

Campaigners for Christ celebrate

50 years of service



Chief Commissioner John Beresford introduced the current staff members. Left to Right: Garry and Debbie Rodham; Shane and Yvonne Lavell; Bob and Leanne Rogers and Dennis and Robyn Bell. photo Ramon Williams

The CAMPAIGNERS FOR CHRIST celebrated their 50th ANNIVERSARY in Sydney recently. Many memories were relived as those responsible for the early years told of the simple beginnings. Also present was a group of current EVERYMAN'S WELFARE SERVICE personnel, smart in their uniforms, specially designed for them as they participate amongst today's armed forces.

Supporters and representatives came from throughout Australia. The memories flowed as each of the tables shared stories of bygone days. "THIS IS LIFE" rallies, in Sydney's Scot's Church, Margaret Street, were recalled as were the informal times of fellowship in the

George Street EVERYMAN'S CENTRE.

Former leaders of the work told of the early history. The stories were full of humour, of ill-fitting uniforms, lack of training and "muddling through", to present the Gospel to the soldiers of World War II. If you were not reprimanded by your commanding officer, you were regarded as not presenting the Gospel!

One officer reported two workers to the Army's Headquarters. This resulted in a thorough investigation into the work and the workers, which resulted in full recognition and endorsement by the Chaplain General himself.

MAINLY ABOUT PEOPLE

DIOCESE OF ROCKHAMPTON

Rev. Michael Vercoe was commissioned as the new Rector of Callide Valley, on April 18. He was previously Priest-in-Charge of Ashmont-Glenfield parish in the Canberra-Goulburn diocese.

DIOCESE OF WILLOCHRA

Rev. John Thompson was commissioned in St. Michael's, Ceduna, on March 21.

DIOCESE OF RIVERINA

Rev. Robert Ankor will serve as Priest Locum Tenens in Lake Carrigillgo.

DIOCESE OF PERTH

David Edmonds, Anna Cullen, Keith Elvish, Jennifer Hall, Andrew McGown, Peter Manuel, Joyce Polson and Ronald Ross were made Deacons in St. George's Cathedral, Perth, in March.

Rev. Raymond Molyneux, from Morawa Parish, to Northampton in the Dioc. of the Nth. West, from May 1986.

Rev. Colin Holden from the Dio. of Bunbury to be Chaplain to St. George's Cathedral, Perth, after Easter 1986.

Archdeacon Michael Pennington, from Rector of Applecross, to be Archdeacon in Charge of Parish Planning and Development for the Diocese of Perth.

Archdeacon Stanley Threlfall, to be full time Vicar General and Archdeacon of Perth, and to be Rector of the Parish of West Perth.

Rev. Robin Hill has been appointed Area Dean of Armadale.

Rev. Lewis Firman has been appointed CEBS Chaplain.

Rev. Ben Wright will be collated Archdeacon of Stirling at St. George's Cathedral on April 6.

Rev. Dean Griffiths was commissioned Chaplain of All Saints College on February 4.

Rev. Philip Hanlin was commissioned Rector of North Midlands on February 24.

Rev. Mark Sumner was commissioned Chaplain of Perth College on February 27.

Rev. Dennis Claughton will become Rector of Gosnells on June 15.

Rev. Canon Richard Hughes, of Durban, S. Africa, has been appointed to the parish of Kojonup. He is expected to arrive later in the year when immigration procedures have been finalised. In the meantime the Rev. Colin Holden will be acting as locum tenens.

No priest is to be appointed to the parish of Gnowangerup for the present. Rev. Chris Clerke of the United Aboriginal Mission will look after the Gnowangerup area, and the Rev. Tony Murray-Feist of the adjacent Jerramungup parish, will look after Borden and Ongeerup.

Record earnings for Super fund

As a result of a buoyant year in investment earnings in 1985, members of the Sydney Diocesan Superannuation Fund will receive a distribution of 19.4 percent.

This represents the highest distribution to members on record. Previous distributions were 15.7 percent for 1984 and 14.9 percent for 1983.

For the first time the Board distributed a portion of unrealised capital gains on investments listed on the stock exchange. This results in members obtaining the

benefits of an increasing market but still maintaining a buffer against the inevitable periods of market downturns.

The Sydney Diocesan Superannuation Fund remains the largest superannuation fund in the Anglican Church in Australia. Net assets increased during the year by 27 percent to \$17.8M.

The Board is confident that the fund will maintain its position as the premier church superannuation fund in Australia by continuing to provide benefits which meet the needs of clergy and lay workers for security in their retirement.

New Bible released in Australia

It doesn't matter whether you are Pentecostal or Presbyterian, pastors and leaders of these denominations and lots of others in between are praising the new Chain Reference edition of the Good News Bible.

And the opinions of the church heads have been backed up by sales: almost half Australia's print run was sold before it even became available!

This Chain Reference Bible is the first of its kind, having an alphabetic chain reference system which makes it far

easier to look up a word, compared with the numeric versions which came before it.

The positive response given to this Bible indicates that a chain reference edition of the Good News Bible — Australia's most popular with 1.75 million already sold — is a timely addition to study materials.

The Bible has a list of other features including * A word list * Maps * Prayers of the Bible * Topical keywords * A Word, Name and Theme index * Septuagint readings, and many others.

CLASSIFIEDS

Classified advertisements may be left at the office or phoned to 264 8349 up to noon 14 days before date of publication. Charge is \$4.20 per column centimetre.

Church Services

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

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

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

SYDNEY: Holy Trinity (The Garrison Church). The Rocks. Services 11 p.m. Thurs., Fri. & Sat., 10.30 a.m. & 7.15 p.m. Sunday. A.P.B. & R.P. Crying Room, S.S. Kids & Youth Clubs. B.Y.O. Sleeping Bags overnight accommodation in Hall. (02) 27 2664.

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

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This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to three lines, in three consecutive issues.

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"Quite a group!"

Australian delegates strong at Canterbury Conference on Women's Ordination

Press releases from the Movement for the Ordination of Women in Australia highlight the contribution of their ten delegates at the Canterbury Conference sponsored by MOW England. They spared the English nothing.

The delegates were, Patricia Brennan and Leslie Kitchens of Sydney, Robyn Callaghan, Dianne Heath and Linda Walter of Melbourne, Rosemary King of Newcastle and Judy Remilton of Adelaide. Marlene and David Cohen, now resident in London, also attended. Caroline Pearce, formerly of Adelaide and now studying at General Theological Seminary, travelled from New York.

The news release stated that without dominating the conference, Australian delegates made a strong contribution at strategic points in the proceedings. Prominent on the agenda was the motion on hospitality expected to come before the Church of England General Synod soon, a motion calculated to arouse less opposition because it accepted the absolute minimum to women priests (a limited time with no more than two consecutive services at any place) while offering unlimited hospitality to men.

Feelings ran high over the "back door" quality of the resolution which was seen as an offence to women priests and a denial of equal justice to women.

Australia's MOW President Dr. Patricia Brennan's brief but impassioned challenge on the final day drove home the notion that only complete justice would authenticate hospitality for women priests.

Dr. Brennan said "limiting the extent to which visiting women clergy may officiate is like telling a women's rights activist that they may ride on the front seat of the bus every three months on Thursdays."

Taking up the idea expressed elsewhere that "women must suffer in a way that ensures that no one will ever have to suffer in the same way after us," Dr. Brennan said: "It is no good just talking about pain — we must do something about it to remove injustice."

Afterwards, prominent English delegates were agreeing that they should look again at the draft legislation, while the Dean of London, the Very Rev. Alan Webster, was heard to remark, "Those Australians are quite a good group."

Dr. Runcie dismays MOW leaders

The Australians also pulled no punches with the Archbishop of Canterbury, Dr. Robert Runcie, who had dismayed women's leaders by his decision not to celebrate the Eucharist at an historic service to affirm women's ministries at Canterbury Cathedral.

The service, which was part of the conference, attracted the largest contingent of women priests from eight overseas provinces ever gathered together in the mother church. 54 were ordained women from the United States.

Two days before, Dr. Runcie met with sixteen leaders of overseas contingents at a reception at Lambeth Palace. Dr. Patricia Brennan was again among the group. Dr. Runcie confessed both his penitence

over the continued exclusion of women from the priesthood and his caution in the face of continuing opposition to it from parts of the church.

MOW leaders were of the opinion that Dr. Runcie had made it clear that women were not his top priority. He told the leaders, "It takes more courage to hold all views in tension than to pursue one view single mindedly." In reply, Dr. Patricia Brennan suggested: "In the end we will not be asking who had the most courage, but who did the right thing."

Dr. Brennan told Dr. Runcie that men in leadership always favour the women who do not lay a claim to their own ministry.

"However, there are women who will challenge the structures," she said. "It is not enough to be penitential at an interpersonal level to women who are not able to be made priests."

"Structural injustice needs structural change — we cannot avoid that reality!"

Every woman present echoed the same sentiment.

"My sisters in English Church are the poor and oppressed"

The MOW news release identified the plight of unordained western women with that of the poverty and degradation of the third world poor.

At the meeting with Dr. Runcie, a priest from Uganda urged: "Your grace, there wouldn't be a church in Uganda if there were not women priests."

The three women priests from African Diocese were most vocal in urging the Archbishop to "act on behalf of our sisters in England."

Helen, a priest from Hong Kong, expressed amazement. "How it that the grandfather church has not ordained women," she asked simply. "Yet the 'children churches have!'"

Speaking in Portuguese with assistance of an English translator, Carmen — a Brazilian priest — asked the Archbishop for a prophetic message for the church in Brazil.

Dr. Runcie replied "We must first put our own house in order before we can talk to the third world churches. We must seek to find what the liberation of the poor and oppressed really means."

Carmen replied quietly "My sisters in the English church are the poor and oppressed." The meeting at Lambeth Palace was the first time international women priests had been invited there to meet with the Archbishop of Canterbury.

Time and time again, the women told Dr. Runcie that their actual presence as priests had changed the mind of the church more than anything else.

Dr. Runcie told them that he was deeply moved and felt that from their frank exchange he had something to counter the arguments of the opposition.

Fair Dinkum Gospel!

A boost for Australian Christian music



The gospel group, "Son's Echo"

An Anglican Church musician plays an important role in a newly released album of original contemporary Christian music.

The lead guitarist is part of a team of musicians from several churches who produced the cassette album titled Sonrise.

Ray Keefe attends St. Clements Anglican in Elsternwick, Melbourne.

He is a member of Geelong-based gospel group Son's Echo, which has played and recorded in Victoria for more than six years.

And they promise a fair dinkum serve of true blue Aussie gospel on the superbly-produced release, produced and engineered by the band.

The team believes that music is a great gift of God and Christians have a responsibility to use it wisely. And they are donating proceeds of the album to aid and development agency, World Vision.

But the commitment goes further than just recording and releasing an album. The 12 songs were recorded during the past eight months in a professional-standard studio built by the group at its own expense.

Ray says the band feels that Christian music is becoming almost as elitist as secular music, limiting the spirit of sharing and listening to each other's praise and encouragement through music.

The group feels strongly that Australians have been given the same talents as gospel artists of other countries and that we should be using them instead of being flooded by imports.

Ray says there should be greater emphasis on helping Australian Christians produce their own brand of Christian music.

Baptist Biblical Studies Fellowship

First public meeting

The first public meeting of the recently formed Baptist Biblical Studies Fellowship was held on Saturday, 15th March, 1986 at Drumoyne Baptist Church. Dr. Graeme Goldsworthy, well-known Australian author and scholar, spoke and led a workshop on "Preaching and Teaching from the Book of Exodus".

Using the starting point that Christians must interpret the OT in the light of Christ's first coming, Dr. Goldsworthy developed and applied this principle to the Book of Exodus. The Exodus, said Dr. Goldsworthy, was a foreshadowing of the redemption of God's people in Christ.

The Christian focus of the OT did not ignore the original context of the OT. Rather Dr. Goldsworthy argued cogently that our Gospel focus was only possible after gaining a clear understanding of the historical and theological context of the Exodus. There was, Dr. Goldsworthy claimed, a clear overall message to the Bible, which formed part of the context of any given book. This overall message of the Bible focused attention on the central place of Jesus Christ.

The profitability of the lectures was enhanced greatly by Dr. Goldsworthy's practical emphasis throughout and a workshop session in the afternoon. That same practical emphasis was evident in the sample sermon Dr. Goldsworthy preached after the workshop,

exemplifying many of the principles outlined in the morning lectures. Those attending received a helpful twelve week preaching plan and notes on the book of Exodus among their study materials.

The wide support for the Baptist Biblical Studies Fellowship is evidenced by sponsorships from Anzea Publishers and Koorong Books. It was also evident among those attending. Pastors, students and key lay people came from outside as well as within the Sydney metropolitan area.

Tapes of the lectures have been made and a complimentary set has been presented to the library of the Baptist Theological College of NSW. The set of three tapes and study materials are available post free in NSW for \$12.00 from Rev. Richard Morrison, 118 Lindsay St, Hamilton. 2303. Phone (049) 61 1264.

The Baptist Biblical Studies Fellowship will hold its second public meeting in September 1986. On this occasion the focus will be on the book of Isaiah.

A book is launched for the kingdom's sake

The Australian edition of the Inter-Anglican Theological and Doctrinal Commission's report "For the Sake of the Kingdom" was launched on Thursday, 10 April, by the Primate, Archbishop Sir John Grindrod.

The launch, held in St. Andrew's House, Sydney, was attended by Archbishops Donald Robinson, Keith Rayner and David Penman, and many bishops from throughout Australia.

Special guest was England's Canon

Michael Green. The book's launch coincided with a luncheon sponsored by the Evangelical Fellowship in the Anglican Communion (EFAC).

"For the Sake of the Kingdom" has drawn wide debate from within the Anglican Communion. It is certain to have a formative role in the lead up to 1988's Lambeth Conference.

