

Gadhafi attacks Christianity in Uganda

Bishop Festo Kivengere takes a stand



Bishop Festo Kivengere.

Kampala, Uganda — Libyan leader Moammar Gadhafi urged Muslims in Uganda to convert non-Muslims to Islam, and accused the Christian church of trying to "subjugate the African continent" and propagate colonialism, according to Libyan radio.

Gadhafi was quoted as telling Muslim leaders in Uganda that "Christianity is not an African faith." He told the Supreme Council for Islamic Affairs and other Muslim leaders that they should support the Uganda revolution led by President Yoweri Museveni, saying that this

revolution had brought equal rights to Muslims who had previously been oppressed with "support from the Christian church outside Africa".

Ugandan Anglican bishop and evangelist Festo Kivengere criticized Gadhafi's remarks, noting that Christians led efforts to abolish the slave trade, while Islamic Arabs profited from slavery. However, added Kivengere, it is better not to dig up "the bones of the bad things in history... Muslims and Christians in Uganda... now live together in peace (and) do not want anymore" religious wars like those of the last century.

The bishop's remarks brought accusations from some newspapers that he was inciting Christian-Muslim hostility as an agent of foreign powers. Director General Al-Hajji Muhammad Katende of the Islamic Information Centre in Kampala said the bishop misquoted Gadhafi who, he claimed, never said anything against Christianity.

In 1985 Gadhafi called for a "Holy War" against the Christian faith. Speaking in Rwanda, an East Central African country, the Libyan leader said, "Christians are intruders to Africa... You must wage a Holy War so that Islam may spread in Africa."

(EPNS)

De Facto "Not Marriage!"

Melbourne Church committee's clear statement

People in de facto relationships will be better off than married people under the De Facto Relationships Bill which has been tabled in the Victorian Parliament and will be debated in the next Session.

This is the verdict of the Social Responsibilities Committee of the Anglican Diocese of Melbourne, in a detailed submission sent this week to all Members of Parliament on the Bill.

In a covering letter to Members, Archbishop David Penman said that the Anglican Church supports the general purpose of the Bill because it will provide protection for women and children, but that he was concerned about ways in which the Bill equates de facto relationships with marriage.

The submission to Parliament makes the following points:

- Since the law has an educative effect with regard to the moral standards of the community, the De Facto Relationships Bill will lead the next generation of Victorians to conclude that the community endorses, approves and supports de facto relationships on the same level and status in the community as marriage.
- The Bill will establish an alternative institution to marriage that does not in

its structure safeguard the permanency of relationships and the stability of "creative environments" for the nurture of children.

- There will be the undesirable result that people, especially women and children, will inevitably suffer because of lack of safeguards which promote permanency and stability in family life.
- The Bill will open the way for a growing litigiousness involving social costs, on top of those already incurred by society in the breaking down of relationships. Those without private means will be further disadvantaged as the legal aid system becomes even further stressed.
- "The Victorian Bill is so framed that in some specific instances those in a de facto relationship are placed in a better position than those who are married. Such instances are raised directly in relation to the reform that this Bill is designed to achieve, that is, to allow de facto partners to enter into enforceable cohabitation and separation agreements."

The Social Responsibilities Committee has prepared detailed comments on clauses in the Bill for Members of Parliament to consider.

"Does RSL President speak for rank and file?"

Archbishop Penman asks

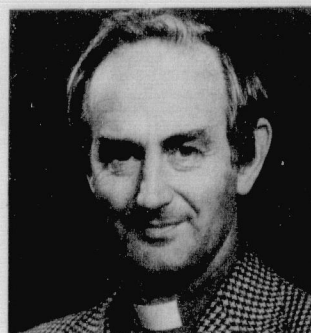
This past week has been one of pain and shame for Victoria during the visit of Nobel Peace Prize winner Desmond Tutu. Through cruel and vindictive personal attacks by the RSL's Bruce Ruxton on one of the great men of this age, we have been shown to the rest of the world as being no better than many of the terrible societies we so often criticise.

Desmond Tutu is a gentle man of peace and prayer. He has suffered enormously for his faith in Christ and knows better than any of his critics the true facts about South Africa. There is an active international campaign to discredit his message of peace and justice. That is what has happened here.

Throughout this week I have been encouraged by the strong negative reactions of many ex-servicemen to the almost libellous attacks on Archbishop Tutu, attacks that no Australian citizen could allow to pass without legal challenge.

For several years now we have learned of the increasing violence of Mr. Ruxton's language in his attacks on church leaders in our society and we have noted in at least one publication how this has focussed on the Archbishop of Canterbury and on Desmond Tutu.

We have allowed it all to pass unchallenged long enough. Mr. Ruxton is entitled to his views in a free and democratic society but I am also free to say that they are not according to the Gospel or to the spirit of the Australian way, nor will this church co-operate with him any longer. The RSL must now choose whether he represents their rank and file or not.



Archbishop Penman.

We face a tremendous dilemma. Does this group truly represent the RSL rank and file? Does its support for their President imply agreement with the harsh language he uses? I cannot believe that this is the case and we have been overwhelmed with responses to the contrary.

"Therefore I call on all people of goodwill and especially church members within the RSL to do all in their power to reject this style of leadership and to move to change it as a matter of urgency. How good it would be to see a new, strong and responsible leadership in the RSL!"

Until this situation has been resolved it will be very difficult for many of my churches, including the cathedral, to welcome Mr. Ruxton if he seeks to be received and recognised as President of the RSL.

ALL VICTORIA'S ANGLICAN BISHOPS AND THE LEADERS OF OTHER MAIN CHURCHES SUPPORT THIS STATEMENT.

Westernization of scripture'

College principals U.K. studies

Principal Tony Nichols on his return from studying in the United Kingdom writes as follows in the current Nungalinya College News:

Dear Friends,
Even the steamy build up to the Wet Season, doesn't spoil the "Home-sweet-home" feeling. Our sincere thanks to Dick and Enid Udy who did such a fine job while we were in England.

A major focus of my study was the Westernization of Scripture in recent Bible translations. Why worry about Westernization? Isn't Nungalinya heavily into "indigenization" and "contextualization"? Certainly sensitivity to Aboriginal culture is a hallmark of Nungalinya. But it would be folly to restrict our focus to the traditional culture when the young people are increasingly turning away from it.

True contextualization must recognize the dominance of western culture. Thus, Australian Christians today whether black or white must face a secular society born out of the rejection of Christianity. As such it is far more resistant to the gospel than many pre-Christian peoples of Africa, Asia and Oceania where vigorous church growth contrasts sharply with our shrinking numbers and apparent irrelevance.

It is always easier to see the clash between the gospel and other cultures. It is harder to evaluate the one in which we have been indoctrinated. Hence, western missionaries led the attack on Indian practices such as the caste system, child

marriage and burning of widows. In Africa they directed their energies against polygamy and the slave trade. But what about western society? How can I step back and evaluate the very assumptions that have shaped my thinking from childhood?

Listening to Christians from other cultures can help. At Nungalinya we benefit from the insights not only of Aboriginal brethren but also of staff members Jovili Ragata from Fiji and John Kadiba from PNG. Usually, however, we have difficulty hearing unless they speak to us in our language. That means the dialogue has to be conducted in English which imposes from the start a western frame of reference.

Despite that, one does begin to see some things: how strange is our western separation of sacred and secular; how deep-seated our reverence for scientific method; how pagan our main 'ceremonies' such as schooling and television; how foolish our assumption that man can live by bread alone; and how unprepared we are for the judgement of God.

But it is the Bible that provides the stance from which every culture will be assessed. God's word came in a particular foreign cultural form yet it is not bound by that original form. Words spoken thousands of years ago in Palestine are transforming lives today in North Australia. That is a miracle to which the Nungalinya community is a powerful testimony. Pray for those called to be Bible translators, and for us.

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MARANATHA

Natural Spirituality

"But if only I could see something it would make it all easier." This statement has been made hundreds of times to Christians as they have discussed the Christian faith. It is only matched by the following, "That person is so spiritual". Usually this means that some form of external religious behaviour is evident in the life of the other. It may be seen in dress or in the language used by another. It may be demonstrated in the things which the other does or does not do in relation to the current society. What is genuine spirituality?

Paul has spoken significantly of the role of the Holy Spirit in the early part of the letter to the Ephesians, "Having believed you were marked with a seal, the promised Holy Spirit" (Ephesians 1:14). Coming to know Christ through the Gospel means coming to be claimed by God as his property. The mark of that ownership is the possession of the Holy Spirit.

Yet that is not the whole of what Paul wishes to say to the Ephesians. He speaks of them being "filled" with the Holy Spirit. Often the presence of the Spirit is given an otherworldly cast. Unless there is signs and wonders, or at least 'supernatural' action people assume that He is absent. Given that we live in a supernatural world how do I know the genuine article from the fake or counterfeit?

Paul wrote in the letter to the Ephesians that the Christian is "not to be drunk with wine but go on being filled with the spirit...". In the surrounding non-Christian cults many people claimed to be 'spirit moved'. These often looked like drunk men. People who had surrendered control of their behaviour to something else. Such was not to be the case with Christians. No uncontrolled action, either 'spirit' motivated or 'wine induced'. Ethical failure will never be the work of the Holy Spirit.

What then does it mean to be filled? It is important to note that this is not a command to begin an action. Paul assumes that they are already being filled. It is an action they are to continue. It is clear from the other references (1:14, 3:16, 4:4, 4:30) that Paul desires his readers to have an increasing personal apprehension of God. He is not speaking of a cold unfeeling non-personal experience but of that warm relationship that children have with their father.

This is clearly seen when we recognise what he expects to follow from this

filling. There is no need to be in any doubt as to the kind of thing that will result from true spiritual filling. It will involve four things; speaking, melody making, thanksgiving and submission. A genuine experience of the spirit does not mean an uncontrolled course of behaviour but directed activity.

"Speaking to one another in psalms and hymns and spiritual songs" will be the result of our being filled. The prime object of the singing is that Christians will be the communication of the truth to others. This is not to say that we must only 'sing scripture' but that what we sing must be of such a character as to enable others to benefit. Such action is consistent with the Gospel which the Holy Spirit uses to bring people to God. It is the imitation of the action of Christ. Our singing is not simply my expression but my service to you!

But this is not all. Such a view of edification leaves God on the sidelines. "making melody in your heart to God" is also the result of spirit filling. I am to praise God with my whole being. Not just my inner life, but with all that makes me me. As a Christian my life is to be God centred not simply other person centred.

It is the mark of the pagan in Romans 1:21 that they do not give God thanks. "giving thanks to God in every circumstance" is the next limb of the filled tree. Given what God has done for us in Christ there is never a set of circumstances where it is inappropriate for us to thank Him "for our creation, preservation, and all the blessings of this life. But above all for the redemption of the world by our Lord Jesus Christ...".

The final mark is that of submission. This is not a mutual doom mat complex. Paul explains what he means by submission from Ephesians 5:20 to 6:10. True filling with the Spirit results in proper family relationships. Relationships which reflect the God who created them and the Gospel which redeemed them.

It is not one of these alone which is the mark of true spirituality. All together form the evidence of an on going relationship with God. All are natural activities as well. It is not in the peak of ecstasy that God will be seen fully present but in the day to day living in relation to others, especially Christians and family. A concentration on the spectacular may mean that we miss that which God is doing in his world.

The Rev'd Raymond E. Heslehurst

Bishop of Willochra resigns

To take up Parish Ministry

Bishop Bruce Rosier's announcement on the first evening of Synod, at the end of his Report on the State of the Diocese, caught most Synod members unawares. He gave notice of his resignation as Bishop of Willochra to take effect from March 1987.

"In closing let me announce to you that I am resigning as Bishop from early March next year... to return to work as a parish clergyman.

"The exciting and fascinating work of a Bishop is a very wonderful task, yet, under God, others can do this work equally well and bring a fresh and different vision to the diocese. So I have always had it in mind to seek a different ministry after some years as a Bishop. Initially I thought of ten years, but the years have just flown, so that next February I shall have been a Bishop for 20 years, nearly 17 of them here in Willochra. It was my plan to seek a parish ministry in Willochra but my advisers have shown me that this is not feasible, nor would it be fair to the diocese or the next Bishop, so I shall need to leave this area, whose people and texture I have come to know and love so well.

"Faith and I have been much helped in this matter by the caring advice of the Primate, of Archbishop Keith, and of our Vicar-General John. In consequence I

have been offered and I have accepted appointment as the Rector of Parkside in the Diocese of Adelaide, which will take effect early in Lent.

"Archbishop Keith has also asked me to be ready to do some episcopal work in the diocese to assist him and Bishop Lionel, and I shall be glad to help them and the diocese occasionally.

