



The owner of the CHRISTIAN MUSIC CENTRE, Lorna O'Neill, has moved to a new centre at Suite 1, 9 Lyn Parade Lurnea NSW. The new Centre still has the same facilities for hearing and viewing, before buying, as they had in Sydney.

At last hope for Uganda

Bishop Festo's message

Bishop Festo Kivengere, Team Leader of African Enterprise, has sent a special message to AE supporters in Australia "so that you may be fully informed about the present situation in Uganda and our continued priority of ministry to our people and nation."

"Uganda has been in a political shambles for many years. Eight years of Amin's dictatorship left Uganda's infrastructure shattered and the very values of life under threat.

"Then, after a short period of hope following Amin's overthrow, came the premature elections of 1980 — premature because there was completely inadequate preparation. Security was poor and there was no time for political parties (banned under Amin) to organise.

"Soon after these elections, Uganda entered into widening circles of murder, rape and violent robberies. The law and the courts existed only in name. The soldiers and police were corrupt and brutal. The local chiefs were powerless. An MP could have a man arrested and detained without trial.

"It was under these conditions that Yoweri Museveni (now Uganda's new President) and a few young men took to the bush having realised that the rights of Ugandans were at the mercy of ruthless politicians and soldiers.

"After five years of guerrilla war, Museveni and his men have come out on top. But it has been a costly experience.

"We may never know the full cost but some estimates put the deaths at 300,000 up to the time of the coup in July. We all knew that to remove the chaos would cost even more lives — and it has. But, praise God, I believe it is nearly over and Ugandans are beginning to breathe the fresh air of hope. And while it is true that political hopes have a tendency to disappoint, yet I believe that the Lord knows how to bring hope when all seems hopeless.

In September the NRA took over the whole of Western and Southern Uganda where 7 million people live. The people were staggered by the discipline and courtesy of the 'guerrillas'. There was no shooting or looting (the norm of the so-called Government forces).

"It is this new atmosphere of hope based on experience that is giving Ugandans a springboard from which to move forward. Now that Kampala has fallen, we can only hope and pray that all evil and violent men will be swept away and true peace will come at last.

"But even more desperately needed in Uganda is a quickening of the Revival. That is why the Kampala City Mission is so vital. Please pray that all may go ahead under Jesus."

MAINLY ABOUT PEOPLE

ARMY CHAPLAINS

Chaplain the Rev. Grant Bell from District Support Unit Liverpool to 1st Brigade Holsworthy.

Chaplain the Rev. Noel Boyce from Army Apprentices School Bonegilla to District Support Unit Singleton.

Chaplain the Rev. David Cockram from 1st Brigade Holsworthy to 6th Brigade Enoggera.

Chaplain the Rev. Peter Dillon from HQ 1st Military District Brisbane to HQ Training Command Mosman.

Chaplain the Rev. Geoffrey Harvey from 3rd Brigade Townsville to District Support Unit Watsonia.

Chaplain the Rev. Stanley Hessey from HQ Field Force Command Sydney to parish appointment (Morpeth) Newcastle Diocese.

Chaplain the Rev. David Lamont from Wangaratta Diocese to Army Apprentices School Bonegilla.

Chaplain the Rev. Rodney MacDonald from District Support Unit Singleton to HQ Training Command Mosman.

Chaplain the Rev. John Nicholls from 1st Recruit Training Battalion Kapooka to parish appointment Brisbane Diocese.

Chaplain the Rev. Grant Pacey from 6th Brigade Enoggera to 1st Recruit Training Battalion Kapooka.

Chaplain the Rev. Hugh Scott from HQ Training Command Mosman to parish appointment (Glebe) Sydney Diocese.

Chaplain the Rev. John Simpson from District Support Unit Watsonia to District Support Unit Liverpool.

Chaplain the Rev. John Swift from parish appointment Melbourne Diocese to 3rd Brigade Townsville.

Principal Chaplain the Ven. Douglas Percival has relinquished his appointment as Chairman of the Principal Chaplains Committee — Army to provide for denominationally rotational appointment of the Principal Chaplain (Roman Catholic) to that position. Archdeacon Percival has transferred from the Regular Army to the Army Reserve and continues as Principal Chaplain (Anglican) and Archdeacon to the Army on a part-time basis.

CHURCH ARMY OFFICER PLACEMENTS

Capt. Brad. Aitken: From Church Army College of Evangelism, Belrose, NSW. Evangelist & Youth Worker at St. Stephens, Greythorne, Melbourne Diocese.

Capt. Tom Clarke: From Church Army College of Evangelism, Belrose, NSW. Parish Evangelist at St. Mark On The Hill, Launceston, Diocese of Tasmania.

Capt. Guy Davidson: From St. Pauls, Wahroonga, NSW. Parish Evangelist at St. Johns, Darlinghurst, Diocese of Sydney.

Capt. Keith Downing: From Church Army College of Evangelism, Belrose, NSW. Evangelist at St. Johns, Parramatta, Diocese of Sydney.

Sister Sabina Fantoni: From Church Army College of Evangelism, Belrose, NSW. Evangelist at Mobile Ministry, currently based in Diocese of Grafton.

Capt. Bruce Geaves: From The Company of the Good Shepherd, Church Growth Movement, Diocese of Bathurst to Evangelist & Training Officer at St. Anne's Ryde, Diocese of Sydney.

Capt. Ron Griffin: From St. Peters, Wynnum, Diocese of Brisbane, to Parish Evangelist, Upper Macleay region, of the Parish of Kempsey, Diocese of Grafton.

Capt. John Harding: From the Church Army Bookshop, Newcastle, To: Resident Minister, Claymore, Parish of Campbelltown, Diocese of Sydney.

Capt. Peter Holmes: From Church Army College of Evangelism, Belrose, NSW. To Youth Evangelism at St. Margaret's, Bellingen, Diocese of Grafton.

Capt. Ross Sando: From St. Mary's, Ballina, to Evangelism Resources, Grafton Diocesan Centre, Grafton.

Capt. Mark Stockwell: From Church Army College of Evangelism, Belrose, NSW. To Parish Evangelist, Holy Trinity, Beacon Hill, Diocese of Sydney.

Capt. Chris Thiele: From Parish of Campbelltown, Diocese of Sydney. To Youth Ministry at All Saints, Greensborough, Diocese of Melbourne.

DIOCESE OF SYDNEY

Rev. D. W. Holland resigned as Rector, St. Mary's from 17th March, 1986 for study leave.

DIOCESE OF WILLOCHRA

Rev. D. Hungerford is on exchange from Texas for Jubilee 150 for three months in the parish of Port Pirie while Archdeacon Ian Barlow is in his parish of Odessa, Texas.

Rev. J. Thompson has been appointed Minister-in-charge, Ceduna as from March 21, 1986.

Rev. I. Roberston was ordained priest by Bishop Rosier at St. Barnabas', Clare on November 1st, 1985.

DIOCESE OF PERTH

Rev. G. Manolas was commissioned as Rector of Greenwood on February 11 by Archbishop Carnley.

DIOCESE OF ADELAIDE

Rev. P. S. Newey resigned as Asst. Curate, St. Columba's, Hawthorn as from 28th February, 1986 and has been granted a general licence.

Rev. R. J. C. Williams succeeded Canon E. L. Randall as Russell Honorary Canon as from 16th March, 1986.

DIOCESE OF ROCKHAMPTON

Rev. M. Vercoe from the Diocese of Canberra-Goulburn will commence as Rector of Calldie Valley April 18th, 1986.

Mission accomplished

Marella mission farm to close

The following is an extract from a report by Norma Warwick in the final edition of Sky Pilot News.

"This is a difficult report to write, tinged with some sadness, so I trust you will bear with me in my endeavour to present the situation regarding Marella as clearly as possible.

"We have been prayerfully considering the future for some time, and the Council of Marella Mission Farm Limited has finally decided that our ministry has been completed. As we look back over many years of hard work and perseverance (almost "blood, sweat and tears" — certainly the latter two!) we are amazed at the way in which God has led us, and profoundly thankful for His providence in supplying all our needs. We are also very conscious of the loyal support given by so many friends — literally thousands over the years — without whom it would have been impossible to continue. The loving care given to hundreds of Aboriginal children cannot be measured in practical terms, while the effect of lives transformed by the saving power of Christ will not be evident until eternity.

"It is difficult to set a time when our work began, but we decided some time ago that the commencement was really on 25th October, 1948, when the first broadcast of the Sky Pilot's Log went to air, with dramatised stories written and narrated by Keith Langford-Smith. These

continued for several years, with a children's session being added later. We still hear every week from folk who used to listen to these stories.

"Keith's vision, however, since his return from missionary aviation work in Arnhem Land, had been to start a home for Aboriginal children near Sydney, convinced as he was that the need would be great. Eventually this dream became a reality and for over a quarter of a century we cared for hundreds of children (most of them in desperate need) for longer or shorter periods.

"Many stories could be — will be, we hope — told about these children and about the way the Lord provided for their every need. Suffice it here to say that we treasure the friendships we now have with the Aboriginal people for whom we cared when they were children. Some — eight, we think — have gone before us to be with the Lord, the last being Adrian; we heard that he was accidentally drowned on Christmas Day. In most cases these children would not have heard that the Lord Jesus died for them if they had not come to Marella."

A Thanksgiving Service is planned for Sunday, 4th May, 1986 at 3 p.m. in St. John's Cathedral, Parramatta. The preacher will be the Archbishop of Sydney, the Most Reverend D. W. B. Robinson.

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Christ — the ruler of all

Canberra Christian Youth Convention



Gathering together under the authority of God's Word.

On March 14 to 17 this year most people who live in Canberra were enjoying their long weekend by taking part in the sights and sounds of the Canberra Festival. Though not all ... for a small group of seventy to eighty had decided to spend their time reading an ancient middle-eastern document.