The book is available through the Anglican Information Office at \$4.50.

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MARANATHA

How to fight a holy war

Deuteronomy 7

The idea of "holy war" fills us all with fear. It has been used to justify terrorism in our modern world, as well as wars, Crusades and Inquisitions in the past. Whether it is one country invading another or a bomb set off in a plane, it is justified by, "We are obeying the will of our God!" It leaves us powerless and angry. What then are we to make of God commanding the people of Israel to utterly destroy seven nations — not just the fighting men but the women and children as well? It seems like barbarous butchery. How could a God of love not just allow it to happen, but actually command it and fight with them?

The easiest way to deal with it is throw out the Old Testament as sub-Christian ("We know better now") or un-Christian ("The God of the Old Testament is an evil being but in the New Testament we find out about another God, the true God, who is loving and kind"). But both these approaches simply butcher Christianity and the Bible. We need to look more closely at God's involvement in Israel's holy wars.

Israel's Warfare

In Deuteronomy 7:1, Moses lists seven nations that Israel is to destroy. They are not to make treaties with them or show them any mercy, but destroy them and their herds and flocks and pets and idols (ch. 20:16-18). Imagine the gore and horror and rivers of blood! Who are these nations? They don't appear out of the blue, but we know (Genesis 10:15, 15:16) that they are people who have already shown their contempt for God and hatred of his people Israel. So the basic rationale for the blood-letting is justice — God is using the people of Israel as his instrument to punish these nations for their wickedness, both past and present (Deut. 9:4-5). Within history he is righting a terrible wrong, for these nations have despised the true God and worshipped things he has made. The Bible again and again bears testimony to the way in which God executes a measure of his justice within the history of our world, whether it be by the hands of the Assyrians, Babylonians (e.g. Jeremiah 25:9), Medes or emperors (Romans 13:4), or "natural" disasters (e.g. Joel 1-2).

Does that mean Israel is better than them? No, they have been just as idolatrous and rebellious as the others (Deut. 9:5-24). Then why is God treating Israel so differently? Because God chose them as his "treasured possession", giving them a sort of sentimental value far in excess of their real value. He decided to love them and so he made generous promises to Abraham including the land which the seven nations possessed. So for Israel to possess the land, they must defeat the other nations.

But God's purpose is much more than possession; it is for his people to love and serve him alone with all their heart, mind, soul and strength. And it is for them to enjoy all the blessings, peace and prosperity of being the people of a merciful and loving God. That requires

more than defeat, it requires annihilation. That is the only possible way to enjoy peace, for a displaced remnant will always engage in guerilla warfare. Places like Northern Ireland, Ethiopia and Central America bear testimony to this today. If you are in power, you never seem to be able to win a guerilla war.

So the holy war that Israel is to engage in, which involves the annihilation of seven peoples, is both the proper execution of God's justice at God's instigation, and the means by which he fulfils his generous promises to Israel.

The Christian's Warfare

Christians are engaged in a holy war too. Does that mean we buy a K47 rifle? No. The real question is, "Who is the enemy?", for then we will know how to fight. Is our battlefield with germs or hunger or nuclear arms or immorality or the multinationals? No, it is a spiritual battle we are engaged in, with the principalities and powers of Satan (Ephesians 6:12). Jesus came to do battle with them and win the decisive victory (Colossians 2:15). And we are now involved in the ongoing conflict. But where do we actually encounter the forces of darkness. The two places that the New Testament emphasize are false beliefs (II Cor. 10:1-6) and within ourselves (Galatians 5:16-26). Satan is the arch deceiver who captivates people with lies about God. That is the world we live in, where most people believe that somehow they will be OK because God really doesn't care what they do. And in my personal world there is the ongoing conflict between the rebellious, self assertive me and the submissive, gentle, self controlled me that God's spirit is creating.

In these battles I don't use swords or bombs, but I use the weapons of the Spirit, which could be summarized as prayer and truth. I must speak the truth, that is the word of God, the sword of the Spirit. It is the gospel of Christ which will drive away error, and deception and fear and bring people into the glorious liberty of the children of God. The gospel liberty, for truth will only shine into people's hearts when God is at work by his Spirit. And it is by the truth that my mind will be renewed and my life transformed. It will teach me to say "No" to ungodliness, as I pray for the Spirit to produce his fruit in me.

We are all conscripts in God's army, fighting with him. But sometimes the weapons we are called on to use seem so powerless and boring. Who wants to stay at home and pray when I could be out on the streets marching for God? Who wants to speak the truth in love when I could be ridding the world of mosquitoes? A spiritual person does.

One day Jesus will return and give us complete victory. He will annihilate evil from his world and we, undeserving as we are, will live at peace with God and each other. The Holy War will then be over.

Tim Thorburn

Bible Explo at Monash University

Reached those who've never read it

The Bible Explo 1986 was the main event for Christians at Monash University recently. Sponsored as a joint-mission by three major Christian groups on the campus, the Bible Explo was open to the public over the weekend. It was encouraging to see at least seven hundred people visiting the Exhibition, including friends who have never read the Bible before.

Several brief talks were given by guest speakers such as the Rev. Gordon Garner (Aust. Inst. of Archaeology), Rev. Bryan Greenwood (Walk Thru the Bible Ministry), Mr. Jack Giles and Mr. Peter Gill (both from the Bible Society in Victoria).

The Exhibition was made up of two segments — the "present-day" section and the "historical section". In the present-day section, Wycliffe Bible Translators and Sudan Interior Mission International sought to present to the public how the Bible is currently being translated into more languages in the world. WBT was able to provide three personal computers to allow the public to understand the process of Bible translations undertaken. Ross Jones, from SIM, demonstrated how he is working on the Old Testament translation into Boko language with the help of a personal computer.

The Bible Society displays mainly

emphasize the wide circulation of the Bible in the 20th century. The Bible is more widely read today because of the relevance of its message in this generation. Both Scripture Union and Walk Thru the Bible teach us how to read the Bible with understanding. Meanwhile, on the weekdays, Gideons were distributing free New Testaments to the students.

In the Historical Section, the Aust. Inst. of Archaeology dominates the scene with twenty-one display cases showing the archaeological finds that are related to biblical times and lands. The displays sought to present the historicity of the Bible — by uncovering the settings in which biblical documents were written, the accuracy of its translation and hence giving grounds for Christians and non-Christians to accept its undeniable validity.

Papal visit 1986

The faithful dig deep

The Catholic Church's April 13 appeal to help pay for the visit of Pope John Paul II in November has so far raised nearly \$900,000. Donations stood at \$885,886 at the close of banking on Wednesday.

Money was still coming in to the Papal Visit Offices' accounts in all States yesterday. The appeal total seems certain to reach more than \$900,000.

Money as yet uncredited is coming from pledged donations, card payments, and monies still to be cleared through various banks around the country.

The National Director of the Papal Visit, Monsignor Brian Walsh, said he is delighted with the result of the appeal which was made at all Masses in nearly 1600 churches throughout Australia on April 13.

Perth Bible College celebrates

Beginning of new campus work

Over 300 friends, including a large number of past students, gathered at the new P.B.C. Karrinyup site recently, to celebrate the commencement of work on the new Campus.

Being a warm afternoon, the meeting was held outdoors on the concrete slab where future student units will be built. During the service the College Principal, Dr. Alan Meere, said that with the establishment of the College at Karrinyup P.B.C. will be offering a wide range of community programmes in liaison with local churches in the area.

Mr. Geoff Pearce, the Council President, then introduced Dr. Alfred E. Brown who has been involved with P.B.C.

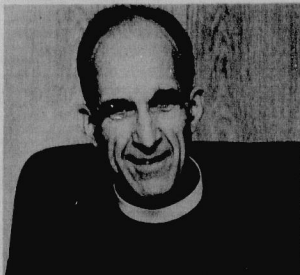
since the days of the founder, the Rev. Carment Urquhart. Dr. Brown served for many years as Council President and then, prior to his retirement, as the Principal.

In his address Dr. Brown spoke on Ezra 7:10 and emphasised the need for study, observance and teaching the Word of God. He said that P.B.C. had always emphasised these three aspects and would continue to do so on the new Campus. He then unveiled the memorial plaque and dedicated the Campus to God.

Work on the new Campus is proceeding according to schedule and both the income and expenditure are right on budget. The College anticipates commencing classes in the new Campus on the 11th August this year.

Mission agencies to meet in

Brisbane Will hear international speakers



Archbishop John Grindrod

Representatives of "inter-anglican" mission agencies from around the world will meet from 8-12 December, 1986 at St. John's College, University of Queensland, in Brisbane.

Ecumenical partners and observers from other agencies will also attend. The meeting has stemmed from the Mission Issues Strategy Advisory Group (MISAG) set up by the Anglican Consultative Council in 1982.

An aim of the conference is to build trust and understanding, and possibly to

lay the foundation for a more co-ordinated response to the Partners in Mission process and overall mission strategy.

Those attending the conference will include the Rev. Canon Colin Craston, a parish priest of the Diocese of Manchester, who served for a number of years on the BCMS Council and is now a member of England's Crown Appointments Commission; Mr. Huibert van Beek, the official representative of the World Council of Churches (Geneva), a Dutchman who is a long-time servant of world mission; Pritam Santram, Secretary of the Church of North India; and the Rev. Simon Chiwanga, former Minister for Education in Tanzania, and who is now Provincial Secretary of the Anglican Church in Tanzania.

The Primate of Australia, the Most Reverend John Grindrod, will be present and will each day give a reflective summary of the proceedings. Mr. John Denton, General Secretary of General Synod, will chair the plenary sessions and Bishop Ken Mason, the Chairman of ABM, is on the Planning Committee.

J. John, an original Greek

British evangelist evangelises Sydney students

British evangelist, J. John is coming to Sydney in June to conduct missions at Sydney University and elsewhere. He made a flying visit to Sydney last year where Church Record met him, talked to him, heard him speak at a student's meeting and now highly recommends him.

Enthusiastic, lively, open, interested in all the people he meets, he is down to earth and zealous to get across the Gospel message to those outside the church. It was a surprise on seeing his Greek features, to hear his London accent!

Christianity Today described him as "a five and a half foot bundle of Mediterranean dynamite!"

Now in his mid twenties, he was born in London and brought up in Cyprus and London. At 17 he was converted by the first Christian he ever met. At 21 he attended the Anglican theological college, St. John's in Nottingham. He is now based at St. Nicholas' Anglican Church Nottingham, where he spends most of his time as an evangelist, both in the U.K. and elsewhere. His real name is Yaggannis Uarnou, roughly anglicised to John John or John Johnson, so he has shortened it to J. John.

He chatted to Church Record over a range of issues before we went to Sydney University to hear him speak at a Student Life evangelistic meeting.

His approach to evangelism

"Evangelism should be down to earth, entertaining — God working through a personality: a natural approach, giving a sense of reality, not just words. This will hit hearts and minds. I wear the same sort of clothes my audience wear, a T-shirt or whatever is appropriate. I like to joke, to go to discos. I want to be the same person when I speak so that people can relate to me. I start with things they understand — life, sex, loneliness — then I introduce God. I assume they don't know anything; I'm not concerned about large numbers coming to hear, but I rejoice in the one that repents. If ever I should lose sight of the one, I should leave my job.

"Evangelism . . . God working through a personality: a natural approach"

"My problem is that I am always invited by the well-known evangelical churches who invite all the well-known evangelists. I don't know how they survive — why they don't get indigestion. I want to go where people haven't heard.

"So I am prepared to go where I am asked. I don't think I am compromising my position by speaking in a Catholic or Charismatic Church. After all, Paul preached in synagogues.

C of E is not evangelising

"For Paul, evangelism was persuasion. In our structure, there is no room for persuasion, only for proclamation. Persuasion will bridge the gap between where people are at and the church. Persuasion includes discussing people's questions like 'Does God exist?', 'Who is Jesus?', 'Do all religions lead to God?', 'What are the implications if Christianity is true?'

"Christians are over-committed to too many churchy things, so they can't also be involved in the community and meet non-Christians. The manpower in the Church of England for evangelism is fantastic. The parish system is brilliant but what is lacking? Motivation.

"The task is urgent, important. People are perishing and we don't have that vision. The church relies on evangelists — Louis Palau, Billy Graham etc. instead of being evangelistic.

"We don't really penetrate the community, only a certain class will come to church.

"Another problem is the division between clergy and laity. We could mobilise and use far more people, if we had a vision of every person ministering.

"Church buildings could be open during the week, people welcomed in, free literature, a bookstall, a coffee bar.

"On the whole, the church doesn't communicate to average people: do you know any working-class bishops? We, as a church, must learn to be more flexible in our approach. Less solemn and less intellectual.



The Church exists for its non-members

"The church exists for its non-members.

"The church's role is to communicate the Gospel message and to keep the results.

"But communication is blocked by the Church using language that the common people cannot understand. Coming to church is a culture shock for many. They walk into a church building, and are given a pile of stuff. The church assumes that they can read. They assume that the church is only for educated people.

"Those leading the service need to carefully explain from which book they are reading, and whereabouts in it. Give people time to find their place and talk while they are looking: 'It's the Gospel of John. A Gospel is . . . It's part of the New Testament'. Be sensitive — it doesn't take long. Don't assume that they know where to find the place or that they understand the layout. It's important that the church help people become more literate. Have a 'Worship Book' which contains the Order of Service (with no alternatives), the Psalms (which could be on a different coloured paper) and songs. Cut down the number of separate books handed out.

"Cut the many unnecessary words, but keep the important things like the welcome.

"Always think, if I brought someone from outside the church, how would they feel?

"Europe is dead"

"People are not interested in godly things. Kitchener urged people to fight in the first world war for 'God, King and Country'. Soldiers came back from that horror disbelieving in God. They taught the next generation not to believe in God. Now, the third generation has no great background knowledge of christianity. Most people do not understand 'Who' God is.

And the Anglican Church?

