

New British evangelism strategy



Luis Palau addressing a London meeting late last year

London, England
When international evangelist Luis Palau speaks at a 20,000-seat stadium here this summer, virtually the entire English-speaking world will be able to eavesdrop, thanks to modern technology and a cooperative media project known as Commonwealth 84.

In a campaign backed by nearly 1,600 London churches, Palau is scheduled to preach in Queen's Park Rangers stadium six nights a week for six weeks in June and July. He has arranged with British

Network in planning U.S. radio coverage of the London meetings over Moody's 65 affiliate stations. Canada, Australia, and New Zealand will also be among the nations listening in as Palau preaches the gospel in the West London soccer stadium.

Television coverage in the United States will include three special programs on the London crusade, plus periodic news reports. Among those helping Palau plan the TV efforts are Christian Broadcasting Network of Virginia Beach, VA, Trinity

of hearing the gospel on these broadcasts," commented Palau, 49, who was born and raised in Argentina but now resides in suburban Portland, Oregon.

Palau is best known in Latin America, where he has preached to millions in numerous crusades, and where he is heard daily by millions more on two radio programs. But Europe has also warmed to him in recent years. He preached to 20,000 in Holland a few months ago. He is also becoming wider known in the U.S., where a crusade is scheduled for September in Colorado Springs.

This summer's London campaign is the

What happens in Britain is still of interest to many in the former colonies, notes Palau. And with Commonwealth 84, he muses, the ripple effect of revival could extend worldwide.

Recently Luis Palau told an overflow Easter crowd in Puerto Rico's largest stadium that only Jesus Christ has the power to bring stability to their society.

Palau was the major speaker at the seven-hour celebration, a rousing preview of a week-long Palau crusade next March in San Juan that will be broadcast simultaneously throughout the

Evangelist Plans Global Media Crusade

Telecom International to transmit same-day radio broadcasts of the stadium rallies during the final week of June.

Major missionary broadcasters, whose stations blanket most of the earth with religious and cultural programming, have agreed to air the one-hour broadcasts to English-speaking people in 31 countries, many of them classified as Third World. In those countries, churches and para-church organizations are tooling up to persuade millions to listen, and to provide counsel to those who heed Palau's appeal to become followers of Christ.

The Palau Team is working with the Chicago-based Moody Broadcasting

Broadcasting Network of Los Angeles, Channel 38 in Chicago, and Channel 66 in suburban Washington, D.C. They will furnish TV crews, equipment, and expertise.

Missionary broadcast organizations cooperating with the Commonwealth 84 gospel blitz include Trans World Radio, Far East Broadcasting Company, ELWA in Liberia, and HCB in Ecuador. With a number of stations and transmitters dotted around the globe, these and other broadcast groups all feature programs in English as well as other languages.

"We envision multiplied thousands making Christian commitments as a result

second phase of a year-long effort for Palau. Last autumn, he and several associates preached to more than 200,000 in a series of rallies around London, netting 8,000 public affirmations to receive Christ or follow him more closely.

While Palau is holding forth in London, evangelist Billy Graham will be preaching in several other cities in England.

Church leaders organizing the Graham and Palau crusades say they have not seen unity and evangelistic interest among Christians in Britain in decades. Some are predicting a revival this summer on a scale not seen since the visit of Chicago evangelist D. L. Moody 100 years ago.

Spanish-speaking world. Following the British effort this will become Palau's second major multi-media evangelistic thrust.

The vocal, jubilant crowd began forming at dawn when young people gathered to sing in the 27,000-seat baseball stadium in Hato Rey, a south San Juan suburb. By midday the crowd, estimated by a local newspaper at 35,000 had jammed the playing field and stands under the hot Puerto Rican sun.

In the rally's climax, an estimated 1,000 people responded publicly to Palau's request that they dedicate their lives to Jesus Christ.

Christian Spirituality is a Lived Faith

Dr. Roberta Hestines is in Sydney at the invitation of World Vision. She is spending her sabbatical from Fuller College in Pasadena California travelling extensively. There are two purposes to her travels: firstly to visit areas of famine, hunger and need and looking particularly at the work of World Vision. Secondly, to look at the issue of Christian formation: how are Christians growing into the image of Christ? Particularly in the 1/2 world — from Massai land to tribal lands, Ethiopia etc. — and looking at the different influences brought to bear on it, Western or otherwise.

She is an Associate Professor at Fuller where she has been on staff since 1975; and was ordained into the United Presbyterian Church where she has been an associate minister since 1974. Dr Hestines spoke in Sydney at a seminar conducted by World Vision. Her talk was entitled, "A Protestant look at spiritual formation and direction".

Definitions of terms.

Christian spirituality

There are quite different ways of looking at this, according to the different Christian traditions a person comes from. I see it in terms of the image of a rope — various strands woven into a whole, each being on its own insufficient to hold a weight, but together being strong.

What are the strands?

Strand 1: spirituality as a personal relationship with God in Christ through the Holy Spirit.

This has both theological and personal significance. My family was hostile to Christianity and wouldn't allow the children any contact with it, saying they must, when adult, make their own decision. This left in me an enormous vacuum: what was life for? In late adolescence, I went to church, and found I believed in God. But my understanding of him was as a powerful, creative force — God at a distance. At university I found that this great God wanted to relate to us personally — and my life was radically transformed. I discovered that it was not enough to have knowledge but I must have a relationship with God.

All definitions of Christian spirituality must begin here.

Strand 2: the journey towards wholeness.

Jesus' summary of the law was the call to love God with your whole heart, mind and soul and your neighbour as yourself. I realised the totality of the response required, which deepens as we understand his character; and in loving our neighbours finding how surprising they can be.

It is a journey. A person doesn't start all at once understanding all. Paul in Phil. 3 asked that he might know Christ and the power of his resurrection — and he was a long way along the road since his conversion.

Strand 3: Our Christian behaviour — the religious practices we engage in. Many people in their definition of Christian spirituality would start here. It is the participation in corporate worship, prayer and spiritual discipline, the behaviour of a person which is new to him when he becomes part of the Christian community. It is also what we don't do, because we are Christians — "to be holy as I am holy".

It is our conduct which we are set apart positively to do, and not including those things we are called on to set aside.

Strand 4: In the old language 'Christian virtues', in modern 'Christian character', and in Biblical terms 'living with the fruit of the Spirit', ie. love, joy, peace, patience, goodness, kindness and self-control.

It is the way in which our character is being shaped, as our convictions are

expressed through personality and the quality of our life.

Strand 5: social concern and social engagement.

James 1 speaks of true religion as 'visiting widows and orphans and keeping oneself unstained from the world'. The Biblical thrust of involvement with the poor, oppressed and needy is shown in the call of the Prophets, and in Jesus' life recorded in the gospels.

As Christians, we learn to care. We see in the gospels how the disciples trivialised or ignored the needy — e.g. Bartimaeus, the blind beggar whom they asked to keep quiet — but Jesus stopped the whole procession to hear him, talk to him, and to heal him. Or the mothers who brought their children to Jesus to bless — they tried to send them away, Jesus told them to bring them to him. And the prostitutes, tax collectors and sinners — and women. Note how amazed the disciples were to find Jesus talking to the woman of Samaria.

He was engaged with people who were beyond those in his fold. He taught his followers to see those they would tend to ignore, or push to the margin. He shows sensitivity and concern for the poor and needy.

Strand 6: one summary of all strands: or that which wraps them together — life lived in, through and by the Holy Spirit.

A person has new life and reconciled to God through Christ, and able to say 'Abba Father' as the Spirit intercedes for him, enabling him to turn to be a witness.

These strands attempt to show the depths and complexity of Christian spirituality.

So what is our task as leaders of the people God has given us in the church?
What are the Biblical images of the Christian life?

1. Pilgrim people

This is the image taken from Exodus and Numbers, which 1 Cor. 10 tells us were written for our instruction, and is normative in understanding the Christian life.

Elements

- Oppression. The people were weak, and were being treated unjustly. They were astonished to find that God is not automatically on the side of the powerful.
- Deliverance — The God who cares acts mightily to deliver. In the N.T. this image shows people oppressed by sin, delivered by Christ. Note Moses' effort to deliver by his own hands failed utterly.
- Celebration. As Israel crosses the Red

Sea after the Passover and experience the delivery of God, Miriam leads all the people in song 'Sing to the Lord he has acted gloriously; the horse and rider are thrown into the sea.' Some people want to finish the image here; and sing such songs as 'Every day with Jesus is sweeter than the day before'. The song is a half truth — some days are worse.

There is one more element:—

- Wilderness. God is with the people in the midst of wilderness. Wilderness is real, and part of the Christian journey. There is no issue as to whether a person will or will not experience wilderness — the issue is how he will deal with it when it comes. No one can force others into saying they won't experience it. Israel's wilderness experience is a sad record read in the N.T. not as a guideline, but a warning. Israel's primary mode of response is to complain: the words used are 'murmuring', 'bitter', 'cynical'. They have a distorted memory of the past. 1½ months after their delivery they complain 'O for the pots of meat in Egypt'. They had forgotten they never had pots of meat in Egypt. They wanted to trade the deliverance of God for 'the cucumbers of Egypt!'

They refused to believe in the promise for the future — and their disbelief prevented their entry into the promised land.

However, Col. 3:15 — '... and be thankful', is what God wants of us. The characteristic Christian response is gratitude — not complaining. Paul sees this as a choice — from a right remembering, not a silly thankfulness.

I have been a pastor for nearly 20 years, and I sometimes wonder about the lack of thankfulness. We live in hope as a pilgrim people. There are serious consequences of the way in which we conduct our pilgrimage.

One way to see Christianity as a static reality. The job is then to simply maintain it till heaven. The things called for are to go to church, to do nothing grossly immoral — and give money.

(But note re. immorality — Israel's sin was grumbling, and this discontent led sometimes to immorality — but grumbling was the basic cause.)

Scripture sees it as a positive pilgrimage — it has a goal, its not just wandering. To accomplish that goal, things have to be done, lessons learnt. It is a dynamic view. Are we as a congregation prepared to sustain that? It makes possible growth, not just maintenance.

2. Running a race

We are not only pilgrims, we are running a race. So we are a disciplined people. You don't win races by being

Dr. Roberta Hestines

casual — which is a common complaint. Enormous energy needs to be expended in a goal-orientated way — see Phil 3 — to win a prize. Paul elsewhere speaks of pummeling his body, and being under discipline.

The problem in Western culture is that we are not running the Christian race, but the rat race. In America, most middle class families keep guinea pigs in cages, which have wheels in them to allow them exercise. How many revolutions do the guinea pigs make — and how little distance?

I used to think that success in the Christian life was tied up with the effort I put into it. Now I ask, is it disciplined to the goal of the will of God? Could we say at the end of our life as Jesus did 'I have completed the work you gave me to do'? Not every sick person was healed, or village in Palestine preached to: the need didn't drive him. The will of God was his impetus. What part of the need are we committed to?

3. Vine/branches

Notice the great intimacy of this image of God and his people. Jesus told his disciples 'I am the vine, you are the branches... abide in me... God himself is with us — we are called to abide in him. This intimacy with God shapes who we are, what we do.

'... so you shall bear much fruit'

My definition of fruit has changed over the years. Now I do not see it as the number of people I have brought to Christ. It seems to me that scripture uses the word fruit to mean the fruit of the Spirit, the life of God in and through us. When I read Jesus say 'Apart from me you can do nothing', I thought it wasn't true. You can run programmes, preach services without him. But this isn't what he was saying. He said 'Apart from me you cannot have the fruit of the Spirit! Apart, you can be busy, but you won't produce godliness.

There are other Biblical images, but these show some sense of what God wants people to know and experience.

That is, to be pilgrims with a goal, disciplined and abiding in Christ. Not casual, careless or complaining.

Consumer Christianity is now a big time thing in America, as people shop around for the church they want, services they like. It shows a casual commitment to Christ, a shallow understanding of Biblical truth — a long way from a pilgrim people.

This is true broadly enough that I am concerned for the church.

