



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, or 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, Ingie 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. Bart 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-Delungra, 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.



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.

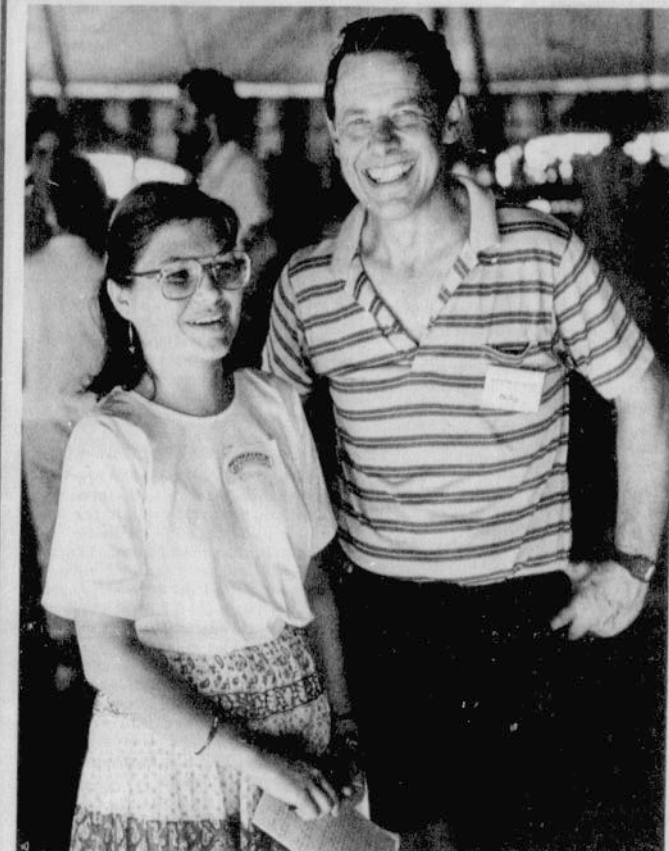
He said that as well as being a key doctrine, for many Christians it formed part of 'group identity'. Suggestions that it need no longer be a point of contention could well be viewed as 'very disturbing'.

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

"To the Jew first"

Lausanne consultation affirms this priority



The Rev. David Harley

Easney, 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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MARANATHA

"Strong, certain and free"

Colossians 1:1-14

Uncertainty seems to be one of the marks of modern christianity. Take any congregation and you are sure to find some people who are uncertain about what they believe, or even about whether they believe.

There are a number of reasons for this. One is that not every christian thinks it is important to get the facts straight about their faith. Much modern christianity seems very hedonistic and anti-theological and christians are often more concerned about being entertained.

Another reason is the great variety of viewpoints and the large number of media communicating them. It is no wonder people are uncertain. Every magazine you pick up has another slant on what is most vital in the christian life. Prosperity, peace, power and faith are four popular fads clamouring for our attention at the moment. But there are many more.

Real Teaching

What is the christian to do in the face of this confusion? The christians at Colosse would have sympathised with our problem. At least Paul would have. He saw that the church at Colosse was under threat from some new teachings. Teachings which had the potential to make the christians doubt that they were proper christians. The new teachers appeared to be introducing ideas which would supplement and fill out the faith of the Colossians. It was an offer to bring them up to the mark and to add to their elementary faith the stuff that real christians were made of.

But Paul is not convinced and he thinks that the new teaching will only take them away from Christ. It is worth noting what Paul does. He tells us that he prays for them all the time (1:9). But he also writes to them. As the apostle who was indirectly responsible for the founding of their church (1:7) he has a responsibility to bring the word of God to them to build them up and protect them. So he prays and he teaches.

He starts his letter by affirming the gospel they heard and their response to it. He has heard of their faith and their love (1:4,8); faith and love based on the hope of heaven they look forward to (1:5). A hope they heard in the gospel — the gospel of truth — the gospel that is spreading everywhere and bearing fruit (1:5,6). The true gospel, not one they need to be ashamed of.

Patronising

It is discouraging how often people patronise Anglicans especially, with good comments about their faith and love, but then go on to put them down about their lack of whatever it is. Paul does the opposite. He builds up the Colossians' confidence by affirming that their faith and hope and love is based on the proper universal gospel. They have nothing to be ashamed of. They heard and believed the right message.

He goes on to report to them what he prays for them (not a bad ideal). He asks God to fill them with the knowledge of his will (1:9). It seems that the teachers

were offering special knowledge. At least the way to gain full knowledge of God and the powers that could help them in life. "God's will for your life is for you to be healthy, wealthy and powerful" seems to be one of the pieces of special knowledge on offer these days. To be like that you need to know how to exercise faith, and how to control the demonic world. The result is to be a life of happiness and prosperity.

God's Will

But when Paul prays for the Colossians that they will know God's will, he means that they will know how to obey and serve him. This is made clear in the section that follows. He prays for them like this so that they will live a life worthy of the Lord and please him in every way (1:10). This is a gentle introduction to the central idea in this letter, and the main counter Paul has to the new teaching: the christian life is a Christ-centred life. We live to please the Lord, not the other way around.

This life that pleases God and results from knowing God's will is further described in four statements (1:10-12): "bearing fruit in every good work", "growing in the knowledge of God", "being strengthened with power so that you may have endurance and patience (not the modern teaching about power)", "giving thanks to the Father". (Paul gets a bit carried away at this point and continues his thanksgiving right down to verse 20).

Carried Away

Mind you it's not a bad idea to get carried away thanking God. Especially when you think about what he has done. He has made it possible for Gentle sinners to share the inheritance of Israel: no longer and never again, the realm of the land of Israel, but the realm of light (1:12). Presumably that heavenly city where God's people dwell and where the glory of God is their light (Rev. 21:23-22:5). To make this possible he has rescued us from the kingdom of darkness (1:13). God has invaded the enemy realm and broken its power. He has carried off his people in a triumphant rescue (See 2:15), and has brought them into the kingdom of his Son.

Just so we are sure how this happens, Paul reminds us that the rescue actually takes place through the death of Jesus. It is in him that we have redemption. This redemption, this rescue, is nothing other than the forgiveness of sins (1:14), (see 2:14,15).

Is That All?

So all this grand talk is in the end just about forgiveness. No wonder the new teachers at Colosse wanted to fill out the story a bit. It is still a problem. Forgiveness just doesn't seem a very big deal. Surely there must be more than that in christianity.

But what is offered in much alternative teaching is a disguised temptation to be like God: to be powerful, to be wealthy, to be in control, to be totally free, to be your own person. And it is precisely that

National Anglican Youth Synod

Conference reveals position on major issues

The National Anglican Youth Synod met in Bendigo recently. The Synod was chaired by the Rt. Revd. Oliver Heyward, Bishop of Bendigo, and involved almost 200 young people from every state and territory, and nearly every diocese in the Anglican Church of Australia.

In its formal sessions last Thursday and Friday, the Synod;

— Unanimously expressed its support for Archbishop Desmond Tutu in his efforts to find a non-violent solution to the situation of Apartheid in South Africa.

— Unanimously condemned the slanderous comments of Bruce Ruxton, Sir Joh Bjelke-Petersen and Senator Messner against Archbishop Tutu as abuses of their public Positions and their rights of free speech

— Supported the ordination of women as Priests and Bishops, and urged that those dioceses who wished to proceed with such ordinations be allowed to do so.

— Supported the spread of lay ministry in the Church, and called for a greater effort to educate and inform both Church members and others of Christian opinions on various issues

— Noted that 1987 is the 100th anniversary of the Year of Shelter for the

called upon Churches and individual Church members to make more of their resources available to help relieve the situation of homeless people.

— Urged a greater understanding of human sexuality and its relation with spirituality, both within and outside the Church

— Called on all Christians to adopt a non-judgemental attitude towards homosexuals, whilst recognising that most Christians still regarded homosexual activities as sinful. The Synod called for more information and understanding on all sides in this issue. (This was a marked change from the first NAYS, which condemned all homosexual activities as sinful)

— Urged the continuation and expansion of educational chaplaincies at all levels (i.e. school and university chaplains)

— Called for an increased use of inclusive language in the liturgy and other formulations of the Church

— Expressed concern over the power of the media to influence young people, and condemned the availability of pornographic magazines and videos, and those which encouraged materialistic and competitive lifestyles.

Pastoring the pastors

Barnabas Ministries goal.

Late in 1986, church leaders from six denominations met at the Christian Centre in Cardiff, South Wales for a Seminar on "Pastoring Your Private World" organised by Barnabas Ministries.

The Seminar was for Church leaders and spouses and was led by the Rev. Rowland Croucher (World Vision), the Rev. John Mallison (John Mallison Ministries) and the Rev. Ross Kingham (Barnabas Ministries).

Participants concentrated on improving ministry skills ("Time Management", "Self Image", "Effective Leadership", "Stress and Burnout", "Working with Volunteers in the Local Church"). There is a demonstrated need for such learning experiences as this in which ministry skills may be enhanced.

Rowland Croucher highlighted the fact that the only Christian who has no one to

pastor her/him is the Protestant pastor! This could be extended in many circumstances to include the pastor's family. The challenge of spiritual growth and personal accountability for Church leaders was the second main emphasis of the Seminar, balancing the emphasis on ministry skills.

A great deal of time was spent by participants re-examining their own lives before God and considering what priority they place on personal spiritual development. This was done in lectures, discussion and worship sessions with times of quietness and reflection.

The response to the program has been so strong that two more Seminars are now being planned for 1987. One will be held in Melbourne from August 17th. to 20th., with John Mallison, Rowland Croucher and Ross Kingham.

Whatever happened to NAC?

Plan is "By no means dead"

The concept of a National Anglican Centre in Canberra is by no means dead, despite difficulties obtaining tax deductibility for the project.

An agreement by General Synod to an Australia-wide appeal for the project was contingent upon the project being granted tax deductibility.

However, the present Government has indicated that it does not feel bound by a promise of the previous Government to allow tax deductibility.

However, a member of the council for the national centre project, Archdeacon Ian George, said that advice from Treasury may still have left a way forward.

Archdeacon George said further talks with Treasury tax officials had achieved some indication that a new library building could be built under existing

concessions granted to St Mark's Library and a new training centre could be built under existing concessions granted to the Canberra College of Ministry.

A significant percentage of the planned accommodation could be built under the same concessions.

"Standing Committee has given permission for the council to meet again before the next Standing Committee meeting in April. The decision about whether we proceed will come in April.

"I know that there are certain things we can do. But the crunch question is whether what can be done is sufficiently visionary to excite the interest and generosity of the Australian Church and Community."

(ANGLICAN NEWS)

Australian woman for Lausanne

Member of Program Advisory Committee

Mrs. Robyn Claydon, Deputy Headmistress of Abbotsleigh, has been invited to join the Program Advisory Committee for the International Congress on World Evangelization to be held in Lausanne, Switzerland in 1989.

