

Here come "POM POM", "PIFFLE" and "REB"

New children's books from ANZEA



Clifford Warne (right) and Radio 2GB personality, Kel Richards (left) with his daughter, Sarah.

The first "Polar Parables", produced by ANZEA PUBLISHERS, were launched in the CMS Bookstore, Sydney, on Saturday, September 13th. They introduce children, and those who love a good chuckle, into a new world of characters created by author Clifford Warne O.A.M.

It is the world of the Arctic. Here the animals are cuddly and cute, with the ever present menace of "bad guys". As the story unfolds, you suddenly find a spiritual truth emerging which can be applied by the parents as they read these entertaining stories.

Expertly illustrated in full colour by Graham Wade, "POM POM" the polar bear, "PIFFLE" the puffin and "REB" the reindeer come to life through their various adventures. They are the comical characters created by Clifford Warne and Graham Wade, for the television series "SING ME A RAINBOW".

The three books launched had such titles as "WHO'S A FRIEND OF THE BIG BAD WOLF?", "LIFESAVER WANTED" and "RUNAWAY REINDEER". At the launching, a TV Producer was heard to remark that "RUNAWAY REINDEER" simply has to be,

animated for television!

Ron Loftus and Howard Whitehouse of CMS Bookstores compered the launching. Howard Whitehouse claimed, "These books are saying something very worthwhile. The story in each one is clear in itself, yet each one enables the parents to expand on the meaning contained behind each story."

The guest speaker was Talk-show Host Kel Richards of Radio 2GB. Kel Richards had already read the books to his daughter, Sarah, so knew, from experience, how they hold the attention of the young... and the person reading them!

"Clifford Warne is an expert communicator", commented Kel Richards. Amongst the many guidelines necessary for communicating efficiently, Clifford Warne was described as having "Clarity, humour and narrative".

"On behalf of the profession of communication, I thank you for these books," said Kel Richards, addressing Clifford Warne. "They communicate perfectly".

A night with the 'Poms'

Leading Evangelical churchman to speak

Members of the UK Migrants' Christian Group, who meet three times a year in the Sydney area for an evening of fellowship, are looking forward to having Canon John Bournan and his wife, formerly of Ware, Hertfordshire, as the guests at their October gathering. This takes place on the evening of Tuesday,

21st October at the Burwood Baptist Church hall. Any readers of the C.R. whose roots or interests are in the Old Country are welcome to be present. The group is quite informal and inter-denominational. Enquiries to Philip Simpson (02) 477 2499 or the Revd David Baker (049) 26 3395.

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MAINLY ABOUT PEOPLE

DIOCESE OF WILLOCHRA

The Rev. Gavin Scantlebury is leaving Streaky Bay to become Rector of Clarendon, 220 km from Dunedin NZ.

DIOCESE OF ADELAIDE

Rev. W. J. Ogle has resigned from the parish of Ingle Farm as from December 31, to become Rector of All Saints, Brisbane.

DIOCESE OF MELBOURNE

Rev. J. R. Richardson has resigned as Assistant Curate St. Matthew's, Glenroy, to become Priest-in-Charge, Holy Trinity, Balaclava. He will be commissioned by Bishop John Wilson on October 14.

DIOCESE OF RIVERINA

The Rev. Ron Platt was ordained priest at St. Alban's Cathedral, Griffith, on September 29.

Rev. Mapson Williams has served as Rector of Wilcannia parish, which includes White Cliffs, Tilpa and Tibooburra, for the past three years, after reaching retirement age in the Sydney Diocese. He has now retired again from the Diocese of Riverina, to live near Wollongong.

Rev. Kevin Farrelly, who has served in the parish of Corowa since early 1984, will begin a new ministry in charge of the parish of Coolamon-Gannmain on December 1.

Summer Institute of Creation Science

Eminent British scientist to speak

One of the world's most highly qualified scientists is coming to Australia in January to present evidence for his belief that God, and not evolution, is the true explanation for our origins.

The scientist, Professor Arthur Wilder-Smith from Switzerland, believes the early chapters of the Book of Genesis are factual accounts of how our universe and life began.

He is one of the few scientists in the world to have earned three doctorates in advanced science.

Professor Wilder-Smith is presenting a series of talks on the creation-evolution controversy at the Summer Institute of Creation Science in Brisbane from January 5 to 10, 1987. He has been invited to Australia by the Creation Science Foundation in Brisbane.

Professor Wilder-Smith is respected

world-wide as an outstanding scientist and spokesman on creation. He is well known for his presentation of the *Origins* series of films.

These popular films, which deal with how the universe and life had to be created by God, have been in great demand for churches and creation science seminars throughout Australia.

As a Christian, Dr. Wilder-Smith was surprised but honoured earlier this year when he was invited to present the T. H. Huxley Memorial Lecture at the University of Oxford in England.

Ironically, this Oxford lecture is named after an evolutionist, Thomas Huxley, who was one of Charles Darwin's strongest supporters in the late 1800s.

This was the first time a creation scientist has been invited to give the Huxley address.

WEF statement on Roman Catholicism

Heals rift in ranks

Delegates to the World Evangelical Fellowship's (WEF) Eighth General Assembly overwhelmingly by approved a 338-page document entitled "A Contemporary Evangelical Perspective on Roman Catholicism." That was the final step in a three-year process of arriving at a common stance among the 56 national and regional bodies that comprise WEF's membership.

Six years ago, at the meetings of the Seventh General Assembly in Hoddesdon, England, former general secretary Waldron Scott not only invited two Roman Catholic observers to attend but permitted one of them to bring greetings. This angered some of the delegates. The Italian Evangelical Alliance withdrew its membership and the Spanish Evangelical Alliance placed its membership in abeyance.

The WEF Theological Commission responded by creating an Ecumenical Issues Task Force and assigning it to forge a statement of evangelical stance toward Roman Catholicism that all member bodies of the fellowship could endorse. With three members each appointed from Italy and Spain, the task force was weighted to give adequate attention to their grievances.

The task force spent two years preparing, circulating, and critiquing a series of three study drafts. It then spent

a week in Madrid working through the third draft sentence by sentence and making numerous adjustments in detail. This revised draft was then circulated to all the members for their study.

Dr. Paul G. Schrottenboer, coordinator of the task force and general secretary of the Grand Rapids, Michigan-based Reformed Ecumenical Synod, observed that the situations reported by members from Southern Europe and Latin America nudged the document toward a somewhat more rigorous stance than that taken by certain evangelicals involved in dialogue with representatives of the Vatican.

The WEF document, however, was not designed for dialogue. It sought to accurately present the official teaching of the Catholic Church and explore its different "faces" as seen by evangelicals in various areas, assessing these on the basis of evangelical principles.

In discussion on the assembly floor, some Northern Europeans — who besieged as they are by secularism and anti-Christian ideologies, sometimes make common cause with Catholics in some spheres — expressed misgivings about the tone of the document. But the Spanish and Italian delegates and observers expressed their delight with the document in the form in which it was presented.

Nungalinga College venture

New building project

For some time, the Nungalinga College Trust has been considering the pressing needs for adequate classrooms and offices for staff, and have had plans drawn up to extend the administration building to provide these facilities. The total cost of the project is close to \$200,000. Despite having existing loans of \$43,750 and only \$16,000 in hand for this project, the Trustees have decided that building must go ahead now to meet the urgent needs and to avoid substantial rises in costs of materials that are

expected.

The development of the College buildings over the past 11 years has depended entirely on the gifts of churches and individuals. We are most grateful for this support and will be depending on strong continuing support for the Building Fund (tax deductible). The Trustees are negotiating low-interest loans over 10 years to finance the project and are seeking gifts to meet repayments of existing and new loans of approximately \$35,000 a year.

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School surveys Old Testament



Mr. Henry Porteous, publishing manager of AIO Press and the author, the Rev. Alex Abbottsmith.

Another book in Alex Abbottsmith's excellent series of textbooks for primary and secondary religious education classes has been published by AIO Press. **BC — A Survey of the Old Testament** joins **Basics** and **The New Kingdom (I & II)** to complete the lower secondary curriculum.

His books, which are lesson and work book in one, aim to impart bible knowledge, to clarify the spiritual

meaning of scripture and to apply that meaning to the daily lives of students. They achieve these aims by presenting a passage of scripture and providing a series of notes, activities, puzzles and questions to stimulate discussion and discovery of the Bible's truths. Together, the books form an integrated curriculum for teaching pupils from year 5 through to year 9. The books encourage bible usage as the student needs to refer to the Bible to use the book.

New York support for Sydney homosexuals

Sydney Synod attacked by US Bishop

On the third day of the recent Sydney Anglican synod, members and supporters of the homosexual lobby group, AngGays, handed out a letter from the Bishop of the Episcopal Church of New York rebuking the Synod for its recent pastoral stand on active homosexuality. The letter, under the heading of 'The Rt. Rev. Paul Moore Jr. endorsed both 'marriage', and ordination to the priesthood, for practising homosexuals.

Bishop Moore, apparently referring to Sydney's endorsement of the report by its Standing Committee on Homosexuality and Ministry, accused the Synod of 'rigid fundamentalism'. As reported in the last issue of ACR, the Movement for Ordination of Women had also attacked Sydney Synod on the same issue. The Bishop appealed to a 'doctrine of love, justice and human dignity' to overthrow the text of the bible.

The Bishop stated, "I was deeply disturbed to hear of the resolution passed by your Synod concerning so-called homosexual persons. I am sure you are aware of the arguments set forth about this issue. First of all that the texts referred to in your letter are subject to various interpretations and, taken out of context, many believe they do not express the spirit of the Scriptures but rather a rigid fundamentalism about a particular type of behaviour. Many practices forbidden in the Bible are common today and accepted; the dietary laws are the most obvious example. By the same token, many practices condoned by the Bible are now seen to be immoral; slavery being the best example. Thus, we cannot use proof texts of Scripture, written for a different time and subject to various meanings, as an instrument by which to oppress our fellow human beings today. A doctrine of love, justice and human dignity, which is the heart of Scripture, sweeps aside the particularities of these proof texts."

"Furthermore, when these Biblical texts were written, homosexuality was thought to be a deliberate perversion by those who practiced it or a way of deliberately blaspheming God by participating with the temple male prostitutes. This is not what we are talking about today. The

scientific community is virtually unanimous that people are either born with a particular sexual orientation or absorb it so early on in infancy that it amounts to the same thing. Thus, when persons come to sexual consciousness at the time of adolescence, he or she already is set in sexual orientations. They realize that sexual orientation is a spectrum and that some persons in the centre of the spectrum, as it were, are free to choose the gender of their sexual partners. However, there are those who have no choice and who, therefore, would be condemned to celibacy if homosexual practice was forbidden."

Marriage and Priesthood

"I personally believe that in this time of transition the Church should be seeking ways to encourage faithful relationships between persons of the same sex; this would not be marriage, but would be presumably the moral equivalent of marriage for persons who are so oriented.

"Barring any such persons who are conscientiously being stewards of their sexuality from the life of the Church, it seems to me is directly against what our Lord, Himself, would do.

"As far as ordination to the diaconate, priesthood or episcopate I do not believe that homosexuality should be a bar to such ordination. I have wrestled personally with this problem for several years and then, realizing that many clergy over the centuries have been homosexual and have contributed an enormous gift to the Church, including I am sure, some of the saints, I felt that openness about this quality on the part of an ordinand certainly should not be a bar to ordination."

