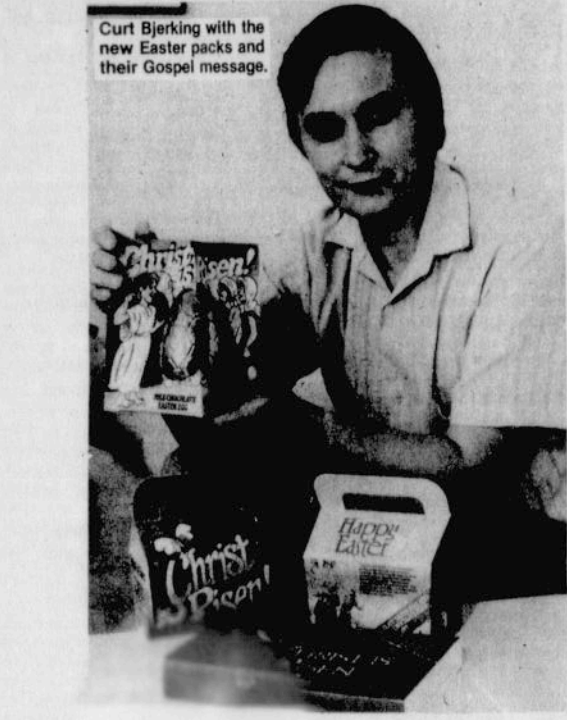


Easter bunny beware

Christian graphic artist's crusade



Last year Curt Bjerking, a graphic artist in Melbourne, began a one-man campaign to design a pack that told the story of Easter and fill them with chocolate.

This year Curt is out to launch a fresh assault! Not content with the packs he had last year, he has designed two new cartons to add to the range.

One pack is treated in a cartoon fashion, illustrating the scene at Easter morning with the Easter egg becoming the "stone" that was rolled from the tomb entrance. The second pack is for those who cannot (or should not) eat chocolate — it is a shortbread pack beautifully designed and ideal for an adult present.

Curt's concept is to enlist churches and church schools to help in the fight against the frivolous treatment of Easter. Packs are distributed through members who give them to their friends and children, or sell them to others. In this way the packs help spread the victorious message of the Gospel and at the same time help raise funds for the participating organisations, money that otherwise would go to the large chain stores.

Curt's company, "Manna House", has, since it was founded in Melbourne last year, been encouraged to supply other Australian states. Tasmania, South Australia, Western Australia and the ACT all now have coordinators to sell the Easter packs.

Starting a venture like this has required a large commitment by the Bjerking family — the months of time and the huge financial needs has taxed the family resources heavily. However the letters, phone calls and personal encouragement of fellow Christians, together with the conviction that this is God's will, gives them the strength to continue the fight.

"I've spent so much of my time as an artist drawing cute, cuddly Easter bunnies, and feeling that I'm betraying the real message. It's terrific to now be able to use my ability to spread the wonderful message we have all been given because of Easter — the message of a risen Christ that proclaims victory over sin and death, and hope for a world so desperately in need of hope."

Contact the Manna House, Ph: (03) 876 4742, for further information. Or write to the Manna House, 56 Smedley Road, Ringwood, Vic., 3134. SA: 11 Wendy Ave., Valley View, SA, 5093, Ph: (08) 264 4418; WA: 33 Ayres Road, Stoneville, WA, 6554, Ph: (09) 295 2559; ACT 28 McBurney Cres., Richardson, ACT, 2905, Ph: (062) 92 1231; Tasmania: PO Box 863, Launceston, Tas., 7250, Ph: (003) 31 9784.

(NEW LIFE)

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. A. Asplin, Asst. Minister of Darling Point has resigned to become Rector of West Ryde on 22nd April.

Rev. P. Dawson, formerly CMS, became Rector of Shellharbour as from April 7.

Rev. R. L. Andrew will resign as Rector of Fairy Meadow on April 22 to become Rector of St. Paul's, Warrongga.

Rev. D. C. Jones of the Diocese of Bendigo has accepted the position as Rector of All Saints, Parramatta North.

Rev. E. Scrivens will resign as Rector of Peshurst on June 5, to go to Queensland.

Rev. A. C. Tipping will retire as Rector of St. Andrew's Strathfield on July 26.

Rev. J. Wyndham will resign as Curate-in-Charge of Belfield on April 30.

Rev. L. Stoddart, Curate of St. John's, Parramatta, has accepted the position of Resident Minister of Plumpton.

Rev. R. K. Luscombe, Rector of South Coogee has accepted the position of Rector of Fairy Meadow.

Rev. C. B. Thomas died on February 18.

Rev. J. A. C. Thorne will resign as Rector of Cremorne on July 1st.

DIOCESE OF ADELAIDE

Rev. T. V. Jones has resigned as Rector of Walkerville from July 12th to become Field Director in Evangelism in the Diocese of Adelaide.

Rev. Fred E. Wells has resigned as Chaplain of Glenside Hospital as from June 28 owing to ill health.

Rev. W. E. Dennis has requested his general licence be terminated as from March 11.

Vision at Doonside continued

Archbishop Robinson told the congregation that many of life's adverse experiences — sickness, death, unemployment and so on, could all be part of God's plan.

"Blessed are those who mourn", Jesus said. The explanation is that the plan of God transcends our own plans. God rules this world, and it is His".

"The task of the church is to pray to God to give to Doonside the will to speak out to the people of Doonside for Him. Pray the Lord of the harvest to send out labourers. But, if you pray like this, be prepared to be one of the labourers".

The Archbishop urged the parishioners of Doonside to make the most of the opportunities available through Religious



The old shed-like building on the extreme left, was the old Doonside Church.

The Archbishop said that the trouble with Doonside was much the same as the trouble with any other suburb in that most of its residents were living their lives in ignorance of God's purposes.

"What is God's plan, and how is it to be made known to those who do not know it?", he asked.

It is always encouraging to hear an Archbishop to ask a difficult question and then to give the answer.

He said: "This plan is to re-create mankind. It is to re-design and re-direct human life in compassion and kindness, in joy and in peace. Moreover, this plan has already been launched. It is already up and running in Him".

Archbishop Robinson often poses rhetorical questions. "How", he asked, "can the plan of God be made known in Doonside? How was it made known in Paul's time?"

"Paul was empowered by God to explain this plan. He spoke of Jesus Christ as the liberator from sin and death, and people when they heard this sat up and took notice. They found their lives being re-shaped. They were part of God's plan, and this same plan must be a bridge to the people of Doonside".

"God is in charge. It was not some committee that appointed Paul to preach to the Gentiles. It was God who did the appointing and who gave Paul his directions".

"Some of you here today will, in your own way, be the preachers to Doonside. You may have an audience of only one. Philip, when he spoke to the Ethiopian eunuch had an audience of one".

Don's convert 'Hindus'

India President urges

(Panaji) According to an EPS report, Indian President Zail Singh has urged Christian missionaries to declare a "self-imposed moratorium" on efforts to convert Hindus. He made his appeal while attending a cornerstone laying for a church-sponsored "children's village" here. Singh said there is enough for church people to do "in terms of service to the country's poor and destitute. That is where God lives." Most Indians are Hindus; some Hindu groups have increasingly demanded a government ban of conversions.

(RESNE)

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Luis Palau Challenges Sydney

Lethargy and hopelessness

International Evangelist Luis Palau breezed into Sydney on Monday 6th April fresh from an exciting all-city denominationally united Crusade in Auckland, New Zealand. Auckland had been gospel-saturated with 370 of that cities 500 churches joining together.



Auckland became "God conscious". Those 370 Churches' buildings were placarded with giant posters, and television and radio and the press were caught up with the question of Jesus Christ and his relevance for today. Over 10,000 made professions.

Sydney had to seem a damp squib. Dr. Palau seemed to pick up an air of lethargy and hopelessness. A public rally to meet Dr. Palau at the Blacktown Civic Centre drew only 170 supporters from the 300 plus churches in the Western Region of Sydney. (170 Churches have indicated support for Mission 200 in Parramatta in 1988). And a Pastor's Luncheon the next day saw only 85 Ministers and full-time workers in attendance.

Dr. Palau issued a strong challenge to the City of Sydney. That city needs a revival in the body — a revival in Holiness. An all-city Crusade is not a flimsy one week show with the Palau Team doing the job. The Team wants to do business, to win people to Christ and incorporate them into the Church. It is not good enough for us to tell ourselves "We are doing a fine job." The question we must ask is "Are we evangelising?". The Commander-in-Chief has ordered Sydney's Christians to take his gospel to all. The Crusade may well start with a whimper. It will be seen as a joke. But if the local Christians are united in the power of the Holy Spirit, it can happen.

Dr. Palau personally believes that every large city should carry out a united mass evangelistic outreach every five to ten years. He refuted the growing tendency of the west to categorise themselves as post-Christian. He described the arrogance of Europe not in its favoured term of post-Christian but as pagan. The end is near for Europe. The average European is as pagan as the Brazilian savage except that the European is dressed up and cultured. Dr. Palau saw Sydney as not that different from England where the churches are empty, paganism is setting in and families are falling apart. He quoted Lord Coggan "We are a mission field."

Does mass evangelism work? Dr. Palau believes it can!

Following his Leeds, England mission study a year later showed that 79% of those who made professions were active in a local church. For University students the figure was a staggering 100%.

World Vision and two other independent groups have carried out studies in relation to the 1983/84 Mission London. Those studies showed that 80% of those who made professions were actively incorporated in a church one year and two years later. Dr. Palau emphasises that we are engaged in spiritual warfare. There will be attack and criticism from secularists and non-Biblical theologians but where there is seriousness about discipleship there will be growth.

Dr. Palau was serious. He sees the challenge as the 1.5 million in the Parramatta and western region who do not know personally the Lord Jesus Christ. He was emphatic. He does not want the job. He is only one of 40,000 evangelists in the world. But he challenges us! Do we care enough, do Sydney Christians share compassion for the young and old outside of Christ? Sydney has to decide!

Women's ordination statement

Archbishop Robinson speaks on the appellate tribunal's findings

The Anglican Archbishop of Sydney, Archbishop Donald Robinson has spoken on the ordination of women in the April issue of the official diocesan magazine, "Southern Cross".

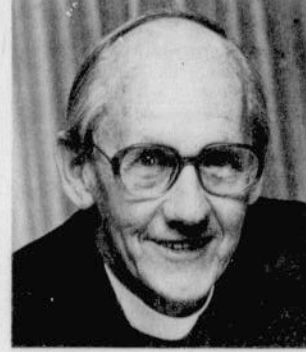
Archbishop Robinson says "The Ordination of Women to the Office of Deacon Canon 1985 has two main provisions. First, it permits the bishop of a diocese to ordain a woman as deacon. Secondly, it permits the bishop of a diocese to authorise a woman deacon, ordained elsewhere, to officiate in his diocese.

"The Appellate Tribunal has now declared that this canon is not inconsistent with the Constitution of the Anglican Church of Australia.

"We apparently have a Constitution which allows a person, ordained as a minister in one diocese, to be not recognised as a minister in another diocese. This means, as I pointed out in my Synod address last year, that our dioceses in Australia are no longer in full communion with each other, since mutual recognition and acceptance of ministries has always been one of the tests of full communion between churches and dioceses.

"Now it must be acknowledged that the Constitution itself apparently sanctions this diminution in communion between dioceses. There may not be much practical disadvantage while it is only a matter of non-recognition of a few women deacons, and while we remain in communion in other respects. But the principle is potentially far-reaching. Since 1962 our Constitution has helped to draw us together throughout the Australian Church; it now appears that the Constitution can also operate to divide us, in the important area of the ordained ministry.

"Fortunately, no diocese need accept the change in the law of the Church which the General Synod canon permits. For good or ill,



discipline is concerned. I sincerely hope that our own diocese of Sydney will remain firm in maintaining that faith and order, in respect to the nature of the ministry, which is not only that of Anglican and catholic tradition, but also that of the primitive church in accordance with apostolic authority as attested by the New Testament.