There is widespread Biblical illiteracy. People have Bibles but they are dusty. People don't know the great story of the Bible — they only know bits and pieces, and have very little understanding of the whole. Research into this in America is frightening. People put Abraham and

Continued page 10

Luis Palau Evangelistic Team COMMONWEALTH '84

"Commonwealth '84 is a strategy designed to extend the 1984 London-based Palau Team crusade to reach millions of English-speaking people via radio networks, television, literature, personal contact and followup."

Primary Countries

- | | |
|--------------------|------------------------------|
| *1. Canada | *7. Republic of South Africa |
| 2. Philippines | *8. India |
| *3. New Zealand | 9. Nigeria |
| *4. Australia | *10. Singapore |
| 5. Trinidad/Tobago | 11. Sri Lanka |
| 6. Jamaica | 12. Kenya |
| | 13. Ghana |
| | 14. Tanzania |
| | *15. USA |

Secondary Countries

16. Zimbabwe
17. Malawi
18. Botswana
19. Swaziland
20. Zambia
21. Lesotho
22. Cyprus
23. Bangladesh

*Confirmed

24 Smaller island nations not shown on map.

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Lesley Hicks

Middle-aged church-goers with teenage children can be caught in the centre of conflict between the tastes of the young and that of the elderly in such matters as styles of church music, or greater or lesser degrees of formality or innovation in the services. Sometimes I have found myself defending both the old to the young and the young to the old, trying to bridge the gap and keep the peace. I don't envy having to do the same from a position of leadership. It's easy to please neither group, and to end up the proverbial 'meat in the sandwich'.

No doubt the middle generation can be as stubborn and intransigent as either of the others, but possibly our exposure to both can make us more tolerant of their foibles. However, the most vehement defender in our church of the music preferences of the average teenager, and the rightness of such music being used in church services, is a lady of grandmotherly vintage.

I debated and questioned the use of pop music in an article earlier this year (Pop Goes the Gospel, Feb. 20), but this lady says she's delighted to hear such music in church, even though it's not to her personal taste, so long as it means that young people are there to hear the gospel. I'm not going to revive that debate, however.

Accepting each other

I'm concerned rather to applaud the attitude she shows: it is one of openness and love to the young, with a willingness to accept them and their preferences. It is equally refreshing to meet youngsters who are sensitive to the feelings and tastes of the elderly, who make up goodly proportions of many congregations. How to keep all the generations content at once is a challenge indeed; flexibility and give and take are necessary. We must "welcome one another, therefore, as Christ has welcomed you, to the glory of God." (Romans 15:7 RSV) The New International Version has "Accept one another".

Sometimes I'm surprised at an unexpected and incongruous sharpness

Handling our differences

of intolerance towards the young in an older person I expected to be genuinely loving and eager to be tolerant of differences in the interests of true unity in the Spirit. It gives me the same kind of shock I get when I suddenly strike a vicious seam of racial hatred when in conversation with someone I imagined would find that attitude untenable.

That we may be one

For handling our differences in love, every church could do with an annual dose of teaching based on Romans 14 and 15. That teaching forms the core of Michael Harper's small paperback "That We May Be One" (Hodder & Stoughton, 1983, \$4.95). It is an appeal to Christians, both within their congregations and on the wider scene, to avoid sinful divisiveness and to accept one another, with our differences, warts and all. He's not just talking about the generation gap, but about sharp differences over doctrine and the nature of the church which may lead, especially in the heady excitement of renewal, to groups of Christians splitting off from the "dead" or resistant main denominations to form "pure" new churches.

He asks: "Should all Churches be 'pure' in the sense of having only true Christians as members, or can the Church be a mixture of the good and the bad, the spiritual and the carnal, the dedicated and the half-hearted, the free and the formal, the committed and the nominal, the renewed and the unrenewed?" (P.9). Harper clearly considers the first ideal neither attainable nor even desirable in this present world.

He corrects fallacies about the alleged purity of the New Testament churches, on which most breakaway groups try to model themselves. For instance, the Lord Jesus, addressing the far from perfect seven churches in Revelation 1-3, never calls on the faithful to leave them and start pure new churches. Nor is there any blueprint in the New Testament as to how a church should be governed and its worship regulated, Harper maintains.

Expounding Romans 14 and 15, he says we must distinguish between essentials and non-essentials — "For the Kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit" (14:17). Easier said than done, of course, to agree on what is or is not essential, but our aim must be (v. 19) to pursue "what makes for peace and for mutual upbuilding."

Tension Points

Harper goes on to tackle briefly a number of tension points — issues which can and do divide Churches. They are water baptism, Scripture and tradition, the ministry of women, the ministry of modern "apostles" and "prophets", and the Second Coming.

His charismatic viewpoint is evident, but like the late David Watson, he is on the whole wise and balanced; perhaps I find them so because in each case their background is one of evangelical Anglicanism. I know not all my readers will agree with me in approval of the charismatic/evangelical Anglican combination — but let's hope our differences can be contained within the imperative of loving acceptance.

Just as Harper, together with others like Watson, Michael Green and Michael Cassidy, writes often on themes of reconciliation within the church, so do I in this small column, because the need is always there for reminders about how we may truly be one in Christ.

News from Armidale

Church Missionary Society "Autumn School"

Nearly 100 people from northern NSW & Queensland attended the annual "Autumn School" at Copeton Dam (near Inverell) over the weekend April 27-29.

Graham Farley from Wee Waa chaired the weekend while Ken Allen of Gunnedah led 3 stimulating studies from the book of Jonah.

Several missionaries of the Society were present including: The Laws from Nepal, Margaret Thornton on leave from Tanzania, Francis Boland from Japan & The Wiggs who spent some years in Tanzania. Branch General Secretary Don Campbell was also present.

A special childrens' Ministry was led by

Ann Douglas & Margie Ross of Gunnedah.

It was a most encouraging and profitable weekend.

Clergy Wives Conference

The annual conference for the wives of the clergy of the Diocese was held in Tamworth from April 30 to May 2. Mrs. Betty Chiswell chaired the Conference to which some twenty ladies came: from Collarenebri to Walcha and Mungindi to Quirindi.

The Studies this year were given by Canon John Chapman, currently from Sydney, but also an "old boy" of the Armidale Diocese! John gave valuable input on the Old Testament.

New Bible — just for kids

The Bible has been translated into many languages, but now there is an edition in a different language. The language of children. The "International Children's Version", priced at \$15.95 (recommended retail price) is being marketed by Anzea Bookhouse throughout Australia and has already drawn very favourable comments.

Dr. Leon Morris, Australian Theologian and Author, has examined the publication and commented, "The short sentences and simple translation make it easy to understand and the meaning of the original is carefully preserved".

This is claimed to be the first authentic Children's Bible. It is not a Bible storybook, not a paraphrase edition and not just an Adult Bible in a children's wrapper. The International Children's Version New Testament is a completely new, fully reliable translation written from the original text — with children in mind!

"I warmly commend the International Children's Version to all mothers and grandmothers!" said Mrs. A. M. Chambers, noted women's speaker and author. "You will find your children will begin to enjoy reading the Bible. Something you have always wanted them to do. They will love the illustrations. They are fresh and vivid — definitely appealing to the modern child," commented Mrs. Chambers.

"This text brings out the Greek Tenses

accurately and clearly," stated Stanley M. Horton, Th.D., Professor of New Testament, Assemblies of God Graduate School. "It used simple language without over-simplifying. I would not hesitate to give the I.C.V. to my grandchildren".

Two University tests have been carried out on the new International Children's Version. The result indicated it is "the easiest for children to read and understand, and the most suitable version of all for children".

The uniqueness of this version is that its readability level is four years below that of any other translation and is therefore truly a Children's Bible.

Dr. Charles K. Kinzer of the Vanderbilt University conducted a comparative study on the I.C.V. and four other major translations. The report summary states that the I.C.V. was clearly the easiest version for children to comprehend when compared with four other popular translations.

The General Editor of the Pocket Macquarie Dictionary in Australia, Mr. David Blair states, "I like the obvious control the translators have exercised over both sentence structure and vocabulary — not only in the text itself, but also in the explanatory notes at the bottom of each page. I heartily recommend it for children of primary school age".

Black Agony in South Africa continued

Untold suffering

Apartheid causes untold suffering. Men are separated from their families for many months unable to take them to their place of work. Massive black population shifts are regularly enforced by the South African government whose final solution is to strip blacks of their citizenship, and turn them into aliens in the land of their birth. Many are held in solitary confinement with an indefinite delay in their trial proceedings. Apartheid has led to the death of many innocent people. All this in a country whose government policy is to disrupt families and be a food exporter, yet allowing his own black children to starve. If the morality of apartheid is unclear one need only judge it by its effects so see that it is evil.

It is true that Mr. Botha (South African Prime Minister) is allowing other races to participate in government, yet their remains separate political chambers for whites, coloureds and Indians, with all parliamentary committees heavily loaded in favour of white opinion. South Africa's problems will not be solved by external detente but only by round table discussion involving all community leaders in an equitable role within South Africa itself. Why does Mr. Botha consult London and Bonn yet not his own people in South Africa on these issues?

Bishop Tutu then exhorted his audience to pray for God's grace so that South Africa might realise that true humanity consists of men functioning together as free and equal beings, also to keep abreast of the international news, receiving it with a critical mind knowing that the South African government is spending millions of dollars on the spread of disinformation. There should be concern for justice and human rights were it is needed, both in Australia as well as in South Africa, and to never allow the Australian government to collaborate or compromise in the issue of apartheid.

Finally, in helping those who seek for political equality and democracy in South Africa and in praying that peace may come soon to that land, to remember that Jesus has been triumphant over death, that good has triumphed over evil, love over hate, and that light is more powerful than darkness. This freedom will come to the oppressed, to South Africa, for "if God be for us who can be against us" (Romans 8:31b).

Question Time

In response to a question on the attitude of the National Country Party Liberal coalition's attitude towards apartheid, Bishop Tutu stated that he had a meeting with Mr. Mackellar, opposition spokesman on foreign affairs, and Mr. Peacock, leader of the opposition, who stated that although their policy statement does not contain a specific reference to apartheid or South Africa, there had been no shift from Mr. Fraser's position on apartheid, that is, they abhorred it and were opposed to it. On the issue of separate racial development within South Africa the Bishop responded by saying that it was theoretically possible if all racial groups forming the country were to come to an equitable agreement. However, this was not likely in South Africa at the present time since not all groups are politically equitable and minority groups own the majority of the land. The Bishop considered that the Dutch Reformed Church in its official policy had not changed its position on apartheid though there were encouraging signs of some dissent within its members. The Bishop categorised the Church of England in South Africa as a group that doesn't believe in mixing religion with politics. And finally he encouraged the continuing of sports boycotts and trade sanctions as a useful means of exerting pressure for a peaceful political solution in that country.

(See Editorial page 6)

Easter at Bathurst



Every year at Easter the motor-cycle races on Mt Panorama draw thousands of enthusiasts to the normally quiet country town of Bathurst. Once again The Den coffee shop opened its doors to the cold, the drunk, and the often lonely bikers who come down from their campsites on 'The Mountain' looking for warm food, some music, and, perhaps, someone to talk to.

The Den is a unique form of Christian outreach. Over the years it has become as much a part of the culture at Bathurst as the races and the bikies themselves. Riders can be seen at the weekend's close proudly displaying Den signs on the front of their machines as they begin the long journey home. Some characters have been loyally attending the coffee shop for over 15 years. Consistency and dependability are important issues to the biker. The fact that The Den is now in its 20th year straight often means more to him than a lot of 'Christian talk'. As one old faithful regular, speaking to a "greenie" team member, said, "You come back for the next two years and I'll know you're fairdinkum!"

Says Gary Wagstaffe, veteran team member who attended the second Den in

1966, "Bikies are affected by actions rather than words. When a rider comes into The Den he is accepted for who he is. When he sits down at a table there's a Christian there who is more interested in listening to him, rather than telling him things. When a person enters The Den he starts to expand as a person because there is room for him to do so. It is in that moment of growth that the message of Jesus has real meaning."

