984.

Rev. John Were died 29th November, 1984.

ORDINATIONS:

To be held at St. Paul's Cathedral, Melbourne, on Sunday, 10th February, 1985.

To be made Deacon:

GRANT, James Neil To be assistant curate at S. Luke's East Frankston.

HINGELEY, William Andrew To be assistant curate at All Saints' Geelong.

MATHER, Peter Keith To be assistant curate at S. Stephen's Belmont.

MOORE, David John To be assistant curate at S. Paul's Ringwood.

OMOND, Peter George To be assistant curate at S. Barnabas' Balwyn.

PHILLIPS, John Henry To be assistant curate at S. John's Lilydale.

PROWD, Roger William To be assistant curate at Christ Church South Yarra.

SAMUEL, Paul Handel To be assistant curate at S. John's E. Bentleigh.

TRAILL, Geoff Conway To be assistant curate at S. Paul's Frankston.

TROUSE, Philip Gregory To be assistant curate at S. Columba's Hawthorn.

WEICKHARDT, Ian Geoffrey To be assistant curate at S. Paul's Glen Waverley.

To be made Deacon at S. Aidan's Parkdale on Monday, 11th February, 1985.

GARDINER, Stuart Comrie To be assistant curate at S. Mark's Templestowe.

To be ordained Priest: (S. Paul's Cathedral Melbourne on Sunday 10th February)

ANDERSON, Neville David To remain curate at S. Andrew's Brighton.

BATTERSBY, Ian William To remain curate at S. Peter's Mornington.

LAMONT, Murray James To remain curate at S. Thomas' Werribee.

RICHARDSON, Jeffrey Raymond To become assistant curate S. Matthew's Glenroy.

ROGERS, Barry Michael To become assistant curate S. Matthew's Mulgrave.

SHEATHER, Jeffrey William To become Assistant Chaplain at Melbourne Grammar School.

SNIBSON, Derek Allan To become assistant curate S. Alban's West Coburg.

SWIFT, John Edward To remain curate at S. John's Heidelberg.

TURNBULL, Lawrence Ernest To become assistant curate S. James' Dandenong.

The Australian



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Nungalinga Ordinands



Back Row (l to r) Aringari Wurrumara (from Angurugu, Groote Eylandt, N.T.) Jock Wurragwaga (from Umbakumba, Groote Eylandt, N.T.) Stephen Gible (from Lockhart River, QLD. Diocese of Carpentaria), Rupert Nungamajbar (from Numbulwar, N.T.)

Front Row (l to r) Gayangwa Lalara (from Angurugu, N.T.) (wife of Aringari) Lisa Mamarika (from Umbakumba, N.T.) (wife of Jock) Elizabeth Gible (from Lockhart River, QLD) (wife of Stephen) Barbara Bara (from Numbulwar, N.T.) (wife of Rupert)

Jock WURRAGWAGA, Rupert NUNGUMAJBARR and Aringari WURRUMARA were ordained to the priesthood earlier this month by Bishop Clyde Wood, the Bishop of the Northern Territory.

In an event which has been looked forward to with some excitement in the Territory, the three men were made Deacon on Saturday, February 9th on Groote Eylandt. On Sunday Aringari and Jock were ordained to the priesthood at Angurugu and Umbakumba respectively and the following Sunday Rupert was priested at Numbulwar. They join the Reverend Gumbuli Wurrumara and Graham Hodgkinson in the clergy team in

Arnhem Land. (The parishes in Arnhem Land comprise 6 of the 13 parishes in the Diocese).

Aringari Wurrumara has completed the three year Diploma of Theology course of study at Nungalinga College. Rupert and Jock have completed the one year Certificate of Theology course. They will be involved in further theological education as they undertake their ministries.

More aboriginal leaders are being sent by their communities to Nungalinga College for training in preparation for ordination. This trend is seen in the Diocese as very exciting, and a major step forward in the development of the church in the Territory.

Jews harass Christians

Difficulties for the Christian witness to Israel team

A Christian assembly and publishing house run by the British agency 'Christian Witness to Israel' is experiencing violent harassment from orthodox Jews, which has included obstruction, threats, abuse and damage to property.

The small assembly of Jewish and Gentile Christians, which include several CWI staff, has been meeting in Rehovot, in Israel for almost six years. In October last year they moved, with their publishing house, to new rented premises near the centre of the town.

As soon as they began to hold Christian worship in the new building the chief rabbi of the city staged a demonstration during which the building was taken over and Bible and hymn books trampled in the streets. The police arrived late and made no haste to remove the demonstrators from the building, says CWI.

Since then their office and meeting place has been continually picketed and the staff and congregations obstructed, threatened and abused. The rabbi is accusing them of being supported by the

Nazis and the PLO and urging that "everything be done to rid the city of such a menace". Posters have been put up all over the town accusing their pastor of violence.

The pastor of the assembly is Baruch Moaz. He has been personally attacked and his home picketed and damaged. He has commented: "The city acted maliciously and have renegeed on commitments. Obviously freedom of religious worship is not a privilege recognised in Rehovot. Nor has this privilege been defended by national bodies or individuals. Instead, we are exposed to harassment, threats and repeated violence, all this in a country which purports to defend religious freedom and among a people who have themselves been the object of religious persecution for so long."

(CEN)

A Perilous Journey?

"Travelling Together": Australian Study Guide for the ARCIC Final Report pb pp63 — \$3.00

With the publishing of "Travelling Together" the Australian Study Guide Committee of the ARCIC (Anglican Roman Catholic International Commission) Final Report have attempted a quantum leap in Anglican — Roman Catholic discussions in this country.

Discussion is not new; the process commenced in 1966 with the common declaration of Pope Paul IV and Archbishop Michael Ramsey announcing their intention to inaugurate serious dialogue between the two communions and has continued through to the publication of the ARCIC report in 1982. (The report is strangely entitled "The Final Report" as the ARCIC process continues). What is new is this attempt to bring the conclusions so far reached away from the fairly rarified atmosphere of debate between theologically sophisticated representatives of both communions into the world of the "rank and file" membership of the churches. The work of ARCIC has not so far made much impact on local parishes but the Study Guide would seek to change that and so is of great importance to all Anglicans especially evangelical Anglicans.

We will consider the guide under three headings:

1. What is it? 2. Some general comments. 3. Considering the fine detail.

1. What is it?

The Australian Study Guide was produced by a committee of four Anglicans (all from the Diocese of Sydney) and three Roman Catholics meeting under the joint chairmanship of Bishop Donald Cameron and Bishop Bede Heather. It is a programme in six sessions designed for group discussion and prayer between 8 — 10 people drawn from local parishes of both Anglican and Roman Catholic traditions. Each session is designed to take two hours and consists of six parts: Sharing our Story, Listening to the Word, Introduction to the Topic, Suggested Group Discussion, Sharing our Prayer, Suggested Activity. Each group member is expected to have their own copy of "Travelling Together" with the group as a whole having access to the ARCIC Final Report and a specially prepared audio-cassette tape (The tape was not available to your reviewer). The Guide is clearly printed on glossy paper and has a number of photographs two of which picture meetings between the Pope and the Archbishop of Canterbury (the present incumbents as well as the 1966 meeting). The committee has obviously used their educational expertise to produce a book that is clear in format and informative as to how it may be used. It helpfully spells out the five objectives of the programme:

- to build relationships between Christians of both traditions and in so doing to help participants grow in their relationship with Christ;
- to introduce the ARCIC Report to parish groups of Anglicans and Catholics meeting together;

- to give such groups the opportunity to meet together, to discuss together and to pray together;
- to help participants to gain a greater understanding of each other's beliefs (particularly about the matters raised by the ARCIC Report);
- to assess whether the Report is substantially an expression of our christian belief in respect to the subjects it discusses.

The Guide concludes with a personal evaluation sheet which asks for each participant's response to the ARCIC Statements to be forwarded to either the Anglican Board of Education of Catholic Adult Education. A high return would make possible an estimation of "grass-roots" response.

2. Some general comments

If the ARCIC Final Report is to be made digestible for general consumption it is difficult to see what alternative could be chosen. But this is the difficulty: the study guide will not lead participants further than the ARCIC Statements and those statements are themselves questionable. I am glad for the opportunity to read the study guide and to be directed again to consider the ARCIC Report. This is not the place for a full scale review of ARCIC apart from saying that it is doubtful that evangelical Anglicans will recognise its statements as being acceptable. This, of course, pre-empting the conclusions reached by using the Study Guide. It is, however, difficult to see how participants can evaluate the ARCIC statements on the basis of the information given in the guide. How many Anglicans are aware of the Anglican position on the Eucharist or Ministry or Ordination or on Authority in the Church? We could have expected the Guide to have drawn attention to the clear statements of the Thirty-nine articles, yet there is no mention at all of this basic Anglican statement of belief — a strange omission. Anglican belief must either be gleaned from the Prayer Book quotations or from the general knowledge of participants. The Catholic position is a little better handled as there are two statements printed which further explain the position taken. The Guide is weak on this matter of evaluation. Participants are provided with suggested activities which emphasise the warmth of meeting together (I call them 'warm fuzzies') but without the basis on which to consider the content of the ARCIC statements and the differences of outlook.

The committee has been concerned to use the language of mutual acceptance "the project presents a plan for a journey of faith shared together by disciples —

continued p.10

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An evangelical churchman speaks

I turned next to Bishop J. C. Ryle. His book, "Knots Untied", is subtitled, "Being plain statements on disputed points in Religion from the standpoint of an Evangelical Churchman."

In "Light from Old Times", Bishop Ryle reviews the records of some of England's martyrs. Under the chapter heading, "Why were our Reformers burned?" Ryle states:

"But I pass on to a point which I hold to be one of cardinal importance in the present day.

Reformation" by Sir Marcus Loane, who in 1982 retired as Archbishop of Sydney and Primate of Australia, and compared comments therein with the general drift of "Travelling Together". Such an exercise quickly reveals a difference in emphasis.

In his "Introduction" Sir Marcus Loane reviews history and expresses a hope:

"... the pivot of the Reformation in England during the reign of Edward VI was the doctrine of the Lord's Supper. Ridley's discovery of the work of Ratramnus led him to reject the doctrine of Transubstantiation and the Sacrifice of the Mass as totally foreign to the teaching of the New Testament ... What happened more than four hundred years ago is still vitally relevant ... the Reformed doctrine of the Lord's Supper has been obscured by an emphasis on the Real Presence which approximates more and more toward medieval teaching and practice. Let Bilney and Tyndale speak again; let Latimer and Ridley and Cranmer be heard afresh."

A careful reading of "Masters of the English Reformation" shows that the Reformers repudiated the medieval doctrine of the Mass as Propitiatory because they saw it as "a great derogation of the virtues of Christ's passion."

As Roman Catholic doctrine regarding the Mass has not changed in the last 400 years one wonders how it is that a doctrine which was so repugnant to the Reformers can now be viewed as less so? How is it that "Travelling Together" can speak of "remarkable agreement" with reference to "the eucharist"?

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"But I pass on to a point which I hold to be one of cardinal importance in the present day.

Melbourne friends worried — continued

The point I refer to is the special reason why our reformers were burned ... The doctrine in question was the real presence of the body and blood of Christ in the consecrated elements of bread and wine in the Lord's Supper ...

A further quote from Bishop Ryle is appropriate. In "Charges and Addresses" he says:

"I am firmly persuaded that the root and cause of the present state of things is the strong conviction of many lay Churchmen that it is the secret intention of not a few of the clergy to undo the work of the Protestant Reformation ..." (emphasis ours).

Many have laboured to that end in more recent years. We cannot avoid this question — is not "Travelling Together" yet another attempt "to undo the work of the Reformation"?

It is particularly sad that leaders of the Anglican church should appear to be so ready to make such concessions as are evident in "Travelling Together". Many of the 39 Articles of Religion of the Anglican Church focus on the errors of Roman Catholicism. Particularly relevant at the present time are Article 11 (of Justification), Article 28 (of the Lord's Supper), Article 30 (of Both Kinds) and Article 31 (of Christ's one oblation).

