

Runner beats the field in "Run, Ride, Row Event"



Amongst the first ten runners to finish the course, were four members of the team from ST. MICHAEL'S, Vaaluse. (Left to Right) Chris Puttock, Warwick Morrison, Eddie Bosch and John Newman.

A field of over 250 runners, rowers and riders took off, in different directions, from the Nepean Belle mooring area, Penrith, on Saturday, July 26th, at 10.00 a.m. in the "RACE FOR BIBLES '86". The runners and rowers covered a distance of 10 kms. each, while the cyclists rode a distance of 25 kms.

Runner, Ray Kennedy of Bonnyrigg, was first to cross the finishing line, in a time of 35 minutes, 12 seconds. Rower, Dr. "Dick" Reddel of Belfield, came first in the rowing section, with a time of 40 minutes 15 seconds and cyclist Mike Fewchuck of Eastwood, led the riders with a time of 42 minutes.

This is the third year "RACE FOR BIBLES" has been organized by the Bible Society in Australia (NSW). The aim is to raise funds, through sponsorships, for a special Bible Society project. This year the target is a Bible Press in China, from

which 250,000 Bibles and 500,000 New Testaments, and other Christian literature, will be printed every year.

The Bible Society's "No Strings Attached" Puppet Show, "Yum-Yum" the clown and a musical group, entertained the families and supporters of the participants while they waited for the energetic to finish their course.

Presentations were then made to the winners of the various sections and age groups. The N.S.W. State Secretary of the Bible Society, Mr. Tom Treseder, himself the winner of four silver medals in the World Rowing Championships in Canada, presented the Mayor of Penrith, Alderman Brian King, with a complete set of cassette recordings of the Bible, for use in the local library.

It is hoped the sponsorship amounts, pledged to participants, will reach the target amount of \$20,000.

South Africa continued

He went on to describe the following four possible scenarios for South Africa:

- indefinite white rule involving suppression and oppression
- black revolution (Cassidy believes this to be unlikely)
- extended civil war, probably leading to authoritarian black rule
- a reform process with black rule and including white participation.

"I would like to think that the acceptable scenario is the fourth — shared power. The numbers in South Africa suggest black dominance," he said.

Michael Cassidy is often asked what outsiders can do about South Africa. His answer is: "Whatever you do, do it humbly, sincerely and with love."

While the world debates the proposed imposition of sanctions against South Africa, Cassidy makes it clear that he does not favour mandatory sanctions.

"If sanctions were imposed, and if they were even only 20% effective, about 330,000 blacks and 90,000 whites would be put out of work. If they achieved 50% effectiveness about 1.1 million people would become unemployed," he said.

"Most of these people would have no social security benefits — nothing".

He spoke of a town he had visited recently where 70% of the population were unemployed and without the dole.

"But", he said, "if you in Australia and others in the world make a decision on the sanctions issue, and it comes with love and tears, it will probably be effective."

Cassidy believes that there should be a national convention to hammer out a constitution acceptable to all South Africans.

"However, I cannot see real solutions emerging without a spiritual awakening. There needs to be a pincer movement of the Spirit of God. It is only by the power of the Holy Spirit that the white population can be brought to a point of repentance."

"In addition, a massive supernatural act of forgiveness from the blacks is needed. The spirit of vengeance, if proceeded with, will plunge South Africa into a serious civil war."

"All power is in Jesus," Mr. Cassidy said.

"In South Africa we are seeing a revolution. It cannot be stopped. It must be channelled. It must be channelled NOW. Only by preaching Jesus Christ can we channel it"

"South Africa professes to be 80% Christian. The Christian Church, an untapped source, is the solution," Mr. Cassidy said.

There were few unmoved hearts as the breakfast guests wended their way through the parliamentary corridors and out into the now warmer sunshine.

Michael Cassidy then moved into a well attended Press Conference in St. Andrew's House, Sydney Square.

The questions here were topical and political rather than spiritual. This did not stop Cassidy from pressing his Christian theme.

He told the media representatives that South Africa faced the most difficult situation in the world today, struggling with the collapse of apartheid, but in a state of deadlock as to the structures which should take its place.

"I deplore the whole system of apartheid. But I do not want to see it replaced by something worse. I do not want to see an authoritarian black government. Neither do I want to see the communications of South Africa collapse," he said.

Mr. Cassidy said that no lasting answer could be found for South Africa that did not involve the Dutch Reformed Church in some form of change.

"A significant religious component of our problem is that the Dutch Reformed Church has theologically legitimised apartheid. The Government has thrived on it. In October the Synod of the Dutch Reformed Church is due to debate whether or not apartheid is heresy. If the Synod decides that it is heretical, the ethical rug will have been pulled from under the Government's feet."

"This is highly significant. Christians should be praying about the outcome," he said.

A reporter asked Mr. Cassidy whether

the National Initiative for Reconciliation, of which he is chairman, was showing too much faith in the government's willingness to reform.

He said: "There is a desire for reform. In fairness, Mr. P. W. Botha, who is a man of some courage, has precipitated more change in five years than we have seen in the last 20 years."

"Whether he knows it or not, he has opened a Pandora's Box. It is only a matter of time before the government will have to unban the African National Congress. When that happens, South Africa will have crossed the Rubicon and opened the way to black majority rule."

The last function in a busy first day of tour was a dinner at Lane Cove Town Hall attended by about 260 people including the Archbishop of Sydney, his predecessor, Sir Marcus Loane and the President of the Baptist Union, the Reverend Pope. The Chairman of African Enterprise, Dr. Paul White, officiated.

Michael Cassidy told the diners that 7,000 people had been converted at a recent African Enterprise initiated mission in Uganda.

He commended the work of the Commonwealth Eminent Persons Group on South Africa.

"My only sadness is that the EPG gave up so quickly. I wish I could tell Mr. Malcolm Fraser and his colleagues that they were close to a break-through."

Returning to the theme dear to his heart, Mr. Cassidy again pointed to the need for reconciliation.

"The church is equipped to fulfil a ministry of reconciliation. Where there is polarisation, we have the mandate given by the Lord Himself. The Church needs to rise in the power of the Holy Spirit to fulfil that task."

"The Church alone has a transcendent hope," he said.

Cassidy told his audience that both blacks and whites must come to the Cross in repentance and for forgiveness.

"The Cross is a painful place," he said.

The evening meal was satisfying, the fellowship was rich, and the message of the Cross and the need for reconciliation reverberated through the Town Hall at Lane Cove.

The pace changed next day as Michael Cassidy attended a series of meetings at the University of Sydney, arranged by the Chaplain to the University, the Rev. Robert Forsyth, who is also Rector of St. Barnabas, Broadway. About 350 students turned out to a meeting in the Carlaw Lecture Theatre arranged by the Evangelical Union. Christ was proclaimed and the message was received with warmth and acceptance.

Later Mr. Cassidy met with representatives of Christian groups within the university with whom he spoke of ministry on campus, emphasising the call of God to prayer.

An evening meal was taken at an Italian restaurant in Newtown at a function arranged by people from St. Barnabas'. About 130 came of whom it was estimated that about one third were people who do not go to church at all.

Robert Forsyth said later that evangelising was going on around the tables. The theme at this dinner was more on the Cross than South Africa as Mr. Cassidy presented a powerful argument for those present to look at Christ. It was the night of the Royal Wedding, but the people still came out in force.

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Lay Presidency and divorce, again

1986 Sydney Synod — interest mixed with mundane?

The Third Session of the 40th Synod of the Diocese of Sydney will begin in the Chapter House of St. Andrew's Cathedral on Tuesday, October 7. Synodsmen — clergy and lay — will again take their uncomfortable seats to sit out the expected five day session. Many find it absorbing — others tire after the first day. The numbers certainly diminish as each Synod day passes.

Before the session actually commences a service of Evening Prayer will be held in the Cathedral. The Preacher will be the Rev. Canon S. Van Culin, D.D., Secretary-General of the Anglican Consultative Council.

Some interesting reports will be presented to Synod members. One covering a contentious topical issue relates to the Status of Human Life. At the last session of the Synod a resolution was passed expressing unqualified opposition to any form of live embryo experimentation not undertaken for the benefit of the embryo concerned and asked the Standing Committee to have a theological statement prepared on the status of human life, with particular reference to its origins, development and termination. The Standing Committee will bring forward its report.

Lay presidency at the Holy Communion has been before the Synod previously and has been the cause of dissension. In 1983 the Synod requested the Standing Committee to set up a committee to explore the desirability and constitutional aspects of lay presidency at the Holy Communion. The report came before the Synod last year and in essence recommended that the Archbishop may authorise any person whom he has authorised to deliver a sermon or sermons to preside at the Lord's Supper in certain circumstances. The Committee's report noted, however, that the committee had discussed its draft report with the Archbishop who indicated that he will not give his assent to an Ordinance which sought to give effect to the proposals contained in the report.

Last year the Synod dealt with the report by passing a resolution endorsing the principle of lay presidency and asked the Standing Committee to investigate

ways the possible legal and other difficulties could be overcome. The Standing Committee is to report to the Synod accordingly.

At last year's Synod the Marriage of Divorced Persons Ordinance lapsed for want of the Archbishop's assent. The matter is still the subject of discussion between the Standing Committee with a view to reaching agreement on what should be done.

Another report of interest will relate to ministry to minority ethnic groups. The question has been on the mind of the *Australian Church Record* for some little time and the report may well provide the basis for a future investigative article.

The Diocesan Income and Expenditure Ordinance is always a subject of great interest being, in effect, the Budget of the Diocese. The estimates for 1987 will involve a record expenditure in the vicinity of \$6.17 million.

The Ordinances planned for the session do not sound as if they are going to set the world on fire. Briefly, they are these:

- an Ordinance relating to the amount of leave a minister may take in excess of his normal annual entitlement of four weeks;
- allowance for deacons to be eligible for appointment to the House of Clergy in the General Synod;
- the use of alternative tables of lessons during church services.

Much of the interest of Synod focusses on the motions put forward. These are an unknown factor at this stage. But the first mailing to Synod members has gone out and it is now up to those members to do their part.

All in all the Synod does not sound too exciting at this point in time — but then, who knows?

Ecumenism and the Papal Visit

Growing interdenominational support

With the visit of the Pope getting closer there has been increasing pressure for other denominations to be involved. Recent Press releases suggest that there will be a wide-spread ecumenical response. In this almost nothing has been said about the absolute authority claims of the papacy, or about the denial of Christian fellowship to those who will not hold the Roman Catholic view of the Mass.

The major ecumenical event of the Pope's six and a half days in this country will be an interdenominational service at the Melbourne Cricket Ground on November 27, expected to attract a congregation of 130,000.

During the evening, 22 religious groups will recreate a ceremony first held 30 years ago to open the Melbourne Olympics on November 22, 1956.

The ceremony begins at 8 pm when Pope John Paul lights the Unity Candle in St. Paul's Anglican Cathedral, minutes before he leaves for the MCG. This is the same candle which the head of the Anglican Church, Dr. Robert Runcie, lit in St. Patrick's Cathedral during his visit to Melbourne last year.

The Olympic torch, lit from the Unity Candle, will be carried by Australian

athletes along Flinders Street to the Cricket Ground, where it will be passed from hand to hand in the darkened stadium to symbolise the spirit of the ecumenical movement.

NSW

Mr. Ray Williamson, Secretary of the NSW Ecumenical Council, said that invitations had gone out to all churches in NSW, inviting them to take part in the spiritual preparation for the Pope's visit, and to send representatives to the ecumenical gathering and the Papal Mass.

Anglican good wishes

According to the National Papal Visit Office, the Anglican Church has

Continued back page

CHURCH RECORD

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Revival for the revivalists

World TV crusade at Amsterdam 86



Industrial World meets Two-Thirds World as Evangelists compare notes.

Revival came to the revivalists July 12-21 at the International Conference for Itinerant Evangelists.

More than 8,000 evangelists from 173 countries and territories devoted 10 days at Amsterdam's cavernous RAI Convention Centre to sharpening their skills and increasing their knowledge to better "do the work of the evangelist" — the conference's theme.

Welcomed to Amsterdam 86 by honorary chairman Billy Graham, participants heard 21 plenary addresses, attended five conference-wide seminars and selected seven of the 141 workshops offering ideas for nearly every imaginable aspect of evangelism, from fundraising to open air preaching to working with teenagers in the Middle East.

Mostly, however, they got revived.

The spirit of revival was dramatically symbolized in opening ceremonies as six torchbearers representing the earth's continents simultaneously lit the "flame of the gospel."

It was reverently present in a massive communion service as preachers from various nations, cultures and church traditions joined in prayerful remembrance of Christ's death on the cross.

The revival spirit was heartily verbalized in a thunderous response to

Graham's invitation to shout "hallelujah" — a word "that's the same in every language."

And it was constantly stirred throughout the meeting by spontaneous prayer sessions, choruses and conversations with fellow evangelists from other parts of the world.

Even elaborate security precautions, including mandatory plastic wristbands and badges for every person and X-ray screening equipment at all RAI entrances, failed to dampen the enthusiasm.

While tight security was evidence that the possibility of some kind of terrorist attack was considered, Graham told reporters at a news conference the thought of cancelling the meeting "never crossed our minds."

Amsterdam 86, an expanded version of a similar meeting held in the same city in 1983, fulfilled a dream for Graham. The 67-year-old American evangelist, who envisioned a "school for evangelists" in contrast to a conference on evangelism, was the guiding force behind the historic meeting.