Sydney debates Freemasonry

Belief in God, but not Jesus Christ as God

The Synod of the Anglican Diocese of Sydney has asked its Standing Committee to prepare a report on Freemasonry.

The resolution finally passed was a watered down version of a motion moved by the Rev. Milton Myers, Rector of Robertson, which asked that the Standing Committee should report on the propriety of clergy, church officers and Christians generally being members of Freemasonry.

Even though the words about "propriety etc..." were deleted from the motion passed, it is likely that the report will cover these issues anyway, otherwise there would not be much point to it.

Mr. Myers told the Synod that he had been a Freemason for ten years prior to his conversion.

"My concern is whether the religious content of freemasonry is compatible with Christianity", he said.

He went on to say that a basic requirement of candidates for admission was a 'belief in God', but not necessarily a belief in Jesus as God.

He agreed that Masons sang hymns, said prayers, had chaplains and spoke in religious terms but, he said, Masonic teaching embraced:

- * Pantheism (the belief or theory that God and the universe are identical)
- * a denial of the doctrine of justification by faith in Christ alone
- * a belief that Freemasonry is superior to the church

Mr. Myers said that he did not have any argument with the many fine works carried out by Masons or with the sincerity of many professing Christians who were also Masons, but he believed that such Christians should review their positions because his experience had shown him that Freemasonry fictionalises and distorts Scripture.

The matter was important and needed to be raised at Synod because clergy were often pressured to hold masonic services.

Mr. Myers' motion sparked off a lively debate with a number of Synod members, who were also masons, springing to the defence of freemasonry.

The seconder of the motion, Mr. D. P. Thompson of Kingsgrove parish, said that there was a need for the guidance of church members, and asked whether there was a contradiction between freemasonry and Christianity.

He said that the motion as moved did not make any judgement, but merely asked for a report as a point of reference.

In his reply to the supporters of freemasonry, Mr. Myers said again that he had no criticism of the quality of life or the ethical principles of freemasonry, but he questioned concepts such as "The Great Architect of the Universe", without any reference to the name of Jesus.

NSW Baptists face challenge

118th Assembly of the Baptist Union of N.S.W.

For Baptists gathering in annual assembly recently, the occasion will live long in their memories as one of the most inspirational Assemblies ever held.

The visiting guest speaker was Dr. Billy Kim, pastor of the Central Baptist Church in Seoul, Director of the Far East Broadcasting Company in Korea and Director of Youth for Christ, Korea. Dr. Kim interpreted for Dr. Billy Graham the 1973 Korean Crusade when over 1.1 million people attended a single service. He made a deep impression with his warmth, sense of humour, awareness of the world's need coupled with scripturally based, well illustrated messages. From the opening Communion Service on the Monday, attended by one of the largest congregations for many years, until his final night on the Thursday evening, when seating was taxed to capacity and extra chairs found for the overflow, Dr. Billy Kim delighted the

congregation. Monday night the new President, Mr. B. A. King, was inducted. Mr. King's Presidential address was a strong plea for "Commitment to the Church — God's Plan For His People".

Tuesday and Thursday evenings featured the work of the Union under the titles "Journey Inward" and "Journey Outward". Both were followed by addresses by Dr. Kim. They were the clearest demonstration of the problems and the joys of the Denomination's endeavours to fulfill the great commission.

Wednesday night saw the Ordination of sixteen men to the Christian Ministry. To accommodate the crowd the Assembly moved to Scots Church which was crammed for the largest number of ordinands seen for many years. Dr. Kim preached a great message on the theme

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MARANATHA

"The arena of maturity"

We live in a society which places a great stress on the idea of maturity. One is to grow to that level of personal independence which expresses true human maturity. This is a task conducted within our relationships but fundamentally a personal one.

Allied to this is the great stress within the Christian community on "my ministry". We are all encouraged to seek out those things which are genuinely my tasks and abilities in the church AND EXERCISE THEM. This democratization of ministry while it has some foundation in the New Testament, more often reflects the gross individualism of our society.

When we read Paul's letter to the Ephesians we are faced with a somewhat different model. In the opening words of chapter four Paul calls upon us to become mature. Many things could be drawn from this material yet we tend to miss the most obvious. None of the marks of maturity can be achieved on ones own.

To be patient requires a person with whom one can be patient. So also with gentleness and with forgiveness. The assumption in all this is that the church in which a person may find himself is composed of people with whom one will have trouble. This is not surprising when we are faced with our own failure before Christ. There is no means of maturity save that of living within Christian community.

"Be eager to maintain the unity of the spirit in the bond of peace", writes Paul. God himself, in Christ, has brought about a new unity for humanity. (Ephesians 2:14) This is seen in the congregations of Christ's people and it is to be worked for. When we see this we see why maturity is described the way it is in verses 1-4. Denominational unity may be of some value for the effective working of the Gospel. Yet the unity of the Church of Christ, the congregations of faithful men and women, is an essential mark of true Christian maturity. Schism, at this point, is the mark of rebellion against the work of the Holy Spirit.

It is at this point that the issues of ministry became critical. The Gift of Christ for the church is just that which will enable all to maintain the unity. "And he gave . . . for the building of the body of Christ until we all attain to the unity of the faith and the knowledge of the son of God, to mature manhood, to the stature of the fullness of Christ". (Ephesians 4:12-13). In all the talk about gifts and ministry this goal must not be lost.

The scramble to exercise ones gift is the antithesis of this desire, both maturity and ministry are community oriented activities. This is in accord with the character of the one who brings us to God. "The son of man did not come to be served but to serve and to give his life a ransom for many." (Mark 10:45) Thus the very foundation of our life together is other person oriented. Only as we see that maturity is allied to the Gospel will we truly come to grips with our own growth, personally and jointly. "No man is an island" wrote John Donne yet we in

the twentieth century are scurrying to row our personality inflated dinghys to sandspits to speak against the tide.

It is at this point that we need to look closely at what gift Christ has given to the church. There is a habit of too quickly conflating the lists of "gifts" we find in the New Testament. Here Paul writes, "and he gave on the one hand apostles, on the other prophets, on the other evangelists on the other shepherding teachers . . ." (Ephesians 4:11) Here we do not some much have a list of abilities as a list of people. Christ's gift is the gift of these people to the church "He thinks he is God's gift to . . .", a statement we have all used in some derogatory way at times. Yet in this case it is true.

The gift is that of the ministry of the word. Apostles still exercising their function in the congregations of Christ's people through the Scripture. The prophets spoken of most likely seem to be some foundational ministry but may still be represented personally in the communities of Christ's people. The evangelist and the teacher clearly among us.

This gift is given to "equip the saints for the work of service, that is to build the body of Christ . . ." it is foundational to the realization of the work of "maintaining the unity of the faith". This is not to say that those functions spoken of in other places are not significant but that in the scheme of ministry the gift of the ministry of God's Word is prior.

True maturity is fostered by true knowledge. Not that knowledge of itself is maturity but that our relationship together with God is instituted, enhanced and energized by this knowledge. It is knowledge that has as its goal and character the God who calls us to himself. "But speaking the truth in LOVE let grow in all things into the head, which is Christ!" (Ephesians 4:15)

The Christian who would live on his own lives outside the provision of God. The Christian who would live despite the Church lives outside the realm of maturity.

Do we see ourselves as truly part of the Church or is that just words. Our attitude to maturity and ministry will show the reality. Are we interested in simply fulfilling what we see God has called us to or in building the Body in accord with the gift of Christ? The desire for status and self expression or realization is not the mark of maturity in Christ but rejection of the prompting of the Holy Spirit.

When we examine our goals as a congregation do we find that the ministry of the Word is central or peripheral? Church is not only for reading scripture and sermons but without the centrality of the reading Scripture is not engaged in ministry aimed as God would have. Yet when we think the service is too long which is the first thing to go?

Maturity and ministry have their centre in the congregation of Christ.

Raymond E. Heslehurst.

Papal visit venues

Roman Catholics will gather at racecourses.

A recent Press Release by the papal visit office asks: What makes a church? By what mysterious process is a building sanctified as holy ground? And even more mysterious, by what miracle will Melbourne's Flemington Racecourse — long condemned by anti-gambling soul savers — be transformed into its very antithesis — a centre of religious worship?

There, on November 28, Pope John Paul II, father of the Catholic Church, will lead a crowd of 250,000 Australians in prayer. Flemington was chosen for the Papal Mass because the racecourse is the only place in the state which could accommodate the numbers of people who will want to worship with him. And not only in Melbourne; in his 6½ day visit to every state in Australia, the Pope will say Mass at racecourses in Sydney,

Hobart, Adelaide and Perth.

By what overnight transformation do we make a church out of such surroundings that resound to the roar of a thousand throats and the thud of hooves?

"Essentially, a church is the people and their intention", says Father Kevin Dillon, the Papal Visit Director for Victoria. "Some churches have been changed into restaurants, theatres or shops, so obviously it's not the place, but the event."

"At Flemington there will be physical evidence of a religious purpose; the 'racecourse' will look different. But it's not just bringing in an altar and erecting a cross that will make the difference. What really makes a place sacred is our attitude when we go in."

Haggai Institute seeks to broaden Australian base

10,000 indigeneous leaders in evangelism

A gift of \$3,000 by an American husband and wife allowed aboriginal pastor Bob Brown to undertake an advanced leadership training course with the Haggai Institute.

"To this day I do not know who these people were but they invested \$3,000 in my life and my ministry. The returns came to the Gospel of Jesus Christ", Pastor Brown told an audience of more than 100 people who attended a dinner at Sydney's new Inter-Continental Hotel.

The dinner was arranged by the Australian office of the Haggai Institute.

The Inter-Continental hotel has been built around a historical building which was formerly the office of the NSW Premier and also constituted the Treasury Buildings.

The dinner was held in a room in the historical section, the restrained decor creating an atmosphere which allowed a focus upon the Gospel.

Pastor Brown told his audience that he came from Redfern in Sydney and in his younger days had been without Christ, and without hope.

He had "rolled" a few people before he became converted at age 16.

He went to Bible College and served for 10 years but felt a further inner need.

The Haggai Institute accepted him for training in 1975 and he found as his training progressed that the concepts of his ministry over the previous ten years had been revolutionised.

"The Institute forced me to evaluate my methodology", he said.

Bob Brown believes that for the \$3,000

invested in him, God has done tremendous things.

His ministry is based on the Haggai concept of equipping qualified Asian, African and American Christian leaders to effectively evangelise their own people and train others to do the same.

"To effectively reach Aborigines, you must use Aboriginal people", Pastor Brown said.

The goal of the Haggai Institute is to train 10,000 indigenous Christian leaders in evangelism — who will transfer their training to 1 million others. The goal was set in 1969 and the aim is to achieve it by the year 2000.

The Institute believes this approach is necessary because an estimated three quarters of the people of Asia, Africa and Latin America live in countries that either discourage or openly prohibit foreign missionary evangelism. It is necessary that qualified local Christian leaders be equipped to carry on Gospel work within these "closed" countries.

Because Haggai Institute trains Third World Christian leaders who are already established in their careers, with their own means of support, the cost of training is a one-time investment in a lifetime ministry.

Training is carried out at the Haggai Institute Centre in Singapore.

A new centre is being planned for construction on Oahu Island, Hawaii.

The Bible making more impact than ever

Scriptures in everyday language

More people are being won over to Jesus Christ by the Bible than at any time in history, according to one of the chief architects of modern translation theory and practice.