"This has not been an easy decision to make since I hold you all so much in my affection, yet I am sure that God, who knows and loves this diocese with a depth beyond our understanding, will guard and guide you all.

"Thank you all so much, and God bless you all."

Bishop Bruce has served the Diocese as Bishop for 17 years and has spent a great deal of this time in visiting every corner of it, welding its people into a caring family. His gift of remembering names and faces and of making each person feel important to the whole family has made him one of the most loved Bishops in Australia. There were not many dry eyes during the closing days of Synod when he called his wife, Faith, to his side to accept the acclamation and thanks of the Synod, and led us in the reciting of the Grace.

Our love and prayers will go with them as they take up parish ministry again at St Oswald's Parkside.

(THE WILLOCHRA)

Grave trends in Australia

Humanists in the corridors of power

The current issue of Australian Christian Solidarity, the newspaper of Citizens for Justice and Decency has the following article:

During the 1986 Annual Citizens' Dinner Rev. Fred Nile gave his Annual Report and made reference to the career of the late Justice Lionel Murphy. Whilst I expressed condolences to Mrs. Murphy and children I said it was important that the exaggerated eulogies be balanced by truth and fact. I said: "The late Justice Murphy had probably done more harm to our nation during the past 15 years than any other single person. He had deliberately set out to change the moral and social foundation of Australia away from the Judeo-Christian ethic to the atheistic-humanist ethic".

The Prime Minister, the Hon. Bob Hawke, praised Justice Murphy as a humanist. He said: "The people of Australia have lost a humanist".

The leader of the Australian Democrats, Senator Janine Haines, said "Australia has lost one of its most distinguished law reformers".

Senator Gareth Evans said: "Justice Murphy would be remembered as a great reforming Attorney-General and a great reforming judge".

In seeking to understand in what direction were these reforms taking our Australian society, we are helped by the eulogy from Professor Manning Clark, one of Justice Murphy's keen admirers.

Professor Manning Clark said: "I think we can say now that in this period of what I'd call turbulent emptiness, when no one knows what to believe, what they believe, a period when human beings have lost faith in God's world and in the enlightenment, there was a man in Australia who believed passionately that the morality of Judeo-Christianity had ceased to be relevant".

However, no one should be surprised at these revelations and no one can say, particularly our church leaders and clergy, that they were not warned.

Even the Australian Humanist magazine, in its editorial of December 1973, stated: "Much of what the new Australian Government has achieved and attempted is right along the humanist path, especially those reforms instituted by Lionel Murphy. We have a lot to be grateful for. Senator Murphy has started out on *Divorce Law Reform* (Family Law Act), has moved into the field of civil liberties in an organised way, and has attempted necessary *trade practice reforms*. We have also had real progress in *homosexual reform*. Many ministers (of the Government) are humanistically inclined".

What was this humanist path? In article after article, speech after speech, meeting after meeting, I, with other F.O.L. leaders, have warned churches, etc., of the seven-point Humanist programme since 1973:

1. Legalisation of easy Abortion
2. Legalisation of easy Divorce
3. Legalisation of Homosexuality
4. Legalisation of Euthanasia
5. Legalisation of Pornography
6. Legalisation of Drugs (marihuana, etc.)
7. Abolition of Religious Education in Schools.

The Humanist programme concerning (1) Abortion-on-demand; (2) Divorce-on-demand; (3) Homosexuality; (4) Euthanasia; and (5) Pornography, have already been achieved thanks to the late Justice Murphy and his Federal and State proteges. The de-facto legalisation of marihuana use has been virtually adopted with over 500,000 pot smokers! The abolition of religious education has been achieved by default in some schools mainly through the apathy of some churches and clergy.

Two theology doctorates awarded

Archbishop and college principal recipients

The Registrar of the Australian College of Theology has announced that the College has approved of the award of the degree of Doctor of Theology (honoris causa) to the Most Reverend Keith Rayner, Archbishop of Adelaide, and the Reverend David Stewart, Principal of the Bible College of New Zealand.

Both recipients were University Medalists in their student days. Dr. Rayner graduated with First Class Honours in History and the University Medal from the University of Queensland and Mr. Stewart with First Class Honours in Mathematics and the University Medal from the University of Sydney.

Both nominations were strongly supported by eminent Assessors acting on behalf of the College: the Primate, the Most Reverend J. B. R. Grindrod, KBE, endorsed the nomination of the Archbishop of Adelaide and the former Primate, the Most Rev. M. L. Loane, KBE, the nomination of the Principal of the Bible College of New Zealand.

The Primate spoke of Dr. Rayner's 'clarity of mind' and described him as 'one of our most able thinkers and leaders in the life of the Anglican Church of Australia'; the former Primate spoke of Mr. Stewart's 'honoured career both in academic attainment, in missionary service and in Christian leadership'.

Like half-baked cakes

The Australian Church Record interviews Dr. Theodore Williams, General Secretary, Indian Evangelical Mission, Major Speaker, CMS Summer School, 1987, at Katoomba.

This is Dr. Theodore Williams fourth visit to Australia. The last time he was in Katoomba, he couldn't see the beauty of the Blue Mountains because they were covered in a grey mist. To him they were gloomy and depressing. Now he has seen these mountains in a new light.

Dr. Theodore Williams is an ordained Methodist Pastor. He was born and bred in South India. His ministry is especially amongst University students with a group that is the equivalent to our A.F.E.S. He has been associated with the World Evangelical Fellowship for some time. At present he is the President. He is also the General Secretary, and one of the founding members of the Indian Evangelical Mission. This mission is especially concerned with seeking to train and support Indians with the Gospel. He has spoken at many International Conferences, including the

The only door open was to teach in the Bible Institute. Strong emphasis was to be led to Indians who had never heard of Jesus, especially in the north of India. Those who were filled with evil spirits; demon possessed.

Personally, he found it difficult to realise there were people who had never heard of God and His love. That these unreached people were in his own country. He went on missionary journeys throughout India.

His parents were most upset with his decision to take on full time Missionary work. The eldest son in India, is expected to educate and contribute to the caring of the younger members of the family. They thought this would cease. But despite low funds, Dr. Williams sent his parents 90 rupies (\$13) per month, and has continued to support them. This was in 1957.

Eventually over the years, they became happy about him and the work he had chosen. They changed from being nominal Christian to people with a very real sense of God in their lives. His father is now dead, but his mother is still living.

His name was changed at Bap: "I'm to the name he has now. Most Indians who have become Christians take the name of some missionary.

In India Christians support their own missionaries. Overseas giving is accepted, but used only for projects. Christian families join together and go out to various areas to do church planting, Bible translations, and Bible studies. These people are usually well educated; doctors, nurses, teachers.

Despite the violence in India, God is still working in this land. Many missions from the South are spreading to the North. Now Hindus are eager to hear the Word of God. India is the largest Muslim country in the world. Missionary Societies

Are we sensitive to God's word? Do we hear; obey?

are advised to call themselves International, otherwise the denominational missions are left out.

There are restrictions on incoming missionaries. But there are other ways to be accepted, through medical, teaching, engineering posts. Australians who feel the call to India need to study and learn a new language and culture.

Dr. Williams needs our prayers — that he will know what the Lord wants him to do. He and his wife, Esther, met through missionary work together.

Dr. Williams says, "As yet, we have not seen the awakening of the people. But we are hoping for it. Big drops of light are appearing here and there."

Christian work in India is very exciting. Tibet, had never been reached. But because of the Chinese Cultural Revolution, the Tibetans over the past 25 years have been fleeing to India. Through this some have found Christ.

As Christians we must be sensitive to God's voice speaking to our hearts so we can minister to the Muslims and Turks who are settling in Australia.

Dr. Williams opened his talks with God's Faithfulness to His Unfaithful People. God called Israel to be a useful vessel, but she chose to be a useless one. God's people needed to go to pockets of people; peoples of the world, revealing God to them, and speak about Him. But the people of Israel neglected all that God had commanded of them.

Dr. Williams said, "God uses experiences to teach us His love. All these experiences can be gathered up and used for God."

continued page 9



Archdeacon Philip Oliver speaking to Dr. Theodore Williams.

When we place ourselves first, and forget God's will; God's purpose; then we become unfaithful. We think only of the prosperity; the things we have. God becomes lost. We no longer honour Him as Lord.

Israel did not know she had failed; that

she was unfaithful. Are we sensitive to God's word? Do we hear; obey?

Dr. Williams went on to say, "There is so much lack of the fear of God in the world today. If we are not sensitive, we become more and more hard. God then uses circumstances to speak to us."

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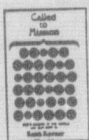
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Quick Cuts

The real God

I see that God has been declared alive again. Fifteen years ago a well-known weekly magazine gave front page coverage to the story that God was dead. Even Christian theologians were saying that the whole idea of God was out of date and that men in the western world got on better without him. You could not live in secular society and believe in God, they said.

Now, the same magazine has run a story on how philosophers are beginning to re-believe in God. The fashion has changed, it appears, and new life has been pumped into the corpse. Those who have always believed that God is real can breathe again and thank the philosophers. It ought to be easier to be a Christian — until the pendulum swings again and it becomes unfashionable to believe once more. Perhaps we'll have another fifteen years.

But what sort of God is this that we are now permitted to believe in but who may also disappear? One philosopher postulates 'some kind of supreme moral causal agency'; another suggests that God is the 'efficient cause' of the cosmos in which we live. There is no face to such a god, no humanity, nothing to which a seeking person may cling.

Why is God so elusive? Why is he mysterious? If he is real, why can't we find him? Why isn't the whole, vital question absolutely plain?

Let's turn the point around. Who is elusive? Is God hard to find, or are we hard to find?

With great insight, the Bible portrays Adam and Eve hiding from God in the Garden of Eden. It was a sense of shame and fear which drove them away from Him.

The Bible declares that the knowledge of God is as clear as the noon-day sun. It suggests that you would have to be a fool to live in a world like this and still to puzzle yourself about whether God exists. But it immediately agrees that we are fools. Fear of God makes us suppress



the truth about him; as a result we create and worship less demanding gods than the real one — gods like security, money and ourselves. We avoid him.

A man who worked in a saw mill once told me that if a worker sustained a serious injury to his hand, he would immediately put it behind his back rather than look at it. We have the same aversion to God — at least, that is, to the real God, since we know that he will insist on taking control of our lives.

But there comes the time for most of us when we realise how foolish we have been over this question, and we would find God if we could. Why, however, should he allow himself to be found? There is no reason; after all, years may have gone by, and you may have ignored and resisted him. And yet, so great is his mercy even now, that if you begin your search by studying the story of the life of Jesus, God may still be found. Read a gospel — perhaps Mark or John.

WHY don't you come out of hiding and begin that search today?

Peter Jensen

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

English churchman critical of World Wildlife Fund

Assisi multi faith event a new departure

The Rev. Dr. David Samuel, the Director of Church Society, has suggested that the royal patronage of the World Wildlife Fund should be withdrawn, because of the fund's "explicit involvement in religious-related questions".

He says conservation in general and the World Wildlife Fund in particular have in the past been looked upon as worthy causes and devoid of conflict with the central teaching of the Christian faith.

But the multi-faith event it organised in Assisi "put the whole matter in a very different light".

David Samuel was writing in *Crossway*, the Church Society magazine.

"We have ourselves warned that the ecumenical movement has as its goal the bringing together of all world faiths," he writes.

"It now appears that this ultimate syncretism is also to be sought through the cause of conservation . . . The development of such a philosophy must undermine the biblical values and teaching relating to creation, and to both God's and man's relationship to the world and each other.

"The teachings of the Christian faith must not be compromised by or subordinated to any cause, even such a cause as conservation."

(CEN)

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Conditions: A salary in the range \$15,000 — \$20,000 is negotiable for a full time appointment. Travelling and telephone allowance is applicable. Flexible working hours to suit the task will need to be considered.

Qualifications: Ideally, applicants should be prepared to reside in the district and have some formal training in Christian ministry in an area relating to pastoral care or social work among adults together with some relevant experience in a role related to the position. Experience in co-ordination and mobilising other people to undertake the activities described would be a significant advantage. References describing the success of the applicant in such a role and their standing and activity within their local church with some emphasis on acceptance and knowledge of the scriptural basis for the task should accompany applications.

Applications should be addressed to The Secretary, Parish Council, St. Peters Anglican Church, c/- 14 Backler Place, Weston, ACT 2611. An opportunity for a preliminary discussion can be arranged by writing to this address.

The Philippines prepares for persecution

Evangelicals gather to consider the future

The interest preceding "Alert '86" held in Manila and Davao City respectively, so captured the attention of the evangelical community that an additional seminar was conducted to accommodate those who had been turned away.

"The time was right for the 'Alert'," said Dr. Ben de Jesus, President of The Christian and Missionary Alliance Churches of the Philippines (CAMACOP). "As far as I remember this was the first seminar of its kind ever held in our country."