"It is with sorrow of heart that we examine 'Travelling Together'. Sorrow because of the doctrinal weaknesses it embraces. Sorrow because of the dangers it must create. It is clearly said that its purpose is 'to enable them to enter into dialogue at parish level'. That would put Christ's lambs in danger!

"We do not advocate a harsh spirit towards any. Let us hold conversation and enter into discussion with men of any shade of thought. But, if we value the Bible, the Gospel, and our heritage, let us not gloss over errors of doctrine which deny the pure Gospel of Christ and delude the lost! Certainly there are areas of agreement, but what of the areas of disagreement?

MARANATHA

What prize are you after?

Philippians 3:1 - 4:1

What is your claim to fame? Many of us spend a lot of our energy proving to ourselves and to other people that we are OK people. Our claim to fame may be our education, or achievements or job, or beauty or almost anything. Many people think they have nothing that makes them worthwhile. One of the troubles with worrying about whether we are acceptable is that we tend to include God in it. Even though we may know the doctrine of justification by faith, many Christians feel that their approval rating with God is connected to how well they do or how much they know, or whatever.

Glory

You can test it by checking out the things which you regard as very important — what you spend time and effort on, what you talk about a lot. Unfortunately old habits are hard to break and many Christians try to add the gospel on to their previous priorities.

In this passage Paul is contrasting the things which people glory in (v.3). And it is a contrast. Christ cannot be added to our other claims to fame. One or the other must be rejected.

Philippians 3:1-11 Profit and loss

The reason is that all attempts to gain God's approval apart from Christ, are centred on ourselves. They depend on us and focus on us. But to focus on Christ is a contrary focus. That is the weakness of many testimonies which seem to focus on the person's pre-Christian life as though they were glorifying in their terrible past and seeking to impress people by it.

In this passage Paul is contrasting what he used to glory in with his present attitudes. He is using it as an argument against a teaching which wanted to bring Christians into conformity with Jewish laws. Paul's argument is that you cannot add the two together. To gain Christ means the loss of all other grounds of approval. In verses 7 and 8 he says three times that he has suffered loss in order to gain Christ. He counted his gain as loss (v.7). Everything he has written indeed of as loss. And rightly so! What is the profit in gaining the whole world and losing your life? That sort of a profit is a disaster and Paul recognized it.

Only when you see that the things you depend on and hang on to can result in your eternal loss, will you get rid of them and seek only Christ. Too many Christians are still seeking to serve God and mammon. With a bet each way you are sure to lose Christ.

Rubbish collecting

Paul regards his efforts at achieving status and perfection under the Jewish law as rubbish collecting. I imagine he may regard all our attempts at gaining God's approval in the same way.

Furthermore, if we have God's approval because of Christ, why do we need to spend so much energy gaining other people's approval? Why spend so much

anxious thought and effort in changing yourself to what you approve of, if God has already accepted you in Christ? It is all so much scavenging.

Free

The great discovery Paul made was that he could stand before God and be accepted not on account of his own goodness, but on account of God's righteousness given to him as a gift. He heard the promise of the gospel of free forgiveness. He believed that God would regard him as completely in the right because of the death of Jesus.

All his unrighteousness was completely removed and replaced with what he didn't deserve — the righteousness from God (v.9).

It is terrifically liberating to know for sure the pardon of God. Paul is so overwhelmed with the greatness of this salvation that he heaps up words to describe his ambitions. He wants to gain Christ (v.8), be found in him (v.9), to know him (v.10), know the power of his resurrection (v.10), share his sufferings and death (v.10), so as to obtain the resurrection from the dead (v.11). That's the focus of his life. What about yours? Are you free to live like that?

Philippians 3:12-16 The big prize

Paul is confronting Christians with the ultimate choice between God and mammon. Is our life to find its meaning and purpose from what society, friends or we give it, or is Christ the purpose of life.

Nothing can replace for Paul his desire for the goal of the call of God in Christ Jesus (v.14). He has not yet gained in practice all that is his by promise. He has not come to the end of the road in his life as a Christian. So he presses on. Leaving the past behind where it belongs, he strains forward (v.13). And so ought all mature Christians (v.15).

Paul is writing to gospel Christians and urging them to live by the gospel. Live so as to gain and know Christ. Don't let other things draw you back or sidetrack you, whether new religious teachings or the attractions of the world.

This choice between Christ and other things, lies behind much of the apathy, uselessness and self-centredness in Christianity today. Almost anything can take our attention and trust away from Christ.

Philippians 3:17 - 4:1 Models

That is why we need good examples. People whose mind is in Heaven and who live now with the aim of being with Christ, who are not just concerned with the here and now. Is it hard to believe that Christians, whose minds and lives are preoccupied with the present and the material, are enemies of the cross of Christ? Then find examples (or be examples) who stand firm as citizens of heaven.

Dale Appleby

Celebration '85

The problems facing Australia may one day be enough to bring our nation's leaders to their knees. Such is Glenda Weldon's greatest hope! She knows no better way than prayer to get a country back on its feet. But until the day when our Prime Minister confers with God — as well as cabinet — Glenda is mindful of the responsibility Christians have in seeing to the welfare of their nation.

"In 2 Chronicles 7:14 the Lord urges his people to concern themselves with the affairs of the nation, offering them the only true panacea to such ills — prayer," says Glenda.

"The promise of success is clear, 'if my people who are called by my name, will humble themselves and pray and seek my face . . . then will I hear from heaven . . . and will heal their land.'" And the healing of a city begins with the salvation of its people.

Glenda, a dedicated Mosman wife and mother with a celebrated ministry as a women's speaker, has been chosen to chair the prayer committee of Sydney Celebration '85.

An exciting programme of city-wide evangelism will take place under the auspices of Celebration '85. Churches all over Sydney will be involved in many kinds of evangelism culminating in six meetings with Dr. Leighton Ford from 15 — 29 September. Dr. Ford, vice president of the Billy Graham Evangelistic Association, author and speaker on radio and television, has taken the gospel throughout the world seeing many thousands come to Christ.

Prayer triplets bring Sydney to its knees

But before the harvest is reaped, Glenda and hopefully many, many other believers are sowing seeds in prayer through the unique Prayer Triplet Programme.

The programme calls for Christians to meet in threes at least once a week, each bringing with them a list of three friends who need to know Jesus. The three then pray for nine people.

The triplets can also give some of their time to petitioning the Lord on the success of Celebration '85 as a whole.

"Christians often meet together and spend time doing nearly anything but praying in unity.

"But when we do join with each other in prayer we strengthen our personal bonds in Christ, jointly drawing on Jesus for our inspiration and joy!"

The Prayer Triplet Programme also offers believers throughout Sydney the chance of becoming personally involved and concerned with the success of Celebration '85.

Those interested in joining in prayer for the salvation of Sydney can register with the Celebration headquarters, level 1, St. Andrew's House, Sydney Square or by telephoning 267 8599.

CONTACT: Barry George (02) 267 8599
Charlotte Rivers (02) 265 1535 AH
327 4657
George Fisher (02) 265 1536 AH 85 3036

Nungalinga bridges cultural divides

A principal's fresh approach to Aboriginal education

School remains a generally irrelevant experience for Aborigines, says Tony Nichols in a newsletter from Darwin's Nungalinga College.

Millions of dollars have been spent on educational programs for Aborigines in recent years. Yet there is a growing awareness that western styles of education are ineffectual for traditionally oriented Aborigines.

For centuries Aborigines have learnt key skills, e.g. of dance, art and hunting, by actual observation and trial and error imitation rather than by abstract analysis and verbal description. Hence teacher directed, formal learning in special buildings, with no application to present felt needs, holds little attraction.

Traditional learning is authoritarian. Knowledge is something conferred through stories and participation in ceremony. The indigenous world view does not encourage the initiative or curiosity valued by whites. Aborigines are enculturated to be accepting, not questioning or innovative. The white teachers' constant use of questions is wearisome. The competition encouraged in white schools is also repugnant to a

society where the individual finds meaning only as part of the group.

Nungalinga's considerable success in bridging the cultural divide in adult education can be attributed to a number of factors:

* We recognise that learning how to learn is culturally determined and we respect the cultural resources of students. Teaching strategies emphasise co-operation. The use of small group discussion not only utilises the traditional skills of speech, memory and reflection but also helps overcome potential barriers of language, status, and relationship taboos.

* The day's study is not artificially divided into subject slots as in white institutions. Rather students are able to follow through one subject at a time, in all its ramifications, for one or two weeks. Any reading, writing or study skills taught, are related to the topic under discussion or to other felt needs that arise.

* In Aboriginal culture information is valued only to the extent that the giver is valued. The trust relationships established at Nungalinga more than compensate for our meagre facilities.

Swiss medicos to fight measles

Australian African Enterprise helps with immunization project in Uganda

Andrew Macintosh, Project and Development Director of the Australian office of African Enterprise, has been seconded to AE East Africa for three months to help with on-ground arrangements for a major immunization program in Uganda. Mr Macintosh will be in Uganda until the end of March.

A team of Swiss doctors and nurses will arrive on February 18 to give three weeks of voluntary service on the project.

In 1982, Bishop Festo Kivengere, East African Team Leader of AE requested assistance to fight against measles which had reached again epidemic proportions (death rate of 15 to 20% of 70 to 80% of the children affected during the first 3 years of their lives).

These immunization projects began in August 1983, when 18 Swiss doctors and nurses participated in an immunization campaign in Uganda. This campaign, supported by the Swiss AE Committee, was concentrated on the regions of Tororo, Soroti and Mukono.

The program for 1985 will comprise of 4 medical teams. These teams will operate during the period of February through June 1985. The work to be done is in 4 medical centres in the district of Rukungiri in the southern part of Uganda, in agreement with the ministry of health of the government of Uganda and supported by the authorities of the district and the Bishop of the Diocese. The teams will also assist the local medical personnel in establishing the expanded programme in the medical centres and in the neighbouring villages.

Religious freedom in Hong Kong

The Church after 1997

Dr. Philemon Choi, is General Secretary of Breakthrough Organization in Hong Kong. He used to be an overseas student in Canada while studying to be a doctor. After years of medical practice in a Christian hospital in Hong Kong he decided to give it up and entered full-time ministry with the Breakthrough Organization dedicated to Christian Youth and Counselling ministry. Recently in Australia as a main speaker at the Overseas Christian Fellowship conference (ACR 28th Jan 85), Dr. Choi has experience in Canada, Singapore, Australia, and of course Hong Kong, to bring to bear on the 1997 issue.

ACR Dr. Choi, what is the policy of the government of the People's Republic of China regarding religious freedom in Hong Kong after 1997?

Dr. Choi As far as I can see from the Agreement and also from some contacts with people from mainland China, including some of the religious leaders, it seems that they will be fairly tolerant regarding religious freedom in Hong Kong after 1997. That means they will allow freedom in various kinds of religious beliefs. They will also allow propagation of their beliefs within certain confines. They may even propagate by means of sending missionaries outside of Hong Kong. But as far as ministries to mainland China is concerned, it will be restricted. In the Agreement there are significant statements regarding the freedom of the organizations in Hong Kong to remain affiliated with overseas mission organizations or denomination organizations. It is also stated that the church or other religious organizations will be allowed to run schools, social works and other activities that have been carried on at the present moment. There are three interesting phrases in the Agreement: the relationship between the Hong Kong churches and churches in China will be one of non-subordination, non-interfering and mutual respect. This implies that the future Hong Kong churches can maintain their autonomy as far as organization is concerned and they will not be asked to be affiliated or in any way organizationally related to the Three Self Patriotic Movement in China. Non-interference means that China will not send people to Hong Kong to propagate their activities and vice versa.

At the present moment it is hard to predict what will happen to Hong Kong after 1997 with regard to Christians. On paper it seems the government has given a lot of freedom to Hong Kong and they seem to be sincere in their attitude towards maintaining the prosperity and stability of Hong Kong. I will guess at least for the next 12½ years before 1997, Hong Kong Christians will be given the time where they can freely proclaim the gospel and disciple. This should continue even after 1997 because the government in China has already made certain commitments not only to Britain and Hong Kong but also on various international platforms. I think they will be very cautious to try to maintain the profile that they are really sincere in what they are doing. They care also very much how Taiwan will react to the situation in Hong Kong. Therefore, they will try to a great extent wherever possible to allow religious freedom, human rights, freedom of speech, trade, emigration etc, with respect to Hong Kong. In the past few years, although the Chinese in China has enjoyed a relative state of stability here and there we can still sense that the



ACR What are the reactions of Christians in Hong Kong towards such policy in general?