In Amsterdam 86's final session, Graham announced developing plans for a "worldwide evangelistic crusade" carried live by satellite to hundreds of cities around the world. More details, he said, were to be announced at a special news conference later.

INSIDE

Christianity under Communism	... Page 3
Letters	... Page 6
Editorial	... Page 7
South Africa: Different Views	... Page 9

MARANATHA

Simeon's Song Luke 2: 29-32

What's the most important thing you hope to achieve before you die?

What would have to happen for you to make you feel ready to die?

- See your family all grown up and happily married?
- Perhaps even see your grandchildren grown up?
- Go on a world trip?
- Make enough money to guarantee security for your loved ones?
- Make a famous name for yourself?

In Luke 2: 29-32 we have a man who tells God in effect that now he is ready to die. (v. 29) The "dismissing" is talking about death, because in v. 26 Luke tells us that it had been revealed to Simeon by the Holy Spirit that he would not die before he had seen the Lord's Christ (Messiah).

So what kind of man is this that he can speak as if the grave has no terror for him?

We know nothing about him apart from this story. His name is Simeon. He was a godly fellow staying in Jerusalem at the time. Picture Bibles usually show him as old but it's not said that he was old; we don't know how old he was. He may have been quite young (like you and I!), yet now he is ready to die.

What's happened to take away from him the natural fears that all many have of death?

He has seen and had a nurse of a month-old baby boy! (v. 28) ("month-old" probably because of Leviticus 12).

Surely there must be more to it than that, you would think. And so there is. His readiness to die comes from the fact that he recognises 3 important things about this baby Jesus in his arms. (v. 30,31)

Jesus is God's Salvation (v. 30)

Salvation is something that we all need if we would be right with God. And God has provided it himself in Jesus, who is the only way. There is no other way. (John 14:6)

Simeon realises this about Jesus because the Holy Spirit has led him to this particular child.

The Holy Spirit does the same today — he always leads to Jesus those who, like Simeon, are seeking for God's salvation, because Jesus is the only saviour. (Acts 4:12)

But there is more that Simeon recognises here. Jesus is the prepared or promised Saviour.

God is faithful to His promises (v. 31a)

The birth of this child is not some unexpected event to God or sudden decision by God. It is the direct fulfilment

of God's promise. What Simeon is seeing in his arms is that God is faithful to his word. God has done what he promised centuries earlier.

People who just make promises don't give us much confidence, but people who make and **keep** promises are the ones who inspire great confidence. That's what Simeon saw in God. He knew God's covenant promises of a Messiah from way back, and in v. 25 we read that he was looking forward to the "consolation of Israel" i.e. the coming of this Messiah, but now he saw that it had all come true. So God really could be trusted to keep his promises!

Still it is true today that nothing gives us more confidence in the face of death than being sure that God keeps his promises; because if he does, his particular promise of eternal life with him beyond the grave will also be kept.

But there's something even more special about this baby. Something that Simeon knew that others, even his mother and father hadn't yet been told. Something that would remove not only Simeon's fears of death but certainly anyone else's as well.

I am included (v. 31b)

Gabriel had spoken of Jesus as a King like David. (Luke 1:33) Shepherds had been told of him as Saviour and Lord (Luke 2:11) who would bring peace to those on whom God's favour rested (Luke 2:14)

All of these titles and roles would only have been thought of at that stage in relation to the nation of Israel.

Simeon goes an amazing step further. He says this salvation is prepared "in the sight of all people". And by 'sight' he doesn't mean just 'onlookers', but that all people, Jew and Gentile will actually share in this salvation together. (v. 32 "a light for revelation to the Gentiles, and for glory to your people Israel".)

No matter who you are you are included. No need to trace your family tree to see if you belong to the national race of God's people Israel, as many cults do.

True freedom

In a world consisting of many man-made ways of salvation, of broken promises, and of exclusive religious groups, you can also be as free as Simeon from the fear of death, and confident of your eternal salvation. This will be possible for you as you live by these 3 basic truths that the Holy Spirit continues to teach us through this song so long ago revealed to Simeon.

- Jesus is God's only way of Salvation
- God's promises will all be kept
- Anyone who repents and believes in Jesus (God's saviour) will be saved

Robert Mirrorington

Canberra — Goulburn Anglican synod report

National centre stalled

Proposals for the development of a \$10 million national Anglican Centre, near the "parliamentary triangle" in Canberra, could be stalled by failure to gain tax deductibility.

Anglican Bishop of Canberra and Goulburn, the Rt. Revd. Owen Dowling, reported this in an address to diocesan synod in Goulburn on Friday night.

Bishop Dowling said a decision by the church's General Synod, agreeing to an Australia-wide appeal to fund the centre, had been contingent on it being granted tax deductibility.

However, it appeared the present Government did not feel bound by a promised decision of the previous Government.

Women Deacons

The Anglican Diocese of Canberra and Goulburn is to have women ordained as deacons.

This follows a decision at the Synod of the diocese on Saturday in which clergy and laity voting separately gave support by a clear majority to a canon enabling the ordination of women as deacons.

Bishop Owen Dowling has indicated that he will now proceed to the ordination of women later in the year.

In moving the motion to assent to ordaining women as deacons, Bishop Bruce Wilson said he believed that the

Church would be enriched by having women in the ministry.

"And what's going to happen to God? We are going to understand Him in a deeper way, for after all He is not male and He is not female either. God is both male and female and much more too." Bishop Wilson said he did not know the name of any biblical scholar of international standard who would say that the scriptures prohibit the ordination of women as deacons.

Opposition came from the Revd. Joe Mullins, from Pambula, who said he deplored "the lack of theological depth in this debate".

"We are all level at the foot of the cross, but in the Bible there is a headship in the family, resting on the man.

"I do not oppose the ordination of women as deacons, but this issue is loaded because it is expected that women will go on to be priests and bishops."

Careforce

The Diocese of Canberra and Goulburn is moving towards establishing "Anglican Careforce" in its area.

The Synod of the Diocese, meeting in Goulburn over the weekend, endorsed a proposal to establish "Careforce" in the area to assist the social welfare work of the Church.

World Home Bible League Conference



World Home Bible League national staff and families at Staff Conference.

The second Annual Staff Conference of the World Home Bible League was held at "Namaroo" Conference Centre, Lane Cove, N.S.W., from July 22nd to 25th. Representatives from all the Eastern States and New Zealand gathered to discuss and pray about the League's ministry of equipping local Churches throughout Australia and New Zealand for evangelism and Scripture distribution.

During the conference, a farewell dinner was held for Rev. Gerald

Hanscamp, founder and former General Secretary of the League in Australia. After long service leave and overseas ministry, Mr. & Mrs. Hanscamp will be leaving for Melbourne, where Gerald will serve as Field Director and State Representative.

It is hoped that the League's ministry in New Zealand will soon benefit from the appointment of the first full time worker in that country. The work in Australia has continued to expand, with over 400,000 Scriptures and Christian booklets being placed in the past year.

Major Australian Video/Bible series released

"Discovering Paul"

"Discovering Paul", the second twelve-part film series on the New Testament from Wesley Film Productions, has now been released in Australia.

Hosted by the Rev. Dr. Gordon Moyes, Superintendent of Wesley Central Mission in Sydney, "Discovering Paul" is based on the book of the same name written by Gordon Moyes.

This second series follows "Discovering Jesus", Wesley Film Production's Australian twelve-part documentary, released in 1984, that vividly depicts the life and teachings of Jesus Christ, graphically relating those events of nearly 2,000 years ago to today.

"Discovering Paul" was shot entirely on location throughout Italy, Greece, Turkey, Israel, Malta and Cyprus on over one hundred historical biblical sites.

Director, Martin Johnson, and

cameraman, Robert Draper, set out to capture the feeling of the great Roman world in which the Apostle Paul ministered. Martin Johnson, who also co-wrote the series with Gordon Moyes, spent twelve months re-searching possible filming locations and, together with Robert Draper and Producer, Richard Baker, looked at all the possible sites during the first half of 1985.

The series continues the theme of "Discovering Jesus" taking the viewer from the Gospels to the Acts of the Apostles and the Epistles of St. Paul, looking at the impact made by Paul as he travelled throughout the Roman Empire spreading the Christian faith.

Covering the remainder of the New Testament, is "Discovering The Young Church", the third in the series to be released in 1987.

Christianity under Communism

Keston College analyses the facts

In 1982 religious delegates concerned with securing peace in the modern world travelled from all corners of the globe to Moscow, at the invitation of Patriarch Pimen, to attend a splendidly prepared peace conference organised by the Russian Orthodox Church.

Once in Moscow, any foreign delegate to this conference could if he had cared to do so have paid a visit to the American Embassy where he would have found seven Pentecostal Christians from Siberia spending their fourth year in cramped conditions, still holding out for their right to permission from the Soviet authorities to emigrate from their country where, they claimed, it was impossible for them to witness to their faith in freedom.

Paradoxical impressions: what is the truth? Is it possible for a religious believer to bear effective witness to his faith in a Marxist-Leninist country? The answer, as one might expect, is far from simple: it depends which country you are talking about; which period in recent history; which religious denomination. Those who seek for whatever reason to paint a totally black or white picture with a few simple brushstrokes regularly find themselves having to take account of evidence of the opposite colour, or of some shade in between.

Research team

The research centre devoting itself to the most systematic academic study of the whole question of the encounter between Marxism-Leninism and religious faith in countries with Communist Governments is Keston College. Our team of some two dozen researchers, research assistants and archive, library and information officers receive, analyse, cross-reference and file a huge quantity of written material from both West and East. They supplement this material with personal experience of Eastern Europe and the conditions there in order to produce a steady flow of articles and books. In this way the college steadily builds up information on this important subject, which has for so long been relatively neglected not only by scholars but by politicians, churchmen and others concerned with relations with Eastern European and other communist countries.

"the aim . . . is to produce well-researched, objective and accurate information"

Within the boundaries provided by "Marxism-Leninism" and "religion", Keston College has set itself the widest possible brief. The founder of Keston College, the Rev. Michael Bourdeaux, sees the inspiration to begin this work as his calling as a Christian, but the college does not confine its interest to Christians alone.

Main aim

In the knowledge that the experiences and problems of believers living in Communist countries are of the same order whatever their faith, and in the belief that freedom to practise one's faith is a basic human right, the college publishes material on Muslims, Jews, Buddhists, and other religious groups as well as on Christians of all denominations, and deals with all aspects of the experience of religious communities, from the activities of Church leaders and their official relations with the State to the sufferings of believers imprisoned for their faith.

Although the college has no hesitation in publicising the cases of those who are persecuted for their faith, it does not engage in campaigning or aid activities on behalf of such people. The aim of the college is to produce well-researched, objective and accurate information in the

knowledge that others will use it. We believe that everyone who is concerned with Communist countries, from the Christian layman who prays for individual prisoners of conscience to the diplomat on a delegation to Moscow, will do his work more effectively if he has assimilated the kind of material we are systematically providing.

"a revival of religion has come about in spite of . . . the efforts of the authorities"

We are glad to note that more and more people are coming to know of our work, to use it regularly, and to have confidence in its accuracy. We are in constant touch with a wide range of individuals and organisations from local prayer groups to the US State Department. We believe that in the long run the only basis for permanent understanding between East and West is mutual respect, and that the only basis for such respect is a readiness by all participants in dialogue to receive and present the truth however complex it may be.

Criticisms

Keston College has of course come in for a good deal of criticism over the years. One criticism frequently made is that the College is simply a human rights organisation concerned solely with those persecuted for their faith. Part of the problem here is that the media are naturally interested primarily in reporting "sensational" cases and urgent stories of human interest. Anyone who regularly reads the full range of our published material, however, will quickly see that we do indeed cover all aspects of the religious situation in the countries we study.

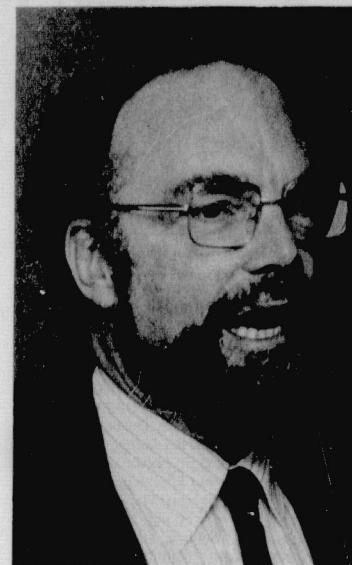
Another related criticism is that we deliberately concentrate on the "bad" news, ignoring evidence of religious revival in Communist countries. Once again, this criticism is based on a poor knowledge of our output. We have never ceased to report with joy on the growth of interest in religion in the countries we study; but we know that it is not enough to report on "revival" and leave the story there.

In some of the countries we study, religious revival has at various times indeed been the consequence of increasing toleration by the authorities; but all too often, and particularly in recent years, a revival of interest in religion has come about in spite of an intensification of the efforts of the authorities to control religious growth and to victimise religious activists. Once again, the picture is highly complex; cause and effect are accurately ascertained only after long scrutiny.

Another criticism is that the work of the college is anti-ecumenical and harms the efforts of those organisations and individuals who would build bridges between communities of religious believers in East and West. Those who make this criticism do so on the basis of regular statements from religious leaders from the USSR and Eastern Europe that there is growing religious freedom in their countries, that so-called dissidents are lawbreakers unrepresentative of their Churches, that to draw attention to their cases threatens the freedoms enjoyed by the law-abiding religious believers in their countries, and that in general negative comments about religious freedom in Eastern Europe are

Philip Walters

Dr. Philip Walters is Research Director of Keston College.