A favourite story of Gary's concerns the year a bikie gang, the Satans of Valhalla, decided to take over The Den one Friday night. When over 30 of them invaded the front floor area of the hall they were more than surprised when, instead of being confronted, the waitresses brought out cushions for them to sit on! Bill Perry, one of the gang's leaders who became a Christian that weekend, told us, "I saw two miracles happen that weekend. One, that there wasn't a single fight between rival gang members — the place was like common ground. Second, that the whole hall of half-drunk bikies gave over their booze to be minded when Mal Garvin came on stage and explained that The Den didn't have a liquor licence. That is unheard of! Normally bikies would rather give up their women than their booze!"

A High School experiment

The 1984 school year sees an increase in the Christian Studies teaching staff at the Galston High School in Sydney's north-western suburbs. Miss Lyn Searle, full time teacher through 1983, is joined by Mr Garry Watts who will be teaching part-time. Lyn is a trained primary teacher, a graduate of the Baptist Bible College, and is experienced in work with young people. Garry, who was school captain in his final year at Pennant Hills High, has had several years experience in the teaching of Scripture in both primary and High Schools in Sydney; he is also well qualified to contribute to school life at Galston in other ways, holding a soccer coaching certificate from the Australian Soccer Federation. Both Lyn and Garry have contact with students not only in the class situation but also through their participation in other school activities.

The Christian Studies program at Galston High was initiated in 1983 by a committee representing the churches of

the Galston district; this committee continues to oversee the program. The Christian Studies program is not intended to displace the clergy of the district, who have taken Scripture classes in the school for many years; rather, it is seen as an opportunity for more frequent and in-depth coverage of classes. Lyn and Garry take classes in years 7 to 9, and the clergy and lay helpers take classes in the higher years. The committee is grateful for the support of the clergy in this venture, and also acknowledges with gratitude the co-operation of the Headmaster and staff at Galston High in the commencement and continuation of this work.

Teacher's salaries and all expenses are met by voluntary donations from churches and interested individuals; the budget for the program in 1984 is \$36,000. Tax deductibility for donations has been approved by the Australian Tax Office.

Report from the Committee

Rockhampton Synod

In his Presidential Address to the Synod, Bishop George Hearn drew attention to the need for the church to have a valid and authentic relationship with the state. He said that church members tend to see their relationship with the state in terms of models from the past and this fact is "expressed in the unwillingness of many Christians to become involved in social justice and attitudes of often submissive acquiescence to political leaders of the right, left and centre. It is against such a world and social context that we need to address the issues of unemployment, peace and war, social welfare, pornography etc., not seeking to impose our dominant will upon an enemy state. Bishop Hearn went on to identify vital

areas of the Anglican Church's ministry and mission within the Diocese of Rockhampton. These were Christian initiation and formation, particularly the church's attitude to baptism and confirmation, and the admission of young baptised children to Holy Communion prior to confirmation; the development of concepts of lay and clerical ministry, an area in which the Diocese of Rockhampton is a leader in the Australian church; the development of Careforce, the church's family welfare agency; the church's greatly expanded ministry to aboriginal and islander communities; a concern with the particular social issues of unemployment, video pornography, and world peace.

Is Conflict Bad?



Alan Craddock

Conflict in marriage is inevitable but it is not necessarily going to produce a deterioration in the relationship. On the contrary, conflict can be handled openly and constructively, and if this is done the outcome can be a better understanding between the couple and a better response to the circumstances which led to the conflict in the first place. Unfortunately not all conflict is handled by means of such constructive processes and to such helpful effect.

Sometimes conflict involves clashes of will and personality. This suggests that differences go well beyond a conflict over means to achieve ends, but extends to a dispute over the ends themselves. Conflict over fundamental ends or goals involves a substantial clash of values in which each person can seek to establish their view of "what ought to be done" in order to achieve "what ought to be achieved". This clash of "oughts" is a clash of strongly held values and is the kind of clash which can generate a great deal of tension in which communication deteriorates as destructive conflict processes take over. There are three main features to the destructive conflict process.

The first feature involves the **style of communication** which typifies the process. Communications become closed and hostile. That is, one-way angry remarks which come across, quite properly, as attacks upon the other person rather than as comments on the issue at hand. These kinds of remarks indicate lack of respect and trust for the other person, their point of view, and their values concerning the matter under debate. The debate deteriorates into an exchange of largely irrelevant communications designed to so destroy the other person and their viewpoint, that the matter is "settled" virtually by default. Such a "victory" rarely occurs because the other person is trying the same strategy and neither party is prepared to retreat or to surrender.

The second feature involves the **style of influence** which typifies the destructive conflict process. Each person is trying to influence the other to dismiss a viewpoint and to adopt their own. In destructive conflict this becomes a heavy-handed form of influence. One attacks the worth of the other (and hence the value of their viewpoint) and one seeks to impose one's own viewpoint by means of power. This is in contrast to constructive styles of influence in which reason prevails by means of a respectful, fair and equitable sharing of logical arguments, suggestions and opinions aimed at achieving a joint solution.

The destructive style of influence involves no place for respect, fairness or equity. Reason is overwhelmed by power-plays involving put-downs, raised voices, bullying, appeals to authority pure-and-simple, physical violence, and even hysterical claims that "God is on their side".

The third feature of the destructive conflict process is an escalation or intensification of the conflict. Things simply go from bad to worse. This is hardly surprising given the first two features already described. The angry and closed forms of communication and the heavy handed unreasonable forms of influence cumulate to intensify the hostility and the alienation between the couple.

They now begin to misperceive one another because of their anger and frustration. Even the issue under debate becomes distorted and exaggerated. In fact, sometimes the "first cause" of their

dispute becomes lost as old wounds become re-opened and issues from the past come to emerge as "new" targets for battle. All is lost but no one is prepared to admit it, too much appears to be at stake and neither party is prepared to retreat. The language of war is all too appropriate for what is occurring in a destructive conflict process!

Further intensification may occur as the couple force themselves into such a hopeless and emotional situation. They now begin to exaggerate their differences by taking more extreme positions than those which produced the initial dispute. This often happens in disputes of this type. One finds oneself expressing an exaggerated and distorted view of what was first desired. This happens as a reaction to the arguments one feels forced to rebut, to the emotions generated by the hostility of the other person and to the felt need to win this dispute at all costs, for to give in is to let a person who appears to despise you rule over you. One victory of this type is feared, for it can be believed that it will set the pattern for a long time to come.

Destructive conflict is all too common among married couples and within families. Christians are certainly not immune to it and it is not confined to marital and family situations. Destructive conflict can occur in church committees, Parish Councils, Bible study groups, Rural Deaneries and even in Synod, just to mention a few examples.

How can it be avoided? The key is to understand what can happen, and armed with that knowledge, to be able to recognize the early signs of the process. It is lack of mutual respect and lack of a desire for openness which sets things off on the wrong course. Our aim must be to love one another, expressing a sensitivity and open-mindedness that can only have the Holy Spirit as its source.

When Paul was writing to the Ephesians about their relationships he described the attitudes we need. He told the Ephesian Christians to "... put off falsehood and speak truthfully to his neighbour, for we are all members of one body. In your anger do not sin." (Eph. 4:25-26). He went on to suggest: "Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen ... get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as Christ God forgave you." (4:29-32).

Destructive conflict aims to overwhelm and to defeat another person. Constructive conflict is about things, and can be settled gainfully when the parties "... submit to one another out of reverence to Christ". (Ephesians 5:21). This kind of attitude facilitates a more constructive approach to conflict. This approach can involve a careful and respectful clarification of values aimed at producing the pursuit of joint goals.

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Editorial

The Twin Evils of Apartheid

Apartheid, as practised by the South African government, suffers from two evils.

Untold Suffering

First, the theoretical background and implementation of the concept of separate development by the government of South Africa and many of the opinion leaders in the white Nederduits Gereformeerde Kerk cuts clear across the teachings of the Bible and causes untold misery.

In the early 1960's, prominent members of the N.G. Church restated the case for a church policy in matters of racial differentiation closely aligned to a certain metaphysical view of the state or nation. The idea of a people or Volk as a divinely ordained entity was stressed. It was argued that God had created the white nation of South Africa as one of many autonomous spheres of existence. Further, these spheres had been endowed by the Creator with their own inner structures, their own particular "law of life" to which absolute obedience was owed. Such a "law of life" was as much part of the inner structure of created things as are natural laws.

So the following sorts of sentiments were expressed in the N.G. Church weekly *Die Kerkbode* between 1961-4:

"Justice is therefore no cowardly surrender of one's own strivings, rights and claims. Justice is obedience. Justice is to live according to the rule or law of the Creator. To act according to the law for your own life is to express your own pure character and identity. Your own particular character is therefore your 'law of life' and the obedience to it is justice. Therefore we say that autogenous development is the best exercise of justice. Justice is plurality."

"Whoever deserts his own past and endangers his future, who by virtue of a misconception of love or justice, undertakes to fulfill the task of someone else is not exercising justice but is disloyal to his own calling and law of life..." (Trans. is from W.A. de Klerk, *The Puritans in Africa*, 1975, p 259).

But justice, or the practice of right relationships in the Bible is not so much the assertion of one's own rights, whether natural or legal, but giving the other person their due. Further, the Bible does not summon us to look inwards to a "law of life" apparent in the history and movements of a people or race, but outward to the clear words publicly given by God on Mount Sinai such as: "You shall have no other gods but me; you shall not steal; you shall not covet..." Jesus summarised the law in these terms: "You shall love God... and you shall love your neighbour as yourself."

It is also Jesus, the Holy One of God, we are summoned to look at for our model of obedience. In the matter of deciding between contending neighbourly interests — whether culturally, racially, or however defined — we should aim to pursue their

benefit, even at the expense of ours.

So, in this specific problem of separate development of fundamentally incompatible cultures. Abraham is the concrete example. Even though Abraham was the senior and the more powerful, in order to peaceably resolve their land rights conflict he lets this junior, less mature man choose what he wanted first — even though it meant the richest pastures for Lot and the desert for Abraham.

"Is not the whole land before you? Separate yourself from me. If you take the left hand then I will go to the right. Or if you take the right hand then I will go to the left." And Lot lifted up his eyes and saw the Jordan Valley was well watered everywhere like the garden of the Lord... So Lot chose." (Gen 13)

One can perhaps understand why a powerful, secular government will act with self-interest as its all-controlling agenda, but for the christian church to do that, to advise that "obedience... to the law of your own life" is justice, and whoever "undertakes to fulfill the task of someone else" suffers from "a misconception of love or justice" is to prostitute the Bible and the Gospel of Jesus Christ to a "blood and soil" mentality that mimics, even inadvertently, a thorough pagan mysticism. It is no coincidence that the N.G.K. **refuses** to allow a black servant to take the Lord's Supper with his white master in the same church. The indescribable misery and fear which has followed from this understanding of separate development is well documented enough not to need extensive elaboration here: the greedy rapaciousness of the white land grab, the detention without trial and the forceful uprooting of blacks from their homes, the deliberate policy of not allowing a sub-city of one and a half million people in Soweto adequate shopping and cultural complexes less they become focal points for the exchange and fostering of black political views amongst this planned enclave of low-paid "indentured" labour in the midst of a sea of high-living whites, the removal of a brown-skinned natural born child of racially pure white parents from a white school to a coloured one up-country after extensive blood tests and questionnaires as to the sexual practices...

The christian church in South Africa has very badly let down that great nation's government with some very poor advice.

Failure of Understanding

The second evil which besets apartheid in South Africa is the failure of the governments and peoples, and christian churches, elsewhere in the world to understand its biblical and historical roots.

South Africa consists of 4.5 million whites who have lived there for over 250 years and are now surrounded by 17 million blacks. For various reasons, amongst them great distances of culture, history and race, these groups at this point in history are incompatible.

Tribalism, tribal war and even genocide are still grim realities of the African continent. There is no realistic reason why a small southern African tribe further distinguished by being white should hope to escape such a fate. And unlike the whites of Zimbabwe they are too numerous and too far culturally separated to be absorbed back into Britain, the Netherlands or even Australia.

To this sort of situation, where two groups cannot dwell together, the Bible gives "separateness" as the honourable and God given solution in Genesis 13, Deut 32:8 and Acts 17:26-27: "And he made from every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, that they should seek God..."