Mrs. Claydon, who will be travelling to the United States in December and January for preliminary planning meetings, will represent Australia/Oceania.



Robyn Claydon

English evangelicals differ on ARCIC II

George Carey and David Samuel evaluate Salvation and the Church

Dr. George Carey, Principal of Trinity College Bristol, has given a positive appraisal of ARCIC II's recent statement on justification. Dr. David Samuel of the Church Society has taken an opposite point of view. Both set out their estimates in consecutive issues of the Church of England Newspaper.

George Carey stated that, "Here is a clear and unambiguous statement on a doctrine that has separated Catholic and Protestant for over 400 years."

"But let us measure the statement against that of standard evangelical doctrine. What is the basis of our salvation?"

"The answer unequivocally given is that salvation springs from the grace of God revealed to us in the Gospel. This work of Christ is "once for all; the fruit of which is made actual through the Holy Spirit within the church" (9).

"Is this a salvation I can be sure of? Yes, certainly, as long as our trust is in the merits of Christ and not ourselves."

"But do we now agree on the meaning of justification? The document stresses the misunderstandings and suspicions which have foiled previous attempts to unite the churches.

"It makes the point that Catholicism has never denied the supremacy of God's grace nor Protestantism the inward work of the Spirit following justification."

"What about another long-standing difficulty — that of works — is there agreement here? The document stresses that good works follow hard upon salvation; we are "created in Christ for good works, not saved by them" (19).

"Enough has been shown to indicate that here is a document which will gladden our hearts and reassure us that the heart of the Gospel has not been lost. There are, indeed, slants and emphases which will not please everyone. After all, the views of Catholics as well as Anglicans had to be taken into account.

"This document is a major breakthrough. I welcome it heartily and hope it will result not only in close study by us all but to greater confidence in the work of ARCIC."

"the misunderstanding theory is . . . too facile"

David Samuel pointed out that ARCIC II had not set out to establish what the Bible taught on justification, but to synthesise and conflate the Reformers and Roman Catholics' positions on the doctrine.

"The authors of the statement claim that they have resolved the age-long dispute between Protestant and Roman Catholics on the doctrine of justification which was at the heart of the

Reformation controversy.

"They regard it as an unfortunate misunderstanding which arose from each side emphasising different aspects of justification, (sic) the Protestants laying stress upon the aspect of acquittal and the Catholics upon the aspect of inward renewal.

"We do not believe the evidence substantiates this claim; the misunderstanding theory of history is too facile, and the present attempt to resolve the controversy is similar to that of Newman and others before who failed.

"The essence of the dispute between the Reformers and Rome lay in the adherence of the former to the New Testament teaching on justification and of the latter to the traditional teaching of the Church.

"The Reformers argued that justification is the free gift of God, the declaration of acquittal of the sinner on the sole ground of Christ's righteousness being imputed or counted to him.

"He receives this gift by faith alone. And such justification is logically distinct from sanctification, which is the inward renewal and growth in good works of the believer.

"The Roman Catholics argued from tradition that a man is not justified by Christ's righteousness imputed or reckoned to him, but that he is renewed inwardly by the grace of baptism, and that such justification is progressive. As he receives the grace of the sacraments so he grows in good works and justification.

"The purpose of the ARCIC Statement, it seems is not to establish what is the true biblical doctrine of justification, but rather to conflate and synthesise these two positions.

"But since the one is based upon Scripture and the other upon a traditional understanding which conflicts with it, the result obscures that message of salvation which is at the heart of the Gospel.

"To illustrate this point from the Statement itself, in paragraph 14 the authors acknowledge that the theologians of the Reformation followed the usage of the New Testament and the Catholic theologians, notably the Council of Trent, the traditional usage which led them to different understandings of justification.

"Instead, however, of drawing from this the proper conclusion, that the Reformers were therefore right and the Council of Trent wrong, they proceed to treat both teachings as if they were equally valid and to regard them as complementary ways of understanding

the nature of justification.

"The result is that the biblical teaching is compromised.

"The biblical view of justification as acquittal is also weakened by the absence from the report of any reference to God's law and judgement, which are the

"message of salvation obscured"

Scriptural context in which it becomes significant.

Qualified

"Faith, as the sole means by which the sinner rests upon the righteousness of Christ for justification, is qualified in the Statement by an appeal to works of penance as "a form in which one may more fully embrace the free mercy of God" (sic), paragraph 22.

"It is the duty of the Church to state

clearly the teaching of the Bible on justification and to avoid entanglement with other views which may cloud it.

"This Statement does not do that. Those who are seeking primarily the merger of two institutions, the Roman Catholic Church and the Church of England, may be content with the compromise this statement offers. But those who wish to see a plain declaration of what Scripture teaches cannot be satisfied with it"

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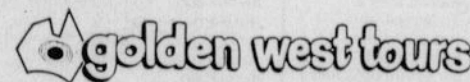
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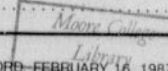
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Quick Cuts

Abortion and Politics



I'll never forget a conversation I had once with a young married woman who had submitted to an abortion. She had not wanted it; she had been talked into it by her husband and her mother. Her mother wanted her to have the abortion because it would mean that she would have more time to work and so get sufficient money to get her household goods together—to buy a washing machine, to look into acquiring a house and so on. Her husband wanted her to have an abortion because he was studying and a baby would mean that he might have to stop for the time being.

The young woman agreed against her better judgement. She was not a Christian — she just believed that the life that had begun within her was a real life. Yet the very people who should have given her every support in her pregnancy — her mother and her husband, held out financial and material inducements to accept an abortion. She did, and she bitterly regretted it.

At least she still had a sensitive conscience. In our community there is every sign that conscience has been seared and rendered inoperative on this issue. We no longer care. But be sure about this: God cares — he is the protector of the innocent and defenceless, and he will bring their oppressors to justice.

Peter Jensen

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

There was an excellent letter to the editor in the Herald that I want to quote to you:

"Sir, In the article Abortion Gets the Far North Fighting, a politician once more runs for cover on the abortion issue.

"(The) Liberal member for Stafford, although opposed to abortion, says he cannot impose his view on anyone else.

"He certainly may not impose his private whims or private morality, but abortion is neither of these. It's a question of civil rights — in this case the right of an individual to have its life protected. Would (the member) take the same view about murder or manslaughter?"

"What on earth are people in politics for if they are not prepared to speak up for, or legislate on, matters of such fundamental importance as the lives of others?"

"Every year in Australia thousands of unborn children are labelled 'unwanted'. That is an impertinent imposition on any individual — abortion goes a step further and takes away the very life of these 'unwanted'. Children have a right to be born wanted or not. Taking this right a way is never a matter of private taste."

This logic is unbeatable. It is based on a major assumption — that life before birth is truly human life; but there can be no doubt that this is true. The whole process of a baby's development is continuous, ordered and irreversible sequence, at every stage of which a living human organism is undeniably present. Medical recognition of this fact is reflected in the Declaration of Geneva which states that doctors "should maintain the utmost respect for human life, from the time of conception".

The arguments used to support access to abortion on demand are scandalously selfish. They appeal to all that is worst in us; the result is the destruction of thousands of innocent lives. If the process of development happened to occur outside the mother's body there would be an uproar at any proposal to destroy even some of these babies. Because the child is hidden in what ought to be a place of security, we say and do nothing. The treatment of chickens, rabbits and rats causes more debate than the treatment of humans. We ought certainly to be concerned about the maltreatment of animals — this too is a scandal. But abortion is an even worse misdeed.

When a young person moves to Sydney

Thank God for Flo's

Any reader of biography knows that many people had to leave the country in their youth and go to the city, or leave their own city to go to another one. Aristotle went from Northern Greece to Athens. Samson went to Gaza and Augustine went to Carthage and both got into trouble. Saul of Tarsus went to Jerusalem to sit at the feet of Gamaliel. John Buchan left a Scottish rural manse for Oxford. Don Bradman came to Sydney from Bowral.

It is hard to leave behind the support of family and friends and the familiar small community.

Flo' Harris Lodge, named after a splendid missionary to Bengal, and known as 'the hostel', is adjacent to Petersham Baptist Church, which is about six kilometres from the centre of Sydney. It answers the need of young people going to Sydney for work or study.

Four years ago, David came from Armidale and spent his first year there. 'Accommodation is a critical element', he writes, thinking of the move from country to city. '... Flo' became my home away from home. The numerous friendships that formed (in an unfriendly city?), many

of them lasting, are a measure of the character of Flo'.

For some years, the sequence of events for many has been a year or two in the hostel, followed by a move to a house or flat with one or more other residents. Most of them have tried to find accommodation in or near Petersham, to be near each other and places of work or study, such as the University of Sydney, the N.S.W. Institute of Technology and Cumberland College. But now rents are rising and residents are tending to stay on and there are fewer vacancies.

The hostel, then, is a good place to start in Sydney. The young person makes friends and need not feel lonely. He or she learns where things are in this sprawling, complicated city, with its strange mixture of wonder and desolation.

Some have met friends who have changed their lives. Six years ago, Steven came from the Upper Hunter. 'I met people', he writes, 'who have become the most important friends in my life. I was very deeply impressed by their great concern for others. They introduced me to their God, who is now my God'.

For enquiries, call (02) 569 7421

Singapore's encouraging statistics

65% of medical students are Christians

It is reported that over 65% of the medical students in the National University of Singapore are Christians. They are part of the 35% Christian university and college students in the country. At the lower secondary level the number is 13-15%, and 24-27% at the upper secondary level. And one quarter of the school teachers are Christians.

For the population as a whole, about 11% are Christians today, and 35% of the tertiary educated Singaporeans would call themselves Christians.

Being surrounded by strong Buddhist and Muslim countries, Singapore is a small but a bright light in this part of the world. In terms of Christian distribution among different people groups, however, 76% of the population in Singapore are of Chinese background and this group makes up over 95% of the Christian body. That is to say, the Malays and the Indians are largely unreached by the Gospel. Furthermore, within the Chinese dialect-speaking labor force, those with less than 10 years of schooling, only 2% are Christians.

A billion Muslims

New population prediction for year 2000

New Delhi, India (EP) — According to an article published earlier this year in the Hindustan Times, the Muslim population of the world will reach one billion by the end of the century. The article cited the Islamic Conference organization as its source. More than 40 nations of the world have significant Muslim populations. Four countries — Indonesia, Pakistan, Bangladesh, and India — have Muslim populations of over 100 million. There are about 60 million Muslims in the Soviet Union, and over 50 million Muslims in China.

(EPNS)

Row over church cleaning

Nativity grotto wall remains dirty!