Keynoting the "Alert" was Brother Andrew, founder of Open Doors. Mindful that insurgent ranks are increasing in strength at the rate of 20% per year, Andrew challenged the Manila gathering to a state of readiness and preparation.

"If you do not train yourself in times of liberty, you will not be equipped when the battle erupts", he warned. "And, unless you are dedicated and committed to living for Jesus, you will not be ready to die for him."

Andrew remarked that the church situation in the Philippines is reminiscent in that some are saying that persecution will never happen here. "Many would rather not believe us", he said. "Yet, when I later returned to the countries where I heard those words, I was then told, 'We thought it would never happen here'."

A Malaysian pastor attending the "Alert" observed that one day the Manila participants will indeed be tested. "But", he noted, "those who dedicated themselves in the Davao seminar will be tested the moment they walk out the door."

"The church of Jesus Christ is going through the fire", declared Dr. de Jesus, who gave a special report in the Manila "Alert". "Fifty-three CAMACOP churches (all in Mindanao) are closed today", he began. "Taxes are being imposed on our people; some Christian businessmen are made to pay protection money on a regular basis, and pastors are forced to find work since churches are not allowed to receive tithes and offerings. In a breath: the faith of our people is being tried and tested."

Improvements for religious groups in Ho Chi Minh City?

Major speech by leading Vietnamese communist.

In an important speech at the provincial party congress in Ho Chi Minh City in October, NGUYEN VAN LINH stated that Catholics, members of the Hoa-Hao sect and intellectuals of the old regime should no longer be treated as outsiders. Linh, number two in the secretariat of the Vietnamese Communist Party, stated that the party should change its attitude to Catholics (who make up about a quarter of the population of the city), and that they should receive the same treatment as other citizens. "We must help Catholics to find work, improve their material life, and raise their political understanding so that they will become more well-disposed at the heart of the national community", he said.

He warned, however, that the authorities should remain "vigilant" towards those who "try to draw Catholics into reactionary activities", and should support "good" priests, a reference to the government-sponsored "Patriotic" church, separate from the Vatican and loyal to the regime.

(KESTON COLLEGE)

West German Protestants Decline

Church tax a problem

A recent study shows that membership of West Germany's Protestant Churches is in a serious state of decline that is likely to reach "alarming proportions" next century.

The study by the Evangelical Church in Germany shows that the Roman Catholic Church now has more members than the Protestant Churches.

It predicts that in the next 50 years the Protestant Churches will lose a further 12 million members. This would reduce their numbers from the present 25 million to 13 million.

The two main reasons suggested for the decline are a corresponding projected increase in population over the period and the continued defection of people who do not wish to pay the state imposed church tax.

Church tax is paid only by church members but amounts to about nine per cent of state income tax.

The study does not include the Church in East Germany, but a similar decline is also anticipated there. This means that by next century numbers of Lutherans worldwide may have shrunk by a quarter.

(CEN)

Soviet writers note moral degradation

"Revival of religion the only way out"

New York, N.Y. (EP) — Leading Soviet writers have filled their country's literary journals with works depicting the moral degradation of the Soviet people, according to a report in the *Christian Science Monitor*.

The writers "see the roots of this decline in the destruction of religion, and (see) its revival as the only way out," the report says.

Vasily Bykov, a highly respected writer, has written, "There cannot be morality without faith."

Viktor Astafyev, another widely published author, recalled, "We lived with a light in our soul (religion), acquired long before us by the creators of heroic feats and lighted for us so that we would not wander in the darkness, run into trees, or into one another in the world, scratch out each other's eyes, or break our neighbour's bones . . . They (the Communists) stole it from us and did not give anything in return."

(EPNS)

A good idea from the U.K.

Lend a car for a missionary

Do you have a seldom used car that could be almost constantly used by a missionary on home leave?

Ichthus Motor Mission already has 38 such cars in its care. Some 50 missionaries a year are extremely grateful to have use of them as they travel around the country visiting and speaking about their work.

The Motor Mission was begun in 1981 by two mechanics who acquired three cars. They keep them in good running order, taxed, tested and insured for free short-term loan to missionaries home on leave.

Growing

The generous donations of caring Christians have allowed the work to grow. Now missionaries from 28 different societies put in requests for cars. It is urgently looking for more vehicles, which it is prepared to repair if necessary.

(CEN)

REVIEW

C of E Ordinands Increase

"Sign of vigour in the church"

For the fourth successive year the number of people beginning training for fulltime ministry in the Church of England has risen.

Some theological colleges are already full for the next academic year and it is expected that the others soon will be.

The Rev. Graham James, Senior Selection Secretary of the Advisory Council for the Church's Ministry, said that in 1986, the bias was still towards evangelicals.

But he added that it was increasingly hard to estimate, as people seemed reluctant to use the old labels.

The missing ingredient was, he said, candidates from what used to be called "middle of the road" churches.

A striking change was in the candidate's ages. Although 20 to 24 was still the largest age group, the number of people approaching 30 was rising steadily.

During 1986 bishops' selectors saw 946 potential candidates. They recommended 364 men for the stipendiary ministry. This was 17 more than in 1985, 58 more than in 1984 and 61 more than in 1983.

They recommended 86 women for the stipendiary ministry and 133 men and women for non-stipendiary work.

The Rev. Graham James said that the rising number of candidates for full-time ministry was a sign of vigour in the Church, for which we should give thanks.

If numbers continue to rise at the same rate in the future, dioceses could expect to be offered additional curates — if they could find the money to pay them.

(CEN)

Somali interest in christianity grows

Despite muslim pressure

Nairobi, Kenya — Interest in Christianity continues to grow among Somalis in the face of moves by Islamic leaders to strengthen Islam's traditional hold, particularly in the northern region that borders on Somalia, according to SIM International, a missions agency.

SIM missionaries report that 13,000 New Testaments in the Somali language have now been distributed, mostly through bookstores and personal contact. Interest in Somali gospel broadcasts which are heard in Kenya and Somalia, and the Bible correspondence courses they offer has also increased, with requests and queries received regularly from listeners in both countries.

One young man who is on his sixth Bible course wrote: "I was put in jail for three months because of religion. I was caught by the security men who do not allow young people to contact any religion besides Islam".

Another said: "I am happy the way you answered my questions. I read the books you sent me. Don't think I'm tired of your literature. May God show us the right way."

Some listeners in Somalia write to say they have not received books offered on the broadcasts because of interception of Christian materials. "Mosques are springing up all over northern Kenya," one observer said. "One Kenyan who has been trained in Sudan stated his aim was to consolidate the north for Islam."

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(CHURCH TIMES)

Big Brother is watching you

Zimbabwe warns human rights workers

(ACC) Zimbabwe's Home Affairs Minister, Enos Nkala, threatened to arrest any Zimbabwean who gave information to Amnesty International, the human rights organisation. The Minister warned members of church agencies and other non-governmental organisations that they were being watched as suspected informants of Amnesty. Foreigners would be expelled and local inhabitants detained, he said, if they helped Amnesty to create 'fabrications, distortions and lies' about Zimbabwe. Last year Amnesty reported that many of Zimbabwe's political detainees had been tortured.

Revival reported in Tanzania

Densely populated area affected

Kyela, Tanzania — Revival is reportedly underway in the remote, densely populated 1,000 square-mile Kyela district on Tanzania, an East African nation. Southern Baptist missionaries Doug and Evelyn Knapp and their team of African evangelists report more than 14,000 baptisms this year.

In the past nine years the Knapps, lay missionaries from Florida, have seen more than 40,000 baptisms in the region. They came to Tanzania in 1964 as agricultural missionaries, and worked for 16 years before any significant spiritual breakthrough was evident. In the past nine years, the number of churches and preaching points has risen from 69 to 329, and the number of church members has soared from 3,740 to 32,423.

"As lay persons who came to Tanzania as agricultural missionaries, we're gratified to get that kind of result, but we don't want to leave the impression we've done it alone."

Woman dean in USA

A step nearer a mitre?

An American woman priest who once studied at King's College, London, has been appointed Dean of Christ Church Cathedral, Louisville, Kentucky. She is the Rev. Geryl Wolf, aged 39, Vicar of St. Mary's Philadelphia, for the past five years.

Ms Wolf is the first woman in the Episcopal Church of the USA to be made a dean; and it is thought that she is probably the first woman dean in the whole Anglican Communion.

A native of New York, she obtained degrees from West Chester State College and Trenton State College. She also studied at King's College and then taught for four years before entering a seminary to train for the priesthood. She was ordained in 1977.

According to the Episcopal Church's Diocesan Press Service, Ms Wolf said that it was not until she was invited to Louisville Cathedral that she was convinced that she was not just a "token" — "I think it's a sign that a congregation was willing to call the person they thought was the best fit, and it happened to be a woman."

The DPS reported that Ms Wolf acknowledged that her appointment as Dean might put her in line for the episcopate eventually, but that she does not think the time will be right for a woman bishop until the worldwide Anglican Communion discusses the issue.

Growth in Ministry

Basics of church growth



"Church Growth" was coined in the 1950's because "evangelism" and "mission" had lost their true meaning, becoming confused with social justice, liberation and so on.

Yet some clergy who say they are keen on evangelism and mission scoff today at the Church Growth movement, perhaps thinking that its goalsetting and congregation analysis leaves no room for the Holy Spirit, over-looking the Holy Spirit's movement in the goalsetting and analysis.

Others think it is too American to be useful. Yet in U.K., the Bible Society since 1978 has run hundreds of Church Growth courses attended by thousands of clergy and lay leaders of all denominations.

Church Growth Consultant with the U.K. Bible Society, Roy Pointer, has gathered the essence of his courses into a useful book: *How Do Churches Grow?* (Marshalls, 1984). It is heartily recommended to gather easily what the Church Growth movement is about.

Definition

Pointer helpfully says: "Church Growth investigates the nature, function, structure, health and multiplication of Christian churches as they relate to the effective implementation of Christ's commission to: 'Go, then, to all peoples everywhere and make them my disciples' (Matthew 28:19-20)."

"Church Growth seeks to combine the revealed truths of the Bible with related insights from contemporary social and behavioural sciences."

The complexity of what is involved is freely acknowledged, in spite of simplistic statements which are often made.

"A minister was asked why he believed his church was growing so rapidly. He confidently replied: 'Because I preach the Word of God'. The minister of a neighbouring church was asked why his church had lost so many members and the congregation was now reduced to a handful. His equally confident reply was: 'Because I preach the Word of God'."

"Both ministers failed to recognise the complexity of factors at work in their churches. There are many reasons why churches grow or decline, but these men, like so many other Christians, had simple solutions and easy answers to the complex issues of the Church's mission."

The many factors which contribute to the growth and decline of churches need to be identified.

Signs of growth

Pointer includes useful Biblical and theological material in his book — always expressed in a lively manner and often with pertinent quotes from modern authors.

In one chapter he discussed 10 signs of growth which he believes are observable phenomena that accompany genuine church growth. He does not suggest that growing churches have all but they generally have several, depending on their churchmanship and structure.

They are:

- 1) Constant prayer;
- 2) Respect for Biblical authority;
- 3) Effective leadership;
- 4) Mobilised membership
- 5) Eventful worship
- 6) Continuous Evangelism
- 7) Community life
- 8) Compassionate service
- 9) Openness to change
- 10) Released resources

Strategic Planning

Strategic Planning has been described in a previous "Growth in Ministry" article. Pointer describes the five basic steps in his desire to

motivate and assist churches to plan and work for growth:-

* **Face Facts:** decisions are to be based on facts not fantasy. "A foundation of facts that represents an accurate understanding of a church's true situation is essential for good planning. Every local church ought to undertake a thorough survey of itself and its community as a first step in planning for growth".

* **Establish Objectives:** "Every church should establish objectives that are consistent with its own churchmanship, theological position and present resources and opportunities. Ideally every philosophy of ministry will be sufficiently comprehensive to provide a balanced ministry for the church. At the same time it needs to be condensed into a brief statement for communication to all church members."

* **Set Goals:** A goal answers the question: 'What do we do?' — to achieve our objective. Good goals are relevant, reasonable, achievable, significant and personal. A good goal has the endorsement of the church. Members own the goal and work and pray for its fulfilment.

* **Make Plans:** Making plans to reach the goals is essential.

* **Assess Results:** "When plans are constantly under evaluation and review it is possible to learn from mistakes and solve problems as they arise."

So . . .

What do we say then of clergy who avoid or are unaware of the benefits of contemporary Church Growth principles and findings? They could be:

* untrained or unskilled, which ought to be a concern for ordaining Bishops, in-service training providers, and Nominators seeking to call a pastor to their congregation.

* too lazy, which is an occupational hazard for Anglican clergy, since they are not accountable to anyone.