Our own governments, after the manifest failure over 80 years of the policy of assimilation have now at last granted Aborigines unequal land rights in order to protect their culture, self-esteem and very survival from further incursions by an often less than beneficial white culture. "Unequal" land rights because they are greater than those given to non-Aboriginal citizens who do not own the minerals under their feet. Australian Aboriginal land rights is apartheid, or separate development, in the very best christian and socialist sense of the word. Our objections to land rights come more from sinful self-centredness than from biblical principle. And our objection to seeing these as "apartheid" comes more from emotional reactions to the South African dilemma than from understanding.

One does not expect a secular Australian government to understand and verbalise the biblical principle of separate development any more than its South African counterpart. But one would have hoped that the christian church might have. It is a great sadness that Australian evangelical spokesmen said nothing of Abraham, Lot and Acts 17:26 in recent public statements. To criticise the government of South Africa on less than biblical grounds, although culturally acceptable, is only to obscure the truth and thus contribute to that country's mounting misery.

Two Evils, Three Reactions

Faced with South Africa, christians have publicly reacted in one of three ways. We have all too often uncritically advanced the principle of separate development and further entrenched a sinful institution. Or we have vociferously denounced their white government without due reference to the historical and biblical realities involved and thus contributed further to the unhearing *laager* mentality of the South African leaders. Or, a few, (perhaps too few), have moderated or curbed public utterances and actively sought in face to face contacts with religious, government, business and academic leaders to show them the biblical absurdity of their stance with its dreadful consequences, and instead encouraged the path of Christlikeness: "Is not the whole land before you... you choose?"

Ministry to Overseas Chinese

During his recent visit to Australia we interviewed Dr. Thomas Wang of the Chinese Coordination Centre of World Evangelism, CCCOWE, which is based in Hong Kong. Dr Wang was invited by the Sydney Anglican's Home Mission Society to view their work and address several meetings.

ACR Pastor Wang, we here in Australia have heard a number of things which indicate that Christian ministry amongst overseas Chinese is undergoing some sort of revival; Chinese Christians are more and more looking away from their own congregations and seeking ways to evangelise. We've heard a little about CCCOWE and China Church Research Centre in Hong Kong. Sir could you say something generally about the overseas Chinese Christian situation for our readers benefit?

Wang Since 1949 with the takeover of Mainland China mainland there has been a massive migration of Chinese to overseas areas. We are scattered into over 30 countries. And among these scattered Chinese there is a certain percentage of Christians.

We have been a very inward looking people. Our culture is an inward looking culture. We have a family culture for over 4000 years. Our interest and our allegiance is to our family, but through this scattering we began to live in different cultures, associate with different peoples that opened our eyes and our minds. We are thankful for that. Today, outside of Mainland China there are about 5000 Chinese churches.

The CCCOWE movement is a spiritual movement God has raised up among the Chinese churches about 10 years ago. The purpose of this movement is to foster and promote unity. We don't have too much unity among us. It has not been one of our specialties. We were very individualistic people. The movement fosters and promotes unity and evangelism and overseas missions amongst the overseas Chinese Churches.

And we praise the Lord that we have seen progress. Among these 5000 churches today there are about 700 of them doing foreign missions work. They are sending out over 500 missionaries. And among these 500 missionaries, about 15% of them are doing cross-cultural mission outreach. We look forward to more expansion in this area.

Chinese missionaries

ACR What groups are they working with?

Wang Well, we have Chinese missionaries working in Japan, the Philippines, Thailand and Indonesia. Also in Africa, for instance, in Nigeria. So I think God is gradually opening up the eyes of the Chinese Christians and Churches to be outward looking. This is a healthy sign.

ACR In countries like Malaysia where there is a very large Chinese population which has been there for many generations, and the largest percentage of that Chinese population is non-Christian, what sort of things are happening there amongst the Chinese churches by way of missionary outreach to their non-Christian neighbours?

Malaysian Bible Seminary

Wang Malaysia, as you know, is divided into East and West Malaysia. East Malaysia consists of Sarawak and Sabah. Because Islam is the state religion, Christianity is under a certain degree of limitation. Further, because of the immigration laws it is very difficult for missionaries to get into the country. Therefore, the Chinese churches in Malaysia have learned to be self-sufficient.

They no longer can depend upon workers and preachers or ministers coming from the outside. Now they train their own people for the ministry. In Malaysia CCCOWE has three district committees — West Malaysia, Sarawak and Sabah. Through the CCCOWE movement we have established a seminary near Kuala Lumpur, in West Malaysia, about 4 years ago. It is not in CCCOWE's name; it is called The Malaysian Bible Seminary, but CCCOWE initiated it. That seminary now has 70 students. We anticipate that after a few more years it will produce enough graduates to fill a great part of the need of the Chinese churches.

ACR Is that at all levels, pastors, missionaries, and part-time workers?

Wang The Chinese churches which send out missionaries are confined to Hong Kong, Taiwan and North America, perhaps a little bit in Singapore. But in a place like Malaysia they are still in a developing stage, and have a hard time supplying their own need. However, their time will come, and in the near future the Chinese churches in Malaysia will also be able to send out missionaries.

ACR What denominational groups are at present taking graduates from the Malaysian Bible Seminary?

Wang I think most of the smaller denominations and a great number of



Dr. Thomas Wang

independent churches. The bigger denominations in Malaysia such as the Methodists, which is the biggest denomination have their own seminaries. So we tend more to serve the needy ones, the smaller ones.

Trinity College Singapore

ACR Do you see Trinity College in Singapore as having a role in this area of encouraging evangelism and evangelical activity amongst Chinese churches? What sort of relationships do you have with Trinity College?

Wang There are two seminaries in Singapore: one is Trinity, the other is Singapore Bible College. I think Trinity caters more to denominational needs, such as the Methodists. The larger denominations send most of their students to Trinity. Singapore Bible College caters more to the individual churches and smaller denominations, mainly the evangelical churches.

ACR In recent days there's been a change in the staffing and headship of Trinity. Some of the graduates of Moore College in Sydney, Chinese graduates, have been involved in that. Is there a degree of friendly cooperation between the people of Trinity and often independent evangelical groups?

Wang We anticipate that cooperation will grow. The new president of Trinity, Dr Choong Chee-pang, is a personal friend of mine. I think he is leading the school into a more evangelical stance. It is not easy, of course, especially in the English department, but I think he is travelling to that direction. I have no doubt in the foreseeable future there will be more understanding and cooperation.

ACR Chinese churches have the same sort of spread of beliefs as churches throughout the world: there are liberals, ritualists, traditionalists, and there are evangelicals. Has CCCOWE noticed a strengthening of the evangelical cause in the major denominational groups — an increase in evangelism — or is it too early to say?

Revival of evangelism

Wang We praise the Lord. Since the early beginning of the Chinese church God has mercy upon us in that he has laid a good foundation of faith. The doctrinal purity of the Chinese is something we are happy with. We thank the Lord. That is not to say there are no liberals among us — there are. But they are a minority.

Replying to the latter part of your question, in the major denominations I think there are signs that people are more

and more concerned with evangelism. I think the second world war has sort of chastened the liberals — it made it plain to church leaders around the world that educated people can kill each other in such a massive manner. But the liberals were forced to believe, to acknowledge, that there is such a thing called sin after all; that human beings are wicked. So I think in general, not only among the Chinese speaking denominations but all over the world, there is a revival of evangelicalism for which we are thankful.

ACR Sir could you say something for our readers about the China Church Research Centre in Hong Kong, the nature of its work and so on.

Wang The China Church Research Centre in Hong Kong is an independent evangelical group which has a burden to really research into the situation in China with integrity — I have an admiration for them. They try to give factual reports on the situation over there, and I would say most of the reports are documentary. They are doing a good service to the free world.

Hong Kong situation

ACR It is to my mind far too early for Western churches, especially in Australia, evangelicals and the church in general, to start to think about specific ways that we can assist our Chinese brethren as we move toward 1997, and certainly it would be somewhat arrogant to form attitudes at all at this stage. But as we move closer to 1997, are there any main centres or voices in Hong Kong that we should listen to so that we can gain the best understanding, the best information to inform decisions here in Australia in the future?

Wang Yes, I was invited to be an advisor to those consultations. I think they were very timely. We couldn't afford to hide our heads under the sand.

This series of consultations was spearheaded by, shall I say, a group of middle-aged and responsible evangelical church leaders in whom I have great confidence. They wanted to express themselves in a united way. But not only the church leaders. I think they also have an intention to gather, if possible, the educational leaders, the leaders of the legal profession so that together they can make known where they stand and what they think should be a joint effort, so the people would not think this is just a small group of church fanatics.

In a way they are thinking for the whole church community. They want the people in Hong Kong to know, as well I think people in Peking and London to know that there is a voice in Hong Kong. They want the TSPM, or the Chinese Government to know that the Hong Kong Council of Churches is not the only voice there is. There is an alternative voice which represents more of the Chinese Christian people. And I think this is something crucial, something needed, in a way — heroic — and I think it's a good thing.

ACR It's early days yet, and without a doubt in these sort of consultations there must be a great deal of tentativeness about what might happen and what we should do now to prepare for the future, and so on. With that sort of understanding, what broad strategies are Christians in Hong Kong talking about, both those in the Hong Kong Church Council of Churches, and those in the more independent evangelical groups? Is there yet any broad strategies, broad understandings that are emerging; what is the state of the situation?

Wang I think the groups are trying to steer away from a specific strategic approach. I think what they hope to achieve is to map out a so-called "bottom line" of a Christian stand: a Christian interpretation of the present situation, and a Christian attitude in time of stress and pressure. The basic responsibilities of Chinese christians in Hong Kong — what is it? I think that these consultations are trying to lay out some basic concepts instead of detailed strategies. Now we're

going to leave the detailed strategies to each church and denomination.

ACR Are you able to say what these basic, general attitudes are at this time, these basic concepts that people are trying to form so as to inform what they do in the future?

Wang It's going to come out soon in a statement. I have a copy of it already in Chinese. It will come out within the next month. Hopefully you will get a copy and get an English translation here.

Australian response

ACR It is to my mind far too early for Western churches, especially in Australia, evangelicals and the church in general, to start to think about specific ways that we can assist our Chinese brethren as we move toward 1997, and certainly it would be somewhat arrogant to form attitudes at all at this stage. But as we move closer to 1997, are there any main centres or voices in Hong Kong that we should listen to so that we can gain the best understanding, the best information to inform decisions here in Australia in the future?

Wang As a tradition, evangelicals are not necessarily united in any given circumstance. I think the Hong Kong situation is no exception, although recently, as you mentioned, through these series of consultations there is emerging a kind of consensus among many evangelicals. I think the voices in Hong Kong that you could benefit from are the publications of the **China Church Research Centre**, and the paper published by **Christian Communications Ltd**, and CCCOWE also publish a monthly magazine **Chinese Around the World** and of course the emerging group which is leading these consultations — they are going to, from time to time, publish some papers.

As to your question of how the churches here can help, I think prayer is the most important. Second, as the pressure in Hong Kong is mounting among the churches there is a certain degree of feeling of urgency. I wouldn't be surprised that if after 2 or 3 years of growing pressure there is a spiritual revival in Hong Kong. As a rule through history trials and tribulations always bring renewal, spiritual renewal among God's people. So, who knows? Maybe after a few more years there will be a colony-wide evangelisation campaign, such as "Hong Kong for Christ" or something like that. I think it entirely possible. We need encouragement, we need input from the outside.

I think there will be more emigrations from Hong Kong, to Australia perhaps. After they have come here please look at them with a sympathetic attitude instead of saying "Oh, you are running away". I think some of them are justified to run away because of their past experiences. They might be in deep trouble if they stay. So I would ask that all the churches in Australia look at the thing with sympathy and compassion. Through the Church Research Centre, through the CCCOWE organisation, we can help to filter whatever kind of help you could give to the Chinese churches.

Maybe some of your people would like to come and help the evangelisation of Hong Kong.