BETHLEHEM, Israel (EP) — The annual general cleaning of Bethlehem's Basilica of the Nativity passed peacefully, despite the tension that had preceded it. Previous cleanings have led to violent arguments and fistfights between rival groups of priests fighting for the right to clean certain portions of the church.

Following delicate negotiations by Israeli officials that lasted late into the night, the two major parties in the dispute — Greeks and Armenians — agreed that a disputed section of wall high above the entrance to the Grotto of the Nativity would remain uncleaned by either side. The cleaning is seen as a symbol of ownership.

There was a brief moment of drama as one Greek monk began to clean the disputed area, but others asked him to stop and he complied. Outside, held back by police, were journalists, waiting for a repeat of the violence that has attended previous cleanings.

Following the cleaning, Greek Patriarch Diodoros I, who had previously threatened to boycott his own Christmas procession on Jan 6, and the Israeli president's New Year reception, publicly kissed Armenian Archbishop Kapikian.

(EPNS)

WORLD

C. S. Lewis film wins International Emmy Award

'Shadowlands' gains more honours

New York, N.Y. (EP) — "Shadowlands," a film based on the life of Christian writer C. S. Lewis, was named Best Drama at the 1986 International Emmy Awards Nov. 24. More than 30 television dramas from around the world were considered for the award, which was presented at the Sheraton Center in New York City at the annual banquet of the International Council of the National Academy of Television Arts and Sciences.

The Emmy tops a list of impressive honors for "Shadowlands", which had previously won two Academy Awards from the British Academy of Film and Television Artists — Best Drama and Best Actress, the latter for Claire Bloom's portrayal of Lewis' wife, Joy Davidman. The film also won the Chris Award at the Columbus Film Festival.

Lewis' romance late in life with Joy Davidman, their marriage, and her untimely death from cancer form the dramatic core of "Shadowlands." Bill Nicholson wrote the screenplay, drawing heavily on Lewis' own *A Grief Observed*, Norman Stone directed, and actor Joss Ackland portrayed Lewis.

The film marked a unique collaboration of the British Broadcasting Corporation with several religious groups, including Gateway Films of Lansdale, Pa.; the Episcopal Radio-TV Foundation; EO-TV, the government-funded evangelical broadcasting company of Holland; and Lella Productions of Great Britain.

(EPNS)

How many were in church today?

Wide variation in attendance worldwide

Princeton, N.J. — The percentage of the population who practice weekly church attendance in countries around the world ranges from a high of 91 percent in Malta to a low of three percent in both Denmark and Iceland, according to the September, 1986 PRRC Emerging Trends.

The percentage of survey respondents attending church weekly in the United States is 43 percent. Percentages in other countries include: Ireland, 72 percent; Mexico, 54; Northern Ireland, 52; South Africa whites 50 percent, blacks 38 percent; Spain, 41; Italy, 36; Chile, 31; Belgium and Canada, 30; Netherlands, 27; Australia, 22; West Germany, 21; South Korea, 19; Great Britain, 14; France, 12; Norway, seven percent; Hungary and Sweden, five percent; and Japan and Finland, four percent.

(EPNS)

A step ahead

American Episcopal Diocese sign pact with RCs

CHICAGO, Ill. (EP) — Leaders of Chicago's Roman Catholic and Episcopal churches have signed a covenant noting doctrinal similarities and affirming their intention to work together.

The document calls for sharing of resources, dialogue toward mutual understanding, and common efforts for social justice. It was signed Nov. 16 by Bishop James Montgomery, the city's Episcopal leader, and Joseph Cardinal Bernardin, the Roman Catholic Archbishop of Chicago.

REVIEW

England's first National Prayer Breakfast

Addressed by Luis Palau

Portland, Oregon — Evangelist Luis Palau returned here late last week from London, where he was the invited speaker for England's historic first National Prayer Breakfast, recently.

More than 500 Lords and Ladies, members of Parliament and influential business leaders attended the parliamentary prayer breakfast. Palau was warmly introduced to the British leaders by Sir Bernard Weatherall, Speaker of the House of Commons.

The Anglo-Argentine evangelist spoke about the relevancy of Jesus Christ to British Society. He also expressed his appreciation to Britain for sending missionaries to South America.

When asked if he was surprised by the invitation to address Britain's first National Prayer Breakfast because of the 1982 Falkland Islands' war between Britain and Palau's homeland, Argentina, Palau said: "The British are very fair-minded. During the war, I was invited to hold a crusade in Leeds, England, which led to our two-year Mission to London (1983-1984). I have prayed faithfully for both my own native country and for Britain for years. Despite the problems in recent years between England and Argentina, my evangelistic team and I have preached the Gospel to hundreds of thousands in both countries".

Prison Fellowship elects Directors

Two Australians on it's board

WASHINGTON, D.C. (EP) — Prison Fellowship International announced the election of 15 members of its Board of Directors at the organization's triennial convocation in Nairobi. Representing 13 different countries, these new members joined the 17-member board for three-year terms: James Fisher and Bruce Ogden (Australia); Merv Smith (Canada); Jorge Crespo (Ecuador); Jorge Martinez (El Salvador); Sylvia Mary Alison (England and Wales); John Thomas (India); James Mageria and high court judge Justice Emmanuel O'Kubasu (Kenya); Alan Hewitt (Northern Ireland); supreme court deputy chief justice the Honourable Justice Mari Kapi (Papua New Guinea); Dr. Manuel Bonnemaison (Peru); Professor Khoo Oon Teik (Singapore); the Rev. Desmond Goonawerana (Sri Lanka); and Rajan Mahtani (Zambia). Completing the 17-member board are Prison Fellowship International President Gordon Loux and founder Charles Colson.

(EPNS)

Little red books in Russian

Barclay's commentary translated

London, England (EP) — William Barclay's Daily Study Bible has become the first Protestant commentary to be translated into the Russian language.

The translation is complete, and 15 of the 17 volumes have been printed and are ready for distribution. Soviet authorities have granted permission to import 1,000 each of the commentary's first five volumes, according to David Russell, a British Baptist who headed the Barclay Commentary Committees.

Israeli police discover ancient scroll in search

"From the Dead Sea Collection?"

Tel Aviv, Israel (EP) — An ancient scroll, believed to be possibly one of the Dead Sea Scrolls, was discovered by Israeli police in a recent search of the Bethlehem home of two brothers. The police received information that the brothers kept a valuable archaeological treasure in their home, and were surprised to find the scroll and other valuable artefacts.

The scroll has been taken for testing to determine whether it is one of the Dead Sea Scrolls.

The Dead Sea Scrolls were hidden by a Hebrew sect in caves near Qumran, on the shores of the Dead Sea, around 70 A.D. The last major discovery of a Dead Sea Scroll occurred during Israel's Six Day War, when a scroll several yards long was discovered beneath the floorboards of a Bethlehem antiquities dealer. He had purchased it from a Bedouin who found it in the Dead Sea caves. The scroll turned out to be one of the most important documents found to date — The Temple Scroll.

If the scroll found by the police is genuine, its significance will depend on whether it is new, or a copy of text already possessed, and whether it is a scrap or a full-sized scroll.

(EPNS)

New Lambeth Conference 1988 appointments

Pakistani Bishop to be Co-ordinator of Studies

The Rt Rev'd Michael Nazir-Ali, formerly Bishop of Raiwind, Church of Pakistan, has been appointed by the Archbishop of Canterbury to be one of his Theological Consultants and a Co-ordinator of Studies in preparation for the 1988 Lambeth Conference.

Bishop Nazir-Ali who is 37 is married with two sons and graduated in Economics and Sociology at the University of Karachi. He proceeded to read theology at Cambridge University and undertook research in the area of the comparative philosophy of religion. While at Oxford and Cambridge he served two curacies in England. He completed his doctorate in 1983.

Due to his knowledge and experience of people of other faiths Bishop Nazir-Ali has recently contributed to a study document 'Towards a Theology for Inter-Faith Dialogue' which will be a discussion document for the Dioceses of the Anglican Communion as they prepare for the Lambeth Conference.

In his new post Bishop Nazir-Ali will monitor responses of the member Churches of the Anglican Communion to the study materials and themes of the Lambeth Conference 1988.

He will be based at the Oxford Centre for Mission Studies, where he will be Director in Residence and Director of the Project on Islam and Other Faiths. He is currently Visiting Lecturer at Selly Oak, Birmingham, on the History of Christian-Muslim Relations.

In search of the sabbath



Lesley Hicks

When we were in Jerusalem last year we encountered a modern equivalent of the legalistic sabbatarianism that the Lord Jesus castigated in his day — the *shabat* lift in our hotel. We were in the Eilon Tower Hotel, the rooms of which occupied the top ten floors of a high rise office building. From sunset on the Friday to sunset Saturday, one of the hotel's lifts was programmed to move slowly from floor to floor up and down the tower, stopping at all twenty-five or so floors. Thus orthodox Jews could be transported to their required floor — albeit slowly — while avoiding the 'work' of pressing the buttons in the lift. We Gentiles were warned not to use that one, unless we wanted a long, slow trip!

Our present attitude to the principle of the sabbath seems to me to be at the other extreme to such legalism. We have become casual to a fault, so that the kind of conscientious stand made, for instance, by Eric Liddell of 'Chariot of Fire' fame — refusing to run on a Sunday — seems light-years away from the mood of young Australian Christians, and their elders too for that matter.

Gordon MacDonald's book *Ordering Your Private World* (Highland Books, 1985,86) is a richly worthwhile book on many counts, and particularly, I found, for its treatment of the subject of the sabbath principle in its final chapter 'Rest Beyond Leisure'. I have not previously encountered MacDonald; he is President of the Inter-Varsity Christian Fellowship in America, where his book was first published by Moody Press in 1984. This British paperback edition, already reprinted once, has a foreword by Selwyn Hughes.

A Tired Generation

MacDonald writes: "I get the feeling we are a tired generation. Evidence of that fatigue abounds in a multitude of articles about health problems related to overwork and exhaustion. . . . What is strange about our general fatigue as a people is the fact that we are such a leisure oriented society. We probably have more time for leisure than ever before in history. . . . So why is there so much exhaustion and fatigue? Is it real? Imagined? Or is the contemporary form of exhaustion evidence that we no longer understand genuine rest, which is different from the pursuit of leisure." (p. 175).

Now he is writing of the U.S.A., of course, but I'm sure the cap fits here too. Speaking of the leisure industry, just think of the *driveness* manifested by the worshippers of wind and wealth who pursued the America's Cup! MacDonald has a chapter on the characteristics of people who are driven, unhealthily, rather than called — driven by fear of failure, trapped in the compulsion to achieve, to expand, to win at all costs, whose private worlds are barren or chaotic as a result. For biblical examples of *driveness*, he cites both Sauls — the O.T. king, and the pre-conversion Paul, while for a called, committed contrast he depicts John the Baptist.