An evangelistic explosion in Latin America

According to Newsweek magazine, 400 Latin Americans convert to Jesus Christ every hour. According to the publication, 9,600 Latin Americans pass from darkness to the admirable light of the Gospel, daily. Glory to God!

As a result of Amsterdam '86, 25 mini-Amsterdams, sponsored by the Billy Graham Evangelistic Association, will be held in the Spanish speaking world. These congresses are involving many thousands of leaders, challenging them to win their nations for Christ. This effort is directed by Norman Mydske, Director for Latin America of the Billy Graham Evangelistic Association.

Pastoral seminars accomplish unprecedented involvement

In 1987 the Team of the Evangelist Alberto Mottesi will be holding eleven leadership seminars and another ten in 1988. The majority of these are organised in connection with his multitudinous Crusades. In the last three years, without exception, where they have already been held, they have resulted being the most attended pastoral gatherings in the evangelical history of each nation.

Alberto Mottesi was the President of the historic Hispanic Congress of Evangelisation, Los Angeles '85, held in the Crystal Cathedral, in October of 1985, when 2079 hispanic leaders gathered (80% of them were pastors) and another 1000 leaders that participated part-time, attending 17 plenary sessions and 96 workshops of reflection and work.

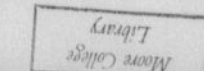
Los Angeles '88: July 25-29

The same organisers of Los Angeles '85 are now preparing Los Angeles '88. This Congress will be the last of 25 post-Amsterdam '86 congresses. Los Angeles '88 is sponsored by the Billy Graham Evangelistic Association and the Alberto Mottesi Evangelistic Association, and is known as the International Congress for the Evangelisation of the Latin World. It is expected to gather 4000 participants from all over the world, and it is believed to result in the largest hispanic congress of evangelisation in history.

Statistics show that the 26 million hispanics currently in the United States, will be 40 million within the next 20 years, making the United States the second nation with the largest hispanic population on earth.

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MARANATHA

Daniel 7

Daniel 1-6 is familiar. It's easy to see ourselves in Daniel's shoes. Chapters 7-12 are different. It's almost another world. But it isn't. It's the same book, with the same message, which Ronald Wallace in his commentary summarises: — "The LORD is King — even in Babylon".

What then would GOD teach us in chapter 7?

A Similar Dream — a Different Daniel.

In chapter 2 Nebuchadnezzar saw a statue made basically of four metals — gold, silver, bronze, and iron — representing four kingdoms. Here in chapter 7 there are four beasts, resembling a lion, a bear, a leopard, and then a terrible creature — representing four kings. In chapter 2 a stone struck the statue, destroying it, and bringing in a kingdom that will never end. Here in chapter 7 verse 14, there comes one who brings in a kingdom which will never be destroyed, ending the rule of the other kings.

In both situations the one who receives the vision or dream trembles. But the amazing thing is that Daniel is a different man in chapter 7. Whereas throughout the first half of this book, Daniel almost exudes with confidence in the might of his God to do whatever He wills — here Daniel is greatly distressed and alarmed (v. 15, 28).

Why is it that Daniel could declare in 2:37-38 "my God has given you the power to rule", and in 4:32 "my God has taken away your power to rule", but now trembles and quakes at the same basic message from God? What has brought about this great change in Daniel? The answer is that Daniel is no longer looking at God's kingship over the world in terms of what it means to pagan kingdoms such as Babylon. Instead he now sees, for the first time, what it means for the people of God, and especially, for himself as one of God's people in that pagan world.

God's Kingship and Salvation.

Under Nebuchadnezzar, Daniel was respected for who and what he was. He was judged according to his abilities. His peers and superiors recognised that his abilities could only have come from God. But after Nebuchadnezzar, Daniel was put aside, and in chapter 6 his faith was used against him, to harm him. Now a new reality is clearly visible . . . kings who devour and crush and trample down others with loud boasts" (v 7B).

And in the midst of this terrible picture of the world comes a striking contrast . . . the Ancient of Days . . . enthroned in glory . . . sitting in judgment". And the beasts were slain, utterly destroyed. Here is salvation. The Ancient of Days gives to the one who comes with the clouds of heaven, dominion — an everlasting dominion — that all peoples, nations and languages might serve him. God's people are rescued (v 18)!

The New Testament clearly announced that this Son of Man is no less than Jesus, the second person of the trinity. He who receives from God an everlasting dominion, and a

kingdom that will never be destroyed (Eph. 1:20-21). But this salvation causes Daniel to tremble. Why?

It wasn't because Daniel didn't appreciate it, or value it, or desire it. Daniel was as eager to be saved eternally as you and I are. No, Daniel trembled, not at salvation, but before the God who saves. It's one thing to realise that God is love, and to bask in the beauty and warmth of that love shown in salvation; but it's a far deeper thing to see God as Daniel saw Him, and to tremble in the presence of the Holy God.

Isaiah cried 'Woe is me for I am unclean' (Is. 6:5). Ezekiel fell down on his face (Ezek. 1:28). John, the loved disciple fell at Jesus' feet as a dead man (Rev. 1:17). Yes, Daniel knew the glory of salvation, but he knew how unworthy he was to receive it. And he trembled before his God.

God's Kingship and Suffering.

There's no attempt in this vision to identify the beasts, nor the horns on the head of the fourth beast. Indeed that's not the point of the vision, seeing that this 'dreadful and terrifying beast was slain' (v. 11, 12). The main point is that God the King is victorious, rescuing his people, the saints of the Most High, from the evil of this beast.

But what terrifies Daniel is the dreadful suffering which the saints must undergo before that salvation actually arrives. Why do they suffer? . . . Why? . . . Because they are saints. Holy. They are God's people. And God's people are God's people because they've trembled at the awesome holiness of God. They've realised how unlike God they are, and they've repented of their sinfulness, being declared holy by the holy God. And it's because they are like God, that he who hates God hates them, The saints suffer because those who refuse to tremble before God, hate God's likeness in the saints.

God's Kingship and Judgment.

From the beginning Daniel had no doubts that God judges evil. This was clear in the visions of chapters 2 and 4, and it's made certain here in verses 11, 22, 26. But the vision which Daniel sees here of God pronouncing judgment on evil-doers opens his eyes anew — filling him with a respectful fear for his God. No less than we should have . . . 'for we know Him who said "Vengeance is mine, I will repay" . . . it is a terrifying thing to fall into the hands of the living God' (Hebrews 10:30-31). Such is God's judgment on sin and sinners.

Do you see what Daniel saw? Do you recognise your own unworthiness and do you tremble before your Holy Saviour? Is the holiness with which God has clothed you so visible that you tremble at the suffering it invites? Do you tremble at the fearful judgment that is coming on those who reject and ignore the holy God's loving gift of salvation?

William Morrow

The Anglican diocese of Armidale rejoices

Pastor set aside for aboriginal community

"A time of Celebration!"

That was the tone at All Saints Moree on Sunday 29th March, as Bishop Peter Chiswell ordained Pastor Ben Bird to the Diaconate, setting him aside as the Pastor to the Aboriginal Community of Moree & district in northern NSW.

Over 200 people attended the Service, of whom around 150 were Aboriginal. The Vicar, Peter Swane, had worked hard to include the Aboriginal folk in the Service: by leading in prayer, reading the Scriptures, leading the singing and various items.

Bishop Ken Mason and the Rev. Des Cox represented the Australian Board of Missions, who are financially supporting the venture. Bishop Mason preached the Sermon. Further financial support has been offered by the National Home Mission Fund, with the Diocese of Armidale underwriting this strategic appointment.

Ben and Kathy Bird arrived in Moree in December 1986 from Cootamundra, where Ben was Dean of Students at "Bimbadeen Bible College".

Please pray for the Ministry of Ben and Kathy Bird in Moree!



John Mallison Ministries

Touches pressing needs among christian leaders

"There is a great variety of pressing needs among Christian leaders in Australia and overseas", Rev. John Mallison told the first Annual General Meeting of John Mallison Ministries in Sydney recently.

Mr. Mallison, founder of the Sydney-based Elm Centre for lay training and a former Moderator of the NSW Synod of the Uniting Church told the meeting that he had conducted 23 major leadership training programmes in four states of Australia, the ACT and overseas during 1986. Fifteen of the programmes were organised trans-denominationally. The other eight were organised by six different denominations. In all, 4640 people participated in the programmes.

Using this extensive interaction with Christian leaders as a data base, Mr. Mallison identified a number of characteristics of contemporary Christian leadership which kept emerging.

"Many leaders are discouraged", he said. "Some are disenchanted with what they see as inflexible structures in established churches and some have even lost

confidence in God and in the Gospel.

"For many, there is a sense of drivenness leading to serious over-work, often because of unreal expectations by others and sometimes of themselves.

"Relationship problems are a serious characteristic often involving other church leaders and members on the one hand and spouse and family on the other.

"Many Christian leaders are poorly organised, often lacking basic skills in time-management and frequently having no clear sense of direction. In many cases there is inadequate self-awareness, a poor self-image and a confusion about roles.

"Often there is an inadequate spirituality, characterised by lack of self-discipline, an absence of close supportive fellowship and a failure to use adequately the means of grace which Gods has given us.

"Many Christian leaders lack even basic discipling skills, have a sense of failure and defeat and carry a deep sense of guilt, with some experiencing a kind of spiritual oppression in which money, sex or power are often out of perspective."

"The Church must prepare for advance"

Church leader states

Dr. Alan Walker, Director of World Evangelism for the World Methodist Council speaking at Kingsport, Tennessee at the close of a month-long visit to the United States, said:

"The Christian Church must get ready for advance," Dr. Alan Walker said. "In many parts of the world a wave of people seeking to become Christians is moving toward the Church.

The mood of people has changed dramatically since the sixties. Then the tide began to run out from the Churches; now it has turned. In developing countries and in Communist societies, millions of people are accepting the Christian faith. In the West the movement is slower, but many churches are reporting growing attendance.

Disillusionment with secularism is causing people to turn toward faith in God. Developments such as teenage suicide are

having a big impact in the United States. Last year 6000 young people between the ages of 15 and 24 committed suicide, and some 400,000 attempted to take their lives. Teenage suicide is a judgement on today's society, showing its emptiness and lostness. Suicide is the end-result of a secular society, for people separated from God have no faith to live by and no purpose to live for.

Many Christian leaders seem unaware that a new day has dawned. Negativism and despondency about the future of Christianity are out-of-date. The time has come to proclaim the Christian gospel with confidence, expecting a response. The Church must not fall the people, but offer them a vibrant Christ-centred faith and welcome them with open arms into its fellowship. The Church must harness its growing strength to build a world society of justice, freedom and peace.

Cranmer on the Lord's supper

Late last year the Church Record advertised a pre-publication offer on *Cranmer on the Lord's Supper*. We were inundated with orders — 190 — far more than we ever expected. The publishers, Focus Christian Ministries Trust, have now printed the book and the copies ordered by our readers have been despatched. They should arrive within the next few weeks and will be forwarded to those who ordered them immediately they are received.

The publishers have announced that their

next reprint will be of Hugh Latimer's Sermons. This book contains sermons preached prior to the Reformation as well as the sermons which proved so powerful during the reign of Edward VI. While Latimer was not as important as Cranmer in setting Anglican doctrine in place, his sermons had a tremendous influence on the progress of the Reformation.

An advertisement, setting out details of this book, will appear soon.

ARCIC II, pastoral implications

Robert Doyle

It is not an easy task to review ARCIC II, the agreed statement by the Second Anglican-Roman Catholic International Commission on the key teaching of the reformation about salvation, the doctrine of justification.

The unease lies in the fact that the document has differing levels of significance for its authors. For some it was a significant opportunity to explain to leading Roman Catholics the evangelical faith of the reformation and to arrive at a common mind. For others it meant the clearing of unnecessary barriers to discussing what Anglicans and Roman Catholics share together. Although many hope that ARCIC II will be another move towards full communion between the two churches, other participants have stated that this is not a realistic possibility.