Dr. Choi Different sectors, denominations and organizations reacted to it differently. (A touchy issue indeed.)

The majority of Christians are still fairly indifferent. A lot of them have not looked into the matter seriously. They have not thought through carefully the implications of the Agreement. However, there are others who seem to be very optimistic as far as the religious freedom allowed under the Agreement is concerned. They have been busy making frequent contacts with the Christians and churches in mainland China, building relationships and establishing communications and exchanging visits. It seems that they are very open and are preparing actively to accommodate themselves to the new situations that will arise. On the other hand, there are those whose thinking is greatly influenced by what happened in mainland China after 1949. Their reaction is mainly one of suspicion, lack of complete confidence and trust, thinking that what is allowed on a piece of paper may not be actualised. Their pessimistic reaction is shown in different ways. For example, there are those who think that in view of

the possible restriction in religious freedom they would opt to leave Hong Kong and move to places where they would allow greater religious freedom and freedom in other aspects. They are others who are actually preparing for situations where complete freedom as enjoyed in the present Hong Kong will not be allowed by running home bible studies and small group meetings. They are very impressed with the family churches in mainland China and opt for this kind of model as far as churches are concerned.

At the present moment it is hard to predict what will happen to Hong Kong after 1997 with regard to Christians. On paper it seems the government has given a lot of freedom to Hong Kong and they seem to be sincere in their attitude towards maintaining the prosperity and stability of Hong Kong. I will guess at least for the next 12½ years before 1997, Hong Kong Christians will be given the time where they can freely proclaim the gospel and disciple. This should continue even after 1997 because the government in China has already made certain commitments not only to Britain and Hong Kong but also on various international platforms. I think they will be very cautious to try to maintain the profile that they are really sincere in what they are doing. They care also very much how Taiwan will react to the situation in Hong Kong. Therefore, they will try to a great extent wherever possible to allow religious freedom, human rights, freedom of speech, trade, emigration etc, with respect to Hong Kong. In the past few years, although the Chinese in China has enjoyed a relative state of stability here and there we can still sense that the

We can afford to be a bit optimistic

government are still trying to establish their policy and maintain a certain kind of stability within their leadership, so that the policy so far laid down would persist even beyond Teng Tiao Ping and existing leaders. Personally I think we can afford to be a bit optimistic.

Emigration sensitive issue

ACR You mention how some Christians react to the 1997 issue by emigrating, what are the attitudes of some Christians regarding this issue of emigration?

Dr. Choi Not too many people have the option to emigrate. It is confined to only 5% of the population. They are basically people who have capital to invest in another country or who have the professional training to allow them to obtain permission to emigrate. Only a small group of Christians who have the option to migrate. But I believe there are some who have the option and yet chose to stay with the intention to build up the Christians and to reach the fellow Hong Kong citizens for our Lord Jesus Christ and to contribute what they can in the next critical 12½ years and the subsequent years after 1997. Personally, from the way things are going and from the way the young people are dedicating themselves in entering seminaries and preparing themselves for ministry in Hong Kong, it will be a time of harvest and church revival. Emigration is a sensitive issue. I don't want it to be a point of division.

ACR Can you see God's guiding hand in this issue of 1997?

Dr. Choi As far as the non-Christian community is concerned in the 1970s we saw a decade where Hong Kong people

An interview with Dr. Philemon Choi

seemed to be self-confident and self-assured, arrogant and quite complacent. It seemed they had established an image not only in Hong Kong but also across the world as people who are dynamic and aggressive, who can prove their efficiency and ability in various realms. This is good in one sense in that it helps the Hong Kong people to overcome the sense of inferiority that has plagued them right after the world. But on the other hand during the seventies we have seen the

points of the conviction of Christians regarding Hong Kong and social and political change; 4000 gathered together for prayer and fasting meeting, and Church renewals. These are significant indicators that the Lord is moving in a silent way which we are now sensing.

ACR What is the role of the Hong Kong churches after 1997?

Dr. Choi Hong Kong churches have figured rather prominently in Chinese churches because most of the Chinese seminaries are centered in Hong Kong and conferences held there. Publications are carried out here and missionary movements in Chinese Churches originally started in Hong Kong and a lot of missionaries were sent by H.K. churches. After 1997 there will be certain changes. The freedom of people in Hong Kong to travel has not really been settled. With the restriction in freedom to travel, the role of Hong Kong Churches will change. A lot of Christian leaders and manpower are located overseas like in Australia and U.S. Up to now these potentials have not really been tapped. It is time the overseas Chinese Christians shouldered a greater part of the responsibility for missionary outreach to different parts of the world. Because of frequent contact between people in Hong Kong and China due to exchange of manpower, students, travel, trade, Hong Kong churches will play greater roles in the evangelisation of China. It may not be in an open way though. But the role of the Hong Kong churches will be a different one.

Missionaries may be sent from H.K. . . .

situation where the churches have grown relatively indifferent spiritually and stagnant. For the past 2 or 3 years, there is a growing awareness among the non-Christians. There is a growing awareness of limitations of men with regard to their own lives and we have seen more and more people asking for the significance and meaning in life. There is more evangelistic outreach within the various sectors of the society. As a whole, in the time of crisis people start to review their significance in life. Because of the crisis it has also pulled a lot of Christians together in fellowship and in prayer. As a result some unplanned and yet significant moves have happened over the past few years. For example the drafting of the 10

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The Handless Christ

The story goes that during the second world war a statue of Christ in a European village was knocked over. At the end of the war, when the villagers went to restore the statue, they discovered it fairly well intact, except for the hands. These were missing and could not be found. Rather than manufacture new hands, the people left the statue as it was.

Now a story like that just calls out to be used as a sermon illustration. In fact, that's where I heard it. The speaker said that Christ without hands was exactly as he is today. He went on to say that we are his hands, and that we must be responsible for doing his work in the world. To quote the old poem

'He has no other hands than our hands
He has no other feet than our feet . . . ' etc.

Appealing, isn't it? Appealing — but wrong to the point of blasphemy. It appeals, I guess because it satisfies human pride to have it thought that we are somehow absolutely vital to God's purposes. We like the idea that he needs us. It appeals, too, because it cuts Christ down to size so to speak. It makes him

more like us, and gives us a chance to use him. It is little wonder that God forbade the construction of images. They divert our attention from his inspired word and give us false ideas of ourselves.

The truth is, of course, that (to quote the Bible) 'all power on heaven and earth' has been given to Jesus Christ. By his Word and by his Spirit he can and does accomplish whatever he pleases, with or without us. We are meant to worship him; not to compete with him. But, when we are perfectly clear about that point, we may also notice this stupendous truth. In his grace and mercy, Christ does use us to do his will. He does employ our puny efforts, in prayer, in service, in speaking, in doing, to accomplish his ends. But we are the servants, he is the Master.

A handless Christ? God forbid!
'Jesus Christ is Lord' — that is the Christian Gospel.

Peter Jensen

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

Pope makes Cardinals see red

As jet-lagged Pope-watchers try to keep up with this peripatetic Pontiff they are becoming aware that behind that genial smile and ready handshake there is an ultra conservative mind. The Pope has set in motion plans to curb the more radical cardinals. Roman Catholicism is tightening up its public image.

The next stage in the Pope's counter-attack

The day before the Pope set off on his latest foreign trip — to Venezuela, Ecuador, Peru and Trinidad — he caused a minor sensation by announcing, on January 25th, that he would be holding a special synod of bishops in Rome in November to "deepen the understanding" of the controversial Second Vatican Council "in the light of the new needs". The news has upset liberals in the Roman Catholic church. They fear that the Pope, now seen by them as an out-and-out reactionary, assisted by Cardinal Josef Ratzinger, the head of the Vatican congregation for the doctrine of the faith (the old Holy Office), will use the November synod as a new opportunity to reverse the work of the Vatican council.

Under Pope John Paul II, the liberals claim, the Catholic church has already abandoned in practice most of the liberal reforms of the council, which met in 1962-65, and has embarked on a more conservative course. They point to the Pope's condemnation of "erring" theologians, both the permissivists in the west and those preaching the so-called liberation theology in Latin America (whom he has again criticised in the past few days for preaching "an illusory earthly liberation"). The liberals also note the Pope's firm restatement of the church's traditional teaching on abortion, birth-control and divorce; the revival of the old Tridentine Latin mass, which had been superseded by a modernised vernacular version after 1965; the introduction of tighter discipline among the church's religious orders; and, last but not least, the appointment of conservative churchmen to senior posts in the Vatican and in Holland, France, the United States, Ireland and other countries.

The church's traditionalists have welcomed the idea of the November synod as an opportunity to put the Second Vatican Council into perspective and to deal with its aftermath. Since 1965, the last year of the council, there has been a sharp drop in church attendance, baptisms, marriages in church, recruitment to the priesthood and conversions to Catholicism. Even if the

church did not exactly take a wrong turning at the council, the traditionalist argument goes, it has strayed quite badly since. To the liberals' argument that it is too early to judge the council and its fruits — because the reform programme has not yet been fully implemented — the traditionalists reply that there has been too much experimentation and change already. The time has come for more order and stability.

Cardinal Ratzinger was warmly applauded by the traditionalists when he called, in a recent interview in *Jesús*, an Italian magazine, for a "restoration" — not in the sense of a rebuilding of the *ancien régime*, but a "search for a new balance after the exaggerations of an uncritical opening up to the world, after so many far too positive interpretations of an agnostic and atheist world". Such a restoration, he said, was desirable, and had indeed already begun.

The Pope and Cardinal Ratzinger, now clearly the most influential man in the church after the Pope himself, will not have an easy time putting through this restoration programme. The main opposition to it, however, will not come from the church's rank and file. A majority of Catholics throughout the world seems to be sympathetic to the Pope's traditionalism even if many (particularly in the west) in practice disobey aspects of the church's teaching, particularly in the matter of birth control. The real opposition is liable to come to light in the bishops' conferences.

These bodies, set up in the wake of the Second Vatican Council and voicing the opinion of a broad spectrum of clerics, have become the new centres of power. Each country with a good-sized Catholic population assembles its bishops for these meetings. They are in a position to give a helping hand to ideas coming from Rome; or, as has happened increasingly under John Paul II, to block them. The bishops' conferences in Brazil and Peru, for example, have been supporting liberation theology and its proponents.

Continued p.10

WORLD

Will Evangelicals please stand up

Dick Lucas speaks out

Bishop David Jenkins' discovery of his tongue might help destroy any conspiracy of silence there has been in Anglican circles where one tradition within the Church has hesitated to embarrass another.

This is the view of Preb Dick Lucas, rector of St. Helen's Bishopsgate, in a survey of recent trends through a letter sent to those connected with the Evangelical ministry Assembly, a fast-growing group of evangelical clergy drawn from both the Anglican and Free Churches.

He asks whether evangelicals will find themselves with a similar sense of urgency and commitment to outspokenness. No one wanted controversy but it was sometimes a duty, the only alternative to compromise and an unquiet conscience. What Preb Lucas describes as "the phoney peace" in Anglican circles had, he claims, run too long.

Play the game

"Could it be that the 1977 Nottingham Evangelical Anglican Congress unwittingly gave delegates the impression that if evangelicals were to enter into church affairs and influence them, they must learn to play the game, avoid everything that is not cricket and especially the practice of rocking the boat? Well, as far as I am concerned the gloves are off now!" he declares.

After stating his case that the primary and biblically-based task of the minister is the teaching of the Scriptures, Preb Lucas refers to pressures many clergy face.

Miraculous

Two powerful contemporary pressures were those of the ministry of miraculous healing and the ordination of women debate. In London, the debate on healing had been focused on the autumn visit of the American John Wimber.