This unlikely group of people were attending the Canberra Christian Youth Convention (CCYC). What may have seemed an irrelevant waste of time to the majority of Canberrans proved to be a highly worthwhile exercise. These people were gathered together because they believed that God was going to tell them how to live in 1986.

During the weekend people met together in small groups to study Paul's letter to the Colossians. These small groups were followed by large meetings when everyone gathered to hear Simon Manchester teach from this letter. Simon, who is the minister of a church at Lalor Park in Sydney's western suburbs, gave five direct and challenging talks. The theme of "The Supremacy of Jesus" came out strongly through these talks and many people were deeply challenged about what or whom they lived for. The privileges and responsibilities of Christian freedom was another area addressed by Colossians that caused people to do a stocktake on their lives.

Baptists, Anglicans, Church of Christ, Brethren, Uniting, Reformed and various house churches were amongst those churches represented at the CCYC. The weekend provided a great opportunity for Christians to meet under the banner of God's Word. This was an

encouragement to many, particularly as the Bible is so often treated as being irrelevant (even in our churches).

The beautiful setting of Greenhills Conference Centre on the banks of the Murrumbidgee was a tremendous asset. In the hot weather it was tremendous to enjoy a quick dip or a paddle in a canoe. Some people used the time of relaxation in the afternoons to catch up on a little sleep, while others took up issues raised by Colossians and discussed them together.

This was the second year of the CCYC and it is steadily gaining grass-roots support amongst Christians in Canberra and Queanbeyan. If you would like to find out more about the CCYC please contact: David McDonald 82 Probert St. Newtown 2042 (02) 550 1687 or Ian Weeks 10 Kelly Pl Higgins ACT 2615 (062) 54 0222.

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Rome, reunion and current speculation

Newspapers have recently been having a field day discussing reunion between Anglicans and Catholics as a result of a "leaked" letter purportedly written by Cardinal Williebrands to the Anglican-Roman Catholic International Commission (ARCIC II). The letter was "leaked" to almost every newspaper including the ACR.

In this letter Cardinal Williebrands suggests that the Vatican will recognise Anglican orders as legitimate if Anglicans will give a formal statement of agreement on all essential doctrines regarding the nature of the eucharist and the role of the priesthood in celebrating it. The letter, apparently sent originally last July, has been released at a time when the ARCIC II commission is due to release its report on the nature of salvation before going on to discuss issues such as ordination, including the ordination of women.

The letter ought to be a non-event. The original ARCIC Report has not met with much enthusiasm because it appears to be representative of neither mainstream Anglican nor Roman Catholic thinking. Evangelicals have, rightly, been very critical of it. The second report is awaited with much interest. Australia is represented on it by an evangelical — Bishop Donald Cameron from Sydney.

However, the popular press has made an issue of Cardinal Williebrands' letter

with numerous articles which have tended to mislead rather than enlighten. Foremost among them, and typical, was a report from Time magazine reprinted in the Sun Herald in Sydney on March 16th. The report, while being guardedly optimistic, suggested that Cardinal Williebrands had dealt with a major problem to prospects of reunion and quoted an American Episcopalian who expects reunion by 2000.

Evangelicals overlooked

Such reports do not take into account either the historic Anglican position or the present-day concerns of evangelicals. To suggest, as the article above does, that "To this day Anglicans themselves remain divided on the sacrifice issue, but acceptance or rejection of the concept has not been considered a grave question" is to deny the central issues not only of the Reformation but of the Gospel. The question of the meaning and significance of the Eucharist or Holy

Communion (the Reformers preferred to call it the Lord's Supper!) is basic to the issues that split the Churches in the Reformation because it is basic to the Gospel. Christ died once, for all, and not only is there no need for continuing sacrifice as supposedly offered at the Mass, but such a doctrine adds extras to the central Biblical doctrine of justification by faith alone. The official formularies of the Anglican church (the Thirty Nine Articles) make the position clear. They say of the Roman doctrine of transubstantiation that it is "repugnant to the plain words of Scripture ..." (Article 28). For reunion to ever occur Anglicans would have to deny these Articles which are written into the Constitution of the Anglican Church in Australia and which are currently subscribed to by every Anglican ordinand.

The articles and reports also continue to speak of the Archbishop of Canterbury as the "spiritual leader" of all Anglicans. It should be noted that, while he may be

the senior episcopal figure in the Church of England in England, he does not have anything like the influence such articles suggest in England — and he has no influence on or right to speak for the Australian Anglican church which is an independent body.

Current discussions on reunion have shown that those involved are not prepared to deal with the main issues. The letter from Cardinal Williebrands shows that this continues to be so. However, articles in the popular press, written by those whose understanding of the issues is limited, have the potential to do a great deal of damage to the church and to the gospel because they obscure the central facts. Despite assurances in the popular Press, reunion with Rome would be on Rome's terms and would therefore never be acceptable to those members of the Anglican communion who have any love either for its heritage or for the Bible.

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Quick Cuts

Beads before bullets

During February I was not alone in being glued to my Walkman following events in the Philippines. But it was television which made the more immediate impact. Can you forget the sight of rows of defenceless nuns and ordinary Filipinos kneeling, praying, and weeping in the streets — within metres of the menacing guns of the tanks and armed personnel carriers?

My interest in that country goes back more than twenty years to the time when I went to take Bible studies at Kawayan campus on an island in the central Philippines. It was the long vacation and students had come from Evangelical unions throughout the nation to spend six weeks on intensive study of the scriptures. We lived simply on village food, small sun-dried fish and boiled rice. We worked hard, we prayed and we sang lively choruses together. Above all we laughed. On Easter Day we climbed a hill at sunrise to celebrate the resurrection with Coca-Cola and rice.

One of my most vivid memories of that experience was to be taken by the students to Fort Santiago in Manila where their national hero, Jose Rizal, had written a most moving poem on the night before his death at the hands of a Spanish firing squad in 1896. I learnt that he was a physician, a novelist, and a patriot. He had been the spokesman for the Philippine reform movement in its criticism of the political and economic power of the Spanish Church.

Their national hero was a man not of weapons, but of words. He expressed his deep concern for the social problems of his time in a series of important novels. He tried to change society peacefully by persuasion and argument.

We can all be thankful to God that such



methods have prevailed at this time. Of course the issues have been much more complex than the directness of the TV screen might lead us to think. Already it is clear that in many ways the real attempt to find solutions to the problems of the nation has yet to be made. But we should not detract from the immediacy of those hours in the streets when people risked their lives for freedom. Perhaps it was as the new vice-president has said, their finest hour.

We all know what it is to feel powerless in the face of the complex social issues which face our own society. Let the experience of the streets of Manila encourage us to be willing to stand up and be counted. The convictions and simple witness of ordinary Christians is a lot more potent than we realise.

Maurice Betteridge

"Building" bridges in East Sydney

God Squad leader's mission

From 1 to 8 March the Rev. John Smith, Melbourne evangelist and founder of the "God Squad" biker group, spoke to several thousand people in the eastern suburbs of Sydney as part of an interdenominational mission called "Building Bridges". They call him the "Revved-up Rev" with good reason: he is a powerhouse of passion and compassion.

A number of churches (St. Mark's, Malabar, St. John's, Maroubra and Matraville Baptists) decided there was a need for them to explain to the community their motivation for being involved in the needs of the local area.

The Rev. Gordon Preece, Rector of St. Mark's Malabar, said that John Smith was chosen "to give 'home grown' input on evangelism and social justice".

"In Australia people tend to hear the bad news about the church, but rarely the good news," Mr Preece said. "Yet without the involvement of church groups in social welfare work and in the local community, for example, the government schemes would collapse. Just consider the multi-million dollar work of the Anglican Home Mission Society, the Salvation Army, and the schemes of the Peninsular Community Services," said Mr. Preece.

Gippsland cleric accepts English appointment

Archdeacon Frank Lowe of St. Mary's Anglican Parish, Morwell, will leave Gippsland shortly with his wife Gillian and daughter, Catherine, to take up a parish appointment in the Diocese of Southwell, England.

Archdeacon Lowe was first appointed as Rector of Morwell in 1970. He was ordained Deacon in 1961 and priest in 1963. He served as assistant at St. Paul's Cathedral, Sale for three years before

Diocesan press officers move

becoming Rector of Bruthen. He was appointed Rector of Newborough in 1968.

Archdeacon Lowe was Editor of the Gippsland Church News (now the Gippsland Anglican) for sixteen years and is currently the Diocesan Press Officer. He was made an Honorary Canon of St. Paul's Cathedral in 1972 and Collated as Archdeacon of The Latrobe Valley in 1981. (GAPS)

Bible colleges release handbook and logo

A guide for prospective students

The South Pacific Association of Bible colleges (SPABC) has announced the publication of a handbook containing details of all its member bodies and their faculty members, along with an official logo. The book and logo will be used to provide a ready source of information about the Association and its 14 member and associate member colleges, which are located in all states of Australia, New Zealand and the South Pacific.

The 40-page book was commissioned by the 11th Conference of the Association held in May 1985 at Tahlee Bible College NSW. It was produced by the Bible College of Queensland. Copies

are available from the SPABC secretary, Mr. Ivan Bowden, C/- BCQ, 1 Cross Street, TOOWONG, 4066 or from any SPABC member college.

The "Handbook of Bible Colleges" contains background information on the Bible College movement overseas and in Australia, along with details of the SPABC itself. Of particular interest is a statement of the evaluation and the accreditation procedures now being used by the SPABC to maintain high standards of ministry amongst its members. Rev. Arthur Cundall, Principal of the Bible College of Victoria, is the convenor of the Committee on Standards which administers this section of SPABC activity.

'For the sake of the Kingdom'

Report launched

The first publication of the Inter-Anglican Theological and Doctrinal Commission — **For the Sake of the Kingdom — God's Church and the New Creation** — will be launched at a meeting of the Anglican Consultative Council Standing Committee, in Toronto on Tuesday, 18 March. Subsequent launches of the publication are planned throughout the Anglican world in a unique joint publishing venture.