Dr. Eugene Nida, who has for more than 40 years helped develop techniques now used by translators of all types of literature, said one of the main reasons for this was that Scriptures were becoming available in new languages every year.

"One way . . . the Word is winning people over in record numbers is the increase of over one thousand per cent in Scripture distribution during the past 18 years by the United Bible Societies, with well over half a billion copies distributed in 1985 alone," said Dr. Nida, who is also consultant to the United Bible Societies sub-committee on translation.

"One of the main reasons for this increase is that now people can

understand the Scriptures, because they are being published in the languages they use every day."

The Bible or part of it has been published in 1829 languages and progress into the translation of more of them is being made every year. In 1985, books of the Bible were published in a further 21 languages.

In multi-cultural Australia alone, 90 different language groups are represented — and Scriptures in many of them are readily available.

The Bible Society in Australia makes the Scriptures available in 61 languages, including Afrikaans, Cebuano, Esperanto, Estonian, Gurmukhi (Punjabi), Swahili, Urdu . . . plus the more common languages.

The aim of the Bible Society is to make God's Word available to all people in a language they can understand and at a price they can afford.

"Alice in Wonderland response"

NSW Gov't's proposal on children in clubs

Proposals by the State Government to allow children under 18 to become badge-carrying members of NSW licensed clubs "sound like something out of Alice in Wonderland," Canon Allan Whitham, General Secretary of the Anglican Home Mission Society said today.

Canon Whitham said that in just one of its many programmes this year his Society would help more than 1000 teenagers with serious behavioural and image problems.

"I anticipate that the Society will bring about reconciliation with their families for at least 800 of these young people," he said, "and that they will return to their families with sufficient improvement of relationships within the whole family to ensure that there will be no further 'delinquency' by the youngsters," he said.

Canon Whitham, who has had more than 30 years' personal experience of helping children from broken homes and other unhappy situations to find security

and happiness in their adult life, said he understood the desire of well-meaning people in the clubs to be helpful to young people.

"But what they are proposing is just not workable," he said. "It raises grave suspicions about hidden agendas aimed at manipulating the needs of an important and vulnerable group of young Australians."

"Clubs can be fully supportive of young people without giving them membership or allowing them access to licensed premises. It is no more appropriate to propose these moves than to suggest that adolescents have access to licensed hotels."

"If the government is so ill-advised as to persist with this proposal, it is inevitable that caring agencies such as HMS as well as the government's own agencies will inherit a significant increase in the numbers of young adults in trouble with alcoholism, gambling and other problems."

American Episcopalian Schism

ECUSA division has lead to more disunity

The rumpus in the USA that has accompanied the ordination of women — and the likely consecration of female bishops — within the Episcopal Church of the USA has dimensions that are difficult to appreciate when seen from the provinces of Canterbury and York.

Schism is schism wherever it occurs. But conflict does not usually come to that ugly pass in the Church of England.

Establishment provides such a weight of ballast that the ship seems to go its way regardless of squabbles at the steering wheel.

Institutional inertia, ancient parish churches, built-in checks and balances and the state entanglement via the Church Commissioners . . . these effectively resist change.

Breakaway

They do things differently in North America. Restraints in the form of Church Commissioners, remote private patrons and church-state links crusted with the deposits of the centuries are free to go their own way without let or hindrance or social stigma.

And not only go their own way. Breakaway Episcopalianism claim that theirs is the true Anglicanism; that ECUSA is doctrinally deviant.



The ordination of women looms large in the dispute, but it is not the only issue. Picture shows Canon Lettie James of Montreal.

Disunity

If the breakaway contingent remained united among themselves, that would be a credible claim. But the breakaway contingent is not united. The bishops, priests, deacons and lay people who have abandoned ECUSA have formed four main groups — or continuing churches.

The roll-call 'continuing churches' goes like this. The Anglican Catholic Church, with 170 congregations, is headed by Archbishop Louis W. Falk in the USA and by Bishop Alfred Woolcock in Canada.

Primus

The 95-congregation American Episcopal Church, with four dioceses in the USA and a missionary diocese in Mexico, is headed by Bishop F. M. Clavier, who is styled Primus.

The AEC is the result of a union of the Anglican Episcopal Church (founded in 1971), the Anglican Diocese of the Southwest (founded in 1978) and the AEC itself (founded in 1968).

Episcopal succession is claimed via bishops of the Philippine Independent Catholic Church.

Declined

There are eight bishops serving the AEC and the Church in communion with the Church of India, a modest continuing Anglican body which came into being when some Anglican Christians in India declined to belong to newly united Churches.

John King, in the Church of England Newspaper, has described the situation that has arisen from the split in ECUSA, the Episcopal (Anglican) Church in the United States. A breakaway or continuing church? However schism is seen, the result is four sprinter groups of Episcopalianism.

Mr. King assessed the consequences for the English church, but there are obvious implications for evangelical Anglicans in Australia. Division here could mean leaving behind a considerable portion of fellow evangelicals, deserting present congregations to the less bible-minded, and holding the hands of determined Anglo Catholics. Of course, the latter could be offset by forming two continuing Anglican churches instead of one, or joining another denomination.

Gained

The diocese of Christ the King, headed by Bishop Robert Morse, is represented in about 20 states and recently gained Bishop Tillman B. Williams from the Anglican Catholic Church. Also on the list is the Anglican Rite Jurisdiction of the Americas headed by Bishop F. Ogden Miller.

Varying considerations have led these groups to secede from the ECUSA (or, depending on your point of view, to dissociate themselves from an apostate Church).

Primary, of course, is the ordination of women, particularly following the 1976 decision to the General Convention of ECUSA to permit the ordination of women to the presbyterate and episcopate.

Intense dislike of the 1979 prayer book is marked among some seceders. Bishop Clavier, discussing the essential marks of Anglicanism, notes the disappearance of a prayer book derived from a Cranmerian model as the loss of an identifying feature.

Partly, he says, this result from "the near-total triumph of the liturgical 'revival' throughout Christianity."

The other main factor in bringing about secession is the liberal theology of North American counterparts of the Bishop of Durham.

Meeting

In March this year about 60 of those involved in the continuing churches or otherwise opposed to women's ordination met the Bishop of London, Graham Leonard, in Fairfield, Connecticut.

Bishop Leonard said that if a woman bishop were to be consecrated, he would like to be able to regard the continuing churches as the true representatives of the Anglican tradition in America.

Unfortunately he found their lack of unity undermined their credibility.

He had, however, urged the Archbishop of Canterbury to invite bishops of the continuing churches to attend Lambeth '88 at least as observers.

Appeal

It was at the Fairfield Symposium that the Bishop of Matabeleland, Zimbabwe, Robert Mercer, went to the heart of the matter when he appealed to the continuing churches to achieve unity.

He said to those at the conference: "We need you, we need your help, but you cannot give it to us. Not only are you destroying yourselves but you are going to destroy the rest of the Anglican Communion, if you cannot or will not unite."

He forecast that the troubles that had hit ECUSA would be reaching the rest of the Anglican Communion before long.

Members of the continuing churches regard themselves not as schismatics but as thoroughgoing Anglicans.

Primus Anthony Clavier told the Fairfield conference that he and others were not denying the doctrine, discipline and worship of the Catholic Church as the Anglican Communion had received them.

Denying

"We were simply denying the authority of a governmental body (the General Convention of the Episcopal Church, for instance) to make unilateral alterations in the essential doctrinal formularies."

The temperature of the relationship between seceding Anglicans and ECUSA may be judged by the incidence of lawsuits between parishioners and their bishops.

There are six active lawsuits by Episcopal Church bishops against local traditional parishes, including one in Bishop Clavier's own diocese. The monthly *Christian Challenge* asked him whether this affected the question of holding talks with ECUSA. Bishop Clavier replied that the lawsuits made the talks more necessary.

The lawsuits concern the ownership of church property in the case of parishes such as St. Mary's, Denver, which in 1976 seceded from ECUSA and joined the ACC.

Earlier this year ECUSA gained a new presiding bishop, its 24th (ECUSA has no equivalent to the Archbishop of Canterbury; it elects a presiding bishop who leads the Church without having diocesan responsibility of his own).

The change of leadership is significant. Whereas Presiding Bishop John Maury Allin was opposed to the ordination of women, President Bishop Edmond Lee Browning backs moves in that direction.

Outreach

He believes that the presence of women within the ordained ministry has increased the effectiveness and outreach of the Church. And it has to be remembered that there are in ECUSA more than 500 women priests and 300 women deacons and that women have been ordained in 83 out of 94 mainland dioceses.

Standing for the evangelical faith and catholic order in ECUSA is an organisation called the Evangelical and Catholic Mission.

Based in Chicago and headed by the Bishop of Eau Claire, the Rt. Rev. William C. Wantland, the ECM has 37 committed supporters among the ECUSA bishops and opposes the ordination of women. It also seeks to ensure that opponents of women's ordination in ECUSA get a fair deal.

It makes the statistical point that there are 41 ECUSA dioceses in which women had not been ordained or licensed to function as priests.

The existence of ECM is a clear

indication that opposition to the ordination of women is not confined to those belonging to the "continuing churches".

Supported by the Foundation for Christian Theology, and first published in 1962, is an independent monthly publication *The Christian Challenge*, read by members of ECUSA and by members of the continuing churches.

The magazine describes itself as "devoted to the defence and proclamation of Faith and Order of the Church as grounded in Scripture the 1549-1928 Book of Common Prayer".

Arguments

Like the Fairfield Symposium, attended by 75 per cent continuing church members and 25 per cent ECUSA members, it does something to keep the various 'traditionalist' groups talking to each other.

Arguments over constitution take place in North America. So do sly comments about episcopal rank being easier to come by in a continuing church than in the main body.



The Bishop of London, Dr. Graham Leonard, who is sending the Bishop of Fulham to Tulsa, Oklahoma to conduct a confirmation.

Conversations intended to explore the road to reunion take place — not without suspicious looks from those who are not taking part in them.

Different as the English scene is from the North American one, we can expect some of these developments to manifest themselves here if the storm breaks on this side of the Atlantic.

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Scottish Church faces a new issue

Charismatics and the reformed faith

The Pentecostal-Charismatic Movement was discussed by the Synod of the Free Presbyterian Church of Scotland.

Penetration by the movement into Reformed circles was considered, and the incompatibility of Reformed Pentecostals was expressed.

The Synod found that Dr. Martyn Lloyd-Jones, in some of his writings, appeared to countenance "second blessing" teaching. It warned against such teaching, and a drift into false doctrine.

In the course of a Resolution on the Movement the Synod declared "The Reformed Faith has come to its definitive credal expression in the Westminster Confession of Faith and in the Larger and Shorter Catechisms and is diametrically opposed to the distinctive doctrines of the Pentecostal-Charismatic Movement. The Synod would therefore state that it is quite impossible for adherents to the theology of the Westminster Standards to embrace the distinctive doctrines of Pentecostal theology."

The Free Presbyterian Church of Scotland also drew attention to the links which Charismatics have both with ecumenism, and with the house-church movement.

The FP Synod said: "The Pentecostal-Charismatic movement now forms a central thrust of the Ecumenical Movement and is possibly the single greatest impetus to closer links with Romanism at the popular level. Oneness in Charismatic experience has become more important than the theology that previously divided Protestant and Romanist.