"In England, it seems the church's main role is to preserve architecture. Its message is hampered by division: the Bishop of Durham saying at Easter in 1985 that the most obvious solution to Jesus' body's disappearance was that the disciples stole it.

"People see high ranking bishops disputing basic Christian doctrines, and others saying nothing. The Bishop of Durham is on TV. all the time; the evangelicals not at all. And so the press mocks the church, and the general population feel 'you lot in the church don't know what you're talking about'.

"Should people go to a service, communication is further hampered by church clichés and terminology, and by pictures of Christ, by distinctions between the roles of ordained and lay people.

"The Muslims have produced tracts quoting from the Bishop of Durham to show that Christians can't agree on basic issues, and that Islam is therefore a positive alternative. The JW's and Mormons are doorknocking daily, while the Church of England is cleaning spires."

In action

Church Record attended a Student Life

evangelistic meeting in Sydney University in which J. John spoke. Before the meeting, after praying with us, he wandered outside the meeting room, and invited passers-by to come in and hear about Jesus. In action, he was larger than life, graphically retelling Bible incidents. He covered an enormous amount of material from current philosophies and problems to a Biblical overview of our situations including Eden and man's sin, to Jesus' life, death and resurrection. He was clear and in turn very funny and very moving. Students of all ages and types stayed to talk more; and several were converted.

What's this about a Social Security Amnesty?

Some people on Social Security payments fall into the trap of not telling the Department about changes in their circumstances.

This sometimes means they are paid too much. This can be worrying for people who are already in hardship. Because they know they may have to pay money back, or may even be prosecuted.

To help people like this, Social Security is having an "Amnesty" on some overpayments.

What does the Amnesty mean?

Until May 31, if you are covered by the Amnesty —

- you will not be prosecuted
- you will not have to repay money
- your payment will immediately be changed to the right amount or cancelled if necessary.

Who is it for?

Not everyone is covered by the Amnesty. It is for genuine clients of the Department who are being paid too much because they failed to report changes in their circumstances.

It is only for people who have — or at least originally had — a genuine right to a Social Security payment. It is not for people who deliberately set out to get a payment they had no right to in the first place.

How to apply.

To claim the amnesty, you have to give Social Security the information it needs to correct your payment. You have to give this information in writing.

Want to know more?

If you want to know more, ring the Amnesty Hotline. You don't have to give your name when you call.

The Amnesty Hotline numbers are Queensland (07) 225 2111; New South Wales (02) 2 0274; Victoria Metropolitan area is 663 3382 Outside Metropolitan area (008) 136 379; Australian Capital Territory (062) 67 0395 or (062) 67 0396; South Australia Metropolitan area 212 7494 Outside Metropolitan area (008) 018 188; Tasmania (008) 005 122; Western Australia (09) 320 3333; Northern Territory (089) 41 0400. (008) numbers — local call charge only. Other numbers — reverse charge calls.



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Commonwealth Dept of Social Security

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Moore College

Quick Cuts

Missions and Christ's Lordship

I was talking to the minister of another church recently who told me that in a period of over 20 years his whole church had not sent out one missionary. He was able to link this to a period of deep doctrinal disturbance in which, for various reasons, people had come to believe that Jesus Christ was a great and good man, but not God.

It is fascinating to think of the connection between these two things. Why is it the case that to deny Christ's divinity emasculates missionary work? After all you can still maintain a message of the forgiveness of sins through God the Father, and surely the world needs that gospel.

But with some thought it is possible to see the problem. The real life-blood of Christianity depends upon the uniqueness of Jesus Christ. Take that away and you have a religious system but not the Christian gospel. There are two reasons for this.

First, Christianity is a religion of salvation. It believes that the Son of God has himself saved us by becoming man in an absolutely unique act. Not just becoming a man for a little while and then going back to being God as in some religions; we actually believe that Jesus Christ is now and always will be truly God and truly man, unique and eternal.

Second, we believe that the forgiveness of sins is not some simple slap-dash matter. On the contrary, sin had to be paid for; it was a very costly exercise. Indeed it cost Jesus Christ his life, since he paid for the sins of the world by dying on the cross. His death is the unique,



Peter Jensen

unrepeatable source of our salvation.

Now if Jesus Christ is but a man, he is not God come in flesh, nor can he die for the world. The whole basis of Christianity collapses and it really becomes a system of morality. All very nice in its way, but definitely not worth travelling overseas to preach — especially not if you don't believe that people are going to perish without the good news.

Thus the result of wrong thinking about Christ is, of course, no missionary work. It would be worth asking those who take this defective view, though, this question — when people brought you or your forefathers the gospel — what did they believe?

Peter Jensen

The Kirk seeking change

Dissatisfaction with Westminster Confession leads to search for new statement

A doctrinal working party of the Church of Scotland has expressed dissatisfaction with the Westminster Confession and called for a new statement of faith, "which will recognise the wide divergence of understanding of the faith within today's Church."

The recommendation, which will go before the General Assembly of the Church next month, comes from a panel set up in 1978 to review the status of the Westminster Confession, the Church's doctrinal "subordinate standard" since the Reformation.

Loyal to faith

The panel calls for a new statement which must be "neither so narrow that it unchurches many, or so broad that it is unacceptable to many" and which at the same time remains "Loyal to the faith once delivered to the saints."

If the General Assembly backs the proposal, work on a new statement will proceed without delay. It is expected that other churches will be invited to contribute to the drafting process.

In 1983 the doctrinal panel conducted a survey of presbyteries on what should be the Church's "subordinate standard". The results showed that few were happy with

the status quo. There was a strong call for a contemporary statement of faith — even if it was decided that the Westminster Confession should retain its present legal status.

The panel followed up the survey in 1985 by asking presbyteries their views on other historic church documents. The presbyteries voted against putting the Apostles' Creed, The Nicene Creed and the Scots Confession alongside the Westminster Confession. Rejection of them led the panel to conclude that there is a "widespread desire in the Church for a new, clear statement of faith for the present times."

It is not clear at this time whether the new proposed statement will replace or supplement the Westminster Confession. The doctrinal panel urges that it should not be written in "the old scholastic manner a set of 'definitions' of the faith". They say it should be "suitable for teaching purposes", "clarify the place of our own Church within the one holy, catholic and apostolic church", and proclaim "the faith of the church in the world of today".

The process of writing, discussing and approving a new statement is likely to take a number of years. (EPNS)

Argentina evangelist on home turf

More than 333,000 attend Luis Palau's crusades

Buenos Aires, Argentina (April 22, 1986) — Luis Palau completed his nationwide Argentina crusades here Sunday night by speaking to the crusade's largest stadium crowd — more than 50,000. Total attendance for the 20-day crusades was 333,247. Total public decisions for Christ were 12,284.

Palau said, "It has been thrilling to return to my homeland and win souls for Jesus Christ. Wherever I have travelled in Argentina I have been amazed at the openness to the gospel."

Palau's "Festival of the Family" Argentina crusades began with a March

30 Easter Rally in Buenos Aires, the nation's capital, with a population of 11 million. More than 50,000 attended the Easter Rally, the largest in the history of Buenos Aires, and more than 450 people made public decisions for Christ.

From April 1-11 Palau spoke at crusades in the interior cities of Obera, La Plata, Posadas, Rio Cuarto and General Pico. More than 101,200 people attended Palau's evangelistic crusades in these five cities, with more than 4,900 registering public decisions for Christ. More than 15 percent of those attending the Rio Cuarto crusade made public christian commitments. (EPNS)

Four Muslim converts jailed in Egypt

No charges laid

Cairo, Egypt (EP) — Four Muslim converts, three women and one man, have been arrested and detained in Egypt without any charges being levelled against them, according to a spokesman for Ministry to Middle-East Christians of Phoenix, Arizona. The spokesman said none of the imprisoned Christians have committed any "offensive" acts of evangelism since their respective conversions which took place between 1976 and 1978.

The first arrested was Eman Mustapha Mghammee Tawfik, 30, who was converted from Islam to Christianity in 1978. "She had been under great pressures from her co-workers in a government office since they discovered several months ago that she was a convert," said the spokesman. "These attacks culminated in her arrest on January 8 of this year."

Her personal possessions, including her address book and other private papers, were seized, and false accusations were made against her by her colleagues, according to the spokesman. Tawfik was taken and held without charges at Kanarter Prison for Women north of Cairo. She was visited by her sister's husband, Dr. Samir Abdul Bari, 35, also a Muslim convert to Christianity.

On the night of Jan. 25, while on a visit to Eman, Bari and his wife, and another sister of Tawfik were arrested, taken from their homes, and held without charges, according to the spokesman.

As of April 1, no charges had been brought against the four, although charges of "despising Islam" and "division of national unity" are reportedly being considered. "Even these are based only on the fact that it is known that all four have chosen Christianity, thereby implying rejection of the Islamic faith," said the spokesman.

On March 17, their only hearing to date, the judge asked if it was true that they had been Muslims and were now Christians. When they all said that was correct, the judge reportedly said, "Then I must send you back to prison." Another hearing is set for May.

"Being Christians, the Egyptian constitutional rights regarding being held without bail or charges have been denied them," said the spokesman. "At one level Christians in Egypt see these events as a test case of their supposedly guaranteed constitutional freedoms of religion and due process, but the issues at stake are in fact much deeper. The fate of these four courageous Christians will have an immediate impact on the life of the single church from which they have all come. (EPNS)

Saffron-coloured Bible covers

Scriptures for Buddhist monks

Bangkok, Thailand (EP) — The Thailand Bible Society plans to supply 5,000 bibles to Buddhist monasteries around the country, for use in a daily period of study and contemplation. "It is hoped that the Bible will be a help to the monks when they study comparative religion, and that it may also guide them in their own personal search for truth," a report from the United Bible Societies says. The Bibles will have saffron-coloured covers, to match the orange robes worn by Thai monks. (EPNS)

Testing the C of E's pulse

2000 opponents of MOW in first week

In the first week of the Bishop of London's register, two thousand opponents of the ordination of women — including twenty bishops — sent in their names for Dr. Leonard's confidential list.

The Bishop issued his invitation to clergy and laypeople through the Church newspapers on April 11. It was addressed to those who considered that "the ordination of women to the priesthood and episcopate would imperil the doctrinal basis of the Church of England as set out in Canon A5."

Two-thirds of the first two thousand who responded were lay-people, said the Rev. Robert Gould, of Windsor, who is co-ordinating the list.

The early response was "pretty good," said Fr. Gould. And, asked if it was what he had expected, he said: "It was what I had hoped. I was sufficiently confident to realise that I would need to put it all on a computer, which is what I am doing."

Fr. Gould felt unable to reveal how many of the twenty bishops were diocesans, though he implied that two or three of them were.

Not many religious had written so far — "because communities tend to have just one copy of the newspapers which contained the form. So I am sending out separate letters for religious — whole bundles of forms addressed to the superiors; though of course individuals will reply on their own behalf, and not as representing their communities. The religious orders are as divided as the rest of the Church on this issue."

Fr. Gould has given up his post as chaplain to the Sisters of the Community of St. John the Baptist, Clewer, in order to devote himself full-time to the Bishop of London's campaign. (CHURCH TIMES)

Earliest known gate in Jerusalem found

One of 12 to upper city

Jerusalem, Israel — Archaeologists said April 21 they have identified the earliest known entrance to ancient Jerusalem. The gate was identified during an expansion and reassessment of excavations done 10 years ago.

The entrance was probably one of 12 gates to the upper city, mentioned in the Bible. In one of the gates, kings and judges heard disputes and dispensed justice.

The gate is located on the southeastern corner of Jerusalem's Old City, behind Al-Aqsa mosque. The gateway led from the lower city, captured by David around 1,000 B.C., to the upper city, built later as the administrative centre of Judea.

The gateway discovered was three yards wide, 18 yards long, and had three small chambers on either side of the road. The gateway had earlier been believed to be part of an elaborate building. "Now we have more or less the feeling that this is really a gate of Jerusalem from the period of the kings of Judah," explained Benjamin Mazar, the dean of Israeli archaeology. (EPNS)

REVIEW

765 million people in India will be reached with the gospel

Every Home Crusade's vision

New Delhi, India (EP) — A campaign to personally deliver two gospel messages to every family in India was launched by the World Literature Crusade on April 1.

"India has a population of more than 765 million people, a large percentage living in 600,000 villages throughout the country," says Dr. Dale Kietzman, President of World Literature Crusade, which sponsors Every Home Crusades in 53 countries worldwide. "With the help of local churches and a force of individual Christian volunteers, Every Home Crusade will reach every person in every home in every village with a printed gospel message."

Every Home Crusade has ministered in India for 22 years; past literature distribution crusades have included "Operation Last Home" which ended in 1975, and "Project Calvary" which was completed in 1984. "More than 4.6 million people responded to the gospel during the first two ECH coverages," says Kietzman. "But there are obviously still millions who have not really heard the message of love in Christ Jesus. We are launching the third national coverage in an attempt to drive the gospel message home to these people and to reach a new generation of young people who have not yet heard the Good News."

The Athens Three

200,000 Americans protest Greek sentencing of missionary

Los Angeles, Calif. (EP) — Congressional representatives delivered more than 200,000 letters and petitions to the Greek embassy on April 24, protesting the three-and-a-half year sentence of American missionary Don Stephens. Stephens and two other religious workers have been found guilty of "proselytizing" for giving a Greek teenager a Bible; an appeal is pending.

"Our purpose," said Ambassador William Turner, former Ambassador to the Organization for Economic Cooperation and Development, "is to call the attention of the Greek Ambassador to the concern of thousands of Americans of this human rights violation in the sentencing of Mr. Stephens and his associates, Briton Alan Williams, and Greek Costas Macris."

Known as the "Athens Three", Stephens and his associates were convicted in December of 1984 on charges of proselytism. The three men received the heaviest sentence passed for proselytism in over 150 years, although the young man they contacted has not changed his church affiliation.