The Inter-Anglican Theological and Doctrinal Commission was conceived in 1976 at the third meeting of the Anglican Consultative Council in Trinidad and endorsed by the 1978 Lambeth Conference of Anglican bishops.

Anglican theology is often thought to be in the same mould as Western theology but the theological insights and inter-faith dialogue in the worldwide Anglican church have challenged this assumption and influenced modern Anglican thought. **For the Sake of the Kingdom** — demonstrates the theological richness and diversity of the Anglican church in trying to understand what the Kingdom of God means today in different cultural situations.

The Commission's report is not a supreme authority for the worldwide Anglican Communion but presents a common theological framework within

which local theological questions can be raised. The report is part of the background material for the 1988 Lambeth Conference and it is hoped that each diocese and province in the Communion will use it in relation to their own local concerns.

The Inter-Anglican Theological and Doctrinal Commission was made up of 15 members from 13 different Provinces of the Communion and was chaired by the Most Revd Keith Rayner from Australia. The Commission met three times: England (1981), Barbados (1983) and Ireland (1985) and between meetings members contributed a wide range of papers and drew on the resources of provincial commissions.

Unique publishing venture

This report has inaugurated a new pattern of publishing for official Anglican documents. **For the Sake of the Kingdom**, to be published on 20 March 1986, was type-set in England by the official Church of England publishers, Church House Publishing, and will be published simultaneously in local editions by eleven publishing houses throughout the Communion.

The Australian edition will be launched on Thursday April 10th at St. Andrew's House Sydney.

International Project on Community and Family

Melbourne officer appointed

Mr. Trevor Hogan, who was with the Social Questions Committee and Working Group on Aboriginal matters for the Anglican Diocese of Melbourne from 1982 to 1984, has been appointed Project Officer for the International Project on Family and Community being coordinated by the Mission of St. James and St. John.

The project aims to set up for the Anglican Consultative Council a Family and Community Network, produce a study document exchange ideas on family ministries, and feed into the 1988 Lambeth Conference preparation.

Mr. Hogan, 29, has a B.A. (Hons.) Degree from Murdoch University W.A. and will complete this year his B.D. (Hons.) with the Melbourne College of Divinity.

He has prepared many papers and submissions for ethics lobby groups,

particularly in the area of justice and peace, and is a member of the Australian Council of Churches Commission on Church and Society.

In November 1985 he was an Australian delegate to a consultation on Church and State between the Indonesian, Australian and Melanesian Councils of Churches in Bali.

He commenced work within the Mission of St. James and St. John on the International Project late February. Early tasks include a literature search on international resources on the family, collecting statements on theology, and planning with others the consultancies in different part of the Anglican Communion.

Coordinator of the International Project is the Rev. Alan Nichols. Senior research Officer is Dr. Joan Clarke.

Christian leaders for trial in USSR

Pressure on unregistered Baptists

LENINGRAD, USSR — Four more ministers of the unregistered Baptist church in Leningrad have been put on trial. On January 29, 1986, sentences were pronounced against Vladimir Filippov, Stanislav Chudakov, Andrie Filippov and Veniamin Yefremov.

Senior pastor Fedor Makhovitsky has been serving a five-year strict regime sentence since his arrest in August 1981. Vitaly Varavin, a young layman in the church, was released in mid-February

after four years strict regime for refusing to collaborate with KGB agents.

For many years the Leningrad congregation met regularly for worship services in the home of one of the members, a Mr. Protsenko. In 1981 he was arrested and sentenced to three years of imprisonment plus confiscation of his property. When the Protsenko house was confiscated the congregation started meeting in the forests outside the city.

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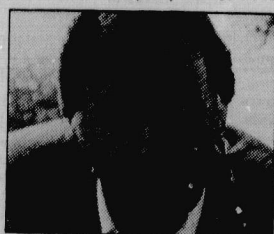
Dear fellow Australian,
So often we think, "What difference can I make to what goes on in the world?" I would like to tell you a way you can make a difference. Through my work you and I have visited many of the underprivileged countries of the world. We have seen the desperate plight of refugees fleeing from persecution where in some cases a bowl of rice can make the difference between survival and oblivion. There are ten million refugees in the world right now. Currently thousands of people are working to provide these people self-sufficiency in agriculture, to educate them and aid in their resettlement. By donating to Austcare, Australia's refugee organisation, you can be right there, helping in this vital work. Austcare is well organised with 55 projects in 33 countries. A regular donation to Austcare could make the vital difference to an African family. It could mean survival itself. Or you could contribute to an agricultural training scheme that will feed thousands in years to come. That's the difference you can make. As an Austcare sponsor you will receive regular progress reports on your sponsored project. Your contribution is needed now. You can be a regular sponsor for as little as fifty cents a day, and your donation is tax deductible. Please fill in the coupon now or phone (008) 22 6111 from anywhere in Australia for the price of a local call. In Sydney call 439 5111.

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Lesley Hicks

Domestic violence — the Church's fault?

"Women in the church are just as likely to experience domestic violence as women in the wider community"; that is the "uncomfortable conclusion" of a task group of the Australian Council of Churches Commission on the Status of Women which has been studying domestic violence. The group participated in a symposium at a National Conference on Domestic Violence held in Canberra last November. An article by Jean Gledhill in the February issue of the A.C.C. paper *In Unity* outlines the findings of the task group.

"The Church", she says, "has used sayings like 'Wives be subject to your husband, as to the Lord. For the husband is the head of the wife as Christ is head of the church' (Eph. 5:22, 23), to promote a set of relationships in the family in which the husband rules his wife (and through her the children). All this is done in love, of course. Now, while many people might reject this literal view today, when one thinks about it, this is really what the church has been preaching and it has had a tremendous influence not only in the church but in society at large. Such views have restricted the roles both of men and women. Men have been cast in the role of provider-protector, while women have been cast in the role of child-rearer and nurturer. This kind of role differentiation has served to place women in a position of dependence on men, and it has given men power over women."

"The subordinate position of women is further reinforced by the practices of the church in worship where hymns, prayers and creeds use language and imagery which exclude women. Women are constantly confronted with the image of a male God variously named as Father, Lord, King and Master who cares for mankind! So the group is saying that the pattern of authority in the church, reinforced by language and other symbols which exclude women, all conspire to create a situation in which women can become the victims of violence."

So, it seems, domestic violence is all God's fault, if the Bible is a true reflection of his message to mankind — humankind rather. Or else, as Jean Gledhill seems to indicate, it is the fault of the patriarchal bias in the Scriptures, and "man-made" theology based upon them.

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ARCIC creates waves

English Church Society threatens split

The Conservative evangelical body Church Society has announced that they will formally split from the Church of England if moves towards unity with Rome continue.

In a statement drafted at their recent council meeting they warn: "If and when it is proposed that practical steps should be taken to implement the proposals of the ARCIC Final Report in seeking the reunion of the Church of Rome and the Church of England, Church Society will encourage a continuing Church of England in which the rites, ceremonies and doctrines of the Protestant Reformed Religion as by law established will be maintained."

Behind this threat is the view that the agreements reached by the Anglican-Roman Catholic International Commission are in fact a betrayal of the "plain teaching of Scripture and the 39 Articles." Already the Society has circulated 90,000 leaflets criticising ARCIC's findings, which are currently

being discussed throughout the Anglican and Catholic worlds.

The Church of England's General Synod will eventually decide whether to accept ARCIC's brand of unity.

Lost influence?

Church Society spokesmen were this week claiming that more than a thousand clergy — one in ten — might want to join their 'continuing' Church. But the Church of England Newspaper thinks this is a considerable over-estimate. CEN believes that the Society has increasingly lost influence in the Church of England. "The majority of evangelicals are said to be broadly in favour of the advances made by ARCIC, a view borne out by recent debates in the more moderate Anglican Evangelical Assembly."

The Church and copyright

Committee's report received

The Attorney-General, Mr. Lionel Bowen, today announced he had received the report of the Copyright Law Review Committee on church use of copyright material.

"The recommendations of the Committee relate to the concerns of church groups about copyright of hymns and Christian education materials. I look forward to public comment on the report," Mr. Bowen said.

The Committee has recommended there should be a closer dialogue between church interests and copyright owners to address the rights of the copyright owners and special problems confronting the church, with a view to developing more streamlined procedures for obtaining copyright clearances.

Apart from a limited exception related to the playing of sound recordings, the Copyright Act contains no specific provisions permitting the use of copyright material by churches.

"Thus, when using copyright material, churches must either obtain permission from the copyright owner or come within one of the general exemptions contained in the Act," Committee Chairman, Mr. Justice Sheppard said in the report.

"There was little suggestion from the church interests that they should be entitled to special treatment under the

Act merely because they represented the church," Mr. Justice Sheppard said.

After extensive discussions with various church groups, the Committee was unanimous that no change should be made to the Act, with only one exception. A minority of the Committee considered that, as in some other countries, an exemption from the usual requirement to obtain the permission of the copyright owner should be provided for performance of a copyright work as part of an ordinary church service.

Such an exemption would be relevant, in particular, to the singing of a hymn as part of a church service. Where copyright exists, this requires the permission of the copyright owner who could require a fee to grant a licence.

The report noted that at present the relevant copyright licensing body (Australian Performing Right Association) grants a licence free for church services or includes it in a \$30 annual licence fee which also covers other performances, such as fetes and socials.

The Secretary of the Committee invites comments which should be directed to the Attorney-General's Department, Robert Garran Offices, National Circuit BARTON, ACT 2600 for the attention of Mr. I. Govey.

(TASMANIAN CHURCH TIMES)

Women Bishops, fear

American Conference called by traditionalists

The Bishop of London, the Right Rev. Graham Leonard, was in New England, USA, on Monday and Tuesday with "traditionalist" Anglican bishops and clergy from all over the world — considering the implications that might follow the consecration of the first Anglican woman bishop.