Chinese refugees in Australia

ACR Picking up the refugee, or immigrant theme, as you know because of the Indo-China situation Australia, and especially Sydney, has received a large number of overseas Chinese refugees in the last 7 years. Evangelicals in Sydney have tried to turn their hand as best as possible to encouraging, or even directly engaging in Christian work amongst the Chinese refugees. There are two major groups who are doing this. There are, first of all, the already pre-existing Chinese churches in Sydney of, varying understandings, but all evangelical churches. There is also the usual Australian churches, for example the Anglican Church at Cabramatta and so on, who are in a situation where they are ministering to refugees. Sir, from your experience, do you have any general or broad guidelines or words of advice you would like to give to the Australian

Continued next page

Christians, either from traditional Anglo-Celtic churches like the Anglican church, or from Chinese ethnic churches in Sydney, things that can help us best to serve the cause of the Gospel?

Wang I am very grateful for what the Anglican church here is doing. In the past few days I have visited Wollongong and Parramatta churches, and have spoken with the Care Force people — I think they are doing a very wonderful work there trying to work with the minority groups including the Chinese. One way to reach Chinese refugees is through the existing Chinese churches, the ethnic link is a good channel. Chinese are basically a very shy people, especially in a new country. They will not reach out their hand first. You have to do that first. Sometimes they would rather suffer a little bit rather than asking for help, asking for welfare. We say "Beat the iron while it is hot". Because when they have settled down, when they've got their jobs they're not interested in Christianity as much as when they first arrive.

You should explore more the channel to reach them through existing Chinese churches.

ACR Should local Australian churches, where they're unable to use or help Chinese ethnic churches in refugee work, encourage Chinese pastors within their own denomination, and to strive to overcome the cultural boundaries in that way?

Wang Most of the Chinese churches and leaders should really make an effort to break their own cultural confines, and to be able to reach across the cultural line. I think they need be encouraged, and in a way helped to make that cross-over. If the Australian churches here are able to help them in that way that would be really wonderful. The Chinese churches need to break through their brick walls.

What is a Chinese church?

ACR Three further questions. First, how do you define a Chinese church? In Sydney, for example, you have the Central Baptist church which may not be recognized by some as a Chinese church. You have the Randwick Baptist church which has about 40% of overseas students, mostly Chinese. Do you call that a Chinese church? Then, we have an Asian Christian church which only uses English without any other languages, like Chinese. Would you classify that as a Chinese church?

Secondly, you have talked about bursting through or breaking through the cultural confines. Should then the Chinese church maintain its Chinese identity? Wouldn't it be better then for the Chinese to work together with the Australian church and do away with the Chinese church as such?

And thirdly, how do you maintain the Chinese identity in a country such as Malaysia, or Indonesia which has racial tension? Any mention or the exaltation of the Chinese above the other races creates that kind of tension. So how do you maintain the Chinese church's identity in countries such as this?

Wang Trying to define what a Chinese church is as hard as trying to define what is a Jew today. It is not an easy task. I think the general idea is that whichever congregation feels comfortable to identify itself as a Chinese or as an ethnic Chinese church is a Chinese church. Because the Chinese church has a relationship with culture as well as with language some of the Chinese churches which no longer use Chinese language at all may still want to identify as a Chinese church. So I think the individual congregation really has to make that decision.

Secondly, in the Chinese church I think we have talked about this question for quite a few years now, especially in North America: whether the Chinese church is a permanent set-up or a transient one? I think the conclusion is, as long as there is continuation or in-flow of immigrants, and as long as there are local-born Chinese who are willing to identify with the Chinese congregation there will always be a need for a "Chinese" church. Some of the local-born Chinese may no longer know the Chinese language. They speak perfect English. But yet they still want to go to a Chinese church. They feel the identification, the ethnic affinity. So if that is the case in a locality then there is the need for a perpetual set-up of the Chinese church.

In response to your third question, in other places it is not quite the same situation. For instance, Indonesia. Emigration is extremely difficult, and the Chinese language is no longer permitted. Therefore, we say that the days of the so-called Chinese Church is numbered. It varies with different situations. For the propagation of Chinese churches in places like Malaysia where there is racial tension, I think that throughout these past years the Chinese have learned to be accommodating.

We learn to accommodate, we learn to fit ourselves into any kind of situation in order to survive, and to survive wonderfully, and to survive in a not too bad sense.

World christians

ACR What is the Chinese church's understanding of social concern for the society at large? You mentioned about the Chinese being an inward looking culture. Does this also carry on into the church in matters of social concern?

Wang Yes I think that in this respect Chinese churches are not much different from the other evangelical churches. We have been criticised by the liberals that we are not concerned with peoples physical needs. We talk about the pie in the sky, but we don't feed people right now. To a degree that is true. We evangelicals are a little too unconcerned in this area. However, there is a gradual change. Social concern and social action is gradually being realised among the Chinese churches, along with other evangelicals around the world. Probably Chinese history is one step behind because we inherited with other evangelicals a heavy dose of pietism. Pietism compartmentalises a persons' life. "This is spiritual, this is unspiritual", which resulted in this departmentalised way of life. It is said that we care only for the spiritual, the church and the Gospel, and we leave all the relief work to the secular group.

But I think there is coming back a realisation that we cannot separate the two — we are born into this world, we are touched with every sphere of the world. Therefore there is a popular saying of today that we should be "world Christians". By "world Christian" we do not mean worldly Christian. But a world Christian is one who really immerses himself into the needs of the world, the people of the world; every sphere of discipleship.

Footnotes

1. The Chinese Church Research Centre publishes *China and the Church Today*, six times a year. Subscriptions are US \$6 by sea and US \$10 by air, payable to Chinese Church Research Centre Ltd, 7 Kent Rd, Kowloon, Hong Kong.
2. *Chinese Around the World* is published by CCCOW. CATW is sent free upon request, but donations to help cover production costs are appreciated. Address is CATW, PO. Box 98435, TST, Hong Kong.

WORLD

Mysterious deaths of four Christians

For the third time there has been a mysterious death of a Christian in the Soviet Army. All three deaths occurred in the Semipalatinsk region (Kazakhstan). As reported by the Friedensstimme Mission, the parents of 20-year-old Yuri Burda, a reform Baptist, received a letter last November informing them that their son was fatally electrocuted. Later the parents opened the coffin at home and discovered signs of torture: their son's tongue had been torn out, both eyes burned out, hands and fingers had been smashed.

In two previous cases, the dead bodies of two other Christians, Vladimir Muzyka and Philipp Korniyenko, also bore signs of torture and maltreatment. The official cause of death given was brain infection resulting from cranial injuries. All three were said to have run into problems because of their confession of the Christian faith.

At the end of last year, Ivan Ivanovich Popov, a Christian living in Shachty in the Rostov-on-Don region, died under mysterious circumstances. According to the report, for ten years meetings of the unregistered Baptist church took place in his house until it was confiscated by the authorities in 1981. A fire broke out recently in the annexe where he lived. After the flames had been extinguished, Popov was found dead in his room. Christians who were present when the body was found reported that Popov was lying in a pool of blood with singed clothes and burns on his head and toes. They assume that Popov had been killed before the fire broke out.

Keston College

Billy Graham Undergoes Surgery in London

Minneapolis — 7th May, 1984. Mr. Graham was temporarily released from the hospital yesterday to fulfil a speaking engagement at Westminster Chapel at Buckingham Gate in London at six-thirty in the evening. He did return to the hospital over night, however, and was released this morning, Monday, May 7, following a final check-up by his doctor.

Mr. Graham was admitted to a hospital in London on May 5 to undergo treatment for a serious sinus infection. A leading Harley Street Ear, Nose and Throat Specialist performed an operation on Mr. Graham under general anaesthesia which was slightly more complicated than anticipated. Although a hole had to be opened in his nose which caused bleeding through the night, Mr. Graham has been resting well. Mr. Graham's doctor was optimistic that he will be able to maintain his present commitments for the three-month long Mission England tour. The series of forty major meetings in six major cities throughout England will begin with a press conference in Bristol, May 10. The public meetings will commence May 12 at Ashton Gate Football Stadium.

Ruth Graham underwent tests recently and was released from the hospital in Omaha, Nebraska last Thursday night. She is now at home and is making preparations to go over and be with Mr. Graham for these meetings in England this summer.

Presbyterian church in Taiwan inaugurates year of evangelism

In the sixth year of a 10-year Tithe Growth Movement, the Presbyterian Church in Taiwan has declared 1984 as a Year of Evangelism, and has launched an aggressive program combining training in friendship evangelism and a series of evangelistic rallies, according to the Missionary News Service.

The program is based on the principles and techniques utilized by Campus Crusade in their Evangelism 1980 program, in which 500 churches throughout Taiwan participated.

The Presbyterian Church's 1,018 churches are expected to join in the year-long program, through which the denomination hopes to gain a 10 per cent increase in membership and in numbers of churches, MNS said.

The program utilizes a "spiritual adoption" technique, in which church members spiritually adopt neighbours, friends, and other people with whom they come into contact. Church members are expected to befriend, love, and pray for their adoptees, and then, eventually, when the time is right, invite them to an evangelistic rally or other evangelistic gathering.

The first three months of the year have been set aside for the establishment of prayer chains and gospel teams, and for the preparation of the laity for the three-month period of training in personal evangelism to be held April through June. July through September will be devoted to evangelism, and the rest of the year the church will concentrate on follow-up.

CATW

U.S.-Soviet Christian exchanges planned

The Ecumenical Press Service (21-30 April) reports that nearly 300 Christians from the U.S. are to spend two weeks in the USSR on 4-22 June on one of five exchanges planned between churches in the Soviet Union and United States in 1984 and 1985. The American Christians will visit 13 Soviet cities, worshipping with Christians there and expressing a common concern for world peace. A return visit of Soviet church leaders to the U.S. will follow an official National Council of Churches-sponsored church leaders' visit to the USSR. A visit to the U.S. by Russian Orthodox seminary students is also planned.

Initial funding for the exchanges came from the Presbyterian Church in the U.S.A. and the Reformed Church in America but the programme was expanded last October by the National Council of Churches to include representation from the 32 NCC member denominations with a more extensive programme.

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REVIEW

Scots idea of 'motherly Father' God

Scottish women have been invited to opt for God as "a motherly Father" ... and, that being so, there is no need to withdraw from the traditional way of calling him "Father," says a report published on Tuesday.

But this concept of God can be complemented by language which brings out "the fact of the Father's motherliness," suggests the report, *The Motherhood of God*, compiled by a Church of Scotland study group appointed by the Women's Guild and the Panel on Doctrine.

"We have found that the Bible itself provides such complementary language by speaking of God in analogies and metaphors drawn from the female experiences of human life," the report says.

"We must say of every woman, with no more and no less astonishment and boldness than of a man, that she is 'like' God, and that her humanity images and resembles the very creator of all things."

Male Language

But the report acknowledges "the plight of those people who feel alienated and distanced from their Maker and Saviour by the exclusive use in the Church of male language for a God known not to be male." And it concludes that Scripture itself provides precedents for the restrained and sensitive use of feminine language to describe and address God.

The majority of those in the group "believe that they have heard it said in the Word of God that the Father of Our Lord Jesus Christ, the maker of us all, resembles, though he far transcends, everything that is best in the female way of being human and the human way of being motherly."

Church Times

Taiwan elects new Christian vice-president

Taiwan has re-elected incumbent President Chiang Chingkuo for another term and former Taiwan Governor Lee Teng-hui as Vice-President. Both have been nominated by the Kuomintang Nationalist Party.

Lee is known to be an evangelical Christian. He has served as an agriculturist in both Government and university contexts and also served as Mayor of Taipei before being appointed Governor of Taiwan in 1981.

It is said that had he not taken up that career, he would have become a pastor. Lee's position may draw attention to the needs and interests of Christians, who are still a small percentage of Taiwan's population.

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Classification of churches by Christians in China

According to a house church leader from East China, churches in the mainland today may be classified into four types, Chinese Church Research Centre said.

The first type is called *libai tang* or "worship hall." This is the type commonly known as "open churches", which have been reopened for church service through the efforts of the Three-Self Patriotic Movement of a city or prefecture. To do so, TSPM receives the permission of the Government Religious Affairs Bureau or the Religious Affairs Desk of the Party's United Front Work Department.