Each section of the book features a *Memo to the Disorganised* which administers a healthy rebuke to me in several areas of shortcoming. The final one reads: "If my private world is in order, it will be because I have chosen to press Sabbath peace into the rush and routine of my daily life in order to find the rest God prescribed for Himself and all of humanity."

Finding God's Perspective

MacDonald gives the example of William Wilberforce, who was in line in 1801 for a post in England's cabinet, and

was for a time eaten up with ambition and anticipation. But for him, according to recent biographer Garth Lean, "Sunday brought the cure." Wilberforce wrote in his journal, "Blessed be to God for the day of rest and religious occupation wherein *earthly things assume their true size. Ambition is stunted.*" This principle of genuine cessation from our routines, as Wilberforce calls it, is badly misunderstood, especially by those whose lives are driven to achievement and acquisition. And such are just as likely to be found in the ranks of Christians, including clergy and other "fulltimers", as amongst the obviously worldly.

"It is possible for Christians and their churches to become so busy in carrying on programs — for whatever good purpose — that the worship-rest necessary to the private world never happens." (p. 181) So some of our pagan neighbours, such as most of those who feature week by week in the "My Sunday" back page of the Herald Good Weekend magazine, may have more of a guilt-free Sabbath in terms of a rest and a break from routine than many Christians. Even pagans thus benefit to some extent from an originally Jewish or Christian tradition, though they fail to realise the deeper meaning and purpose by which man turns back in worship to his Creator, his fixed centre.

MacDonald is himself a "public Christian" and a preacher. For him and his wife, another day instead of Sunday had to be set aside for Sabbath purposes — Thursdays in their case — though, as clergy families here no doubt find, it is just not possible to keep another weekday "sacred" in the same sense. And, of course, it is far harder to set aside sabbath time, Sunday or other, when one has young children, or an unsympathetic spouse.

For all — most of all workaholics (silly word) and the chronically restless — it takes determination.

Priority of Rest

MacDonald writes: "Let me be quick to underscore that this rest, which is Sabbath-like, ought to be a fixed allocation in the budgeting of our time. We do not rest because our work is done, we rest because God commanded it and created us to have a need for it" (p. 187).

He concludes: "The world and the church need genuinely rested Christians: Christians who are regularly refreshed by true Sabbath rest, not just leisure or time off. When a godly rest is achieved, you will see just how tough and resilient Christians can actually be." (p. 188)

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Mission of St. James and St. John

New director appointed

The Rev'd. Howard Dillon, presently Vicar of Holy Trinity, Doncaster, has been appointed Executive Director of the Mission of St. James and St. John and Vicar of St. James' Old Cathedral, West Melbourne.

Mr. Dillon has degrees in theology from Sydney and London Universities and a Diploma of Religious Education. He gained a further degree as Scholar in Theology in 1970.

Deaconed in 1963 and priested the following year, Mr. Dillon entered the Australian Regular Army as a chaplain on short service commission in 1966, serving at Puckapunyal in Victoria, The First Australian Field Hospital Vung Tau in Vietnam and at Watsonia.

Since 1973 he has remained in the Army Reserve as a senior chaplain, while fulfilling a variety of ministry posts in Victoria and New South Wales. He serves on several community welfare boards including that of the Doncaster and Templestowe Nursing Home and was instrumental in the establishment of Trinity House Youth Accommodation project in Doncaster.

On the eve of the announcement of his appointment Mr. Dillon said; "I view the

task with the Mission of St. James and St. John as having a high pastoral element, supporting those with specialist gifts to use their gifts to the full so that those in particular ministries can receive encouragement, inspiration and support to keep at it.

"I see in the future a need to develop several lines of communication between the Mission and the church."

Announcing the appointment, Archbishop David Penman commented; "I welcome Howard Dillon's appointment to this strategic position within the Diocese of Melbourne and believe he will bring as a senior priest a wide range of wisdom and experience gained over the years in the various positions and ministries he has exercised. The Mission of St. James and St. John has come to have an important place in the life of the church in Victoria and indeed serves the national church in many ways. I believe that Howard Dillon will bring a further dimension to this special Christian ministry."

Mr. Dillon replaces Alan Nichols who was Executive Director of the Mission 1978-1986 and since July 1986 has been Archdeacon of Melbourne.

Perth Bible College 1986 Graduation

Culmination of a most exciting year

"The Graduation Service marks the completion of one of the most significant years in the history of the Perth Bible College". Stated Dr. Alan Meers, the College Principal, in his address at the College's 57th Graduation Service held on the 12th December.

During the year P.B.C. relocated from the inner Perth suburb of Mount Lawley to a brand new Campus in beautiful seaside Karrinyup.

As usual the Churches of Christ Centre was well filled with friends and well-wishers to congratulate the 29 students who gained awards. This year, both Central School of Religion and Perth Bible College Awards were presented. Of the C.S.R. Awards, 4 students received their L.Th. Degree and 10 the Associate of Theology. Six students received Perth

Bible College Diplomas with another 9 receiving various certificates.

The highlight of the evening was the Student Segment in which students praised God through song and testimony.

The Rev. Ray Wheeler, a former Principal of the Sydney Missionary and Bible College, challenged all present to know Christ more fully and appropriate the power of his resurrection in their everyday life.

A record number of married students had been accepted for 1987 and applications from single students are still being received.

Perth Bible College resumes on the 23rd February and the annual Commencement Night is planned for Tuesday, 2nd March.

Even the Bible is copyright

Author not interested in royalties!

"Churches and Christian organisations sometimes breach their copyright obligations without being aware of it", Mr. Murray Baird from the law firm of Moores, Solicitors, told a seminar in Melbourne last week. The seminar was the first in the series organised by the Christian Management Association on specific issues which affected the Christian community.

Mr. Baird told the seminar that it was an infringement of copyright to reproduce, publish, perform in public, adapt or copy literary, musical or dramatic works. There can even be a breach of copyright when a hymn is sung in a public meeting.

Explaining some of the present complexities of the law, Mr. Baird said that whilst a hymn of Charles Wesley might be transcribed and copied without breaching copyright laws, it would be a breach of copyright to photocopy a Charles Wesley hymn from a modern hymn book where the layout was still copyright.

"It comes as a surprise to many that even the Bible is copyright" said Mr. Baird. He went on to qualify this by saying that various translations of the Bible are copyright and gave the example of the Good News Bible where the copyright is held by the Bible Society. "Extracts from various translations could be used within the fair dealing research or study provisions of the copyright Act", said Mr. Baird.

Congregations would be well advised to apply each year to the Australasian Performing Rights Association for a licence to cover performance of musical works during Church activities. It is the policy of A.P.R.A. not to charge any fee for performances that occur solely during the course of worship services. However,

some musical items are performed outside the context of worship services, and a nominal annual fee for a licence is charged.

Mr. Cameron Macaulay, Barrister-at-Law, told the seminar that the main infringement of copyright made by churches appeared to be in the area of reproducing works produced by authors who had not given their consent to the use of their works.

Mr. Macaulay referred to a discussion paper prepared by a committee appointed by the Federal Government which concluded that churches should be treated the same way as any other group in the community. He noted a reported court case in the United States of America under the U.S. copyright laws where a church was awarded \$3.2 million for damages arising from breach of copyright.

Mr. Macaulay quoted the views of Mr. Justice Shepherd who was Chairman of the Government Committee and had formed the view that "the singing of a hymn is probably a performance". Mr. Macaulay concluded that a licence to sing a hymn in Church may well be required.

Mr. Macaulay also cautioned Churches in the situation where Church premises were hired out to groups which may not have obtained the necessary copyright or performance approvals.

The Christian Management Association has prepared notes and has made a 90 minute edited cassette of the Seminar (copyright approved!) which is available for \$8.00 from Timbertop Studios Pty. Ltd., 4/34 Palmerston Road, Ringwood, Victoria, 3134.

Profiles on Women's Ministry

Narelle Gatenby:



Narelle & Andrew Gatenby

Have you ever thought of ministry as a lay person's job; a woman's job? According to Narelle Gatenby, we should.

As a woman she has found fulfillment in her Christian life by carrying out a special kind of ministry within her own parish of St. James Anglican Church, Minto. Her eyes light with excitement as she unfolds her story of how the ministry of her books, "Step by Step", written with Eric Bird, came into being.

Narelle, a trained teacher, is married to a surgeon, Andrew. They have two children, a girl, Kristin, 13; and a boy, Stuart, 10.

The family have been living in Minto for the past nine years. They moved there through a missionary call. St. James was just becoming a separate church under the New Areas Committee.

This parish contained a large number of Housing Commission homes, and there was a real barrier between the Church and these people. This really disturbed Narelle, who having worked for the Church Missionary Society, as well as being a teacher, wanted to help in some way with the training she had received.

No easy decision

Narelle and Andrew had both thought seriously in their early years of Missionary work overseas. When they married, they decided they would test this vocation. They visited various C.M.S. hospitals for six months in different parts of the world, filling in for missionary doctors on leave. Instead of this work confirming the call they both wanted, it was a time of disturbance. They both felt they were being called away from overseas service.

Andrew had to finish his Surgical Studies in Britain to obtain his British Surgical Degree. During the 2½ years they were in Britain, Kristin was born.

When they returned to Australia, Andrew obtained a position at Sydney Hospital as Sen. Registrar, where he finished his Australian degree. They now felt a pressing need to come to a final decision of where they were being led. During this period the Anglican church was expanding with developing of new areas. Narelle and Andrew felt deeply about these areas and ministry to Australian people.

Narelle had found that while she was overseas, and had talked with the people of Pakistan and Africa, her thoughts were often with her own people. She knew they needed the Gospel also. It seems now, as she looks back on her time overseas, that God had sent her away so she could see how matters really were back in her own country. Yet, she then found it difficult to accept that this was where God wanted her to be. Overseas missionary work was so important. Were they accepting something that was second best?

She and Andrew prayed about it; agonized over it. They had already

applied to C.M.S. for overseas service. Then God answered their prayers in an unusual way, as he sometimes does to all of us. Andrew was offered a position by a person who bumped into him in a city street of Sydney. This person was the Medical Superintendent of the newly opened Campbelltown Hospital.

"Christ" only a swear word

There were numerous applicants, but Andrew was accepted. The acceptance arrived two days before they were due for an interview with C.M.S.

Talking matters over with a friend, who had been a missionary, they were made to realise there wasn't a better place as far as they were concerned. The place which was important, was where God wanted them to be. They came home from that visit certain that Campbelltown was the right choice for them. The appointment with C.M.S. was cancelled.