"House group meetings, which in some churches are claiming to be outside the inspection of church courts, are being used as a major vehicle for spreading both defective theology in general and Pentecostal-Charismatic teaching in particular."

(ENGLISH CHURCHMAN)

Soviets arrest handicapped woman

She let the church meet in her home

TASHKENT, U.S.S.R. (EP) — She has no legs, but may go to prison camp. Authorities recently filed a criminal case against Nedezhda Matiukhina for allowing the local Baptist congregation to meet in her home for worship services, according to Georgi Vins of the International Representation for the Council of Evangelical Baptist Churches of the Soviet Union, Inc. (IRCEBCSU).

MATIUKHINA, 56, a double amputee, has already served two terms in Soviet labor camps. She now faces a possible sentence of 3-5 years and confiscation of property.

IRCEBCSU reports that this is not an isolated incident. In 1981 Vladimir Protsenko of Leningrad was arrested and sentenced to three years imprisonment for allowing the church to meet in his home. In other cases Soviet authorities have confiscated and even demolished private homes where Baptist congregations were meeting. An estimated 2000 Evangelical Baptist congregations across the Soviet Union meet in homes and apartments for worship services, since they are denied the right to own a church building. As homes are confiscated, some are forced to meet outdoors in forests and meadows, even in Russia's cold winters.

(EPNS)

Gallup survey shows French religious trends

Over half the population "Religious"

Billy Graham, during his recent Mission France Crusade, released the results of a recent survey commissioned by Mission France and conducted by the Gallup organisation. The survey showed that only one in ten French adults claimed to attend religious services regularly (11 per cent), but more than half (53 per cent) call themselves religious. Two-thirds sometimes feel they need to pray (63 per cent), but only one in four (26 per cent) think they are able to have a personal relationship with God. The survey showed that 16 per cent of the French population has no knowledge of the gospel.

(EPNS)

Bible demand grows in Eastern Europe

Outstrips availability

According to the annual report of the East German Bible Societies, the demand for Bibles in the country is three to five times as great as the available supply.

While there are signs of an increase in Bible distribution in some parts of Eastern Europe, the supply of complete Bibles in East Germany is expected to be down by 7,000 to 63,000 in 1986. But that is a long way better than 1984, when the total number of complete Bibles distributed by the Bible Societies was just under 29,000.

In Czechoslovakia, after lengthy negotiations between the Catholic Bible Society and state authorities, it has been agreed that 150,000 copies of an economy edition of the Bible can be printed.

A third of these will be exported to the West for distribution among Czechs living abroad.

(CEN)

American decency group name

"Pornographer of the Month"

Philip Morris/General Foods given title

TUPELO, Miss. — The National Federation for Decency has named Philip Morris/General Foods "Pornographer of the Month" for September. According to the NFD, Philip Morris/General Foods contributes more advertising funds to pornographic material than any other company.

During the six-month period from March through August of 1986, Philip Morris/General Foods purchased 33 pages of advertising in *Playboy* and *Penthouse* magazines, according to the NFD. The NFD estimates that Philip Morris/General Foods will provide "adult" magazines with approximately \$4 million this year in advertising revenue.

"While the company did not advertise any of their food products in the porno magazines, a part of every dollar spent with Philip Morris/General Foods goes to help promote the porno and drug promoting philosophy of the publications," stated the Rev. Donald E. Wildmon, NFD executive director. Wildmon said that *Playboy* and *Penthouse* are known for their liberal drug philosophy, and added that *Playboy* has spent millions of dollars on a campaign to legalise drug use.

"It is a shame that with every purchase of Maxwell House coffee, money is being provided to promote the porno and drug philosophies of these magazines," Wildmon said.

The United Methodist minister said he was surprised that Philip Morris/General Foods continued to spend millions of dollars to help keep *Playboy* and *Penthouse* afloat while other advertisers are ceasing advertising in the publications. Both magazines have suffered serious circulation losses in the past three years, with a similar loss in advertising revenues. Some estimates are that circulation and advertising are down by approximately 30 per cent during that time. *Playboy* reported a \$62.2 million loss in 1985, and has seen its stock drop from \$18.37 in 1979 to its current price of approximately \$6.62.

(EPNS)

"New religious movements"

Tackled by international church meeting

AMSTERDAM, The Netherlands — tensions between the established church and new religious movements might be reduced if leaders in ecumenism and of new religious movements held a high-level, international meeting to adopt guidelines for "human rights in their mutual relations and other activities," according to participants in a consultation on "The Church and New Religious Movements" held in Amsterdam Sept. 7-13.

Sponsored by the Lutheran World Federation and the World Council of Churches, the meeting also drafted a series of recommendations on education, dialogue, ministry and renewal, and ecumenical cooperation with new religious movements. Paul Rajashekar of India described the consultation as "the first serious international ecumenical attempt" to address church response to emerging religious groups.

No attempt was made to list specific religious groups, but most concrete examples of new religious movements referred to Sun Myung Moon's Unification Church, the International Society of Krishna Consciousness (Hare Krishna), and Scientology.

(EPNS)

REVIEW

US Presidential Elections 1988

Christian broadcaster a possible candidate.

WASHINGTON, D.C. (EP) — Pat Robertson stopped short of announcing his candidacy for the U.S. Presidency during a Sept. 17 rally shown by closed-circuit television nationwide. However, the television evangelist clarified his political intentions, making it clear that he will probably be a candidate for the U.S. Presidency in 1988.

"For the past three years people have come to me and said 'Your vision for America is our vision . . . will you run for the presidency of the United States,'" Robertson told his supporters at the rally. "What began as a trickle is now a torrent, with thousands of people standing on their feet saying 'Go for it!' My concern on this question, as on any question, is: what is God's will for me in this? Deep in my heart I know God's will for me in this decision . . . If by September 17, 1987, one year from tonight, three million registered voters have signed petitions [promising to support my candidacy], I will run as a candidate of the Republican party for the office of president of the United States of America."

A formal declaration of his candidacy any earlier than necessary is not likely from Robertson, whose television programme "The 700 Club" is seen daily by nearly 4.5 million viewers. Television's equal time rules would force him off the programme, or require that he give his political opponents access to his television audience. But his Sept. 17 statement is his strongest to date regarding his political aspirations.

(EPNS)

"To the Jew first"

Consultation affirms Biblical principal

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

The statement, in the form of an open letter to the churches, also expressed grief over the "discrimination and suffering which have been inflicted on the Jewish people in the name of Jesus Christ." However, the letter added that this history cannot be used "to silence the church in her witness to the Jewish people," but called for continuing evangelistic outreach.

The conference was the largest international gathering of its kind since a similar meeting in Poland in 1927. Nearly 160 participants from 17 nations met from Aug. 18-27 at the Lausanne Consultation on Jewish Evangelism.

"We are not meeting for the sake of meeting, but to call the Jewish people to their Messiah, Jesus Christ," said the Rev. David Harley, international co-ordinator of the consultation and Principal of All Nations Christian College, a missionary training institution.

Harley said Christians cannot talk about evangelising the Jews without addressing the issue of Christian theology and the Holocaust. But he added, "it is not the Cross that should be re-examined in light of the Holocaust, but the Holocaust in the light of the cross." He added, "One cannot be consistent with Scripture and neglect the evangelisation of the Jewish people."

In the opening address, Mitch Glaser, director of recruitment and training for Jews for Jesus, cited a phrase used by the Apostle Paul in the Book of Romans — "to the Jew first" — claiming that, "the same Holy Spirit who inspired the Great Commission of Matthew 28 . . . inspired the Jewish priority emphasised in Romans. Jewish evangelism has become the Great Omission of the Church."

(EPNS)

China Bible press moves

Amity foundation secures new site

A new location has been selected for the Amity printing press on the outskirts of Nanjing, China.

The new site in Jiangning County, about 9 km from the city centre, is a developing area for industry and international trade.

Following extensive discussions with representatives of the local printing industry, the Amity Foundation has selected the Jiangning Industrial Corporation, Nanjing, to cooperate with it in the new venture.

The former cooperating partner, Nanjing Normal University, has withdrawn from the project after intensive internal discussions. It found it was unable to meet the technical needs of the Amity Printing Press, while at the same time maintain its primary educational mission.

Mr. Han Wenzao, General Secretary of the Amity Foundation, has said that plans for the new location were made after careful consideration. The choice of the new site was made in consultation with the United Bible Societies, who have agreed to provide \$A10.8 million to purchase and install the equipment, as well as capital for the initial operation of the plant.

The Amity printing press will not only have state-of-the-art web press printing at high speed from rolls of paper, but also two sheet-fed presses, automatic binding equipment, and a computerized Chinese and English typesetting system.

Construction work on the new plant will begin shortly. The purpose-built, one storey building is expected to provide a much more efficient and effective facility for the continuing operations of the Amity printing press.

(CATEGORY A)

Growing World interest for Hispanic Congress

Los Angeles '88, July 25-29

Garden Grove, CALIFORNIA — A growing interest in forming among hispanic leaders of the world, for what is believed will be the largest Hispanic Congress in history.

They will be the same organisers who directed what is now the historic Congress that was held at the Crystal Cathedral in Garden Grove, California in October of 1985, when 2079 Hispanic leaders came together, 80% of them being pastors, and an other 1,000 as part-time participants.

"Now," the President of the Congress, the evangelist Alberto Mottes, says that, "we are expecting to gather 4,000 Hispanic leaders of the world, to convoke them to reach, what will soon be 500 million Hispanics on the earth."

We asked the evangelist Alberto Mottes, why will it be held in the United States, and he responded: "Today there are 26 million Hispanics living in the United States. Statistic show that if the Hispanics population continues to grow, by the year 2000 there will be 40 million Hispanics in the United States, making it the second largest country with a Hispanic concentration in the world."

Norman Mydske, of the Billy Graham Association, will direct 23 Congresses, "mini-Amsterdams" in 17 countries throughout Latin America. The Alberto Mottes Evangelistic Team will direct as of now until June of 1988, 21 Leadership Seminars in 12 countries in connection with his crusades, where thousands of Christian workers will come together.

Growth in Ministry

A congregation's price for growth



In a recent article "Growth in Ministry" suggested that most Clergy are flat out surviving, keeping church structures oiled, finding enough Sunday School teachers, and putting out fires.

That is, they are involved in . . . Maintenance. Though well-trained in Ministry Theology, they struggle to find the Ministry Skills to do anything other than Maintain. Though most become clergy in order to spread the Gospel, they find they don't have the time, or even the energy, let alone the skills, to plan strategically for . . . Mission.

The last article suggested Five Prices a Pastor must pay if he wants to break out of mere Maintenance into Mission. They were largely drawn from "Leading Your Church to Growth", by Peter Wagner (1984, Regal). They indicated that not every Pastor is willing or secure enough to pay the price, and so church life remains ordinary, dependent more on his nice-ness than on the Holy Spirit.

But a Congregation, also must be willing to pay the price for Outreach and Mission. The following suggest some of these prices:

*** WILLING TO WORK AND MINISTER.** Clergy are to "equip God's people for the work of the ministry" (Eph. 4:12). Each member is a minister.

Of course, where an insecure or unskilled clergyman keeps all ministry to himself, a church won't grow — it's not the Bible pattern. But equally, where members refuse to work and minister ("leave it to him, that's what he's paid for"), a church won't grow, for each member's ministry is the way to "build up the Body" (v.12).

Members' refusal to work and minister could be due to poor teaching. Or disobedience to the Bible way, preferring to sponge on others rather than get involved. Or misconception, due to years of "tradition", about what church really is, so that many attend, but few belong.