The three are free pending their appeal. Stephens, who directs Mercy Ships, a California-based maritime relief organization, says, "Our intention is to stand with persecuted religious minorities in Greece in seeing a law changed, thereby granting them the same human and religious rights as those enjoyed by members of the Greek Orthodox Church in the U.S."

Stephens returns to Greece at the beginning of May to face the appellate court with Williams and Macris on May 21st. If the appeal fails, all three men could go immediately to prison. (EPNS)

Valeri Barinov honoured

Receives the Ross McWhirter Award

Valeri Barinov, the Russian Baptist prisoner and composer of the Christian rock opera *Trumpet Call*, has received the annual Ross McWhirter Award. It was collected on behalf of Valeri, who is currently serving a two and a half year sentence in a Soviet labour camp, at a reception at Haberdashers' Hall in London on 16 April by Rev. MICHAEL BOURDEAUX, the founder and General Director of Keston College.

The Ross McWhirter Foundation makes an annual award to "honour individuals who in the opinion of the Foundation have displayed by their example exceptional qualities of moral or physical courage in pursuance of their responsibilities as citizens." Previous recipients of the award include Fr. GLEB YAKUNIN, VLADIMIR BUKOVSKY and Keston College.

(KESTON COLLEGE)

Unexpected famine situation in Ethiopia

We're plowing like mad!

Addis Ababa, Ethiopia (SIM) — Emergency measures are being taken by SIM to relieve an unexpected famine situation in Kefa Province, in Southern Ethiopia. The drought was not the immediate cause of the current famine.

"The drought weakened the cattle," reported Dr. Bruce Adams, SIM Director for Ethiopia. "This made them susceptible to trypanosomiasis (African sleeping sickness), resulting in an estimated 70% of the plowing oxen dying. Unable to plant, many people ate their seed grain. Now they are in crisis!"

"We were alerted to the problem in January," said Dr. Adams, "we teamed up with FOOD FOR THE HUNGRY and Government agencies and used the helicopter services of the Swiss-based Helimission to survey the area."

"In each community we found an alarmingly high number of undernourished children. In one district, 73% of the children, under five, were below 80% of normal weight."

"In some places, people heat their chests to convey their desperation. Many have died and many more are on the verge of starvation."

Plans for immediate aid include provision of food for 25-30,000 people, monthly; supplying maize, sorghum and teff seed and the distribution of 1500 inoculated plowing oxen, with plow points, hoes and sickles.

Immediate financial costs were estimated at US\$195,000 for oxen; \$68,000 for seed and \$23,400 for plow points and tools.

Two teams, each with nurses, have been sent in to distribute food and treat diseases and health problems. Two base camps are being opened.

"Our program is twofold," Dr. Adams explained. "First is relief, to keep people alive. The second is recovery, to help them become self-sufficient."

Elsewhere in the South, SIM programs are shifting out of the relief phase into recovery programs.

Latest reports state that 960 oxen have been distributed and the people "were plowing like mad!"

When people change: parents and children

As I write this column our family is preparing to go overseas on Study Leave. We went to the United States in 1978 for a previous Study Leave and I am now being reminded of just how much change has taken place in our family since that time. The whole thing has just been summed up for me by a comparison of our passports 1978 vs. 1986. In 1978 my children were aged six and four and looked too young to take on such an adventure. This time they are both at High School and can carry their own bags and help us to survive whatever may confront us. My wife and I, of course, are unchanged and haven't aged a day.

As the years flow so our families change. Children mature and so do parents. As we mature so our needs and goals change. I won't need to carry my children around in my arms as I often did in the U.S. in 1978. What they need from me is different now. What they give me is different too. We still need love and concern but we show it in different kinds of ways.

This all sounds obvious and simple, but why is it that we so often fail to recognize the changes in family members and hence fail to relate to them in terms which are relevant to the here-and-now? Both parents and children can become accustomed to a view of each other which is largely a throwback from the past. Changes come slowly and we can easily become so used to our view of another person that we become desensitized to the changes which are taking place.

Of all my family members, I think the cats have changed least. Everyone else has changed in ways that I can notice. But, do I really notice? Do I make sure that it matters? You can notice with the part of your brain that says "wow" but not the part that says "don't treat this young adult like a kid".

I guess we are reluctant to actively notice because it means that if you are a parent of a young adult you might have to see yourself as a not-so-young adult. But surely it's a bit selfish to fail to update a view of a family member for that kind of reason?

Furthermore, the denial of reality involved here is hardly likely to assist us in coming to terms with our own process of growing and maturing. Actively noticing change need not be restricted to our view of others. We are changing too and this needs to be seen and handled in positive terms.

There is another reason which might interfere with this process of actively noticing the changes. Perhaps we have a vested interest in our obsolete views? If I really need to carry young and dependent children around in my arms and bask in the interest of onlookers who comment on my dedication and my children's cuteness, will I be reluctant to acknowledge their greater degree of independence as the years unfold? Of course I will and the consequences will be terrible as my children become exasperated with me and I with them.

Exasperation leads to alienation. Neither party wanted it but somewhere along the line love became turned into selfish possession and the whole relationship has become bitter.

I believe that actively noticing changes is a key to being able to respond to a maturing person in a way that is pleasing to both parties. Instead of alienation there is an opening-up in the relationship, a freshness which more than compensates for whatever seems to have been lost.



Alan Craddock

Of course, nothing is lost, the memories of an earlier and different style of relationship are precious and are less likely to be lost if the changes are negotiated successfully.

Family life can be at its most fulfilling only when the members of that family are striving to know and be known by one another. Past views may be a blend of previous or even painful memories, but that's what they are — memories. It is the here-and-now, which includes the hopes and expectations for the future, which is of more immediate concern.

For Christian families there is a very particular application of the view that I have described. Young children often have their religious beliefs and activities shaped by simply being a part of their parents' church life. As the years go by it is natural that the child will want to put his/her own stamp upon this area of life in one form or another. Parents sometimes panic at this point and try to stem the "rebellion". Unfortunately they do so with an obsolete and unrealistic view of the child in mind and the alienation I described earlier is the outcome.

A child who is seeking and flexing his/her intellectual muscles is not necessarily in rebellion. It is better to recognize this new situation and to encourage the child to talk out his/her new feelings and thoughts in an exchange of minds carried out in a mutually respectful fashion than to attempt to stop a "dangerous rebellion" in its tracks. Stamping out rebellions smacks more of an exasperated parent angrily dealing with a very young and cantankerous child. Whereas, an exchange of thoughts and convictions is a characteristic of a more mature relationship.

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WANTED

Anglican Hymn Books 1965. William Thompson Pub., Worthing (Words edition No. 0851900801). 300 wanted by St. Barnabas, Broadway.

Please contact: Church Office 211 3496

LETTERS

More on the Bill of Rights

Dear Sir,
In Anne Judd's lengthy reply to her critics in ACR of April 7, her misrepresentation of my letter (ACR, March 10) does not add to her credibility. She ignored my main argument.

The letter by solicitor Peter Kelso provides a welcome balancing opinion but I would still like to see a major article in ACR expressing the concerns of many evangelical Christians and other eminent Australians. The latter include Sir Harry Gibbs, Chief Justice of the High Court, Professor Lauchlan Chipman and Dr. Gabriel Moers, visiting lecturers in jurisprudence at Sydney University.

To assist this, the following are extracts from the text of an address given by prominent Melbourne Christian, James Bowen, B.A., LL.B., barrister and Crown Prosecutor for Victoria. It is entitled "The Australian Bill of Rights Bill — Some Disturbing Implications for Australian Society."

In this paper he says: "This Bill has the capacity to affect dramatically the lives of most Australians. . . . The Bill diverts our rights and freedoms from their traditional sources of protection. . . . The Bill contains no protections for the family, for private property, or for private trade and enterprise. . . . There is a great danger that the Bill will politicize the judiciary in Australia."

"It has the capacity to damage severely our federal system of government in Australia. . . . I believe that the Bill also has the capacity to undermine the authority of parents in traditional family relationships. It will expose our children to lawful indoctrination at their schools, and elsewhere, with political ideologies and moral values that their parents could find completely objectionable."

Mr. Bowen's carefully argued and fully documented reasons for the statements quoted above are given in the body of the document.

Yours sincerely,
(Dr.) David Phillips
Chairman, S.A. Festival of Light

Help needed

Dear Sir,
Planned Giving in Australia is now over thirty years old. It is time to assess its impact upon the people and parishes it has involved.

For a generation parishes have periodically enlisted the services of church agencies or secular organisations to conduct "Planned Giving Programmes" or "Stewardship Programmes". Some parishes have conducted their own programmes without outside assistance. What benefits has Planned Giving brought? What has been the cost? Does the

church of the 1980s need a different approach to the 1950s?

My Master of Arts (Honours) thesis for the Department of Religious Studies at the University of Sydney will set out to answer these questions.

The dissertation will write the history of Planned Giving to the present day, then concentrate on the role of the church agencies, secular organisations, church stewardship departments and committees and parishes "self-run" programmes.

Any publications, records or personal reflections relating to Planned Giving in Australia can be sent to the address below. Information about organisations, their personalities, methods and the impact on parishes would be particularly appreciated.

Yours faithfully,
Daniel G. McDiarmid,
16 Ada Place,
ULTIMO, NSW 2007

Any questions?

Dear Sir,

We have heard much about the Vision for Growth Scheme, and even the A.C.R. had a glowing report of the scheme operating in one area.

My concern is that we have heard no critical comments on this scheme. Where are the questioning voices? Who is warning of the dangers to the growth of the established churches, for instance? Who is asking questions about the administration of the scheme and whether there is a 'strings attached' policy to the churches assisted? Who is asking questions about the effect it has on congregations' relationship to the 'central' boys? Who has weighed the relative merits of the argument from numbers versus the argument from strategy?

Surely there must be alternative views around. Surely it cannot be a flawless scheme.

We need to hear more, in case, by some unforeseen problem, the vision for growth for the west turns into a vision for death for the rest.

Peter Bolt

Mosman

A warning?

Dear Sir,

Columnist Alan Gill writing in the Herald (Magazine) 9/4/86 states that the organiser of the Papal tour, 'Fr' Walsh, claims it will be "the most publicised visit in Australia's history, producing the kinds of emotions raised during the first royal visit by the young Queen

Elizabeth in 1954" and that "it will foster a massive spiritual rebirth". The very opposite happened in Papua New Guinea which the Pope visited on 8/5/84. A year later on 17/6/85 the news media reported on PNG that violence had risen to crisis proportions with pack rape, murder, robbery much increased. Prime Minister Michael Somare wants to introduce public hanging, castration. There is no sign of any spiritual rebirth in any of the countries he has visited nor in his own country of residence in spite of his daily blessing of the Italian people!

Protestants! Use the mightiest weapon God has given you and pray for His intervention against this visit, or, should the Lord allow it, that it will be a flop, even worse than the Papal tour of England in 1982 and of Australia in 1970.

Yours sincerely,
Tom Aldons
East Malvern

Rome and the Bible?

Dear Sir,

If anybody is in disarray it is the NSW Baptists of strong Biblical tradition, to even contemplate membership of the Sydney College of Divinity, side by side with the theological education of Roman Catholics. The Rev. E. V. Marks, dissatisfied with ACR's reportage, (April 21), thought to shock with his last paragraph "In Thailand one of the leaders of the Bible Society is a Roman Catholic Cardinal". It is already known that Rome has infiltrated the United Bible Society and the policy now is to co-operate with Roman Catholic authorities in the production of "Common Bibles" for general use. The effect of this policy in imposing a Common Bible, Protestants will be very subtly taught to acknowledge the authority and the tenets of the Roman Catholic Church. More than one hundred of these Common Bible projects are being developed by the ecumenically aligned Bible Societies in different parts of the world.

To give an example of the contents based on the Revised Standard Version (RSV). It is advertised as "Virtuous Catholic Bible" — a glorious edition, illustrated with 370 full colour plates; lives of the saints; numerous paintings of the Madonna; coloured photographs of the Pope, gold embossed; the words of Christ in red; stations of the cross in colour; the Rosary explained and illustrated; colour photographs of the Mass; life of our Lord in full colour; 16 pages on Rome and the Vatican; Apocrypha; dictionary, maps and family register.

How typical of Rome! Tinsel to distract from the Word of God which has already been tampered with by the explanatory notes — six asserting the primacy of Peter; the teaching that Mary was born without sin and supports this error with Luke 1:28, "Hail full of grace"

etc. The devil knows the Bible; he used it to tempt the Lord Jesus, and the replies came straight from the Scriptures which shows the vital importance of understanding God's Word and above all — FAITH.

Yours sincerely,
Phyllis Creasey

Modern Miracles?

Dear Sir,

I refer to the review of the book "Signs and Wonders Today" (ACR 24/3/86). The reviewer states that the author is ready to admit that signs and wonders may and DO STILL occur today. He goes on to say that the book should be bought, read, and then given to "someone who is troubled by this issue." It is a pity that the reviewer chose to treat the book so favourably.

The historical Protestant viewpoint is that miraculous gifts "have long since ceased and been laid aside" — to quote Matthew Henry as one example. That miraculous signs and wonders do not occur today is plain to see, if we put so-called miraculous activity to the test of Scripture.

Miracles recorded in the Bible occurred in clusters. The major outbreaks were in the times of Moses, Joshua, the Judges, Elijah and Elisha, Daniel, Christ, and the Early Church. There were certain things that were common to all —

1. The Israelites were central to all.
2. The Israelites were usually in some kind of trouble.
3. There were ESPECIALLY CALLED servants of God present.
4. The number of miracles and/or the time span in which they occurred were VERY LIMITED.
5. Many of the outbreaks of miraculous activity had no miracles of healing in them.
6. When miracles of healing did occur, they always had the miracle of resurrection from the dead also present.
7. When miracles occurred, no-one could deny that a miracle of God had taken place. Sign-miracles were undeniable.
8. The miracles were always accompanied by supernatural appearances — either of Christ, or angels, or both.