Narelle now found that God had filled them with a real longing for their own people. The fact that United Nations had declared Australia a pagan country, confirmed something Narelle and Andrew had known personally for some

"UN declared Australia a pagan country"

time. Here in their own land were people who had never heard the Gospel, did not know Christ in their lives. There were folk in their Parish who had never been taught about Jesus.

A scripture teacher shared with Narelle how she had written the word CHRIST on the blackboard. She then asked the children what it said. No one answered. One small boy then put up his hand. "Please, Miss, I know. But you mustn't say that word. It's a swear word."

Narelle felt she wanted to start a ministry for these people. They had a brand new church, but there was nothing there. "Where do we start?" she wondered.

Twelve months after they had moved to Minto, Narelle's parents were called to move there, also. This was against their will. They placed it before the Lord, if the house was sold, they'd move. The very next week, the house was sold.

The Housing Commission area is situated up the hill from their homes. Narelle and her mother felt they had to reach this place, these people. It was the

removing barriers in Sydney's west

by Pat Rich

one area the Church couldn't seem to touch even remotely. It was a real challenge.

They decided with other Christians to start a Craft Group, as told in a previous edition of *Church Record*. This took some time, especially as far as Christianity was concerned. The girls who eventually came, just didn't want any of this 'God-bit'.

"values they didn't understand, on both sides"

It was two years before anyone made a commitment for Christ. These girls were tough. They didn't want to read the Bible. They didn't want to hear about God. But they did want the companionship they found amongst the Christian workers in the Craft Group.

Gradually the Christians in the group became friends with these girls. A number of girls had been on drugs, were unmarried mothers, or deserted wives. Eventually, they began to share and trust these new Christian friends.

An atmosphere was created where they could chat over a cup of tea or coffee. Narelle realised that she and the group had to learn a new way of thinking; a changed lifestyle; a new language. These new friends were different. They had to be understood and loved.

Here in this area, 60% of the population was under twelve years, 25% were their parents. Less than 4% of the parish was 60 years and over. There was practically no old age group. This had a very bad impact on this society, because there's no stability when there's no grandparents.

Fragmented People

These people were fragmented. They were separated from their families because they had moved out for cheaper housing. These young people had come about as far as they could go to afford to live. Here in this area were numerous people who were unsettled; without roots; longing for someone to care about them; to love them.

To get these folk to church was an impossibility. They didn't trust Christians. It took time and love before this trust came into being a reality within the Group.

Narelle becomes very cross about the Church placing Christian workers in an area like Minto for short periods and saying, "We'll see how it goes after twelve months." She emphasises, "You've got to put them there for three years, before you can assess how they're doing."

Eventually the Parish had a week-end away just for the women, while husbands and friends minded the children. The Christian women in the Craft Group ministered to the girls whom they had invited. One girl accepted Christ.

Twelve months later at a similar house party, another girl made a commitment. This was four years down the line since the Group had started. A long term commitment for the Christians involved.

It was a time of frustration with nothing happening. As Narelle says, it was a new culture to be learned. A new sense of values that they didn't understand, on both sides; even in money matters.

One day one of the girls who had accepted Christ said, "Tell us about God. I don't understand about Him." The other girl who had been a Christian for twelve months said, "Neither do I!"

From this conversation a Bible Study group was formed in a home. Gradually the group of two grew to seven. They didn't want questions, because they had no real comprehension of what they were hearing or reading.

"Step by step" Bible study

Now Narelle found that Bible Studies available had no idea of the need of people like these girls. All the material was beyond them. Narelle needed something that could show them what she was teaching was true, in words they could understand. They had talked together, but they had no understanding of the life style of a Christian. "Who was the Holy Spirit? We've never heard of Him." "Why go to church?"

Welcome to Pat Rich



Pat Rich has joined the editorial team of the *Church Record* bringing with her extensive experience in writing for *Decision* and *Christian Women*, where her fine eye for emotional and personal detail produced some highly commended articles. Pat is a member of All Soul's Anglican Church Leichhardt, mother of 5 children, and grandmother to 12, and in her spare time teaches Sunday School and School Scripture. Welcome Pat.

All these questions needed to be answered and understood in a language which was their own. They needed to be taught everything. The most basic things.

These girls became Narelle's training ground. They taught her so much. What they themselves wanted, and needed to know. This was when and where "Step by Step" was born.

God showed Narelle after much prayer, that if she was going to teach these girls, and others like them, she needed to write the material herself. She could not sit back and wait for someone else to do it.

She had given them "Simon and Sarah" notes for their children. "This is what we need," they said; and they were willing to use them. Narelle felt this was too patronising for them. Even Bible Starters were no good, because these girls did not know where to find Matthew, Mark, Luke and John. They did not know the New Testament from the Old, or what it meant.

At first, Narelle studied Mark with them. But once again they came up against subjects they did not understand. Everything was piece-meal. They needed to know what God is like. Who is Jesus? It needed to be presented to them in a uniform manner.

Know Your Bible groups had been going for some time in this parish, but these girls found the studies, although simple, too hard for them. They needed at least twelve months to build a knowledge of information on to which other Bible Studies could be grasped and understood. These girls had no understanding of St. Paul, or what his work might have been; where he appeared in the Bible, for what purpose.

Narelle's minister, Eric Bird, is willing to allow his congregation to do lay ministry. He directs firmly but encourages this ministry in his church. Together, he and Narelle studied and did deep research for these books, until finally they were ready for print.

Narelle feels that this work is her lay ministry, and that others can do it also within their own parishes. She says,

"Basically we just over estimate people. The Church teaches sparrow fashion. They expect people to pick up these crumbs, and sort them out. But they can't. I wish I could say that strongly enough."

The congregation at St. James felt they wanted to do "Step by Step" for themselves. To give them a deeper insight into their Bibles. They felt that they needed as a church, to be taught within their own congregation with these books, so that they could go out to teach others, "Step by Step."

100 trained

One hundred people have now trained in "Step by Step." Firstly they took a group of women through with a leader. These women went out to take groups for themselves.

What happened at St. James, was that these girls asked their neighbours to join them. When the Co-ordinator called for leaders, they were already occupied with groups of their own. More leaders then had to be trained. There are now 25 leaders who are kept going all the time.

Narelle's enthusiasm is wonderful to see. She had no idea when she and Andrew obeyed God's call, that this was going to happen. That this was to be the Lord's ministry for them.

Now the men's Bible Study group has taken up the challenge of "Step by Step." These men are now the leaders of other Bible Study groups.

At first Narelle was angry because no one had written suitable material. But God seemed to be saying, "It's because they don't know. You do it!"

She then realised this was so. God had given her the insight. When she shared this insight, she was given the help she needed. This was the job God had given her to do, no one else. In obedience to God, "Step by Step" came into being.

"basically we just overestimate people"

Through this obedience, greater things may happen in this parish of Minto, which will spread to other parishes who are willing to give "Step by Step" a trial.

Narelle says, "If a person wants to hammer in a nail, it's no good anyone giving them a room full of machinery they cannot use or understand, when an ordinary hammer will do it. I'm hoping that "Step by Step" will be the hammer with which Christians can hammer the nail without being burdened down with the thought that they've got to know more; that they've got to be better Christians."

Narelle knows this can happen. She has seen beautiful Christians within her own congregation doing wonderful witnessing with these Bible Studies. We must not underestimate our congregations, or the people about us.

Narelle says, "We must go out to the people. Not wait for them to come to us; because 90% of the population never will."

Narelle's excitement is catching. Great and wonderful things can happen in our churches if we step out in faith with "Step by Step". Let's try it and see what the Lord can do with us in this ministry.

"But have reverence for Christ in your hearts, and honour Him as Lord. Be ready at all times to answer anyone who asks you to explain the hope you have in you." 1 Peter 3:15 G.N.B.

Pat Rich

Mission clothing centre open again after devastating fires

New life from the ashes

The Sydney City Mission's Clothing and Furniture Centre at Stanmore, which was destroyed by fire at the hands of an arsonist, is now operating again.

The Centre, at 80 Parramatta Road, Stanmore, celebrated with a Special Opening Sale to raise funds for the Mission's work among homeless people during this, the International Year of the Homeless.

The new telephone number for the Clothing Centre is 516 5777.

Also situated at 80 Parramatta Road, Stanmore, is the Mission's Family Welfare Centre.

This will also be operational to help needy families very soon.

The new welfare telephone number is 516 1777

Mr. Kenneth Harrison, the Mission's General Manager for Welfare, said today "We are delighted to be operational again following the devastating fires which damaged or destroyed four Mission Centres.

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Rev'd C. B. Samuel, Executive Director of EFICOR

In January, 1986 the Rev. C. B. Samuel was appointed as the new Executive Director of EFICOR, the relief and development arm of the Evangelical Fellowship of India and one of TEAR Fund's major partners.

C.B. is a young man raised and enabled by God to lead a very valuable and strategic Christian ministry. He is a gifted Bible teacher and expositor with many years of practical service to the very poor behind him. For several years he has lived in community with other Christians dedicated to serving the poor in the slums of Delhi.

TEAR Fund is delighted to provide you the opportunity to meet with and hear a Christian leader from the third world. We can all benefit from the radical freshness and costly commitment that characterises his discipleship.

In a recent article C.B. writes:

"The poor continue to stay that way mainly because of the injustice prevailing in our society. A poor man's field may produce abundant food, but injustice sweeps it away" (Proverbs 13:23) . . . peace and justice are so intrinsically related and . . . the work of bringing these values into a community is not just another technical activity. Rather, it is the response from hearts that are dead to their own rights, motives and selfish interests. It is a response of hearts that are alive to God and therefore to others. Our ministry of peace can bear fruit and last only if we work towards

bringing about a change in values at the community level. Structural change ushers in a change that affects the present. And only changed people can guarantee a continuity of changes into the future."

You can meet and hear C.B. Samuel and his wife, Selina, on any one of the following occasions:

Sydney

★ **Tuesday, 24th February — 7.30 p.m.**
Ashfield Presbyterian Church Hall,
Cnr. Liverpool Rd (Hume Highway) &
Knox St.

Topic: "Servants to the Poor"

★ **Wednesday, 25th February — 1.15 p.m.**
St. Andrews Cathedral

Melbourne

★ **Wednesday, 4th March — 1.15 p.m.**
Scots Church, Russell Street
Topic: "Servants to the Poor"

★ **Wednesday, 4th March — 8.00 p.m.**
St. Kilda Baptist Church (Pakington St.)
Topic: "A God of Justice"

★ **Sunday, 8th March — 10.00 a.m.**
St. Paul's Anglican Church, Malvern
(Cnr. Glenferrie Rd & Dandenong Rd)
Topic: "Salt and Light in a Broken World"

★ **Sunday, 8th March — 7.00 p.m.**
St. Hilary's Anglican Church, Kew
Topic: "A God of Compassion"

"Mother's for the family"

C.T.A. upper house team for N.S.W. elections

The Call to Australia (C.T.A.) Citizen's Movement has endorsed a powerful "Mother's for the Family" Upper House Team for the next N.S.W. State Election in 1988.