And, without doubt, for all involved there was the excitement of discovery. Whatever else we might have to say about it, it is stimulating reading. For anyone familiar with sixteenth century history and theology, the report's concise and simple wording reflects the at times exciting academic research and debate of the last twenty years. One can

is not an area where any remaining differences of theological interpretation or ecclesiological emphasis, either within or between our Communions, can justify our continuing separation. We believe that our two Communions are agreed on the essential aspects of the doctrine of salvation and on the Church's role within it." (page 26, emphasis mine).

In a nutshell, the differences between the Protestant Reformers and the Roman Catholics of the 16th century turn out on closer examination of the subject matter, how we are made right with God, to have been in the end, misplaced suspicions. On the essential aspects of the doctrine of salvation and how the church is to minister it, "we believe that our two Communions are agreed". There now should be no separation over the central concern of christian ministry, proclamation of the gospel.

Imputed Righteousness

On the way to this conclusion, there are in the report many fine statements as to the nature of our salvation, statements which Evangelicals will recognise as true. "Through Christ's life, death and resurrection . . . we are saved from the powers of evil, sin and death . . . All this is pure unmerited gift." (page 9). "Salvation is a gift of grace; it is by faith that it is appropriated." (page 14). "Faith, therefore, not only includes an assent to the truth of the Gospel but also involves commitment of our will to God in repentance and obedience to this call; otherwise faith is dead (Jas 2:17)." (page 14).

A pleasing aspect of ARCIC II is the prominence it gives to the reformation emphasis that justification is primarily a pronouncement of "not guilty" by God because of the work of Christ. Section 18 majors in this:

"The term justification speaks of a divine declaration of acquittal, of the love of God manifested to an alienated and lost humanity prior to any entitlement on our part . . . Instead of our own strivings to make ourselves acceptable to God, Christ's perfect righteousness is reckoned to our account . . . God's declaration of forgiveness and reconciliation does not leave repentant believers unchanged but establishes with them an intimate and personal relationship." (pages 18 and 19).

Does this then mean that ARCIC II is an evangelical, a reformation document which Roman Catholic theologians have signed in part repudiation of their official faith? No, for the official teachings of the Roman Catholic church, the statements of the 16th century Council of Trent which are still binding on all Catholics, allow both for the priority given to faith (session 6, chapter 5), and "imputed righteousness" (session 6, canon 11). What Trent condemns is the Protestant teaching on "faith alone" and "imputed righteousness" or forgiveness of sins alone. How then, has ARCIC II tried to reconcile the Reformer's teaching on "justification by faith alone" with Trent's clear denial of it?

To put it plainly, by handling the historical, theological and biblical material in such a way as to affirm Trent and ignore elements in the Reformer's statements which explicitly deny the Roman Catholic position.

Historical material

ARCIC II's handling of the historical material is tendentious. It points out, correctly, that "The Decree on Justification of the Council of

Trent was not directed against the Anglican formularies, which had not yet been compiled." (page 10). But it relegates to a rather understated footnote that the Anglican formularies, the 42 and then the 39 Articles of Faith, were explicitly framed to repudiate Trent at this point. Other parts of its treatment of history are just plain wrong. On page 11 ARCIC II states that the debate "concentrated too narrowly upon the individual."

Nothing could be further from the truth. On the basis of "justification by faith alone", Martin Luther and the Reformers after him, radically restructured the whole of medieval religious practice, and especially its corporate aspects. On the basis of his rediscovery of the teaching of St Paul on justification by faith, Luther changed our understanding of the church, the sacraments, the relationship between the church and the state, and between clergy and lay people. In a series of three powerful tracts penned in an eighteen month period after his personal discovery of the gospel, Martin Luther reduced the number of the sacraments from seven to two, placed the authority of the Bible over the authority of the pope, the church and tradition, emptied the monasteries and nunneries of a Europe rapidly becoming Protestant, and elevated the vocations of ploughboy, politician and artisan to the same or better status in the Kingdom of Christ as that of priest.

Both Luther's followers and his Roman Catholic opponents clearly saw the corporate and institutional implications of his doctrine of justification. John Fisher, Bishop of Rochester, in a sermon against Luther, described justification by faith as "a perilous article, able to subvert all the order of the church". Sir Thomas More, foremost opponent of the reformation in England in its early years, also grasped, and emphasised the wider implications of Luther's teachings. Cardinal Cervini, addressing the Council of Trent on the subject of justification, supported the English cardinal Pole on the all encompassing nature of this doctrine. Cervini stated that Luther's doctrine of justification by faith was at the root of most of his errors on the sacraments, the power of the keys, and even on indulgences and purgatory.²

Place of the Church

In the end, it is through its statements on the role of the Church that ARCIC II is able to integrate its material on "faith" and "imputed

righteousness" with Trent's view of justification and leave behind the Reformers. The biggest single theological error of ARCIC II is, with Roman Catholicism, to place the Church between Christ and the sinner, between the righteousness which he alone has won and our enjoyment of it. The Reformers, however, following Paul's argument in Romans, place the Church on the other side of Christ and the sinner, not as a necessary mediator of grace, but as a necessary consequence of grace. The Reformers clearly saw that because Christ was a corporate personality, the Head of his Body, belonging to Christ through faith alone meant membership of his Church. As Luther stressed, "We live in Christ by faith, and our neighbour by love."

The 16th century argument over justification was not over the role of grace, but over how it operated. Trent locked it into the ministry of the Church, which sacramentally infuses grace as a substance into the soul. Trent affirms that without the sacraments of Baptism and Penance, "there is no salvation (session 6, chapters 7, 13, 14, canons 29 and 30). "If anyone saith that he who has fallen after baptism . . . is able indeed to recover the justice which he has lost, but by faith alone, without the sacrament of Penance . . . let him be anathema."

The Reformers, on the other hand, locked the workings of saving grace into "faith alone", and explicitly denied the mediatorial role of the church. Articles 11 of the 39 Articles states. "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith. . . . we are justified by Faith only". Articles 16 and 25 make repentance the sole condition for removal of sin after initial justification, and repudiate Penance as the mediator of forgiveness.

"perilous article, able to subvert all"

Most of the negative statements made by the 39 Articles against Trent were to safeguard the teaching of the New Testament on faith alone, and to keep the church in its proper place. But ARCIC II, while in a manner affirming some of the positive statements of the Anglican confessions, has by-passed most of their negations. Instead, it has, albeit in softened tones, affirmed Trent's point of view on Baptism and Penance, and thus the mediatorial role of the Church:

"Through baptism we are united with Christ in his death and resurrection." (page 9). "Those who respond in faith to the Gospel come to the way of salvation through incorporation by baptism into the Church." (page 23)

The Church is given authority to impose penance:

"The Church may also help them to a deeper realisation of the mercy of God by asking for practical amends for what has been done amiss." (page 21).

The Bible

There are other theological and historical difficulties in ARCIC II, but some comment is needed on its use of the Bible. The most disappointing feature is not just the sparseness of references, but the failure to take the opportunity to closely examine the New Testament on justification.

Modern scholarship has sharpened up our perceptions of the biblical argument in a way that goes beyond our 16th century ancestors. Even amongst the work of the protestants, there were infelicities in their understanding. For example, although Article 11 makes justification depend on faith alone, and Article 27 and the catechism makes baptism a sign pointing to faith and following repentance, other writings verge on making baptism necessary to salvation. Further, even John Calvin, the ablest bible scholar and father of modern exegesis, follows Augustine who saw "grace" as a multiform "substance".

Continued next page

ARCIC II and Anglican evangelicals

ARCIC II, the agreed statement by the Second Anglican-Roman Catholic International Commission on doctrinal matters which hitherto have divided these two denominations, examines the doctrine of justification. It sets out to address the particular concern of Evangelicals in the Anglican Church.

ARCIC I, the predecessor to the present report, worked on the basis that questions of authority, the eucharist and ordained ministry were the central, the real issues dividing the two churches. After its release, Evangelical leaders like Marcus Loane, John Stott and Roger Beckwith protested the omission of justification from the agenda. The present statement from ARCIC II, entitled *Salvation and the Church* (because the doctrine of justification raises both these wider issues), is the end product of three years work by the members of the Commission. The Commission was expanded to include more evangelicals. The result is a 29 page statement of the central doctrine of New Testament faith, justification.

"In our work we have tried to rediscover that balance and coherence and to express it together. We are agreed that this

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China bible plant to open in July

First to give priority to the scriptures

The Amity printing plant in China is expected to officially open early in July, less than nine months after the foundation stone to the expansive building was laid.

"There are 300 workmen on the job at the site — it is a hive of activity," said Mr. David Thorne, a United Bible Societies production and supply consultant who has special oversight of the project.

"Roads are being built into the site and installation of the printing and binding machinery will start on June 1."

The Amity plant is the first printing plant in China to give priority to the production of Bibles and New Testaments.

The \$10.5 million plant is considered a breakthrough for Christians in China who have suffered a shortage of Bibles. A boom in the printing industry has created lengthy delays in obtaining time on presses to print the Scriptures.

The modern presses at the plant will be capable of producing 250,000 Bibles and 500,000 New Testaments each year.

The roof to the building, which is located on a 36,000 square metre site, is currently being fitted.

"One hundred people are undergoing special training, and of these, only a select number will be chosen to operate the plant," Mr. Thorne said.

"All the machinery has arrived, except a Webb Offset printing machine, and the complex will open in July.

"On-site housing for the workers who will operate the plant will be specially erected and it is expected that within months the first Bibles will be running off the press."

Mr. Thorne added that there is a great sense of excitement at the site and among Christians in China.

Bible Society facts and figures

Books of the Bible published in 1848 languages

Books of the Bible have been printed in 1848 different languages and dialects worldwide, according to the United Bible Societies. Last year, Scriptures were published in 19 languages which never had them before. Twenty-nine languages which already had a portion of Scripture had more Biblical books published.

By the end of last year, Bibles had been published in 301 languages, the New Testament in a further 633, and at least one single Biblical book in another 914 languages.

The Krio people of Sierra Leone and the Kuteb speakers of Nigeria received the New Testament as their first-ever Scripture, thanks to the Bible Societies in their countries. Two other languages also got the New Testament as their first book of Scripture, while portions of Scripture, like Gospels or Epistles, were reported as a first-time Scripture in a further 15 languages.

Complete Bibles were published in five languages, and New Testaments in 15 languages, that did not have them before.

Books of the Bible have at some time been published in 533 African languages, 455 Asian languages and 280 languages of Australia, New Zealand and the Pacific Islands. In Europe, 185 languages have had at least one Biblical book, in North America the figure is 67 and in central America, Mexico, South America and the Caribbean, it is 325. They have also been published in three "constructed" languages — Esperanto, Volapuk and Interlingua.

The total of 1848 represents languages in which at least one book of the Bible is known to have been published since the invention of printing.

The aim of the Bible Society is to make the Bible available to all people at a price they can afford and in a language they can understand.

Pope's encyclical on Mary

She can be a bridge to unity

The Pope has issued a new encyclical on the Virgin Mary. Release of the work is timed to launch a year dedicated to Mary which begins in June and finishes in August 1988.

The Pope hopes that the 114-page document (*Redemptoris Mater* — the Redeemer's Mother) will advance the ecumenical cause. It relies heavily on exposition of scripture and tries to minimise Protestant objections to Catholic teaching on Mary.

The Pope emphasises, for instance, that Mary's role is subordinate to that of Jesus and is derived from it. Like others she is a 'mediator', but Jesus is the mediator between God and man.

The encyclical nevertheless still sticks by traditional teaching which has been rejected by Protestants. One example is its affirmation of the belief that Mary was assumed bodily into heaven.

The encyclical suggests that Mary can be a bridge rather than an obstacle to church unity.

The Pope is aware that there are differences of opinion between Catholics and Protestants about the status of Mary. But he suggests that dialogues with other churches "are steadily converging" on that issue.

This encyclical is the fourth by the present Pope. His three earlier documents were devoted to each of the persons of the Trinity. The Pope himself is a devout Marian and has the letter M on his papal crest.