The conference — in Fairfield, Connecticut — was an urgent response to the belief that the Episcopal Church in the USA (ECUSA) might have a woman bishop by the end of this year.

The Churchmen were rallying to co-ordinate their strategy for world-wide opposition to the ordination of women. They also talked of relations with Rome and the Orthodox Churches; of the danger of Anglican schism; and of the possible healing of American schisms, including the divisions in the "Continuing Church" movement.

Behind the conference was the strongly traditionalist International Advisory Council of Greenwich, Connecticut, which belongs to the Foundation for Anglican Tradition Inc. Most of its proponents in America remain within ECUSA, but are reckoned to be more "hard-line" than the rest of that

Church's Catholic wing. The mainline Catholic society, the evangelical and Catholic Mission (ECM), was not involved in the organisation of the meeting.

The Foundation is an "umbrella" network which links individual traditionalists — mainly priests and academics — in many countries. Its aim: "to restore, defend and promote Anglican practices."

The Bishop of Matabeleland, the Right Rev. Robert Mercer, CR, was at the meeting; so was the Bishop of Ballarat, Australia, the Right Rev. John Hazlewood.

British names on the list of those incorporated in the Foundation for Anglican Tradition include those of: Mr. Oswald Clark, CBE, former Chairman of the General Synod's House of Laity; the Rev. Professor David Martin; Mr. Tony Kilmister, Vice-Chairman of the Prayer Book Society; Miss Rachel Trickett, Principal of St. Hugh's College, Oxford; and Professor Brian Morris of Lampeter. The Bishop of Nelson, New Zealand, the Right Rev. Peter Sutton, and the Assistant Bishop of Adelaide, Australia, the Right Rev. Lionel Renfrey, are also listed.

(CHURCH TIMES)

Pope John Paul II's Australian Visit

The Church Record explores the issues and their implications

The Pope's three-fold claim for obedience

Pope John Paul II is to visit Australia at the end of this year. This poses a problem for Australian Christians who are not members of the Roman Catholic denomination, as to how they should receive him.

If he were coming as an ordinary religious leader like Billy Graham or the Archbishop of Canterbury he would be welcomed by all but he comes as Pope, that is, he comes claiming the obedience of every Christian in Australia, for that is the basis of the papacy. Doubtless he will not press this claim for obedience on this visit, but it is a claim still very actively maintained by the papacy. It has a three-fold aspect. It calls for obedience to the Pope by every Australian in the political sphere, it calls for obedience in our consciences, in how we behave, and obedience in our mind in what we believe. It is this claim to universal jurisdiction which characterises the papacy and makes it different from other Christian ministries.

Usurping spiritual, political and individual authority

None of these claims has any basis in scripture or in history but they came to be accepted through documents acknowledged now by everyone to be forgeries. It is not possible to extend one's authority without taking somebody else's authority. This is what the papacy has done. It has invaded the spiritual authority of the local ministers, bishops and clergy and, especially, it has invaded the authority of the individual Christian conscience. It requires absolute obedience to the Pope's utterances on what a Christian is to believe and how we are to behave.

Christians welcome the growth in fellowship between Roman Catholics and Protestants since the second Vatican Council but this fellowship must be based on shared truth that has been revealed to us by God in His Word. There is a good deal of truth shared between Roman Catholics and Protestants but there is no truth but only soul-destroying error in the institution of the papacy. The claims of the papacy must be witnessed against and resisted by all Bible based Christians today as they have been in the past. In the past such resistance often meant loss of life but the faithfulness of the martyrs has resulted in our liberty of conscience today.

'Whitlam government... did not acknowledge papal authority'

If Pope John Paul II were coming to Australia primarily as a Christian man or as a minister, and a very eminent one at that, he could be welcomed by Christian people. But since he is coming primarily as Pope it is not possible for Bible believing Christians to associate with him in any religious activity for he comes embodying an institution, namely the papacy, which is thoroughly anti-Christian in all three aspects of its claims.

Let us look a little closer at what these three claims involve.

1. Political supremacy

First, the temporal, political supremacy. The papacy claims two swords — the spiritual and the temporal — and with the temporal sword it claims the right to depose governments and to direct such governments as are obedient to it. It is well known that in 1570 the Pope deposed Queen Elizabeth I and called upon Phillip of Spain to send the Armada to topple her from her throne. At the same time he called on all Englishmen to rise up and overthrow the Queen. Some Roman Catholics in England responded to this call and plotted against the Queen. When they were discovered, arrested,

tried and convicted they were executed as traitors.

Very recently, the papacy honored these persons in the canonisation process as Roman Catholic saints because they had been executed as traitors against the government of Elizabeth I. It's plain that the papal claim to territorial sovereignty over all the countries of the world has not been abated though its not been put forward as loudly and as clearly as it has in the past.

'the Christian is unable to associate with the Pope in religious activity'

There's another small indication that the claim is by no means dead. The Whitlam government asked the papacy to send an ambassador to Australia. However the Pope will only send an ambassador to such governments as acknowledge that the Pope's ambassador is the chief ambassador. This is what happened in response to the Whitlam government's request. The Pope has sent to Australia a pro-ambassador. Only those Roman Catholic countries which acknowledge that the papal ambassador is superior to the ambassadors of all other countries receive an ambassador or nuncio as the papal ambassador is called. Countries which do not acknowledge this superiority of papal temporal authority receive only a pro-nuncio as in the case of Australia. It's a small matter, of course, nevertheless it is a continuing indication that the papal claim for sovereignty over temporal governments has not been abated.

2. Infallibility

The second false claim is the better known one of infallibility, namely that when the Pope officially teaches the Christian faith to Christian people he never makes a mistake. An example of such teaching is the Pope's pronouncement in the middle of this century that the Virgin Mary had already experienced the resurrection and had gone to heaven bodily just as Jesus had. There is, of course, not the slightest suggestion of this in the Bible, but since 1950 all Roman Catholics must believe it or else they are taught that they will go to hell. The only reason for believing it in this way is the Pope's pronouncement which is said to be infallible.

3. Absolute rule over conscience

The third claim of the Pope is absolute jurisdiction over the conscience of every Christian person. What he lays down as right must be obeyed without question which is usurpation of the place of God's Spirit who speaks to His children through His Word, as they read that Word in fellowship with their fellow Christians. It removes the liberty which a Christian

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person has been given, by God. Roman Catholics are all enslaved to papal pronouncements as to how they should behave.

This jurisdiction is very actively exercised at the present time by the papacy. How you should fast, how you should not fast for example. What sort of contraceptive method you should use, what schools you should send your children to, how you should pay your taxes, and so on. It is a very extensive area

of what is called canon law, all of which must be obeyed exactly by every Christian if he is to hope for heaven. Canon law is entirely at the discretion of the Pope. It is his rulings and he may alter it at a moment's notice so that what was sinful before is now quite permissible and what was permissible before may now become sinful. This is a usurpation of the place of the unchanging Word of God and it destroys the conscience and the moral sense. It is perhaps the most iniquitous aspect of the papacy.

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Now we can stand up and be counted alongside our brothers and sisters in Christ who suffer for their faith. Churches around Australia and around the world will pause on the first Sunday after Pentecost, May 25, and observe Suffering Church Sunday.

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LETTERS

The Bill of Rights and fair criticism

Supporter's opinion

Dear Sir,

I was appalled when I read your "Letters" section of ACR of March 10th. It horrified me that Mrs. Anne Judd who gave qualified support for the Australian Bill of Rights, was accused by her Christian brothers as being a superficial, confused Government propagandist even, it is suggested, in league with Satan, because her opinion differed with that of the correspondents. It would rather suggest to me that those who wrote find it difficult to accept the great freedoms of this country, and the Christian Gospel, and wish to replace them with a loveless legalism.

To those correspondents could I say that many Christians who take God's Word seriously, their Christian Faith seriously and their responsibility as Christian citizens seriously, can with Mrs. Judd offer qualified support for the Bill.

Surely as concerned Christians we have the right and privilege of holding different views and allowing each other to disagree on issues such as this without being vilified. No one particular group has the right to claim to be THE Christian voice in our community.

Could I suggest the correspondents of March 10th turn to page 12 of that issue, read the last paragraph in the article about Jerry Falwell and try to avoid the danger of Matthew 7:3ff.

Yours sincerely,
Rev. J. Noble

Honest assessment first

Dear Sir,

In his review of John Wimber's "Power Evangelism" (March 10th) Donald Howard exhorts us to read the book in the light of statements of Wimber's quoted from David Watson's "Fear No Evil".

However these isolated quotes need to be considered in the light of Watson's own assessment of Wimber and his ministry also from "Fear No Evil".

"John Wimber — the pastor of an outstanding church in Yorba Linda, California, where their healing ministry is one of the most impressive I have seen anywhere in the world".

"John... has an able mind, wide Christian experience and shrewd spiritual discernment. Every now and then in my travels I meet someone whom I feel I can really trust... and who is full of godly wisdom. There are not many like this, but John Wimber is one".

Howard is correct in reminding us to judge a man's words in the light of what he achieves in the Lord's name. It is to be hoped that no one dismisses Wimber's book without first looking carefully at his ministry.

Yours sincerely,
Alister Stott

Domestic violence needs examining

Dear Sir,

With reference to your Editorial "Domestic Violence... and the Church" (ARC March 10 1986) may I make the following comments:

Far from there not being "a shred of evidence" to support the Australian Council of Churches task group on Domestic Violence, there is mounting evidence of domestic violence within Christian families. The association between this and the teaching of much of the Church re the subordination of women is one that cannot, and should not, be swept aside but should be carefully examined.