"This was a surprising reappearance after the false promises given about David Watson," asserts Preb Lucas. John Wimber had claimed total healing from cancer for Canon Watson who died shortly afterwards. From his own recent study of pastoral epistles and the Gospel of Mark, Preb Lucas said he found no evidence of the spiritual leader as healer.

There were crucial differences he said, between the Calls to the Twelve and the Seventy on the one hand and the Great Commission to the whole Church on the other. At the Berlin Congress on Evangelism in the 1960s Dr. John Scott had noted the former Calls were to preach and to heal but pointed out the call to heal was noticeable in the Great Commission by its respected absence.

Unstable

"There is a new fundamentalism reigning now among unlearned and unstable Christians who read the Bible 'in the flat' without regard to the historical and textual contexts," Preb Lucas claims.

Evangelicals he went on, had no interest in supporting anglo-catholics in their fight against the ordination of women. There was no desire to preserve a priestly ministry on the anglo-catholic model yet evangelicals remained confused and divided on the issue of women's ordination.

Infallible

"Those who regard the Bible as the infallible rule of faith and practice will continue to hold that the ordination of women is unbiblical. How can they do otherwise in the light of the pastoral epistles? 1 Timothy 2:12-14 remains as a very clear testimony which evangelicals can hardly avoid," he claims.

(CEN)

Christian growth in land of the Pharaohs

Hopeful signs in Protestant church in Egypt

(Cairo, Egypt) In a newsletter, Dr. David M. Howard of the World Evangelical Fellowship, reports on the church in Egypt. Exact figures are impossible to come by but Egypt seems to have between six and ten million Protestant Christians. That makes it the country with the largest Protestant community in the Middle East.

Writing on his visit to Egypt in connection with that inaugural, Howard reports on the state of the Protestant church in Egypt: "The Egyptian church faces special restrictions. It is against the law to seek to make converts from the majority religious community. All Protestants are held accountable to the government through the Council of Protestant Churches in Egypt, to which all must belong. Church services are routinely monitored by the secret police, as were the conference sessions in which we spoke."

He goes on to write: "But there are also encouraging signs of renewal in Egypt's Protestant churches. One of these is the increasing number of professional men and women and those with good government positions who are opting for the insecurity of full-time Christian service. Pastoral training needs to be bolstered, especially at the extension level." Howard also speaks of evidence of spiritual renewal in several of the Coptic Orthodox churches.

(R.E.S. NEWS EXCHANGE)

Coke isn't it!

"Pornographer of the month"

Tupelo, Mississippi, USA — The National Federation for Decency has named Coca-Cola as their Pornographer of the Month for January. The award is given to companies that support pornographic magazines such as Playboy, Penthouse and Hustler with advertising dollars.

"Coca-Cola gives thousands of dollars to Playboy to help promote incest, the sexual exploitation of women, illegal drug use, mockery of Christ and Christians, and which no doubt add to child sexual abuse," said Donald E. Wildmon, a United Methodist minister who heads the NFD.

Wildmon noted that the company helped sponsor such programmes as "the homosexual-promoting ABC programme 'Hotel' " and other programmes including "Dallas", "Dynasty" and "Knott's Landing", as well as the violent "Miami Vice". Wildmon also noted that Coca-Cola owns Columbia Pictures, one of the major Hollywood studios. Columbia's movies include Brian DePalma's explicit "Body Double" and the film "Silent Night, Deadly Night" which was pulled from theatres following protests about the movie's violent depiction of Santa Claus.

"Coca-Cola is a company which feels supporting pornography, making sex and violence films, supporting pro-homosexual and pro-adultery television is good business," Wildmon stated.

(C.E.N.)

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REVIEW

'Death row granny' executed;

But reportedly gave life to Christ

RALEIGH, North Carolina. — Velma Barfield, a convicted murderer, was the first woman to be executed in the U.S. in 22 years. But unknown to many, Barfield died a Christian. According to Prison Fellowship, Barfield committed her life to Christ while listening to a Christian radio programme in 1978. "She recognized her sin and repented of it, then set about to live her new faith in whatever time was left to her," said Prison Fellowship's newsletter.

Barfield's execution came in the heat of one of the most publicized Senate campaigns in American history, in which North Carolina Governor Jim Hunt unsuccessfully challenged Senator Jesse Helms (R-NC). Prison Fellowship founder Chuck Colson sent a last-minute appeal to Hunt, urging him to delay the execution until after the election, and suggesting that Barfield was being executed "for partisan political reasons . . . so that one candidate can take political advantage."

Colson's appeal was unsuccessful, and at 1.50 a.m. Velma Barfield was executed by lethal injection. Ann Lotz, daughter of evangelist Billy Graham, watched the execution, and commented that the execution chamber "was so small and so sterile — it didn't look like the pearly gates, but it was. We just couldn't see the other side."

(EPNS)

Remarriage of divorcees breakdown

English bishops say: Do your own thing!

Parish Priests will be able to go it alone on remarriage, according to a report from the House of Bishops, released recently. The move is seen as their acceptance of the Church of England's failure to find any system for marrying divorcees in church.

"The ultimate decision in such cases must be a matter for the clergyman concerned," says the report, although it goes on: "However, the House hopes that those clergy who wish to allow a 'second' marriage to take place will seek the advice of their bishops."

• "The overall desire is to achieve as much pastoral consistency and fairness as is possible in the present circumstances."

In addition, the Bishops intend to promote the new revised service of prayer and dedication for use after a civil wedding, for those who feel unable to perform second marriages.

(C.E.N.)

Seminar: "Women in the World of the New Testament" Macquarie University: Price Theatre

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Increasing openness to the Gospel on campus in Colombia

'We praise God for the increasing openness we are experiencing nationally', wrote IFES Graduate Team Member Andrew Hamilton recently after a campus outreach among the 8000 students at Valle University. Around 150 students came to hear Colombian staffworker Hernando Hernandez speak on 'Is Christianity Alienating?'

The group had prepared by fasting and prayer, involving local pastors and church leaders, and distributing posters and leaflets. 'It was the first time such an event had been held at the university. Only a few years ago we would have come up against a great deal of opposition and violence. We felt the walls around our Jericho were beginning to fall . . . ' he reported joyfully.

In addition, the students in the group feel they have benefited by working as a team. They have also begun helping in existing social action projects supervised by World Vision, in a very poor part of the city where they help to make bricks to build a house for a fatherless family of five.

(I.F.E.S.)

Dear Editor

As we were preparing to send you the enclosed news items on the IFES ministry in Latin America, we received tragic news; Hernando Hernandez who has been playing such a vital part in student evangelism in Colombia was killed in a car accident. He was en route home after attending the Quito training seminar.

He leaves a wife and four-year-old daughter together with a widowed mother. Would you pray for them personally and entreat your readers to pray for workers in this region, which is bursting open to the gospel of Christ, but under dark attack? Earlier we heard that our three staffworkers in Bolivia had narrowly escaped death en route to the same conference: Arriving at the airport they were told that their flight had been cancelled. It in fact took off and later crashed. Praise God for his protecting hand in the case of these three workers.

We can rejoice at God's working in this region, but we ask prayer for both the workers and their families as they are exposed to attack from the evil one.

Yours sincerely,
Kay Evans

Bamboo Bibles

China publishes scriptures in minority languages

New Testaments and Bibles in minority languages have been published in China, according to 'Tian Feng', the periodical of the Chinese Christian Three-Self Patriotic Movement/China Christian Council. Ten thousand copies of the Miao (Hmong) New Testament have been printed in Wuxi City, Jiangsu Province, reports 'Tian Feng'. Distribution is said to have begun in Wuding City, Yunnan Province. A thanksgiving service was held in Wuding and was attended by more than 2,000 pastors and Christian believers, the report adds, "When the Miao brothers and sisters received the Bible in their own language they were greatly moved and many burst into tears," says 'Tian Feng'.

Fifteen thousand Lisu Bibles and 15,000 Lisu hymn books were published in May 1984. A report about the publication was included in the fifth issue of 'Tian Feng' which indicated that a reprint of these books will be made when the need arises.

(Keston College)

Flogging the willing horse



Alan Craddock

It is an old truism that if you want someone to do something for you, and to do it well, don't ask someone who appears to have nothing to do, ask the busy person and all will be well. It is the willing worker who carries almost all of the load and who can easily be taken for granted by those in authority who are mainly concerned with getting the job done.

I fear that these kinds of processes occur far too frequently in Christian circles. In fact, there seems to be an attitude towards authority, adopted both by those "in" and "under" authority, which renders Christians uniquely susceptible to taking and being taken for granted. This attitude warrants closer scrutiny.

Christians are rightly sensitized to the need to make themselves available for service. They recognize that they are called by God to serve Him and that this involves a wide variety of practical forms of ministry occurring within and outside the church community.

Acknowledgement of this need can lead to appropriate, constructive and reciprocal forms of ministry in which the needs of all persons are met through a sharing of time, talents, effort and concern.

But the process can easily break down. It is possible for the principle to become abused and distorted. There are many forms of abuse but let me take just two examples in order to illustrate the kind of problems which I have in mind.

1. Flog the willing horse

Church leaders soon become aware of those persons who are both willing and able to serve. Their very conscientiousness and enthusiasm make them vulnerable to abuse. Leaders can find it easier to keep on loading these persons with tasks and responsibilities than to find other persons who are less obvious and not so readily available.

Sooner or later the overloaded person will collapse under the weight of his or her inappropriate load. Then they have to deal with their colleague, rebuild their strength and evaluate their priorities.

Sometimes this process is complicated by a lack of support and understanding from the leaders who pushed them too far in the first place and from the members of the church community who benefitted from their efforts! Guilt is added to their burden. Guilt, sense of failure, and loneliness often can only be dealt with by apparently "dropping out" of that particular community and seeking recovery elsewhere.

Leaders have a responsibility to avoid abusing willing workers. Sure it's harder to spread the load around, and even harder to have to say "no" to over-enthusiastic workers, but it is a denial of proper concern to "flog the willing horse".

2. Don't ever take "no" for an answer

There is a responsibility for the worker too. Sometimes you just have to say "no" to insensitive and inappropriate requests. But this can be hard to do. Those who make the requests often use tactics which foster guilt or promote obedience on very doubtful grounds indeed. In other words, such leaders make it very hard for people to refuse them, despite the fact that this is really what they want to do.

There are several problems to which my attention has been drawn in recent

years. One A.C.R. reader rang me last year and suggested that male clergy can sometimes put pressure upon female members of their congregation by simply assuming and teaching that women must obey men and yield to their authority because this is a Biblical principle. To refuse or to question is construed as a challenge to that principle.

If this is true, and I suspect it does happen more often than many of us might realize, there is a subtle process operating here. This process involves a leader seeing himself as an authority and having a "Divine-right" to demand obedience. There is no allowance for the fact that he could be making totally insensitive and inappropriate demands which should be refused. The recognition of a person's authority does not mean that that person's requests must be seen as always right and as always requiring one's unquestioning cooperation.

The solution lies in recognizing that service lies at the heart of Biblical recommendations concerning authority both in the church and in marriage and family life. Authoritarian insensitivity is not endorsed, but neither is anarchic and insensitive rebellion.

Unreasonable or thoughtless demands can be dealt with in firm and constructive ways. One can say "no" and give the reasons and make alternative suggestions without having to feel guilt or having to act like an angry martyr.

This problem is wider than the example suggests. It is not simply a question of a blanket endorsement of "man's right to rule woman" which can fracture proper Biblical principles of authority and service. The wider problem has to do with the assumptions we make about ourselves and others. That is, assumptions about our so-called right to make requests of others and their obligations viewed in the light of our view of our "rights". But, there is the other side of the coin: assumptions about our obligations and the right to authority that others might have over us.

These assumptions need careful clarification. Unthinking and inappropriate processes of demand and acquiescence have no place in a community of Christians called to use their gifts in serving one another. It is God's grace which should be faithfully administered, as we serve through the strength which God provides (1 Peter 4:10-11). It is God we obey and glorify, not persons.