Or shyness, and false humility — "there's nothing I can do". Yet Ephesians 4:12 is in a passage dealing with Spiritual Gifts, at least one of which EACH member has — 1 Cor. 12:7; 1 Peter 4:10, etc. — and which is to be used for the "common good", "for the service of others."

So a wise Pastor, despairing of members not being willing to work, could help them discover their Spiritual Gift — preaching, chatting about Gifts, affirming what a member is good at, holding a Spiritual Gifts Workshop, suggesting ways to minister, or rosters to serve . . .

*** WILLING TO FOLLOW MISSION.** Change is inevitable for mission and growth. Yet some members are too comfortable to change, or too proud to follow. It is too high a price to pay.

Few attend a Congregation Goals Conference, nobody volunteers to staff a new creche, complaints follow a new Service format free of non-communicating tradition, clergy suggestions are denied because he's too young, or new . . .

A Pastor has to realise that leading into realistic congregation life is a long slog — rarely do real results show till the fifth year.

He may have to sow seeds, or reduce conflicts, as suggested in a previous article — delegate, concentrate, obfuscate.

He has to teach and teach on mission and outreach, the purpose of a church.

He has to encourage closeness to God — Jesus said "I will build my church". HE does it, using us. So a Pastor has to preach for conversion (to ensure members are on his wavelength), teach

sanctification, make opportunities for prayer . . .

*** WILLING TO PAY MONEY.** Growth costs money — extra space, staff, literature, letterbox drops. Some members don't like to pay this price.

Yet giving generously is usually an effect, not a cause or end in itself.

If the proper dynamic of pastor-people relationship develops, folk are more inclined to listen to reason about their giving. Then if they have a cause they really believe in, they will be motivated to support it.

*** READJUSTING FELLOWSHIP.** Churches which do not provide meaningful opportunities for fellowship are not usually growing churches, but where they are provided, many Christians like them so much that it is easy to see why disturbing them is too high a price for some to pay.

Many Christians enjoy each other's company so much that they lose the vision for reaching the unchurched around them. Strangers are a threat, so they are effectively excluded. Growth is not only a low priority, it is to be avoided.

Most of this is not verbalised or recognised. But newcomers quickly feel the gap between the welcome at the church door, and the impenetrable social barrier around the fellowship groups.

A Pastor has to continually form new options for groups, providing easy, well-known entry points for newcomers. New, restructured, different timing, or interchangeable groups, have to be constantly considered.

This requires continual effort and leadership by a Pastor, and Willingness by members . . .

*** OPENING-UP THE LAY LEADERSHIP.** Statistics indicate that where average length-of-stay by members is under seven years, potential for outreach and growth is high. But if the average length-of-stay by those who are leaders is longer than for members, it is a signal that newcomers are not being absorbed into ministry, and that growth and its change will not be easy.

This is because some lay leaders feel a sense of personal ownership, and are unable to change — the status quo must be maintained, and usually is, without much effort.

And so a new generation, or unchurched newcomers, unfamiliar with the Way Things Have Always Been Done, find the gap between church life and the real world too big to cross.

A wise Pastor will always provide for and minister to the old Brigade who like the Way Things Have Always Been Done. But he has to provide also for those whose recent embracing of the Faith has nothing to do with Tradition.

So he provides alternative Services, or at least a variety. He rotates Leadership. He doesn't commit them to a Life Sentence. He appoints for a couple of years a newcomer as Rector's Warden, and a couple of folk under 40 as his appointees to Parish Council.

After all, the Parish Councillor who has been there for 25 years was probably under 40 when first appointed . . .

TIMOTHY

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A million minutes of peace

A word of caution.

The editor of New Life, a Melbourne-based evangelical newspaper, writing recently in an editorial entitled 'Peace where there is no peace' said:

The concept of "A Million Minutes of Peace" is laudable. However, Australians who are being invited to participate in this event have both the right and the responsibility to ask — what are its origins, its motivation and goals? Christians, especially, have to seek answers to such questions.

Origins

The background of the "Million Minutes of Peace" is not difficult to find.

"The Million Minutes of Peace is going to be this year's biggest Australian export. The idea for the project was conceived last year by students of Raja Yoga meditation, and has grown to become the world's second largest project being held under the banner of the United Nations International Year of Peace, 1986."

It is reported that the Raja Yoga students hit on the idea whilst held up in a traffic jam.

The contact telephone numbers for the "Million Minutes" in cities across Australia are for the local Raja Yoga centres. The coordinating office for Australia is the Raja Yoga centre in Crown Street, Surry Hills, Sydney.

Among the patrons of the appeal are the director of Australia's Raja Yoga centres, Mr Nirmala Kajari; the director of the Brahma Kumaris World Spiritual University, London, Brahma Kumara Jayanti; and "His Holiness the Dalai Lama", Tibetan Buddhist leader.

Motivation

The purpose is clearly a togetherness. It is designed to cut across all religious beliefs, to promote meditation and encourage people to meet in groups. It is conceivable that in some places there will be combined services for various faiths.

Goals

These could be summarised as a oneness of the people and peace in this world. A special message from the secretary general of the United Nations, Javier Perez de Cuellar, commences:

"Universal Peace" is an age-old dream of humanity. In our nuclear age it is both an ideal and a necessity. To realise it is the goal of the United Nations. For this reason I warmly welcome the "Million Minutes of Peace" initiative. . ."

Amongst the patrons of the movement are — Paul McCartney, of the Beatles fame; the comedian Sir Harry Secombe; the actor Dudley Moore; the chairman of the Baha'i faith in Great Britain, Simon Mortimer, and the co-founder of the Findhorn Foundation, Eileen Caddy.

Restoration Ministries 2nd Annual Conference

Providing a way back for homosexuals

Rev. Charles Ringma, founding Director of Teen Challenge, Australia was the guest speaker at the 2nd national conference of Restoration Ministries, a coalition of ministries providing a way back for homosexuals. The conference was held in Brisbane recently.

In his address to the conference, he outlined the steps necessary to build a successful ministry, based on his ten years experience with Teen Challenge in Australia. Vision is the key, backed up with a commitment to goals and progress regardless of problems or setbacks.

Each State represented reported on their initiatives during the past year and the problems encountered on their path to meeting the growing need for specialised ministries to the homosexual.

Each ministry has had many opportunities for personal counselling of homosexuals and members of their families. Peter Lane of Liberty (Brisbane) and Roger Marks (Melbourne) have a weekly support group. Robin Knibbs, Freedom Ministries (Sydney) is giving lectures on counselling the homosexual and involved in Crisis Call, a telephone counselling ministry. Ron Weeks (Love In Action) Murray Bridge has regular counselling by correspondence and addressing churches and camps on the subject of homosexuality. Nick Kuyper (Love In Action) Adelaide, is keen to start

new initiatives in the ministry and is seeking the interest of churches who are willing to actively support the ministry.

In its plans for the coming year, Restoration Ministries has created the position of National Chairman. For the coming year Peter Lane of Liberty, Queensland will fill the position. He will be responsible for the co-ordination and development nationally of the Ministry and act as spokesman. Roger Marks of Exodus Fellowship, Victoria was appointed to co-ordinator, publicity and promotion.

In its development and co-ordination of a national ministry, the Executive of Restoration Ministries welcomes contact from any church, ministry or individual who is ministering to the homosexual or interested in doing so. This will enable people to work together more effectively in this type of ministry.

A brochure which explains the aims and purpose of Restoration Ministries has been produced. It can be obtained from the following:

Liberty GPO Box 2086 Brisbane, Qld. 4001	Exodus Fellowship P.O. Box 79, Doncaster East, Vic. 2019
Freedom Ministries GPO Box 1388 North Sydney, NSW 2060	Love in Action GPO Box 1115 Adelaide, SA 5000

In the list of Australian patrons are, actress Rowena Wallace; president of the ACTU Simon Crean; singer Johnny Farnham; Al Grassby and Jo Valentine.

We do not call in question the sincerity of these other people who are listed as patrons, nor of the business houses which are giving support to the "Million Minutes".

We do, however, note the diversity of interests and the admixture of religious faiths. Such could cause folk to ask, What is it that has brought this group into being? and what is the cohesive factor?

One fact which emerges when the names are studied is that the "Million Minutes" embraces organisations concerned with the peace movement, environmental issues, esoteric philosophies and many other of the popular emphases which have arisen in recent years.

Consequently many writers have linked the "Million Minutes" with the "New Age" movement, a movement which has its roots in Theosophy and has been explained in "The Aquarian Conspiracy" by Marilyn Ferguson, who is herself a prominent member of that movement.

Whatever evil conspiracy is to be discerned has behind it more of a Satanic influence than human design.

Christian distinctive

Nevertheless, before Christians become involved in the "Million Minutes" they will be wise if they note the broad and diverse platform it represents and the fact that it is essentially humanistic in its goal. That is, the objective of peace is a peace which is not grounded in Christ.

Rather than becoming identified with an amalgamation that must be viewed as highly suspect, the Christian should be presenting the distinctiveness of the Gospel.

Christian believers should view the humanistic, simplistic and facile efforts of the "peace movement", the "New Age" movement, and any other movements which exclude the Gospel, with distrust.

Certainly Christians are to be a people of peace and promoters of peace. They are also a people who know that the only real hope for lasting peace lies in the expectation of our Lord's return. Until He returns all attempts at peace must fail. Until then the Christian's task is that of "preaching peace by Jesus Christ: (He is Lord of all)" (Acts 10:36). To be diverted into the "Million Minutes" program, with its pagan and mystic input, would demonstrate naivety.

LETTERS

Child abuse

Dear Sir,

I am writing in response to your recent editorial, "Child Abuse and Confidentiality." As a professional working in the field of child protection, I wish to commend you for your forthright stand on the issue. Your editorial also displayed an informed and substantial understanding of the problems associated with child abuse. It is very pleasing to see the Christian community addressing this issue.

Child abuse is one of the more insidious and destructive manifestations of human sinfulness. Not only must the Church be informed so that she can offer her ministry appropriately to all the parties involved, but she must also be clear in her ethical and especially legal obligations.

Peter McKeague,
Murgon, Qld.

Biblical meditation

Dear Sir,

I have been reading with interest Tony Morphett's responses to Graham Cole on the subject of 'biblical prayer'. I agree with Mr. Morphett that there is a confusion, but it is obvious that it is not a confusion of semantics, but of authority.

We need to know what God thinks about prayer, and we get this from no other source than his word, the Bible. Though prominent Christians have, in the past, practiced, and written upon the subject of prayer, it is not they who are to be our authority. Various writers have in fact shown that they have not grasped the biblical view of prayer, but have made errors which have been perpetuated by those who have followed them.

Graham Cole has reminded us of the biblical view, which is God's view.

Though the views of other writers will often be helpful, these things need to be assessed critically in the light of what the Bible has to say. Whilst acknowledging their helpfulness, we do not add them to the Bible when deciding what true prayer is. Their authority is limited to the extent to which they reflect true biblical teaching.

The traditions of men do not stand with us as equal to the authority of God's word.
Peter S. Johnson,
Collaring Plateau, NSW.

Harmful nonsense

Dear Sir,

I was surprised to read in the Record of September 8th that so-called "creation

science" continues to be promoted in Australia. We seem to live in an age of increasing illiteracy, ignorance and irrationality! However, it is particularly sad to see the cause of truly Biblical Christianity harmed by such foolish Fundamentalism.