Most of the preachers in these churches were pastors in various denominational churches prior to 1950. It is estimated that about 1,300 such churches are in operation under the TSPM.

The second type is called *juhui dian* or "meeting points." These are house meetings that are located near TSPM open churches, but were in operation before the restoration of the open churches.

They are now allowed to continue by permission of the TSPM and the local government. Once or twice a month a TSPM pastor goes to these churches to speak. Otherwise, these meeting points are independent in financial matters, prayer, and visitation.

The third type is called *jiating juhui* or "home meetings". After 1958, many Christians met in their homes because their churches were closed. These home meetings have registered with the TSPM and with the local government.

Once or twice a year their leaders must go to the prefectural headquarters of the TSPM to attend meetings — mainly to learn about policies and to study politics. These churches are free to appoint their own preachers and manage their own finances.

The fourth type is called *ziyou juhui* or "free meetings." Nowadays these home meetings are held in different places and at different times that are known only to those who participate.

Leaders in these free meetings are opposed to the TSPM, believing that some of the TSPM pastors have betrayed other Christians during the Cultural Revolution, or had been apostate for sometime, and therefore are not worthy to be pastors.

They refuse to register themselves with the TSPM or the local government. Such free meetings are found in both large cities and in the countryside.

The informant is from the third type of registered home meetings. He has travelled to Jiangsu, Zhejiang, Shanghai, Beijing, Liaoning, Shandong, Shanxi, Shaanxi, Gansu, Hunan, Hubei, Jiangxi, and Guangdong provinces, CCRC said.

According to his estimate, the number of believers belonging to type 1 and 2 is about 13,000,000.

He estimates the number of believers in types 3 and 4 to be about 17,000,000 making a total estimate of at least 30 million Christians in mainland China.

The CCRC commented that this classification reflects the state of affairs since late 1982. It confirms reports from North China that after the TSPM meeting in Beijing in September 1982, house churches were required to register themselves with the TSPM or the local government and that they are allowed to carry on religious activities in their homes, so long as they do not leave their home area to evangelize elsewhere.

Those who refuse to register are subject to interrogation or arrest.

His estimate of 30 million also tends to support CCRC's earlier estimate of 30-50 million. However, this person has not been to Inner Mongolia, the South-Western provinces, and other border areas.

MARANATHA

Who is He?

He was born in a borrowed stable, died a criminal's death, and buried in a borrowed tomb (mind you it didn't matter much, he was only there a few days).

Of course I'm speaking of Jesus. We even set the date according to him. There was a time before Christ, we live after the year of his birth.

He must have been someone!

Some people who saw him in action and who heard him speak remarked "He has done everything well, he even makes the deaf hear and the dumb speak." (Mark 7:37).

Even the most casual reading of the Gospels in the New Testament leaves us with a sense of awe and wonder. He is always in control, always calm, always able to handle real life situations. He is not thrown off his stride by opposition or misunderstanding. Death and sickness are dealt with by him.

"He has done all things well" can turn to "He does all things well", when we turn to him and allow him to run our lives.

He wants us to know him but it takes time and effort to seek him. Anyone who comes humbly with an open mind will find that as they read a Gospel they will be amazed at what they read. (Mark's Gospel can be read in about two and a half hours). And if we simply and sincerely say to God before we read 'help me to find you' we will find that Christ will become very real to us. With God's help we may find ourselves saying "He does all things well". So well that we find ourselves drawn to commit ourselves to him.

A man I visited recently expressed the desire of all who know Jesus to those who as yet don't know him. It goes like this:

"His name is Jesus
He'll be your friend
He's human as well as Divine
I want you to meet him
I want you to greet him
This wonderful friend of mine."

Peter Brain

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Quick Cuts

Success in Small Business

Professor Alan Williams of the University of Newcastle has analysed more than 1000 small business bankruptcies and collapses over 15 years. His findings as reported in the newspaper included the following:

The best age to start a small business is 30-39 years.

Length of education is not important.

Men and women are equally successful.

The findings of most interest to me, however, concerned those who are most suitable and most unsuitable:

Unsuitable people are those who are compliant, unselfish, sensitive to others, and conformist. Those likely to do well are aggressive, self-interested and manipulative.

Now please don't get uptight if you are running a successful small business and you consider that you are not aggressive, self-interested and manipulative. This is only a generalisation. Nonetheless, it is a fascinating revelation. From the Christian point of view, people who are self-interested and manipulative are in manifest rebellion against God. Yet they are the ones who succeed. Be unselfish and you will go under. It is better to have inaccurate scales and to adopt shady practices than to attempt to be honest. This is the way of the world. Only fools are honest.

When the unrighteous flourish (even statistically) it is a great trial to the godly.

It always has been. The author of Psalm 73, for example, was angered by the success of the prosperous wicked: 'they have no pangs', he writes 'their bodies are sound and sleek. They are not in trouble as other men are; ... their eyes swell out with fatness, ... the people turn and praise them; and find no fault in them ... All in vain have I kept my heart clean and washed my hands in innocence! He became very bitter, and confessed that he was pricked in his heart, stupid and ignorant.

The total thrust of the psalm, however, is very different. In the midst of his complaints he went into the sanctuary of God. In the presence of God he saw the truth. Fat, prosperous, self-interested, aggressive and manipulative these folk may be — but the full story has not yet been told. Their prosperity will not last. They are like sprinters entered in the marathon — a quick blinding burst, but no staying power. God has set them in slippery places and their fall is certain. Mind you, it's no good thinking that merely being decent is good enough. The godly are secure, but it is because they know God. The Psalmist concludes with words we could make our own:

"For lo, those who are far from thee shall perish;

But for me it is good to be near God."

Peter Jensen

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

THE GOOD READ

Growing in God's Family . . .

Donald Bridge & David Phipers
Hodder & Stoughton . . . 157 pp
Recommended Retail Price . . . \$4.95
 What a fantastic idea! The Bible talks about a person who becomes a Christian becoming a member of God's family. Bridge and Phipers have used the analogy with human families as the basis for an introduction to being a Christian. This allows them to illustrate the various subjects with stories to which people can relate. What a pity that it does not quite come off.

Bridge and Phipers first came to our attention with a book called "The Water That Divides", an excellent introduction to the two views of baptism held by Baptists and Anglicans. Their book "Spiritual Gifts and The Church" was a

valuable look at an important subject, as was their book on communion entitled "The Meal that Unites". In tackling what it means to be a Christian they have attempted to write a book to be given to those recently converted. The problem is that the book falls between a simple account and a complex one.

One can only wonder what possessed them for example, to include some of the material that they did. So they included chapter "Key of the Door" which is essentially about baptism. Some of the material is excellent but some of it is confusing e.g., they claim "When we are baptised God gives us another lovely present, the Holy Spirit" and "for this reason, every baptismal service should include the laying on of hands on those who are baptised, and earnest prayer that they may receive the Holy Spirit".

Statements such as this, and they are not unusual, detract from the book and make it unlikely that many conservative Christians would want to give it to a person new in the faith.

There are however, some real high points in the book. The best example is the chapter entitled "Learning Together". It is such an excellent introduction to bible reading that it deserves to be printed separately as a small booklet. In that form I am sure it would be used often.

The book fails as a book to be handed to new Christians because it is too complicated in some parts and contains doubtful material in others. That is sad because overall it is an excellent book. For this reason it could prove helpful for those who are preaching and teaching young people as a source book for

material and in the hands of a discerning teacher it would become extremely valuable.

Denis Kirkaldy

MISSIONARY GIFT IDEA

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A Lived Faith continued

Barnabas together — they have no understanding of the space of time between them; no understanding of history. They have one line definitions of grace, truth, etc. — but no deeper understanding.

This troubles me. I look at scripture, and it calls pastors and teachers to bring people to maturity in Christ. Not just maintain them, but equip them for ministry themselves — Eph. 4:11-12. Many understand that ministry is just clergy and elders; the others job is to support them.

Goal

If you don't have a goal, your task is hopeless.

. . . to present everyone mature in Christ.

Typically in American churches, our aim is to teach only the children, nearly always by women. Is this 'everyone'? We've let our teaching deteriorate. We've shrunk our services to an hour with a 20 minute sermon including a lead-in, illustrations, jokes. As against time watching television and reading newspapers, is a 20 minutes Christian input really enough? I think not.

Way in which to involve adults

1. In small groups Acts 2:42, Christians

met as a large group in the temple, and then as smaller groups in homes. Col. 3:16-17 tells us to 'teach and admonish one another'; 1 Thess. to 'stir one another up' — a mutual exercise. Paul planted house groups wherever he went.

A friendly fellowship doesn't move members to Christian community — the scripture must be the centre of the group. Members share listen, participate. They're not just spectators at a service. When I was in Ethiopia recently I talked to a Baptist man whose church building had been confiscated by the government. The church divided into house groups of no more than 8 and since then numbers have tripled.

Someone said 'the government closed the church'. He replied, 'no, it closed the church building.'

2. Intentional and varied adult education programme — not just the traditional Bible class.

Churches must understand that over a Christian's life span there will be change, transitions, crises. We teach the same thing to all groups at the same time.

Basic truths are the same for the person aged 22 as for the one at 45 — but the applications are different. We must recognise life changes — the

couple with their first baby; the couple whose last child just left home (and throw a party for their making it to that stage!)

The church's rituals of passage now are baptism, confirmation, marriage — and then for death. There is a huge gap in time now between the last two. I think adult electives should focus on major life changes during this time. For example, 'Now you've been a Christian 25 years — now what? We need to address people in both their faith and their personal pilgrimage. Every time you offer a programme at a different time, you get a different audience.

3. Adult education — spiritual direction

This is a term from the Roman Catholic tradition, but also a reality in the Protestant church. It means a one to one relationship, in which one Christian helps the other. It can be defined as 'an intentional relationship where one gives help so that the other becomes his true self in the faith'. It is not one ordering another around. It is a spiritual friendship in which 2 people talk of their relationship with God — life of faith is the focus — when it's struggling, what discipline is needed, etc., how is your prayer life? Relationships? It is hard to talk of these things in the wider church group.

Christian growth is stymied because we stay too general. We don't practice medicine by a doctor addressing a large group: 'some of you probably have a headache — take 2 aspirins and see me in the morning.' Ministers should be included in this. I heard one minister say 'I give comfort — but who comforts me?'

Questions

Q1. You criticised a 20 minute sermon as inadequate — but don't people have an attention span limited to about that?

A. I don't think that attention span is a built-in human one; I think it's cultural, and influenced by such things as television. The Africans don't have trouble listening for 3 times, or more,

than we do. Similarly, look at the length of services run at the Reformation.

I didn't call for longer sermons, but other formats where there is interaction. People remember 10% of what they hear and 90% of what they say.

Q2. My church has the problem of relationships between those who are very Biblically literate, and those who are not. What should we do to help them relate?

A. You are thinking of those who are Biblically literate in the Greek sense — they have knowledge about, or can recite, facts. Biblical knowledge changes life and attitudes — Rom. 12:1-2 — renewal of life leads to changed minds.

Spirituality and relationships are tightly woven together. Look at Jesus' advice about not presenting your gift to the altar if anyone has something against you; or Peter's advice about a marriage relationship which hindered prayer.

Relationship skills can be taught — how to listen, how to be sensitive. A good adult programme can include this. The Bible teaches a lot of practical skills. And look at 'The People Helper' by Gary Collins.

Q3. In your pilgrim image, what about the 'coming home' aspect? What does that mean in practical terms? What about the N.T. pattern of sharing all their possessions?

A. I don't believe there is a N.T. pattern. The Jerusalem Christians shared all things but there is no mention of this in Gentile churches although they were committed to helping other needy Christians. I don't see the Jerusalem style as being normative. The Bible talks of caring for one another, commitment, stewardship.

There is no true homecoming till Christ has come, or we go to him — Heb. 11,12. There is now the reality of the first fruits, which is partial and limited. Now we experience sometimes joy, sometimes struggle.