What should also be carefully examined are the Bible's basic principles regarding relationships between men and women which have much to do with mutuality, partnership and fellowship and nothing to do with subordination. Submission, as taught in the New Testament, is to each other as people and to Christ as Lord.

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

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Dear Sir,

I would like to respond to the five letters published in the ACR of March 10, 1986 which refer to an article in ACR of February 10, 1986 on the subject of the Australian Bill of Rights (ABR).

Could I repeat that the reason why I was happy to express my opinion when approached by the Record was that I was concerned about the misinformation about the ABR being spread by the Logos Foundation. This does not make me a proponent of the ABR. Rather I do believe that it is simply very important that Christians be truthful in their public as well as their private dealings. If we are not sure of the truth, we should hesitate before we speak up and attempt to influence others.

Contrary to what various correspondents suggest, I am more than happy to hear reasonable criticisms of the ABR. My problem to date has been that the preponderance of arguments being put forward suggest to me that either their makers could not have read the Bill, or they have set out deliberately to confuse and scare people into opposing the ABR for other reasons.

Could I mention some specific instances of this from the letters referred to:

Mr. Tunbridge's letter raises two main issues; the first relates to the powers of the Human Rights Commission, and it is suggested that these "sweeping" powers are evidence that the Bill is about the promotion of, rather than protection from, arbitrary governmental action. On its face this argument is plausible — but look at the Bill and see how these powers are to be exercised. They are to be used only when the Commission is investigating a complaint brought by a citizen against some federal government body. So for example, why shouldn't a civil servant be obliged to answer on a matter to do with his public service function? Maybe this is the only way that the citizen can break through a "Yes Minister" bureaucratic brick wall. Any evidence so given cannot be used against the person in other proceedings (except under s. 37 which provides for penalties for knowingly giving false information to the Commission).

And at the end of such an investigation, what is the course that the Commission can take, the "sword" that Mr. Tunbridge refers to? Gao! Fine? No, it is the power to make a report to the Minister. Draconian powers indeed.

Mr. Tunbridge's second argument is that the ABR is a sword rather than a shield because it will enable homosexual teachers to spread indoctrinating information in the classroom (under Article 7 — freedom of expression). Mr. Tunbridge has failed to mention that the area of education is within the province of the State legislature, and so the complaint procedure of the ABR does not apply.

I am intrigued to know why David Phillips considers it relevant to suggest that I am an unqualified lawyer, whatever he means by that. If giving an opinion when asked constitutes setting myself up as an "expert" then the world is full of them.

I am amazed at Mr. Wilson's faith in the framers of the Australian Constitution. But where does that get us? The ABR is not a constitutional rights statement. I wonder if Mr. Wilson would make the same noises if he were an American. For the God-fearing framers of the United States Constitution the idea of a constitutional rights statement was certainly not anathema, and their Bill

goes much further than the ABR.

Mr. Wilson is quite wrong if he thinks that the Australian Constitution reflects a particularly Christian world view. While there were certainly notable Christians in Parliament at the time, a reading of the history of the making of the Constitution (and in particular section 116 which prohibits Commonwealth legislation in respect of religion) would make him less sure of its pedigree.

Mr. Rock implies that the International Covenant on Civil and Political Rights (ICCPR), on which the ABR is based, has the imprimatur of "societies which have officially and legally rejected Christ". He must be unaware of the fact that the United States signed the Covenant on 5 October, 1977 and Great Britain ratified it on 20 May, 1976.

If Mr. Rock asks God to "preserve us from legal eagles who confuse truth with legalities" may He also preserve us from statements like Mr. Rock's "the whole basis of our Common Law rest(s) on the belief that Christ was more concerned about the innocent than the guilty". What extraordinary confusion! As I understand the Bible, Christ's mission was to save the guilty only. He had no time at all for, but rather cursed, those who made themselves out to be without sin. Jesus said nothing about the onus of proof in the criminal law of the day however. In any event, it is not true that the ABR "completely reverses the onus of guilt, contrary to our common law rights".

Finally, I wonder what makes Mr. Nile feel he is at liberty to say my reading of the ABR was not "serious", but was "superficial". Unlike him perhaps, I was working through the Christmas — New Year period, and I did not treat the exercise as light entertainment.

On the substance (if I can call it that) of Mr. Nile's letter, I have read the "learned critique" by Mark Cooray. The thrust of his article is a political attack on the Federal Government's tactics in promoting the Bill. In his arguments on the content of the ABR though, his main problem is that it is not an entrenched constitutional instrument, and that it does not go far enough! He states, for example, that the rights do not extend to non-natural persons (such as companies), that there is no provision for civil or criminal prosecution, and that there is no right of "private property". In a lengthy discussion of this latter point, he admits that a constitution amendment, and therefore referendum, would be required for this to be included in the ABR because this right was not contained in the ICCPR. Assuming for a moment that this impediment did not exist however, could I ask whether this so-called "right of private property" is on the Christian agenda at all? In my view those who maintain that this right is a God-given right must tell us how this sits with the first century example of Christian community (Acts 4.34ff).

Maybe Mr. Nile would be so kind as to indicate just how the Cooray article "demolishes" my "superficial treatment of this important issue". Why does he think it enough to wave around an article by an academic with lots of letters after his name as if that is enough to dismiss the matters which I raised most seriously.

I am not arguing, and never have, that there are not tenable, reasoned arguments against the ABR in whole or in part. I am suggesting that what we have here is essentially a political debate over proper legislative involvement in the protection of people against infringements of their perceived rights. Where we stand individually in this debate will depend largely on our political persuasion. I know from personal experience that Mark Cooray comes from a particularly right wing position. I also know that there are Christians holding views which range across the political spectrum. It is natural that on this issue some will side with one view, some with another. We need at such times to promote sensible debate, and I am sorry that the level of debate has not been more serious.

Yours faithfully,
Anne M. Judd,
Roseville

Opposite opinion

Dear Sir,

I have read Anne Judd's responses published in ACR on 10th February 1986 concerning the Australian Bill of Rights. Mrs. Judd is legally qualified and no doubt her comments on this proposed legislation will influence members of the Church. However, with respect, I disagree with some of her conclusions which I find to a large degree indicative of ignorance in her understanding of the machinery of government in action.

Firstly, Mrs. Judd states that the United Nations International Covenant of Civil and Political Rights is "concerned with wider international issues". She admits that Great Britain and the United States rejected the United Nations Covenant (which was accepted by the Warsaw Pact countries). This is just the point — the United Nations Covenant is rejected by those countries which have laws based largely on Christian teaching. These are the political reasons Mrs. Judd refers to! The United Nations Covenant is not suitable for Australia because the Covenant is concerned about countries whose laws do not have the same philosophical foundation as ours.

Secondly, Mrs. Judd's statement of the legal processes of definition is correct. But she displays too much trust in our judiciary and legislature to define the "rights and freedoms" expressed in the Bill. Does she assume that we as Christians will be satisfied with these definitions? What will these interpretations be? How can anybody know this? Many words and phrases used in the Bill have not been legally defined. There is a danger that the widest possible interpretations will be given to the Bill especially in view of its swift passage through Parliament. This may indicate to its interpreters that society is now ready for its sweeping reversals of our established values.

Thirdly, Mrs. Judd appears to dismiss the Bill as "just another legislative instrument of the democratically elected government". It is one, she infers, that any future government may repeal with the stroke of the pen. It is this kind of complacency that we must be on guard against. We cannot afford to give the minority groups one single foothold lest we risk our system of values being undermined forever. We cannot leave our run too late or the sway of public opinion, which influences our government, will turn against us.

Fourthly, it is not fair to laud the Bill because it gives more rights than we now have. Mrs. Judd quotes the right of privacy and guarantee of family rights; but what about all the other rights it gives? Why doesn't Mrs. Judd mention the rights the Bill gives to children "to the greatest extent compatible with their age" (Article 14). This right may effectively take authority over children away from parents — a right which the Bill is supposed to protect. Don't be fooled. The correct approach is to examine the rights and freedoms granted by the Bill which may endanger our society and not simply to look at those rights and freedoms which we can use to our advantage.

Lastly, I say that we should not underestimate the Human Rights Commission's power to give directions to the Federal government. This is not "only the power" as Mrs. Judd puts it. It can be a most persuasive force indeed. When, for example, will we reach the stage where the Federal government will feel under political pressure to accept the directions of its own bureaucracy? How else can the government justify the existence of the Human Rights Commission but to accept its recommendations?

Yours faithfully
Peter Kelson
(Solicitor) Hamilton

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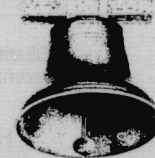
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"Exhort one another every day, as long as it is called 'today', that none of you may be hardened by the deceitfulness of sin." (Hebrews 3:13).

The deceitfulness of sin means saying "I know best; I do not need to hear from God on the subject; what He says is no more significant than what anyone else says; I can make up my own mind."

God's people have always been susceptible to hardening by the deceitfulness of sin.

The Israelites were slaves in Egypt, and God, hearing their groans, called to mind his determination to bless them. He promised that He would rescue them, and then made provision to keep that promise: He raised up Moses to lead them; throughout, He acted to keep the promise, sending plagues and miracles and displays of His awesome power, opening and closing the Red Sea, providing food, and defending them against their enemies. God had made a promise, and time and again He showed His power and will to keep it.

Then, when the Israelites found themselves without water, what did they do? Ask God for help? Trust God to keep His promises as always? No, they groaned and wailed against Moses and his God.

When the Israelites found themselves on the border of the promised land and spies brought back reports of the occupants, big men, mighty warriors, what did they do? Ask God? Trust God to lead them into the land as He had said? No.

At each point, as the writer to the Hebrews puts it, they had an unbelieving heart, they were rebellious, they sinned, they were disobedient, they did not believe. God had spoken, they had a clear word and promise from Him, He had acted consistently with that word all along, but they knew better. "It cannot be", they said.