* too busy, which is a common malady for clergy who have no purpose or goal.

* maintenance-oriented (merely keeping things going) rather than mission-oriented (reaching out in realistic and deliberate ways).

The British Book is very readable and practical.

Timothy

Meet Our 'Timothy'

Brian King is an experienced pastor. Until recently he was Rector of the burgeoning St. Paul's Anglican Church, Wahroonga, and has just accepted the position of Rector of one of Sydney's largest churches, St. Matthew's Manly. Brian is a graduate of the University of N.S.W. and Moore College, and his special area of expertise is Church Growth. He is a graduate also of Fuller Theological Seminary, California, having been awarded a D. Min.

Moore College Library

LETTERS

The Pope and ecumenism

Dear Sir,

The Pope is reported to have said at the ecumenical service at Melbourne (27/11) that "the world is in desperate need of the full communion of one church". But for those of us who already enjoy and are prepared to "stand fast therefore in the liberty wherewith Christ has made us free" (Galatians 5:1), there is no such desperate need . . . no desperate need to return to the Dark Ages when there was one Church under the tyranny of the papacy.

Today we rejoice in the freedom of religion and from religion which we enjoy under Section 116 of our Constitution, with our choice of many Christian denominations. It was freedom wrested from the tyranny of the papacy at the price of the blood of millions of martyrs of the glorious Reformation. It is not to be given away by lighting "peace" candles and "unity" candles.

Remember, it was Jesus, the true Head of the Church, who said "Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division" (Luke 12:51). And again "Be ye not unequally yoked together with unbelievers . . . And what agreement hath the temple of God with idols . . . Wherefore come out from among them, and be ye separate, saith the Lord Almighty" (2 Corinthians 6:14-18). Yours faithfully, Tom Aldons

Use of the Common Cup

Dear Sir,

Dr. Broughton Knox has shown a lively pastoral sense in drawing attention to the anachronism of the Common Cup, to its dangers to health and to the fact it is not theologically obligatory.

Since AIDS is a homosexual disease and we do not know who in the congregation is a homosexual and since Dr. Richard Gallo has found HIV viruses in saliva, to continue to use the Common Cup is to tempt God.

To expect protection, while breaking the laws of hygiene and falsely assuming that canon law forbids more than one cup and while breaking the law of the land (Pure Foods Act), surely is to expect magic. After all, when Eskimos had a T.B. epidemic, intinction was used to protect the others.

Use of the purificator is ineffectual. It smears the micro-organisms. It could well leave activated opportunistic infections, including the HIV virus, which could kill the elderly whose cell-mediated immunity has decreased with advancing years.

The Presbyterian method of distribution of individual plastic cups or glasses seems less disruptive than standing about and struggling back into one's former pew. It also allows one better to concentrate on the solemnity of the occasion.

Sometimes even cherished traditions have to give place to commonsense.

Jean Benjamin M.B., B.S.
East Lindfield

Dear Sir,

I would hope that someone would refute the article by Dr. Knox appearing in your paper on the 15th December 1986, on "the Sin of the Common Cup." I will simply add my comments.

Dr. Knox' use of Scripture (James 4:17) to call the use of the common cup, "a sin against God," seems to lack a satisfactory exegesis, and therefore stands as an inappropriate application.

Dr. Knox acknowledges the risks to hygiene and health by using common vessels, but not a word about the aseptic quality of wine or the insistence upon the metal cup. It is untrue to say that Anglican "members know that this increases the risk of infection." We do not know. On the contrary, recent expert medical evidence arising out of the A.I.D.S. scare indicates no risk at all, given the usual precautions. There has been no directive from our Primate or our Archbishops urging us to desist from the supposedly "unhealthy" practice of the common cup.

Dr. Knox not only says the common cup is "unhygienic" (unproved), but is often "aesthetically unpleasant." I have never found administering the chalice unpleasant. Dr. Knox has, and I'm sorry it has left this impression on him. I administer communion regularly in a nursing home for old and retarded people. Some receive the cup, some receive by intinction.

Dr. Knox introduces the alcohol factor, and one suspects this could be a hidden agenda. Granted, the common cup should have alcoholic wine for hygienic purposes (not stated), but now alcohol is used as an argument against the common cup.

For Dr. Knox to say that "any symbolism in the use of the common cup has long since

ceased", is quite amazing and cannot remain unchallenged. Of course the symbolism of unity remains, together with a faithful approximation to the Scriptural account of the Last Supper, "... he took the cup."

Dr. Knox's maligning of the purificator (no help to alcoholics), dismisses it as illegal. When the argument is weak, appeal to law. He may find that if he did use the purificator it would overcome his problem of the "aesthetically unpleasant."

Dr. Knox's appeal for multiple cups is again based on a legal appeal: "Every vessel" doesn't limit the number.

Dr. Knox concludes his article with an appeal to Diocesan Resolutions, Dates, Archbishops and Leonardo Da Vinci! Indeed, in relation to the latter, I prefer Scripture's account to Da Vinci. Of the three references to the Gospels to the Last Supper, (five if we count the Luke 22:20 variant) and the seven references in 1 Corinthians 10 and 11, the word pater is singular.

Obviously your journal is committed to Dr. Knox's view, with your "Way Forward", and the three points for introducing separate cups. However, since you welcome jab, stab, cut and thrust polemic, you may accept this counter offering.

Yours Sincerely,

Paul S. Robertson, B.A., B.Ed.Stud.

Rector of Scione

Cranmer and the Lord's Supper

Dear Editor,

The reprinting of a Cranmer 'classic' on the Lord's Supper is to be welcomed as a service to scholars. But Dr. Knox's suggestion that "every Anglican who goes to Church should know its contents . . . (since?)" it makes sense of the Prayer Book which is used Sunday by Sunday" is, I think, quite misleading. It might be valid if, and only if, it was the only way of making sense of the Prayer Book. But it should be obvious that this is not the case.

What Cranmer himself may have meant is of some interest biographically (and, marginally, in the history of doctrine). But it has no privileged status for determining the meaning of our historic rites and formularies. These are not primarily authored and authorized, by individuals, but by the communion of the faithful throughout all ages. Cranmer and others may well have put down "true and catholic doctrine of the Sacrament" in spite of themselves, or of the spirit of their age.

I would like to draw attention to just one point in our formularies, which often seems implicitly neglected or denied in your pages. It is confessed in the Catechism that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." Not metaphorically, or merely symbolically, but verily and indeed; and moreover as a presence taken and received (presumably in the eat and drink).

I cannot see that it is improper for Anglicans to interpret their own rites for the Lord's Supper in the light of this authorized confession. If we do so, I'm not sure we have much warrant to dissent from the *Arcic II* conclusions on the subject. And if some of us are going to dissent, I would respectfully suggest we ought first to have explored *Arcic II* in prayerful and openhearted fellowship, with some Roman Catholics.

Yours faithfully,
Geoff Nutting

Evil of Freemasonry

Dear Sir,

Intercrossers for Australia (IFA) current report at last makes mention of Freemasonry. It's a feeble reference, but it's there, praise God. (How did you manage it, IFA?) The last few months has seen the question of Freemasonry raised at Synod levels of the Uniting Church in Victoria, South Australia, Western Australia; the Presbyterian Church in Queensland has an Ad Hoc committee; and the Anglican Synod of Sydney. (Ed: please adjust if req.)

Why does the Church need such mammoth horizontal preparation to discover what is evil in God's sight? Where are the children of the light, who, perhaps without academic knowledge but with spiritual discernment will open their mouths with power and refute the evil of Satan?

Why the need of more dialogue, and more dialogue, committees and more committees? How can a Church alive for the Lord Jesus so readily drift into huddles full of wind, and should they arrive at truth, then become like sheep without a shepherd, powerless through lack of conviction or fear of offending?

Most people, without sacred commitment, or even atheists, know that Freemasonry is evil and will avoid it, but many of the children of the Living God are hushed about it, or even foster it; yet how we easily occupy ourselves, even in intercession, with threatening evils outside (seemingly) the Church!

What does the scripture mean to us, who bear the name of Christ, "Judgement begins in the house of God."

Are we going to put our own house in order while it is day? There's a battle to be fought. We may get wounded, but battle we must with weapons not carnal but those which are mighty to the pulling down of strongholds.

A. James Wilson

A matter of prayer

Dear Sir,

The matter of prayer is so important that, with your readers' permission, I take issue again on the subject.

Specifically, I must disagree with Tony Morphet's major statement: "that prayer in the Bible quite clearly extends beyond petition". (ACR Nov 17, 1986).

The word "prayer" in the Bible DOES mean "petition", or "asking". And in fact, in English, before uses of the word 'to pray' became almost exclusively religious, to 'pray' meant to petition, to ask or beg.

Thus, if the Christian wishes to be obedient to the biblical injunctions to prayer, then he should recognize that he is being called to engage in *petition*! This is the meaning of prayer which Jesus taught his disciples in the Lord's Prayer, which is a series of petitions.

We notice Paul saying, "Pray that . . ." in 2Thess 3:1&2; and, "Pray continually" in 1Thess 5:17. Both of these are obeyed by making petition.

There are other activities in which Christians engage, and which they also call "prayer". However, not all of these are rightly so termed. But if the Bible does not call them "prayer", it does not mean that they are necessarily illegitimate activities.

Often, in what might be described as your average "prayer time", we find these other elements. Praises and thanksgivings are often made before, during, after, and in between "prayer". That these elements are intermixed in no way vitiates their spiritual value. Yet we should not think that we can spend all our time in praise or thanksgiving and call it "prayer". It is not, and it is not what our Heavenly Father longs for us to do when we are called upon to pray. We need to keep on asking, as did the persistent widow in Luke 18:1-8.

Prayer is not just "communicating with God". Many Christians spend time "sharing their feelings" with God, or telling Him what they have done (apart from confession). Apart from the good feelings associated with having "got it off the chest", most consider that in doing this they are "praying", and thus being obedient. As difficult as it is to say this, this means that many are misguided, and not putting their time to its best use. "Sharing" things with God is not what we ought to do when called upon to "pray".

To sum up then:-

In the Bible, prayer is petition.

In the Bible, and in common Christian usage, we find other elements added to prayer, not being prayer, but which are good things in their own right.

Other activities, wrongly called "prayer", occur in common usage, and are very poor substitutes for the obedience in prayer which asks, seeks and knocks at God's abundant treasure-house.

Whatever your "style", make sure that when you pray, you "pray".

Yours sincerely,
Peter S. Johnson

Speaking the truth in love

Dear Sir,

Peter Jensen 17/11 uses the case of Dr. Mengelle to drive home to us the inevitability of God's judgement on us for those things we have done and left undone. It is a terrible responsibility, and we can be thankful we will be judged by a merciful God.

Christians are commanded to "speak the truth in love." I have no doubt if we had obeyed this commandment history would have been entirely different in regard to the persecution of the Jewish race, or any other race, or any other factor in history which has resulted in suffering, persecution and injustice.

To speak, or write on the persecution of the Jews other than in terms presented incessantly through both the print and electronic media is to lay oneself open to the most horrendous charge of our day, that of anti-semitism. Yet if we "speak the truth in love" is there not another side to the popularised history of the persecution of the Jews? Further if that truth is spoken in love will it not result in a spreading of God's love to all concerned?

My thoughts are motivated by two books I have recently read. Blood Brothers by the Melkite priest, Elias Chacour; and The Zionist Factor by the South African journalist, Ivor Benson. Both books are authoritative, scholarly and factual, but it is doubtful they will ever be favourably reviewed, widely read and discussed or promoted. It is true neither book gives the popular world media presentation of the Jewish case, but both are

written in love, sympathetic to a real solution to the conflict between Jews and other races. But both contain a great deal of evidence that the great fear of present day leaders of the Jewish people is assimilation. Visiting Australia last month, Israel's President, Mr. Herzog lamented the passing of the ghetto, "The problems of assimilation face us everywhere throughout the world."

The evidence in such books mentioned reveal the most powerful forces, financially and politically promote Israel and the Zionist cause. It is evident that the truth about the powerful forces which keep both Western and Soviet governments in line is never honestly discussed. Mr. Benson says the responsibility "must rest squarely on the shoulders of the West and not on the Jews, for the peoples of the West have created the morally unhygienic social and political conditions which render them susceptible to debilitating influences which hitherto they were able to resist quite easily." Clearly a case for speaking the truth in love.

Yours faithfully,
Edward Rock

God's unchangeable standards

Dear Sir,

It needs to be recognized that the doctrine of evolution, that mankind evolved by accident from random matter through millions of years by mutations to a monkey form and so on into the present stage of Homo Sapiens, is but part of a comprehensive new religion, Secular Humanism, which has infiltrated into our education systems and is now being taught as a "science".