Q4. Is our static church life tied to the static nature of our buildings?

A. I think so. I'm not sure the conclusion is therefore 'no buildings'. It is easy to let our buildings shape our goals — to say, we have a building, let's not waste it. We must work out our goals first.

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LETTERS

Hans Kung defended

Dear Sir,

Dr. D. B. Knox's article, 'Protestant and Roman Catholic Erosions of Religion' (ACR April 30), appears to misrepresent Hans Kung as a moralist, a 'defacto' pelagian and, by innuendo, as one who does not believe in salvation through forgiveness.

His book from which Dr. Knox quotes, 'That the World May Believe', was published in 1963. It may very well have represented Kung's view then and in fact have been 'very highly commended in the Roman Catholic Church'. But in the intervening years Kung has written a considerable number of books and to do justice to his views it would not only seem fair but proper to cite from his later writing.

Certain conventions apply when representing another writer's opinion. As a minimum one should:

1. consult the full range of works;
2. look at the development of an author's views in an historical manner;
3. examine the most substantial and recent statement of the author's opinion on a given topic.

There are other rules of course but following these I cite from Kung's 'On Being a Christian' (1974) on page 408 in which he is developing the argument that 'like Jesus, Paul too defended forgiveness of sins out of pure grace; the justification of the sinner' (p. 407).

"Whenever in the course of Church history the essential importance of the crucified and living Jesus as the model for the relationship of man and God, man and man, has been obscured, then the question of justification solely by faith in Jesus Christ has suddenly acquired a new importance and led to a discernment of spirits. At that point too Paul's letter to the Romans together with that to the Galatians has again developed a veritable explosive force. So it was with Pelagianism in the time of Augustine. So it was with the medieval idea of sanctification through works and the Roman misuse of authority particularly at the time of the Reformers. So it was also with a cultural Protestantism which had become idealist-humanist and with the National Socialist ideology against which Karl Barth reacted after the First World War. And it is not so today at a time of a secularized piety of works, based on the principle of payment of results!"

"All this is not to say that 'through faith alone' — which is an echo of 'through Christ alone' or 'through grace alone' — was ever meant to exclude good works. But the appeal to any sort of good works can never be the basis of being a Christian and the criterion for justification in the sight of God. All that counts is to cling to God absolutely firmly through Jesus the Christ in a believing trust, against which neither human failures nor any good works can prevail, but from which works of love obviously follow. This is an extraordinarily convincing message which provides a solid basis for a man's life through all the inevitable failures, errors and despair. And it frees that life also from the pressure to produce pious works, sustaining it through even the worst situations in freedom, wisdom, love and hope".

On this point Kung and Knox seem to have much in common. Much the pity then that Dr. Knox should depict him as his adversary.

Further, Hans Kung is hardly an exponent of

Roman Catholic orthodoxy, having been censured by the Roman office for his views. Neither is it helpful to cite the Rev. Miller's pamphlet as the stance of the Roman Catholic Church.

Interpretations of orthodoxy vary considerably among Redemptorists themselves (possibly as much as between Reformed and Anglo-Catholic Anglicans) and the status of the circular should at least be clarified. In addition, there are many schools of theology within the Roman Catholic Church.

I suggest that in the assertion of truth one ought to allow others to be truly represented.

Yours sincerely,
 Dr. Peter Marshall
 Director
 Zadok Centre,
 Canberra

Goodwin-Hudson visit

Dear Sir,

Through your letter page could I be allowed to make known the return visit to Sydney of the Reverend Peter Goodwin-Hudson, a previous assistant Youth Chaplain and CEB Director in the Sydney diocese. Both Peter and his wife Brione will be in Sydney July 26-August 21, 1984 as guests of the Anglican Youth Department Ski Lodge Ltd. Members of the Ski Lodge have contributed to Peter's fare in recognition of his efforts in founding the Southern Cross Ski Lodge at Smiggin Holes in 1963. This year is the 21st season of the Lodge.

A Thanksgiving Service will be held at St. Andrew's Cathedral on Friday 27th July at 6.30 p.m. to be followed by a Celebration Dinner at the Carvery Restaurant nearby. Peter will take part in the service and speak at the Dinner. Friends and previous ski lodge members may like further information which can be obtained from the writer c/- Anglican Youth Department St. Andrew's House Sydney Square 2000.

Yours sincerely,
 A.K. Molyneux
 (Director)
 Anglican Youth Department

Papal visit

Dear Sir,

The scenario of a million South Koreans crowding to see "the face of Christ" in the Pope, and Papua-New Guineans laying palm fronds in the way of his triumphant procession, should awaken our once-Protestant churches to the significance of these times. This masterpiece of pseudo-religion which transforms itself into the apostles of Christ and ministers of righteousness was not born today but reaches back to that lurking serpent in Eden, and "no marvel" writes St. Paul, "for Satan himself is transformed into an angel of light."

What is a marvel is that Reformation churches should seek to renew their fading glory by huddling together with worshippers of an age-old pagan Madonna. Surely an act of the spiritually blind. Brisbane news today reports: "a joint study program between the Anglican Diocese and the Roman Catholic

archdiocese of Brisbane has started in response to the final report of the Anglican and Roman Catholic International Commission."

One is reminded of that remarkable passage in Isaiah 28: "Wherefore hear the Word of the Lord, ye scornful men that rule this people . . . Because ye have said, We have made a covenant with death, and with hell are at agreement; when the overflowing scourge (nuclear war?) shall pass through, it shall not come to us."

Is that so? Allied to a religious system which God has already judged (Revelation 18), can our apostate churches expect Divine protection from the inevitable holocaust, unless they urgently heed God's warning to "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities."

Yours sincerely,
 Phyllis Creasey

"Dungeons and Dragons"

Dear Sir,

I wish to express my appreciation of your article on "Dungeons and Dragons".

There is no doubt that Satan is bringing many young people into spiritual bondage through games of this nature and it is important that Christian parents in particular should be made aware of this danger.

The occult is also being presented in a way that is attractive to young people through certain forms of rock music, movies and video games.

I believe that parents need to supervise what cartridges children buy for their video games as many are based on themes to do with witchcraft and other occult expressions. Some space age games have a similar theme and it is a case of don't buy a cartridge by its cover. Read the instruction book first to make sure the game does not have an occult theme.

Christian parents should also realise that it is important that their children, having been involved in such occult games, should not only destroy these games but renounce them as evil, reaffirming their love for and faith in the Lord Jesus Christ.

Yours sincerely,
 Matthew Burrows

Christian home exchange

Dear Sir,

The Christian Home Exchange has been responsible for many exchange holidays both interstate, and also overseas for lucky people. Friendships have developed and people have been assured whilst they are away of their home being secure. The Christian Home Exchange is also an opportunity for "young marrieds" to be able to have a holiday economically also.

I am being inundated with requests for Christian Home Exchange holidays, and so I would ask assistance per media of your newspaper to appeal to anyone interested to please make their request EARLY for any holidays, so that all arrangements can be made well in advance.

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I wish to convey my thanks for your assistance in the past also.

Yours sincerely,
 (Mrs.) Elwynne M. Kilt
 27 Good Govers Street,
 Mitcham
 (03) 874 5445

Women's ordination

Dear Sir,

I should like to answer several points in Mr. Alan Barron's letter (A.C.R. 30/4/84).

First, he quotes Genesis 3:16 as being the occasion when the man was given headship over the woman. In my view, Adam and Eve must have been created in this relationship. 1 Cor 11:9, which Mr. Barron quotes later in his letter, bears out this idea. But after the fall of Man, male headship became a punishment for the woman, because her husband had become evil.

In Ephesians 5:21-23, St. Paul sets out the rules for a marriage "in the Lord". The wife must submit herself to her husband, as the church does to Christ, and the husband must treat his wife as Christ does the church. And He lifts his people up to share His throne (Eph. 2:6). So the husband must not think of his wife as a subordinate, but as a partner.

Secondly, Mr. Barron mentions St. Paul's directions about 'ne ministry of older women. I don't think this affects the present question of the ordination of women, as older women in St. Paul's eyes, would be those over three score years. No widow was to be put on the list for church welfare under this age (1 Tim 5:9).

Thirdly, Mr. Barron mentions four texts to support his assertion that women's ordination is against the rules of Scripture, but does not elaborate upon them. I do not think that these texts forbid women to be teaching elders or pastors, as he seems to.

The first text 1 Tim 3:1-7, refers to the ordination of bishops only, as distinct from deacons, mentioned in verse 8.

The second text Titus 1:5-9, does not specifically preclude women from ordination.

The third and fourth references, 1 Cor. 14:34-35 and 37, are extremely difficult verses to interpret as coming from St. Paul. I think with others, that the verses 34 and 35 must be a verbatim quotation from the letter the Corinthians had written to St. Paul asking him questions.

Mr. Barron also claims that there are no texts which assert that a woman can be a pastor. Rom. 16:1 states that Phoebe was a deacon of the church at Cencrea. Presumably, she was ordained. There was not a special order of deaconesses in those days.

My own views stem from a revelation God gave me from His word. I believe God wants women preaching and working for Him, and that He wants Christian men to accept Christian women as fellow-servants of God.

Yours sincerely,
 Constance Knox

MAINLY ABOUT PEOPLE

DIOCESE OF ARMIDALE

Rev. H. Norcott, formerly Moree, Moree is now Deacon-in-training, Wee Waa.

Rev. A. Dircks, formerly Curate, Narrabri is now Curate, Moree.

Rev. R. Witten has resigned as Rector, Boggabilla to be Rector, Quirindi.

Rev. R. Hastie has resigned as Rector, Werris Creek to join the staff at Campbelltown, Diocese of Sydney.

Mr. D. Wiedeman, Moore College is to be Deacon-in-training, Guyra.

DIOCESE OF ADELAIDE

Rev. J. Stephenson has resigned as Minister-in-Charge, Ingle Farm as from 6th August, 1984 to be Minister-in-Charge, Morphett Vale in the Diocese of the Murray.

DIOCESE OF SYDNEY

Rev. B. W. Richardson will resign as Rector, St. James' Turramurra on 23rd June, 1984 to become full time Archdeacon.

Rev. T. P. Eglington died on 28th April, 1984.

Rev. A. W. Bosser died on 2nd May, 1984.

Battle Cry sounded! F.O.L. attacks



The Festival of Light held a demonstration outside the State Parliament House in Sydney, Tuesday May 7th, 12.00-2.00 p.m. to let the Premier Mr Neville Wran know that he had a battle on his hands, in trying to legalize homosexuality in this State. Mr. Wran had introduced a private member's Bill attempting to, once and for all, legalize homosexuality and to "bring this State, New South Wales, into line with other States of Australia".

Two well known Parliamentarians, the Hon. Jim Cameron and the Rev. Hon. Fred Nile spoke of the need for people to speak up and let the State Government know that there are people against such legislation.

The Associate Director of the Festival of Light (NSW), Mr Steve Stevens, led the demonstration and introduced a variety of speakers, to those assembled on the footpath.

American Scholar for Sydney

The Annual Moore College Lectures will be held in September this year. The lectures to be held on September 11, 13, 14, 17 and 19, will be delivered by Dr. Kenneth Kantzer. The topic will be "The Reformation For Today". Kenneth Kantzer will be best known as the editor for some years of

Christianity Today. He still writes editorials for that magazine. He is acknowledged in the United States as a leading theologian. More details of Kenneth Kantzer's visit and the topics of each of his five lectures will be published closer to his arrival.

"On Fire" for Pentecost

Scripture Union's new soundstrip "On Fire" is now available — just in time for Pentecost! Suitable for 7 to 11 year olds, "On Fire" covers six exciting stories from the Acts of the Apostles, including



Pentecost, the healing of the Lame man at the Beautiful Gate, Philip and the Ethiopian, Peter's escape from prison, Saul on the Damascus Road and the Philippian Jailor.

The lively, humorous, punchy retelling of these stories will be of great help in

many churches. They will bring a fresh approach for children, to the importance of Pentecost and events in the early church.

The clever narration is done by well known variety star, Roy Castle. The stories were written by David Lewis; Angela Reith wrote the music; and the illustrations were done by Fred Apps. Running time for each story ranges between 5 to 7 minutes.