The Rev. Fred Nile said, "We are certain that our C.T.A. 'Mothers for the Family' team is more than a match for Greiner's Gunwomen for the next N.S.W. Upper House Election in 1988." (Sunday Telegraph Article described Nick Greiner's Girls — as Gunwomen)

The C.T.A. Mother's Team will be led by Mrs. Elaine Nile, the wife of the Rev. Fred Nile.

When elected in 1988 Fred and Elaine

Nile will make the first Husband and Wife Team in Australia's Parliamentary history.

Elaine Nile is an experienced campaigner as a Festival of Light activist and National President of Women for the Family, a pro-life, pro-mother, pro-family, pro-child answer to Women's Electoral Lobby.

Elaine Nile has served as a Police Matron at Darlinghurst Court House and has two sons in the N.S.W. Police Force. Another son is a High School teacher and their daughter works in a rehabilitation hospital; comprising 4 grown up children.

Elaine Nile will be supported by an experienced team of mothers including Mrs. Patricia Judge, (Mother of five children), Secretary of Foundation Genesis; Alderman Joan Loew, (Mother of five children), Mayor of Hurstville; Mrs Caroline Fraser, (Mother of four children), Director of "Mothers by Profession".

This Mother's Team will be supported by the Director of the Waverley Family Centre, Dr. Kevin Hume, (father of seven children).

LETTERS

Christ's real body

Dear Sir,

Referring to Geoff Nutting's letter, "The empty tomb", ACR Dec. 1, his double-minded statements concerning the belief or doubt of Christ's actual bodily resurrection, and his speculation that "God simply ceased to hold in existence the body of Jesus Christ in which His work was accomplished", could read like a confession of "doubting Thomas" (John 20:24-25).

However, our faith in the hereafter for the reuniting of our departed spirit with our body, this body to be resurrected from the grave and transformed, is dependent on the reality that Christ was physically and bodily resurrected.

"If Christ was not raised from the dead our faith is worthless and we are still in our sins" (1 Corinthians 15:17).

But the believer has the assurance that "Jesus Christ was neither abandoned to Hades nor did His flesh suffer decay, and this Jesus God raised up again, to which the disciples with many others are witnesses, and He is exalted to the right hand of God" (Acts 2:31-33).

"He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you" (Romans 8:11).

The apostle John saw the glorified Jesus Christ in heaven, some years after His ascension, and describes Him, not as a ghost, but as one like a son of man (Revelation 1:13).

This man, "Jesus Christ is the same yesterday (when He became flesh, John 1:14) and today, yes and forever" (Hebrews 13:8). He is God incarnate in bodily human form, the visible personification of the one true God. He conquered death for us and is alive forevermore.

We are warned: "For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. Such is the deceiver and the antichrist" (2 John 1:7). Some, today, are teaching that Christ was raised as an immortal Spirit but

deny His bodily resurrection and His coming again in the flesh in glory and power to earth.

Yours respectfully,
Stanley W. Plath.

Christianise not westernise

Dear Sir,

The concept of picturesque, idealistic tribal life as portrayed in "The Gods Must Be Crazy" and "Crocodile Dundee" is based on a figure of imagination and wishful thinking by anthropologists, and is opposite to the facts.

The rebuff was made at the "Simple Savage Syndrome" elective of the Church Missionary Society's Summer School at Katoomba.

Missionaries from various fields spoke of the perpetual fear and Satanic control that dominated untouched tribal life.

It was common among Australian Aborigines for the old men to take a number of wives, and so depriving the younger men. This would result in murder, which in turn, would trigger the pay-back cycle in widening circles.

In primitive tribal cultures, sharing is compulsory. Giving, which is devoid of love, is done as duty, in return for which no thanks are expressed.

The challenge, as seen by missionaries, is to "Christianise" rather than Westernise the native culture. Although this might be easily seen as the simple elimination of displeasing and harmful practices in ceremonies, and the substitution of faith, hope and love, the problem is complex.

Missionaries avoid the temptation to rush in with advice when they see un-Christian things happen. They prefer to wait and talk it out in a calm situation, and with appropriate Scripture and prayer, to be led into truth. Pre-requisites are trust in the missionary, the Bible and the Sovereignty of God.

Yours faithfully,
Fred Woodgate
Collaroy Beach

Years of negotiations rewarded

Family allowance granted to missionaries

The Department of Social Security has amended the Family Allowance Policy Manual to make specific reference to the eligibility of missionaries to receive the Family Allowance for their dependant children.

This decision was reached after many months of detailed representations from lawyers and accountants, as well as appearing before the Social Security Appeals Tribunal, on behalf of a C.M.S. (CHURCH MISSIONARY SOCIETY) couple, the Rev. Hugh and Dr. Dorothy Prentice. This couple have now been granted the Family Allowance for their children.

Mr. Kimberly Smith FCA, of KIMBERLY SMITH, SAWARD & CO., Chartered Accountants of Melbourne, paid tribute to the early pioneering work undertaken on this issue by Dr. Michael Asten of the ASIA PACIFIC CHRISTIAN MISSION, who had been fighting for the Family Allowance for missionaries over many years.

Appreciation was also given for the assistance of Tanya Coleman, B.A., LL.B. of MOORES BARRISTERS & SOLICITORS, a Melbourne Law Firm, who had helped draft proposed guidelines for acceptance by the Department of Social Security.

The Prentices have served as missionaries in East Africa for the last twelve years. During that time they have regularly returned home on "leave and home service". Rev. Hugh Prentice is a

lecturer at St. Philip's Theological College, Kongwa, while Dorothy is a doctor working in the area of medical health and eye problems. They have three children, Fiona (16), Luke (14), and Leon (10).

During the battle for the Prentices, Mr. Smith received support from many missionary societies and advice from the Anglican Archbishop of Melbourne, the Most Rev. David Penman, who was a missionary himself in Pakistan and Lebanon. Mr. Smith also organised a petition to Parliament on the issue.

Representations were made to a number of parliamentarians and eventually to the Minister for Social Security, Mr. Brian Howe, who agreed that the uncertainties surrounding eligibility of Australian missionaries needed to be rectified.

Mr. Murray Baird B.A., LL.B., senior partner of the law firm MOORES BARRISTERS & SOLICITORS, said that it was unfortunate that in the past so many cases had to be fought at the Tribunal level before the Department decided to change the guidelines.

Mr. Baird said that the wording of the amendments to the guidelines now made it quite clear that missionaries should receive the same treatment as other Australians who are temporarily posted overseas.

Mr. Baird welcomed the introduction of new guidelines and urged missionaries to ensure that they continued to receive the Family Allowance while on missionary service overseas.

Further detailed information may be obtained from:

Mr. Kimberly C. Smith, FCA
KIMBERLY SMITH, SAWARD & CO.
Chartered Accountants
PO Box 360
BOX HILL, VIC 3128
Tel: (03) 898 9531.

(RAMON WILLIAMS)

Editorial

Unity

In response to questions, leading members of a local church disagreed on that church's aims and objectives. One might assume that other members of the church were similarly at odds. Divided loyalties and party spirit are characteristic of many churches today. The Bible declares that spiritual unity among the people of God is one of the most important realities to be preserved, promoted, and expressed. The question of proper authority is crucial, the priority of glorifying God is essential, and spiritual unity is basic to both.

Christian denominations offer organisational unity: a unity by affiliation. They also stand for the kind of unity which is achieved by a centralised system with its pyramidal authority structure. The local church usually offers a unity which reflects denominational affiliation, but is more likely to centre on a person: the pastor/teacher. When viewed in the light of the New Testament, both models would seem to leave much to be desired.

Church Unity in the New Testament

In the plan of God, the local congregation has its own integrity and relies on no other group for its significance. Its structure and function are not essentially dependent on outside influences. God has gifted the members for their ministry of evangelism and mutual edification. His authority is mediated through His written Word to every believer. Elders have particular authority, and are responsible for instruction, oversight and discipline. However, they themselves are under the authority of God's Word. They are not entitled to act in a way that contravenes what God says.

Thus God's people as a whole are ruled by God's Word. Their unity is one of common allegiance to Christ as Lord, and common obedience to His Word. Before anything else their unity is one of commitment to Scripture truth.

The Present Reality

It could be argued that few Christians today consciously recognise, or strive to achieve and express such unity. The reasons are no doubt many and varied. In the first place, it is against our old nature which always tends to desire independence. Secondly, the Scriptural view of unity sits unhappily with many models of unity seen in our community

today. For example, many businesses and organisations set out to achieve unity by demanding uniformity. This can produce the appearance of unity without the deep reality. In thinking about unity in the church we are very likely to be "conformed to this world" and in need of being "transformed by the renewing of (our) minds".

Disunity expresses itself in many ways. The individual can decide not to "submit (himself) to others out of reverence for Christ" (Eph.5). Members of the body may decide to follow the model of democracy and majority voting to determine policy, rather than submit to God's Word (the faithful teaching of the elders). Church organisations and groupings can begin to drift away from the main purpose of the church and become independent/competitive rather than interdependent/cooperative. Inevitably, this means that people (even some of the same people) are pulled in different directions. Although there may not be a deliberate intention to compete, the effect of uncoordinated decision-making is to fragment the body. For example, the Youth Fellowship may decide to go away for the same weekend that is planned for the Church Prayer Conference.

A worthwhile goal

It is significant that every letter in the New Testament deals with the problem of disunity! This means that we can expect to find it in every congregation at any time. It also means that we must take it seriously and deal with it according to God's Word.

The apostle gives us a vital summary of our responsibility in Rom.15:6: "That with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ." We should analyse our present position and make any necessary changes to policy and organisation so that we move towards the goal he indicates.

Perhaps you could ascertain the situation in your own church by asking individual leaders about the aims and goals of your church. For reasons already stated, we need to do the exercise on a regular basis. If we do nothing, disunity is inevitable. Some churches call the members together every six months to study God's Word to determine proper goals and to evaluate their attitudes and activities accordingly.

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Classified advertisements may be left at the office or phoned to 264 6349 up to noon 14 days before date of publication. Charge is \$5.00 per column centimetre.

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

COORPAROO: St. Stephen's, Brisbane. Cnr. Cavemish and Chatsworth Roads. Visitors welcome. 7.30 am and 9 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker.