(ECN)

Bulgaria bulging with budding priests

No shortage of ordinands

The Orthodox Church in Bulgaria has more applicants for the priesthood than it needs for training, according to Rector Nicolae Zhivaroff, director of the Orthodox Theological Academy in Sofia, capital of communist Bulgaria.

"Currently we have 280 students at the academy, mostly training for the priesthood and the monastic life, but also some laymen, training to be theologians.

"We have no shortage of candidates for the Orthodox Church priesthood, and the numbers coming forward to seek ordination are increasing year by year. Last year we had a hundred applicants for 50 places. It is a very positive sign of the strength of our Church," he told me, writes Brian Cooper.

The Academy, formerly the faculty of theology in Sofia University, is a self-governing institution under the control of the Church.

Some priests may be put in charge of two or three parishes in rural areas, but some big city churches and the cathedrals have team ministries.

"St. Nedelja's Cathedral in central Sofia is staffed by five priests and, like all the 40 Orthodox churches in the capital, is open from early morning till the evening, with many services and the opportunity for passers-by to drop in and pray.

"Sometimes, elderly priests help at the busiest churches, being available to those who come in, and ready to give spiritual counsel."

(SIM)

U.S. bishops seek ways of staying together

A woman bishop would split their ranks

Traditionalist and liberal bishops of the Episcopal Church in the USA began "a long, slow process" at a meeting in Chicago on Monday — looking for ways of staying together if the consecration of a woman bishop threatens to split their ranks.

The sub-committee of the Presiding Bishop's Committee on the Ecclesiastical and Ecumenical Implications of Women in the Episcopate met the bishops of the Evangelical and Catholic Mission (ECM) — the society with a membership made up largely of traditionalists who have remained within ECUSA.

"Genuine Desire"

Between twelve and fifteen ECUSA bishops belong to the ECM. The society's president, Bishop William Stevens of Fond du Lac, said:

"Monday's meeting was friendly and open, and it was marked by a very genuine desire on the part of those in favour of women priests and bishops to find a way of working it out in a reconciliatory atmosphere."

A great many possibilities were spread out on the table. The idea of a parallel but separate jurisdiction for the traditionalist was no more than just one of many ideas which were talked about, the Bishop reported. A second meeting has been fixed for May — because the first was the beginning of "a long and predictably slow process," he said.

Primate's hope

"We shall do everything possible to maintain unity — unless it reaches a point where we cannot with honour and integrity maintain the kind of unity we have at the moment," Bishop Stevens added.

Bishop Stevens said he had made no approach to the Bishop of London from the ECM about the possibility of joining with English traditionalists, as had been suggested in some reports.

(CHURCH TIMES)

Church growth figures misleading

African churches statistics misunderstood

Church growth figures estimating the rapid expansion of Christianity in Africa can be misleading, missionary leader W. Harold Fuller cautioned delegates to an Asian missions convention here.

"An oft-quoted figure for conversions in Africa is 16,000 per day," he said. "I've even heard 20,000 per day. This is a misunderstanding of what British statistician David Barrett stated — that the Christian community is growing by 16,000 per day. Dr. Barrett points out that that includes an estimated 12,000 births per day in communities which call themselves Christians, in distinction to Muslim or pagan. Those aren't conversions. Those are people who will need to respond to the gospel as they grow up."

"Also," Fuller added, "the term 'Christian community' includes every shade of Christian belief, including liberal and syncretistic. We need to beware of misinterpreting statistics or we'll mislead evangelicals about the enormous task yet before us. That task is by no means done."

Fuller is a Deputy General Director of SIM International, a church planting evangelical mission serving in 14 countries in Africa and South America.

Soviet Orthodox Christian free

Ogorodnikov released but physically weak

SANTA ANA, California — Russian Orthodox Christian, Alexander Ogorodnikov, 36, has been released from strict regime camp near Khabarovsk and is now in Moscow.

Although suffering from almost total blindness in his left eye and physically weak, he is in good spirits, reports Keston College, the England-based research institute.

Ogorodnikov said he signed no recantations or any other statements admitting participation in "anti-Soviet activity." But he did sign a document stating his support of the policy for "glasnost" (openness) and the release of prisoners.

Prior to his release on February 14, other inmates in the camp refused to start work on the second shift until they were satisfied that Ogorodnikov had definitely left the camp.

Ogorodnikov was grateful to those "who visited him in prison with their prayers," and echoed statements made earlier by former political prisoner Irina Ratushinskaya, saying he had physically felt warmth in the freezing temperature of the punishment cells. He believes this was not a mystical experience but a physical manifestation of the force of prayer.

East German authorities to help churches

A grape gripe heeded

BERLIN, East Germany — Although grape juice is not available commercially in the German Democratic Republic (East Germany), authorities have promised to provide it so churches can celebrate communion without alcohol. According to the Federation of Evangelical Churches in the GDR, some of its congregations and institutions wish to offer grape juice as well as wine at the eucharist, to accommodate alcoholics and others not wishing to drink alcohol. Delivery of the grape juice has been promised before Easter.

(EPNS)

New Archbishop of Melanesia elected

The Right Rev. Amos Stanley Waiaru has been elected Archbishop of Melanesia, in the South Pacific, it has been announced. He will succeed the Most Rev. Norman Palmer, CMG, who is to retire in November.

Since January, 1981, Bishop Waiaru has been Bishop of the Diocese of Temotu, which covers the outer eastern island of the Solomon Islands including the islands of Nukapu, where John Patteson, the first Bishop of Melanesia, was martyred in 1871.

Aged 43, Bishop Waiaru was born on the island of Santa Anna, on the eastern tip of Guadalcanal. He was educated at All Hallows' School, Pawa, and at Bishop Patteson Theological Centre, Kohimarama.

He was ordained in 1972 and, until his consecration, served in the Diocese of Vanuatu.

(CHURCH TIMES)

Timothy

Mobilising Volunteers



One of the seven well-researched and established signs of a healthy and growing church is a MOBILISED LAITY.

But how does a congregation become mobilised? Where do we begin? What tools do we need?

The Problem

"The concept of needing tools is not new to us. Mechanics use tools to fix cars, cooks use tools, carpenters use tools. Yet in the important business of building up a church to be functional and alive, we neglect to use the appropriate tools. We often flounder around believing good intentions and pure motives will make everything all right — especially since this is God's work!

"Most training colleges have not even acknowledged that tools are important, nor have they done anything to help our professionals (the clergy they ordain) know how to use them. It's assumed they already have them, or will somehow learn on the job. They come out well grounded in theology but sorely lacking in management and motivational skills, and that is where congregations are in trouble" (p. 45).

"How to Mobilise Church Volunteers" (1983 Augsburg) by M. Wilson, reckons that colleges "are not equipping pastors to understand their role as facilitators, enablers, supporters and shepherds of the gifts of the Body. Rather, they are trained to be 'doers'; thus, feelings of threat enter where they should not. Ministry is the work of the whole and involves proclaiming, teaching, worshipping, loving, witnessing and serving. No one person can do that alone — even the pastor.

"It is essential we deal honestly with this in our leadership training for laity and clergy. Far too many pastors burn out and leave the ministry, while competent lay people are leaving in disaffection." (p. 91)

The Skills

This book seeks to outline the clergy-skills needed to mobilise volunteers. Its Chapters are:

The Theology — Why be Involved? It speaks of a theology of service, of gifts, and of the priesthood of all believers. "We are to be the people of God intentionally involving ourselves in on-going acts of creative love, in God's name, in our homes, in our congregations, in the world. The Church is not an agency to be served, but a work-force to be deployed." (P.16)

The Reality — What is happening Now? "Today's church too often is a happening that never quite happens, or dynamite that never goes off. The pews are filled with potentials unrealised, and the ministry of the laity is in trouble. . . . A faithful core do almost everything while the majority simply observe. The pillars burn out, or move or go underground to protect themselves, while many pew-sitters leave in disaffection, feeling unneeded and left out."

Some practical problems — Most volunteer ministry jobs are not clearly defined; job descriptions are rarely written . . . tradition often squelches new or creative ideas and newcomers . . . time and talent sheets have helped reject people's gifts by being ignored . . . clergy and lay leaders are often very poor delegators . . . jobs to be filled often receive more attention than those filling them. . . . it is often difficult for members to volunteer on their strengths . . .

"Leadership is the crux of the entire problem. Through time and tradition a set of habits, attitudes and styles of leadership have evolved that are troublesome and contrary to sound management principles" (p. 24).

The book discusses leadership styles and the need for many clergy to change their modelling to enable their doctrine to match their actions.

Three Motivation Theories for volunteers are outlined, together with Factors affecting a Church Climate. Two penetrating questionnaires help discover the climate for volunteering, its ease or difficulty.

The Tools — What Can We Do About It? "Management means working with and through people to accomplish organisational goals. Since 99 percent of a church's work force is unpaid and unordained, learning how to work with and through them is essential.

"The functions of a manager or leader are the same for IBM, the Red Cross, or St. Marks Church:

- Plan — Goals, then Objectives
- Organise — Job Opportunities, and Descriptions
- Staff — Recruit, Interview, Place
- Direct — Train, Care
- Control — by Evaluating

The Tools suggested for these functions are suitable for Australian churches, and are practical and specific.

The Plan — Where Do We Begin? "Since no two situations are alike, each reader should emerge with his own unique picture . . . However, here is a tentative action plan to adapt to his own situation" (p. 68). Each step is described

- Appoint a volunteer Steering Committee.
- set goals, objectives and plans for the year
- involve the Parish Council and congregation in setting these steps.
- select a co-ordinator (paid or volunteer) as a member of church staff.
- plan a day-conference for key leaders
- anticipate attitudinal blocks in the pastor, or pillars.

The Questions — What about the Problems? "It is not questions that get us into trouble, but our failure to listen to them. This chapter shares the most commonly articulated questions raised about volunteer ministries."

They are grouped under Pillars, Gifts, Delegation and Burnout.

The Outreach — How Do We Become The Scattered Church? "All the systems and tools in this book are not meant only to make a church a more effective, efficient organisation. The end we strive for is to equip Christians to be doers of the Word — in the congregation, in their jobs, in their homes, and in the world." (p. 105)

"We fail to see the lives of quiet desperation all around us, and even if we did, we fail to see what we can do to help." (p. 114)

Service is described both in and out of the congregation.

The Need

"The Church has found itself one of many organisations making claims on people's time and lives. And it is not doing well in that competition. It often wastes people's time, uses some people up, uses others not at all, and has vague plans and goals. (p. 12)

"The majority of congregations experience the ministry of a small core, the pillars, while the pew-sitters come to watch, with each resenting the other. (p. 7)

"The thrust of this book is to help free up the total membership — all the ministers (99 percent of whom are unpaid) — so the church may come alive when it gathers, and when it scatters to do its work." (p. 8)

Brian King

Implications of ARCIC II, continued

and speaks of different sorts of grace: prevenient, sacramental, persevering, etc. However, for the New Testament, there is only one grace of God, Jesus Christ.

ARCIC II had the unique opportunity to serve us all by a thorough re-examination of the Bible. It did not. Further, although many of its statements are explicitly grounded in Holy Scripture, others are not. The Bible does not give the church authority to impose penance; and it does not make water baptism the way by which we are united with Christ in his death and resurrection, but faith. For a document that wants evangelical recognition, failure to accurately and unambiguously embrace the teachings of the New Testament is a fatal weakness.

Throughout, one is left with the impression that the focus of ARCIC II is not quite that of the Bible. Otherwise fine statements about salvation are brought together and given a direction which is not that of the New Testament. For example, section 13 (page 16) has quite a good summary of the terms used by the New Testament to describe salvation in all its fullness — deliverance from bondage, propitiation, adoption, regeneration, justification as removal of condemnation and new status in the eyes of God, and the like. The section concludes: "Salvation in all these aspects comes to each believer as he or she is incorporated into the believing community." But of course, this is not what the New Testament says or emphasises; for all these come through incorporation into Christ. An examination of the verses quoted by section 13 in their biblical context bears this out.

Faith alone, grace alone?