These circumstances were common to all the major clusters of biblical miracles. How many are present today? None. As an alternative to the book reviewed, might I suggest that any of your readers who "are troubled by this issue" might care to read "Signs of the Apostles" by Walter Chantry (Banner of Truth).

Yours sincerely,
Harold Hinton
Cabramatta

Editorial

Disobeying the Equal Opportunity Tribunal

The decision by the judicial arm of the N.S.W. Anti Discrimination Board to fine a Christian house owner, and his estate agent, several hundred dollars for refusing on moral grounds to let his house to an unmarried man and woman, has drawn much comment. Public support for this stand, and the Christian principles on which it was based, has been Australia wide, including leading secular newspapers. The *Australian* of 26th April ran an editorial pointing out the affront that the Equal Opportunity Tribunal's decision was to both morality and freedom. Letters to the Editor have continued to advance, and attack, the moral and political implications inherent in the prosecution. These issues have been canvassed enough not to need further elaboration here. The concern of this editorial is to more closely examine the Bible's teaching on the Christian's relationship to the government, and what is involved in disobeying its laws. For many feel that from now on Christians will increasingly be placed in just that position, outlaws in a society characterised by immoral legislation.

Three things need to be asserted.

First, as a matter of faith, we must believe that our government by and large governs for our good. Romans 13 verses 1 to 7 makes the unconditional statement that God has established the secular authorities; they are his ministers; and they are there for our good.

For he is God's servant to do you good. . . . He is God's servant, an agent of wrath to bring punishment on the wrongdoer.

Note that this is not a theoretical statement, about what government might be, but is a statement of fact: God's servant, for our good, now acting as God's delegated judge against wrongdoing. It is noteworthy that these words were penned when the ruling government was not only fully pagan, but at times, anti-Christian.

Especially, the Bible also tells us (Colossians 1:20, 2:10, 15) that it is Jesus Christ who is in direct charge of earthly governments, even though they might well be blind to his lordship. So, because we know how marvelously good and open-handed God is towards us in Jesus Christ, when we are told that government is part of God's good purposes, we must believe it without fear or reservation.

This means then that as an article of Christian faith we must be optimistic about our governments: that they govern on behalf of God, directly under the control of our Lord Jesus Christ, for our good. There is no place for cynicism in the Christian attitude to government; no attitude of constantly looking over our shoulder pessimistically wondering what bad thing they are going to do next. If sometimes we detect laws that are inept, or even immoral, or that part of the aim of a government department is to proselytize on behalf of sexual immorality, that assessment must only occur amongst a very open approval and thankfulness for the vast majority of good things we have from God at their hands. And in the end we must believe this, and make these optimistic assessments, as a matter of Christian faith.

Secondly, when any government takes on a demonic face and tells us to do wrong, to disobey one of the commandments of God, they must of course be disobeyed, for it is better to obey God than man.

The defiance of the Jewish rulers by Peter and John in Acts chapter 4 makes that point clear. If we are told, "Disobey God's law, deny Christ", we just must simply refuse, come what may.

Thirdly, when it comes down to what we must do, some careful thinking needs to be done. Governments only very rarely pass laws which command immorality; which for example say, "commit adultery." There are no such statutes on the law books of Australia, or any country in the western world, and probably only as rare exceptions on the statute books of other governments. The problem comes when we perceive that certain laws, like some of the anti-discrimination statutes, force us to do things which we believe as Christians we ought not to do. For example, we are now forced to make choices which appear to indirectly support or countenance the immoral activity of others. How are we then to make a decision?

a) We must realise that the Bible gives us no absolute rights over our property or possessions. Neither in fact has Australian law ever given us such rights, for ownership of land or money has always been subject to restrictions, ranging from mining rights being invested in the Crown to legislation on sanitation, etc. This limitation of rights also limits our responsibility for what happens to our goods. God does not call us to be omni-competent in moral matters, but only to discharge our duties as they come our way. The government, not us, has moral responsibility for use of part of our possessions. When they see it fit not to prosecute wrongdoers by limiting their use of rental or other accommodation, we must be very careful, given their status as God's servants in charge of whole nations, not to cut gratuitously across that decision. Their responsibility for discouraging wrongdoing, and knowledge of what is practically involved, is by the very nature of the case, greater than ours.

b) However, we still have a great deal of responsibility for our goods, and therefore are impelled by Christian conscience to discharge it with an eye firmly on the commandments of God. Three questions need to be considered in making a decision about how exactly these commandments are to be applied in situations where we or others are not directly called to break them, and where we are making our decision against that of the government. First, will it best serve our neighbour, the one who God has now put before us by way of an applicant for the goods, services or employment we offer? Considering all the factors involved, will it best serve the needs of the rest of the community? Will this decision more clearly focus the gospel message of Jesus Christ to our neighbour and to the community?

c) Knowing that God keeps his promises about giving us wisdom when we pray for it, and when we seek the counsel of others (especially those more wise in the faith), make the decision without fear or recrimination. For the benefit of the neighbour whom you seek to serve, tell him why. Then quietly go about the rest of your Christian duties without unduly worrying about the spleen that the world may now vent, for life is lived in the face of God. In the end, he who knows and loves God best, loves and serves his neighbour best.

TV opportunity for children's films

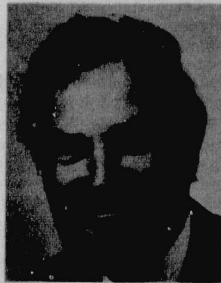
Here's an opportunity for budding young film and TV producers to make it on Sydney Television.

The CHRISTIAN TELEVISION ASSOCIATION (CTA) is searching for short 8mm and 16mm films, or half inch video tapes, on a given theme, produced by children up to age 16. Those chosen will be included in a new 26 week Children's Programme, to be screened on ATN7, on Sunday mornings, starting in August, 1986.

Film segments should be no longer than three minutes each. The 12 best received will be telecast.

The programme will be produced in Sydney by CTA and will feature children from a different church each week with music, stories, drama and special guests.

"We want to involve as many children and as much variety as possible in the



Rev. Norris Brook

series," stated Rev. Norris Brook, the Manager of CTA. "If you have a camera, a bit of imagination and enthusiasm and you want to try your hand at producing something for Television, contact us at CTA for your theme and other information on (02) 467 2813, 13 Bradfield Road, Lindfield, NSW 2070.

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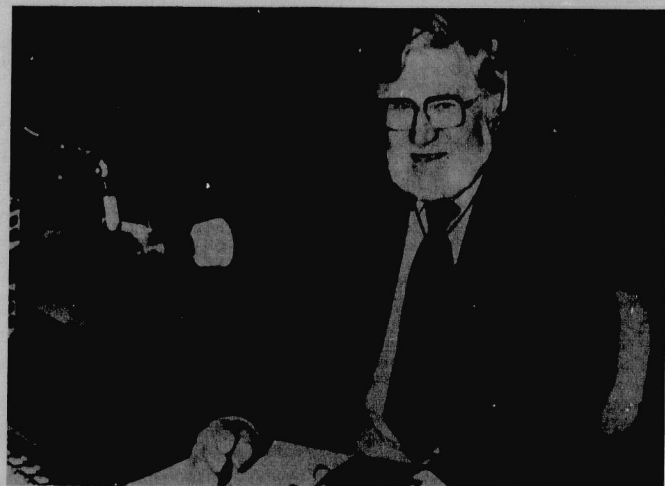
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Radio station announces new host



"Father George"

Commencing on Sunday, May 18th, Adelaide's radio station 5DN will have a new host for the Sunday evening 9.00 p.m. to midnight show.

George W. Christopher, 5DN's new host for their Sunday evening religious talk and interview show, was once an apprentice sheet-metal worker, before becoming a theological student in 1941.

Born in England, but resident in Australia since 1927, Mr. Christopher was ordained in the Anglican Church in 1944. Since ordination his experience in parishes represents the whole range of socio-economic areas; Army Chaplain, missionary society secretary, secretary of

Synod in the Diocese of the Murray, Rural Dean and in charge of the Parish of Strathalbyn from 1973 until 1985.

Mr. Christopher is not new to radio, following preparation and presentation of devotional broadcasts between 1944-50, on a Sydney radio station. He has long been associated and involved with reading for the blind and visually handicapped.

"Father George", as he will be known on 5DN, is interested in music, theatre, reading, travel, writing, sketching and long walks with Kerrie, his lovable shaggy dog.

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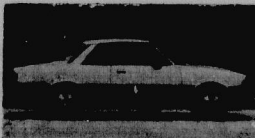
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A Union take-over

The Left and the Right on both sides of Parliament have polarised over recent years. Recently the nomenclature of "Thatcherism" has gained acceptance in Liberal (conservative circles) and we hear more and more of the "wets" and the "drys". (Traditional "Thatcherite" distinctives.) And now with the recent decision of the Full Bench of the Conciliation and Arbitration Commission and Federal legislation we have the de-registration of the BLF. Many Christians are decidedly anti-union although this has not historically always been the case and need not be so. Where should we stand?

We reprint excerpts from Mr. John Leard's article "THE UNIONS ARE TAKING OVER AUSTRALIA" and a response by Hans Kunnoy, a member of The Sydney Christian Economists group

Introduction

We are about to be fooled again. The so-called Superannuation issue represents the biggest financial takeover attempt in our history and is all about Socialisation of Australia.

The much-heralded debate on the Productivity Case and Superannuation is, in reality, simply another smokescreen and confidence trick by which the present Government and the ACTU Leadership are trying to mislead and hoodwink the Australian people.

The issues are far more critical than Productivity and Superannuation. They strike at the very heart of Australia's Democratic tradition.

The cost of welfare

At the heart of our problem is, once again, Government spending and, in particular, the massive increase in the cost of welfare in this country.

Over the past decade, people dependent upon welfare have increased from 1,788,000 to 3,350,000, an increase of 87%, and the cost has increased from \$3.7 to \$17.8 Billion.

Rather than tackle this welfare problem and base welfare payments on the capacity of the Nation to pay they have decided that welfare should be paid for by new and even higher taxes.

The 3% superannuation levy to be paid to employers is really another "tax" available to be increased further in the future.

The Labor Party has found a new constituency. The ALP no longer really represents the working man at all. Their real constituency is the bureaucracy and the welfare recipients who have the privilege of voting for a living.

The real objectives of the ACTU

From information which has come to my attention, it appears that the ACTU has the following objectives:

(a) That at least three million Australian, employees can be forced into Union-controlled Superannuation Funds.

(b) That, through charges for Management and Trustee fees etc., the Union Movement can receive between 28c and \$1 per week from the proposed 3% contribution to be made for each employee who is a member of a union-controlled superannuation fund.

These fees simply amount to increased union dues or political levies.

(c) That the ultimate aim of the ACTU is that employees' money diverted to union-controlled superannuation funds should not be 3% but 15% of wages.

This would virtually give it a monopoly on political power in Australia.

The productivity case

Perhaps the real weakness in the union's and the Government's case is to base the whole of this on a Productivity claim.

The growth in the Australian economy over the past five years has not been due to the improved productivity of Australian workers BUT by the impetus given to the economy by massive Government deficits and borrowings.

Our Governments have achieved phony growth figures by running huge deficits and borrowing.

Productivity in the public sector

We will no doubt be entertained by the spectacle of the Federal Government, and at least the State Governments, supporting the 3% productivity claim.

I believe that the new President of the Arbitration Commission and his colleagues should put these governments on the spot and ask them to prove that there has been such an increase in productivity by public sector employees under their control.

Weak arguments recognised

There is little doubt in my mind that the leadership in the ACTU and the ALP has recognised the weakness of their arguments in the Productivity Case.

The unions, who are not subject to any constraints of the law, have been encouraged to "knock-off" individual industries and individual companies to get the Superannuation deal "in place" before the Arbitration Commission hearing.



Mr. John H. Leard

The unions are terrified that the Commission will knock back the claim because it cannot be justified.

Conning the workers

The productive workers of Australia are being asked by their trade union leaders to forgo a 3% wage increase in order to provide for their own retirement.

This may be just the first of many occasions on which the workers are going to be asked to forgo wage increases of one kind or another to provide for their retirement.

But what, in effect, are they doing?

Firstly there is no way that the 3% contribution can provide any meaningful retirement benefit for workers at all.

All that would be likely to happen is that the employee, at that point, would receive a lump sum figure which would then effectively reduce the amount of pension which he would be able to receive from the Government.

There are an increasing number of professional welfare recipients in the Australian economy. At retirement age, these people will get a full pension without having made any provision at all.

They will be in exactly the same position as the people who have contributed 3% all their lives.

What a confidence trick on the Australian worker.

It is simply another example of the productive sector in Australia, both workers and employers, who create the wealth of the Nation and who provide the tax base of the Nation, being squeezed and screwed to provide for those who now only vote for a living and who are the "takers" in our society.

The workers of Australia would be crazy to "forgo" any wage increases in this way (now or in the future) until the Government has come to grips with the whole Welfare System and got rid of the inequities and the rorts and the rip-offs.

Squeezing the employers

This Government seems to believe that it can squeeze the employers of this Nation with impunity.

Whenever we damage our business enterprises, we all suffer in one way or another.

It raises some critical issues for Australia.

We should not underestimate the ingenuity and the sheer industrial muscle of the Trade Union Movement to get round any rules or so-called sanctions which are invoked to attempt to control union power.

From letters I have received from rank-and-file trade unionists, many of them are not impressed at all with their savings and hard-earned wages being controlled by the union leadership.

One only has to remember the disasters of the ACTU's business ventures such as Bourke's Department Store, ACTU Solo and ACTU Travel, not to mention the massive over-runs on the building of the ACTU Head Office, to question the ability of the ACTU and its major unions to manage other people's money.