Rev. Michael Bourdeaux.

destructive of detente and the process of securing international peace.

Once again, the experience of Keston College suggests that the picture is far more complex than this. There are certain churches in Eastern Europe — for example, the Protestant Church in East Germany and the Roman Catholic Church in Poland — which are well able to deal with problems arising in their relations with the Governments of their countries without needing intervention from abroad.

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Intervention

But there are many other Churches, the largest being the Russian Orthodox Church, which have a much harder task. There is plenty of evidence to show that whatever the leaders of this Church may say in public, they privately welcome informed and responsible intervention in their internal affairs by concerned outsiders in order that they may have a lever in negotiations with the secular authorities at home.

Over the last decade individuals and organisations of all kinds concerned with relations with Eastern Europe have been growing ever more aware of the unique status of the religious communities in those countries and their potential importance in the future development of their societies. In all the countries studied by Keston College, the Churches and other religious institutions are the only legally existing organisations which are not inspired, led and run by the ruling party. Hence any citizens interested in discussing alternatives of a social, political or ideological nature tend to gravitate towards these unique institutions.

The only substantial independent peace movement in Eastern Europe is sheltered by the Protestant Church in East Germany. Most leading figures in the originally secular Charter-77 human rights movement in Czechoslovakia are now Catholics. When the Solidarity movement began in Poland, Western viewers were surprised to see television pictures of striking workers kneeling in the mud to hear Mass.

It is in this context that the work of Keston College is of steadily increasing importance to all who are concerned with any aspect of East-West relations.

(LIFE AND WORK)

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Quick Cuts

Dr. Spock

Ever since my first child joined our family 14 years ago, my wife and I have had on our bookshelves the famous book on child-raising by Dr. Benjamin Spock. We have turned to it in many a crisis and found it a never failing source of inspiration and information. We owe a lot to that book.

Now I know that Dr. Spock has his critics. It is said that his permissive child-raising policies created a generation of spoilt brats and that he is responsible for many of the selfish and permissive features of today's society. Well I can't vouch for the truth or error of this assertion; it's a bit hard to judge a book as permissive when you are consulting it about such things as tonsils, german measles and nose-bleeds. Like most people we used the book rather than read it.

Nonetheless I was very interested to see in the newspaper recently some comments from Dr. Spock about child-rearing. Whether he's changed his mind I can't say, but his argument now is this: that children should be trained in the spirit of service rather than self-fulfilment.

Now there's a thoroughly Christian goal, and one that is a direct challenge to contemporary ideas. Jesus' teaching is clear: 'he who loves his life will lose it'; love for God and for one's neighbour is the ideal; the purpose of life is to give — even to the extent of giving oneself in voluntary self-sacrifice to death if this were necessary. There can be no compromise here with the indulgent spirit of this age; the ego-centred attempt



to find satisfaction for yourself as the goal of life.

Dr. Spock sees the obvious, even though others don't. Not only is the ethic of Jesus **right** and therefore worth following come what may, the ethic of Jesus is the only way for human beings to find any satisfaction at all. The reason is plain. We are born to love others, and the only one a self-centred person can love is themselves. Has your life been wrecked by a self-centred person? Has it been you? There's time to change; you **can** follow Jesus and become like him — up your quest for self-fulfilment — submit your life to Jesus — no more.

Peter Jensen

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

"Abraham" — a first for Australia

Aware of cultural differences



"Abraham" — a musical, St. Paul's, Carlingford.

The world premiere on 11 July of the original musical "Abraham" was an encouraging and entertaining experience.

"Abraham" was written by two members of St. Paul's Carlingford. Dr. Geoff Shead wrote the lyrics and his son Jonathan composed the music.

Others from the congregation took on the role of actors and actresses, band members and production staff. The team and cast comprised 60 persons, not to mention the stage hands and 'home support' personnel.

The biblical record of some major events in the life of Abraham were faithfully portrayed in an imaginative and moving way.

The 24 chorus girls sang out with great enthusiasm from the lively opening song 'He's much to old to succeed'. The quieter songs were sung with sensitivity and expression. Their movement was graceful and the staging under a tent-like

canopy set the scenes well in a limited space.

Jon Shead, who wrote all the music, both directed the band and played piano. His music was more than an enhancement to the singing.

The chorus 'Will he pack up and go?' was a good reminder of the conflict Abraham faced as he decided about obeying God's call. Abraham's solo 'I'm all confused' highlighted his humanness. The conflict of decision-making was clearly identified.

Dr. Geoff Shead, who wrote "Abraham", said he'd decided to write a musical because of difficulties with copyright of other shows. He was also aware of cultural differences in 'American style' musicals. It was an adventure in faith which God has obviously honoured and will continue to bless.

Geoff Shead hopes to make this musical available for other groups to use.

Church aid to Sydney flood victims

The Anglican Church in Sydney responded swiftly to meet the needs of flood victims. Emergency funds and welfare services are both fully in gear.

The Archbishop's Winter Appeal is receiving funds to channel through to the areas of greatest need, and the Anglican Home Mission Society (HMS) has made special provision to supply food, clothing and blankets to those made homeless.

HMS has made special arrangements

with the offices of Youth and Community Services (YACS) to provide coupons for food and clothing, redeemable at the Cabramatta, Fairfield, Penrith and St Marys Opportunity Shops.

HMS also have available plenty of freshly dry-cleaned blankets.

St. Andrew's church hall at Abbotsford has been designated as a receiving depot for the duration of this present emergency.

WORLD

U.S. church membership grows

Nearly one percent

Churches in the U.S. registered an overall growth in membership of nearly one percent in 1984, continuing a pattern in recent years in which membership figures have kept pace with population growth, according to statistics in the newly published Yearbook of American and Canadian Churches in 1986.

A large religious body reporting significant membership increase was the Assemblies of God, with a net increase of 2.19 percent, to a total membership of 2,628,133. The Southern Baptist Convention, with a net increase of 1.16 percent, reached a total membership of 14,341,821, remaining the largest Protestant denomination in the U.S.

Mainline churches showed only small membership losses compared to past years. The United Methodist Church reported a 1.16 percent decline from 1982 to 1983, the most recent year for which they have statistics available, and other mainline bodies reported losses of one percent from 1983 to 1984.

The smaller church bodies in the U.S. showed growth was the Presbyterian Church in America, with a 7.85 percent increase to 168,239. Jehovah's Witnesses showed a 38 percent increase to 1,000,000. The Christian Reformed Church showed a 5.2 percent to 224,764.

Police persecute red light Christians

Christians, fighting Filipino sex rackets fuelled by poverty, are being persecuted by corrupt police, according to a World Vision official just back from the Philippines.

Donor services director Bert O'Brien says "Christians working among Manila's prostitutes are being harassed by police and detained for minor traffic offences."

The intimidation — which O'Brien slams as "absurd, given Manila's usual traffic anarchy" — could be linked to a prostitution explosion masterminded by Australian criminals.

"There is strong evidence to suggest prostitution is on the increase in Manila. My information is that about 60% of the city's bars and brothels are owned by Australians," says O'Brien.

With two-thirds of the nation's 56 million living in poverty, 20% unemployment, 40% under-employment and a crippling \$26 billion foreign debt, increasing numbers of Filipinos are turning to prostitution for survival.

One of the most disturbing aspects of this trend is the involvement of children up to 14 years of age. "It has been estimated that Manila now contains about 60,000 street urchins — a majority of them are involved in prostitution and/or pornography," says O'Brien.

The profound poverty fuelling this sex racket explosion means that Christians counselling prostitutes are being challenged to find them work alternatives rather than make easy moral judgements.

"Many women who turn to prostitution are faced with an agonizing choice — watching their children die from malnutrition or working as prostitutes to afford the food needed for survival," says O'Brien.

"Prostitution is undertaken by others as a second job on an occasional basis to get money to help relatives with specific needs such as medicine or schooling items."

The importance of breaking the poverty/prostitution nexus has prompted World Vision to help establish a restaurant run by reformed prostitutes in Olongapo City, north of Manila.

(EPNS)

... First complete New Testament in Yom language

The first complete New Testament in the Yom Language was dedicated at Benin, Djougou in a special ceremony which also marked the inauguration of the SIM-related Evangelical Church of Djougou. Nearly 400 were in attendance.

"There was an attitude of reverence as individuals received their copies," said SIM linguist Gordon Beacham, who headed the translation team. "It made the last 35 years worth it," he added, referring to the beginning of his and his wife Joyce's service with SIM.

"The President of the Pila Church, which is the heartland of the Yom-speaking people, was our first translation helper," Beacham said. "When the New Testaments arrived, he was teaching a Bible course using a large computer printout of the New Testament. Now he and his students each have a copy of their own."

Gold Medallion Awards

Honor Best Religious Books

Recently winners in 15 categories of religious books were announced at the Ninth Annual Gold Medallion Book Awards Banquet held in Washington. Approximately 500 publishers, booksellers, authors and assorted dignitaries were present for the awards presentation, which is sponsored by the Evangelical Christian Publishers Association (ECPA).

The award-winning titles were selected by a panel of judges composed of professional book reviewers and editors. Books were judged on content, literary merit, and quality of writing and design, according to C.E. Andrew, executive director of the ECPA.

The Gold Medallion Award for Fiction was given to More Than Seven Watchmen by Hellen Norris (Zondervan Publishing House). Winners in the Text and Theology and Doctrine categories were Theological Dictionary of the New Testament by Geoffrey W. Bromiley (Wm. B. Eerdmans Publishing Company) and Christian Theology by Millard J. Erickson (Baker Book House), respectively.

Co-winners in the Commentaries category were the NIV Study Bible (Zondervan Bible Publishers) and The Bible Knowledge Commentary — Old Testament (Victor Books/Scripture Press Publications).

In Biography and Autobiography, the award went to Letters of Francis A. Schaeffer edited by Lane T. Dennis (Crossway Books/Good News Publishers) and the winner in Devotional and Christian Living was Ordering Your Private World by Gordon MacDonald (Oliver-Nelson Books/Thomas Nelson Publishers).

The Christianity and Society Award was given to Involvement by John Stott (Fleming H. Revell Company). Baker Encyclopedia of Psychology, edited by David G. Benner (Baker Book House) was selected the best in the Christian Ministry category.

Co-winners in Missions and Evangelism were Beyond Hunger: A Biblical Mandate For Social Responsibility by Art Beals and Larry Libby (Multnomah Press) and The Church in China by Carl Lawrence (Bethany House Publishers).

Discipling The Young Person, edited by Paul Fleischmann (Here's Life Publishers) received the award in Christian Education. Judge For Yourself, by Steve and Alice Lawhead (Victor Books/Scripture Press Publications) was named the winning title in the Youth Books category.

(EPNS)

REVIEW

Inter-Varsity Prepares For Urbana '87

Urbanization of the World War will be the emphasis at Urbana '87, according to John Kyle, director of the triennial Student Missions Convention. Although speakers will still discuss the unreached people group strategy for reaching the world with the gospel of Jesus Christ, that strategy will be explained in light of the influx of people to the cities of the world.

"Displaced people who move into cities are more open to the gospel," said Kyle. "This is especially true when they first move to a city and are trying to reorient themselves to new surroundings. However, the totality of missions for rural and isolated areas will not be left out of this Urbana."

Urbana '87 will be held at the University of Illinois-Champaign/Urbana campus, December 27-31, 1987. Urbana '84 saw a record 18,200 delegates overflow the Assembly Hall at the University of Illinois. A record 15,000 delegates filled out "decision cards" indicating their level of interest in mission work.

George Bush gathers Christian leaders

Talks of his faith

American Vice-President George Bush invited prominent evangelical communicators to his home July 23 to talk about his faith in Christ and to enlist their support for his 1988 bid for the presidency.

"I have no problem talking about my personal relationship with Christ," said Bush, who added that while he can't point to a day when he accepted Christ, he and his wife experienced a deepening of their faith while struggling with their daughter's death from leukemia.

Bush answered concerns that he was not as close to the evangelical community's ideology as President Reagan. He said that while he was selected as Reagan's running mate in 1980 to balance the ticket, he feels the perceived difference between him and Reagan was larger than the actual difference between their views.

(EPNS)

Floods and religious freedom in China

Four Christians arrested

As the most severe flooding in 50 years caused by Typhoon Peggy washed away 540,000 hectares of farmland, destroyed hundreds of bridges, trapped 300,000 people, demolished 264,000 homes, injured 1,250 individuals and killed 172 people, it also severely damaged China's claim of true religious freedom.

As homemade Bibles and Christian literature were flooded out of the Christian homes by the torrential rains, the authorities quickly collected the evidence and promptly arrested at least four Christians who were connected with the privately printed materials. Why are they detained because of producing these badly needed Scriptures and Christian materials? What is the difference between a homemade New Testament and an officially printed New Testament? These are the questions currently being asked. They suggest that there is not religious freedom as claimed by the Chinese authorities.

New Dean of Chester

Canon Stephen Smalley is to be the new Dean of Chester Cathedral.

Dr. Smalley, 55, a family man with two young children, is known chiefly for his expertise in the New Testament and in particular to recent publications on John's Gospel and the Johannine letters.

A former member of the Doctrine Commission, he is recognised both as an academic and as a powerful public exponent of the faith.