And so God said to them, "You will not enter the promised land. You will rot in the desert!" (Hebrews 3:10-11)

That was not the last time that God's people were hardened by the deceitfulness of sin. Whatever the precise circumstances, Psalm 95 was written on such an occasion. The Psalmist says, God

is great and mighty, the Creator of heaven and earth and the Shepherd of His people: take not do of Him and what He says. it is not enough only to sing His praises: there must also be a sincere heart and an obedient life.

Hebrews was written on such an occasion. Jesus is the great Word, God's final Word to men, the climax of every Word that He has spoken: turn your back on Him, and you will lose all.

Every week in Morning Prayer, we say or sing Psalm 95. Do you note where it comes? Immediately before the Bible readings, the lessons from Old and New Testaments. We are being told, "The great God is about to speak; this is the high point of our gathering; God will talk to us now—listen, believe, obey and do not be like those people!"

All of us need to hear that exhortation because all of us are liable to be hardened by the deceitfulness of sin, to lock ourselves into wrong thinking, to treat God as though He had nothing to say, as though His was just one voice among many. This is the essence of sin and therein lies its deceitfulness. It is a refusal to accept God's revelation and to apply it to life.

Hebrews 3 and 4 holds out the promise of rest to God's people. The idea of rest is present throughout the Bible: it is there in the beginning as the climax of creation; the promised land is one of the pictures of rest; the fourth commandment is about rest; and Hebrews says (4:9-10) that again there will be a time when man will enjoy the presence and company of God, serving Him and surrounded on every side by joy and fulfilment.

But like the first rest, this one depends on the Word of God. Back then God spoke and creation sprang into existence; again God will speak and there will be a new heaven and a new earth; and God will draw men there by His Word. (4:1-2,11) There is no other way of entering God's rest than by believing Him and submitting to His Word—God's Word spoken, God's Word made flesh, God's Word written.

In the cut and thrust of daily life, of work and its ethical decisions, there is a responsibility for Christians to exhort one another lest we be hardened by the deceitfulness of sin. No one else will do it. If in the fellowship of Christ and on the basis of His Word we do not encourage one another daily to faithfulness and obedience, we too may hear those awful words, "You shall never enter my rest!"

Boak Jobbins

WORLD

Atheist symposium in Romania

"Man is the creative force"

A substantial article in the Romanian Communist Party daily, *Scinteia*, recently reports and comments on the sixth symposium on "The revolutionary, materialist-scientific education of pre-school children, pupils and students" which had been held. According to this report, the symposium, which divided into thirteen working groups, was presented with more than 230 papers, "the great majority of which went beyond mere affirmation of theoretical principles and insisted on the practical measures required to achieve an efficient programme of activity which would provoke a deep response in the hearts and minds of children and students."

Five contributors are quoted in the article, which begins with a piece entitled "Freedom of conscience—the freedom to be a rational person". This contributor said that in the Party's view, "the concept of 'open access' to the world of religious beliefs, and the concept of 'freedom of conscience' in respect by the Party of the religious beliefs of its members, are two different things. The Party is not against the religious beliefs of its members, but it is against the religious beliefs of the Party's members."

On the subject of Atheism—indispensable to the concept of socialist culture", the article reports the contribution of Professor GRIGORE DRONDOE of the University of Cluj-Napoca, who makes the point that atheism is "one of the defining dimensions of socialist culture", and goes on to state that "... socialist culture eliminates religious faith" and replaces it with "a new faith... faith in man and in humanity, in the humanised society of the communist model."

According to Prof. Drondoe, "Socialist culture demonstrates... that man, not an imaginary God, is the creative force, and that trust in the human achievement of communism and in the communist ideal of life has nothing to do with a heavenly paradise or even an earthly paradise." It would be unreal and false, he continues, "to tell people that in a socialist society they would be free from all human troubles and tensions"—a tacit admission, perhaps, that the human condition is far from comfortable in present-day Romania.

(KESTON COLLEGE)

'Centre of gravity' of Christianity has shifted

National association of evangelicals told

"Less than one percent of evangelical Christians were found outside of Europe and North America 200 years ago," Warren Webster, general director of the Conservative Baptist Foreign Missions Society, told delegates at the National Association of Evangelicals' annual convention March 4. "Today that figure is more than 50 percent. Clearly the 'centre of gravity' of Christianity has shifted."

Webster said that while 95 percent of the world's people have at least some of the Bible translated into their native language, "more than 300 million people do not have as much as John 3:16 in their own language, and even if the Bible was available, more than one billion non-literate adults worldwide could not read it."

(EP/VS)

American Baptist leader's strong words

"Nobody wept when 4,000 babies aborted"

Former Southern Baptist Convention President Bailey Smith said all America wept when seven astronauts died in the Challenger space shuttle explosion, but nobody wept that same day "when 4,000 unborn babies were murdered in their mothers' wombs."

"It's time we wept and confessed our sin before God" for not fighting legalised abortions, Smith said in a Bible conference sponsored by his "Real Evangelism" organisation at Roswell Street Baptist Church in suburban Marietta, Georgia.

Smith, former pastor of First Southern Baptist Church of Del City, Oklahoma, who resigned last year to enter full time evangelism, also decried statistics indicating 1,100 Baptist pastors filed for divorce last year. "The breakup of so-called Christian homes is at epidemic stages," he said.

In another message, Smith outlined seven conditions for real revival to happen—when it is in the providence of God, when the hearts of Christians are broken for the non-Christian, when Christians have a spirit of prayer, when preachers focus their attention on revival, when Christians confess their sins, when Christians make the necessary sacrifices and when it is done God's way instead of man's way.

"If genuine revival really came, some of our state (Baptist) papers would explain it away," Smith said. He told of leading a "revival when 1,400 persons were saved" and yet it barely got a mention in the state Baptist paper. "When real revival comes, it ought to be on the front page of every state paper in America," he added.

(BAPTIST TIMES)

ACC launches Ugandan appeal

Exiles flooding back need help

The Archbishop of the Church of Uganda (Anglican), The Most Rev. Dr. Yona Okoth, has appealed to Christians around the world for funds to help the Church of Uganda care for "displaced persons and returning exiles to support them with food, clothing, shelter and to be involved in joint action with other churches in counselling, education and a search for peace."

The Australian Council of Churches has responded by launching an Australia wide appeal and an immediate grant of \$20,000.

In launching the appeal the ACC's General Secretary, Jean Skuse, said that in the wake of the July coup in Uganda there had been much fighting and bloodshed. Hopes for peace were high, however, and exiles were flooding back to their homes from Zaire and Sudan.

The Church of Uganda, which is anglican, represents 26% of Ugandans. Archbishop Okoth estimates the cost to the church of food, clothing, blankets, construction materials, seeds and farming tools will be \$US 3 million during 1986/87.

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REVIEW

God's spirit speaks to thousands in Kisii, Kenya

About 30,000 people heard the Gospel preached in the town of Kisii in Kenya during eight days of mission conducted by African Enterprise in the latter part of February.

This was almost three quarters of the total population of the town.

Almost 5,000 students were spoken to in schools and colleges, with 1,000 positive responses to the Gospel. In one school alone, 150 students stood up to indicate a desire to give their lives to the Lord. The evangelist could not believe his eyes. He had to repeat the challenge, but still they stood.

The mission was spearheaded by seven African Enterprise team members led by the Rev. John Wilson, the Assistant East African Team Leader, and Gershon Mwiti, the Kenya team leader. Others involved were Stephen Mung'oma, the Rev. Luke Makolo and Ruth Mamboleo from Kenya, and Dr. Sebastian Bishanga and Miss Grace Bayona from Tanzania.

The bulk of the work of preparation was undertaken by 70 people from all over Kenya involved in the East African Revival Movement. During the day, in twos and threes, they went from house to house sharing their faith with people in the 27 centres in and around Kisii town, thus endeavouring to reach the whole area with the Gospel.

Many Churches in China waiting for recognition

Minimum congregation of 300, requirement

An elder from a church in Eastern China recently told the Chinese Church Research Centre that there about 3000 churches in China that were still waiting for formal registration from the offices of the Religious Affairs Bureau. Many of these churches, he said, already have a building and are meeting openly. They have applied for registration, but they must first meet certain conditions. A church must have at least 300 people attending it, and have enough approved pastors working with them before formal permission is given, according to this elder. He said that his own church with more than 800 adult members is in this category. His church is led entirely by lay pastors, all of whom are volunteers.

The elder distinguished this type of church from the registered open churches, which now number about 4000 in China.

When asked about other types of worship, he said there were some meeting points that worked in close cooperation with a registered church. Secondly, there were many meeting points that had not yet been registered. Among these there were some that intentionally refused to seek registration. Thirdly, he pointed out there were some secret meeting points. He said that these were often meeting points that belong to the outlawed "shouters group," which have re-organized into secret cells.

The elder also estimated the size of these various groups. He said that there may be three to four million believers in the open registered churches, another few million in the open churches awaiting registration, but that the unregistered meeting points were estimated to contain between 25 to 30 million. He said that a total estimate of 30 to 35 million Christians would not be unreasonable. He said that he had travelled in most of the inland provinces, but did not know the number of Christians in the border provinces.

Growth in Ministry

What kind of ministry?

Progressive, conservative, or radical

A key issue facing any Pastor, especially one in a new congregation, or his first, is, "What style of Ministry ought I adopt?"

Many Pastors have no options: they simply minister (in the Anglican denomination) according to their experience as a Curate; others according to their Theological College training, or lack of it; others according to their personalities, seeking (mostly unknowingly) image, or security, doing those things that please them most; others are mere maintenance-men, keeping things going.

What does this congregation need?

Few Pastors are reflective about their ministry. Few ask, "What does this Congregation need?" Asking this question leads to an investigation of Sermon Subjects over the last couple of years; of the pastoral and teaching background of the congregation; of its makeup, and main age groups and their needs and likely shifts in the near future.