A devastating criticism of every major aspect of "creation science" was published by the Australian Skeptics in January and a second, revised, edition has already appeared. It contains brief analyses of 17 issues and in-depth studies of five special issues, as well as some other articles including a report on the "Creation Science Foundation Ltd" to which your newspaper refers. This outstanding book is available from the Australian Skeptics, GPO Box 1555F, Melbourne for \$7.50.

As well as a general bibliography it includes a detailed list of books dealing with the relationship between science and religion, including, I was pleased to see, works by such Christian writers as Barbour, Birch, Coulson, Habgood (present Archbishop of York with a PhD in science) and Peacocke (author of the 1978 Bampton Lectures on "Creation and the World of Science").

Any supporter of the harmful nonsense of "creation science" is challenged by this most readable and intelligent book.

Yours faithfully,
John Bunyan
Rector of Chester Hill with Sefton, NSW.

Necessary repetition

Dear Sir,

The article "A Grasshopper among Butterflies" by Fiona Pfenningworth seems to avoid the fact that Christianity is something quite new and different for a non-Christian. The Israelites were punished because they mixed the worship of Baal with the worship of God.

In "Sunday Services Revised" we have a clear Australian version of Morning and Evening prayer. It is, in my opinion, a perfect and necessary framework for a service of penitence, acceptance of God's love and forgiveness, exposition of the bible, hymn and a psalm of praise and thanksgiving, and petitionary and thanksgiving prayers, and creed.

Obedience to a God who is not only a loving father but also a righteous judge, is a big jump from doing your own thing (which is modern Baalism). Church is expected to be different from other social gatherings; and just as we need the same food daily, so we need the same prayers and bible readings to be repeated daily, weekly and yearly.

J. R. Browning,
Nelson Bay, NSW.

Parliamentarians gather for prayer

A time to acknowledge "Our nation is under God"

The first national prayer gathering was held recently at Parliament House in Canberra. The prayer breakfast was sponsored by the Parliamentary Christian Fellowship. It was part of a day of fellowship which included discussion groups and a luncheon. Dr. Harry Edwards, the member for Berowra, in giving the reason for the prayer breakfast, said it was a time set aside for worship and prayer and a time to remind ourselves that Australia is a nation under God, and those nations are blessed, who's God is the Lord.

"It is a time for us to be reminded of our dependence on God and our need of spiritual renewal both individually and nationally."

"We gather across party lines to pray and counsel together, to seek God's guidance and strength and to build quality relationships. These relationships within the parliamentary fellowship are strengthened by close and dynamic interaction with fellowship groups outside the parliament, who recognise the vulnerability of political leadership in today's world and have accordingly pledged themselves to undergird in prayerful and practical terms those who carry the responsibility of political decision making".

Guest speaker at the breakfast, the Hon. Kim Beazley, former member for Fremantle, spoke on the theme, "Seek first the Kingdom of God."

WCC Assembly, 1991, Canberra

Executive decision unanimous

The General Secretary of the Australian Council of Churches, Jean Skuse, announced at a Press Conference in Sydney that the World Council of Churches Executive Committee had accepted the invitation of the Australian Churches to hold its next Assembly in Canberra.

Ms Skuse, who had just returned from Reykjavik where the Executive Meeting was held, said the Committee had voted unanimously for Canberra. Seoul (South Korea) and Birmingham (England) were the other two contenders for the Assembly.

In announcing the decision, Ms Skuse said that, with over three thousand overseas guests expected to attend, the

Assembly may well be the largest conference ever held in Australia. It would certainly be the largest Church conference held here. It would provide Australian Christians with an unprecedented opportunity to meet and exchange views with representatives of Churches from over a hundred countries.

"It will be a great event in the life of the Australian Church", she said.

The precise dates for the Assembly have yet to be negotiated but it is expected to be held in February and to take two weeks.

The last Assembly was held in Vancouver, Canada, in 1983.

(ACC)

Editorial

Open Synod

The largest and most cumbersome of diocesan synods — Sydney's — has just been completed. Prior predictions were that it would be short and incredibly boring but the predictions were wrong, at least in part. The Synod went into a second week of meetings!

The most exciting part, at least for the daily press, was the antics of a group calling itself "Open Synod". This group set out to challenge what was claimed to be undue power in the diocese held in the hands of a small group of "faceless men" called the Anglican Church League (ACL). They prepared their own "How to Vote" ticket and held a public meeting during dinner of Synod's opening night. They got more newspaper space than all the other activities of Synod and, undoubtedly the church press, especially that emanating from other dioceses, will also give them good coverage. What a pity, since they are guilty of misinformation.

Let us take a look at some of their claims.

Their suggestion that there is some kind of "mafia" in operation is false. The ACL always prints the names of its office bearers on its literature (they are, therefore, hardly "faceless men") and has no ties with any other organisations within the diocese. That there is some formal link between the ACL, the Church Record and Moore College is a commonly held assumption which they have repeated — it is untrue. It is true that people concerned for the welfare of the gospel may well get involved with groups that have similar aims but to make the sinister implications which have been made cannot be sustained. For example, many involved with the Church Record are not members of the ACL and there is no formal tie between the two.

And what about the "How to Vote" ticket? People are free to vote as they wish, but in such a large Synod as Sydney's many people appreciate some help. The ACL "How to Vote" ticket gives this help. It is up to the individual to decide whether he/she will "follow the ticket", and there are many who deliberately don't because they do not share the ACL's position. That the ticket usually is elected can be put down to no more sinister fact than that the majority of Sydney Synod representatives still stand squarely for the gospel. Indeed, the ACL has often been criticised for its policy of supporting

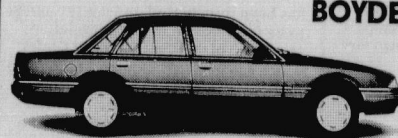
qualified candidates even if their theology is not evangelical. Some ACL members would be happier if this policy was changed to take a harder line.

"Control" of Synod clearly does not occur. In the present Synod, the Standing Committee of the diocese, the real power base, has had its recommendations overturned on at least three occasions. A change to the Assessments Ordinance, introduced against Standing Committee's wishes, dealt with an anomaly in recent legislation and Synod showed foresight in passing it. A motion on Clergy Annual Leave was also dealt with in a way contrary to what was suggested. But it is the Income and Assessments Ordinance which shows that the "Open Synod's" claims are wrong.

It is generally agreed that this Ordinance is the most important part of Synod's business. In recent years one would have expected ACL members to have been happy with the personnel involved in the production of the Ordinance. Yet at least twice in the last few years — including this one — the Ordinance has not been accepted by Synod until major changes have been made. Clearly the "control" of the ACL is not very successful when this occurs. It simply shows that Synodsmen and women act as individuals — as they should — and express their concern wherever they feel it is necessary.

Sydney diocese continues to stand firm for the gospel. There are those who would wish to change this — for whatever reason. This has always been true, but it is now more "open" than it has been for some years. The "Open Synod" movement needs to be judged in the long run, not on its misinformation about power structures in the diocese, but on its attitude to the gospel. It is here, we suggest, that it will be found wanting.

The Australian Church Record has consistently argued against centralised power structures — whether they be in the hands of an archbishop or a standing committee. Sydney's Synod is beginning to show healthy stirrings which challenge the move towards centralisation. But we cannot countenance anything which will move us away from the central tenets of the gospel. If the ACL or any other organisation can strengthen Sydney diocese's commitment to the gospel, we will support it. If the ACL or any other organisation acts contrary to the gospel, we will oppose it. In the end the gospel is all that matters.



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Fiona Pfennigwerth

Are we Anglicans or Protestants?

In the last couple of articles, I raised the problem of relating our style of services to the rest of our lives and our Australian culture. I considered adapting present programmes and forms: cosmetic changes. I hesitated throwing the lot into the melting pot.

Where I was hesitant, Bill Lawton in this year's Moore College lectures 'Being Christian — Being Australian' was not. Where I wrote 'off the top of my head', Bill spoke after a mammoth amount of research and thought. Where I was concerned with my small group of Anglo-Celtic friends, Bill looked at the whole Australian Society. It was a superb set of lectures — so get the tapes!

What do we do in a post-literate society? One whose mind is moulded by television? In which set orders and rituals, communal singing and reciting, are alien? In which one in three adults were born overseas? In which women are repressed despite a century of feminism? One which is religiously pluralistic?

He began his first lecture with a graphic description of a country town where he first ministered — the heat, the racial tension, Aboriginal poverty and alcoholism, worries over whether the rail link would be discontinued and take away the town's livelihood, a grand

Catholic Church building, and a disused Anglican one, whose Gothic roof was designed to cope with snow. He saw the latter as a heroic protest of former believers against Australian hedonism: it was never a remnant of a glorious past.

Irrelevant to Australia, from the beginning. "The theme of the lectures is alienation," he said.

From the beginning, the Australian Church faced hostility and apathy. From the beginning, it failed to take account of Australia's plurist society. It would only oppose or concede moves for social change — little affirmative action, nothing new or imaginative; energy dissipated in internal struggles. A fractured Christianity turned inward to self presentation. He looked at the influence in Australian society of Vatican II, Vietnam, counter culture, Pentecostalism and television. The mainline denominations' responses have lost their Christian direction. In resisting, others have gone into a cocoon and destroyed debate with outsiders. Our tradition is in tatters, he said.

Bleak stuff it seemed, at least for Anglicans. Other religious groups are growing while ours declines; Mormons, Orthodox, Pentecostals. However, Bill didn't want us to give up in despair, but to respond and to change. The 1980s could be the winter of the Anglican Church, or a time of consolidation for future revival. It depends on what strategy is researched and adopted.

As a friend of mine commented, we've got to decide whether we're Anglicans or Reformed. If Anglican, our job is maintenance of the present style — and a growing irrelevance and declining membership. If reformed, our job is to change the expression of our faith to suit the ordinary person in our society. As was the aim of the first Reformers or "Protestants".

Bill's next three lectures covered major influences on Australian society; ones which the Anglican church has not really begun to take into account; Migration — especially since the end of the White Australia Policy; Feminism and Eastern religions. In the first he said that in order to address a radically and universally changed society, change must come not on the edges of the denomination, but from the centre. Not individual welfare work; not tokenism. We are racist in our insistence on homogeneity (apart from our accepting salami and pasta!).

We do not need a new theology, but an appraisal of society and a rejection of the apathy of our membership. Society is in transition; so must our church life be.

His answers? To be committed to Biblical and historical Theology. To preach the Word in the cultural images of our time: to speak to our world's sorrows and hopes. To pray for revival. To move from the images of the church focussing on our meeting together ("the flock" etc) and emphasis on individual congregations, to the broad idea of "the people of God" and to worship as discipleship in ALL of life.

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Gideons Every Hospital Programme

Australia-wide distribution

During the months of September, October and November Gideons and Auxiliary members, who number just on 300 and are active right throughout Australia, will be involved in a special distribution thrust.

Called the "EVERY HOSPITAL PROGRAMME" the objective is to visit literally every Hospital in Australia with the intention to check every Ward to make sure alongside every bed in the locker drawer is a copy of the New Testament and Psalms.

All Nurses together with staff in catering, cleaning and clerical positions will be offered a pocket New Testament with Psalms/Proverbs. Bibles will also be placed in Waiting Rooms.