He has been Canon Residentiary and Precentor of Coventry Cathedral for the past nine years. He previously lectured in New Testament at Ibadan University, Nigeria, and at Manchester University.

(CEN)

China push for education in atheism

Pressure on non-communist leaders

Education in atheism is a proper part of scientific education, according to Jiang Ping, one of the vice-directors of the Chinese Communist Party's United Front Work Department (UFWD). The UFWD is responsible for the Party's relationship with non-communist leaders in the society. Jiang made these statements in a major article that appeared in the 1 May 1986 issue of Red Flag, the Party's ideological journal.

The first section of Jiang's article dealt with the Marxist theory of religion. He attacked theorists who have begun to challenge the Marxist dictum that "Religion is the opium of the people." He quoted Lenin to assert that this proposition was the foundation of Marx's view of religion. Jiang briefly examined the theories that this concept was not original with Marx, or that the theory was out of date. He further argued that religion was not a permanent characteristic of human beings but a product of history. In the reform movements in China, people have begun to question Marx's and Lenin's views of religion, and Jiang appears to want to stop what he sees as speculation.

Jiang also dealt with the Party's religious policy. He focussed on the ideological responsibilities of the Party. He linked the study of science with the propagation of atheism as a main task. "To suppose," he said, "that to propagate atheism is to persist in 'leftist' thinking and upset religious feeling and that therefore we should not raise the slogans of atheism or propagate atheism is precisely the wrong understanding of the Party's policy on the freedom of religious belief." There is no contradiction, he continued, between propagating atheism and guaranteeing freedom of religious belief.

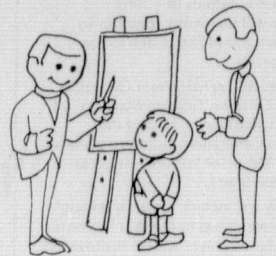
Cliff Barrows surgery postponed

MINNEAPOLIS, Minn. (EP) — Cliff Barrows, an associate of Dr. Billy Graham for over 40 years, had been scheduled to undergo surgery for what is presumed to be a benign acoustical neuroma on the right side of his skull, but that surgery has been postponed pending more tests, according to the news office of the Billy Graham Evangelistic Association (BGEA).

Barrows, 63, had just returned from Amsterdam 86, the International Conference for Itinerant Evangelists, when his pending surgery was announced. Barrows, who makes his home in Greenville, South Carolina, is the music director and director of radio and television for the BGEA.

Growth in Ministry

Maintenance? Or Mission?



Some clergy and parish councils opt for Maintenance, others for Mission.

Maintenance

Clergy are not trained in the skills of Ministry, though well-trained in its Theology. They are not trained in management-by-objectives, or in the management of people, or of themselves, or of their time. They know nothing of Goal-setting, unless they picked it up themselves or had business training beforehand.

So most clergy opt, unknowingly, for Maintenance. They know no other way.

Maintenance means preservation, of what is happening and usually of what members find reassuring from the past. Its purpose is to maintain a Church's survival, and particular tradition, with as little "rocking of the boat" as possible, with maybe a vague aim such as "to preach the Gospel" and occasional efforts to spread it.

It aims at Efficiency (doing things right) rather than Effectiveness (doing right things), though its efficiency sometimes surprisingly can result in effectiveness, and sometimes in numerical growth.

Permanent tenure for clergy means there is no automatic, regular, inbuilt evaluation process of where we are going, or where we are at, to disturb the Maintenance approach.

Mission

Mission, on the other hand, sees the purpose of a congregation "to proclaim the wonderful deeds of God" (1 Peter 2:9) in addition to the Maintenance aim "to build a spiritual house and offer spiritual sacrifices" (v.5), i.e. Mission as well as Maintenance.

It therefore deliberately structures and programmes for numerical growth, being discontent with Efficiency only. It knows the truth of "the Church that lives for itself will die by itself". It knows it is "the only group in the world that exists for the benefit of its non-members".

So it plans its work . . . then works its plan.

Mission, not Maintenance

Though Mission is harder, it is the —

• **Bible Command** — we are not only to "declare", but to "make disciples" (Matt. 28:20), for as Jesus was sent (John 17:18), so He "sends" us.

• **Bible Plan** — God is a Planner! His "plan is to bring all creation together with Christ as the Head" (Eph. 1:10). This "Secret Plan" (3:9) is to be effected "through the church" (3:10)!

• **Bible Need** — without the Christ of our Mission, people are "without hope and without God" (2:12); two-thirds of the world are still without!

So a thinking Pastor plans for Mission.

Strategic Planning

Planning begins not only with, What does the Bible say? but also, What does it say to our congregation? What needs can we meet in our members, then in our community, then in the wider world?

• **Our Mission: Why are we here?** A Mission Pastor will thus ask such questions, and also plan his teaching and preaching in order to make his elders and leaders biblically alert, so that they too begin to ask the same questions, and begin to seek and find answers.

In this way, perspective will shift from Maintenance to Mission. It may take 3 or

4 years, or it could be accelerated by think-tanks, congregation and community surveys, local council statistics, population shifts and make-up, and so on.

• **Congregation Assessment: Where are we?** Having discovered our Mission, we assess where we are in relationship to it. Experts can be called in, houseparties used, or conferences planned, but a simple self-assessment is to ask small Home Meetings held specially if need be to discuss, What are our strengths? What are our Weaknesses? What are our dreams?

Held preferably on separate occasions, discussion of these three questions will begin the process of members themselves owning the Vision and the Goals when they are later set, rather than having them imposed on them as unwilling or uncomprehending subjects.

• **Goals: Where do we want to be?** Having assessed our present state, yet knowing our Mission, we can now set goals in its pursuit.

Goals need to be a) Measurable, so that we will know when we achieve them, e.g. instead of a vague goal such as We Aim to Spread the Gospel Next Year, a measurable goal is to plan 2 letterbox drops, a series of Coffee mornings, and a Playgroup; b) ownable by members as well as leaders, for nobody is as apathetic as he who pursues someone else's goals; c) controllable, i.e. able to be changed, if for example an earthquake strikes, or unemployment escalates.

• **Implementation: How do we get there?** The steps needed to pursue the goals are given priorities, when they are to be taken is documented, who is to take responsibility for them is determined, what resources needed are discovered, and 2 or 3 monitors to watch the process are allocated.

• **Evaluation: How close did we get?** At the end of the period, the monitors' report can lead to the Planning Cycle beginning again. In addition to reports and surveys, personal interviews are most desirable, to discover how members actually "feel" about the last Planning Cycle.

So . . .

Mission is to be a congregation's style. Its Strategic Planning for Mission will of course be undergirded by Prayer, the prayer that knows God is unwilling for any to perish (2 Peter 3:9), and will thus lay hold of His willingness rather than having to overcome His reluctance.

And in all this, a Pastor will know he has to Plan . . . for to aim at Nothing is certain to achieve it!

To fail to Plan . . . is to plan to fail!

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Peace Unearthed

Youth rally in Canberra

An exciting and major contribution to International Year of Peace, 'Peace Unearthed', is being staged in Canberra on the weekend of August 29-31.

It's where hundreds of young Christians will be joining together to bring a message of real peace to the nation's heart.

Speakers will include Peter Garrett, of Midnight Oil fame, Graham Maybury, of 6PM Perth, Mal Garvin, host of the 'Breakthru Generation' radio programme, and John Kidson of Sydney's Anglican Youth Department.

The rally will include a march through the Canberra streets to the War Memorial, where a vigil of prayer will be maintained. The theme of the Memorial, 'Never

Again', will be a focus for prayer.

Following this will be the exciting and challenging Dusk-to-Dawn concert, which was made a tradition in Canberra at last year's gathering. Artists lined up for the concert include Priority Paid, Rosanna's Raiders, Tony Williams Band and Connection. We'll also be hearing from some of the speakers during the course of the night.

To top the weekend off, an ecumenical dawn service of worship and dedication will be led by John Mallison, ex moderator of the Uniting Church in N.S.W., and other local clergy.

For further information contact Fusion Sydney West (047) 31 6713.

"People to people" needs people

2CH's telephone counselling service, "People to People," has for the past eight years provided an essential service for the people of Sydney. Each year thousands of people contact their counsellors seeking help with a wide range of problems and concerns.

Whilst the service has helped many, there are those that go unassisted due to the demands placed on the service.

PEOPLE TO PEOPLE's new Coordinator, Elizabeth Trist, said, "It's very rewarding to be able to help people at their point of need, but it's also very frustrating being unable to provide counselling for all those that ring in".

"We need the help of caring Christian people with a few hours to spare during the day, on a weekly or fortnightly basis, who are good listeners and may have completed Lay Pastoral Care or Counselling Courses".

"The telephone provides an incredible intimacy because of the anonymity, and a real opportunity exists to share Christ with people who have great needs".

The PEOPLE TO PEOPLE Counselling Service was commenced at 2CH by Reverend John Edmondstone when he was Director of Religious Programs in 1978 and is a joint project of the Sydney Rescue Work Society and 2CH.

BCQ launches building fund

More applicants than houses

The Bible College of Queensland has launched a \$120,000 fund to erect multi-purpose residential units on its Toowoong campus to accommodate up to 18 additional students, including married couples.

Details were announced by the Principal, Mr. Ken Newton and the Chairman of the Board, Mr. Alan Shanks, at the college's second annual Open Day held on July 26th. Mr. Newton said, "At the commencement of this year, we held our breath as we finalised applications. We had, for the first time in recent history, more applicants than we could comfortably house. Eventually, by utilising all available space, including the guest room and a passageway, we housed fifty students and eight children. About 10 other students live off campus. It is obviously time to build."

Mr. Newton appealed to friends and supporters of the college and those who

had a commitment to missionary work and training for Christian service generally to assist the college expand to meet present and future opportunities. He said, "We need your help now to make this vision a reality. We are stepping out in faith, despite the uncertainties of the economy because we believe that this is the time God would have us move. There are many people who have stood by us over the years. We ask you to help us again as we move forward now."

Plans provide for three single storey units to be built in stages. They will be erected in the middle of the college property, down behind the present buildings. It is expected that work will commence by November so that the new accommodation will be ready for 1987. The erection of these new buildings will free up some space in the existing facilities for other use, such as expansion of the library and provision of more office and classroom space.

"Grief" book sales approach 40,000

Overseas interest

More than 40,000 copies of the book "Christians Grieve Too" will soon be in print. The book is one of three written by Sydney Anglican clergyman, the Rev. Donald Howard.

In the 1970s he wrote a book on the family which sold 3000 copies by private distribution, and his course on "Sharing the Gospel" is now being reprinted.

Mr. Howard said he wrote the book on grief after the death of his wife Diana in 1977.

"There was a lot of material around but most of it was so 'mushy' and misleading that I decided to write a book based on my own experience," he said.

"Although the book has been selling for seven years, hardly a week goes by without some person saying what a help it has been.

"Letters and calls have also come from the United Kingdom, America and Europe."

Mr. Howard said that the Anglican Information Office in Sydney had encouraged him to write on the theme of grief.

The book had been an instant success with three printings in less than three years. A fourth printing is in hand.

The Banner of Truth Trust had overseas rights and had published 20,000 copies in its first edition and was planning a second edition of 10,000.

Mr. Howard's "The Family — Here Today, Gone Tomorrow?" has been widely quoted in the Christian and secular press, and has recently sold out.

The Anglican Radio Unit in Sydney is preparing a second edition of Don Howard's "Sharing the Gospel", a course of six taped lessons, undertaken as a joint venture between the radio unit and the Department of Evangelism of the Sydney Diocese.

"The course is aimed especially at young Christians, those seeking assurance of salvation or wanting more confidence for personal witnessing," said Mr. Howard.

Mr. Howard is rector of St. Stephen's Lugarno, a southern Sydney suburb.

LETTERS

Willing obedience

Dear Sir,

I must confess I did not expect to hear the thoroughly modern Sarah Ferguson, now Duchess of York, promise to obey her husband. Nor did I expect such an articulate defence of her vow.

"Most people forget that Andrew is promising to worship me," she said in a TV interview before the wedding. "Obedience is really the other side of the coin."

She went on to confirm that she was nobody's yes-woman. However, should a time come when she and Andrew could not resolve a problem through mutual discussion, Sarah felt that Andrew should make the final decision, "because he's the man of the marriage!"

What a beautifully simple summary of the complementary marriage relationship! A man who truly worships (i.e. worships) his wife, acknowledges her full worth and cannot demand unreasonable obedience. A woman who willingly obeys her husband becomes worthy and precious to him.

These different and complementary roles of men and women in marriage are in harmony with the way we are made. Those who have experienced the closeness that results would not swap it for all the shares in BHP.

Yours sincerely
(Dr.) David Phillips
Festival of Light, SA.

What is prayer?

Dear Sir,

In your issue of 28 July you published an article by Graham Cole entitled "Meditative prayer: A critical look".

In it, Mr. Cole writes that "petition is the defining feature of biblical praying". It seems from his article, and I hope I am not misrepresenting his position, that he believes that petition is the only form of biblical prayer.

If this be his position, how do we classify the praise and adoration and thanksgiving which run like golden warp threads through the Bible's fabric?

And why is meditation on biblical texts and themes not a form of prayer?

Mr. Cole refers to Psalm 46:10. Why is being still and knowing that God is God not a form of prayer?

Why, indeed, given Paul's occasional abandonment of his mind and words to the care of the Spirit (Romans 8:26-27) must prayer always be logical and verbal?