FRANK AKEHURST

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LETTERS

Money — the moral problem

Dear Sir,

I heartily agree with your editorial (28th January) about deficit budgeting, and monopoly, though I should have liked you to be more radical and to state the origins (causes) and cures of these practices by governments.

But I disagree on the "creation of credit". Can you cite any actual instance of the creation of credit by any Bank? I am not asking for "authorities" (i.e. opinions), but for authentic figures taken from the balance-sheets and statements of any Bank.

In my opinion it is not possible to "create credit", or to issue "money", out of nothing. Or to lend more than you have received from borrowing or from genuine profits, or from some kind of robbery or fraud. If any of these were possible, would there not be a frantic rush to get rich quick without working?

My observations have led me to believe that all unearned incomes arise from privileges granted by misgovernment, or by some form of private fraud or theft. As you say, all these are moral problems. But they are not insoluble.

Yours sincerely,
W. A. Dowe

Don't deny the truth

Dear Sir,

Before his recent "home call", the late Francis Schaeffer dedicated his final work "To a new, young generation — and to those in the older generation who will stand and be counted as radicals for truth and for Christ". I have just read "The Great Evangelical Disaster" and am still recovering from its message as I see more and more hitherto trusted Evangelical leaders "accommodating" the Gospel to the "spirit of our age".

On the issue of sexuality, he says, "To deny the truth of what it means to be male and female as taught in the Scriptures is to deny something essential about the nature of man and the character of God and His relationship to man." (p. 136) He then goes on to apply this to the particular concerns of divorce, abortion,

homosexuality and the ministry of women in home and church. "There are those who call themselves evangelicals and who are among the evangelical leadership who completely deny the Biblical pattern for male and female relationships in the home and church. There are many who accept the idea of equality without distinction and deliberately set aside what the Scriptures teach at this point."

For the past 12 months the matter of ordaining women to the historic ministry of the Church has been widely debated and the erosion of the clear teaching of the Holy Scriptures, which all Anglican clergy vow to believe and teach, at this point is all but complete. It has saddened me to read arguments by professed evangelical clergy and layfolk alike, which deny the absolute reliability and inerrancy of the Bible in all areas about which it speaks, including the sociological and scientific.

Francis Schaeffer says, "here is the great evangelical disaster — the failure of the evangelical world to stand for truth as truth... the evangelical world has accommodated to the world spirit of the age." (p. 37)

Yours sincerely,
David Fry

Basis for discussion unacceptable

Dear Sir,

The content of the study guide "Travelling Together" as a basis for discussion between Anglicans and Roman Catholics is unacceptable to evangelical Anglicans.

1) The concept of unity it embraces is structural in the putting together of denominational blocks: This view, common in the Ecumenical Movement, has been consistently opposed by evangelicals in the past who see unity as primarily inward and spiritual arising from the application of God's truth in the heart by the Holy Spirit.

The unity of John 17:21 is very particular. The people involved have been given to Christ by the Father (v.6), have received God's word (v.8) and kept it (v.6), are distinct from the world (v.16), hated by the world (v.14) and sanctified by the truth which is God's word (v.17). They are caught up into the same mystical, spiritual unity as exists in the Trinity (v.21).

"Travelling Together" assumes the members of both churches are Christians — "as between brothers and sisters in faith" (p.5), "appreciating one another as fellow Christians" (p.25).

2) Truth and scripture are not central. Subjectivism prevails — "feelings of warmth" (p.26), "does each member feel comfortable with...?" (p.27, 35, 36, 50, 57). The language is often weak, soppy and non-scriptural.

This contrasts markedly with the strength of the 39 Articles where truth is so often enunciated in contrast with error, i.e. being positive and negative together as the scriptures are (Jeremiah 1:10; 2 Timothy 3:16 & 4:2).

3) The Papal Ecumenical Service in Canterbury Cathedral in 1982 is consistently presented in a favourable light — "great" (p.42), "exciting event" (p.58). Others, however, have regarded it with sorrow and a betrayal of the Reformation.

4) I question the approach of ARCIC in dealing only with particular doctrines, important as each of those doctrines is. Surely any discussions on possible agreement must start at or at least major on the centre of the gospel — on doctrines relating to how a guilty sinner can be reconciled to a righteous God. Unless there is agreement here, it is pointless discussing the rest. The Reformers could not agree with Rome on this and separated.

5) The role-plays in sessions 1 and 6 are childish, unscriptural and dangerous. Particularly is this so in session 1 with the drinking of water. Quite apart from the method employed (although anyone who could accept dancing for worship and evangelism could accept this method — the principles operating are the same) am I to drink of Rome's contribution of Purgatory, Mariolatry, Indulgences etc. etc.? This is a sheer confusion of truth with error.

6) There is a satanic element in Roman Catholicism which must always be borne in mind. While readily acknowledging the outstanding characters and spirituality of many Roman Catholics, this satanic element in Romanism *per se* must never be forgotten. Many who have been involved with the Roman Catholic Church are well aware of this and it behoves us to walk with caution and fear.

I find the attitude of some of our leaders like that of Neville Chamberlain before World War 2. May God raise up a Churchill.

Yours sincerely,
(Rev.) Maxwell Bonner

Faithfulness needed

Dear Sir,

Where are our shepherds today? They are clinging to the skirts of a World Church which is disintegrating before our eyes. When B. A. Santamaria in a full page article in the Weekend Australian (2-3 Feb.) admits that "THE POPE AND CHURCH IN TURMOIL", we can believe it. In addition, he quotes Hans Kung, the R. C. theologian "In Roman Catholic seminaries, it is now common teaching that Jesus of Nazareth did not assert any of the divine or messianic claims the gospels attribute to him, and that he died without believing he was Christ or the son of God, not to mention the founder of a new religion".

Again where are our shepherds? Is all well in our theological colleges, or are some following secretly the banner, "Abandon hope all ye who enter here"?

Ten pages in "TIME" magazine (4/2/85) are devoted to "DISCORD IN THE (R.C.) CHURCH" — the Pope's failure to discipline rebellious Liberal/Marxist priests in Latin America and elsewhere; American nuns in slacks and various modern attire, demanding more liberal policies on abortion, birth control, and — more alarming — their right to become priests — to wield the same priestly power over the flock on which the whole system of Roman Catholicism is based — a power derived from the "magical" changing of bread into Christ Himself.

But where are our shepherds? Co-operating with the priests of Baal, and the result is "that our own Church is crumbling. Oh yes, there is much Christian activity still, but the heart has gone out of it. The most notable leaders have ruled out the Resurrection, the Virgin Birth, the Divinity of Christ and the inspired Scriptures, without which there is no Church, only a charitable Society of well-meaning folk worshipping an Unknown God — "Our Mother" which art in heaven" — a short step to "Our Blessed Madonna which art in heaven".

While these heresies exist, more and more faithful are taking up their cross and following the LORD JESUS CHRIST WITHOUT THE AMP bearing His reproach."

Yours sincerely
Phyllis Creasey

Chinese girl to evangelise Jews!

Called by God at the age of 12

The Journal of the Christian Witness to Israel, The CWI. Herald, published in its current edition an interview with one of its most recent and youngest missionaries, Sarah Chan, a Chinese girl now working amongst the Jews in London. The A.C.R. prints the interview which because of its content of cross-cultural evangelism will be of interest to its readers.

Herald: Could you tell me something about your background, about your parents and your upbringing?

Sarah: OK. My mum died when I was six years old and my father died when I was twelve or thirteen. I was converted, ah! I'd better be careful with my year, when I was eleven years old. A year after I became a Christian I went to, I think it was, a Sunday service and the preacher was preaching on the Acts of the Apostles 1:8 "When the Holy Spirit comes to you, you will be my witnesses in Jerusalem and in Judea." It was very challenging and at the end of the service I prayed saying, "Lord, if you want me to bring the Gospel back to your own people then I will." I think at that time I didn't know what I was committed to. I just wanted to work with God and to fulfil His purpose.

Herald: How did you come into contact with CWI?

Sarah: Do you know *Operation World*? The book? I searched through it for all the addresses of Middle East missions. I wrote to EVERY ONE OF THEM! I asked them for prayer for Israel, I mean prayer items. Unfortunately they all worked among Muslims. I think it was the Middle East Mission who passed my letter to CWI and Marvis Garrod wrote me a letter saying that Mr. MacLeod was going to Australia by way of Hong Kong and would meet me.

When he came I invited him to my church and arranged a meeting for him with the youth fellowship. It was really great! Afterwards I told my pastor that I wanted to

work among the Jews and discovered that when he was baptised in China three Jewish people were baptised with him. From then on he and his wife had prayed for the Jews continually. When I had told them of my plans they had mixed feelings because they wanted me to stay in Hong Kong to help them but were also pleased because of my love for the Jews.

Herald: How did you approach the task of Jewish evangelism after you arrived in this country?

Sarah: I was very nervous. I didn't know what to do. I tried everything. Eventually I looked in the *Jewish Chronicle* at the "forthcoming Yiddish gatherings" and in the end decided to try Hebrew classes at the Jewish students' centre. When I arrived I found that Hebrew classes had started two weeks before, so I had missed two lessons. I didn't mind that but then I heard some music. I asked what they were doing downstairs. A man said, "Israeli folk dancing".

Herald: So you decided to investigate? How did all these Israeli folk dancers react to a Chinese Gentile in their midst?

Sarah: They asked me why I came. You know, why I was interested. I told them I was a Christian and have always been interested in Jewish things and culture.

Herald: It's interesting to see that your approach to evangelising the Jewish People was first of all on a cultural and social level.

Sarah: And by building up a friendship. I was so scared. I don't know if you know the feeling. Should I tell them I am a Christian



worker? How will they respond? Will they talk to me? You know...

However, some time later one girl said, "Sarah, do you know you are like an angel!" I think it's just the joy, the peace I can show to them. And they come up and ask me, I don't like to push them. You know... "I'm a Christian worker and I'm going to tell you the Gospel." I think it's better for them to ask me why.

Herald: Do you think if perhaps you were English you would have been accepted as readily? Is it because you're in a sense, "a stranger in a strange land" that you fit in better than other Gentiles?

Sarah: Yes. They usually think I am a Buddhist and will ask, "Why did you turn to Christianity?"

Herald: How do you see the future? Will your basic method of evangelism remain the same?

Sarah: I don't know. I think I'm still learning. I don't know if this is the right way to do it.

As a single woman it's not very easy. I need to be careful and wise.

Herald: You're doing Bible studies with one or two Jewish people. Is there any particular way you go about the Bible studies?

Sarah: I ask first what she would like to do, like my Dutch friend. She said, "I would like to know the Bible, but I don't want to do your New Testament." So we did Genesis.

There's an Israeli girl. She is very open, she loves reading the New Testament. She has finished John and Phillipians and is reading Romans at the moment. I am doing John with her. She feels Jesus is the Messiah yet she finds it difficult to relate being a Christian and being Jewish at the same time.

Just recently a Jewish girl from the student centre said, "Hi Sarah! We must get together and talk about the meaning of life." When we met for a cup of coffee she immediately asked me how and why I became a Christian.

Another girl, a Dutch Jewess, very fashionable with colourful clothes, heavy make-up and huge black hat attends an orthodox synagogue and is reading a number of Jewish books. She attended church with me recently. Although she found the sermon clear, at the synagogue she feels "more Jewish". She added in an unusually low tone that she was impressed by the peace and confidence she recognises I have.

A Hebrew friend left for Haifa on June 10th. She has taken with her both a Hebrew New Testament and a Hebrew-English New Testament, promising to read them. Her last words as she left Victoria Station were, "Pray with me."

I have to be careful. I mean, I am so scared that I bring myself to them rather than Jesus Himself. It's not me, it's God. You know they can come to you not God, and I think there is a danger there. I just feel I need to be very careful of these things.

Editorial

Dictatorship of the Papacy in Australia

In 1986 the Pope will visit Australia. The Papacy claims for itself the complete right to exercise spiritual and political power in every Christian nation. In 1974 the Australian Government sadly increased the real power of the Pope by exchanging ambassadors with the Vatican. It gave a spokesman for the Pope, with diplomatic immunity, direct access to the Prime Minister.