A recent survey revealed that in Australia there are 47,810 hospital beds, but according to our assessment, only 13,500 of those beds have a Gideon-placed copy of Scripture in the bedside drawer.

In a time when Australians of all ages, from all levels of the social strata and in all states are facing very serious challenges and fears, Gideons believe more strongly than ever before that the Word of God is the real success Book.

We are constantly reminded that the Scriptures change lives as evidenced by this recent letter from a Nurse:

I received a letter and a package from a former patient. The letter said 'I was a patient in your hospital. When I was discharged, I took from my bedside table the Bible and from your hospital several pieces of cutlery.

By reading the Bible I have found Jesus. God's Word has caused me to send the cutlery back to you.'

Thousands of Christians will be praying with and for Gideons and Auxiliary members as they carry out this unique task.

Extravagant claims for pope

"When the Holy Father visits us Christ visits us"

The following is an edited version of a recent press release from the National Papal Visit Office, headed 'Papal Visit An Occasion of Grace'.

Judge Frank Walsh, the National President of the Knights of the Southern Cross, and a member of the National Advisory Committee for the Papal Visit to Australia, representing Catholic laymen, shares his personal response to the visit of Pope John Paul II.

The visit of the Holy Father is indeed a pilgrimage to our young but troubled country. For those of us who practise the Catholic faith, His Holiness comes to us as our leader and friend, for whom we pray in all our Masses and prayers, and with whom for a few days we shall have the opportunity to offer those Masses and prayers.

For those of us who are Christians, the Holy Father represents all that is

Christian. Those of us who are not yet committed to the great events which are about to take place will find that commitment as the visit draws near.

In my own experience as a Catholic layman, I cannot recall the visit of any human being to our country which has ever involved so many people in such a totally absorbing way as is promised by the forthcoming visit of the Holy Father. The very preparations for the visit are so elaborate that we sometimes become enmeshed in the logistics of the occasion, such as fund-raising, venues, stages, altars, tickets and transport. We must not forget that, as the Holy Father visits us, Christ visits us, that his visit will be not only a graceful occasion, but an occasion of grace for our country.

Third consecutive sentence for Soviet Baptist leader

Has already served 20 years in prison

NIKOLAI BATURIN, the secretary of the unregistered Baptist Council of churches in the Soviet Union, has been rearrested in camp and sentenced to a further three years' imprisonment. He is fifty-eight years old and has served more than twenty years in Soviet labour camps for his religious activity since his first arrest in 1948.

Baturin took over as secretary of the unregistered Baptist Council after the expulsion of GEORGI VINS from the Soviet Union in April 1979, and spent some months in hiding before being arrested on 5 November 1979. He was sentenced at his trial in the Ukrainian town of Cherkassy to five years of strict regime labour camp. Before he had completed this term he was rearrested in his Siberian camp and sentenced to a

further term of three years in camp for 'anti-Soviet slander'. This was due to expire at the end of September of this year.

It is not known under which article he has been resented, but it is presumed to be for 'violation of camp regulations' (Art. 188-3 of the RSFSR Criminal Code), which can mean an additional term of up to three years on the word of the camp officials. It is not known when the trial took place. Baturin is in poor health: he has high blood pressure and is suffering from heart trouble.

Two other members of the Council, MIKHAIL KHOREV and PYOTR RUMACHIK, have also been resented while serving labour camp terms. However, Baturin is the first Baptist to be sentenced to a third consecutive term.

(EPNS)

UK Young Christians concern

Churches not giving adequate sex advice

Young Christians believe that the church is not giving them good enough advice about sex according to a survey carried out by the evangelical magazine Buzz.

The survey, carried out among 2000 born-again young people finds that most of them have been taught that sex outside marriage is wrong. But many of them have not been taught why.

But 83 per cent of those polled maintain that they are still virgins. About 97 per cent of those questioned — most of them are aged between 16 and 29 — believe that the Church does not offer enough advice about sexual ethics.

Two in three express criticism of their local church. Most of them were from

either Anglican or Baptist churches which they say fail to provide biblically-based teaching on sex and relationships.

More than half of those questioned in the survey say they have never heard a sermon on sex-related issues.

The survey found that two in three single Christian young people questioned think that kissing is as far as a courting couple should go, while just under one in three believe that petting is the limit.

Ninety nine per cent say they believe that sex outside marriage is wrong and, according to the survey, most manage to practice what they preach.

Just one in six reported having sexual intercourse before marriage and most of them felt "regret and guilt" afterwards.

(CEN)

Focus on role of minister

Archbishop's address to 1986 Sydney Synod

In his address to the 1986 Synod of the Diocese of Sydney, the Archbishop, the Most Rev. Donald Robinson said that there was a need to focus again on the central role and task of the parish minister.

"No one really gives the poor parson a job description", the Archbishop said.

"He remembers a set of biblical principles from the Ordinal. His bishop or archdeacon may draw his attention to some matters in the Diocesan handbook which should not be overlooked."

"New expectations of participation in ministry by laymen and women are abroad."

In semi-serious vein the Archbishop spoke of the multitude of in-service courses available to teach the parish minister about church management, counselling (general and special, secular and biblically).

"He can brush up on various types of evangelism or go to a school of preaching; he may be urged to study the needs of ethnic minorities, the findings of the Bureau of Statistics and the new special religious instruction guidelines."

"Even if he can't rise to any of this, he and his wife can go away for a weekend and have their marriage enriched!"

"Even if he is impervious to all these new insights, he is in danger of allowing his ministry to be shaped simply by the need to respond to the hourly demands of the telephone, the post, the door bell and the host of diverse expectations of parishioners and others."

"New expectations of participation by laymen and women"

The Archbishop told the Synod that in all this it was imperative that the parish minister should have the clearest understanding of what is involved, and be supported as fully as possible by his bishop and fellow ministers on the one hand and by his people, especially those who share the ministry with him, on the other.

The Archbishop said: "I hope that increasingly we can shape the preparation of our clergy, both before and after ordination, with a view to the nature of their essential ministry". Archbishop Robinson said that he proposes to hold a series of Area Deanery chapter conferences next year whose aim will be to seek a clearer vision of the role and task of the parish minister.

Ordination of Women

The Archbishop was critical of four diocesan bishops who have proceeded to ordain women as deacons, disregarding a legal appeal to the Appellate Tribunal to be heard later this year.

"This action is to be deeply regretted, whatever the outcome of the appeal might be."

"The opportunity to appeal against the validity of General Synod legislation is one of the safeguards of the Constitution, and for bishops to act in contempt of this constitutional procedure is to weaken the trust on which the adoption of the Constitution was based."

"The consequences of the bishop's actions is that we now have in the Australian Church a number of women whose orders are recognised in some dioceses but not in others. Since the mutual recognition of orders has always been one of the criteria of communion between dioceses and churches, we have to admit that in this context some of our bishops and dioceses are not in communion with each other."

"The church is not defined by unity, but by faith and order. Until we have a body defined by faith and order, we do not have a church of which we can predicate unity. Where faith and order

are defective, or not agreed on, there is no assurance or promise of unity", Archbishop Robinson said.

"It is now up to the Appellate Tribunal to decide whether or not the 1985 canon is valid, and, by implication, whether or not certain women have been validly ordained as deacons according to the Constitution of our church", he added.



Archbishop Robinson.

Religious Education

Archbishop Robinson told Synod that adoption by the NSW Government of recommendations on religious education in government schools posed implications both to the Diocese and individual parishes.

Firstly, the Diocese must provide training opportunities and teaching resources for special religious education teachers.

Second, the parishes will also have important responsibilities as they take up the challenge of the new recommendations, remembering that the parish minister continues to have the responsibility for determining the form of the classes and authorising those who will teach it in the schools within the parish.

"some of our bishops . . . are not in communion with each other"

"I am convinced that Special Religious Education in government schools is one of the most strategic opportunities for Christian witness in our State at the present time. I would exhort you all to take up the challenge with renewed enthusiasm so that children and young people may hear and understand the Gospel; that they may be encouraged to respond in faith to Jesus Christ and be built into the fellowship of God's people."

The Inner City

Archbishop Robinson said that inner city Christians have had to ask hard questions about their life and witness in a multicultural, secularised Australian environment that is the mark of the inner west and other parishes.

"We must continue to have a relevant Christian presence with flexibility to cope with changing circumstances and culture

in the inner city. The changed sociological patterns with a return to inner city living, and the role of successive Directors of the Inner City, have brought stability and new hope."

"However, some of these parishes in the Marrickville and Petersham Area Deaneries still represent one of the neediest areas of the Diocese and should not be overlooked in our emphasis on the new parishes in the west and south", he said.

Financial debate

Most Sydney synod representatives are happy enough to be members and look forward to the proceedings of Synod, but when the time comes they find the going tiring and have a tendency to become impatient with speeches which are not pungent and pertinent.

The first week of the 1986 Synod saw a lot of time devoted to financial ordinances. The Standing Committee of the Diocese has finance and priorities committees that go through the finances with a fine toothcomb . . . Synod members were reminded of this quite a number of times during the session and informed that priorities were carefully determined with the overall needs of the Diocese in mind.

Notwithstanding this Synod members with particular points of view invariably attempt to modify the finances with motions from the floor of the house aimed at meeting situations in which they have a particular interest. There is nothing improper about this and there

were a few minor successes, but an inordinate amount of time was spent considering them, particularly since some movers do not understand the implications of their proposals on the wider scope of the finances as a whole.

"increasing awareness of child abuse"

Child Abuse

The Synod passed a motion on child abuse asking the Standing Committee to appoint a committee to report to Synod on:

- * increasing understanding and awareness of the nature and extent of the problem of child abuse
- * establishing preventative measures and programs
- * providing care and counsel

Age Creeps On

To the disappointment of some concerned about the 'big brother' syndrome, Synod asked the Standing Committee to prepare ordinances requiring the retirement of members, on reaching the age of 72 years, from all Synod bodies. An amendment specifically excluded parish councillors and churchwardens from this provision.

Brother Andrew coming to Australia

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THE GOOD READ

Here We Stand — Justification by faith today.

Jim Packer and others.
Hodder and Stoughton 1986
175 pp plus notes.



This book is a series of essays celebrating the golden jubilee of Oak Hill Theological College. The essays are written by present and past faculty staff of the College, and cover Biblical, systematic, ecumenical, liturgical and pastoral applications of the truth of justification by faith.

Michael Butterworth and Stephen Motyer lead us through Old and New Testament passages to open up the meaning of justification and how we may be justified.

James Atkinson writes of the implications of the doctrine in understanding the Bible, in bringing Christian assurance, in making ethical decisions, in pastoral ministry and prayer.

Jim Packer's essay is about Justification in Pastoral Theology. He writes of its need, meaning and means as the heart of the Gospel and warns that it is distorted by the intruding of works, the displacing of the cross and the eliminating of faith.

Gerald Bray and George Carey related the doctrine to what is taught in Orthodox and Roman Catholic Churches — indicating that we are closer to Roman scholars today.

David Wheaton writes, firstly, of our task of guiding people to heaven by preaching justification and nurturing believers in the fellowship of the Church, showing that the pastor's/ordained minister's task is not frenzied activity but maximising the gifts of the saints. Secondly, he deals with liturgy for the justified, maintaining that the church services are for Christians and must express Gospel truth centring on Christ. Modern revision must not be allowed to distort the truth of justification by faith.

A good book, reminding us of our godly heritage and warning us of dangers. Some of the applications could be

debated, but worthwhile reading for all who realise that they are justified by faith.