Apparently, the trustees of the proposed trade-union-controlled Superannuation Funds will be subject to very few controls and will be effectively answerable to nobody at all.

Compulsory unionism

There is also the issue of compulsory unionism which appears to be one of the objectives of the whole scheme.

The union-controlled superannuation schemes together with the compulsory legislation for such schemes which will be introduced by the Government, give the unions an excellent means of bringing compulsory unionism into the small-business sector.

The ACTU's real motives

There is grave doubt whether the whole thrust of the ACTU's Superannuation deal is really in the interests of the members whose funds they will be administering.

In a paper delivered to the 1981 ALP Special National Conference. The following was a statement made in regard to Superannuation:

What we must recognise at this early stage of union involvement in the Superannuation issues is that control over the funds will provide unions and governments with considerable financial leverage. That leverage can be used to advance the cause of Socialism in Australia.

There you have it.

The real objective of these funds is not the welfare of the Australian people, nor the maximisation of the returns for those who have entrusted their funds (albeit compulsorily) to union-controlled schemes, but to further the cause of Socialism in Australia and to give the unions and the Government increased political leverage.

A time for courage and a time for strength

Mr. Leard calls the opposition, the media and employees to oppose this debate and to use their votes at the Ballot Box at the Federal and State levels to show their dissatisfaction.

*Superannuation or a Financial Ploy? THE UNIONS ARE TAKING OVER AUSTRALIA! A Statement on our Threatened Democracy. The writer is a practising Christian.

of Australia?

Response to Mr. Leard

Mr. Leard's statement is a powerful example of rhetoric. It will appeal to some even though parts of it do not stand up to even nominal scrutiny.

I am no apologist for the Left and probably agree with Mr. Leard on many issues, but on this occasion I find it necessary to introduce a biblical perspective and add balance to his bold statements.

These issues include:

- care for the needy (welfare recipients)
- provision for old age (Superannuation)
- the role of the Government in appointing judges (Arbitration Commission and High Court)
- union membership

Welfare recipients

It seems clear that the Scriptures teach compassion and justice for the needy. What is less clear is the extent to which the Government should be involved in the process.

Within the Old Testament lie the seeds of the view that Governments must be concerned with public justice. In particular, the needs of the fatherless, widows and the poor should be seen to (Isaiah 1 v10-17 and 10 v1-2, Jeremiah 22 v1-4 and Ezekiel 45 v9). For rulers to act otherwise brings God's condemnation.

The task is not easy. Solomon cried out for God to help him fulfil his duty (1 Kings 3 v9).

Mr. Leard complains that welfare recipients cost too much to maintain. In a cruel stroke of the pen he accuses them of being privileged, their only purpose in life it seems is to vote.

The cost of welfare payments has increased but within the figures are large sums going out in family allowances to those, who in all honesty, do not need it, i.e. higher and middle income families. This generosity has not been tackled by Governments of either political persuasion.

The Government's role in meeting its responsibilities would be aided if all groups in the community contributed all their taxes. It is disturbing to note that through sophisticated share deals, one of Australia's largest companies pays only 15 cents in the dollar tax.

The needy require compassion. They should not be stigmatised or used in the game of political football.

Superannuation

The Jews and Orientals in general honoured old age. The head of a household would be held in high esteem and respected for their wisdom. Care for the aged was built into the social system. In some sense, by tending for the land, people provided for their own old age.

Australian society is different. The elderly find themselves among the poor, many are widows. In such circumstances it is proper for the Government to see to their needs. If they are not among the poor there may be less of a case.

It seems reasonable if not literally biblical, that everyone who is capable should contribute towards their own retirement. The superannuation move is a step in this direction. Previously superannuation funds have been restricted to certain groups. Now everyone will be able to belong to a superannuation scheme.

It is not wrong for Christians to join superannuation funds but we must always keep our sights on Christ. This is well illustrated in Luke 12 v16-21 and Matthew 6 v25-33.

The superannuation levy is not a tax. It is part of a person's wages that will be set aside for a very specific purpose. It will be repaid in full with interest.

If the Government is to reduce its spending, as Mr. Leard desires, it seems proper that individuals put money of

their own away. With the "greying" of Australia's population this is essential if welfare costs are to be contained.

Union controlled superannuation funds

Mr. Leard makes much of this phrase. It conjures up visions of Norm Gallagher and the like controlling piles of money, turning Australia into a Socialist state.

This is simply nonsense. Existing union based superannuation funds are run by professional superannuation fund managers. This will also be the case with new funds. The laws controlling superannuation funds are very tight. Trustees must act in the interests of members which simply means maximising the rate of return on investments.

The union movement will not be creaming funds from the superannuation deal, although Management and Trustee fees will be charged. These fees will be in line with the market and the superannuation administration industry is very competitive. If the Trustees allowed exorbitant fees to be charged they would not be acting in the best interest of members and could end up in very hot water.

Will the 3% be increased?

Over the next five to ten years the contributions to superannuation funds will rise. People need to put away between 10% and 15% of their wages per week if they wish to provide for themselves in later life. The ACTU will not be able to attain a monopoly on political power through the superannuation scheme simply because contributions rise.

The Arbitration Commission and the High Court

From the time of Moses, judges have been appointed to solve disputes. This role is also required of rulers, e.g. Solomon and David. In our fallen society Governments are appointed by God and we are asked to pray for them and be subject to them. They are to be servants for our good (see Romans 13 v1-7, 1 Timothy 2 v2, Titus 3 v1).

In Australia judgements can be influenced through submissions and debate. The ultimate influence is the ballot box. On the whole, if the majority are disenchanted with the actions of Government then the Government can be replaced. That is the essence of democracy. There will always be a dissenting minority.

What must be established is the authority of the Government and those institutions it creates to administer what it sees as the good of the people.

Union membership

In fallen societies such as Australia, unions play an important role by protecting individuals at the work place. Though far from perfect, the vast majority of unions at least have democratic constitutions. There are advantages to be gained by belonging to and participating in a union. If all employers were Christians maybe unions would not be necessary, but this is not the case.

Compulsory union membership is another matter. The superannuation proposals could lead to problems if all persons were required to join a union. This, however, is not the case. Alternative funds for non-union members will be available. If people choose to join a union-based fund, that is their concern. Compulsory unionism is not part of the superannuation proposal.

Conclusions

Unions will not be able to turn Australia into a Socialist state through the superannuation scheme. Only the "far left" ever thought this would be the case.

The granting of a 3% wage rise based on productivity increases is not without its problems. Further delaying the decision would give the economy more time to find a solid footing in the international market place. Although problems exist, life is not as bad as Mr. Leard would have us believe.

As Christians we have the responsibility of exercising our rights as voters, members of unions or as employers. We should also pray for those in authority that their decisions will be for the public good.

Hans Kunnen,
Bank Economist,
Member of Sydney Christian Economists Group

The Christian in the USSR

"May One Believe — In Russia?"

Fr. Gleb Yakunin wrote in 1976:

"It is the inalienable natural right of every man to believe in God and to live in accordance with his belief."

This was his introductory statement in the founding of the "Christian Committee for the Defence of Believers' Rights in the USSR". Fr. Yakunin was arrested three years later and sentenced to five years internal exile as a consequence of making such a statement.

The problems facing religious believers, such as Yakunin, in the Soviet Union are the basis for a book prepared by Keston College a few years ago. It is now being offered at a special reduced price in Australia.

May One Believe — In Russia? is a collection of documents from the archives of Keston College. Each group of documents is supplemented by a simple explanatory commentary on the major features of religious groups in the USSR.

There are chapters on Soviet law on religious practice: Orthodox, Evangelical and Catholic Churches; and other faiths.

Each contribution is marked by a complete integrity and objectivity. Events and circumstances are carefully noted. The stories are simple and remarkably free of self-pity. They tell of triumph



Gleb Yakunin

under persecution, yet the suffering revealed is a heart-rending account — from eye witnesses.

First-hand accounts bring a different perspective to our appreciation of the problems facing believers in communist countries. May One Believe — In Russia? is a useful supplement to a more general book like Be Our Voice.

Although the book was published in 1980, it is still an excellent introduction to the restrictive policies facing believers in the Soviet Union (and, by inference, to those in the Marxist-Leninist states of Eastern Europe).

The importance of the book and the work of Keston College is summed up in the words of an open appeal by Baptists: "You may exterminate us, but the whole world is watching us and can see it"

May One Believe — In Russia? is edited by Michael Bourdeaux and Michael Rowe, and is available from PO Box 192, Wahroonga 2076, at the special price of \$4.00 (plus \$1.00 p&p).

(KESTON COLLEGE)

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Lesley Hicks

Thinking of a trip to China? Thinking or reading is about as close as I'll ever get, I expect, but it's a fascinating and popular destination for touring Australians. For actual or armchair travellers, a small handbook, **Winds of Change in China** by Lesley Francis (OMF, 48pp, 1985, \$1.50) would be a good investment. Its chief purpose is to inform not tourists, however, but Christian professionals, who are "warmly welcomed by Chinese work units such as universities, medical institutions and businesses to give needed expertise. They are not missionaries, but the quality of their lives has not gone unnoticed. . . many have asked Christian professionals to help them find more 'just like you, the same attitudes and values'." (P6)

The book gives a brief digest of political, social, economic and philosophical changes in China since the death of Mao and the end of the Cultural Revolution disaster, especially in the three areas where foreign expertise is so welcome — education (English is much sought-after), health care, and transport.

I was interested in the analysis of the problem of the **xiao huangdi**, the little emperors. This is what the Chinese call the 35 million children resulting from the one-child policy, who suffer from the 4-2-1 syndrome — "four adoring grandparents, two indulgent parents, one spoilt child." (P14) There could be an unpleasant harvest as they grow up; already there are the other nasty side-effects of enforced abortions even into the third trimester, and a dramatic rise in female infanticide in the countryside. But tourists would see none of this, nor would most foreign professionals. There is much indeed to admire and wonder at, including the phenomenal growth of the Christian church. Succinctly, the book outlines China's traditional religions, its present modified Marxist-Leninist ideology, and the recent exciting history of Christianity.

The second part of the book gives advice for people seeking to live and work as lay Christians in China; no easy assignment, as few with less than a Master's degree need apply, and they need to be prepared to spend at least two years learning the language if they're to achieve much either professionally or spiritually. A reading list and discussion questions are provided.

Hitch-hiker's Guide

A **Hitch-hiker's Guide to Mission** (IVP, STL, Britain 1985, \$4) is an account of one remarkable Chinese Christian's life and work. Ada Lum, born in Hawaii, became a staff-worker for the International Fellowship of Evangelical Students in 1962. Her bible teaching and counselling skills made her a servant of generations of students in universities and colleges as far-flung as Hong Kong, Pakistan, Brazil, London and back in Hawaii.

It would be a valuable book for anyone serious about learning the ropes of cross-

A Brace of Books

cultural mission. Miss Lum presents refreshingly the biblical basis of mission, discussion of cultural barriers (commonsense and humour well to the fore here), an excellent chapter on people problems, and a perceptive one on women as missionaries, including single women. In it, Ada Lum considers the question of women's ministry.

Experience of leadership in so many countries led her to rethink the Bible's teaching on the role of women fairly radically. She concludes: "Once in a while I am urged by my friends of both sexes to be ordained as a minister 'in order to make a statement' . . . God forbid that I should be complacent or smug, but I have no desire to. I have more leadership and teaching responsibilities than I can now handle. Personally I see no real argument in Scripture against the ordination of women. But neither do I see what it would do for my ministry at the present time. In general I take the position of Paul, who was ideologically revolutionary but sociologically cautious. I thank God for my many brothers and sisters around the world who affirm my gifts, whether they are my constant colleagues or temporary coworkers. Together we work as partners for God's kingdom. I do not think they feel threatened by me and my ministries because we are fellow servants serving a great King. Him we want to glorify, not either sex." (P105)

Love Your Local Missionary

This book, as the name suggests, deals with the home church's relationship with link missionaries. It is edited by Martin Goldsmith and includes contributions by his wife Elizabeth, on the importance of informed prayer, Anne Townsend on the missionary abroad, John Wallis on the missionary at home, John Wallis and Goldsmith himself on the general rationale of mission. A lively and useful book. (Marc Europe, STL, EMA, Britain, 1984, 1985, \$5)

When the Roof Caves In

This second book in the OMF Living Testimonies series (**When God Guides** was the first) consists of sixteen short first person accounts of crises in the lives of missionaries. Some held extra danger or poignancy because they occurred far from medical or other help; others could have happened to anyone anywhere — such as a child's anorexia, a cot death, car accidents, a house fire, a murder, grave illness — in each case there is the testimony to God's faithfulness. (\$5)

No Pat Answers

Pearl (by Anne Ruck, pub. OMF, Singapore, 1986, \$5) is a story of Karo Batak young people in North Sumatra, Indonesia. It is fiction, obviously closely based on a missionary's observation of life in that culture, which is nominally Christian, but mingled with remnants of animism and witchcraft. The girl Mutiara is losing her sight through glaucoma. Healing attempts include, besides half-hearted use of western medicine, consulting a dukun, a sort of witch doctor, and miracle-demanding Christian prayer. It is a wise, sad, realistic small novel, without pat answers.

For Children

In **Granny Han's Breakfast** (OMF 1985, \$2), Sheila Groves retells for children a chapter from **To a Different Drum**, the delightful autobiography of Dr. Pauline Hamilton. Illustrated with photographs, it tells of the wonderful way God provided for 'Granny Han', as the Taiwanese called Dr. Hamilton, when she was penniless following a robbery.

2CBA-FM

Convention "Holiness" messages on radio

When 5,000 young people attended the KATOOMBA YOUTH CONVENTION, last January, they sat spell-bound as the three speakers, Canon John Chapman, Rev. John Woodhouse and Dick Dowsett, presented the theme of "HOLINESS" from many different perspectives.