Secular humanism believes and teaches that man is an accident of evolution and when he dies he simply ceases to exist. There is no soul or spirit, no heaven, no hell, no judgement, no God, no Christ, no resurrection. Everything is centred on man and his wisdom and knowledge to run the world.

The humanist manifesto includes in its policy the principles of atheism, evolutionism, self-interest morality, man-centred philosophy, and a socialist one-world government.

This humanist philosophy, which denies God being the Creator and the Monarch of the universe, has so blinded the minds of many, young and old, that it is difficult for them to see the truth of the Bible scriptures.

Much of today's crime wave, lawlessness, violence, promiscuity, divorce, broken homes, greed, dishonesty, and the maddening pleasure-culture are some of the fruits that can be laid at the feet of the secular humanist.

Man's standards, ideas, and perceptions are always changing, but it is God's revelation of His inspired word to us in the Bible scriptures which remains unchangeable, and His word is the same yesterday, today, and yes forever.

Yours respectfully,
Stanley W. Plath

Consistency needed

Dear Sir,

We refer to Mr. Fred Woodgate's Letter on "Tax Burdens" in the "Australian Church Record" of 17th November, 1986.

The Alliance agrees with the sentiments of the letter, that the ill-gotten gains of Prostitution and the trafficking of illegal drugs should be severely taxed. However, the introduction in the last Federal Budget of the 10% Sales Tax on Flavoured Milk, Fruit Juices and Non-al Wines runs completely counter to the Drug Offensive Campaign introduced by the Government in that it taxes the alternative drinks to alcohol. (Number 1 drug of addiction).

The Government, if it is sincere in it's "Drug Offensive Campaign" should immediately remove the 10% Sales Tax on the Non-al Wines, Flavoured Milk and Fruit Juices and Tax Alcohol beverages according to their alcohol content.

Yours faithfully,
David Cocks
Honorary General Secretary
The N.S.W. Temperance Alliance

Synod attendance

Dear Sir,

I was very surprised at the last session of the 40th Diocesan Synod that there were empty seats on the first day's sittings.

Since lay representatives for the 41st synod will be elected at the coming annual vestry meetings, I am making a plea for rectors to challenge all lay men and women who are able to consider nomination for synod, and for those elected to attend all sittings where possible.

The business of synod is too important for empty places and unused talents. Who knows whether the infusion of dedicated talents may breathe new life to arrest the decline in our spiritual energies!

Peter Carman
Wollstonecraft

Editorial

1987: The Year Of. . . ?

The beginning of a new year is a good time to pause and reflect on the year just past — but it is an even better time to consider what lies ahead. Newspapers are full of predictions — by authors ranging from astrologers to political journalists to economic analysts. And the things that trouble us about 1987 are a pretty fair indication of what our real concerns are.

On the world scene there are lots of questions we might ask. Inevitably we will be concerned about America because so much of our existence is tied to her. Will Reagan survive Irangate? Who will get the nominations for the next Presidential election? What will happen to relations with the U.S.S.R.? Will they continue to subsidise their farmers and cut imports from Australia?

We will be concerned with the world's trouble spots, of course. What will happen in Ireland, in Europe, in Asia? What will happen in South Africa? Is this the year that violence will be used to seek a solution to the problems of Apartheid? The year has already begun with controversy thanks to a visit to our shores by Archbishop Tutu and a response to him by Bruce Ruxton, Joh, and radio commentator Alan Jones.

In Australia there are questions we will be asking. With elections due in 1988 we will be hearing lots about the chances of a third term as P.M. for Bob Hawke, about the leadership of the Liberal Party, about the "New Right" and about the smaller parties (including the plans being made in Queensland?). Will Keating get his income tax in on time this year, will families really get a better deal in the near future, can our industrial woes really be cured by buying Australian and can our economic fortunes improve.

On the economic front we will want to know if inflation can be controlled, if our overseas debt can be reduced, if our dollar will stay stable. But more importantly we will want to know is our job secure, will we be able to meet our commitments, will we be able to cope in the present strained economic circumstances?

There will be other concerns too. They will range from questions such as what will happen to the environment through to will the Australian cricket team win another test this year and who will win the "Premiership"?

There will be personal questions — what will my health be like? What will happen to my children? etc. etc. etc.

It's possible to go on and on and we will all have different questions to add and different concerns to voice. And they're all legitimate. Christians ought to be concerned about the world in which they live.

However, anyone reading the New Testament and marvelling at the vitality of the faith of the early Christians can't help but notice that their constant concern was "Will Jesus return this year?" How many modern Christians ever even spare a thought for that possibility let alone live with it as a constant hope?

We have simply become too "this worldly". There are reasons of course. Not only have we been overtaken by the flood of secular thinking which has man at its centre and so leaves God out of the picture altogether or, at best, sweeps him to one side but "eschatology" (the technical term for "The Last Things") has been given a bad reputation by excessive pietism ("he's so heavenly good he's of no earthly use") and by those groups who have used it to predict all sorts of things.

Yet Christians ought to have as a central tenet of their faith the certainty of the final establishment of the Kingdom of God. The Christian faith makes no sense without this hope; the Bible is held together by the promise of the reversal of all of the effects of sin when God gathers His people to Himself.

Perhaps, in considering the new year we ought to be more concerned to put God in His rightful place at the centre of our thinking. All of those problems and concerns enumerated above are real and need to be faced but they pale beside the real issues of a life centred on serving God.

1987: The Year of . . . Hopefully, the year of bringing God into the centre of our thinking. Hopefully, the year of living with the motivation of knowing that God is working His purposes out; a year of asking "Come, Lord Jesus".

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Lesley Hicks

After ten years as a columnist I appreciated a six month sabbatical. No doubt Church Record readers likewise appreciated a change of viewpoint, with Fiona Pfenningwerth instead of the recycled Hicks efforts I'd selected just in case they were needed.

What a World!

When I first started I called the column *WHAT A WORLD!* Having seen a little more of it, I still marvel at its vagaries and its wonders. With my English husband, from August to November I was based in London, with trips from there to Europe and the Middle East — Israel, the Sinai and Jordan — all new experiences to me.

Fascinating and all though it was to see more of the world, I don't propose to write about our travels at the moment. Once again, our system of justice is uppermost in my mind. While away, I realised I'm a news junkie, needing regular fixes of Australian current affairs, and suffering withdrawal symptoms when deprived. Over there, except for letters from our children and a few others, Australian news was a rare and precious commodity. Once we made our way to Australia House and thumbed through two weeks of outdated Sydney Morning Herald. But we could hardly make a habit of that! At least our young people had diligently clipped the newspaper items they knew I'd be most interested in, so that when I got home there were stacks of clippings — far too many to read all at once.

Personal, political and legal sagas like the life and death of Justice Lionel Murphy, the Mackay and Chamberlain inquiries, the sentencing policies of Justice Foord and the proposed judicial review committee, the fortunes of Rex Jackson and Rick Mochalski — all these were simmering away during our absence. I attended much of the Mackay Inquiry which was almost completed before we left; Mr. Justice Nagle's report on it was released after our return.

Inquiries in Action

During November and December I also attended a number of sittings of the Chamberlain Inquiry and intend doing so again as it resumes in 1987. I'm working on a book on apparent miscarriages of justice, especially those affecting Christians, of which there are several sad and striking instances in recent Australian murder trials.

Truth Unattainable?

Truth and justice are ostensibly the goal. What really happened? Who did what, and with what motive? Innocent or guilty? Talking to some people, I get the impression that the truth of the matter is totally elusive and unattainable. "No-one can ever really know whether she did it or not", they say of Lindy Chamberlain. "The Inquiry may clear her, but that won't mean she isn't guilty, just that they haven't been able to prove it after all." I emphatically reject that view. There are facts; things did or did not happen, and it

Sickness in the Courts

must be possible to ascertain the broad truth of innocence or guilt in any criminal trial.

Such a view — that we can never know — can only hold in a situation where truth-telling is despaired of. And listening as witness after witness took the stand in both inquiries, and was led through his or her evidence by the counsel assisting the Commission, and then was cross-examined by barristers representing various interested parties, I could sympathise with that view.

Myth of Objectivity

Virtually all took the oath on the bible, though the option of affirmation, acknowledging no God, was also there. "To tell the truth, the whole truth and nothing but the truth, so help me God," they would swear. Yet often, their biases, and even lies, seemed blatant. Group loyalty, mateship, is especially evident; police colleagues support each other; forensic scientists, supposedly observing scientific objectivity, seemed to be showing that in interpreting or even obtaining evidence, objectivity is a myth.

An anomaly I noticed in the Chamberlain Inquiry is that while "ordinary" witnesses had to wait outside the court until their turn to be called, forensic scientists and other experts often sat in court listening as their colleagues or opponents gave their evidence. I questioned why; professionals, scientists, I was told, are supposed to be trained in objectivity, and are therefore unlikely to be influenced by the evidence of others, nor to be tempted to collusion. Incredible! Nevertheless, I am hopeful that there'll be a just result, as Justice Morling is a man of Christian integrity, and nobody's fool.

If the lie is the norm . . .

This idea that scientists are infallible, while ordinary lay witnesses are prone to error or lying, is perhaps one sign of sickness in our courts. Our legal system is indeed in trouble; I believe because there has been too widespread a loss by "experts" and ordinary witnesses alike of the simple habit of telling the truth even if it hurts. The converse is a problem too. People who normally lie for convenience find it impossible to believe that others may operate according to a different code. Thus juries may too readily assume that every insistence on innocence is inevitably a lie. "Squeaky clean" Christians are especially suspect — there is a special satisfaction for some in showing them up as liars and hypocrites of the worst order.

Legal processes have always assumed that criminals will often lie to avoid conviction and punishment, though confession is not uncommon. But courts cannot hope to ascertain the truth unless the majority of other participants have a high view of truth and regard an oath with deep seriousness before God and man. If prosecuting police are dishonest — and we can see disturbing evidence of how often this occurs — the courts become a sham. If witnesses cannot by and large be relied on, within the limits of memory, to state facts without fear or favour; if lawyers are bound only by what they can get away with and not by the unyielding edge of truth; if even magistrates and judges bend the law, our legal system is on the verge of breaking down as unworkable.

The ninth commandment seems half-forgotten. Perhaps in every court in the land it needs to be written in letters of fire — "You shall not bear false witness against your neighbour." The fear of God may be the missing factor.

Victorian police appoint senior chaplain

New post for Latrobe Valley Industrial Chaplain

The Rev'd Charles Dodd, who has worked in the Latrobe Valley as an Industrial Chaplain for the past ten years, has been appointed Senior Chaplain to the Victorian Police Force. He will move to Melbourne early in the New Year.

In his time in the Latrobe Valley, the work of the Interchurch Trade and Industry Mission has grown dramatically. When he began work with ITIM in 1976, he and the Rev'd Bruce Burn worked with the S.E.C., and took a Police District each, as well as working with employees at A.P.M. and the Thomson Dam Project. Today there are three full time Chaplains with the S.E.C. in the Valley alone and Mr. Dodd works mainly at Loy Yang and is co-ordinating Chaplain for the S.E.C. in Victoria.

Mr. Dodd is no stranger to change. He was ordained in the Diocese of Portsmouth and came to Australia in 1962 from Milton, where he was one of five assistants in a Parish with 12,000

Anglicans. His first Australian parish was Manangatang in the Mallee, with an Anglican population of about 300. He also had to help the nearby parish of Robinvale which was without a minister several times.

He came to Gippsland in 1968 and was Rector of the Anglican Parish of Trafalgar until he joined ITIM in 1976. In his eighteen years in the Diocese, he has served as rural Dean of Warragul and of the Latrobe Valley and as President of Traralgon Ministers Fraternal and he has taken services in many local parishes. He has been active in the Diocese especially as a member of the Diocesan Committee on Social Responsibilities. He said that he is anxious to see local churches and church administrators develop clearer links between Industrial chaplains and the life of local congregations. At present the respective areas of responsibility are unclear.

"Gifts of administration"

Registrars Conference focus

Anglican Diocesan Registrars were encouraged by Bishop Peter Atkins (Bishop of Waiapuc) in the exercising of their 'gifts of administration' at the recent South Pacific Registrars' Conference. Bishop Atkins' talk, "Ministry from the Desk", was one of the highlights of the conference held in Auckland, New Zealand recently.

The theme of the conference was "Towards 2000 — Communications and Partnership". It brought together 31 registrars from Australia, New Zealand and the Pacific region.

Talks, discussions and workshops dealt with common issues such as duties to trustees, insurance, professional administration, data processing, office mechanisation and superannuation.

The participants were even organised to act out a role play. It dealt with learning how to handle the media. Those attending were divided into groups; half were diocesan officers, the other half were the press. A theoretical situation was given and the officers were first asked to consider what questions they thought the press would ask. The interview was then acted out. A discussion followed on church/media relations. Mr. Brian Norris (Canberra & Goulburn diocese) described the exercise as both enjoyable and worthwhile, especially for those who did not feel comfortable with the media.