Too many Pastors can think that all ministry begins with their arrival, and will continue independently of local needs. So they never consult past minute books, or present members. They fail to introduce themselves or listen to community leaders, such as doctors, headmasters, and bank managers, in order to relate their message to their people. So a congregation suffers another few years of incompetence and irrelevance...

What is my spiritual gift?

Still fewer Pastors ask, "What is my Spiritual Gift?" (Each Christian has at least one, for example 1 Peter 4:10). It is widely held that to be an ordained clergyman, the gift of Pastor-Teacher (Ephesians 4:11) is needed. So he needs to concentrate his ministry in that area, rather than trying to do everything, or thinking that ALL ministry rests on him, the quickest way to frustration, disillusionment, divorce or sickness.

Sadly, some have been able to be ordained who do not possess the Pastor-Teacher gift, due to lack of care or counsel by congregation elders, or by an ordaining bishop and his helpers, or by a training college. Such a "Pastor" may have the title but not the function. Nevertheless, Romans 12:6-8 tells him he can still fashion another useful ministry around the question, What IS my Gift?

Leading a church to growth

For Pastors who do wish to be reflective about their style of Ministry, books, written over the last 15 years by the Rev. Peter Wagner of Fuller Theological Seminary in U.S.A. are among the most interesting. His latest book is primarily aimed at Pastors: **Leading Your Church to Growth** (Regal, 1984). It is one of the few books, incidentally, with a chapter for Parish Nominators and others responsible for calling a Pastor in the first place!

He says, "If you are concerned with maintaining the status quo, if you are searching for ways to rationalise membership decline, if you are interested in feeding the flock but not adding to it... this book is NOT for you. It IS for you if you want to understand what you need to do for your church to grow to its full potential!"

Some of the factors mentioned throughout the book found to be common in growing Churches are:—

— **Flexibility** in the Pastor. "Pastors oriented toward tradition and who are uncomfortable with innovation are not growth Pastors" (P. 171)

— **Ministry** by the people. "Pastors should lead and people should minister so that a church grows" (P. 131). Wagner encourages Mutual ministry by all members, not by a Pastor only, on the basis of Ephesians 4:12, and has another book, "Your Spiritual Gifts Can Help Your Church Grow" (Regal, 1974).

— **Availability** of varied services and



Services, options and opportunities (P. 36), including surplus parking (P. 184)! "I do not believe that every church needs to be a big church or that bigger is better—But I do believe that church leaders, under God, need to make conscious and intelligent choices as to the size God wants them to be and then make their plans accordingly" (P. 37). He includes a chapter on forming a "Philosophy of Ministry" appropriate to the congregation where the Pastor is located.

— **Harmony** between Progressives and Conservatives (P. 196). Progressive's are natural allies, in favour of moderate change. Conservatives prevent change too quickly, and help the sharpening of reasons for the change. On the other hand, at one extreme are Traditionalists, who oppose any change, and who "may need to move to another Church because they obstruct congregational harmony". At the other extreme are Radicals, who "need to be cooled down a little".

— **Spirituality** expressed through Prayer. (P. 130, 168)

Leading a church to quality

Such factors as the above are more general than Wagner's list of Measurable "Quality Factors," that he has recently introduced to help Pastors who opt out of a Growth ministry style in favour of Quality (P. 25).

They are also more general than his famous "Seven Signs of a Healthy Church", first mentioned in **Your Church Can Grow** (Regal, 1976). These signs have been scrutinised carefully around the world, the most accessible study being a British Bible Society book **Turning the Tide**, by Paul Beasley—Murray (1981). SO...

All this is quite different to the general Australian ministry-style of Just Let It All Happen, by doing our best, praying for God's blessing, waiting to see... And certainly different from any training our Pastors receive, or Bishops give, or our Colleges teach... Timothy

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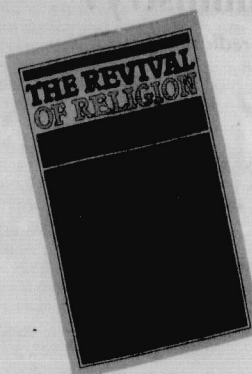
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THE GOOD READ

The Revival of Religion

Banner of Truth Trust 449 pp + xxx
Preface



In many areas today, there is a longing for revival. Some think it will come through the increased interest in the gifts of the Holy Spirit (hence the rapid growth of the Charismatic movement); some think it will come about nationally — often 2 Chronicles 7:14 is quoted; while others think that greater worldwide evangelism will result in revival.

Revival in the true sense of the word does not come through man's efforts and initiatives. We must surely preach the gospel and continue to do the "work of an evangelist". But revival comes from God. It is His sovereign work.

This is the emphasis of this book. It is a collection of addresses by Scottish Evangelical Leaders delivered in Glasgow in 1840 on the theme of Revival. Many of the contributors will be unknown to most

of us. But they were all men who had experienced revivals themselves.

The book covers such themes as the nature of a revival; the work of the Holy Spirit in revival; the significance of preaching and prayer; the place of godly living; the fruits of revival; the hindrances to revival.

In the Preface (page x), a definition of Revival is given as "an unusual manifestation of the power of the grace of God in convincing and converting careless sinners, and in quickening and increasing the faith and piety of believers".

Revival starts in the church, and spreads and influences the community, so that "if we would expect such blessings on a gospel ministry, there must be a full and free and faithfully preached gospel; it must not be man's word but God's" (p. 425) "Faithful, fervent, persevering prayer for the outpouring of the Spirit" (p. 428) is also vitally necessary. When one reads the past accounts of revivals, we must surely be moved to plead with God to do such things again. Praying for revival, and with our emphasis on preaching Christ and Him as crucified will bring glory to God, rather than all the modern emphasis on rock concerts, entertainment, dramas and dances.

For in revival there is deep conviction of sin and true repentance and faith which results in godliness and Christlikeness.

Here is a book that will lead us to pray with the prophet, "O LORD, revive Thy work in the midst of the years; in the midst of the years make it known; in wrath remember mercy". (Habakkuk 3:2)

Tony McMiles

The passing of a self-made apostle

Herbert W. Armstrong

Herbert Armstrong was buried in a peaceful ceremony, after passing away aged 93, on January 16. The American founder of Worldwide Church of God and Ambassador College, pioneer of religious broadcasting and publisher of PLAIN TRUTH, was in poor health, with constant heart pain. He died in his sleep, estranged from his family and rejected by the religious establishment. Armstrong refused to be reconciled with his son, Garner Ted, who regrets this bitterly. Armstrong found it difficult to forgive others; he failed to realize the forgiveness of God, in the Person of Jesus Christ. This is the darkness that blinded him [see 1 John 2:11] to the Christian Gospel, and makes his death a tragedy.

Armstrong had a difficult, authoritarian upbringing, and had mixed success in an early advertising career. He found an outlet for his communication gifts and life-long quest for understanding, in the ministry of a small Church of God in Eugene, Oregon. By accident, he became one of America's first (and most successful) radio preachers. His plain and direct approach led to success and he soon founded his Radio Church of God, moving to Pasadena in 1947 to start Ambassador College. His WORLD TOMORROW program and PLAIN TRUTH magazine have made a major impact on millions around the world, and he was well-known in Australia. Despite external signs of success, and a volatile temper if crossed, a personal meeting with him in the early days was a pleasure.

Ted Armstrong paid tribute to his father, as a very dynamic, powerful and self-made man, in the tradition of Ford and Rockefeller. His autocratic nature was useful in building the world's most successful religious media enterprise, with an annual income of about \$150

million. Such men, says Ted Armstrong, have equally off-setting flaws. Herbert Armstrong attracted a hostile press and condemnation by churches because of his lavish life-style and eccentric doctrines. Many of his followers deserted him over theological and moral issues, setting up theological groups. Armstrong often failed to practise what he preached, recently divorcing his second wife, and evading charges of greed and moral corruption.

Armstrong's followers suffered a harsh regime and many are bitter over their loss of faith, family and fortune because of the alluring but deceptive mixture of truth and error. Many were nominal Anglicans but few have re-entered the Christian church. Armstrong took a "prophetic" stance against Christianity, condemning traditions that obscured or rendered ineffectual the Gospel. His church provided a strong sense of mission and community.

Armstrong's gospel, however, was consistent with his "self-made man" dynamic — one was saved by faith in Christ but was required to confirm this and gain rewards by Law-keeping. It is essentially a "Galatians" problem, and John Stott's books on this have helped ex-Armstrongites re-enter God's church. Some Worldwide Church practices are harsh, such as multiple-tithing, separation from remarried partners, and shunning ex-members. Armstrong's followers fear mainstream churches as of Satan. At the heart of his gospel is the quest for Godhead [similar to the Mormons] and a displacement of Christ, so that members labour under burdens removed at the Cross, striving to become God instead of receiving what God did for them in Christ.

"Apostle" Armstrong occupied an important dimension in the lives and minds of millions around the world. Many are now struggling to cope with his death as, according to Garner Ted Armstrong, "their hopes and aspirations were so inextricably inter-woven with his life", expecting him to lead them to the second coming of Christ. Armstrong was a failed prophet. He led many away from Christ, into bondage. In fact, they have very little understanding of the true Gospel and need our earnest prayers for enlightenment and salvation.

Ted Armstrong claims to be his father's spiritual successor (his handful of supporters cannot compete with the Worldwide Church's 3000-odd members in Australia). He preaches the same doctrines and has superior communication talents, which means that the Church must ever be vigilant concerning the Gospel and its counterfeits. I gather, from a personal meeting with Ted Armstrong in Texas, that he sincerely believes in his mission and teachings. Like he says, "one can be sincerely wrong". We ought to pray that God will give him understanding and be pleased to use him in announcing the Kingdom of God. He teaches that Jesus "died and rose again for our sins". In time, less acceptable teachings may fade into the background.