One member of ARCIC II recently stated that an important difference between ARCIC II and Trent was that against the latter it affirmed "faith alone", "grace alone."

The evidence does not bear this out. Trent marked the triumph in medieval Christianity of Thomas Aquinas' view over that of William of Ockham. Aquinas made every step of salvation depend on grace, including the first step where God's prevenient grace stirred man's first inclination towards faith. Ockham made man's first inclination wholly natural, which God saw and congruently rewarded with grace to move the sinner further on. Trent reiterated, again and again, that salvation was first to last the result of God's grace:

"the beginning of the said justification is to be derived from the prevenient grace of God, . . . (man) is not able, by his free will, without the grace of God, to move himself

unto justice in His sight . . . we confess that we are prevented (gone before) by the grace of God." (session 6, chapter 5) "God justifies the impious by His grace; through the redemption that is in Christ Jesus" (chapter 6) ". . . also the sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts." (chapter 7, and see also chapter 8).

Throughout, Trent uses the term, "the grace of justification".

The difference with the Reformers was not over "grace alone", but the nature of grace as primarily "imputation", and not so much as "impartation", and its instrument — the gospel alone, faith alone.

Trent explicitly anathematises the "faith alone" (session 6, chapter 11, canon 9) of the Reformers. ARCIC II nowhere affirms "faith alone", although it gives faith a high priority. In this way, and in its failure to affirm the negations the Reformers used to safeguard "faith alone", ARCIC II stands with Trent.

Pastoral implications

Two abiding impressions are left from reading Trent and ARCIC II side by side. There is nothing in ARCIC II which is not there, albeit sometimes in a small way, in Trent. And, I am unable to find anything affirmed by the decrees of the Council of Trent on justification which is denied by ARCIC II.

To my knowledge, there is nothing in the approved pastoral practice and teaching of the Roman Catholic Church which this ecumenical statement denies to be inappropriate or untrue. If we believe from the Scriptures that the authors of the Prayer Book were right in repudiating the teaching and practice of the Roman Catholicism as a contradiction of the New Testament's teaching on salvation, then ARCIC II is pastorally disastrous. For it says to protestant evangelism amongst Roman Catholics that the task is at best only one of relative importance, and the anguish in moving from Catholic friends and systems of nurture to a protestant biblicism, rather unnecessary.

(Rev Dr. Robert Doyle is a lecturer in Church History and Systematic Theology at Moore Theological College. His area of research is 16th century theology.)

1 Cited from D. B. Knox, *The Doctrine of Faith in the Reign of Henry VIII*, page 114.

2 J. Waterworth, *Canons and Decrees of the Council of Trent*, page ci.

Anglican bishops statement on AIDS

Suffering a potential result of ignoring God's standards

The annual Bishops' Conference held at Menangle recently has released the following statement.

As Bishops of the Anglican Church we share the concern of the whole community about the spread of AIDS. We recognise the potential dangers which the disease poses for Australia and the world. We grieve with all those who are suffering.

We support the Australian and State governments in their determination to prevent the spread of AIDS.

There is no doubt that the spread of AIDS is directly related to casual sex and to some extent intravenous drug use. The AIDS virus has also been transmitted by blood transfusion and in other ways can threaten the innocent. However, the principle cause is promiscuity. Promiscuity is not in itself a new thing. Yet in recent years community attitudes have tended to regard it as acceptable and without social cost.

The spread of AIDS is not merely a medical or social problem, but also an important moral and ethical issue. Central to it is the matter of community attitudes and values. Any campaign based solely or even primarily on 'safe sex' or 'prevention' fails to address the fundamental moral issue. Indeed it may compound the problem by unwittingly fostering promiscuity.

Casual sexual relationships have consequences that are destructive, not only to health through sexually transmitted diseases, but also to stable and fulfilling human relationships and social life.

Some people have claimed that AIDS is a sign of the judgement of God on individual sufferers or particular groups. We cannot accept that God wills the suffering of the innocent; but where the community has abandoned God's standards suffering is one potential result.

We call on all Australians to reaffirm the Christian moral value of a life-long permanent marriage relationship as the proper context for sexual expression; and to reject the assumption that temporary relationships can be accepted as a social norm.

We call on the Governments of Australia to build into their present campaigns against AIDS a positive promotion of the moral value of permanent sexual relationships; and to strengthen their efforts to overcome the causes of all forms of intravenous and other drug addiction.

We call on the clergy and people of the Church to care pastorally for all who have contracted AIDS regardless of their background or sexual orientation, as a true response to the example of Christ

As Anglican Bishops we reaffirm the teaching of Jesus Christ.

- that human wholeness comes from remaining in touch with God's intention and design, and through being filled with God's Spirit.
- That God has given us our sexual natures both for the expression of love between wives and husbands and for the nurture of children within faithful marriage relationships.

Hanna-Barbera bible stories

'The Greatest Adventure' video series

JOSEPH BARBERA's career in animation is legendary. Along with his perennial partner and collaborator, William Hanna, he helped to create *Tom and Jerry*, the cat-and-mouse team whose cartoon antics went on to win seven Academy awards over a 20-year period.

Today, the Hanna-Barbera series number more than 200 and are telecast in 80 countries.

Now the pair have turned their undoubted talents to bringing the Bible into every home through the medium they know best — animation.

Already their initial offerings in this new series, *The Greatest Adventure: Stories From The Bible* are selling like hot cakes.

"We plan to produce as many as 26 films,"

said Joseph Barbera. An avid Bible reader himself, he keeps an open Bible on his desk at his Hollywood studios.

"We did not make these first films just for children; they're for the whole family, and told in a way that captures the truth of the Bible.

"We feel that this studio has done nothing more important in its 28 years of existence."

"All the time, I could see the Bible stories, and it seemed to me that these stories were fabulous, and contained every ingredient from pestilence to brother fighting brother, and underneath it, a message all the time."

Joseph Barbera concluded: "I believe the timing for this series is perfect. There is now a swing back to morality and traditional values, the way I was raised.

(CEN)

The Reformers:

Of Germany's almost two hundred cities and towns with populations in excess of 1000, most witnessed Protestant movements. Some of the largest, with populations in excess of 25,000, became overwhelmingly Protestant. Steven Ozment, Professor of Ecclesiastical History at Harvard University, lists the religious and social changes brought by the reformation in 16th century Europe.

"Even in its most modest form the Reformation called for, and in most Protestant areas permanently achieved, an end to mandatory fasting; auricular confession; the worship of saints, relics, and images; indulgences; pilgrimages and shrines; vigils; weekly, monthly, and annual masses for the dead; the belief in purgatory; Latin worship services; the sacrifice of the Mass; numerous religious ceremonies, festivals, and holidays; the canonical hours; monasteries and mendicant orders; the sacraments of marriage, extreme unction, confirmation, holy orders, and penance; clerical celibacy; clerical immunity from civil taxation and criminal jurisdiction; nonresident benefices; excommunication and interdict; canon law; episcopal and papal authority; and the traditional scholastic education of the clergy."

From the explosion of research on lay attitudes to religion in the cities of sixteenth century Europe, Ozment sums up the ordinary person's perception of the ministry of the church as placing on him crippling social, religious and psychological burdens. Why?

Grace as substance

Two other concepts need brief explanation,

ARCIC II against our forgotten history

Why the burdens? The Church of the Middle Ages was not in the main led by irreligious fools and monsters. These burdens, so readily removed at the reformation, were imposed because it was widely and strongly believed by educated and ignorant alike that they were utterly necessary for the salvation of the soul. Why had they come to this conclusion?

Principle of likeness

The underlying theological idea of the middle ages, and one which was clearly understandable by ordinary lay folk, was that ONLY LIKE CAN KNOW LIKE. To know God, to be with him in heaven, one had to become like God in holiness and purity and love. The sinful soul had to be cleansed from its impurities, and match its love to the love of God, before it could have proper fellowship with him. How?

Ever since the insightful writings of Anselm (1033-1109) on the nature of Christ's death, it was firmly fixed in the christian mind that Jesus' death on the cross had made complete satisfaction for the sins of all humanity. Jesus death had fully satisfied the just demands of the majesty of God which had been grievously insulted by the sinfulness of mankind since Adam. Christ had gained sufficient merit to outweigh our dishonour so that God can justly pardon us. How we are to tap into the merits of Christ and gain our pardon, Anselm did not elaborate on. The medieval church's answer to this was the sacramental system. By the sacramental ministry of the church the justice of Jesus Christ became our justice, and so we became just, or righteous like God, and could therefore stand in his presence.

But how did the sacramental system make us just or righteous? The mainstream theologians of the middle ages did not believe that the sacraments acted magically; that is, it was not a matter of taking them like one took medicine. Because mankind is made in the image of God, he needed to make a personal response of his mind and will before the sacraments could do him any good. Coming back to the principle of ONLY LIKE CAN KNOW LIKE, the sinner had to mirror God's response, God's mind and attitude to sin before the merits of Christ could be credited him, before God's righteousness offered in the sacraments could become his righteousness.

Penance and sorrow

The main religious activity by which God offered to the christian forgiveness of sins was the sacrament of penance. When the sinner had matched his sorrow for sins to God's sorrow at his sins, then, and only then, could God fully forgive him by the gracious gift of the righteousness or justice of Christ won on the cross. The whole apparatus of the penitential system — rigorous examination by a priest, full confession of sins to a priest, the need to do works of satisfaction even after

the theological and philosophical understanding about "grace" and "righteousness". It is in the terms of this understanding that the decrees of the Council of Trent on salvation are cast, and which the Reformers rejected, and which in turn ARCIC II addresses itself to. How then does Roman Catholicism define "grace" and "righteousness"?

Grace is not just God's favour to us, but is a virtue or "substance" which is poured or infused into the soul, thus making it righteous. Justification, then is the process which goes on all the sinner's life until this infusion of grace makes him perfectly righteous and he can stand before God. This almost physical idea of grace and righteousness the medieval church gained from Greek philosophy. Thus the main emphasis of the decrees of Trent on justification is that it is *imparted or infused righteousness*.

Putting all these ideas together — only like can know like, the need for a cooperative and matching response on the part of man to receive the righteousness of Christ, grace as an infused quality, the sacraments as the normal means of attaining such grace — the way of salvation in medieval theology had three steps:

- i) gratuitous infusion of grace, which started man off on his response to Christ,
- ii) moral cooperation: doing the best one can with the aid of grace,
- iii) reward of eternal life as a just or earned due.

Thus the church stands between Christ and the sinner mediating the grace of God with its sacraments. As Trent insisted, and is still binding on catholic christians, there is no reception of this grace without baptism and penance. Baptism is the sacrament which starts the process of infused righteousness, and penance the sacrament which continues it. Except in the most unlikely circumstances, outside these sacraments there is no salvation, but an eternity of hell, or a substitute for it.

Not "infusion", but declaration

Goaded on by a system which in practical terms only offered heaven after a tortuous age in the fires of Purgatory, and was widely perceived to be grossly burdensome in its administration, and with new insights from direct study of the text of the bible, Martin Luther and the other reformers laid the axe to the whole box and dice. Taking up the argument and concepts of Paul, especially in his letter to the Romans, the reformers denied the older understanding of salvation by asserting two things.

First, "righteousness" in the bible is **not** fundamentally an imparted or infused quality, something done to man by God, but something done for needy mankind by God **outside** of man.

Why "Yes" and "No"

"Righteousness" is a term the bible mainly uses, and St Paul in particular, to describe an activity of God done external to mankind, God's own good actions in rescuing us from our sins. The righteousness of Jesus Christ is not something done to us, but **for** us. The "grace of God" is therefore **not** best thought

a horse with two riders

of as an infusion, but the good and undeserved attitude of God which sent his Son to die on the Cross on our behalf, to pay the penalty for our sins, to rescue us from the tyrannous kingdom of sin and transfer us to the good kingdom of the Lord Jesus Christ. "Righteousness" is God's declaration of "not guilty" which removes our sins and brings us into complete friendship with him.