The claims of the papacy to exercise complete political authority in every Christian nation is of long standing and was well expressed in the famous bull of Pope Boniface VIII called *Unam Sanctam* issued in 1302. The Pope said:

"There is one holy catholic and apostolic church outside of which there is neither salvation nor remission of sins... Both swords, the spiritual and the temporal are in the power of the church; the one indeed to be wielded for the church, the other by the church; the one by the hands of the priest, the other by the hand of kings or knights, but at the will and sufferance of the priest. One sword, moreover, ought to be under the other, and the temporal power to be subject to the spiritual!"

The bull concludes

"It is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff". The Papal Encyclicals — Fremantle pp. 72-74

This bull *Unam Sanctam* is by no means a dead letter. It is quoted in the modern Roman Catholic text books as an authoritative document stating the doctrine of the Roman Catholic church. The present pope is not the man to abandon any long established Roman Catholic position.

History shows that the papacy always uses its political power to advance its religious authority. This religious authority takes the form of a spiritual dictatorship by the Pope over the consciences of those who adhere to the Roman Catholic religion. Roman Catholics are required to do and to believe as the Pope directs. It is very difficult for a Roman Catholic to leave that communion so long as he retains any Christianity at all because of the spiritual threats that are made of hell for those who leave. The pope claims, moreover, authority not only over Roman Catholics but over all Christians, and the Vatican policy is directed to making this claim effective.

Those who oppose papal political power are often regarded as religious bigots, but this opinion reflects ignorance. It must be realised that the unique character of the papal authority in the Roman Catholic religion has no correspondence in any of the other denominations, and of course it is directly contrary to the religion of the Bible. It is because of this distinctive characteristic of papal spiritual dictatorship that Christian leaders have refrained from religious fraternising with the pope in his religious capacity. Certainly

Christians of all denominations should be able to get along with one another very happily, including laity, clergy and bishops of the different denominations. But the papal position is quite distinct. The Pope is a spiritual dictator and he uses his position to nip in the bud any spiritual movement that might arise in the Roman church.

One example will illustrate the point. There has been growing up, since the second Vatican Council, in the Church of Rome in the custom of leaving aside private confession of sins to the priest in which every sin has to be related in full detail in order that the priest might act as a judge in God's place and forgive the sin. In its place there has been growing up the custom of general confession of sins in the congregation and of receiving in the congregation the declaration of God's forgiveness to the penitent sinner.

This latter method of confessing sins and of receiving absolution is, of course, in accordance with biblical principles, while the other way of confessing your sin in detail to a priest who stands in the place of God is directly opposed to the principles of the Bible. However, the Vatican through the Sacred Congregation for the Doctrine of the Faith has sought to put an end to this new development by issuing "a reprobation of the recent custom that has sprung up... of obtaining absolution by confession made only generally." It goes on to insist that "individual... confession and absolution remain the only ordinary way for the faithful to be reconciled to God" (Catholic Documentation Sept. 1972 p. 181). Here is a good example of the papal dictatorship nipping in the bud spiritual development which seeks to return to scriptural principles. Laity and clergy and bishops are required to conform without alternative.

How then can knowledgeable Christians have religious fellowship with the Pope as the representative of this system? It is true that there are some attempts at reform from within, but these are not directed at the root cause which is the jurisdiction of the papacy over the souls and bodies of its adherents. The Pope directs not only how people should think but how they should live.

Long ago Archbishop Cranmer, while still a Roman Catholic, saw the enormity of this spiritual dictatorship and prayed that God would remove papal jurisdiction from England. Some years later that prayer was answered. We ought to pray earnestly that God would remove this authoritative papal jurisdiction from the Roman Catholic Church and from the world, completely, so that our Roman Catholic brethren may follow what God's Spirit is teaching them through God's Word, without having this growth in knowledge nipped in the bud and their consciences thrust back into the darkness of the past.

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Lesley Hicks

In the past week — I write on February 9 — two Aussie Bobs have been left off the hook overseas. In Dublin, a certain Robert Trimbole, once known within the Mr. Asia heroin ring as Aussie Bob, was released from gaol; in Washington, one Robert James Hawke appears to have been able to withdraw Australia's support from the MX missile testing programme without falling right out of favour with the United States.

About the former, like many others, I feel a tremendous sense of anger and frustration. Once again it seems that where there is money enough, and influence, top lawyers can be hired to ensure that a legal system works against truth and against justice. Not only that, but Trimbole, in defeating the case for his extradition from Ireland to face charges in Australia, has been awarded costs. Thus the bill of \$500,000 plus, with more to come, must be paid initially by the Irish Government, but ultimately, no doubt, by the Australian taxpayer.

Trimbole's "taint of illegality"

There is irony in the ruling of the five judges of the Irish Supreme Court that his original arrest carried "a taint of illegality", and that, although the bogus charge on which he was first held was dropped and a new and genuine arrest made, the original action was held to have "poisoned the tree". In fact, a taint of illegality, to say the least of it, has poisoned the whole career of this man and apparently has spread to some law enforcement authorities here in Australia. Although it had long been known that warrants were needed against Trimbole for arrest in relation to the murders of Donald Mackay and of drug couriers Douglas and Isobel Wilson, they were not

God help Australia!

ready when he was located in Dublin. So the Irish police had to act on a ruse in the first place or risk having him face lesser charges only, or losing him altogether.

Age tapes tip-off

It is worth remembering that the release of the Age tapes sprang initially from an attempted cover-up of circumstances surrounding Trimbole's escape from Australia in May 1981. In Bob Bottom's book *Without Fear or Favour* he outlines (P128) that twice, telephone taps placed by police were lifted at a critical stage in a way that served Trimbole's interests. Some police were anxious to secure the evidence that would convict him; others apparently worked to protect him. It was police who tipped him off to leave Australia just before the Stewart Royal Commission hearings began to probe his career — that tip-off was recorded in one of the tapes that Bob Bottom eventually released for publication by the Age newspaper.

So I cannot help wondering, as this sorry story drags on unresolved year after year, whether there are still some in power, in NSW in particular who would prefer not to have Mr. Trimbole answering questions in the dock back here in Australia.

Defenceless Australia

Meanwhile, on another level, we have the forerunner of the proposed U.S. MX missile tests, with Mr. Hawke facing revolt in his own party, at least until Mr. Reagan let him off so lightly. New Zealand's stand on ANZUS port facilities coupled with anti-nuclear feeling in Australia places under question the whole issue of the defence of our two countries beneath the U.S. nuclear umbrella.

Other grave problems beset our land — the hospitals crisis in NSW; youth unemployment; family breakdown; moral confusion. With all these, it is all the more vital that God's people learn to pray what I could call "macro-prayers" as well as "micro-prayers". Both are important — we must continue to pray for the needs of individuals and local ministries, but also, both privately and corporately, we need to learn to pray more than perfunctory set prayers for Queen and parliament as we intercede for our country.

Intercessors for Australia

I have to learn, I know, how to pray earnestly and effectively with full assurance that my intercession matters, for this nation, its State and Federal leaders, its lawmakers and administrators.

I find both information and encouragement to fulfil this responsibility in the material provided by Intercessors for Australia, (P.O. Box 95, Gordon, 2072 Phone (02) 44 3171) through their quarterly newsletter and monthly Watchman Report. For instance, the most recent Report lists the entire new Federal ministry following the December election — to assist us to pray as we are commanded in 1 Timothy 2:1-5 "for all those in authority, that we may live peaceful and quiet lives in all godliness and holiness."

In 1983, 50 out of 104 Australian Labor Party members in both Houses of parliament refused to take their oath of office on the Bible (as against only two refusals from the Opposition). This fact, indicating, one presumes, an atheistic or agnostic stance, makes our prayer concern all the more urgent.

No monkey business!

Creation scientists meet

Recently the Creation Science foundation Summer Institute was held in Melbourne.

Each day began with a pre-breakfast meeting for specific prayer relating to the ministry of the foundation and the institute week.

After bright singing the formal devotional time at the commencement of each day's lecture sessions was addressed by CSF board member, Dr. John Osgood. His splendid inspirational messages, based on texts in Genesis 1 and 2, drew parallels between God's activity in creation and God's activity in re-creation in the believer's life. "And God who commanded 'Let the light shine' has shone in our hearts . . . (through) Jesus Christ" (2 Cor. 4:6).

The Lord God first formed and then filled so that His (re)creation was ready for the future. Our role requires obedience and the four components of spiritual sacrifices: praise, thanks, rejoicing (in the wholeness of salvation) and intercession (for others), then we shall see God's power working . . .

The overseas guest speaker, Dr. Gary Parker was an evolutionist, defending his belief "with more heat than light". After conversion to Christ, and working through the discomforts of trying to be a "theistic evolutionist", he came to realise that the only consistently scientific standpoint of faith concerning origins is that of literal biblical creationism.

Dr. Parker was at his second Summer Institute in Australia and delivered nine informative, illustrated and, sometimes, humorous, talks on biology and paleontology (fossils). Two outstanding addresses were, "Evidence of Design in Creation" and "Life is more than Chemistry".

Dr. Parker's final daytime lecture was on "The Evolving Theory of Evolution".

Two other speakers who presented excellent lectures were Dr. John Leslie, "Mutations and Non-Evolution" and "A Christian View on IVF and Abortion", and Dr. Charles Taylor, "The Bible — An Old Book for a Youth Earth" and "Was Moses J, E, D, P — or M?"

2½ million Testaments, please!

Bibles for troubled Ecuador

With great joy the World Home Bible League reports that the Latin American co-ordinator went to Quito Ecuador for a meeting with high government officials and evangelical leaders the second week in January. A national committee made of various denominations has requested 2½ million New Testaments for the homes of Ecuador with the primary target being the schools of the country. The committee is organising state and local committees

who will supervise the programme. All denominations and evangelicals through the country will be involved. The programme has the endorsement and approval of the President, Vice President, and cabinet members. They have offered to help in any way possible to make this project a success. Although all books imported are heavily taxed, the government has waived all duty on New Testaments sent into the country.

The bowl runneth over

Christmas bowl giving increased

Victorians this year have so far given \$400,000 to World Christian Action's Christmas Bowl Appeal — double what they gave last year.

This is a greater increase than in other states, and is being attributed to Anglican giving following Archbishop David Penman's trip to Ethiopia and his urging Anglican parishes to give Christmas offerings to the appeal.

A spokesman for the appeal, the Revd Greg Thompson, said there had been a general increase in giving throughout Australia.

"In Victoria it was more marked, with Anglican parishes reacting more strongly", he said. "A significant number of Anglican parishes gave their total offering at Christmas to the appeal, and we are expecting more money to come in yet."

Mr. Thompson said that in addition to the money given to the Christmas Bowl, \$1800 had been given to Christine Penman's water jar project.

The money would pay for 12 water jars — each of which would enable an African household to have enough water all year round.

Many individuals gave \$150 — the cost of one water jar.

Mr. Thompson said that as well as money given to the Bowl and Christine Penman's project, an extra \$90,000 had been given to the Combined Churches Africa Appeal over the Christmas-New Year period.

This brought the total money given to the African drought relief through the Australian Council of Churches to \$5 million.

"We are very pleased with the response of the Australian people. Obviously an awareness of the needs is there," he said.

Much of the money given through the Christmas Bowl Appeal will go to Africa, though some will go to projects in Afghanistan and Asia.

(SEF)

Wycliffe founder receives posthumous award



Cameron Townsend — Wycliffe founder receives Posthumous award.

The Founder of Wycliffe Bible Translators, Cameron Townsend, was recently posthumously awarded the Chicago Bible Society's Gutenberg Award.

Mr. Townsend died in April, 1982 aged 85 years. He worked tirelessly to promote the work of Bible translation worldwide for tribal minorities especially.

Wycliffe Bible Translators was founded in 1934 after Mr. Townsend had himself completed the translation of the New Testament into Cakchiquel a language spoken in Guatemala.

His wife Elaine accepted the award given in recognition of Mr. Townsend's "distinguished service in the Bible cause". Past recipients have included Billy Graham, Frank Laubach, Eugene Nida and Ken Taylor. This presentation marked the first time the award has been given posthumously.