CANBERRA: St. Matthew's Wannassa (Cnr. McBryde Cras 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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Alan Craddock

In previous columns (3/9/84; 28/1/85; 22/4/85) I have written about various research studies which have provided evidence that religious couples enjoy relatively higher levels of marital satisfaction compared to non-religious couples and those couples whose religious orientation differs considerably. It is clear however, that shared faith is not an iron-clad guarantee of marital success. Things can, and do, go wrong even for couples whose faith is one of the significant resources they have in common. This suggests that shared faith is not directly linked to marital satisfaction in a simple and direct fashion. The linkage is more complex, and is likely to involved indirect linkages or 'mediating factors'.

This concept may be clarified with an example: A study might show that intelligence and slimmess are related. Most intelligent people turn out to be slim, but there are exceptions. It is unlikely that there is a direct and simple cause-effect relationship between intelligence and physical condition. But it might be that intelligent people become more aware of the problems associated with excessive weight, and they also might become more aware of dieting techniques, exercise programs and ways of maintaining their slimmess once attained.

In this example (which is purely hypothetical) the link between intelligence and slimmess is mediated by better access to and understanding of weight-related information by more intelligent people. The exceptions to the

EVANGEL

Evangel is an inter-denominational quarterly for ministers and others in leadership in the churches, and other thinking Christians.

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Faith and Marriage

rule (intelligent non-slim people) are likely to be having problems at the level of the mediating factors — they are not wanting to, or are not able to access or act upon relevant information.

The same kind of understanding is needed if we are to recognise the real nature of the relationship between shared faith and couples' marital satisfaction. It is not simple and direct, and the mediating factors must not be overlooked. Some light on this process is shed by a recent study from Kansas State University (Hatch, R., James, D. & Schumm, W. "Spiritual intimacy and marital satisfaction." *Family Relations*, 1986, 35, 539-545).

Hatch et al make the point that shared faith alone does not guarantee high levels of marital satisfaction. Their study shows that shared faith can function in a way that intimacy and closeness are promoted and these in turn mediate marital satisfaction.

Couples whose faith is shared may possess attitudes, values and beliefs that can extend into their commitment to and communication in their relationship. It isn't just that they believe in the same things and hence do a lot of things together. Their shared faith influences their attitudes towards each other and this in turn enriches their behaviour — this is why they become highly satisfied.

This finding helps us to understand why many couples with shared faith fail to find marital happiness. Their shared faith is not extending into the mediating factors such as commitment, communication and time together involving mutual concerns. The real impact of shared faith is at this level. This is where the real work is done. Marital happiness is the outcome but the work that produces it involves shared faith applied in practical terms in achieving sound communication; strong commitment and good quality time together as a couple.

In other words, shared faith needs to be given practical expression in a way that promotes couple closeness and intimacy. Without this work the expectation that shared faith will automatically produce marital happiness is doomed to failure. It is doomed because it lacks substance and it is too simplistic. It overlooks the need to give expression to that faith in active and concrete kinds of ways.

Hatch et al also show that shared faith is not just a superficial factor which merely involves mutual attendance at Church services and activities. The strongest predictor of high marital satisfaction was the fact that the couple's perception of God was similar. This involves shared fundamental beliefs and principles, not merely mutual behavioural traditions.

Shared faith, understood in the above terms, can clearly promote marital happiness through its extension into a couple's view of what their commitment, communication and shared activities should be like. If there is any failure to make this extension, shared faith can become divisive and a source of frustration and disappointment. This happens because either one or both members of the marriage are not applying the concepts and principles contained in their religious view to their relationship in practical kinds of ways. It is as if they expect the impact of shared faith to extend automatically (without effort) into marital happiness. This simply doesn't happen and by the time many couples realise this the relationship has been seriously weakened by long periods of marital dissatisfaction and disappointment. These issues carry obvious and important implications for pre-marital education and counselling.

Calvin research

Hungary hosts International Congress

More than one hundred scholars from six continents attended the four-day International Congress on Calvin Research at Debrecen, Hungary, during the week of August 25-28, 1986. The Congress opened with a festive service of praise in the Great Reformed Church (Nagytemplom) in the heart of Debrecen, the centre of the Reformed Church in Hungary. The Hungarians refer to Debrecen as "the Rome of Calvinism". The three-thousand seat church was packed with Hungarians from Debrecen and the surrounding areas who sang Genevan psalms in their native language. The famous choir of the Debrecen Reformed Gymnasium, recently returned from a tour of the United States, sang several appropriate songs. Bishop Karoly Toth, vice-president of the General Synod of the Reformed Church in Hungary welcomed the participants and Professor W. Neuser of West Germany, secretary of the Prasdium and indefatigable organizer of the conference, responded. The inspiring service included the first of the six main conference lectures on the thought of John Calvin. Professor E. Kocsis, president of the Reformed College of Debrecen, took the 450th anniversary of the first edition of Calvin's *Institutes* as the occasion for his address on "The Sanctification of Life According to Calvin's 1536 *Institutes*."

For the rest of the week the Congress meetings were held in the nearby Reformed College founded in 1538. The main lectures concentrated on comparisons of Calvin with Luther, Bucer, Bullinger and Humanism. Professor B. Roussel of Paris, successor of the late Richard Stauffer, addressed the subject of Calvin's roots in the generation of

Francois Lambert, Pierre Caroli and Guillaume Farel. Professor W. van't Spijker of Apeldoorn, the Netherlands, spoke on "The Doctrine of the Holy Spirit in Bucer and Calvin". An East German Bishop, D. J. Rogge, considered "Lutheran Themes in Calvin's Thought". Professor Fritz Busser of Zurich submitted a paper on "Calvin and Bullinger"; since he was unable to be present, Busser's paper was presented by Professor G. Locher of Bern. The final paper of the conference was by Professor C. Augustin of Amsterdam on the subject of "Calvin and Humanism". Lively discussions of an hour or more followed each of these major addresses.

More intimate opportunity for discussion was provided the participants of the Congress in two afternoon sessions when each was able to attend one of the fourteen seminars on various facets of Calvin's life and thought. Each day was begun with a brief meditation and song in the historical chapel of the Reformed College where the revolutionary parliament of 1848-49 met to depose the Hapsburgs. On December 21, 1944, the provisional government met as well in this chapel to lay down the basis of the new democratic socialist Hungary. Congress participants were housed in the historic Arany Bika Hotel and in the college dormitories. Most meals were served by students in the dining hall of the Reformed College. The Hungarian hosts provided an afternoon outing to visit the nearby steppes of Hungary with their cattle and cowboys. For some participants the return bus trip to Budapest went via historic Sarospatok and its famous library.

(RESNE)

Soviet leader's call

A decisive struggle against religion

Tashkent, U.S.S.R. (EP) — Soviet leader Mikhail Gorbachev called for a "decisive and uncompromising struggle" with religion and an improvement of atheist work in a speech made Nov. 24 during a stopover in Tashkent on his way to India, according to Open Doors News Service.

Keston College in England reports that so far only the briefest summary of his speech has appeared in the Uzbek Daily *Pravda Vostoka* (Truth of the East), but already a number of points stand out.

"The timing seems rather strange and may help to account for the limited publicity given the speech," said Keston spokesman. "After all, it is hardly tactful to attack religion in a predominantly Islamic republic on the eve of a visit to a country with a sizeable Muslim minority.

"This would appear to support the view that Gorbachev's prime aim was to give additional support to the campaign

of the local leadership against 'negative phenomenon' or corruption. Thus we find Gorbachev echoing recent speeches of (Soviet) Republican leaders who have criticized corrupt cadres, poor economic performance, the tendency of writers and artists to 'idealize' the past, and the 'compromising' stance of many local officials who participate in religious rites.

"It is significant that this attack on religion has come from the mouth of the General Secretary — something rare in modern times — and this speech does provide a timely reminder that the Soviet leadership remains committed to the struggle against religion. Nevertheless, the fact that the comments were addressed to the Uzbek party leaders, were given little publicity and only summarized in a Republican paper, does suggest that Gorbachev's speech was aimed primarily at a local audience."

(EPNS)

Christian rock group re-forms in USSR

The trumpet sounds again

Soviet Christian musician, VALERI BARINOV, has re-formed his religious rock group "Trumpet Call" four months after being released from labour camp after a two and a half year sentence for attempting to cross the border illegally.

Barinov petitioned the Presidium of the Supreme Soviet immediately upon release last September for permission to emigrate to the West with his wife and two daughters, but was refused on the grounds that he has no relatives abroad.

Barinov has informed friends in the West that he intends to continue his evangelistic work in the USSR and to pursue his earlier efforts to gain permission for "Trumpet Call" to perform publicly and preach the Gospel through its music. He asks Christians in the West for support in prayer. Barinov and his friends have also organised a religious youth club in the Baptist community in Gatchino, near Leningrad, with the full

support of the local pastor. The club will be open to all, and the first meeting was attended by more than 30 people.

Another meeting is planned for the near future, even though some of the young people who attended the first meeting were later detained and questioned.

Barinov points out that if the liberalization in the USSR is real and not just a propaganda exercise, the authorities should place no impediments in the path of either "Trumpet Call" or the youth group, for both aim to promote higher values and could contribute to a more healthy society.

Although Barinov has received several warnings recently about his contacts with Western Christians, he has not been otherwise harassed. Both he and his wife are working (Valeri has a job as a watchman) and his daughters are encountering no difficulties at school.

(KESTON COLLEGE)

That You May Believe: Miracles and Faith Then and Now

Colin Brown, Eerdmans/Paternoster, 1986 — 232pp

Twenty years ago as a newly ordained clergyman, Colin Brown was asked by his parishioners, "should we go to the new healing service conducted at the church down the road?" Sooner or later, Brown says, every Christian has to face the questions raised by the contemporary interest in miraculous divine healing.

This book is an investigation into this pressing and puzzling issue. While the applied principles of the book concentrate on healing, the book is a treatment of the broader issue of miracles. (It appears, in fact, to be a more simplified version of his earlier work, *Miracles and the Critical Mind*).

The first part of the book deals with the philosophical debate about miracles. His overview concentrates on the challenges to belief in miracles raised by Spinoza and Hume. By way of response Brown examines C.S. Lewis' defence with which he is in substantial agreement. For Brown the integrity of a miracle claim rests on one's frame of reference. He writes, "The decisive factor in judging whether to believe or not is not necessarily the report itself. It is our background understanding of what is feasible and what is not." (p.68) Christians believe in a personal, purposeful, gracious God who providentially orders events. Within this frame of reference miracles are plausible.

The largest section of the book is given over to a survey of the gospel presentations of the miracles of Jesus. It is here that Brown is most controversial. He argues that the miracles were never intended to be evidences for the divinity of Jesus. They functioned, rather, as prophetic signs or acted parables. They stand in the same order as Hosea marrying the harlot or Isaiah walking around naked as a sign of the approaching desolation. Jesus was eventually killed by the Pharisees, not because he claimed to be God, but because his miracles, which pointed to his unorthodox teaching, marked him out as a false prophet a la Deut. 13. This is a thought-provoking hypothesis, although in the end unconvincing. Indeed, the miracles of Jesus' were pointers to Jesus and his message, but surely the gospels also credit them with evidential weight: "Woe to you Chorazin, woe to you Bethsaida for if the mighty works done in you had been done in Tyre and Sidon they would have repented long ago." (Lk 10:13).