The most important aspect to come out of the conference was probably the

opportunity to get to know others who work in the same field. Mr. Ron Crosbie (Melbourne diocese) commented enthusiastically about the opportunity to get to know and fellowship with registrars from such a wide variety of dioceses. While much time was spent considering general and specific issues, all left the week with a sense of belonging to a group in which all had a lot in common.

The Venerable Yong Ping Chung, chairperson of the Anglican Consultative Council and Archdeacon of Sabah, East Malaysia also addressed the conference on "Partnership within the Anglican Communion".

In accordance with the theme "Towards 2000", Mr. Neville Malone (Sydney diocese) shared his vision of a Confederation of Asian and Pacific Anglican Church Administrators. This confederation would take in members from Japan in the north, to New Zealand in the south, to Pakistan in the east and to the Pacific Islands in the west. This would allow for the sharing of common concerns on an even wider level. Mr. Malone raised the possibility of eventually linking with the Institute of Church Administrators in the United States and also the possibility of crossing denominational lines. The idea, presently in its formative stages, will be considered by a committee who will submit a report at the next South Pacific Registrar's Conference.

The next Conference will be held at Brisbane in November 1988.

Asian Church Women's Conference

Thailand hosts the 8th Assembly

The conference issued the following statement:

We, the participants of the 8th Assembly of the Asian Church Women's Conference held in Bangkok, Thailand, recently, were challenged by the very large claim reflected in our theme, "I CAN DO ALL THINGS THROUGH CHRIST". We struggled with how to proclaim this, without seeming arrogant and insensitive to the religious beliefs of millions of people in Asia. We affirm that Christ is our model for service and He empowers us to serve with confidence in our complex world. In this service we encounter suffering, but through suffering we are called to make room for Divine Initiative to work in us to establish Peace and Justice.

The theme was further explored through four commissions which dealt with *Personhood, Family Life, Women in Society and Peace and Justice*.

We affirm that women and men are together, created in the image of God and therefore wholeness is God's gift to all people. All practices which discriminate against women in home, church and society must be eliminated.

We affirm that family life has a prime place in society in strengthening

Christian values. We urge churches to provide counselling and pastoral care and to give priority to Christian Family Life Programmes. The Churches need to work in co-operation with secular and government agencies in order to improve the status of women and the welfare of children.

We view with great concern the existing position of women in society and the traditional ways of defining their roles. Christian women must voice their opposition to discrimination in different aspects of life especially in employment and systems of law and promote remedial action. The gap between different classes and races of women must be bridged.

We affirm that there can be no peace without justice. We must all strive to achieve Peace and Justice in social economic, religious, national and international conflicts.

Throughout all sessions of the Assembly participants were aware of the fellowship shared as Christian women and of the special needs of women in their own countries. Exploring the theme together, the participants found strength to assert confidently that "THROUGH CHRIST WE CAN DO ALL THINGS".

Like half-baked cakes continued

We must be careful that our stubbornness does not lead us away from God. Israel did not ask the Lord's advice. Many religious activities were going on, but not according to God's will.

God often wants to lead us, but like Israel we are as stubborn heifers. We need to have the right attitude to hear God's voice. Every step away from God's will leads to continual burdens. God's faithfulness reached out to Israel, as it does to us. Even though His people were stubborn, He brought them back.

The people of Israel did not surrender to God. They were like a half-baked cake. A flat cake, not turned over. They were not obedient to God's call.

Consistency comes from God's Spirit, not ourselves. God must control us through His Spirit. Are we so far away from God in our Christian lives that we do not heed His voice. "It is not because He has not spoken, but that we are not willing to obey."

How many half broken people have offered themselves to Jesus? Can we trust them?

We need to be broken in completely. A half broken horse cannot be trusted. We need to say, "Can God trust me? Am I a half broken person, not to be trusted by God?"

God may have great things for us to do, but as a half baked cake, we cannot be trusted in God's work. Still, there are people about us who have never heard the Gospel. Are we to be trusted with this work; or are we like Israel, as a silly dove.

Do we carry out plans that are not God's plans? Do we do things in our own way? There is only one way to serve God. That is His way, no other. Sometimes it is a life time commitment. God's time is not ours. We must accept His will in this.

Doing God's will, studying His plan is an obligation. Israel was being destroyed by lack of knowledge. Therefore they went their own way, believing it was God's. Dr. Williams says, "One of the things today is that there are too many Cultural Christians. The values, priorities, should be God's, not those of society, or the culture about us."

In Col 1:9 we find, "Do not stop praying." We are told to ask God to fill us with His knowledge and understanding. To let our minds be filled with God's Word and controlled by it. We should be influenced by the Word; not by our friends, or the culture to which we belong. We must not be controlled by the world or its standards.

Then Dr. Williams spoke of the unfaithfulness of God's people. What is your call? What would you say? "Not by might, not by power, but by your Holy Spirit!"

We may be called to be witnesses, to see His face; to hear His voice. We need to pray that we will be sensitive to do what God wants us to do. It is not the people, the place, or the excitement. It is where God wants us to be.

God's people in Hosea had forgotten who God was. They were as a faulty bow. They missed the mark. They were unreliable.

How many lives have missed the mark? When the bow string sags it loses its strength. God's people had lost their zeal.

"We lose our strength," said Dr. Williams, "because of our inner attitude to God. Blessed is the man who knows the strength of God's Spirit. Who knows His purpose for him."

Solomon disobeyed God. Finally his strength was gone. "If we are not tuned in, not sensitive to God's will, we are on the downward path. If our lives are not linked with God's purpose, we are as sagging bows. We have missed the mark."

If your life or mine does not bear fruit, we are of no use at all. Israel used her abilities for purposes other than for God. All things are given by God; hospitals, school, etc. If they are not used for His intended purpose, they will fail.

Some people are religiously active. Yet they are not satisfied; fulfilled. We can be doing everything that needs to be done. This is not the answer. It still may not be God's will for you. Be still, wait, find out what it is that God wants for you.

There is the saying, "a man reaps what he sows." The Hindu believes that every deed has its consequences. If he does good things in this life, he will be reborn on a higher level. But if he does evil, he

will be born to a lower way of life. They believe this is their fate.

But this is not God's way. Punishment is not the last word. God uses punishment to bring us back to Himself. Hosea 12:6.

God has a right to give and take away. God gives us blessings. But if we do not use them according to His will, for His purpose; they will be withdrawn.

People have wrong purposes. They exploit the blessings God has given them. The only way God can mend these lives is, if they use their lives, jobs, and blessings for Him. Have you surrendered your job to the Lord, to be used for His purpose?

The understanding of the Lord can be taken away if we go on not realising that God is not with us anymore in our work

What attitude do Australian christians have for ethnics?

for Him. We will not be able to find Him even though we seek Him. Our strength will have left us, because we have been unfaithful to God's purpose in our lives. We will find that family love has gone; marriage will be taken lightly, divorce follows.

In breaking faith with God, we will find we are breaking faith with one another. The Spirit of unfaithfulness takes over; the Spirit of untruthfulness. Our hearts are deceitful; divided.

There is no honesty; no sincerity, because we have surrounded ourselves with lies. David asked God to cleanse Him of this.

Is there any hope? Yes. Hosea 10:12. With the truth of unfailing love.

God's faithfulness will never desert us. If we truly seek Him, we will find Him.

During a private interview Dr. Williams was asked if doubts and fears sometimes overwhelmed him. "Yes. Especially when I am travelling alone." He worries about the future of his work; about the mission he is doing for God. But he turns to the Lord. One thing which he has learned, is to have a child-like relationship with the Lord; to pass things over to Him; to frankly tell Him everything. He finds that immediately relief comes.

His advice to parents who have teenagers who appear to have turned away from God is this:

"One thing I would say. Often parents who are very spiritual and religious, keep on nagging in the name of religion. Instead, if they would love them. Children of today go through a lot of insecurity. They need simply love; unconditional love.

That is something they cannot break away from. And if they know that parents are praying for them; that they may be living wholesome lives, and for their own good; that they care for their happiness, and for their wholeness; this will surely change their attitude."

Advice for those who are seeking His will:

"I find very often people ignore the place of the mind. The mind must be completely levered to the Holy Spirit. Controlled by the Holy Spirit. Then the mind can be used to think through.

Suppose you have to find out God's will about your work, your life work. You can seek what God wants you to do, and then think that through. Place it before Him. Ask Him if that is the way He wants you to go; to confirm it. And if He confirms it with the inner assurance of the Holy Spirit, and through the Scriptures, and by talking it over with God's people, and then through circumstances, then that's the way to go.

But you should be willing to share with Him, our Lord, all that is on your heart; your desires. You can tell Him, "This is my desire, this is what I want to do. You sift them out. Confirm what is your will for me. Take out what is not." In that way, you can know what is His will, His desire for you. Share everything; even the bad. Especially the bad."

Dr. Williams shares this with fellow Australian Christians: "You should be aware of the dangers of being interested only in your own people and culture. Very easily and unconsciously we can succumb to that. Values can go. Even as Christians we can allow ourselves to be influenced by the culture around us. But we need to be constantly open to God's Word; God's Spirit; so that we can know what He wants from us. Then the Australian Christian can play a part in God's missionary purpose in the world about them. Otherwise they will think like the non-Christian; the secular Australian. If they allow this to happen, they'll miss out on God's purpose for them.

One particular instance I would like to mention. There are a number of other Ethnic groups in Australia. What attitude do Australian Christians have for them?

Now I know it is not easy. Their life style and language is so different. They find it so difficult to move amongst you as you do them. But you should move amongst them, and listen to their many problems. As Christians you should see them as those for whom Christ died. You must not miss the opportunity to carry out missionary work. Your thinking must be open to the influence of the Holy Spirit. You must ask God to change your attitudes. That you may love these people with His love. Then He will help you, even if you don't understand always the people to whom you are being sent."

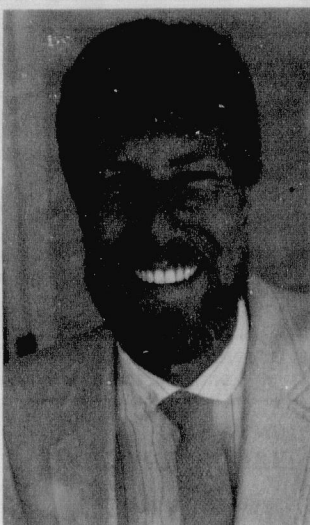
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Asia Pacific Christian Mission Appointment

General Director position filled

Since Mr. R. J. Callaghan advised the APCM leadership of his intention to resign, the Executive has been seeking the Lord's will in the appointment of a new General Director.

It is with a real sense of God's conviction and direction that the Mission announces the appointment of Mr. Doug McConnell to the position of General Director. The appointment will be effective from March 1, 1988.



Mr. Doug McConnell.

Mr. McConnell, a trained teacher, and his wife, Janna, immigrated from the United States to Australia in 1974. After teaching in country Queensland they moved to Papua New Guinea in 1976 to teach missionaries' children at the International School operated by APCM at Tari. This was followed by 12 months study at Multnomah School of the Bible, and pastoral experience at Taringa Baptist Church in Brisbane.

On December 15, Doug and Janna and their three daughters, Charity (13), Feliz (8) and Kirsty (5), returned to PNG to lead the ECP urban ministry training team for a further twelve months. By early 1987 the ECP will have four missionary couples and a single missionary involved in urban ministries in Port Moresby. The main aim of the programme is to train national leaders in discipling and urban church ministries.

Why won't you do something about poverty and famine, God?

This is the question so many people ask when they see the suffering that continues throughout the world.

And yet that question is one that we all should be asking ourselves. What can we do for people who are suffering in the two-thirds world?

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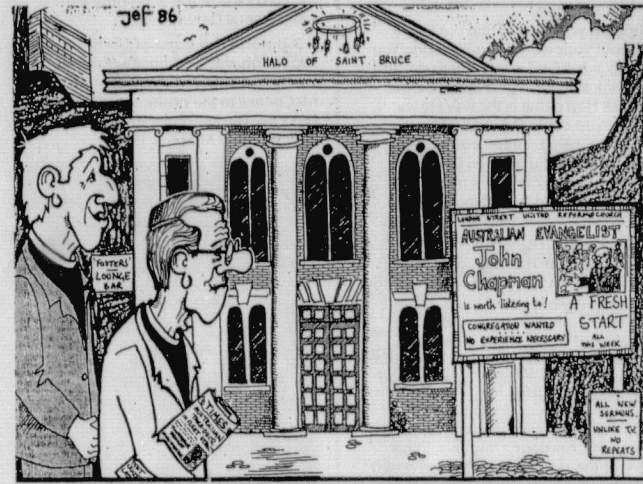
'Poms offered a fresh start'

John Chapman's UK Mission

Canon John Chapman, Director of the Sydney Diocesan Department of Evangelism, has been leading a month long mission in the UK entitled 'MISSION SOLENT'. This covered the county of Hampshire, taking in areas of great diversity, Southampton, Winchester, Isle of Wight and Basingstoke.