Since then righteousness primarily describes something God has done for us outside us, and not a quality poured into the soul of man, how does this external action do us any good? After all, the Bible and experience make it plain that humanity by nature treats God with disdain, and does not really care to be his loyal subject.

Again turning to St Paul who insisted that Abraham, for example, "Believed God, and it was reckoned to him as righteousness" apart from works of the law (Romans 3:27 — 4:4), the reformers made their second discovery, the central and all controlling role of faith. The righteous activity of God to rescue us from our sins becomes ours, does us personal good by making us God's children instead of his enemies, not on the basis of our ability to match our response to God, to cooperate with him, but on the basis of faith, **faith alone**. Not faith plus good works, but as with Abraham, faith alone. Therefore, they concluded, righteousness is best thought of as **imputed**, or reckoned to us, credited to our account, not imparted, and on the basis of **faith**.

That is, as the anglican reformers put it in Article 11 of the 39 Articles:

"We are **accounted righteous** before God, only for the merit of our Lord and Saviour Jesus Christ **by Faith**, and not for our own works or deservings."

Having grasped that the teaching of St Paul on righteousness being imputed to us by faith alone is the central and controlling idea in how we should think about what God has done to save us and our response to it, the reformers then addressed themselves to how we should think about the place of good works and the church in all this. Without dispute, the Bible enjoins the christian to engage in good works, and says that he can. Likewise, the church is of pivotal importance in the plan of God.

Good works and the place of the church

The reformers reply was to place good

works and the church on the other side of justification. Instead of good works and the sacramental ministry of the church standing between God and the sinner mediating righteousness, they stood on the other side of God and the forgiven sinner. Good works and the sacramental ministry of the church flowed from the fact that the sinner by the grace of God in Jesus Christ had already completely justified the sinner by faith. Good works and belonging to the church of Jesus Christ were necessary for the christian not as a means of salvation, but because they expressed the reality of the new relationship he now had with God by faith.

Because the foundations of our modern western culture were laid by the sharp break from the ideas and practices of the medieval period (AD 500 to 1000), it is very easy to forget what was left behind, and why. The Roman Catholic Council of Trent (1545-63) sought to preserve the religious culture of the medieval period, and in its decrees made it the obligatory standard for all true christians for all time. As English speaking evangelicals in what is in many ways now a protestant culture, to more fully appreciate what the protestant reformers meant by their sharp break with Rome we need to do a little history. The significance of ARCIC II can be seen against what the reformers rejected on our behalf.

Again, the reformers grasped St Paul's argument in Romans chapter 6, where the apostle describes the universe as consisting of two kingdoms. Over the kingdom of sin and death rules the dark lord of unrighteousness, over the kingdom of life rules the good lord of righteousness, Jesus Christ. Justification by faith has completely transferred us to the kingdom of the good lord, therefore the christian in turn must do good works. Doing

focus on the biography of God

bad works is unthinkable, for it is a betrayal of the good lord and his rescue of us. Martin Luther, wrestling with this question, likened the man justified by faith as a horse with two riders. If the devil rides us, we respond to his control and do bad things, but if the good Lord Jesus Christ is the rider ("by faith alone", Luther stressed), then by way of response we do good works. Thus the reformers reaffirmed the importance of good works in the christian life, but in the way that the New Testament does, on the other side of God's full justification of us by faith.

And in the same way the reformers also grasped the New Testament's teaching on the role and place of the church. Sacraments do not mediate justification, they express the fact of it. If baptism and penance do not mediate justification, do not even cause faith to grow in the sinner so that he can come to the point of being justified by faith alone, what does cause faith and its happy outcome? The preaching of the gospel does. If any one verse demythologised the role of the church and its sacraments in the process of salvation, and liberated Martin Luther and the other reformers from the burden of the medieval way of salvation it was Romans 1:16:

"I am not ashamed of the gospel, because

it is the power of God for the salvation of everyone who believes."

How does the gospel produce justifying faith? Because it tells us that God has already acted outside of us to rescue us, that righteousness is not primarily something that has to be formed or imparted to us, but describes the activity of God. And on that basis all the sinner can do is fall down on his knees, acknowledge the greatness and goodness as shown to us in Jesus Christ and trust his whole life to that goodness. In that way he is transferred to the kingdom of life under the rule of the good and kind lord, Jesus Christ.

He is therefore justified, or set completely right with God by faith, faith alone. The sacraments and good works can stand only on the other side of that great fact.

Negative statements needed

For this reason then, the 39 Articles of the Church of England, along with similar confessions of faith by other reformed churches, contain negative statements. These negative statements are entirely necessary because they lock-out untrue interpretations of the New Testament's teaching of justification by faith. Especially, they exclude good works and the sacraments from a mediating role. Thus Articles 12, 13 and 14 deny that good works can in any way be viewed as a cooperative effort by which we prepare for justification, or place God under any sort of obligation whereby we can in part be said to merit or contribute to our salvation. Articles 16, 22 and 25 deny any role to Penance and Purgatory in the forgiveness of the sins committed by a christian, the cleansing of the remaining sinful impurities, all of which is done only by God, and effected by faith.

So the reformers were clear in their teaching on the way of salvation, not only by what they affirmed, but also by what they denied. Their position completely undercut the old medieval way of salvation and brought a revolution in Protestant countries to the way we think about God and our selves. It did it by affirming that what St Paul taught on justification was not only true, but also foundational, and what the catholic church had taught for at least one thousand years was not just inadequate, but wrong, a grievously erroneous misunderstanding of the New Testament gospel.

We can sum up the nature of this revolution in a way which highlights its New Testament focus. Since the formative writings of Augustine of Hippo, the medieval church

was primarily concerned with the biography of the human soul. The central question which Luther inherited was, "What must I do to be saved?" The question was answered in terms of what happened, or had to happen to the soul for it to see God in heaven. Hence the medieval way of salvation. The reformers, turning to St Paul to answer the same question came up with an answer which was essentially a biography of what **God** has done to save us in Jesus Christ. Hence, the sinner ends up looking not at himself, or the church, concerned with his own progress in the matter of salvation, his own spiritual biography, but by fixing his eyes on God's biography, finds assurance there that he is already justified, and commits his life to that fact, by faith.

The implications of this were enormous. Good works were no longer done for self-centred reasons of gaining progress for the soul on its way to salvation, but out of gratitude for the relationship God has already given us in his Son, by faith. The measure of good works is not the good it does me, but the good it does my neighbour, materially by

social revolution

meeting his physical needs, and spiritually by pointing him to the righteousness of God which is also his, by faith.

The medieval church claimed and vigorously asserted the right to be the arbiter of all right and wrong, even everyday or secular activity, because everything a christian did contributed to his soul's progress to heaven, or in the opposite direction to purgatory. In that context the reformers rediscovery of "faith alone" caused a social revolution. Martin Luther called it "liberation", and wrote a tract called *On Christian Freedom*. He summed up the life of all christians, whether clerical or lay, as properly being lived "in God by faith, and our neighbours by love."

Christians in secular occupations, especially government, as well as clerics grasped the implications of "faith alone" not only for their soul's eternal security, but also for all of life. The church was dethroned as the highest and all embracing authority by being placed on the other side of the justification won by Jesus Christ. The institutional church and the state both stood on the other side of God and the sinner, under the lordship of Christ, in order, in different ways to help the christian after the fact of justification. "To live in God by faith, and neighbours by love."

The problem for 20th century English speaking evangelicals is that in standing as the beneficiaries of these gains hard won by our sixteenth century ancestors we forget the importance of what they lost, and the need for it to stay lost. Does ARCIC II deny all that the reformers denied?

(Rev. Dr. Robert Doyle is a lecturer in Church History and Systematic Theology at Moore Theological College, Sydney. His area of research is 16th century theology.)

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Fringe Benefits Tax Exemptions

After six months of deliberation, the Taxation Office has still not responded to a request from the Christian Management Association to clarify uncertainties surrounding the application of the new fringe benefits tax.

The secretary of the Association, Mr. Brian Good, last week urged Christian organisations unsure of their position to seek professional advice promptly. He pointed out that the Taxation Office required the first Fringe Benefits Tax Annual Return to be lodged by 28th April, 1987.

Working on the rather obvious assumption that the Taxation Office would find it difficult to define the terms "Religious Orders" and "Minister of Religion" contained in Section 57 of the Fringe Benefits Assessment Act, the Christian Management Association has been actively canvassing its own legal opinion.

Legal Opinion

The advice from one leading Melbourne barrister was encouraging. He put forward the proposition that the words "religious order" should be regarded as a broad general and descriptive term to embrace "denominations", "societies", "missions", etc. of a religious nature. Benefits provided to members of "religious orders" are exempt from fringe benefits tax.

There has been much concern over whether the words "minister of religion" could extend beyond those who are formally ordained by a particular denomination. It would now appear that there is support for the view that a "generous tolerance" should be allowed to individual religious institutions to determine for themselves who they regard as "ministers". An extensive review of court judgements indicates that importance has been placed on whether a particular denomination or religious community considered a person a minister.

The Christian Management Association has been responsible for three major submissions to the Commissioner of Taxation in Canberra on behalf of hundreds of Christian organisations in Australia. The Chairman of the Association, Melbourne chartered accountant Mr. Kimberly Smith, has been coordinating many individual representations to the Commissioner where difficulties have arisen after registration with the Taxation Office.

The Association is keen to learn of any Christian organisations which have not received the same favourable treatment from the Commissioner which it has received during its own negotiations. Their address for correspondence is 241 Flinders Lane, Melbourne, 3000.

God is speaking Are we listening?

American episcopalian to give bible society lecture

A clergyman who lifted the attendance of his congregation from 175 to more than 2000 in a matter of years is coming to Australia to make a challenge.

He wants to ask whether we are listening to what God has to say to us in His Word, the Bible.

He is the Reverend Dr. Terry Fullam, who will deliver his address: "The Bible: God is speaking, are we listening?" for the Bible Society in Australia in its 14th annual Oliver Begun Memorial Lecture.

This dynamic and lucid Episcopalian clergyman from the United States is no stranger to Australia. He toured the country in 1985 as a guest of the Anglican Renewal Ministries of Australia — a charismatic arm of the church — leading thousands of people into a fresh understanding of the Scriptures.

The Rector of St Paul's Church in Darien, Connecticut, he graduated initially with a Bachelor of Arts Degree in Philosophy and

then with a Master of Arts Degree. He then went on to study for the ministry and was ordained Priest in 1967 on Rhode Island, New York.

While working in the ministry, he accepted the position of part-time Professor of Philosophy at the University of Rhode Island and later additionally became Professor of Biblical Studies at Barrington College, Rhode Island. He resigned from these posts in 1972 when he accepted rectorship of St Paul's, Darien.

He was awarded an honorary doctorate by Barrington College in 1984.

Since his arrival at St Paul's, the parish has become one of the most active Episcopal churches in the United States, with a special ministry to laity and clergy focused on parish renewal.

When he first arrived at the church, he addressed about 175 people each Sunday. Today, the church meets twice on Sunday with more than 1,000 at each service.

Scripture placement societies join forces

Share an intense desire to reach the world

SOUTH HOLLAND, Ill. — World Home Bible League (WHBL) and Bibles for India (BFI), two leading Scripture placement organisations, have officially joined efforts. "Our organisations share an intense desire to reach the world with the printed Gospel," says WHBL International Director, the Rev. Rennis M. Mulder, who will become executive director of the new combine. The Rev. John F. DeVries will assume duties of

director of international ministries in the new organisation, and will also retain his position as president of BFI, which will maintain a unique identity as a division of WHBL. WHBL placed nearly \$8 million worth of Scriptures in over 80 countries during 1986; Bibles for India placed five million Scripture units in India during that same time.