If petition is the only biblical form of prayer then our Abba-relationship with God is a very

strange one. It is as if I had a child who visited me several times a day with a list of requests and had no other relationship with me. Even if all the requests were consistent with my character and purposes, I would regard my child as being extremely odd, and our relationship a very impoverished one.

In ten years as a Christian, most of my genuine problems with prayer (as opposed to problems like sloth and ingratitude) have been caused by my attempts to pray in ways which suited other people very well and which did not suit me in the least.

I have, for instance, a problem with praying in words. I keep editing the words to make them sound better. This is ridiculous, because God knows what I am talking about before I form it into words, and there is the additional problem that my mental editing can convert heartfelt truths into high-sounding lies.

And so I very often find myself praying in images, or in silence, or in a simple reaching out to my Abba. And whether I am reaching outward or inward seems to me to be entirely a matter of indifference. God pervades the universe, Christ is in us, and prepositions of direction are scarcely an important issue.

Romans 14 should make us wary of being too critical about the way in which other Christians pray. The article mentions Julian of Norwich, Teresa of Avila and John of the Cross. Read their works. These were Christ-centred people. Graham Cole will, I am sure, be meeting them in Heaven.

Yours faithfully,
Tony Morphett
Leura, NSW

Dear Sir,

In reply to Tony Morphett's letter, I think the following considerations important.

What is prayer? We can early assume that we know the answer. However, the meaning of "prayer" in the Bible is more limited in scope than most Christians realize (the word "church", similarly). Prayer means petition. We tend to use the word "prayer" though as a portmanteau word to cover every kind of address to God. But is this the biblical use? I think not. To say this doesn't mean, of course, that praise, thanksgiving are not the very fabric of Christian life. Their importance is undeniable, but they are not petition. The issues then are the nature of prayer and meditation — biblically considered. My argument — and I stand by it — is that they are distinct activities and concepts when viewed biblically. Sadly, our English translations do not always help us here, nor does Foster.

Graham A. Cole

Sea ministry faces land challenge



Joan and Jeff Anderson, with Bosun Debbie Osborne on board the "Hagga".

"CHRISTIAN SMALL BOAT MINISTRIES" (C.S.B.M. — an interdenominational ministry) is facing one of its greatest challenges, viz. the acquisition of property on the Mary River in Queensland, where an Administration Centre, a Training Centre and a Shipping Base can be established. This Base will provide a springboard for the sending of sailing vessels with the Gospel of Jesus Christ to the more remote islands of the Pacific.

The 40 acre property is available, complete with a large jetty, 200 metres of deep water frontage and suitable buildings . . . all admirably suited for the growth of such a sea-going ministry.

However, the amount of \$150,000 is the next step of faith in this work which has known many obstacles in the past, but has seen the Lord overcome every one.

We have all heard of God's Army, but

. . . God's Navy? Yes, God has been raising up His navy for over 15 years. Today there are at least eight sailing vessels, from various sailing ministries throughout the world, engaged in Christian work in the Pacific and potentially at least 15 more are becoming available, six from one overseas yacht ministry and six from C.S.B.M.

The C.S.B.M. came into being over ten years ago when Jeff Anderson, with over 30 years sea faring experience, including 25 years with the Royal Australian Navy, and his wife Joan, a medical doctor, were called of God to build a boat for His purposes. They built the "HAGGA" — "the messenger of God" — a 55 foot sailing cutter, to provide transport and accommodation for indigenous and ex-patriate ministry teams, meeting the needs of people spiritually, materially and medically.

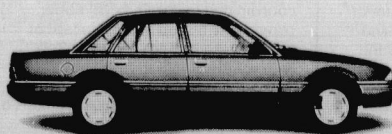
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Editorial

"The crisis of Anglicanism"

That the Anglican Church is like a boat that is in danger of capsizing, and indeed of slowly sinking entirely, no thinking or discerning Anglican will deny. Over the centuries Anglicanism has had its crises and occasionally has shed individuals or groups that have wanted to push it too far.

On the surface, the present crisis would seem to be caused by the subject of the ordination of women to the priesthood. But, with some judicious probing, it is evident that there are even deeper, underlying causes: fundamental theological differences. Amongst the proponents of women's ordination and amongst some Anglican church "leaders" there are some who seem intent on pulling up the very planks which have helped keep the Anglican ship afloat.

The Bishop of Durham continues to voice his doubts: he has now been reported as "warning the General Synod of the Church of England against associating miracles with God." His comments received the plaudits of a good number of the Synod. It would not be unfair to state that there would be those in Australian Anglican church synods who would also join such applause.

Certainly none of this should take the Anglican church by surprise. This century particularly there have been church leaders, and especially theologians who have denied the possibility of the God of creation deliberately stepping on to and intervening in the arena of history by performing "supernatural acts".

What is more significant is the way the protagonists of various positions attempt to undergird their theology from the Bible. The pluralism of the Anglican church at present does not stem so much from whether or not the Bible is accepted, but

rather how the Bible is approached: the presuppositions one has. Is the Bible a book which conveys through various literary forms and devices, men's thoughts and reflections about God, and these all culturally conditioned? Or can we still affirm, with the thirty-nine articles, that the Bible is "God's Word written"; that is, God's self-disclosure made through the writings of men?

Has the time arrived for those who disagree with the removal of the "traditionally accepted" planks, to cast off from the sinking boat of Anglicanism and set sail in another or less leaky craft? Or is there some way that those who are seen to create the holes in the boat be set adrift themselves? Certainly to increase the degree of pluralism already evident in Anglicanism will in itself rend the church asunder.

The present crisis is cause for grave concern — even for tears. But it ought to be reckoned that no denomination, no church will be perfect before the eschaton. It is more important than even that those who wish to remain faithful to the "apostolic faith" enshrined in Anglicanism, should stay aboard and continue to work at their proclamation of the apostolic gospel; there ought to be a seeking out of opportunity for encouragement of like-minded Anglicans, who share the same presuppositions concerning the Bible, the same gospel of Christ, the same faith, and the same Anglican framework shaped by the Book of Common Prayer and the thirty-nine articles. Above all, those who hold to a thoroughly biblical supernaturalism, should continue to pray to the God and Father of the Lord Jesus Christ, for His mercy towards His people and the continual adding to His Church those whom He would save.

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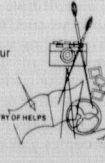
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Lesley Hicks

My Scripture Union readings have been leading me lately into the green pastures of the book of Isaiah, best loved for me of all the Old Testament books. The Daily Bread notes, however, cover only selections of the Old Testament, and I like to read the in-between bits too.

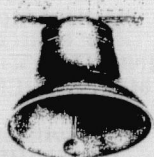
This time round I was struck by the constantly recurring phrase "in that day". It refers to the multi-faceted and bewildering characteristics of the "day of the Lord" — times of future judgement and glory combined, both terror and joy, threat and promise, often with both a local and a universal application.

That Day

"In that day", swords will be beaten into ploughshares, and spears into pruning hooks. (Ch 2:4) War will be no more. I wonder if we can now paraphrase it that nuclear warheads will be transformed into tractors and missiles into harvesters? God will reign, judging with righteousness. Yet in that day also will be the terror of men fleeing to the caverns in the rocks, hiding from that judgement. (v. 10).

The suggestion is of a time, or various times, of great distress with the survival of a remnant only, who will then experience cleansing and comfort (eg. "In that day . . . the Lord will wash away the filth of the women of Zion; he will cleanse the bloodstains from Jerusalem by a spirit of judgement and a spirit of fire." Isaiah 42, 4 N.I.V.) The imagery used by Isaiah is of course related to the time he was writing, and partial fulfilments of his prophecies occurred in Old and New Testament times and places. The symbolism however, is universal, with the ultimate, ideal fulfilment still to come.

As the book progresses, the promises of comfort and glory and of the coming Suffering Servant/King accumulate. The Child was to be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. For all its familiarity, the wonder of that prophecy never fails to strike me afresh.



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The Living Book

Memorised Scripture

When I was a new young Christian in my teens I used to learn by heart verses which appealed to me. My initial Authorised Version learning refuses to be dislodged by any subsequent versions, though I switched to the R.S.V. within a year or two. Much of that memorisation, even whole chapters, was of Isaiah. That is one of the delights of rereading the book — so much of it is deeply familiar. There are promises like "Thou wilt keep him in perfect peace whose mind is stayed on thee" (Ch. 26:3), one that means a lot to me.

This is a subjective promise, relating to what one who trusts in God may experience inwardly in any age of circumstances. As such it differs from an objective prophecy regarding some specific future event. I have often consciously claimed it, especially in times of crisis or anxiety. I remember doing so while driving to my parents' home after receiving word that my father had been found dead on the front lawn from a heart attack. I needed to gather strength and peace to cope with my own shock and grief and to be an anchor for my mother and other family members.

Coping with Crisis

Similar promises of steadiness and strength in crisis are "In quietness and in confidence shall be your strength" (Ch. 30:15) and "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint". (Ch. 40:31) Often they lodge all the more securely in memory if they are set to music, in which case one can sing peace to a troubled heart. It's not an automatic, positive thinking kind of magic, however. We for our part have to be in obedient relationship to the Lord, waiting on Him, returning to Him in repentance, and steadying our minds on Him — then He supplies most wonderfully the promised peace and strength.

Applying the Word

I know there are some who scoff at the devotional and specific application of Scripture, suggesting that it often wrenches the words out of context. That is something we have to be careful about, especially in regard to guidance.

In his foreword to the book *Prophecy of Revolution* (Gonzales and Wooding, pub. Hodder & Stoughton) the story of a Mexican evangelist amid the revolutionary upheaval of Latin America, Brother Andrew tells this story: "As I picked up my Bible for my daily reading, I saw a verse which came to me as a strong message from the Lord. It is John 9:4 'Night comes, when no one can work.' As I looked around me in Latin America, I saw dark clouds on every side. Night is coming! God spoke to me so clearly."

Later that morning, he shared the thought with a group of theologians and pastors. He thought the message was received until, over lunch, one of the theologians said, "Andrew, we've looked it up in the original. John 9:4 probably only refers to the following night when Jesus was going to be arrested. On that night they would not be able to do any work. It has no further meaning for us today."

This attitude saddened Brother Andrew, and I'm on his side. Without disregarding scholarship or common sense, we must allow the Spirit of God to illuminate parts of the Bible to our hearts, to challenge or to comfort us.

Otherwise, however well we know it, it becomes a dead book.

Originally appeared in ACR 30/5/83.

"Peace — with Freedom and Justice"

A National Committee for Peace, Freedom and Justice was formed in March, 1986 to sponsor two major events during the International Year of Peace and to produce suitable Resource Materials, which present a rational, balanced view of peace. The Chairman is Rev. Fred Nile.

Two major events have been organised including the "National Conference on Peace, Freedom and Justice", 3rd-6th October, 1986 and the "International Festival of Peace", Sunday 19th October, 1986.

The "National Conference on Peace, Freedom and Justice" will be held from 3rd to 6th October, 1986 at the N.S.W. Baptist Theological College, Herring Road, Eastwood. It will be held on Labour Day holiday weekend to assist country and inter state delegates to attend this important Conference.

The "1986 International Festival of Peace" will be held at 2pm on Sunday 19th October, 1986 at Parramatta Park, Sydney. Similar Festivals will be held in other cities.



During the Festival speakers will be supported by musical groups representing the Captive Nations in their national costumes, who will also present their folk music.

These Captive Nations groups include: Latvian, Polish, Lithuanian, Afghan, Ukrainian, Vietnamese, etc., who fully value our freedom in Australia because their nations are no longer free.

New Zealanders unite to form new fellowship

AUCKLAND An inaugural meeting was held here on 3 May for the Evangelical Fellowship of New Zealand (EFNZ). A 15-member council was chosen, with the Rev. Dr. J. O. Evans as chairman and Dudley Houghton as vice-chairman. Dr. Raymond V. J. Windsor was appointed general coordinator.

The EFNZ was formed to replace the New Zealand Evangelical Alliance, which had become largely inactive and no longer representative of the entire evangelical spectrum. The EFNZ succeeds the old alliance as a WEF member body.

The EFNZ stated purpose is to direct united thought and action toward "spiritual revival in the churches for the disciplining of our nation; the worldwide proclamation of good news; and the effective witness to, and safeguard of, the doctrines outlined in the Statement of Faith."

Determination to incorporate all main

evangelical streams led to some lively debate over the statement of faith, particularly concerning the ministry of the Holy Spirit. The clause finally agreed to reads: "The indwelling Holy Spirit and his activity in the church today, reproducing by his fruit the character of Jesus in our lives; and empowering us by his gifts to continue the ministry of the risen Lord."

Windsor said the intent was to "give a clear signal to pentecostal and charismatic streams that the more conservative evangelicals are in earnest in seeking a statement which all evangelicals can affirm."

The council's first task was to appoint members of commissions to cover church renewal, evangelism, world missions, theology, ethics and society, and family life.

(WEF)

Leprosy Week 1986

5000 new sufferers each week

Leprosy is a disease no-one wants to hear about these days. People think it is a thing of the past, some terrible scourge of Bible days, but not in the 1980s. However, world health authorities claim otherwise. Current estimates state that approximately 5000 people contract leprosy each week somewhere around the world, and there are in the vicinity of 15 million leprosy sufferers in the world today, of whom only one quarter are able to receive effective treatment.

There are some of the facts which prompted The Leprosy Mission to establish the Australian "LEPROSY WEEK" in 1984 which was launched in Melbourne by the Governor-General, Sir Ninian Stephen.