Those same messages will be aired on radio station 2CBA-FM, commencing on Sunday, April 27 at 1.00 p.m. "The six addresses will then be heard at the same time each Sunday until mid-June," commented the Rev. Vernon Turner.

"If anyone is keen to know how you can preach on 'Holiness' from Leviticus, this is their chance to find out," added Mr. Turner.

2CBA-FM went off-air over the weekend of April 12-13, when a newly purchased part fused the whole system. The technician heard the station go off air, as he was taking a well-earned break with his family. The faulty part had only just arrived from overseas, so there was

nothing he could do, from Newcastle. The station stayed off air all weekend.

"We were surprised how many callers told us how they missed the station over those two days," commented Mr. Turner. "One listener told of the unbearable silence as 'her station' was not to be heard".

"Monday morning, as we went back on air, a special appeal for \$20,000 was made. Within a few hours \$17,000 was promised in response to our appeal," said Mr. Turner. "This has encouraged us and it will mean that as soon as we receive a further \$3,000 we can purchase equipment to replace the worn-out and well-used transmitter parts."

2CBA-FM is providing a unique service in presenting good quality programs, sermons and notices of coming events, but prayer and support are needed to keep it on air, so that such messages as those from the Katoomba Convention can be heard. (WORLDWIDE)

Church Army Executive Board

Moore College lecturer appointed

The Church Army Executive Board welcomed the Rev. William James Lawton, B.D., M.A., Th.Schol. The Rev. "Bill" Lawton is Dean of Students at Moore Theological College and lectures in Greek New Testament. He has wide experience in parish and mission work, serving some years with B.C.A. Married to Margaret, they have five children, 2 sons and 3 daughters. Hobbies he enjoys in the little spare time available are cooking and listening to music.



Bill Lawton

The grim face of poverty in 1986

Mission appeals for \$½ million

Sydney City Mission Australia has sent out 85,000 appeal letters to individuals and companies requesting financial support to enable it to meet the increasing needs of the poor this winter.

The Mission has become extremely concerned about the increasing dimensions of poverty and despair, becoming more evident each day.

Such matters as child abuse (16,000 cases reported in NSW last year) homeless kids living on the streets (estimated at 15,000 in NSW), two million people living below the poverty line (800,000 of them children).

There are also an estimated 40,000 homeless people and 600,000 unemployed people in Australia today.

In its community awareness campaign, being promoted through television and radio stations, the press and direct mail, the Mission is highlighting the plight of three of the most tragic groups in society: the abused child, the adult (often well to do) who is destroyed by alcohol and the "homeless street kid".

The Mission's latest dramatic television commercial illustrates the effects of poverty on the faces of its victims.

The photographs "dissolve" into each other to show the grim disintegration on

the faces of Fiona, Albert and Leanne as they journey towards despair.

The stories of Fiona 4, victim of child abuse; Albert, a professional man whose life was almost shattered by alcohol and Leanne, a "street kid" and victim of incest and attempted suicide, are featured in the campaign.

The grim reality of poverty has been growing at an alarming rate as the Mission's latest statistics show:

Last year the Mission received over 12,000 calls for help through Startover, its 24-hour telephone counselling service.

Over the same period Missionbeat, its 24-hour emergency street patrol, made over 19,000 pick-ups of homeless men, women and young people.

In the last six months the Mission provided over 25,000 meals to homeless youth and almost a quarter of a million meals to homeless people.

During the same six months, Mission Family Welfare Centres counselled and distributed food to over 10,000 families at a cost of almost \$200,000.

It costs the Sydney City Mission over \$10 million annually, assisting needy people from all over Australia through its 33 centres and community services.

FREE AD

This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to three lines, in three consecutive issues.

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

WANTED: The 100 Texts by T. C. Hammond. R. Dinalé — phone: 799 2518.

FOR SALE: Dining Table, Round, Oak, in excellent condition. \$300. Phone: 588 2382.

FOR SALE: Lounge Suite, Queen Anne Van Treight. \$300. Phone: 509 2382.

FOR SALE: New Testament and Psalms (KJV) on 16 cassettes. \$50. Marahall, 44 Lynwood Street, Blakehurst 2221.

FOR SALE: Portable Communion Set EPNS, gold lined. New price \$300, sell \$200 ono. Phone: a/h 44 1088.

FOR SALE: Film strip library suit s/school. Junior yth gip — Jungle Doctor/Moody Inst/others plus Singer Personal Projector. Films \$10 ea. Projector \$80 job lot exc. cond. Phone: a/h 44 1088.

Set of Calvin's Institutes hard cover still shrink wrapped other books on enquiry Ray Porter 772 3070

Wanted to Buy: Select Theological works to replace damaged library. Ring 637 1430

Work in Worship

Compiled by Cameron Butland
Hodder and Stoughton, 208 pp.



Cameron Butland was commissioned by the Industrial Christian Fellowship and the Oxford Institute for Church and Society to compile this anthology of material suitable to worship concerned with all forms of work.

In the Introduction, Butland rightly draws attention to the gap that often exists between the Christian at work and the Christian at worship. His hope is that the anthology might help to bridge this gap.

The mass of material that follows (some four hundred and two entries) has been divided into 'Prayers, Litanies, Readings: Biblical and non-biblical, Sentences, Hymns and Songs and Unemployment.' A cross reference, a list of further resources and two indexes complete the two hundred and eight pages. The sub-sections under Prayer and Litanies are quite broad making selection

of material difficult for the occasional user. The summaries of the contents of Biblical readings frequently reveal a misunderstanding and misapplication of Scripture. The non-biblical readings certainly provide a variety of comment, from, for example, 'Meditation on a sliced loaf' to 'A Statement about industrial mission'. The hymns and songs section helps us to locate a particular hymn in no less than nine hymn books and provides us with the words of songs not found in the chosen nine!

The section on unemployment, though brief, is a timely reminder that Christians are not exempt from the devastating effects of this aspect of industrial society.

The publishers of 'Work in Worship' claim that it is 'truly easy to use, fully indexed and practically laid out.' The present writer is not able to recommend the book with such confidence. Abbreviations and numerical cross references though perhaps inevitable in anthologies, are more likely to irritate than elucidate.

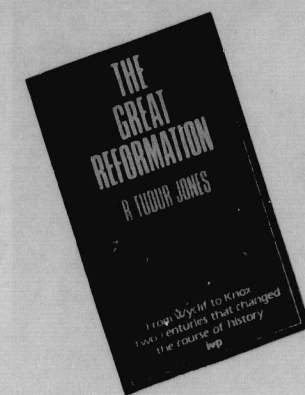
Undoubtedly, those of us who plan worship Services need to be reminded of the necessity of relating work and worship. Butland's anthology does this, but suffers from such inadequacies as to be of limited usefulness in the Australian scene.

Peter Kemp

The Great Reformation

R. Tudor Jones, I.V.P., 288 pp.

There is a great need for Christians to understand their heritage. Many of the problems we face today, especially in



theology, have already been faced and dealt with in past ages. To face them afresh without reference back to our spiritual heritage is foolish. Nowhere is this more important than in the great issues of the Reformation.

Sadly most Christians have little understanding of the Reformation. Any book which claims that it is written for "the Christian reader who wishes to know a little by way of introduction about the Protestant Reformation" is to be welcomed. That is exactly what this book promises — but unfortunately fails to deliver at that level.

Jones has concentrated on 2 centuries of upheaval both on the Continent and in the British Isles. However, he has written a book which is much more detailed than an introduction ought to be. In fact, there is much material here that doesn't even appear in the normal texts used at undergraduate level at University. That

makes this an excellent text book for any history student and it is hoped that the book will sell well in this area. The non-specialist historian will find some difficulties with it.

Someone not keenly motivated to read history may find it difficult to get beyond the first few chapters. They are not written in a style which will create interest and the subject matter is not as interesting as it becomes in later chapters. The great mass of information is distracting for the reader who just wants to get an overview of the subject.

A further complaint is the way in which the material is organised. It is dealt with largely chronologically — an arrangement which sometimes causes unnatural breaks in the narrative. For example, chapters 6, 7 and 8 do not fit together easily and it took some thought to realise what the author was doing. Even understanding his procedure I was still put off by this.

There is much in the book that is excellent. Jones covers the whole gamut of reformation movements on the continent and also includes information which is often neglected.

Also, Jones lays a great deal of emphasis on people. This is important in making the material interesting and students used to "dry" texts will find this refreshing. I also appreciated the excellent maps — though there were others that it would have been useful to include.

This book, therefore, is a valuable text book on the Reformation period. It is not an introduction in the simple sense but for someone with some background in history it is invaluable.

D. Kirkaldy

USSR religious policy

Gorbachov speech signals no change

On 25 February MIKHAIL GORBACHOV opened the 27th Party Congress with a five hour speech discussing Party policy in all spheres of social life. As noted by many commentators this marathon effort was long on criticism of certain developments in Soviet society but rather short on practical suggestions on how the situation was to be improved. Overall, the emphasis was on the need to improve the existing system, not drastically reshape it.

As was perhaps to be expected there were few references to religion in the speech and such as there were gave no indication of any major shift in policy. Atheist education was described as an important part of the Party's ideological activity and the stagnation of much of this work as something that could not be tolerated.

More significantly, Gorbachov brought up the subject of religion in his discussion of the nationality issue when he criticised the tendency of some art and literature "under the guise of national originality" to "idealise

reactionary nationalist and religious survivals". He reminded delegates that these were contrary to the socialist way of life and a scientific world-view.

The question of the relationship of religion and nationality was taken up in the speech of I. B. USMANKHODZHAEV, First Secretary of the Uzbek Party organisation. His particular concern was with the way in which "our class enemies" attempted to use the so-called "Islamic factor" in their efforts to slander socialism and encouraged the spread of religious dogmas and harmful customs within the Soviet Union.

The influence of foreign enemies of the Soviet state was attacked by KGB Chairman CHEBRIKOV who claimed that in their struggle against socialism, imperialists utilised many forms of "ideological diversion", including those based upon religion. Significantly, Chebrikov noted the new problems raised by the spread of video technology.

(KESTON COLLEGE)

Russian Christian "put away"

Sent to dreaded Serbsky Institute

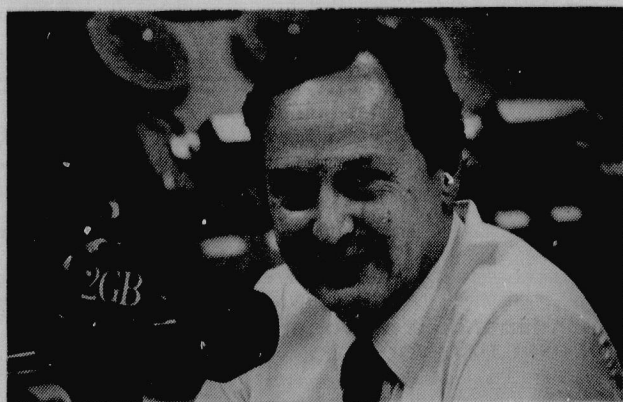
Thirty-five year old MIKHAIL BOMBIN, an Orthodox Christian from Riga, the capital of Latvia, was sent to the Serbsky Institute of Forensic Psychiatry in Moscow at the end of January this year.

The International Society for Human Rights reports that he was a member of the choir at the Church of the Protection of the Holy Veil (Pokrov) in Riga, and had already attracted the attention of the KGB because of his activity in the church. In November 1984 he was arrested, and religious books and personal notes were confiscated. A criminal case was started

against him in January 1985, and finally in December 1985 he was indicted for alleged possession of 'anti-Soviet literature'. In December 1985 Bombin was sent for two weeks to a psychiatric hospital in Riga. Shortly after being discharged he was sent forcibly to the Serbsky Institute, which became notorious in the 1960s for misuse of psychiatry in cases of dissidents.

Mikhail Bombin is married with a five-month-old daughter. His family lives in Riga.

(KESTON COLLEGE)



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2GB NEWS TALK 87

WILLIAM CLARKE COLLEGE PRINCIPAL

The Committee for this proposed Anglican Coeducational High School at Kellyville seeks a Foundation Principal to take up position from September 8, 1986 with a view to school commencing in February, 1987. Essential that person has commitment to the ideals and philosophy of Christian education from an evangelical perspective. Applications invited from experienced and suitably qualified persons by June 9, 1986.

Write to: The College Committee, C/- Box 89, Kellyville 2155

Publisher spreading its wings

New publishing house for Albatross Books



(L to R) Rev. Dr. Gordon Moyes, David Alexander, John Waterhouse and the Rev. Dr. Stuart Barton Babbage at the official opening of the new publishing house for ALBATROSS BOOKS PTY. LTD.

photo Ramon Williams
WORLDWIDE PHOTOS

The new publishing house for ALBATROSS BOOKS PTY. LTD., was officially opened by the Rev. Dr. Stuart Barton Babbage, recently, at Sutherland, a suburb of Sydney. The ribbon was cut by the guest speaker at 4.10 p.m., following a short meeting in which the history of the work was presented, appreciation was given and hope for the future was expressed.

The invited guests included Rev. Rowland Croucher of World Vision, Rev. Dr. Gordon Moyes of the Wesley Central Mission, Rev. David Hewetson and Mr. George Hunt. Artists, booksellers and various suppliers were also represented at the function, along with long-term friends and supporters.

Following afternoon tea, Ken Goodlet, the newly appointed editor of ALBATROSS BOOKS PTY. LTD., compered the afternoon meeting.

Special overseas guest, David Alexander, founder and publishing director of LION PUBLISHING in the United Kingdom, described the work of Albatross Books as "An important job within the culture of Australia."

"We welcome the input into the international field and market place that Albatross is making, as well as introducing the Lion range of material into Australia," said Mr. Alexander. "Professionalism and conviction are needed together and we trust that Albatross may continue to thrive, producing quality titles relevant to the people and true to the Christian aims of the Company."