(EPNS)

Major conference on biblical principles planned

A focus on the roll of Christians in politics

WASHINGTON, D.C. — Congress on the Bible II, sponsored by the International Council on Biblical Inerrancy and more than 50 co-sponsoring evangelical organisations, will "bring clarity, new understanding and strong biblical principles" to the debate about the role of Christians in politics, according to Charles Colson, who chairs the congress. The Sept. 23-27 meeting will feature such speakers as William F. Buckley, Jr., Rebecca Manley Pippert, Dr. E.V. Hill, Dr. R.C. Sproul, Evelyn Christenson, Dr. J.L. Packer, Dr. Ted Engstrom, Dr. Josh McDowell, Dr. Norman Geisler, Dr. O. Guinness, Dr. Charles Swindoll, Dr. John Perkins, and others.

LETTERS

The Question of Infection

Dear Sir,

I am afraid I must disagree with those who have taken a stand against the use of the common cup at Holy Communion.

As far as I am aware, there is no scientific evidence that the use of the common cup is dangerous to health. This accords with my own personal experience of never having known of any increase in incidence of communicable disease amongst Anglican clergy or communicants generally through this practice.

Other social practices such as hugging, kissing, shaking hands and even just talking to each other bring us into contact with other people's germs, but do not necessarily cause disease. The colds and flu most of us suffer from each year are indeed the result of ordinary social contact and are accepted as unavoidable. (AIDS is certainly not transmitted this way!) My point is that using the common cup at Communion does not demonstrably increase this risk. I am not arguing against using purificators or washing hands of course.

There are other factors in the transmission of infection apart from contact with micro-organisms such as the form of the contact, the number of organisms involved and the general resistance of those exposed.

In the latest issue of "Interchange" (number 40, pp 53-61), Howard Marshall, a leading British Evangelical scholar gives what seem to me to be sound Biblical and theological reasons for using the common cup, not least of which is that it demonstrates our fellowship in Christ.

It would surely be a great tragedy if insisting on an unnecessary degree of bacteriological sterility resulted in sterile worship!

Yours sincerely,
Robert Claxton, MB, BS, FRACS,
Ashfield, NSW.

No longer shocked?

Dear Sir,

Deaths from illegal drug-taking is reaching epidemic proportion. As the details no longer attract

the front pages of local newspapers, the question arises — Are we no longer shocked?

It is almost a decade since a district court judge lashed out at the deadly grip of illegal drugs on Sydney's northern beaches. Is the same true elsewhere? During the decade,

* The drugs have become more sophisticated and vicious.

* The retail outlets are virtually undisturbed in this protected industry. Users are fined, pedlars go free.

* The governments appoint royal commissions, top level conferences, special task forces and other public relations exercises as substitutes for action.

* The national economy is undermined by the multi-millions which become black funds used to pay inflated prices for anything the drug merchants choose. No questions from Taxation Dept.

* Drug addicts abandon traditional sources and expressions of faith, turning to eastern cults.

Yours faithfully,
Fred Woodgate, J.P.
Collaroy Beach, NSW

Essential Viewing

Dear Sir,

Many of us are rightly wary of what we generally call "religious films" because of the wide variety and the dubious theology often encountered.

A challenging and informative film has been produced by Wycliffe Bible Translators, called "The Good Seed". It is a powerful testimony to the Gospel being God's power unto salvation in Mexico and in Columbia.

The work of the translators alone is a message on its own, and the story never flags.

If you're looking for a worthwhile film, it's on 16 mm. or video, and I can recommend it.

Donald Howard
St. Stephen's, Lugarno, NSW

Taiwan's unique taxi outreach

Cabbies witness to passengers



Waiting for his next fare is this cabbie from the "Faith, Hope and Love Taxidriver Fellowship", Taiwan. His cassette tape deck will soon be playing Christian music, and WHBL materials are ready for his next passenger.

There are Yellow Cabs and Checkerboard Cabs. But, hustling through crowded streets of Taiwan is a fleet of taxis with a very different identity.

They are cabs of the "Faith, Hope and Love Taxidriver Fellowship", a dedicated group of 150 Christian drivers identified with special stickers on their windshields. As passengers are whisked through traffic, cassette decks fill the cab with Gospel music instead of idle talk. Soon, curiosity overtakes the rider. "What's the Faith, Hope and Love Taxidriver Fellowship?"

With an average of 60 passengers every 24 hours, the answer is repeated nearly 9,000 times a day — often to people who have never heard the Gospel. Not by accident, the cabbies have World Home Bible League Scripture portions and enrollment cards at their side. When the passenger mails back the enrollment card, a local church stands ready to follow up.

(PARTNERS 87)

Each driver of this special fellowship, which expects to have 300 members by year-end, must be recommended by his pastor before he receives his window stickers. It's another example of Tai churches working with the World Home Bible League's local office to ensure effective and efficient distribution of Scripture.

The Faith, Hope, and Love Taxi Fellowship is typical of the opportunities in Taiwan. Local churches, employing every kind of imaginative method, have vowed to double their memberships. Our mandate is to supply the materials, not only for witnessing, but for discipling new Christians as well.

How can you help? Pray for these drivers and the churches who follow up the contacts. Pray for the WHBL staff who must continue to supply the materials. And give. We need \$32,000 worth of materials by year-end to keep this office meeting its commitments. Work and pray with us to meet this goal.

Editorial

The Bored Church

'Church is boring'; 'Services are predictable', are comments all too often echoed within the Anglican Church. Even clergy have been heard to say that if they were not 'up front' they would not necessarily want to go to church.

Now it may be that the said clergy suffer from too much exposure; but the fact remains that one of three things can happen to the regular attenders of Anglican Church services.

People can simply get caught in the 'groove' of going to church and going through the exercise of a set form of words which they know well — predictability is what they want. Others, at the beginning, can discern the purpose and depth of much of the set forms; but for them the predictability becomes off-putting — it does not extend, challenge and ultimately encourage them to have a sense of meeting with God and His Christ in the context of the service. The third group are those who prepare and plan before coming to a service, who view the prayer book services as containing all the elements essential for 'common public prayer' and who are determined to concentrate and involve themselves throughout.

The third group may be the ideal, but ultimately it is so idealistic that it is unrealistic — certainly for the greater part of those who would call themselves Anglicans.

The first type of response, so often from 'traditional Anglicans', in the long run is 'sub-Christian': it encourages attendance at Church as a duty. One wonders what kind of relationship these people can have with God, say during the rest of the week: it can hardly be dynamic. At worst this kind of attitude breeds attitudes of religiosity: that, part of becoming/being a Christian is the performance of certain religious rites, in a certain way, in a particular building, at a certain time.

The second group are those who might be said to be typical products of this modern age. They look to the stimulus of things outside themselves to catch their attention and involvement: variety is an important ingredient. They are not 'bookish'; their knowledge of other things, their entertainment is so often through sound and sight. It should not be lost on the Anglican church that the 'newer' churches which are growing rapidly and flourishing, have at least paid serious attention to communication and participation.

In the 1986 Moore College Lectures, Dr. Bill Lawton rightly stressed the place of the Bible and the sermon in the service. Anglican clergy at least like to think they do give serious attention to the preparation

and delivery of their sermons. Often Anglicans are heard to say that they only go to church for the sermon. The implication being that the rest of the 'service' is either irrelevant — it doesn't matter — or it is simply boring or off-putting. Either way the rest of the service ends up detracting from, or worse, working against what can be a very Godly sermon.

These criticisms are not intended to imply that the **Book of Common Prayer** or its Australian revision, **An Australian Prayer Book**, should be wholeheartedly jettisoned. There is much that is good and worth preserving. However, the Anglican Church of Australia does need to recognise that it has not yet got the Sunday gathering right.

There still seems to be too much weight given to our Anglican 'heritage' and especially the English Reformers and not enough willingness and freedom to consider what the New Testament church was doing.

Now, we have little hope of truly recovering all that the N.T. church did, nevertheless there does seem to have been a greater freedom, not so much in what it did but how it did it. While the Christians in Jerusalem did continue to go to the Temple and participate in its 'service' up until its destruction, nevertheless Christians also met for prayer, fellowship, the hearing of God's word and the breaking of bread. These ingredients have been kept, developed and shaped in the English and Australian Prayer Books: the problem so often is not the content but the forms in which they are enshrined.

It is here that every generation of Anglicans must take up its responsibility. It must be prepared to consider the forms that are most appropriate for their time. So it should be that every Anglican Parish and Diocese consider what it finds helpful and make its contribution to any Liturgical Commission, Diocesan or Australian. It may be that forms with more alternatives (yes, more) be provided, including the forms of 'greetings' and responses; that forms with greater freedoms and latitudes be created — this will inevitably mean greater trust in the Parish Incumbent, his selection, training and in-service training.

If the Anglican Church of Australia is to attempt to meet the needs of those who profess to be Christians in its denomination, if it is not to lose the confidence and involvement of more of its committed 'membership' then it must give more serious attention not only to the sermon, but what happens around it.

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Lesley Hicks

"If God made the world, I'd hate to be God" — Schopenhauer's cynical comment was quoted by an equally cynical James McClelland in a SMH article (April 9) headed *By the way, Lord, didn't you forget about the lesbians?* In it he poured scorn on any notion that sexual habits can be changed.

"There are strong moral and aesthetic objections to promiscuity which have nothing to do with divine disapproval," he writes, "and, sooner or later, these considerations act as a curb on unbridled lust. But it would be fanciful to imagine that chastity before marriage and fidelity thereafter — the bottom line of the fundamentalists' doctrine — is the norm either. To attempt to use the AIDS scare as a means of reimposing this way of life, this idyll of the backward-looking anti-flesh crusaders is a Canute-like endeavour which is doomed to failure," he pronounces portentously, before going on to propose as an answer to one problem, that of the use by drug addicts of contaminated needles, the legalisation of heroin use.

McClelland used the fact that lesbianism

More on AIDS

incurs no obvious physical penalty to ridicule the idea that the disease AIDS is in any sense an expression of God's judgement on sexual immorality, especially male homosexual practices. The thought of God judging anyone for anything seems unacceptable to the mind that is set against him; that does not mean we can avoid stating unpalatable truths about judgement, but in this context references to judgement or punishment are, I believe, extremely insensitive and unhelpful.

Cause and effect

What we can say, however, seems obvious but rarely stated in my experience. AIDS is no more God's punishment for sin than it would be a loving parent's punishment if a child was burned by putting its hand in the fire after being told not to do so! The virus causing this fatal breakdown of our marvellous immunity systems has gained a hold in the human population of planet Earth by means of promiscuous sexual behaviour, especially amongst homosexual men. It is a simple matter now of cause and effect — of unhygienic habits having untoward results, although as with all other aspects of sin, the innocent suffer along with the guilty.

The Scriptures are full of warnings against sexual immorality. People like James McClelland scoff at our claim that God is there and speaks through the Bible, but we can point out that its bans and prohibitions are like the warnings of a loving parent to a wayward child — for his or her well-being. If people ignore those warnings and persist in their behaviour, they can hardly call the resultant suffering a punishment, merely the natural and logical consequence of their freely chosen way of life.

But such consequences and suffering are not only physical, of course, and not only due to the obvious sexual sins. All the dislocations of our sick society, and much of our mental and emotional distress derives ultimately from our refusal to live as God intended — and this, I suspect, is where lesbianism takes its particular toll. But there is a far more terrible toll for defying God than AIDS, or even mere unhappiness.

Happiness without sex

It was surprising to read in the Herald's Saturday Review pages (April 11) this article by Piers Paul Read of The Spectator full of robust, radical critical thinking about both secular society and the churches' tendency to cave in to it with a cowardly accommodation of what God has said to what society likes to hear. He warned me, for one, of a trap I am in danger of falling into in this column, and I'll close by quoting him.

"All this (i.e. modern sexual licence) is to pervert the significance of sex in terms of eternity. If a man's love for his wife is God's love for his Church, it must show the same qualities of sanctity, fidelity and fruitfulness. To deny or pervert them is to sin, and the wages of sin is death — not the death of the body from an incurable disease, but death of the soul in hell.

This teaching is clear, but the teachers themselves now seem to balk at this justification for a Christian sexual morality. They return time and again to the easier but false justification that sex is only immoral if it is unhealthy, or if it harms one's fellow man. . . . It is this corruption of Christian teaching that makes the Churches dither about the significance of AIDS. . . . Fidelity competes with condoms as the best method for safe sex.