Whether the Church likes it or not, many of its adherents read and support the PLAIN TRUTH, and are grasping for the "rewards" of being a Christian, crying for acceptance and inclusion in the life of the Church. When you meet an Armstrong follower, love and accept him or her, show the Gospel does lead to transformed lives and a meaningful relationship with God. Tragically, Herbert Armstrong went to his reward; the people of God have theirs surely, in Jesus Christ.

John Buchner
Lecturer in Communication
at the Macarthur Institute
of Higher Education

Mr Buchner is a student of the Worldwide Church of God and is preparing an in-depth feature article for the Church Record and invites your response.

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You can help a battered wife

Many people — pastors and professional counsellors included — don't know what to say to the battered woman. Some are insensitive; some male counsellors or pastors who do not really recognize the extent and seriousness of the problem tend to treat the abused woman lightly or chauvinistically. But most of the time good counselling is hindered simply by the shock of learning that good friends are involved, that a marriage perceived as strong and successful may in fact be deeply troubled.

All abuse situations are different; consequently it is up to the counsellor to discern individual, special needs. Here are some general suggestions culled from those who have counselled abused women.

1. Believe that she has been abused. Probably what the battered woman needs more than anything is someone to believe in her. The worst thing a counsellor can do is to suggest that the woman in some way "asked for" the abuse or to imply that the abuse is her fault. She already is carrying around a hefty load of guilt, and she doesn't need that kind of counsel.

2. Pray with her. Besides the fact that prayer is efficacious — it works! — there is a psychological value. Often a woman has already been praying — for a change in her husband, for help, for deliverance — but has not felt she has received a response to her prayer. Praying with someone else, knowing that another soul is going before God along with her, gives her renewed hope and faith.

3. Determine the frequency and severity of the abuse. Quite frankly, the abuse of women takes many forms, from verbal abuse to violent threats on a woman's life. If a woman is in a life-threatening situation, she needs to be protected — and advised to leave the home.

4. Emphasize the woman's responsibility to take action. What the counsellor is combating is "learned helplessness," the syndrome in which the abused woman finds herself that makes her feel there is nothing she can do to help herself.

It is at this point that it becomes important for the counsellor to point out the woman's options. (The abused woman needs to be reminded that there are choices available to her.) She may leave the home, she may go into

counselling regularly, she may try to get her husband to join her in family therapy or marital counseling, or she may start by informing some select friends and relatives about what is going on.

5. Encourage her to see a doctor if the abuse has been physical. Many abusers have a method in their madness: they manage to strike a woman in areas where bruises and cuts won't be noticed. Furthermore, some injuries may be internal, and might not show up anyway. A doctor needs to be consulted.

6. Remind the woman that God loves her and doesn't want her to suffer abuse. Again, "learned helplessness" leads the abused woman to accept her situation easily, to reason that somehow this is what she deserves. Any such thinking should be addressed as nonsense. God does not want a Christian woman to suffer abuse, and he does not want women to put up with it.

7. Help her find a support community. Direct other friends, church members, relatives toward the woman who is hurting. Perhaps the abused woman has come to you confidentially, in which case you might direct others without specifically explaining the situation. "Mary is hurting; she needs you. Be close to her this week."

Kenneth W. Petersen

Fisherfolk to return to Sydney

October Conference planned

Fisherfolk are a group who grew out of the episcopal Church of the Redeemer, Houston. A team of 9 or so persons conduct conferences dealing with "Building Worship Together". They teach the skills as well as the principles involved; and show how all the "folk arts" may be used in rejuvenating congregational life and worship.

Betty Pulkingham has trained and led the team. She is a highly qualified musician and a composer. Graham, her husband, is an Episcopalian priest, and was rector of Redeemer when the Fisherfolk ministry began. He is a speaker of international reputation, and is expected to share the teaching on the 1986 visit. While their roots are anglican and liturgical, their ministry is highly relevant to all traditions. They have ministered extensively in Europe and America, in South Africa, and in Australia and New Zealand.

The Fisherfolk present concerts and have produced some 30 recordings. A double album was made from their concerts in St. Andrew's Cathedral in 1983.

They will hold a conference in Sydney over the October long weekend, preceded by a concert on the Thursday night.

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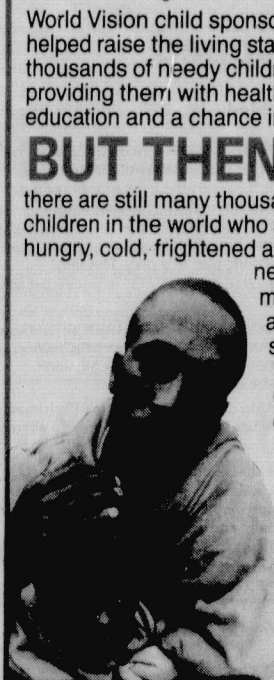
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P03.315

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Christians in radio

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

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

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

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



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

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

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

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

Easter play gives new life to mentally handicapped

The arts helping the intellectually disabled

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

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

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

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

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

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

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

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

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

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. C. J. Moroney, Asst. Minister, Broadway is to become Rector, St. Thomas' Moorebank.

Rev. B. S. George, Asst. Minister, St. Andrew's Cathedral is to become Rector, St. Peter's East Lindfield.

DIOCESE OF RIVERINA

Rev. Neville Mitchell was instituted as Minister-in-charge, Barham, March 6.

Rev. Peter Hunt was instituted as Minister-in-charge, Balranald on February 10.

Rev. Richard Smith was inducted as Rector, Burrell on February 21.

DIOCESE OF TASMANIA

Rt. Rev. Mervyn Stanton was consecrated Asst. Bishop of Tasmania on St. Thomas' Day.

Rev. Alf Kentesber was ordained Deacon in St. George's Church, Burnie in December, 1985.

Rev. Canon Brian Horwood has been appointed director, Department of Mission.

DIOCESE OF GIPPSLAND

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

DIOCESE OF ADELAIDE

Rev. Jason Page is now Asst. Minister, Holy Trinity, Adelaide.

Rev. G. C. Butler-Nixon resigned as Sub-Warden, St. Barnabas' College 31st March to become Rector, Grace Episcopal Church, Camden, South Carolina, U.S.A.

Rev. Douglas Shield, Anglican Chaplain to Royal Adelaide Hospital, died on 13th March, 1986.

Rev. Roger Ridley has been ordained Deacon.

DIOCESE OF ROCKHAMPTON

Rev. M. Vercoe formerly Minister-in-charge, Ashmont-Glenfield, Canberra-Goulburn Diocese is to be Rector, Callide Valley as from April.

Canon Kiwami Dai has been chosen to be Asst. Bishop, Diocese of Carpentaria. He will be the first Torres Strait Islander to be consecrated a Bishop.

Rev. John Hewitson, Perth is to take up the position of Co-Ordinator of Wontulp Bi-Buya, the Townsville based ecumenical training college for aboriginal and islander people.

Rev. David Hughes has been commissioned as Minister-in-charge at Boyne River.

Christianity afloat

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

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

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

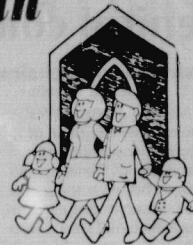
From the organisers' viewpoint, Community Development Worker Cheryl Webster said "the classes were a wonderful way of bringing together church resources and community needs, and a very practical form of outreach."

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



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Healing: myth or reality? Michael Green at healing service

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



Canon Green

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

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

Michael presented and firmly rejected a number of "myths" that he said often surrounded the healing ministry.

Although some contained half-truths, he demonstrated the inadequacy of such statements as:

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

"I am sick because I have sinned"

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

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

"Medicine is a poor second to faith healing"

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

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

He also taught that, as he saw it, healing in the New Testament was related to the whole person, not just the physical body. He pointed out that the word often used in the gospels to describe healing was the same word as that used of salvation.

Further, he stressed the importance of always keeping the Sovereignty of God as the basic premise in one's view of healing. It was a mistake, he said, to expect that God would always act in the way we think He should. He illustrated this vividly by recounting the death of his close friend, David Watson, who, despite the prayers of people from all over the world, including leading "charismatic" leaders, was not healed, and died of cancer of the liver.

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

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

Water of life for refugees



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

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

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

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

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

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

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

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

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

John Smith shakes Tassie students

Scripture Union Tasmania's mission

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

"Young people today are brainwashed against deep religious thinking.

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

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

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

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

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

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

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

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

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

These are some of the students' reactions:

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

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

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

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Moore College
AUSTRALIAN CHURCH RECORD, APRIL 21, 1986 — 1

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

COORPAROO: St. Stephen's, Brisbane. Cnr. Cavenish and Chatsworth Roads. Visitors welcome. 7.30 a.m. and 9 a.m. Holy Communion. 7 p.m. Sunday at Seven. Rector: Rev. Ken Baker.

CANBERRA: St. Matthew's Wanniania Cn. McBryde Cres and Laurens St. Services: 8.15 a.m. 10 a.m. and 7.00 p.m. All welcome. Rev. Paul Watkins.

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

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

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MANLY. Serviced rooms, casual or permanent. Cooking facilities. H.R. Russell, 17 George St., Manly. Ph. 949 2596.

Missionary family of 4 returning on furlough needs a house in Sydney from July to Dec. '86. Ring Mrs. Webb (02) 875 3464.

2 bedroom unit furnished Waverton available for 6 months' rental to reliable christian tenant. References required. Telephone 929 9746 or 412 1987.

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"THE ROCKS" EXCURSIONS, GOSPEL FILMS, CITY & BUSH CAMPS. Enquiries (02) 27 2664. Organise your Youth Excursion to conclude with 20-minute worship at the Garrison Church, The Rocks, Sydney, at 11 pm on Thurs., Fri & Sat. Free G.F.M. Screenings 7.15 pm first Sunday of each month. Boys Camp, Gulugon, 16 hectares bush, no power, little water.

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