Whatever happened to the Churches of Calvin, Knox and Zwingli?

The Reformed family of Churches

In 1982 the World Alliance of Reformed Churches (WARC) took the unprecedented step of suspending the two white Dutch Reformed Churches in South Africa on the grounds that racial apartheid was heresy.

For some "Reformed" may conjure up a picture of John Knox hectoring Mary Queen of Scots, or of John Calvin in Geneva dictating a ruthless moral discipline. All that is worse than caricature. Reformed faith and churchmanship at their classical best are far removed from any narrow sectarian expression of the Gospel. Such great sixteenth century Reformers as Zwingli and Calvin in Switzerland, Knox and Melville in Scotland, were inspired by a vision of the Church "reformed" according to the Word of God. They had set themselves the task not of creating new Churches but of cleansing the old medieval Church and restoring the one Church of Christ to the purity and simplicity of the Apostolic period.

Over against the hierarchical authority of the old Roman church the Reformation set the absolute primacy of the Word of God witnessed by Holy Scripture. From that flowed two immediate consequences. First, because of the primacy of the Word of God, the Churches of the Reformation were committed to proclaiming the Word, and therefore to preaching, evangelism, and a missionary outreach which knew no bounds.

Along with that went a deep seated concern about the unity of Christ's Church. The emphasis on the Word of God as normative pointed straight to the centrality of Jesus Christ as Saviour and Lord of all. And so the equation emerged, one Church because one Christ, one people of God because one God and Father of all. Calvin, for example, wrote a letter in 1552 to Archbishop Cranmer concerning a conference in London about unity in doctrine in which he stated his readiness "to pass over ten seas" to seek the unity of the Church of Christ. And in the same letter Calvin describes the state of the separated Churches — "the body of Christ is torn asunder". Similar references are commonplace in the writings of the Reformers.

Shared history

Inevitably, as the Reformation took fire and swept through the countries of Europe, the resistance of the old Roman Church and the varied political, historical context of different nation states made for the separate development of seemingly "separate" churches in Switzerland, Holland, France, Germany, England, Scotland, etc. But at the time of the Reformation these "separate" churches believed that in spite of their separate situations they belonged together. They acknowledged a common, shared history stretching right back to the early Fathers of the Church and the Apostles of the New Testament.

Although Geneva under Calvin with its college and academic discipline stands out as the great centre of learning for the faith Reformed, there was no part of sixteenth and seventeenth-century Europe untouched by the zeal of the Reformers. In the course of time mission Churches were founded in North and South America, Africa, Asia and in the Pacific islands and with the passing decades these mission churches came to full status as independent autonomous national Churches.

Missionary genius

Today, we may quite properly speak of the Reformed "family" of Churches girdling the earth. The World Presbyterian Alliance was founded in 1875, later to be known as the World Alliance of Reformed Churches. At its inauguration delegates

attended from 22 different Churches. In 1982 at the General Council of the WARC in Ottawa, the roll call of churches totalled 149 with the following breakdown — Asia 43, Europe 36, Africa 35, Latin America 18, North America 11, the Pacific 6.

On a conservative count the communicant membership of the family is now well over 70 million. Comparisons can be hopelessly misleading but it helps to set the world context by noting that the Reformed family is probably slightly larger than Anglicanism or Lutheranism.

The most exciting feature of these statistics is the extraordinary high incidence of the Reformed among the younger nation states of the world. More than 66 per cent of the 149 member Churches are located in the "frontier situation" of the southern hemisphere. In itself, this is remarkable evidence for the innate missionary genius of the Reformed faith. Because there is one Gospel and one Lord Jesus Christ, the Church of Christ must transcend every political and national boundary.

In the "Anglo-Saxon" world of Australasia, North America, and the UK, Reformed churchmanship has marked Presbyterian Church government with careful even cautious parliamentary debate and committee procedure, which while thoroughly democratic makes it difficult for the Church to speak to the sudden, emergent crisis. Synods and Assemblies may declare the mind of the Church alone, but not Moderators or Clerks. Contrast that with the continental Reformed development which has tended more in the direction of the presidential form of Church leadership. An outstanding example is the great Reformed Church of Hungary where they have never known a period since the Reformation when the church was not governed by its own bishops acting in Synod.

Or consider the Republic of South Africa where there are 10 separate autonomous member Churches of the Reformed family, covering the whole colour spectrum of that racially torn country — black, Indian, Coloured and white. Whereas the white Churches of Anglo-Saxon origin have resisted the policies of apartheid, quite the largest and most powerful group of churches in the nation, the white Dutch Reformed, have up to the present consistently supported racial apartheid with allegedly theological and biblical argument. Inevitably bitter conflict has not been confined within South Africa.

Worlds apart

In contrast is Indonesia, where the Christian 10 per cent of the more than 130 million population is composed of a majority of Reformed churches, more than 20 within the membership of the WARC. The magnificent missionary work of the European Dutch Churches has across the centuries created strong Churches with a vital faith and indigenous organisation. Why is it that Dutch mission theology in South Africa has fostered the appalling problems of apartheid while in Indonesia the same Reformed heritage and the same Dutch missionary evangelical zeal did not?

Again, to focus on the variety within the family, we should note that 90 per cent of the large Indonesian population is Muslim (with attendant sociological overtones) and yet several of the Reformed Indonesian churches have been ordaining women to the ministry in

Richmond Smith, formerly theological secretary of WARC, has sketched the present position of the descendants of John Calvin and Ulrich Zwingli in *Life and Work*. The Church Record poses the question; where does WARC go from here?

this century long before many of the European Churches (including the Church of Scotland), took the identical step.

To ring the changes consider the contrast between the 35 Reformed Churches of the African continent and the 18 of Latin America. Much has been written of the need for the African Churches to break out of the mould of European Church life inherited from the missionary era. The signs are that such distinctive development is indeed under way and revealing remarkable characteristics.

On the other hand the Latin American Reformed churches have had to struggle out of a minority situation marked by the persecution and hostility of a dominant Roman Catholic majority Church since the days of the Spanish conquerors. Unfortunately the sheer pressure of the physical survival problem has motivated many Latin American Christians to adopt an "other-worldly piety" to escape the too great demands of confessing Christ in the market places of society. Inevitably that has led to a measure of withdrawal from the community into a ghetto-type existence.

Larger than Anglicanism

And yet that is not the whole truth.

Asia is much too large to be considered as one entity. The politico-cultural context of say Korea and India are worlds apart. Why is it that the Reformed in India have had the courage to make positive ecumenical advance? In North India the churches have come together in one organic union, holding together hitherto quite intractable church-divisive issues such as infant baptism and believers' baptism in one church. Or think of the emergence of the Church of South India in which the Reformed and Anglicans have surmounted the problems of episcopacy. Is all of this the product of the more contemplative mind of the East which sees more deeply into where the true priorities of the Gospel lie?

Something must also be said about the tremendous ideological differences between the social and political contexts within which churches of East and West Europe live out their witness to the Gospel. Reformed Christians in Romania, Bulgaria, Hungary, East Germany, Poland, Czechoslovakia, Soviet Russia, have a history which also goes back to the sixteenth century Reformation and in some countries even earlier. There is a mutual questioning between churches of East and West, which we may gloss over only to our cost. And the questions do

not go away if they are ignored! But let us equally not forget that the WARC numbered its member-Churches on both sides of two terrible world wars of this century and yet the fellowship of the family remained unbroken throughout.

Ecumenism

At the national level a majority of Reformed Churches have been and still are engaged in a variety of different ecumenical projects or conversations — with a view to closer co-operation or full union with other Churches. As might be expected a majority of Reformed Churches are also active members of the World Council of Churches.

In 1951, meeting at Basel, Switzerland, the Executive Committee of the WARC gave expression to the ecumenical commitment of the family in the famous Basel statement. A brief extract is indicative: "... It is the highest glory of the Reformed tradition to maintain the vision and viewpoint of the Church Universal, seeking continually its welfare and unity, in accordance with the mind of Jesus Christ, the Head of The Church ..."

The constitution of the WARC was reshaped in 1970 and reworked in 1982 and on both occasions the Alliance declared that among the purposes of the family is the following: "... To facilitate the contribution to the ecumenical movement of the experiences and insights which Churches within the Alliance have been given in their history, and to share with Churches of other traditions within that movement, and particularly in the World Council of Churches, in the discovery of forms of Church life and practice which will enable the people of God more fully to understand and express together God's will for his people."

The WARC General Council said in 1982: "We have to face the question freshly of why the WARC is engaged in the ecumenical movement. The short answer is that this is the will and command of Jesus Christ our Lord. A longer answer is that, faced by a plurality of Churches throughout the world, we have a choice "between" claiming to be the one true Church to which all others ought eventually to come "and", on the other hand, seeking the fullness of Christ's Church by entering into dialogue and fellowship with those other Churches which share with us the Gospel. If we may not claim a monopoly of the Gospel, there is for us no alternative to involvement in the ecumenical movement." Clearly, there is no dubiety about that.

Continued p.12

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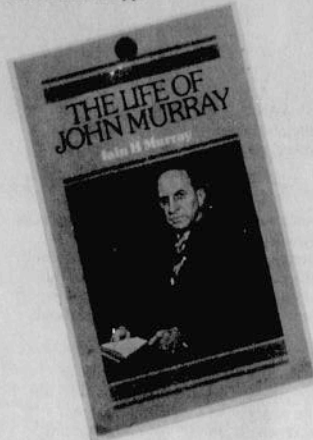
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THE GOOD READ

The Life of John Murray

By Iain Murray, published by Banner of Truth Trust, 158 pp.



This biography has appeared in Volume 3 of the Collected Writings of John Murray (edited by Iain Murray — no relation!). The present work is a worthwhile publication and deserves wide circulation. Born into a Christian home in Scotland in 1898, John Murray soon developed a love for Christ and a desire to please and serve Him.

Iain Murray recounts for us in 10 chapters John Murray's life in the Scottish Highlands to his move to the USA to lecture at Princeton Theological Seminary, and then his move to Westminster Theological Seminary (where he stayed for 36 years). During the biography, the history of Princeton's decline into theological liberalism is outlined. This led to the formation of Westminster as a reformed, Calvinistic college.

Although he was a lecturer in Systematic Theology, author, and defender of the Christian faith, Iain Murray states that John Murray's first love was **preaching**. He was no dry academic, but applied his talents to proclaim the Word of God faithfully wherever he could.

The biography contains many personal reminiscences; extracts from letters, sermons and lectures. It introduces us to many familiar names John Murray worked with eg Gresham Machen, E. J. Young, Geerhard Vos, N. B. Stonehouse, Cornelius Van Til. It also gives background to the writing of his two most well-known works — *Principles of Christian Conduct*; *Commentary on Romans*.

John Murray did not marry until he was 69 years of age (following his retirement from Westminster). Before his death at 76 years of age, he was the father of 2 small children.

John Murray was no plaster-caste saint. He served his country in World War I where he lost the sight of one eye. This loss placed great strains on his study and research. Despite his learning and

academic excellence, John Murray was a humble man, generous to those in need and faithful to the Word of God. In this biography we meet John Murray the man; we see his love for the Scriptures, for worship, for his God, for the Sabbath; we see his concern for his students, for his family, friends and especially for children. Some of his views may not meet universal approval in evangelical circles — eg sabbath observance (pp 33-36, 101); church worship and unity (pp 124-127); tobacco (p 113); lecturing methods (pp 91-99); yet he was a man who was always tolerant of other views.

A very readable, highly recommended volume for all Christians, but especially for those who labour in preaching and teaching.

Tony McMiles

"Travelling Together . . ."

continued

hence the title — not a series of topics for debate" p5. We may wish to move away from the language of confrontation that has caused hurt between people but to any way imply that the theological content of the dividing issues has changed is disastrous. Evangelical Anglicans will not view the reformation with regret but rather as highlighting Christian doctrines of ongoing significance.