Leprosy Week 1986 will be launched in Brisbane on Thursday September 11th at a dinner in the City Hall by the Rev. Dr.

Ronald Goulding, International Chairman of The Leprosy Mission.

The aim of Leprosy Week is to create an awareness among the Australian Public of the plight of leprosy sufferers in the developing world. Modern leprosy treatment methods do provide an effective answer to the problem. Leprosy can be cured, and the deformities which occur in neglected leprosy can be prevented by early diagnosis and correct treatment.

The Leprosy Mission works in 33 countries around the world, meeting the total needs of people affected by this age-old disease, bringing hope and healing where once there was none. It is an international and interdenominational Christian mission which was founded 112 years ago, and is now the largest such organisation devoted to meeting this need.

International family consultancy for Philippines

The Rev. Alan Nichols, Coordinator of the International Project on Family and Community, announced today that the Project's third consultancy is to take place in the Diocese of the Northern Philippines, Northern Luzon, Philippines throughout September 1986.

The key theme of the consultancy is to be: "National Development Policies and their Impact on the Traditional Social Structures of the tribal peoples of the Cordillera Region, Northern Luzon".

The visiting consultants will be Mr. Trevor Hogan and Mr. Digby Hannah, from Melbourne, Australia. The local consultants will be two representatives of the Diocese of the Northern Philippines. The consultancy will be jointly

coordinated by the Rt. Revd. Robert Longid, the Bishop of the Diocese of Northern Philippines, the Most Revd. Richard Abellon, Bishop of the Diocese of Northern Luzon, and by Danny and Laura O'Campo, national staff persons of the Philippine Episcopal Church in Manila. Mr. Hogan and Mr. Hannah are visiting the Philippines enroute to the 23rd International Conference on Social Welfare in Tokyo, Japan. The theme of the Conference is "Strengthening the Family and Community — A Significant Contribution to Social Development". Both Mr. Hogan (on International Project on Family and Community) and Mr. Hannah are giving papers at the Conference. The Mission of St. James and St. John is funding the trip.

South Africa: different views, same problem

1. Zambia

Economic sanctions were the only way to bring an end to apartheid in South Africa, Zambian president, Dr. Kenneth Kaunda, has maintained.

President Kaunda agreed that the effect of Zambia's sanctions alone on South Africa appeared to be minimal. But he said that if many nations were united on

Bishop Owen Dowling said this during his presidential address to the Anglican diocesan synod in Goulburn.

Bishop Dowling told the Synod he believed Anglicans in Australia needed to express their solidarity with the oppressed peoples of South Africa and with Bishop Tutu and other fellow Anglicans working for change.



President Kaunda of Zambia receives a copy of new Chinamwanga Bible from 115-year-old Mr. Donald Siwale, one of the Bible's translators. Mr. Siwale is supported by B.S. Chairman, Mr. Chilshie.

the question of sanctions, the effect on South Africa would become too significant to ignore.

He made the comments to World Vision leaders at State House, Lusaka.

President Kaunda promised Zambia would continue to apply sanctions even though the effects were hurting the country terribly.

Despite the economic hardship, President Kaunda said he believed that Zambia was being guided by God. "I believe that it is God's wish that we should play that role. He has always shown us the way."

"We have gone through very dark days and have sacrificed a lot. I realize what a material contribution we have made, sometimes by missing out on development, sometimes an actual cost."

"always a price to pay for the liberation of God's children"

"But God has given us that opportunity to contribute. In the same way He will give us material with which to continue in His service."

"Since He has done so much with us in 20 years, I have no reason to doubt that He could not do the same with South Africa."

"We are scared, sometimes very seriously, about the future, but then there's always a price to pay for the liberation of God's child. I think it's going to be a very cruel situation developing in South Africa."

"I don't think we have much more than two or three years to go before the explosion takes place."

"It's not something I relish, that is why I try to work, to contribute, to try and find ways to avert that catastrophe — because it is going to be a catastrophe."

2. Canberra — Goulburn Synod

"There was greater immorality in not bringing any real pressure for change to bear on the South African white minority government than in sanctions which Mr. Reagan labelled 'immoral'."

"In this synod we have the opportunity to add our small voice to others who are calling for the imposition of sanctions on that country."

"greater immorality is not bringing any real pressure"

"Mr. Reagan referred to such sanctions as immoral, but many of us feel that there is a greater immorality in not bringing any real pressure to bear on the white minority government for change, or even the promise or hope of change."

"I have admiration for Mr. Fraser and his impressive role in the Eminent Persons Group. Mr. Fraser maintains strongly that if remedial action is not taken soon, there is no other possibility down the track than a disastrous civil war. The fact that a former leader from the conservative side of politics has spoken this way, after careful examination of the whole situation, is noteworthy."

In proposing a motion about sanctions, Mr. Russell Rollason said he believed sanctions would begin substantial pressure to begin talks.

"If change does not occur quickly, we can only fear the worst. The application of sanctions can speed up the process of change."

The Rev. Dr. Edwin Byford, from Canberra, said it was important that support for the black people of South Africa be in the terms they have requested.

"Christians in South Africa are strongly urging us to impose sanctions", he said.

The Synod agreed to send a message of prayerful solidarity to the South African Council of Churches and to Bishop Desmond Tutu, expressing hope for a speedy end to apartheid and an end to violence.

It was agreed to call upon the Federal Government to apply sanctions against South Africa as soon as possible.

Synod also called upon the Government to increase substantially the development assistance provided to the South Africa Development Co-ordination Conference to alleviate any negative

effects from sanctions on these independent states.

It called upon the Government to increase assistance to education and training for blacks and coloured people in South Africa and Namibia.

3. Michael Cassidy

The Christian Church is playing, and will continue to play a critical role in the future destiny of South Africa.

This is the strong view of Michael Cassidy, visiting South African evangelist, who believes that the biggest and greatest thing concerned Australian Christians can do is to pray. Specifically they should be praying for spiritual wisdom, emotional fortitude and physical protection for South Africa's Christian leaders.

"Time is running out in my country", Mr. Cassidy said. Michael Cassidy is the founder and Senior Team Leader of African Enterprise, a leading Christian organisation in Africa. Jointly with Bishop Festo Kivengere, Anglican Bishop of Kigezi, Uganda, he leads a team of 50 evangelists committed to reaching the people of Africa with the Christian message.

Mr. Cassidy's first Sydney engagement in a busy two-week itinerary was a breakfast in the Dining Room of the New South Wales Parliament. About 160 guests turned out on a freezing Sydney winter morning to hear that the Gospel of Jesus Christ is not only revolutionising lives in South Africa, but is thrusting into the political scene in a manner few would have thought possible, and is offering the only real hope of peace in a situation fraught with complexity, conflict and turmoil.

Most of the people at breakfast were laymen and women. They had been

referring to Chapter 3, verse 2 of that book.

Later, he told a Press Conference, "I deplore the whole system of apartheid. But I do not want to see it replaced by something worse. I do not want to see an authoritarian black government. Neither do I want to see the communications of South Africa collapse."

"evangelism is integral to any answers"

Mr. Cassidy said that no lasting answer could be found for South Africa that did not involve the Dutch Reformed Church in some form of change.

"A significant religious component of our problem is that the Dutch Reformed Church has theologially legitimised apartheid. The Government has thrived on it. In October the Synod of the Dutch Reformed Church is due to debate whether or not apartheid is heresy. If the Synod decides that it is heretical, the ethical rug will have been pulled from under the Government's feet."

"This is highly significant. Christians should be praying about the outcome," he said.

A reporter asked Mr. Cassidy whether the National Initiative for Reconciliation, of which he is chairman, was showing too much faith in the government's willingness to reform.

He said: "There is a desire for reform."



Michael Cassidy speaking to 200 church leaders in Sydney.

invited by a group of Christian politicians who meet regularly in fellowship without regard to party political affiliation.

Michael Cassidy was quick to establish his special interest in the ministry of reconciliation.

"God alone knows the answers to the issues facing South Africa," he said.

"Most of the people are perplexed. On the political side the blacks wish to see majority rule while the Afrikaners want to see separate development. The outside world looks on and many urge sanctions as a means of forcing the hand of the government on the apartheid issue."

"Since neither side can deliver, it seems to me that what I might call an 'X' factor is required. There needs to be a renewed spiritual dimension out of which some kind of political solution can come."

"A spiritual revival is the great need of the hour in South Africa. We must unlock the hearts and minds of the people."

Mr. Cassidy said that he believes that evangelism is integral to any answers in South Africa.

"South Africa stands under the judgement of history and of God. The words of Habakkuk come to my mind: 'IN WRATH, REMEMBER MERCY,'" he said,

In fairness, Mr. P. W. Botha, who is a man of some courage, has precipitated more change in five years than we have seen in the last 20 years."

"Whether he knows it or not, he has opened a Pandora's Box. It is only a matter of time before the government will have to unban the African National Congress. When that happens, South Africa will have crossed the Rubicon and opened the way to black majority rule."

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The World Vision office in Honiara looks like a corner store. Timothy Laesanu of World Vision, Honiara, looks bewildered by it all.

"The first seven days after a disaster is the relief period. During that time people need shelter, medical care and comfort. Then comes the rehabilitation period, which could go on for some time. It's our job to find out what needs to be done and how we can help". The speaker was Dineen Tupa, the Associate Director of WORLD VISION'S RELIEF DEPARTMENT FOR SOUTH-EAST ASIA, based in Los Angeles. Miss Tupa had just arrived in Honiara, on the Island of Guadalcanal, in the Solomon Islands, to see how World Vision could help those affected by Cyclone "NAMU".

Graeme Smith was already on the job, in Honiara. Graeme had worked in the Islands before so had an understanding of the work and the needs. Although Dineen had only just stepped off a plane, having travelled non-stop for 24 hours, together they started work on budgets, checking the list of supplies already on the way and what were the immediate needs.

The outcome has been a tremendous job by WORLD VISION, which has quietly gone about its rehabilitation work without fanfare or public appeals. Here is the real spirit of "Christianity... with its sleeves rolled up".

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

GOORPAROO: St. Stephens, Brisbane, Cnr. Cavenish and Chatsworth Roads. Visitors welcome. 7.30 am and 9 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker.

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

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THE GOOD READ

30 hymns of the Wesleys

David and Jill Wright, Exeter, The Paternoster Press, Pbk. 64 pp.

Samuel Wesley was born in 1662, the year the Book of Common Prayer was published. He had 18 children, of whom Charles and John are most famous. His father was imprisoned when he refused to use the new prayer book.

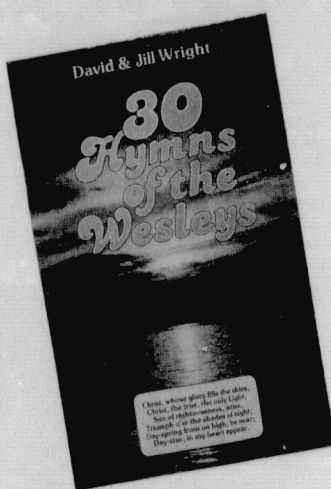
This book selects 30 hymns from the enormous output of this musical family. Charles alone wrote over 6000!

David and Jill Wright explain that the major reason for undertaking the book is their concern that hymns which were originally written to clarify the faith have themselves become almost incomprehensible.

They are to be commended for a most enjoyable little book. Of course, occasionally they have very little interesting to say about a hymn or two. Not all hymns have exciting backdrops.

The book is systematically set out. Each hymn is fixed to a passage of scripture, then printed in full. Underneath the hymn is set out the historical background, while on the opposite page the theological message.

The big drawback is a complete lack of indexes. One has to flick through the entire book to find if a particular hymn is included or not.

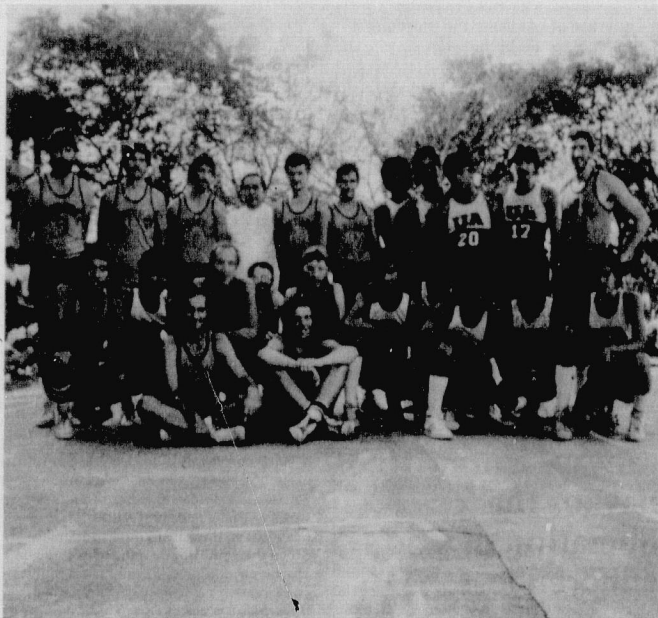


In all a most interesting book. I found the historical snippets most fascinating, eg., *And can it be* describes Charles Wesley's own conversion on Whitsunday 1738. *O for a thousand tongues to sing* was written to celebrate being a Christian for one year!

Recommended.

Aussie "V. for V."

Basketball team to the Philippines and Hong Kong



Aussie Team with Filipino Team.