"On Fire" has been used in England and received enthusiastic responses, such as "Superb — the best yet. The children were enthralled by it".

"On Fire" is available for sale or hire from Scripture Union State offices. The pack contains cassette tape, film strip, detailed booklet of notes for leaders, worksheets which may be copied, puzzles and stories.

A Growing vision

The Rev. Stuart Abrahams has been appointed Director of the Archbishop of Sydney's Vision for Growth Appeal, 1984-1990. The Appeal, which was endorsed by the 1983 Synod, will provide for ministries in the newer and developing areas to the west and south of Sydney.

Mr Abrahams, who began duties at St Andrew's House on 1 May, will work with the Archbishop and the Bishops in co-ordinating efforts to present the

campaign to all churches in the Diocese.

Mr Abrahams was rector of All Saints, Nowra. He has served as Chaplain to the Wollongong Children's Court and as a member of the Deaconess Institute Council, and was also actively involved in the recent Leighton Ford Crusade.

The launching of the Vision for Growth Appeal will take place during the October 1984 Synod.

Executive resigns to be missionary

Greg Blaxland, well known executive officer of the South American Missionary Society of Australia, has resigned to return to South America with his wife, Judy. They will be part of a new urban mission team in Caracas, Venezuela.

Other members are Peter and Val Clifford, Joan Ross and Morna Bissett. Greg and Judy will leave behind their three sons — Peter (23), John (20) and Andrew (19).



"Celebration '84" exceeds all expectations

The Gospel concert called "Celebration '84" to be held in the Sydney Entertainment Centre, June 30th at 8.00 p.m. is proving to be not only unique but is exceeding all expectations.

It will be possibly the first Gospel Concert, with such a range of all-Australian talent, ever to be performed on such a scale of production. The artists include Young World, Family, Robert Colman, Bram & Dianne and the Sydney Congress Hall Salvation Army Band.

The interest aroused is also making it something of a record breaking event. Already buses are fully booked in such areas as Nowra, with others quickly filling in Maitland, Gosford, Blaxland and Wollongong.

Local Youth For Christ personnel have organized the booking of buses and are making even extra arrangements where necessary, so that everyone desiring to attend will not be disappointed.

The "Australian Baptist" newspaper carried an article requesting accommodation in Christian homes and churches, for numbers of country parties planning to attend.

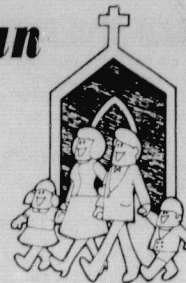
Newspapers of all denominations in Sydney are currently carrying advertisements, while one of Sydney's leading radio stations 2CH, has commenced broadcasting professionally produced spots, advertising the Gospel spectacular, in prime time.

The 2CH management has agreed to fully sponsor "Celebration '84", while the Bi-Centennial Committee has given every support to the Honorary Organizer Mr Alan Petterson. Permission has been given for the newly re-formed Young World Singers to present the theme song for the Bi-Centennial Celebrations. The Multi-Screen audio visual, produced to accompany the theme song, has also been made available to Mr. Petterson for screening during "Celebration '84".

Fortunately the Sydney Entertainment Centre has ample provision for the parking of buses, as well as cars. Food bars abound, so that those travelling great distances will have a wide variety of food to choose from, right at the location itself.

Ramon Williams

The Australian



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For Melbourne — An Archbishop — at last!

After almost 12 months of what must surely be one of the most difficult episcopal election processes in the world, Melbourne's Archbishop Election Board have named Bishop David Penman as their new Archbishop. Bishop Penman had been an Assistant Bishop with responsibility for the western region of the Diocese.

Melbourne's long election has created problems for the Diocese. Rumours abounded in the Press of bitter faction fighting, though the reality seems to be somewhat removed from that. However, without doubt, there are wounds which will need to be healed by the new Archbishop.

Melbourne has a reputation as an Evangelical Diocese, with a much wider acceptance of other forms of Churchmanship than Sydney. It is said that evangelicals are in the majority amongst Melbourne's clergy, largely because of the excellent ministry of Ridley College in preparing ordinands for the Diocese. However, a Melbourne source told us that the truth of that statement also depended on a broader definition of "evangelical" than many would like.

The election in 1977 of Archbishop Robert Dann gave rise to numerous claims and counter claims. It was suggested by some that ill feeling about changes in the membership of the Election Board led to the election of Archbishop Dann as an interim appointment while these feelings were sorted out. If that is true, and we merely report what we have been told, without comment, then it was obviously not successful. The current election saw divisions on churchmanship largely unresolved.

Front runners, apparently, in the early days of the election were all three Assistant Bishops, David Penman, James Grant and David Shand and Canon Peter Hollingworth, executive director of the Brotherhood of St. Laurence. There was a lack of agreement amongst members of the Board and the process became a lengthy one. In the end, David Penman was elected.

One Melbourne evangelical who told us that the evangelical group were "politically naive" and did not organise themselves as well as they should also told us that his colleagues were delighted with the choice of David Penman as Archbishop.

David Penman is a New Zealander. 47 years old, he was ordained in 1962. He served a curacy in New Zealand before going to the Diocese of Karachi as a

missionary. He then went to the Diocese of Jerusalem in 1972. There he was chaplain to students and staff at the University of Beirut. His experience in these areas is important. The Australian church now has a leader who has first hand experience of some of the most troubled places in the world.

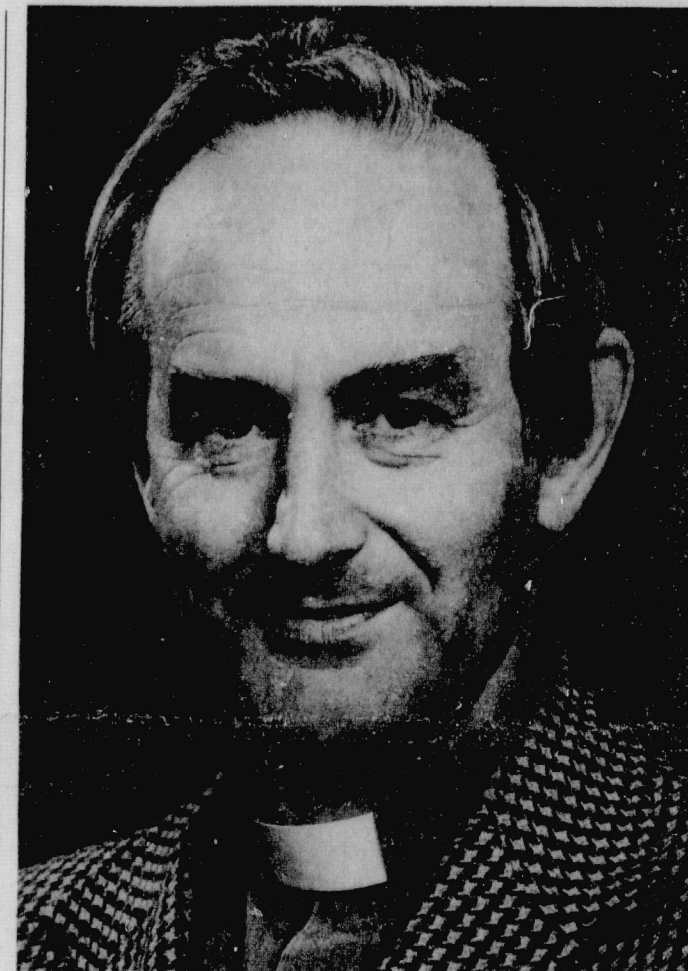
St. Andrew's Hall, in Melbourne is the place where CMS candidates go for training before leaving for the mission field. David Penman was appointed Principal in 1976. In 1979 he returned to New Zealand to become Rector of one of the larger churches there — All Saint's Palmerston North. In 1981 Archbishop Dann invited him to return to Melbourne as an Assistant Bishop.

Bishop Penman's stature amongst evangelicals is evidenced by the decision last year to invite him to be one of the key speakers at a national conference of evangelical Anglicans held in Sydney. His contribution to that conference was important. Evangelicals will be thrilled with his appointment as Archbishop.

However, the new Archbishop of Melbourne describes himself as a "liberal evangelical" while such a term is difficult to define, it seems that the Archbishop elect uses that term because some of his views are not the same as those of many mainstream evangelicals. He is a staunch peace campaigner and says, "I have an open mind on all issues."

At a Press Conference he said, "I am horrified by nuclear war and I will march in peace rallies." He also said, speaking of gay rights, and remarriage, "I wouldn't start with a set of rules — each case is individual. It is very difficult for me to comment directly on the issues of gays and remarriage within the church, but I would certainly find them, understand them and minister to them."

The Archbishop elect makes no secret of his position on women's ministry. He is willing to be co-opted onto MOW's steering Committee in Melbourne and has stated clearly that he believes there ought to be a full place for women in the ordained ministry. Such a position will create tension. The other large evangelical See, Sydney, has shown itself to be firmly opposed to women's ordination though there is currently a



committee meeting to look at the possibility of a permanent diaconate with the possibility that women may be included in that. Archbishop Robinson is opposed to women's ordination to the priesthood. In Victoria, the Archbishop elect will find himself at odds on this issue with many in his Province, most notably Bishop John Hazlewood of Ballarat who has spoken and written in strong opposition to women's ordination.

Bishop Penman becomes Archbishop of Melbourne at a time when there are great conflicts within his own Diocese and in the Australian Church. It is important to note that those to whom the ACR spoke all expressed their belief that David Penman can make a great contribution to the Diocese of Melbourne and to the whole Australian Church.

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The last title to be released in the I BELIEVE SERIES is "I Believe in Satan's Downfall". Written by the series editor, Michael Green, it attempts to deal with the modern trend in theology to disregard the idea of a personal Satan. At the same time, however, there is an increase in the interest of our age in the occult.

Michael Green addresses himself to the Biblical material about Satan and evil and, in particular, to the guaranteed downfall of Satan. Since Christians are continually engaged in a spiritual warfare this book is of great importance and we thoroughly recommend it.

You can obtain a copy FREE by introducing three new subscribers to the Australian Church Record.

Francis Schaeffer dies of cancer

AFTER A six-year battle with cancer, Francis Schaeffer, 72, founder of L'Abri Fellowship, died on May 15 in Rochester, Minnesota.

He was known for an ability to convey the truth of the Bible with keen awareness of the moral and philosophical movements which have shaped modern Western culture. His wide influence on either side of the Atlantic was due both to the work of L'Abri Fellowship, which he founded in Switzerland in 1955, and to the full schedule of speaking and writing he maintained up to a month before his death.

He and his wife and Edith began L'Abri ("the shelter") by simply opening their home to those who came with questions and needs. As a result, their Swiss chalet became known as a place where Christianity was discussed and explained with unusual clarity, and where seekers of truth found acceptance and love as well.

Escape from Reason and The God Who Is There, the first among 23 books,

appeared in 1968 as needful reminders that Christian commitment should extend beyond personal piety to critical assessment of modern thought and attitude from a biblical viewpoint. A favourite expression of Schaeffer's was "the Lordship of Christ in the totality of Life." Accordingly, his further writings encouraged the application of revealed truth to endeavours too often untouched by Christian influence, including the art, education, and politics.

In particular, *Whatever Happened to the Human Race?* (1979) urged Christians to more actively defend the unique dignity and worth of human life in a society which too easily accepts abortion.

He was deeply concerned for the Church and pleaded not only that it acknowledge the full authority of Scripture but also that it demonstrate in inter-personal relations a loving "orthodoxy of community."

Distinguished Theologians' visit

Dr. David Wells, from the Gordon-Cornell Theological Seminary in Massachusetts, USA, will visit Sydney in June.

Dr. Wells is Professor of Historical and Systematic Theology at the seminary. During his time in Sydney he will address a school for Anglican clergy and church workers, speak at Moore College and

fulfil preaching engagements. He also will visit Wollongong and Parramatta.

Dr. Wells is the author of several important theological books, including "Revolution in Rome" and "The Evangelicals", which he co-authored with Dr. John Woodbridge.

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