John Waterhouse, founder and director of ALBATROSS BOOKS PTY. LTD., described the opening of the new premises as both the end and the beginning of an era. "It marks the end of cramped accommodation in three locations and the beginning of our own home under one roof. This company was built on idealism — a dream if you like."

"I want to thank the positive encouragers such as John Robinson, formerly with Scripture Union; David Alexander; Kevin Engel (literature consultant and advisor); Dr. Barton Babbage and many others. Accountant Bob Chapman has given good, sound advice all along the way, for which we have been grateful."

John Waterhouse spoke of his appreciation to trade associates, loyal retailers, creative critics, patient authors, co-publishing colleagues, committed staff, supportive family and, above all, his Lord and Master, Jesus Christ. "While this is a business it was never intended to be only a business. Psalm 8 states 'How excellent is your name in all the world' and we as a company have had this as our aim: to do everything excellently!"

Totalling 12,000 square feet, the new publishing house includes 4,000 square feet of modern offices. The fully integrated production facility has been especially designed to do all but the actual printing and typesetting on site and represents one of the best small publishing houses in Australia.

(WORLDWIDE)

MAINLY ABOUT PEOPLE

DIOCESE OF MELBOURNE

Very Rev. G. E. Beaumont is now Area Dean of Melbourne City as from 1st April, 1986.

Rev. B. J. Daniel was commissioned as Minister-in-charge of the parish of Christ the King, Mount Eliza on 27th April, 1986.

Rev. B. Grey is to be inducted as Rector, St. Martin's, Airport West with Christ Church, Keilor on 28th May, 1986.

Rev. J. Russell was commissioned as Minister-in-charge, St. Stephen's, Warrandyte with Park Orchards on 18th April, 1986.

Rev. J. B. Minchin was commissioned as Minister-in-charge Holy Advent, Malvern and Consultant to the Department of Evangelism on 8th April, 1986.

Rev. W. R. Potter retired on 14th April, 1986.

Rev. D. Reid was commissioned as Minister-in-charge, Holy Trinity, Pascoe Vale with St. Oswald's, Oak Park on 30th April, 1986.

Rev. J. Robin was commissioned as Minister-in-charge, St. George's, Queenscliffe on 4th April, 1986.

Rev. C. C. Seton was commissioned as Minister-in-Charge, All Saints' Kooyong on 23rd April, 1986.

Rev. G. Thurley will resign as Rector, Holy Trinity, Hastings on 25th May, 1986.

Rev. D. Walker was commissioned as Minister-in-charge, St. Mark's, West Reservoir on 23rd April, 1986.

DIOCESE OF ROCKHAMPTON

Rev. G. Fordham and Rev. G. Baker were ordained Priest by Bishop Hearn on February 9, 1986.

DIOCESE OF SYDNEY

Rev. E. W. Carnaby will resign as Rector, St. Paul's, Shellharbour on 7th December, 1986 to become Federal Secretary, Bush Church Aid Society.

Rev. E. D. O. Crawford will retire as Rector, All Saints', Parramatta North on 3rd November, 1986.

Rev. L. Straw will resign as Rector, St. Alban's, French's Forest on 31st August, 1986 to become Assistant Minister, Doncaster, Victoria.

Rev. H. R. Voss will resign as Rector, Homebush West with West Strathfield on 31st May, 1986.

Rev. P. B. Weaver has resigned as Rector, Botany-Mascot-East Lakes.

Rev. K. D. Morley has resigned as Rector, St. John's, Maroubra.

Rev. E. L. Barnes is Acting Rector, Oatley West.

Rev. R. G. Heslehurst is Acting Rector, Keiraville.

You can't eat good wishes

Archbishop of Sydney's winter appeal

The 1986 Archbishop of Sydney's Winter Appeal, using the theme "You can't eat good wishes", was launched on Sunday, 4th May.

The theme is based on James 2:15-16, which deals with the essential character of practical christian concern.

The Appeal is now in its 52nd year. Its primary aim is to raise funds for the poor and disadvantaged in our community.

Funds are directed towards such schemes as financial counselling in the Liverpool and Fairfield area, migrant support work, an Aboriginal co-operative college and inner-city community centres.

Many parish clergy also call on funds from the Winter Appeal to help people in situations of extreme hardship. As such these clergy — supported by the skills of others within their congregations — form the crucial front line of help.

Queen's Birthday bible teaching convention

St. Nicholas, Croydon Park venue for 13th year

Monday, June 9th, the Queen's Birthday, will again be the day for a bible teaching convention at St. Nicholas Anglican Church, Croydon Park, Sydney.

"Protestantism and the Bible" and the speaker will be the Rev. John Coleman, editor of "New Life" evangelical newspaper. The aim of this gathering, as always, is to encourage expository preaching from the scriptures.

The theme this year will be

New NZ Primate, Brian Davis



New Zealand's new Primate, Archbishop Brian Davis.

Bishop Brian Newton Davis of Waikato was elected Primate of the Church of the Province of New Zealand during the province's General Synod recently.

Bishop Davis is 51. He was consecrated Bishop of Waikato in September 1980.

He was born and educated at Stratford and studied at Christchurch College and the University of New Zealand. He gained a Bachelor of Arts in 1957 and Master of Arts in 1960, with first class honours in Geography.

Ordained to the priesthood in 1961 he served in several parishes before becoming Dean of Waipatu and vicar of St. John's Cathedral, Napier, from 1973-1980.

Diocese sells property

Canberra and Goulburn decision

Canberra and Goulburn Anglican Diocese has sold a section of its rural holdings.

Part of the Jamieson Estate, the properties are "The Forest", which sold for \$288,000, and "Bannaby" which sold for \$283,000. The sale of "Bannaby" did not include the whole property. A section of 700 acres called "The Jail House" will be sold separately.

Proposals to sell sections of the diocesan country holdings have produced mixed reactions throughout the diocese. After lengthy debate, the last synod agreed in principle to allowing the consideration of the sale, provided that proceeds could be re-invested in such a way as to produce a higher return for investment.

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"Bridging the gap" at EFAC '86

Society, communication and gospel

The one clear message from the Canberra Conference of the Evangelical Fellowship in the Anglican Communion (EFAC), is that Christians must stop talking and start listening. Too much talking is being done without really listening to the community and the society in which we live.

Most of the 110 EFAC delegates had come from local Anglican parishes and diocesan administrative positions from all over Australia. Many were by and large unaware of the current trends developing within our culture and society, and the changes imminent in communication methods and the economy. Yet by the end of the conference the delegates had been presented with expert assessments on each of these areas (and more), as well as given some practical ideas on communicating the gospel within this context.

The Christian and the secular society

Professor Max Charlesworth, Professor of Philosophy at Deakin University, painted a clear picture of Christians in the secular society. "When considering Christianity and the Australian society we are part of a pluralistic democratic position. We (Christians) no longer have special status as though we were the guardians of the conscience of society. We are not looked to for an opinion on the issues of the day." "Liberalism is primary. The state opts out of moral and religious values. The theory is that it has no point of view." We must recognise that we are one voice among many, and yet we have vital things to say regarding matters of society and government. We ought not be threatened by our secular society, but use the freedom we have to make our (well researched) claims heard.

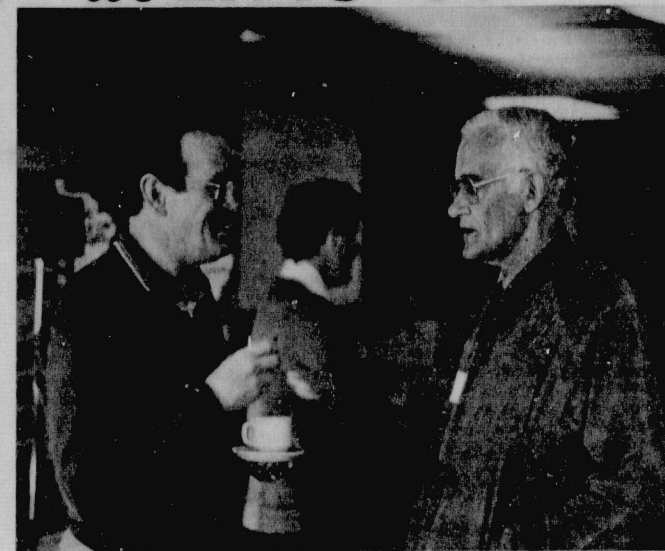
Dr. Eddie Gibbs of Fuller Theological Seminary had some valuable insights on the distance of Western Christians from their own culture. Gibbs claimed that nominality only lasted for one generation. The "external constituency", as he called it, "soon evaporates." Anglicans are still assuming there are people with general goodwill towards the

Christian Faith unaware that the reserves have been quite low for some time. This was very clear during Mission England when a different approach to raising community interest was required. Gibbs also drew from his own experience as someone coming to Christ from a working class background. He well remembers as a youth walking into the rector's study decorated with wall to wall books believing that the learning of the tomes was actually contained within the incumbent's head! Needless to say he was rather daunted having come from a home in which there were fewer than fifty books. We ought to be addressing the question of communicating with the "non-book" culture.

But everything is not rosy in the secular society. Philip Ruthven, a business strategy consultant, presented some rather bleak predictions for Australia's economy. Poor management of primary and secondary resources still saw our nation as one of the most inefficient in the West. Plainly living beyond our means we will see a rise in unemployment to double digit figures in the not too distant future. The middle-management group will be particularly hard hit as they will become increasingly unnecessary. This led him to see a challenge for those involved in counselling to be able to effectively deal with this type of person (who form the backbone of many Anglican congregations).

The Christian response to the secular society

These and other trends towards secularism did not mean a closing of the door to evangelism. Indeed, nearly all speakers believed the next five years would be strategic for many denominations. As Philip Ruthven noted, with religion, etc., taking up only 1.4% of



Dr. Eddie Gibbs chats informally with Bp. John Reid

an average Australian's life, the only way to go is up! But this will mean changes in our strategy. Although the parochial model was seen as valuable in a rural setting it is not viable in an urban context.

Gibbs claimed that in the 1970's 3000 churches closed in the U.K., but that 2000 new ones opened, many of which were independent of any denomination. Further, we can no longer ride on religious goodwill and transfer growth, but must develop ways of evangelising to the actual local community and to the city. We need to understand that the city is not a place but a process, that there are existing relationship networks that we can tap into.

Yet, as Mal Garvin, of Fusion Australia, stressed, more and more people are without real relationships and community. Many Australians retreat into a glorified mythical and moral past because the harshness of society leaves us so cold. (The popularity of television shows like "A Country Practice"

demonstrate this point.) "900 families will break up this week in our country. 100 Australians will attempt to take their lives today . . . Western society is losing its value base." One of Garvin's solutions (through Fusion Australia) is to establish communities which will provide a haven from the secular city and a base for ministry into the secular city. Whether one agrees with this particular solution or not the principle of community is one that must be addressed seriously by all Christians. No matter how good the "show" we must seek to establish communities in which people's needs can be met and contributions appreciated.

The conference was broad-ranging and analytical, but it was also positive. Christians have a powerful gospel that we need to translate into the Australian language. Many found this conference stimulating on more than the intellectual level. EFAC was an opportunity to converse with like minded brothers and sisters and to learn from the experiences and teaching of others.

Church and worship

Conference in Sydney

Recently more than 90 people, mostly clergy, met at the 3rd Annual Autumn School of Theology at Moore College in Sydney to discuss the doctrine of the church and its implications for worship.

Dr. Bill Lawton stated, at one point in the Conference, that the Diocese of Sydney was presently facing problems of what it means to be the Church of God as a result of the doctrine of the Church which has been taught at the College over the years by its former Principal D. B. Knox and its former vice-Principal D. W. B. Robinson. This conference sought to take up that doctrine, reanalyse it and apply it.

Staff members gave papers while other staff members responded to those papers and then the participants joined in a discussion of the issues raised.

In looking at the question of "who are the people of God?" Graham Cole showed how the traditional Credal statement of "One, Catholic, Apostolic Church" was inadequate, but at the same time he suggested that the Knox-Robinson corrective raised possible problems in its emphasis on the centrality of the local congregation — especially in relation to it fulfilling its mission. The issue was raised again in a response by Dr. Robert Doyle and later by Dr. Knox. In

a paper on the Biblical view of Fellowship Dr. Knox suggested that the denomination was simply a means of allowing the local congregation to organise its fellowship with other local congregations. He attacked the present position in which there is a tendency to give increasing importance to the authority of the central organisation.

As well as looking at the Biblical teaching on praise and edification the conference was asked to consider whether, in the light of the Biblical teaching about worship, we try to make our Sunday services do too much. The importance of small groups as part of the larger congregation was reiterated.

In this context the College Principal, Dr. Jensen, suggested that every time the church meets it ought to bear all of the marks of the work of Christ. It ought to be centred, he said, on His Word, the Gospel of His death and the love which comes from that Gospel.

Participants in the School were given a number of crucial issues to consider. It Continued page 11

Anxious time for evangelicals in Greece

Moment of truth nears for believers

(Athens) Evangelical leader Costas Macris faces an appeal trial this month, along with Youth With a Mission personnel Don Stephens, an American, and Alan Williams, a Briton. The three were sentenced over a year ago on charges of proselytizing a Greek youth. The case will be heard here on May 21 by a panel of three judges.

Each of the three was reportedly involved in the conversion experience of then 16-year-old Kostas Kotopoulos, whose mother opposed his commitment to Christ and brought charges against them. Rev. Macris, the director of the

Hellenic Missionary Union, is a member of the WEF Missions Commission.

Since Greece's constitutional guarantee of religious freedom is at odds with older laws still in force that prohibit proselytism, especially of a minor (under 18 years of age), the appeal is crucial for believers outside of the (state) Greek Orthodox Church. If the appeal upholds the conviction, all three face three and one-half-year jail terms, and other litigation against evangelicals is sure to be framed. If it is reversed, believers will win some breathing room.

(WFF)

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