A cable from Keith Davis, Field Leader of Philippine Crusades, Manila, says, "We welcome your willingness to send the 12th Aussie V. for V. Team to Tour in the provinces of the Philippines — December '86 through January '87 and then on to Hong Kong".

According to players on the last tour the obvious dangers and tensions were a "blessing" because in a very real way they sensed God's presence and knew He was using the team's witness in a most difficult environment.

This is a day of great opportunity for presenting the universal message of Jesus Christ through the international language of sport. There is a great attraction overseas for competition with Australian teams. The recent Edinburgh Commonwealth Games have enhanced the reputation of the "Aussies".

Reports from Hong Kong and the Philippines speak very highly of the work and witness of the Aussie V. for V. players, who will — go anywhere, do anything, accept any conditions, and enthusiastically support the local Christians.

Christian Basketballers available to share in the forthcoming Tour to Hong Kong and the Philippines are invited to request an application form NOW. Each man selected is expected to raise his own finance — at least A\$2,600.00.

Dates: December 26, 1986-January 28, 1987.

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Threat of closure to South African Council of Churches

The South African Council of Churches (SACC) faces closure by the South African Government.

In a message to the World Council of Churches (WCC), the Secretary-General of the SACC, Dr. Beyers Naude, said the Council's situation had become acute. The Government was increasing its efforts to block the work of providing assistance to victims of recent burnings and killings in the Crossroads Community outside Capetown. In a telephone conversation to the WCC, Beyers Naude said "I'll be contacting you about things I (now) don't want to talk about".

The Director of the SACC's Justice and Reconciliation Work, Walfram Kistner, who was recently released from detention, has been served with a severe restriction order which makes it impossible for him to continue his work effectively. Many of the 14 member Councils of the SACC function with difficulty or not at all because their staff have been detained.

On the 7th July the SAAC Offices were raided for the third time since the State of Emergency was declared on June 12th.

Late last month the SACC held its Annual National Conference. It issued a Document calling on all South African churches to proclaim a united witness in the present crisis. They particularly extended this invitation to the white Dutch Reformed Church which has so far not taken a stand against apartheid.

The Document warned that powers given to police and the Minister of Law and Order to proclaim unrest areas, without reference to Parliament and the Courts, increased the likelihood of a police state emerging in South Africa. The

SACC asked its member churches to consider the extent to which Christians can regard these regulations as binding.

In urging member churches to push for protection for South Africans seeking refuge in neighbouring countries, the SACC is contradicting security agreements made by the South African Government with some of its neighbours.

History and Membership

The South African Council of Churches (SACC) was founded in 1936, building on the South African General Missionary Conference begun in 1904. Membership of the Council is available to "all churches which are able to subscribe to the following doctrinal basis: a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill their common calling to the glory of one God, Father, Son and Holy Ghost".

The following is a list of SACC member churches:

African Catholic Church, African Orthodox Church, African Methodist Episcopal Church, Bantu Methodist Church, Church of the Province of Southern Africa, Evangelical Lutheran Church in Southern Africa, Methodist Church of Southern Africa, Moravian Church in South Africa, Presbyterian Church of Africa, Presbyterian Church of South Africa, Reformed Presbyterian Church of Southern Africa, Religious Society of Friends in South Africa, Dutch Reformed Church in Africa (NGKA), United Congregational Church in South Africa, Christian New Salem Church, Reformed Church in South Africa, Paris Evangelical Mission. Observer Member: Roman Catholic Church.

Soweto hears some 'Good News'

The Gospel to every home

JOHANNESBURG, Republic of South Africa (WLC) — In a dramatic effort to stem the tide of violence and social upheaval in South Africa, World Literature Crusade has launched a nationwide campaign that will place evangelistic literature in every home in the country.

A major thrust of the campaign was begun in June in the troubled black township of Soweto, southwest of Johannesburg. Teams of volunteers from local churches are personally delivering two gospel booklets to every home in the Soweto area that challenge the reader to make a decision for Christ.

"There is a lot of excitement among the black Christians of Soweto," reports Cecil Peasley, Executive Director for World Literature Crusade in South Africa. "Black leaders tell me that they've never had anyone come in and offer a systematic evangelism program aimed at reaching the people exactly where they live."

Government estimates set the population of Soweto at around two million, but a tremendous influx of migrant workers from neighboring countries has pushed unofficial estimates over the four million mark.

"We see Soweto as probably the most strategic point in Africa at the moment," Director Peasley says. "We have many, many countries represented here. Whatever reaches Soweto reaches not only South Africa, but the entire south continent."

In spite of the intense racial and political tension that exists in the community, church leaders from Soweto have eagerly volunteered to coordinate the work. The Reverend Erik Masuku, a young black pastor who lives in Soweto, has been appointed the coordinator for the crusade. "I love Soweto, I love my people and I will be glad to die for my people," Pastor Masuku said at the kick-off rally for the Soweto crusade.

Director Peasley still fears that the volunteers who cover Soweto could be in

some danger. "By doing Christian evangelism with an evangelical concern, some will view these volunteers as 'white lackies.' There is an element of risk involved, but these men are prepared to do it regardless," Peasley says.

While the Every Home Crusade in Soweto is in progress, other crusades will be launched in cities, townships and homelands throughout the country. If the political situation can be stabilized, and literature production schedules can be maintained, all of South Africa could be covered within five years.

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APPLICATIONS CLOSE
SEPTEMBER 30

Underground Evangelism co-worker released

4th term in Chinese Communist Prison

"I'm not ready to see anybody except the Lord."

Silas Hong reports that Hwang Yushin, UEC literature worker who was serving his 4th prison term in South China, has finally been released.

Hwang left jail crippled and suffering from severe arthritis. The extreme dampness of the prison cell which had hardly any sunlight has robbed him of his ability to walk and made it difficult for him to control his fingers and some of his speech muscles. This highly respected local minister who is now in his early 70's was responsible for 20 — some home churches. He is refusing to see even his closest co-workers. He said, "I'm not ready to see anybody except the Lord."

Hwang's first arrest took place in 1970 because of an article he wrote referring to the spirit of Christ who came to save mankind. For that he was imprisoned for six years during the Cultural Revolution. In 1978 he was arrested for copying the Gospel of John, and served another three years in prison. In 1984 he was arrested a third time with 19 of his co-workers. He

was imprisoned for six months because of "superstition", because he talked about the salvation of Christ and referred to the miracles performed by the Lord. In September 1985, he was arrested for bringing Bibles into China.

During his third term of imprisonment he sent to the outside world a wordless, encouraging message in the form of a Chinese bamboo pillow which he made by hand. The message is based on a Chinese proverb, "High pillows, no worries". Hwang Yushin was saying and still says today, "Don't worry about me. Jesus Christ is my comfort." Hwang has suffered greatly in the cause of His Lord Jesus, but also knows the comfort of His presence.

He now lives on the love offerings of friends he once cared for during his long and fruitful ministry.

Silas Hong is visiting Sydney between 14-28th October, 1986, and will be bringing to Australia an updated report on the type of persecution and its present intensity, in China. Information on his itinerary can be obtained by ringing U.E. on (02) 709 5442.

Second in the series

The Baptist Pastor of Baulkham Hills (NSW) Church, Rev. Richard Ansoul, has written a second book in the Task Force J series entitled "Top Secret".

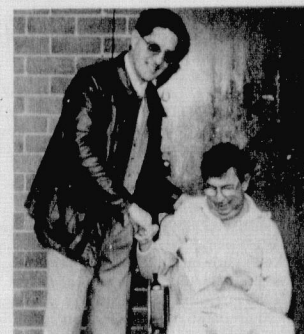
The first book, especially written for children, was an outstanding success and he was encouraged to write a similar story about friends who are drawn back to the invisible world for more breath-taking adventure and to learn a "top secret..."

The book is dedicated to Mr. Peter Crofts, one of his deacons at Baulkham Hills, who is severely handicapped and confined to a wheelchair due to advanced ankylosing spondylitis.

His hands are crippled through rheumatoid arthritis as well and he is unable to write.

"Yet," Mr. Ansoul says, "he still continues to teach a 6th grade class at Excelsior Primary School in Castle Hill. He has learned to face danger and death over the 20 years he has had the disease."

"Because of his courage in the face of death, as he has had numerous dangerous operations, I saw how



Rev. Richard Ansoul presenting a copy of his book to Peter Crofts.

appropriate it was to dedicate a book to him that spoke of the 'top secret.' Mr. Ansoul continued.

"It is a 'top secret' that he has learned as well."

A copy of the book was presented to Mr. Crofts at the church's regular Sunday service at Crestwood High School auditorium on July 13 last.

YOUTH WORKER WANTED

ST. LUKE'S CHURCH, MIRANDA, requires the services of a fulltime Youth Worker to begin February '87. For application form and job descriptions, please phone 524 8369.



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Christian Book of the Year



A CLS Christian Book of the Year Judging, 1986. Judges from the left-right: Mrs. Helen Johnston, SEC. ACLS, Co-Ordinator of the Judging; Captain Barbara Bolton, Salvation Army; Mr. Leonard Woodley, Managing Director, Standard Book, Adelaide, SA; The Rev. Prof. Ian Breward, Ormond College, Melbourne University.

Forty books were submitted for the ACLS Christian Book of the Year 1986. From these the judges have selected a short list:

1. "Benton's Conviction" by Geoff Page. (Angus & Robertson)
2. "Creating Common Wealth" by Ian Hore-Lacy. (Albatross Books)
3. "Created Woman" by Kevin Giles. (Acorn Press)
4. "Kavel's People" by David Schubert. (Lutheran Publishing House)
5. "Praise For All Seasons" by Elaine Downie & Digby Hannah. (Acorn

Press)

6. "The Miracle Tree" by Christobel Mattingley. (Hodder & Stoughton)
7. "Turning Points" by Bruce Turley. (The Joint Board of Christian Education)
8. "Under A Southern Cross" by John Hannaford. (House of Tabor)

The announcement of the ACLS Christian Book of the Year together with the Children's Award, the Design Award and the Commendations will be made on the 26th August, 1986 at the Christian Booksellers Association of Australia Annual Convention at Albury.

Justice for indigenous peoples

Sydney peace hearing told

"There is deep concern in the Australian community regarding the continuing oppression of the indigenous peoples of Australia and the Pacific region," the National Inquiry into Peace and Justice in Australia was told. "Peace will not prevail in our region until Aboriginals, Melanesians and Polynesians have been fairly consulted about their desired political futures and mutually acceptable measures are in place to ensure that their basic human rights have been met," the Panel was told.

The Inquiry, which was sponsored by the Australian Council of Churches and the Catholic Commission for Justice and Peace, had received 650 submissions from nine different regions around Australia during the last three months.

A number of submissions suggested that Australians should begin to question whether our security arrangements with the United States are genuinely in Australia's interests and the interests of the whole region. Informed public debate is required about whether our primary responsibilities are to the Pacific region or the Western alliance. One suggestion was that Australia declare to the world that it

would remain neutral in the event of any nuclear conflict between the super powers.

The Panel was also told that there are massive inequities in the distribution of the world's limited resources, and that our military involvements help to preserve this state of affairs. A significant diversion of resources away from arms production to the provision of basic needs for all people is required if we are to achieve genuine justice in our world.

Sydney Panelists included: Shane Houston, Co-ordinator of the National Aboriginal and Islander Health Organisation; Jenny Macleod, Deputy National President of the Australian Democrats; actor Bruce Spence; and Margaret Holmes, from Women's International League for Peace and Freedom.

Findings from all the regions will now be collected and published in booklet form. This will be launched in November and presented to policy makers in government, unions, churches and the peace movement generally.

MAINLY ABOUT PEOPLE

DIOCESE OF CANBERRA AND GOULBURN

Rev. J. Mullins retired as Rector, St. Nicholas', North Goulburn 31st May and has been commissioned as part-time Asst. Minister, parish of Pambula.

Rev. K. Groundwater, formerly Rector, Boorowa, has taken up appointment as Rector, Koorawatha.

Rev. D. Mark, formerly Rector, Tumbarumba, was inducted as Rector, North Goulburn on 18th July, 1986.

Rev. C. Short, formerly Asst. Minister, Bega was inducted as Rector in the special district of Ashmont-Glenfield, Wagga Wagga on August 10th, 1986.

Rev. L. Nairn, formerly with Canberra Grammar School became foundation headmaster of All Saints Anglican School on the Gold Coast on July 1st, 1986.

Rev. M. Martin, at present Rector of Nathalia in the Diocese of Wangaratta, will join the team ministry at Queanbeyan in August.

DIOCESE OF SYDNEY

Rev. A. H. Horrex will resign as Rector, St. Saviour's Punchbowl on August 24th, 1986.

Rev. W. F. Hayward, Rector, St. Alban's, Five Dock, will retire 11th May, 1987.

Rev. R. K. Rothwell, formerly Asst. Minister, Cabramatta and Canley Heights became Curate-in-charge, Canley Heights on July 28th, 1986.

DIOCESE OF ADELAIDE

Rev. D. J. Williams will resign as Minister in Charge of St. Catherine's Elizabeth Downs and will become Minister in Charge of the parish of West Adelaide as from October, 1986.

DIOCESE OF WILLOCHRA

Rev. J. Stephenson, Rector St. Oswald's, Parkside has accepted the position of executive officer for the Australian Board of Missions as from 1st September, 1986.

Two new Archdeacons have been appointed — Rev. R. Todd of Cummins/Tumby Bay and Rev. P. Patterson of Clare.