John has spoken to over 10,000 people at 55 meetings. His humorous and direct

style has touched the hearts of many people. "Without doubt the best piece of evangelism I have seen was at Basingstoke Rugby Club where at a luncheon out of 150 people present, 120 were outsiders", John said. The media has also responded very positively to his clear, down to earth presentation of the gospel. One article on the mission was headed "Chirpy Chappo Makes It Fresh".



Good heavens, the Aussies have already taken over The Times and Courage, now they're after our congregations!

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The journalist who wrote the article, Lindsey Sill, said "Australian Evangelist John Chapman starts his preaching with a surprising prayer: 'God help me to preach well tonight!', he says, then quick as a flash he looks up at the audience and jokes, 'Have you heard the opposite — it's the absolute pits!' It works, the audience laughs and at least one non-church going member, is relieved that we are not in for a discomforting dose of piety.

The Basingstoke Gazette reported on John's visit as follows:

AUSTRALIAN evangelist John Chapman has come a long way to give Basingstoke people the good news.

His style is surprisingly low-key. Self-deprecating and humorous, he likes to tell a joke or two against himself.

But people are rallying to hear his timeless message.

He has been talking to packed audiences each night this week at the United Reformed Church in London Street.

On Wednesday, businessmen in the boom town filled the rugby club hall to be told the lesson about the parable of the rich fool.

They came away with a book from the bible to read alongside their balance sheets.

There is an increasing desire among people from all walks of life to hear a message which helps in their understanding of the modern world and its emphasis on materialism.

Church congregations are also enjoying a boom and the mission this week will reach out to many more.

The advertising slogan says: John Chapman is worth listening to.

He is!

With Australians having taken over The Times and Courage Breweries in the UK, the paper's cartoonist has some fears about John's present mission.

C of E Social Responsibility Board's AIDS Statement

Return to chastity

If this country returned to biblical restraints on sexual behaviour the mortal danger of AIDS would soon disappear, the Church of England's Board for Social Responsibility has told a Parliamentary Committee.

"Pairing and bonding are normally part of human nature and promiscuity is contrary to it," says the Board's evidence to the House of Commons Social Services Committee's Inquiry on AIDS. The evidence was published on Monday and signed by the BSR's Chairman, the Bishop of Birmingham (the Right Rev. Hugh Montefiore).

"Unchastity is contrary to the natural law and it is not therefore surprising that human bodies are often ill adapted to it, as is evidenced by the spread of AIDS virus and the increase in cervical cancer among young women," the evidence says.

Mortal danger

And the Board — though it welcomes Government publicity in the mass media about the dangers of AIDS — regrets that the official publicity "does not focus more strongly on the need for chastity as the only safe way of preventing its widespread dissemination."

Anxiety about AIDS and the chalice is dealt with briefly, with the assurance that "the combined effect of alcohol and silver, and the wiping of the chalice with a purificator after use, is a very effective way of preventing the spread of any infection."

"So far as the AIDS virus is concerned, medical experts assure us that there is no evidence whatsoever that the virus can be transmitted by saliva; and the bishops in the Church of England, while keeping a watchful eye on the situation, have taken steps to keep the clergy informed about this medical judgement. However, a few parishes have already decided to administer communion by intinction."

(CHURCH TIMES)

THE ANGLICAN CHURCH OF AUSTRALIA DIOCESE OF BUNBURY



DIOCESAN SECRETARY AND REGISTRAR

The present Diocesan Secretary and Registrar, Mr. R. A. Reilly proposes to retire during the latter half of 1987 after sixteen years of faithful service. The Diocese of Bunbury will therefore need an experienced administrator to succeed him. The Diocesan Secretary is required to fulfil the role of chief executive and secretary. Responsibilities include, inter alia:-

1. Secretarial duties relating to Synod, Diocesan Council, Diocesan Trustees and various committees.
2. Management of Diocesan finance, accounts and budget control.
3. Administration of a property portfolio.
4. Selection and control of office staff.
5. General administration of the Diocesan Office, the Parishes and other Church organisations within the Diocese.
6. Act as Diocesan Treasurer.
7. Register all the Acts and Proceedings of the Bishop.

Applicants should have sound finance, accounting and management experience at an administrative senior level. Formal accounting or business qualifications would be an advantage. The remuneration will be commensurate with the responsibilities and seniority of the appointment.

Applicants should be practising Anglicans. Further details and Application form may be obtained from:-

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Archbishop opens Church of the Risen Christ

St Clair: Growing with a vision

St. Clair's new Anglican church was packed with a capacity congregation of about 500 people for its official opening by the Archbishop of Sydney, the Most Rev. Donald Robinson, on Sunday 7 December.

The church is the second to be completed under the Archbishop's VISION FOR GROWTH programme of church planting and expansion. The programme aims to assist congregations in developing areas to establish themselves and to become more effective in proclaiming the Christian gospel.

At the end of October the Archbishop opened the first VISION FOR GROWTH church at Menai. Others are now being built at Cranebrook, Doonside and Minchinbury. Two more will be started in 1987 at St. John's Park and Ambarvale.



Archbishop Donald Robinson with the Rev. John Saddington, resident minister at St. Clair.

Archbishop Robinson said that the Anglican church had identified 19 strategic areas within the diocese of Sydney for new church centres. Around \$7 million will need to be spent to foster the establishment of new churches and ministry.

St. Clair's new church is known as The Church of the Risen Christ.

The Resident Minister, the Rev. John Saddington, has been living in St. Clair for about two years and has helped to build up the congregation almost from scratch.

The St. Clair Anglicans have themselves raised about \$32,000 (including donations) towards the cost of the \$305,000 church. The balance is being provided by Anglicans from all over Sydney through the Archbishop's VISION FOR GROWTH programme.



St. Clair Sunday School children singing during Opening Service.

During his address at the official opening, Archbishop Robinson said that the new church would be a symbol to St. Clair as well as a symbol of the people who will use it.

Using as his text the words of Jesus: 'I WILL BUILD MY CHURCH', he posed three questions to the members of the St. Clair congregation:

- Is the Risen Christ in St. Clair?
- How can we be sure that the Risen Christ has a church in St. Clair?
- What part can we play in the establishment of the Risen Christ's church?

"Exhilarated as I am to see this new church and all its appointments and facilities, I have a fear. It is this. We may

be tempted to think that the Church of the Risen Christ in St. Clair is just this big and no bigger," Archbishop Robinson said.

"If it is Christ's church, it has to be his design and he alone is the builder. Except the Lord build the house, those who build it labour in vain," he said.

The Archbishop told the congregation that they were the people of Christ in St. Clair.

At the conclusion of the service a plaque was unveiled, to which the congregation responded:

"WE CLAIM THIS PLACE FOR CHRIST, WHO IS THE FIRST AND THE LAST, THE BEGINNING AND THE END, THE LORD OF ALL. AMEN."

5th English Anglican Evangelicals Assembly

Debates key issues

The nature of belief, AIDS, ARCIC and lay presidency at the Eucharist featured strongly at last weekend's Anglican Evangelical Assembly held at Swanwick, Derbyshire.

The Assembly, the fifth of its kind, was the first to be entirely residential. Delegates are appointed by diocesan Evangelical Unions, and each year they gather with representatives of the Evangelical Group in General Synod, the various Evangelical societies and those who are already members of the Assembly's Standing Committee (the Church of England Evangelical Council).

Assembly business includes study of an annual theme, elections, and the consideration of motions on a wide range of topics. The current Chairman is Mrs. Jill Dann, herself Vice-Chairman of the General Synod's House of Laity and a Church Commissioner.

Motions debated included an expression of concern relating to AIDS ("... it is the duty of Church and Government to make clear, in warning people about AIDS, that the most effective action individuals can take to protect themselves from infection is faithfulness within and chastity outside marriage"); a challenge to greater commitment to missionary giving ("... whilst wishing to undergird and applaud the positive and valuable contribution to suffering around the world by the relief agencies, urges all parishes and individuals to re-examine the amount, pattern and timing of their giving to the Anglican and other missionary societies"); and a welcome to Manchester Diocesan Synod's plea for an electoral-roll requirement of six months' habitual public worship before actual enrolment of parishioners as well as non-parishioners.

Crucial snags

The Assembly went on to "draw attention to the fact that, in spite of the majorities in General and diocesan synods in favour of the ARCIC agreed statements, there remains a significant number of people in the Church of

England who are deeply convinced that, in crucial parts, the statements published thus far are not agreeable to Scripture." The motion welcomed the fact that "such views were strongly expressed in the recent General Synod debates." This motion was carried with only one dissenting voice.

Concerning *The Nature of Belief*, the Assembly, while welcoming the bishops' report "as a clear statement of the historic Christian faith," passed by very large majorities four motions endorsing the General Synod decisions that the Virginal Conception and Empty Tomb were "the faith of the Universal Church and of the Church of England," regretting that the House of Bishops had "not yet clarified its position regarding those of its members who had dissociated themselves" from this belief by "the perpetuation of ambiguous interpretations of the physical events underlying the Incarnation and Resurrection recorded in the Bible"; and calling on the Crown Appointments Commission to note the Assembly's view "that those appointed to be bishops in the Church of England should be persons who are known and seen to believe and teach the Virginal Conception and the Empty Tomb."

Finally, almost unanimously, the motion was carried "that the law of the Church of England should be changed" to allow "in cases of necessity, suitable laypeople or deacons" to be "duly authorised by the bishop to preside at Holy Communion."

Also included in the Assembly's programme were three addresses on "The Christian Meaning of Family" by Elaine Storkey, David Atkinson and Ian Bunting.

"When we bring our theology to bear on the 'givens,' the facts, which are the findings of the different natural or social sciences, and try to influence people to think and live in a more Christianly moral way... we've already lost." With these trenchant words, Mrs. Storkey, Lecturer in the Open University and staff member of

Oak Hill Theological College, galvanised the one hundred or more delegates.

Mrs. Storkey, a professional sociologist, spoke of her painful awareness of the Church's failure to take seriously both the massive shift in the patterns of family life and also the fundamental cause of this change. Supporting her thesis with a wealth of statistics, she expounded the nature of the various attacks on the

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

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family which were coming from many quarters. She saw the essential problem as stemming from the Church's too easy accommodation to "one kind of secular humanist view or another."

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Opening of new Headquarters



The Attorney-General, the Hon. Lionel F. Bowen MP (right), together with John Robson OBE and his wife, Irene Robson, at the official opening and dedication of the new headquarters of the Family Life Movement of Australia named JOHN ROBSON HOUSE. Photo Ramon Williams (Worldwide Photos).

Is our spirituality currently being devalued?

Do you find yourself giving in on certain Christian principles within your family circle or friends?

Sometimes I do; and this frightens me. So much that was important seems to have lost its impact. Even in the way we worship at church and within the doors of our own homes.

The whole structure of church services have changed and even our private way of life. I realise this is not the issue, but I sometimes wonder, in throwing out the old, and taking on the new, a lot of goodness is lost in the process.

When I think of Jesus, I know Him to be love, joy, strength, Power, healing, humility and patience. Yet so many Christians are watering Him down to their level.

They forget that though He is Lord to those whom He loves, and who love Him, He is also Lord of those who do not heed his call. That He is in control of our world, our country, our government.

They also seem to forget in their new way of life and worship, that only Jesus can change our hearts, our souls. Only He can make our spirituality as it should be.

The world will crush it unless Jesus is in complete control of our lives. It is Christ in us that makes the difference. His Spirit alone, gives us the spirituality which we seek.

No one who makes Him supreme, will suffer loss. Yet so many of us fail in this respect. Our wills are often led to

following the way of fellow workers; or even fellow Christians.

If we read Mark 11:20-25, we find the disciples marvelled that the fig tree had withered away. But they had failed to grasp the spiritual lesson that Jesus was teaching them.

The Jews had a religious profession without the fruits of a good life. That God is the source of all miraculous power they failed to understand. Although with Him daily, the disciples had not learnt that to know Jesus draws the Kingdom of God very near. We all fall into this trap from time to time, failing to understand what is being said, being taught, through His Word.

Because of this modern watering down of the Gospel and its teachings, many of us forget that the Lord of Lords is the sovereign of all the Universe. As its Creator, we cannot water Him down; because He is all in all.

The secret of success, as far as our spirituality is concerned is life in Jesus. We must be ready to stand apart from the world. We cannot serve God and proclaim a watered down Gospel, otherwise our spirituality will be currently devalued.