We worry only about our physical health and ignore Christ's advice in the Gospel of St Matthew "to fear not those who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."

Diaconate not first step to priesthood

Bishop of London tells women deacons

The true diaconate is not a first step to the priesthood, the Bishop of London told nearly seventy new women deacons before he ordained them in St. Paul's Cathedral, last Sunday.

Dr. Graham Leonard, in his charge to the women at a pre-ordination retreat said that the Western view of the diaconate as no more than a probationary ministry to be undertaken for a short time before ordination to the priesthood was "a grave distortion of the true role of the deacon as it was exercised in the Early Church".

Dr. Leonard continued: "I think you all know that I have for many years pressed for the reformation and restoration of the diaconate as an order in its own right. Whatever may be the rightness of the ordination of women to the priesthood, and whatever decision be made in the Church of England, they should not and need not prejudice or hinder the restoration of the diaconate both for men and for women.

"On the contrary, I believe that you will be given the opportunity to demonstrate how that restoration can be achieved and what the true role of the deacon is. For this reason I hope that you will come to be known by the noble title of deacon — as 'Deacon So-and-so'."

After outlining the history of the diaconate in the Early Church — where women deacons

had been given important catechetical responsibilities and had been included among the clergy — the Bishop described the role of women deacons today.

Neighbours in need

Although he was not suggesting that they should take over the specialised work of the Board for Social Responsibility, he did suggest that they would have a special responsibility for encouraging and enabling members of the Church to fulfil their responsibilities to their neighbours in need — visiting the sick, bereaved and lonely; providing relief for those with aged relatives; and visiting the unemployed. Laypeople, he said, needed to be helped over their shyness and sense of inadequacy.

"Secondly, there is the role of spiritual direction to which many women are called. . . . May I remind you that spiritual direction is not a peculiarly High Church activity.

"Thirdly, there is theological study, so that you are able to nourish the Church — both your fellow-ministers and the laity. There is an urgent need for those who can keep abreast of recent theological and biblical scholarship and translate it into the right form for preaching and teaching. For some of you this should be an integral part of your service to the Church as a deacon.

(CHURCH TIMES)

Evangelical civil rights leader to visit Sydney

The eminent Christian leader and civil rights campaigner, Rev. Dr. John Perkins, will be the guest speaker at three Home Mission Society (HMS) Festivals in May.

Dr. Perkins, a former close friend of Dr. Martin Luther King, will address meetings at the Sydney Town Hall (May 1), Wollongong (May 6) and Parramatta (May 8).

He became a national leader on the issues of social justice and civil rights during the 1960s and 1970s and has lectured at more than 150 colleges and universities across the world.

Dr. Perkins has written three books and established a multitude of social welfare projects across the United States.

He has also founded the Harambee Christian Family Centre in California, an agency committed to initiating social programs in its locality through which people can be reached with the Gospel of Jesus Christ.



Dr. Perkins calls this wholistic ministry because the reconciliation of parents and various social and ethnic groups and the redistribution and the sharing of resources is both a response to acceptance of the Gospel and the means by which the Gospel is proclaimed.

Special General Synod to discuss ordination of women

Recognising that the approaching special session of General Synod (23-27 August, 1987) will be a testing time for the Anglican Church of Australia, the Bishops of the Church resolve as follows:-

1. We call upon members of the General Synod and of the Church generally to prepare with earnest prayer and careful thought for the session of Synod, so that its meeting may be constructive and that it may strengthen the mission of unity of the Church.
2. We remind all members of the Church that on both sides of the question of the ordination of women stand Anglicans who hold their convictions

conscientiously and with integrity. In every discussion and action we ask that the integrity and conscientious convictions of others be fully recognised.

3. We recognise that whatever the decision of General Synod some members of the Church will face problems of conscience. The Bishops affirm their readiness as chief pastors of the Church to seek ways within the order of the Church and in consultation with those concerned, to explore possible solutions to these problems of conscience.

4. We affirm the importance of all parties loyally working within the framework of the synodical process.

West German Lutheran communion practice

"Dip instead of sip"

MUNICH, W. Germany — The opening eucharist service at the meeting of the synod of the Evangelical Lutheran Church in Bavaria on March 29 allowed communicants to receive the wine by dipping a piece of bread into it, instead of drinking from the common cup. The unusual practice was prompted by "growing, if unjustified" fears that a shared

communion cup could spread the AIDS virus. Other churches have adopted similar practices to meet the fear that AIDS victims could contract illnesses from other communicants. AIDS attacks the body's immune system, making minor diseases life-threatening.

(EPNS)

American TV religion rocked

Has own 'Pearly Gate'

Jerry Falwell the American fundamentalist christian leader has been called in to try and save the ministry built up by Jim and Tammy Bakker called PTL, 'Praise the Lord'. A TV ministry backed by the Assembly of God Church, Jim Bakker has been forced to step down as Leader because a sexual encounter with a young woman, seven years ago, has now been exposed.

Falwell says of the above ministry that "It is one of the major miracle ministries of this century" It had a revenue of 129 million dollars in 1986, is seen on 180 stations and 1300 cable systems employing 2000 people.

Although Falwell will not take over as host

of Bakker's program, he still expects his influence to change the PTL ministry. "I think we will see a gradual and very positive change, he predicted. "It will not be an easy chore, because I am a fundamentalist and a Calvinist, and there's no one who doubts where I stand theologically. . . . but I am a friend to all who are friends of Christ, and while we may disagree on things that are not essential to salvation, we certainly have no right to dislike each other."

Falwell said, "I have no intention of turning PTL into a Baptist campground, or a charismatic campground. I plan to keep it open for the Christian family of God." He also said, "There's nothing wrong with a Christian vacation camp like Heritage USA. . . . as long as it is used for the purpose of ministry to people."

One change Falwell does anticipate is a more open style of leadership. "We will make financial information available publicly, we will give reports regularly as they are developed by the new board of trustees."

Falwell acknowledged that faithful Christians who appreciated the ministry of the Bakkers may feel betrayed now, but concluded, "Your faith is not supposed to be in Billy Graham, or in Jerry Falwell, or Jim

Bakker. Your faith is supposed to be in Jesus Christ. He will never disappoint you".

Evangelist Jimmy Swaggart, has been drawn into the situation. He is accused of wanting to take over the PTL ministry.

Swaggart left no doubt that he disapproves of the direction in which the Bakkers' ministry has gone, calling it "a sorry spectacle" and "a cancer that needed to be exised from the body of Christ." "I'm ashamed of it, I'm embarrassed," he said. Swaggart also made it clear that he had no interest in taking over PTL. "My business is preaching the gospel of Jesus Christ," he insisted. "I'm not in the amusement park business, I'm not in the soap opera business, and I'm not in the waterside business. So I have absolutely no desire whatsoever for PTL."

Swaggart admitted that he did approach his denomination, the Assemblies of God, about problems at PTL, but denied having brought up Bakker's sexual liaison with Jessica Hahn which led to his resignation. "I went to the Assemblies of God. . . . and I pleaded with them, my denomination, to distance itself from this charade. . . . because I'm embarrassed, I'm ashamed. . . . the gospel of Christ has never sunk to such a level as it is today. We've got a dear brother in Tulsa, Oklahoma (Oral Roberts) perched up in a tower telling people that if they don't send him money God's going to kill him. Then we've got soap opera that's being carried out live. . . . all under the name of God."

Swaggart lamented, "The world is laughing at us, I mean they are making fun of us, and I don't blame them. This foolishness that passes for the gospel that's being carried out nationally. . . . there's not a soap opera in Hollywood that can come up to what's taking place."

Asked what would help the current situation, Swaggart said, "If the body of Christ would disassociate itself from this foolishness that's taking place that would help an awful lot."

Church fundraising under the microscope

Leaders pledge to follow biblical way

KANSAS CITY, Mo. — Pledging themselves to biblical fundraising practices, to ethical and honest methods, and to greater donor sensitivity, more than 500 Christian fund raisers signed the Covenant for Christian Fund Raisers at the completion of the Funding the Christian Challenge conference, held recently in Kansas City.

The signing ceremony culminated three days of intense study on biblical and ethical principles for fundraising, a conference made more timely by widely publicised claims of Oral Roberts that God will take his life if he fails to raise \$8 million for his medical school by the end of March.

Speakers decried "abusive" fundraising practices, including the Roberts appeal. Also receiving mention was a brown paper "resurrection prayer rug" sent by former television preacher Rex Humbard as part of a fundraising appeal.

Addressing the conference, noted theologian Carl F.H. Henry observed the prominence in some fundraising appeals of "premium offers. . . . cheap trinkets depicted as having intrinsic spiritual power, akin to medieval indulgences."

(EPNS)

PTL '1988 Priority'

Evangelist joins team

"He is a good man and a fine evangelist, God has used him to reap a harvest of souls over the years."

Such are the comments one hears of BILL ARCHBOLD, the experienced evangelist who recently joined The Pocket Testament League team.

The League is gearing up for 1988 PRIORITY, a time when a strong accent will be placed on evangelism. "Bill Archbold joining the League is the first step in 1988 PRIORITY. The Lord is answering the prayers of League members and it is humbling to see how He is working", said Revd Neville Andersen, National President of the League in Australia. "The next step is the design and production of Scriptures for use by Churches and individual Christians in evangelism", he said.

Before his conversion, BILL ARCHBOLD came from a sporting and business background where, in his own words, he



was a "compulsive drinker and gambler". He has had over 25 years of preaching the Word, and is particularly being used in High Schools, Men's Breakfasts, Camps, Conferences, etc. . . . It is as well that it is 1988 PRIORITY because much of 1987 is committed; there are still some Sunday slots free if Churches care to contact the League.

Television evangelism controversy inevitable

Luis Palau's view

PORTLAND, Ore. — Controversies surrounding television evangelism in general and the PTL ministry in particular were, perhaps, inevitable, according to evangelist Luis Palau, who noted that the money involved in massive television ministries creates powerful temptations.

"It was a crash waiting to happen," said Palau from New Zealand, where he was leading a crusade. "It was a question of time, of when and of whom. There was too much excess glamour, too much flaunting of riches, of diamonds and gold, of Hollywood movie stars, talk of mansions and private jet planes."

(EPNS)

Russian thaw continues

More political prisoners released

Speaking to Western correspondents in Moscow recently, human rights activist YELENA BONNER reported the early release of eight political prisoners, among them Pentecostal Christian GALINA BARATS and Jewish prisoner MIKHAIL RIVKIN. She stated that they were both released on 16 March.

Barats, whose husband VASILII was released early from camp in February during



Galina Barats

the current review of sentences, was serving a nine year sentence for her involvement with the Pentecostal emigration movement. She was being held in prison in Rostov-on-Don, where she was arrested in 1983 while attempting to see her husband before his trial. Also held in the same prison is fellow Pentecostal VALENTINA GOLIKOVA, but there has been no news of any release for her.

Rivkin was imprisoned in 1983 for membership of an underground Socialist group. In Christopol prison he became an Orthodox Jew, and encountered difficulties from the prison authorities after trying to observe his religion in prison. In early February he was transferred to Lefortovo prison in Moscow, though it is not yet known if he signed any kind of statement (see KNS No. 270).



Valery Senderov
Keston College

Yelena Bonner also stated on 12 March that she had received a telephone call from Russian Orthodox priest Fr GLEB YAKUNIN, who is serving an exile term in the village of Nykchansky in Yakutia, in which he said he "is being allowed" to return to Moscow, following the acceptance by the authorities of



Sergei Khodorovich

the compromise wording of a statement he had drafted (see KNS No. 270), and the early release from his sentence. It is not known when he will arrive in Moscow. Fr Gleb was the founder of the Christian Committee for the Defence of Believers' Rights, and was sentenced in 1980 to ten years of labour camp and exile.

(KESTON COLLEGE)

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GOORPAROO: St. Stephen's, Brisbane. Cnr. Cavemish and Chatsworth Roads. Visitors welcome. 7.30 a.m. and 9 a.m. Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Kiri Baker.

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

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