Brown also places the miracles in a trinitarian framework. The baptism of the Spirit which Jesus will bring is fulfilled in Jesus own ministry whereby he cleanses men and women through his teaching, forgiving and miracle-working. The miracles are also presented as the works of the father. In short, Jesus' signs provide us with "glimpses of the threefoldness of the one God."

The last section of the book examines the contemporary claims to signs and wonders. Brown has a number of veiled references to his former colleague at Fuller, John Wimber, and a good deal of what he writes appears to be a response to his "power evangelism". It is an honest, forthright critique which, while not dismissing miraculous healings argues against the popular view which wants to see them as normative, everyday occurrences.

Colin Brown is arguing against an evidentialist view of miracles. However, even those of us who sit somewhere in the evidentialist camp will find the book stimulating and rewarding. It is avowedly a pastoral book, designed for the laymen (though I suspect that in matters of philosophy and apologetics few of us would claim to be 'ordained') and as such it can be warmly commended.

M. Raiter

Luke Comes Alive!

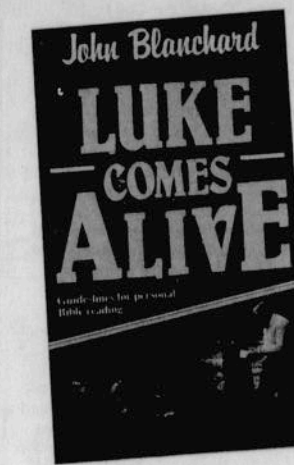
John Blanchard, Evangelical Press

The author writes out of concern for the Bible reading habits of Christians. He comments,

"My guess is that as far as personal daily Bible reading is concerned a disturbing number of Christians are making do with what we call 'a look and a promise'. My earnest hope is that *Luke Comes Alive!* will help many of them to move away from this hit-and-miss business to a much more sustained approach."

Blanchard then gives suggestions on how to tackle Bible reading which is basically the Scripture Union method (Pray, Read, Think, Pray). The rest of the book is a 'series of notes' designed to explain Luke's gospel and help the reader see its relevance for everyday living. He divides Luke up into 62 sections with generally helpful headings in each section (though I wondered how long he could go on inventing headings such as 'Accusation, Argument, Attestation, Application, Adoration' or 'Diagnosis, Direction, Deliverance' and then in the very next section 'Dying . . . Dying . . . Dead').

THE GOOD READ



Overall the book does help to explain the content of Luke's gospel and would be a simple aid to a new christian or perhaps someone unfamiliar with Luke. Blanchard seldom 'spiritualises' the text though one example is found in a section dealing with 2:41-52 under the heading of 'Misunderstanding!'

I certainly share the author's concern over the state of Bible reading amongst Christians but I wonder if the best way forward is simply to supply a book with 'all the answers'. The issues of

: purpose (why was Luke written?)
: context (how do the parts relate to one another?)

: questions to ask the text (who? where? when? why? . . .)

are virtually ignored. Blanchard's aim has been to give guidelines for reading the Bible and hence to let the Bible speak for itself but I don't think he has achieved this. It would be helpful for him to write a companion study guide with questions to work through (dealing with issues such as those listed above) before one reads *Luke Comes Alive!*

Gary Nelson

Grieving A Handbook for those who care

By Ruth Bright. Published in paperback by MMB Music, Inc., St. Louis, MO, USA. 229 pages.

Grieving, whether it is the outcome of losing a loved one, a position in life, the use of faculties or a parish Rector is something we all experience. Grief knows

no particularity. Ruth Bright's book is written in two parts. Part 1 deals with "Theoretical Considerations" like loss of expectation and role, separation and divorce or death. Part 2 is about "Meeting people's needs" and touches on such approaches as neighbourliness, helping the grief of the sick and disabled, the spiritual aspects of caring for the grieving and the personality of the therapist.

Towards the close of her book Ruth says,

This book has been about change: expressing grief in order to ease a burden of sadness; receiving reassurance about feelings of anger; starting to understand why things happened the way they did, and starting to throw off the weight of guilt; forgiving those who have hurt us in the past, even those who have already died. Finally effecting relinquishment of the person who has gone, the relationship which has been lost, the life-style which has to change.

The first part of the book is served up in 'bite-sized pieces', and the book as a whole is very readable. It draws in a thorough and scholarly way upon the writings and experiences of others. This is augmented very positively by Ruth's considerable and varied experience in the field of counselling. Her insights as a music therapist serve to high-light the growing importance and usefulness of this therapeutic approach.

This book manages to keep medical and psycho-therapeutic jargon to a minimum and this makes it a valuable resource to the non-professional counsellor as well as the professional therapist.

Ruth Bright who is an active Christian and a member of the Sydney Anglican Synod has written a most valuable book on a subject which affects everyone. It should be required reading for all involved in pastoral care.

This volume is not currently available from your local bookseller and can be obtained at a price of \$33 plus postage (Sydney \$3, ACT and NSW \$4) from:

MTE, Box 161, Wahroonga, N.S.W. 2076.

Philip C. Blake

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Theology Results Announced

The Registrar of the Australian College of Theology announced the following awards and results in the various degrees and diplomas of the College, following the November examinations.

Batchelor of Theology (in order of merit)

- First Class Honours**
Wilson, Lindsay — Moore Theological College
Brooking, Stuart Marshall — Moore Theological College
Buckley, John Forbes — Bible College of New Zealand
- Second Class Honours (Division A)**
Statham, Hugh Nigel Halton — Ridley College
Ellis, John Clifford — Presbyterian Theological Hall
Grant, Peter Keith — Ridley College
Elliott, Andrew John — Sydney Missionary & Bible College
Hewitt, John Newton — Ridley College
Marshall, Colin — Moore Theological College
Trist, Richard McLeod — Ridley College
Green, Peter Robert — Morling College, New South Wales
Jarvis, Robert Leslie — Morling College, New South Wales
Harrington, Paul Vincent — Moore Theological College
Arnott, Paul Raymond — Ridley College
Cettolin, Angelo Ullisse — Bible College of Victoria
Currie, Peter John — Moore Theological College
Morrison, Bruce Howard — Moore Theological College
- Second Class Honours (Division B)**
Colville, Graydon Robert — Morling College, New South Wales
Chrichton, Michael James — Ridley College
Cheung, Rick Chi-Ming — Ridley College

- Lakos, David Thomas — Moore Theological College
Hughes, Charles Reginald — Bible College of New Zealand
Fairhurst, Mark Andrew — Moore Theological College
Chua, Mark San — Bible College of New Zealand
Morgan, Malcolm Ross — Bible College of Victoria
Andrew, Phillip Ross — Moore Theological College
McKenzie, Janet Isabelle — Bible College of New Zealand
Davidson, James Arthur — Moore Theological College
Watkins, Clive Lawrence — Ridley College
Liebergreen, Jacqueline Kirsten — Ridley College
Colton, Stuart — Moore Theological College
Weatherhead, Gary Raymond — Bible College of New Zealand
Mokany, Tibor — Morling College, New South Wales
Bradford, Philip John — Moore Theological College
Griffin, Philip Traynor — Moore Theological College
Donald, Robert John — St. Mark's, Canberra
Taylor, Mark Warren — Moore Theological College
James, Richard Francis — Moore Theological College
Pym, Steven John — Moore Theological College
Evans, Daryl Wayne — Morling College, New South Wales
Clarke, Lynne Alison — Ridley College
Courtney, Dane Howard — Moore Theological College
Calder, Mark Norman — Moore Theological College
Edwards, Stephen Ernest — Moore Theological College
Quadrio, Richard John — Moore Theological College
Merrweather, John Brinsmead — Baptist College of Queensland

- Mathew, Marlene — Bible College of Victoria
Utter, Richard Alexander — Moore Theological College
- Pass**
Hunter, Bruce Thomas — St. John's College, Morpeth
Markotsis, George William — St. John's College, Morpeth
Barclay, Lindsay Kendrick — Ridley College
North, William Peter — Bible College of New Zealand
Thomas, Peter Lewis — Morling College, New South Wales
Barwise, Colin Edward — Moore Theological College
Hook, Ian James — Morling College, New South Wales
Grace, Blair Sydney — Ridley College
Lewers, Richard Alexander — Moore Theological College
Johnson, Christopher Delpratt — Ridley College
Mellor, Andrew Samuel — Ridley College
Stronach, William Francis — Sydney Missionary & Bible College
Traill, Jeffrey Conway — Ridley College
Fagan, Stephen Charles — Moore Theological College
Ingram, Keith Charles — Morling College, New South Wales
Grassy, Andre Pierre Joseph — Moore Theological College
Downes, Peter Raymond — Ridley College
Boyal, Jonathon Charles — Moore Theological College
Leggett, David George — Morling College, New South Wales
Flanagan, Kevin Wayne — Sydney Missionary & Bible College
Van Langenberg, Jeremy Eugene — Bible College of Victoria
Breach, Leslie John — Bible College of New Zealand
Hammo, Haiman — Sydney Missionary & Bible College
Goddard, Owen John — Moore Theological College

Licentiate in Theology (in order of merit)

- First Class Honours**
Blackburn, Peter Benjamin — Ridley College
Cheung, Tat-Man, Alex — Presbyterian Theological Centre, N.S.W.
- Second Class Honours**
Trousse, Phillip — Ridley College
Peters, Philip Frederick — Private
Fairbairn, Rowan Gordon Edgerton — Ridley College
Booth, David Ralph — Ridley College
Fisher, Peter Raymond — Ridley College
Thompson, Gregory Edwin — Ridley College
Cameron-Smith, Raeburn — Christ College, Tasmania
Macqueen, Russell Eric — Ridley College
- Pass**
Thompson, Rodney Phillip — Presbyterian Theological Centre, N.S.W.
Pender, Jennifer Sylvia — Private
Kitchen, Elizabeth May Harcourt — Private
Chalker, Janet Rae — Private
Ricci, Luciano — Private
Goh, Hee Chuan Gaius — Bible College of Queensland
Huber, Albert Gregory Charles — Private
- The following prizes are awarded:
The W. Hey Sharp Prize — Peter Benjamin Blackburn
The John Forster Memorial Prize — (Peter Benjamin Blackburn; Cheung, Tat-Man, Alex)
The Felix Arnott Prize — Lindsay Wilson
The Frank & Elizabeth Cash Prize — Andrew Richard Dodd
The F.A. Walton Prize — Dr. Katrina Rosamond Philip.