We will be able to blame not the church, the world about us, our friends, our fellow Christians, but ourselves.

It will be our fault alone, because we have failed to hold on to the beliefs of the true gospel as we should. We have failed to know Him as He really is.

MAINLY ABOUT PEOPLE

DIOCESE OF MELBOURNE

Rev. D. J. Conolly, has resigned from St. John's East Malvern to become Incumbent of St. Faith's, Burwood. He will be inducted by Archbishop Penman on 26th February 1987.

The Ven. F. L. Cuttriss has resigned as Chaplain to the Archbishop to become Associate Priest, St. George's, Malvern.

Rev. G. S. Perkins has resigned as Priest in Charge of St. Silas', North Geelong to become Incumbent, Holy Trinity, Bacchus Marsh.

Rev. D. J. Potter has resigned as Incumbent of St. Paul's Canterbury to become Incumbent All Saints, St. Kilda.

GIPPSLAND

Rev. John Gale, who has been serving as Locum Tenens in the Co-operating Churches in Churchill, has been appointed to the parish of Boolarra/Yinnar as Priest-in-Charge.

DIOCESE OF ADELAIDE

Rev. B. L. Fagan has resigned as Rector of Norwood as from 16th March 1987 and has been accepted with his wife, Mrs. Ruth Fagan as candidates by C.M.S. for service in Zaire.

Ven. Bartholomew J. O'Donovan, Rector of Broken Hill will become priest-in-charge of the parish of Elizabeth Downs as from 6th February 1987.

Rev. Keith Brice has resigned as Priest-in-Charge of St. John the Baptist, Hillcrest, to become cure of souls of parish of Christ Church, O'Halloran Hill.

Rev. Michael Sainsbury Asst. Curate of St. Saviour's, Glen Osmond, will become Priest in Charge of St. Augustine's, Woodville Gardens.

Rev. Benjamin R. Jones has tendered his resignation as Rector of Lynodch as from 30th April 1987. He proposes to retire from full-time ministry.

Rev. Barry Davis has accepted the position of Priest-in-Charge of the Church of the Holy Redeemer, Ingle Farm.

Rev. Canon K. S. Chittleborough has resigned as Bishop's Vicar of St. Peter's Cathedral, to become a member of the team ministry in the parish of Stirling with special oversight of St. Michael's, Bridgewater.

DIOCESE OF ARMIDALE

The following were made deacons at the Cathedral on December 20th, 1986:

Steven Farrer, who will be Assistant Minister at Gunnedah

Peter Fisher, who will be deacon-in-training at Uralla

Andre Grassy, to be Assistant Minister at Moree

Ross Hathaway, to be Assistant Minister at St. Peter's, South Tamworth, and Steven Hooper.

Rev. Rand Vanden Hengel was ordained Priest on Sunday 7th December in Moree, where he is continuing as assistant minister.

Rev. Peter Harvey was ordained Priest and inducted as Vicar of Baradine on Saturday 13th December.

Rev. Peter Clark, former Vicar of Boggabri, left in early December to become Rector of Wilberforce in the Diocese of Sydney.

Rev. Bob Witten, Vicar of Quirindi, has taken up duties with the Bush Church Aid Society at Quilpie, Diocese of Brisbane.

Rev. Ben Bird has been appointed as Pastor of Aboriginal Ministries in Moree.

Rev. David Weidemann, assistant minister at Glen Innes has become Vicar of Walgett.

Rev. Ken Fenton, assistant minister at Gunnedah, has taken up duties as Scripture Union Staff-worker for the North-West of NSW, based in Tamworth.

Rev. Laurie Davies, assistant minister in the Parish of St. Paul's, West Tamworth, has taken up duties as full-time Director of the Diocesan Department of Christian Education, in January.

Rev. Ken Holt, assistant minister at Narrabri, will move at Easter 1987 to be assistant minister at St. Paul's West Tamworth.

Rev. Don Gowing, Vicar of the Parish of Ashford-Delongra, resigned at the end of 1986.

Rev. Bruce Lancaster, after a time of ill-health, has resigned from the position of Vicar of Inverell, and is spending some time recuperating in Armidale.

Rev. Ken Foster, Vicar of Guyra, will become Vicar of Inverell early in 1987.

Rev. Graham Farley, Vicar of Wee Waa and Archdeacon of the Barwon (which comprises the Western parts of the Diocese) has taken up duties as full-time assistant to the Bishop, with the title Bishop's Archdeacon.

DIOCESE OF NEWCASTLE

The following will be ordained to the diaconate on February 7, 1987 and appointed to the parishes:-

Mr. Bruce Hunter, Deacon Parish of Scone

Mr. Gary Atherton, Deacon Parish of Singleton/Jerr's Plains

Mr. Brian Bailey, Deacon Parish of Maitland

Mr. Raymond Moyes, Hon. Deacon Parish of Coopernook

Miss Julia Perry, Deacon Parish of Woy Woy

Mrs. Pamela Sauber, Hon. Deacon Parish of Denman

Mr. Phillip Saunders, Deacon of Muswellbrook.

The following appointments are subject to theological examination results:

Dr. Barbara Howard, Director of the Samaritans Foundation

Rev. Greg Clarke, Rector Clarencetown to Army Chaplain, Holsworthy

Rev. Robert Howell, from Rector Camden Haven, to Rector St. John's, Newcastle (and part-time Bishop's Chaplain).

Rev. Chris Butterworth, Assistant Priest, Woy Woy to Assistant Priest at Waratah.

Rev. Dr. John Wright, has resigned as Vice Principal of St. John's College, Morpeth, to take up position at Trinity College, Melbourne, as the Frank Woods Lectureship in Theology.

DIOCESE OF SYDNEY

Rev. Peter Robinson from the Diocese of Melbourne, will become Rector of Mulgoa on 9th February.

Rev. B. K. Johnson will resign as Rector of Wentworthville to become Rector of French's Forest on 26th February.

Rev. L. Ricci, Assistant Minister Haberfield, became Rector as from 1st January.

Rev. V. A. Evans, Rector of Kogarah, died on 8th January.

Rev. W. T. Gregory will be Acting Rector of Norfolk Island as from May 1987.

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ARCIC II on justification

Mixed reactions by English evangelicals

The doctrine of justification need no longer be a matter on which Anglicans and Roman Catholics feel divided, according to the co-chairmen of the second Anglican-Roman Catholic International Commission (ARCIC).

Bishop Mark Santer (Anglican) and Bishop Cormac Murphy O'Connor (Roman Catholic) were speaking at a press briefing ahead of publication of the Commission's agreed statement *Salvation and the Church*.

But soon after its release leading English evangelicals gave sharply contrasting evaluations. Dr. David Samuel of the Church Society saw ARCIC II's statement on justification as a compromise weakening biblical teaching, while Dr. George Carey, Principal of Trinity College Bristol, stated that it was a major breakthrough, whose contents will "gladden our hearts and reassure us that the heart of the Gospel has not been lost."

The statement, which represents three years' work, is the first to be released by the reconstituted Commission.

Agreement

It claims agreement on "those issues of salvation and justification which gave rise to the deep divisions between the Roman Catholics and Protestants in the 16th century".

It was evangelical concern which prompted inclusion of justification on the ARCIC agenda. This Commission claims a stronger representation of evangelicals than the previous one.

The Commission responded positively since "the subject of justification and salvation is so central to the Christian faith that, unless there is assurance of agreement, there can be no full doctrinal agreement between our two Churches".

Bishop Santer said that in trying to deal with the subject matter, which lies at the heart of the Reformation, the Commission had tried to avoid two traps: dealing with justification on its own, as if it were the be-all and end-all of the doctrine of salvation; and trying to see it in more than simply individualistic terms.

The Commission affirms that the act of God in bringing salvation to the human race and summoning individuals into common unity was "due solely to the mercy and grace of God".

Response

It is also agreed that "God's grace evokes an authentic human response of faith which takes effect not only in the life of an individual but also in the life of the Church".

Bp Santer prepared the ground to slam potential critics of the report as myopic by espousing his view that justification by faith is very much a doctrine giving tribal significance to certain sections of the Protestant population.

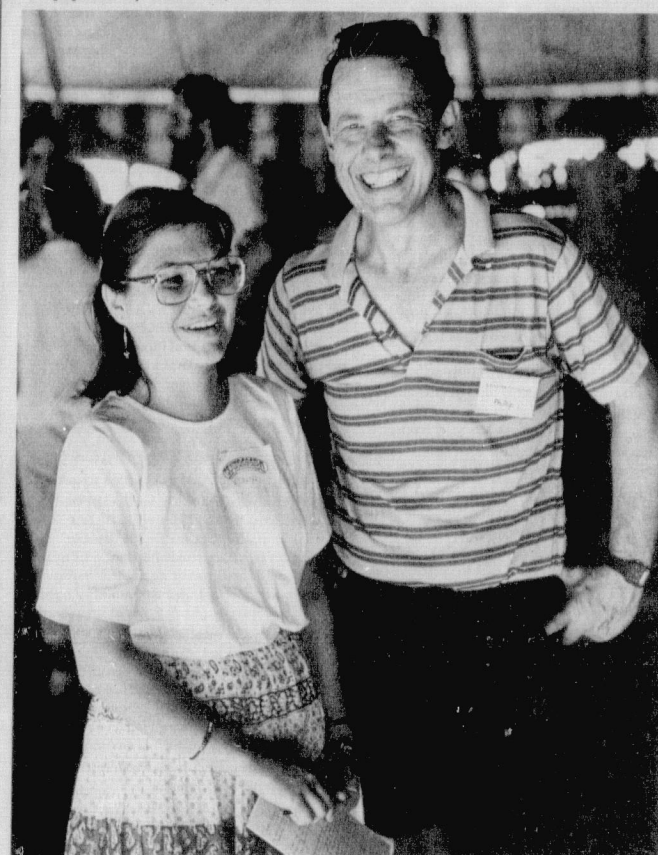
He said that as well as being a key doctrine, for many Christians it formed part of 'group identity'. Suggestions that it need no longer be a point of contention could well be viewed as 'very disturbing'.

He believed that it was crucial that evangelicals trust members of the Commission and the method they had applied.

A fuller report of George Carey's and David Samuel's analysis is on page 3.

Youth convention bigger than ever

"Top priority" theme, and results?



Jenni Payne, with Phillip Jensen. Photo: Ramon Williams — WORLDWIDE PHOTOS.

"Top Priority" was the theme for this year's Katoomba Youth Convention, based on the verse, "Seek first the Kingdom". The Convention was held during the Australia Day holiday weekend, January 24-26. Once again the attendance figures increased from last year, to more than 6,000 "young people", with an average age somewhere between 16 to 30.

The tent also had to be increased in size from last year. This time a six pole version was needed to accommodate the expected influx, and still some sat on the grass outside.

"Our society encourages us to lead self-centred lives," said Phillip Jensen, the Convention Chairman. "It's easy to join the majority in chasing after whatever promises to make our lives pleasurable."

"Christ calls us to turn back from the way that leads to destruction and to 'seek first the Kingdom! This is 'Top Priority' information!"

The Convention Speakers were Don Carson, Professor of New Testament, Trinity Evangelical Divinity School, Deerfield, Illinois, U.S.A. and Reg Piper, Minister of the Holy Trinity Church, Adelaide.

As the starting times approached for the various study sessions, the streets, leading to the site, were lined with young people using every means of transport possible, and all carrying Bibles! They came by foot, car, van, motor bike, push bike and one young man asked if the office personnel could safeguard his skateboard, which they did!

Some of the delegates drove hundreds of miles to be at the Convention. Several car loads came from Wee Waa, 622 km (386 miles) in the North West; eight young people came from Nyngan, 578 km (360 miles) to the West, and, from even further West, 4 young men came

Continued back page

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The Rev. David Harley

Easneve, England — A conference for those involved in Christian witness to the Jewish people issued a statement urging "the church to uphold the legitimacy of Christian witness to the Jewish community."

The statement, in the form of an open letter to the churches, also expressed grief over the "discrimination and suffering which have been inflicted on the Jewish people in the name of Jesus the Messiah."

However, the letter added that past history cannot be used "to silence the church in her witness to the Jewish people," but called for continuing evangelistic outreach.

The conference was the largest international gathering of its kind since a similar meeting in Warsaw, Poland, in 1927. Nearly 160 participants from 17 nations met from August 18 to 27, 1986, at the Lausanne Consultation on Jewish Evangelism (LCJE).

One of the purposes of the meeting was to "raise the voice of concern" for reaching Jewish people with the gospel, according to conference organisers. We are not meeting for the sake of meeting, but to call the Jewish people to their Messiah, Jesus Christ," said the Rev. David Harley, international co-ordinator of the consultation and Principal of All Nations Christian College, a missionary training institution.

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