The Guide, as does the ARCIC Report, assumes that we are fellow Christians: "it was through the agency of water we all shared — despite our traditional differences — a baptism which has made us all members of the Body of Christ" p.20. This assumption itself needs further exploration perhaps by investigating the doctrine of "justification through faith alone" (ARCIC has not yet tackled this question). This is outside the committee's brief but by neglecting differences at this point it has meant that the Guide raises some difficult pastoral problems. There are, in many of our congregations, Roman Catholics who have deliberately left the Roman church believing its teaching to be opposed to scriptural truth. They have often done so at some cost in facing hostile family reactions. It must be confusing to them to be told that we are travelling together. The guide will also affect the evangelistic work that is directed toward people who have an allegiance to the Roman Catholic church. The cutting edge will inevitably be blurred.

The Study Guide project has to face the communication problem. It is one thing to agree on language between "professionals" meeting in working groups but when that language is used more widely it can lead to misunderstandings and unqualified use that confuses the reader. The section on the Eucharist is an example of how this communication gap is evident.

The final general comment concerns the place given to scripture. Scripture is

read and individual meditation is encouraged but there is no suggestion of its detailed use by the group as a final authority in the areas of discussion. By implication a basic Anglican doctrinal position on the sufficiency and finality of the scripture has been bypassed. It may be a personal 'pecadillo' but the continued application of Jesus' prayer in John 17 to the search for a denominational unity we do not now enjoy (see p.18, 58) is to misunderstand and obscure the truth being taught. Jesus' prayer was answered and all those who are related to him by faith do now enjoy a unity. We can be exhorted to maintain the unity we have but that is a very different matter.



3. Considering the fine detail

This cannot be exhaustive but one or two comments may be helpful. Session 2 (p24 — 30) concerns the Eucharist particularly exploring the themes of "memorial" and "sacrifice". It rightly draws attention to the fact that in Anglican liturgies "memorial" and "sacrifice" have been deliberately kept apart but then in the supplement to the session there is an unbelievable misprint that almost destroys the whole thrust of the discussion. The Thanksgiving from the Anglican Communion service is printed (p 29, 30). It is quoted as coming from the Australian Prayer Book and is in the main the Thanksgiving from the second order. However the final paragraph of that thanksgiving has been omitted and in its place (without any indication) is inserted the prayer that follows communion in the First Order commencing "Lord and Heavenly Father . . ." The printing makes it appear that in the Anglican liturgy "memorial" and "sacrifice" are linked not separated. Since the whole discussion depends on liturgical formulation there could not be a worse confusion (how it escaped proof reading is difficult to understand).

(In the alternative thanksgiving of the second order there has been some confusion in the introduction of "offering" prior to communion but not in the way the misprint would state.)

In Session 3 the presence of Jesus Christ in the Eucharist is discussed with the ARCIC statements quoted. This whole

area demands very clear sacramental theology and the Guide will not help in this. To ask participants whether or not they "feel comfortable" p. 35, 36 with the statements will not lead to proper assessment. I am pleased to see the rubric of the "Communion of the Sick" quoted but why not Articles 28 and 29 and the "Black rubric" of the 1662 communion service?

There are suggested activities throughout the Study Guide that are given sacramental significance — e.g. th pouring of water from one jug into individual cups and the drinking together to symbolise oneness and co-operation in the programme (p.20-21) — the lighting of individual candles from one main candle as a "sign of our commitment to a new co-operation in the future" p.61. The activities all reinforce the concept of the oneness we already have and participants (who may have had difficulty in grasping subtleties of the theological differences) will take that impression with them.

Conclusion

Each congregation will have to decide whether or not they can be involved in this programme. It does not force anyone to accept the conclusions of the ARCIC Final Report but I would want to question whether or not the Guide provides the material necessary for a reasonable assessment of the Report. The assumptions concerning the extent of the fellowship we already have cannot be accepted without further discussion and may make the Guide unusable in certain settings. Some would question the wisdom of making ARCIC public in any case. Ministers and parish councils will need to consider the issues very well before embarking on this project.

Jack Normand

Release of Christians in central mainland China

Most of the Christians detained in central mainland China since 1983 have now been released, the Chinese Church Research Centre in Hong Kong reported recently.

Of more than 100 who were detained in 1983 either for holding house meetings or for questioning about possible associations with Witness Li's group (known in mainland China as "shouters"), only a few remain in detention. Longer prison sentences are probably in store for those still retained, CCRC said.

(CATW)

Cardinals see red — continued

Two senior Brazilian bishops demonstrated solidarity with the controversial liberation theologian Father Leonardo Boff by accompanying him to his discussions with Cardinal Ratzinger in Rome last autumn. The bishops' conferences have emerged as the guardians of the post-Vatican II liberalism.

But the conferences are now generating a counter-opposition. They are being criticised in Rome, and elsewhere, for limiting the powers and responsibilities of individual bishops by their application of the majority principle. Cardinal Ratzinger has said that the conferences lack proper theological standing. Still, they are now a fact of church life, and will resist any attempt by the traditionalists to demote them.

The Pope has been careful to avoid direct confrontations with the bishops' conferences. He has been putting a lot of hard work into his meetings with individual bishops when they pay their regular visits to Rome. In the past, by no

means all bishops have agreed with the liberal-minded decisions taken at their conferences. Other bishops, while not totally in agreement with the Pope's conservatism, would not wish to disagree with him publicly. The November synod is probably the Pope's way of securing the support of at least a majority of bishops for his programme. This, he hopes, will blunt the edge of opposition by some bishops' conferences.

(ECONOMIST)

MISSIONARY GIFT IDEA

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Loss of lay control, Henry VIII's church — 450 years on

450 years ago the act of Royal Supremacy made King Henry VIII and not the Pope supreme head on earth of the Church of England. DAVID SAMUEL, director of Church Society, stresses the continuing value of the act for its protection of the place of the laity in the church.

450 YEARS ago on November 17, 1534, it was enacted that the King should be "accepted and reputed the only supreme head on earth of the Church of England called Anglicana Ecclesia".

Among the rights considered as belonging to the title were those of visiting and reforming the Church, and that of correcting errors and heresies.

In agreeing to this title the Reformers made it abundantly clear that there was no conflict between this and the headship of Christ in his Church. The King is under God and Christ is his head, since the King is a member of the body of Christ. But the King is head of all his subjects whether they be clergy or laity. As John Bradford pointed out, this is the doctrine of Romans 13, "Let every soul be subject unto the higher powers".

Dominations

The act was necessary in order to free the English Church and nation from the domination and control of a foreign power — the papacy — and to establish national sovereignty. But there was more to it than this. It also established the principle that the monarch is supreme in all causes ecclesiastical as well as temporal.

Doctrines and canons of the Church of England may not be promulgated without the authority of the crown and the crown must be the final arbiter of what is or is not the doctrine of the Church of England.

Richard Hooker justified this position by appealing to the identity of the English Church and the English nation. The "Crown-in-parliament" represented the laity of the Church of England. It is the business of the whole body of the Church to make laws, laity as well as clergy. The "King-in-parliament" as supreme best represented the whole body and a balance was thereby kept between the power of the clergy and the power of the laity. The Church of Rome strove against this arrangement because Rome stood for the supremacy of the pope and the domination of the clerical element in the Church.

The Royal Supremacy acted as a protection of the rights of the laity and the rights of law in the church. All clergy, including bishops, are subject to the laws of the land and the laws of the church administered by the crown. The Royal Supremacy was, therefore, as much a deliverance of the Church from clerical control as from foreign control.

Royal Supremacy was . . . as much a deliverance . . . from clerical control as from foreign control

Throughout the centuries since there has been a gradual evolution of parliament and the relationship of the crown to it. The monarchy has become a constitutional monarchy acting only on the advice of its ministers. The nature of parliament itself has changed from being a body which was made up wholly of members of the Church of England to being composed of people from Free Churches, the Roman Catholic Church and no church at all.

Within the Church of England, too, changes have taken place which were intended to take account of these developments. First, the old Church Assembly was created in 1920 which was meant to give the Church a greater say in its affairs and to establish a forum outside parliament, yet not wholly independent of parliament, in which laws and doctrines might be debated and measures presented to parliament for final approval.

However, it was soon to become apparent that the Church Assembly did not really serve to give the laity a voice, though the divide between the clergy and the laity was growing. The preface to Crockford's for 1935 stated, "It should be remembered that there are two religions in England, the religion of the clergy and the religion of the laity". The religion of the laity was still basically Protestant and evangelical, as the Bishop of London testified at the time, "Curiously enough, the layman generally goes for a strong evangelical and the clergy for a strong

high churchman . . .". The arrangements in the Church Assembly seemed to ensure, however, that the clerical type of religion prevailed.

Entrenched

In 1932 Sir Lewis Diddin was of the opinion that the laity were not properly represented at all in the affairs of the Church. Thus throughout this period there was growing clerical influence and control of the Church of England. The then Bishop of Norwich wrote "It is curious that the Church Assembly, which was in part erected to give official voice to the layman's view, has strongly entrenched the power of the Bishops . . .".

The bringing into being of synodical government in 1970 was intended again to result in the devolution of great self-governing powers for the Church of England, but it is questionable whether the views of the people in the parishes are really represented in General Synod. The system of election itself would seem to militate against it since elections of members to the General Synod is determined by the caucus of Deanery Synod members.

Remoteness

The result is remoteness and lack of identity with the views of people in the pew. The present struggle in the Labour party to extend the franchise and free the selection of candidates for parliament from the control of party activists may contain some lessons for the Church of England, if the views of the laity are to be more fully represented.

This is precisely where the continuing value of the Royal Supremacy is to be seen at the present time. The principle of the Queen-in-parliament being finally responsible for the affairs of the Church of England is a good thing, and will continue to be so until the place and power of the laity is guaranteed in some other way, which it is not under the



HENRY VIII,
(After Holbein's Picture.)

present system. The Royal Supremacy stands for lay Supremacy in the Church of England, and the rule of law, both of which are greatly needed at the present time.

Recent events have tended to reveal an ugly streak of clerical domination and contempt not only for the doctrine and canons of the Church of England, but also for the laity who have protested against such behaviour, and who, for their pains, have been dismissed as "ignorant and gullible". Until the balance is redressed the Royal Supremacy stands as a symbol of the true character and constitution of the Church of England, and it would be a good thing if the powers that the crown still possesses to reform the Church and uphold its doctrine were exercised more fully at the present time.

(CEN)

Me and my shadow

English and Japanese Bishops to walk together

The Bishop of Leicester, the Right Rev. Richard Rutt, is to have a "shadow bishop" who will go in and out with him and accompany him wherever he goes.

The "shadow" — from the Land of the Rising Sun — is the Right Rev. Raphael Kajiwara, Bishop of Yokohama, Japan, who is to stay with Bishop Rutt from May 7 to June 9.

Nippon Sei Ko Kai, the Anglican Church in Japan, has initiated a project for the training of newly appointed bishops; and part of the scheme involves a new bishop coming to live for a month with an English bishop and being, almost literally, his shadow.

Bishop Kajiwara will not be preaching or accepting any other invitations during his stay. The Bishop of Leicester's engagement diary will keep him far too busy.

Bishop Rutt, a former Bishop of Taejon who spent a total of twenty years in Korea, is the ideal episcopal host for the Japanese Church's scheme, for he is an expert in Asian languages and will be able to revive his knowledge of Japanese.

Another Japanese priest, The Rev. Simon Nagano, Diocesan Secretary of Yokohama, will be accompanying his bishop to England. Fr. Nagano is to stay in the Leicester vicarage of Canon John Tonkin, Vicar of Holy Apostles', to be with him in his parish and see an English priest at work.

Canon Tonkin does not speak Japanese — yet. "So we hope our guest knows at least a little English," said Mrs. Tonkin. "We had a Japanese priest staying with us before, and he was able to make himself understood in the family."

In the view of the Bishop of Leicester the project reflects some important ideas in Church life today, such as "the determination of various national Churches in the Anglican Communion to keep in contact after the age of missionaries and missionary bishops." It also pinpoints the need for bishops "to learn their jobs," thinks Bishop Rutt; and it acknowledges the need for bishops throughout the world to be in close personal contact.

(CHURCH TIMES)

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