DIOCESE OF ROCKHAMPTON

Rev. D. P. Cloughton has resigned as Minister in Charge, Moranbah.

Rev. Stephen Dent was ordained to the priesthood on August 24 and will continue as Asst. Minister at the Cathedral.

Mr. Paul Black and Mr. Paul Elliott were ordained to the Diaconate on August 24.

DIOCESE OF MELBOURNE

Rev. P. J. Harradence, Rector, Kununurra, Diocese of N.W. Australia is to be inducted Rector, St. John's, Upper Beaconsfield on September 25th, 1986.

Rev. K. M. Purdie, Rector, St. Faith's Burwood has been appointed to I.T.I.M. as from December 1st, 1986.

Rev. M. S. Betteridge was made a Canon of St. Paul's Cathedral on June 24th, 1986.

Rev. S. M. Young became Area Dean of Williamstown on July 11th, 1986.

Rev. N. Mellor was ordained Priest at St. Timothy's, Bulleen on August 5th, 1986.

Rev. W. D. Girvan retired from St. Thomas' Werribee on August 9th, 1986.

Rev. R. Gabb will retire from Christ Church, Melton on December 31st, 1986.

Rev. Geoffrey Sexton died June 13th, 1986.

Rev. William Graham died June 18th, 1986.

Papal visit continued

forward with enthusiasm to the Australian visit this year of the Pope John Paul II and respectfully requests the president of the synod to convey to Archbishop Ruth and the people of the Archdiocese of Brisbane its warmest good wishes for the visit and the promise of continuing prayers."

Father Brian Healy, Director of the Papal Visit for the Northern Territory, said that invitations through the Ministers' Fraternal had been well received by other churches, especially the Church of England.

"The Church of England is very much with us", Fr. Healy said. "Bishop Clyde Wood of the Anglican Church led an ecumenical function in a church we opened recently. He's really looking forward to participating in the Pope's visit."

The National Papal Office also reports that the Anglican Bishop of Tasmania, the Right Reverend Phillip K. Newell, has set the standard for ecumenical involvement in the forthcoming visit of Pope John Paul II to Australia.

In a letter dated May 29, 1986, to the Most Rev. Sir Guilford Young, Catholic Archbishop of Hobart, Bishop Newell said, "The visit to Tasmania by His Holiness, Pope John Paul II, is a truly

historic event . . . let me assure you that it is a visit which is welcomed by members of the Anglican Church in Tasmania and by me personally.

"The several meetings between the Pope and the Archbishop of Canterbury . . . have touched our hearts because the warmth of the exchange between the leaders of our Churches corresponds to the deep yearnings of so many for a growing expression of our oneness in Christ.

"We give thanks to God for His Holiness' tireless journeyings and for his courageous stand alongside the powerless and poor of this world. We welcome his visit in November and I have pleasure in accepting your kind invitation to be present at the great Mass at Elwick. It will be an honour to be present and I am sure that many other Anglicans, clergy and laity, will want to attend as prayerful participants in a great act of worship of our one God, Father, Son and Holy Spirit."

In addition, the 1986 Annual General Meeting of the Tasmanian Council of Churches has placed on record "that this Council joyfully welcomes the visit to Tasmania of His Holiness Pope John Paul II, and offers its prayerful and wholehearted support."

Melbourne Mission attracts 5000

A diocese committed to mission, not maintenance?

It was dreamed about by the Partners in Mission of the Anglican Diocese of Melbourne, and came to fruition over five nights in July at the Box Hill Town Hall. Archbishop Penman spoke to over 5000 people drawn from 24 participating parishes.

Called a "celebration", the mission had been over two years in the planning stage. Organising secretary the Rev. Geoff Evans joined the Rev. Geoff Tisdall and others in booking, ambitiously, the town hall for four nights.

The preparations were extensive, with well attended pre-mission meetings to motivate regular churchgoers to reach out to their neighbours. Visiting was also undertaken, and as Box Hill parish visitor Diane Hill commented, "I think the parish visiting will need to keep going now."

Despite concerns for the weather and crowd enthusiasm, the hall was packed to overflowing every night. From 800 to over 1500 attended to hear the archbishop discuss freedom. Geoff Evans estimated

about 80 percent were regular churchgoers, the others being friends and interested onlookers who had been invited along.

The programs were not all serious, though. "Network" and a group from St. Mark's, Forest Hill, provided music and singing for the crowds. Comedy, drama and dancing also provided interest. The Friday night's focus was on youth, with "Joint Heirs" playing for a lively audience.

The children's rally on the Saturday entertained over 700 children and a small mob of parents with puppets, clowns, songs and group activities.

The generosity of participants also meant that the mission paid for itself, without having to overburden the parishes involved. Geoff Evans summed that side of it up as "a financial success", over \$5000 having been raised.

The real success of the mission was in bringing 24 parishes together to celebrate, with such diverse talents, the idea of "mission not maintenance."

(SEE)

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Irish church leaders express concern

Leaders of the four main Churches in Ireland have jointly expressed concern over the deteriorating situation in the North and have called for a change of heart by the whole community so that disaster may be averted.

Although the leaders have spoken out together on previous occasions this has not happened for some time and the statement issued last Friday, following one of their routine meetings in Belfast, is a measure of how seriously they regard the present situation.

The statement was agreed by Dr. Robin Eames, the Anglican Primate of All Ireland; Cardinal Tomas O'Fiaich, the Roman Catholic Primate; Dr. John Thompson, Moderator of the Presbyterian Church; and the Rev. Sidney Frame, President of the Methodist Conference in Ireland.

The four Churchmen said that the "sad events" of the week in the province had given great concern to all responsible, law-abiding citizens, since they represented a further deterioration in the situation.

The responsibility of the Churches in

the peace process, they said, was to proclaim the gospel of reconciliation in Christ and to give the necessary pastoral support while the responsibility of the Government was to provide security for all, "to protect the long-suffering public who wish to live and work free from needless fears."

And the responsibility of the elected representatives was to give leadership which commanded public confidence. "We call upon them", the statement said, "seriously to consider coming together for talks which would help to defuse the situation and promote co-operation and peace."

The statement concluded: "The challenge facing our whole community is for a change of heart and direction so that we may avert further trouble and disaster and live together in harmony."

(CHURCH TIMES)

Northern Territory Synod Report

Some major issues faced

Anglicans from Alice Springs to Darwin and from the six parishes in Arnhem Land met in Darwin in August for the Tenth Session of the Diocesan Synod.

Bishop Clyde Wood opened the Synod with a charge that took a hard look at the philosophy of development in the Northern Territory. He attacked the government for the lack of consideration of the bad side effects of development. Pointing to the proliferation of Escort Agencies he suggested that their growth was a direct result of the development of Casinos and other resorts.

Development

The beneficiaries of much of the development are supposed to be international tourists. But those who pay are the women of Darwin and their families. What for some is development, he said, is for others destruction.

The bishop claimed that a significant portion of the development of the Territory has depended on and continues to depend on the sale of alcohol. He said, "It will be a sign of a major break-through in Australian society when it is recognised that the major drugs of abuse in Australia are alcohol and tobacco."

Abortion

The high rate of abortions in the Territory was also singled out by Bishop Wood in his charge. He compared this to the advances in technology to save premature infants as early as 26 weeks gestation. He commented on the incongruity that "a foetus at 12 weeks may be discarded to the furnace solely because the mother's social situation is unfortunate, and yet at 26 weeks the same mother's social situation would be totally irrelevant and the foetus has become a person to be saved as a precious human life. What has caused the change in status? And is one of the reasons the furtherance of technology at both ends of the scale? Is the technology for the baby or the baby for the technology?"

Ordination of Women

The Synod continued with most time being spent on the Canons from General Synod. There was vigorous debate by some members on the ordination of women to the Diaconate. Most opponents of this were against it because of their opposition to the priesting of women. However, the Synod passed the legislation with a comfortable majority.

The Canon for the reception of people from other churches was also debated. Some concern was expressed that it was still very similar to Confirmation. However, most speakers thought it was necessary, even if not ideal.

The Canon for the admission of children to Holy Communion was also passed by the Synod.

Aboriginal Issues

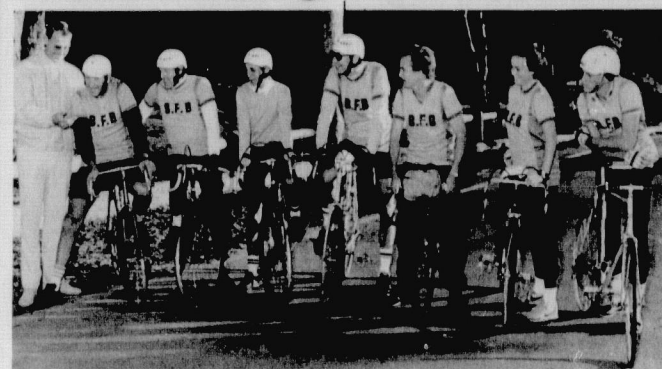
A major change in this Synod was the use of small group discussions to allow Aboriginal people the opportunity to understand the nature of the debate and to share in formulating decisions. This worked very well and resulted in a major revision to a motion regarding Land Rights.

The Synod affirmed strongly the aboriginal christian's connection with the land. It is something "given to them by God to look after." The Synod also urged the Government to allow the aboriginal people to retain rights over their land, especially with respect to mining and other use.

There was still a feeling among some aboriginal representatives that the land issue was none of the business of white people — it was their land and others should mind their own business.

However, there is a strong unity between aboriginal and European Christians in the Diocese and this was clearly evident in the debates at Synod this year.

Arms . . . and legs . . . for Guatemala



A team of riders from Sydney, has been training every weekday as well as on Saturday mornings, to be ready for the big event, since June.

Led by Bob Forrest, second from the left, the man who introduced the BIKE FOR BIBLES concept, the team starts out on another training run, with YMCA Youth Director, Malcolm Rathbone, keeping an eye on the watch. Photo Ramon Williams — Worldwide Photos

A team of 40 keen enthusiasts are prepared to give their arms, legs and every other muscle in their body, in a marathon 2,750 km bike ride from Adelaide to Brisbane, to raise \$30,000 through sponsorships, for Bible portions for Guatemala, South America. Amongst their number will be a blind cyclist, John Ansell, and a Queenslander, Ron Heathorn, who bought his first bike for last year's ride.

The event is called "Bike for Bibles" and is being co-ordinated through the Bible Society in Australia offices in each State. This will be the third "Bike for Bibles" organized by Bob Forrest of Yowie Bay in Sydney, an event which is fast becoming an Annual event in the fund-raising calendar of the Bible Society.

In 1984, Bob Forrest, his son David and Wayne McCamley rode from Sydney to Melbourne to raise \$2,000 for Bibles and portions, for Indonesia. Eight cyclists travelled the same 900 km route in 1985, to raise \$10,000 for school children in India.

This year three riders expect to ride from Adelaide to Brisbane. They are Geoffrey Bond of Mt. Gambier SA, John Richards of Kogarah NSW and Nathaneal Smith of Hebersham NSW. John Richards also rode in last year's Bike for Bibles.

Miss Wendy Copeland, of Coogee NSW, Geoffrey Toms of Miranda NSW and David Watterson of Gympie NSW plan to ride from Adelaide to Sydney.

Blind cyclist John Ansell of Kiriawee, Felix Asa of Yowie Bay, David Cooper of Loftus, Bob and David Forrest of Yowie Bay, Les Hewett of Miranda, Eric Hunter of Cronulla, Stefan Keebeck of Caravan Head, Alan McDonald of Carlingford, Bruce McLeish of Caringbah, Warwick Plumridge of Northmead, Dennis Shadlow of Cronulla and Roy Smith of Kareela will ride from Melbourne to Sydney.

Two riders from Tamworth NSW will cover the stretch from Sydney to

Brisbane. They are Bruce Alexander and David Saunders. Ten Queensland riders will join the marathon in Sydney and ride back to Brisbane.

The route

Commencing in Adelaide, Sunday, September 14th, the route will take eight cyclists via the Great Western Highway, for the first leg of the marathon, to Melbourne. The cyclists will leave Melbourne, Sunday, September 21st.

Spectacular Sydney arrival

They will arrive at Sydney at a special Spectacular Evening, being organized by the YMCA in the Bankstown South YMCA Centre, 184 The River Road, Revesby, Saturday September 27th. The Bike for Bibles team will ride around the arena, during the evening's programme.

The YMCA programme will run from 6.30 p.m. until 8.00 p.m. and will include gymnastics by local children as well as Australia's top level representatives. World class trampolinists will perform, prior to their departure for Paris, to compete in the World Championships in October. There will also be items by the Dawn Bowden Dance Academy as well as a display of Karate. One of the most novel events will be a presentation of Indoor Soccer, something new in Australia.

Each rider is asked to raise \$1,000 in sponsorships. The three projects to benefit from this event will be "Lay Evangelism Courses" in four towns of Guatemala; the "Knocking At Doors" project, which requires the financing of 180,000 Scripture selections and "New Reader Booklets", to be provided for 700 literacy centres. These centres are in state and private schools, prisons and army barracks. Gifts to this latter project are tax-deductible.

Bible Society offices in Adelaide, Melbourne, Sydney and Brisbane will be able to provide those interested in sponsorships with further details.

INSIDE

The authority and use of the Bible — No 1 "God's word means relationship"	... Page 3
Fiona Pfennigwerth writes for ACR	... Page 8
Editorial — Child abuse and confidentiality	... Page 6
Dudley Foord on South Africa	... Page 9