Sue Horton

The Treasury Of His Promises

366 Daily Bible Readings by Graham Miller

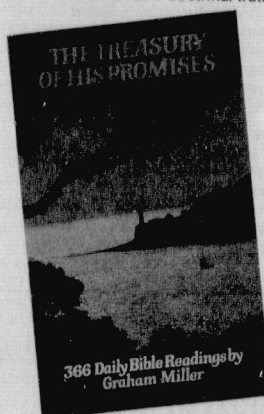
Banner of Truth Trust, 368 pp., pbk.

Devotional books come and go, but here is a volume likely to stand the test of time.

This reviewer first heard Graham Miller when he gave the Bible studies at CMS Summer School about 20 years ago. For clarity, doctrinal orthodoxy, and practical application there has never been a better series in his experience.

The book was Romans, which provides a month's readings in this volume. It is a measure of the change in theological understanding that the author's teaching on election caused a ferment amongst many, whereas today it would be broadly accepted.

Daily readings on thirteen books of the Bible are well set out with a page for each day of the year. It is typical of Dr. Miller's thoroughness that leap year will not leave the reader at a loss for a day! The notes, like those he provided for SU over many years, are easy to read whilst rich in devotional warmth and doctrinal truth.



Unfortunately, the author has a tendency to spiritualise. Is the dominant colour of blue in the tabernacle really "a reflection of Heaven, a picture of the Divine character of Jesus Christ upon earth"? And are David's five smooth stones rightly used when their choice is to remind the personal worker to master "as many texts as he can handle"? Flights of fancy are disappointing in a theologian of Dr. Miller's calibre.

Such idiosyncratic treatment is rare and more than compensated for by the general standard. Apt quotations and occasional questions strengthen the devotional and didactic value of the readings.

With Christmas coming on, here is a gift for the young Christian or for one further along the road.

Donald Howard

Russian Christian rock musician released from prison

Reunited with his family

News has reached Keston College of the release from labour camp of Christian rock musician VALERI BARINOV. He was released on schedule at the end of his two-and-a-half year sentence on 4 September and was met by his wife TATYANA, who had travelled up to the camp. They arrived home in Leningrad two days later, to be reunited with his two daughters. He thanks his friends for prayer and support during his imprisonment, and reports that many of his fellow prisoners became Christians. Despite serious health problems in the labour camp (he has had pleurisy as well as heart problems), he is fit and well.

A large pile of letters awaited Barinov in Leningrad, but he reports that no mail from abroad was given to him in camp. Despite a promise from a visiting

procuracy official that he would receive all his mail when he was released, camp officials told him that all the letters had been destroyed, that there had been no parcels (though earlier one had been mentioned), and that two packets had been sent to the KGB.

Barinov feels very strongly that he will be prevented from carrying out his music ministry in the USSR, and therefore he and his family wish to emigrate. He has already been to the visa office, but he was told that he must have an invitation from relatives abroad in order to apply for an exit visa. He has also written to the Presidium of the USSR Supreme Soviet confirming his renunciation of Soviet citizenship and requesting permission to emigrate.

(KESTON COLLEGE)

Christ touches lives at Colombian Crusade

Held in 450 year old city

Cali, COLOMBIA — The Argentine-born evangelist Alberto Mottes held an eight day Crusade in Cali, Colombia from August 29 to September 5. They call it "Cali la pachanguera" (which means they like to party). It is considered the capital of "salsa" music. It is, also, renowned for being the sports capital of America. Although Bogota is the capital of Colombia, the political determination of the country came from Cali.

The M-19 guerilla movement originated in Cali, and its national leaders are based there. Drugs are sold on the street for almost the same price as cigarettes.

In less than a month of the Presidential installation of the new government, there has been more violence in Colombia,

than in the preceding eight months. During the week of Mottes's Crusade, from midnight on Thursday until dawn on Friday, in only six or seven hours, there were 24 murders in Cali, (17 in the metropolitan area, and 7 in neighbouring towns).

The Cali Crusade was sponsored by almost all the 100 evangelical churches that exist there and in the surrounding cities. It resulted in being the biggest Crusade in the history of Cali. It was held in honour of the 450th anniversary of the city.

The accumulative attendance of the eight day Crusade held in the Panamerican Stadium was 154,000 and there were 19,600 decisions for Christ.

Joni launches ministry to the deaf

"Operation sound" a note of hope

LOS ANGELES, Calif. (EP) — Joni Eareckson Tada, president of Joni and Friends, a Christian ministry to disabled people, has announced the formation of Operation SOUND, a ministry outreach specifically geared to the unique needs of the deaf.

"There are 18 million deaf persons in the United States," according to Tada, "[and] 250 million around the world. And very little is available to help the church penetrate this enormous wall of silence. The goal of our entire ministry is to assist the church in bringing evangelism, inspiration, and encouragement to those who need it the most. And as Scripture says, 'How can they hear without a preacher?'"

Tada points out that SOUND is an acronym for "Strategic Operations for

Unreached Needs of the Deaf." The goal of Operation SOUND is to provide motivation and materials to churches in the U.S. and to mission groups worldwide.

The new ministry, based at the Joni and Friends headquarters in the Los Angeles area, is headed by Sue Thomas, who has been profoundly deaf since infancy. "My burden is for those 250 million people who will never hear unless someone stands before them with the Good News," says Thomas. "We are out to break the sound barrier that has kept the deaf in such total isolation from the Word of God. This may well be the largest and most difficult task confronting the church today — the last big frontier in missions and evangelism."

(EPNS)

"Living Buddhas" to rule Tibetan monasteries

Dalai Lama's Move

Thirty-eight major monasteries in Tibet are now being ruled by special emissaries from the exiled Dalai Lama, according to sources in China. Among them is Tibet's largest monastery, the Drepung Monastery in Lhasa. The emissaries appear at the monasteries with a paper bearing the seal of the Dalai Lama testifying to the fact that the emissaries are recognised as "living Buddhas." The monks in charge of the monasteries immediately hand over control to these emissaries when they arrive.

Tibetan Buddhists believe that there are several living Buddhas, chief of whom

is the Dalai Lama, whose lives pass on from one generation to the next. Since the mid-1950s there has been a de facto ban on recognition of such living Buddhas. However, officials of the Religious Affairs Bureau said the practice was likely to be resumed, after denying that it had ever been officially banned. Some of the living Buddhas sent by the Dalai Lama have been expelled from monasteries for advocating an independent Tibet. Observers have estimated the total number of living Buddhas in Tibet as several hundred.

(CNCR)

Desperate plea from Sudanese Anglicans

The Anglican (Episcopal) Archdeacon of the famine-besieged town of Wau in Southern Sudan has radioed a desperate plea for help.

Archdeacon Henry Cuir Riak radioed World Vision aid worker Neil Winship in Khartoum that people were starving to death all around Wau.

The message said: "God will hear our prayers. God cannot forget His people. He sent the children of Israel into the wilderness and looked after them by sending bread from heaven and water from the rocks. God will do the same for us in Wau."

"It is life and death now, so please send us some money. Pastors are starving to death. Life is difficult for everyone."

About two million people are starving in southern Sudan, with the major towns like Wau holding thousands of people who have come in search of food.

World Vision has worked closely with the Anglican Church in Wau since a visit by Melbourne diocese Archdeacon Phillip Newman last February.

A 200-strong truck convoy transported more than 1700 tonnes of food to Wau in April. The food was distributed to displaced people and impoverished townspeople through the Anglican Church in Wau.



Melbourne aid worker Tony Goss discusses the telex message with World Vision journalist John Van Klaveren.

WORLD VISION MEDIA DEPARTMENT
Phone (03) 699 8765

Australian missionaries to Italy

"Christ the Power of God and the Wisdom of God".

Anglicans, as a whole are not too familiar with the European Christian Mission. When two young Anglicans from Sydney feel a call of God to become missionaries in Italy, others become puzzled. Why Italy?, they ask.

The answer lies in a combination of factors. The first lies in the background of the young couple themselves — well, perhaps not the wife, but certainly the husband. Romeo Dinale is a second generation Italian, the son of a typical Roman Catholic Italian family.

"If you are Italian, you are Roman Catholic", says Romeo (he pronounces his name Rom-ay-o).

Interviewed by the Australian Church Record prior to his scheduled departure for Italy in late October, he said: "In my late teens, I began to question my form of religion. I asked myself, where is this God I am worshipping? I also asked: What do Protestants believe?"

"Through my wife Robyn, I discovered the forgiveness that is found in the cross of Christ".

The second factor was the spiritual condition of Italy as a country, a situation which is not widely appreciated. Italy has a population of 56 million people of whom 94% are Roman Catholic, but of these there are possibly only 7% regular churchgoers. The evangelical population is numbered at about 0.7%.

The third factor was the most important of all — the firm feeling of a call of God. Because of his Italian background it was suggested to Romeo that he should remain in Sydney and minister to the many Italian families here. He has indeed already done this, working

"evangelical population ... at 0.7%"

through the Anglican Department of Evangelism with the Rev. Luciano Ricci in both Leichhardt and Haberfield. But the call was to Italy.

Robyn Dinale obviously has been a great influence in her husband's life, leading him to Christ and equally enthusiastic as he is about the call to Italy. Before departing they have been doing a good deal of deputation work.

How do their two boys Joshua and Justin feel about travelling to Italy? Justin sums it up in this way: "Mummy, why can't we go to a country where we don't have to visit so many churches before we go?"

Romeo Dinale sees similarities between the city of Corinth and the cities in Italy today. Corinth was a religious city, but coupled with this were problems of immorality.

He says that Roman Catholicism in Italy has failed because human tradition is imposed above the Word of God.

"Claytons communism"

Italy has an image of massive church attendance, but with only 7% of the regular population attending, most of those filling the churches are tourists of whom there are about 48 million visiting each year.

Italy has the largest Communist Party in the western world, but Romeo sees it as "Clayton's Communism".

"Communism does not get far in Italy because of the self seeking of the people who, generally speaking, are out for themselves rather than embracing the principles of Communism. Communism has failed and Roman Catholicism has failed", he said.

"The people have nowhere to turn and seek happiness in worldly things. The cults are big and people are into drugs and the occult. The people in Italy today are without God and without hope."

"The worse that society gets, the more appealing the Christian Gospel becomes. If the love of Christ can take over in a place like Corinth, it can do so anywhere. I say to people — 'We are going to Italy to preach nonsense'". Mr. Dinale said, referring to Paul's writings to the Corinthians in 1 Corinthians, Chapter 1.

"I thank God for his supposed foolishness. It is only foolishness to those who reject it. God is jealous for His glory. It is at the cross that God is glorified, and man is humbled."

Romeo and Robyn Dinale will be living

biblical witness. There are 300 missionaries from 14 countries representing 50 missionary societies in Italy today. More and more are seeing the importance of church planting in areas where no previous witness existed, and



Romeo and Robyn Dinale and their Children.

at Trent in northern Italy where they will be involved in church planting and evangelism. They believe that their work there will be next to useless unless there are people in Australia praying for them.

They point to verses 27 and 30 of 1 Corinthians, Chapter 1 where the initiative in establishing a new church will come from God.

Romeo did his theological training at the Sydney Missionary Bible College. Robyn has been seeking to become proficient in Italian through a course at Sydney University. They are parishioners of St. Saviour's Anglican Church, Redfern from where their Valedictory Service was held.

Romeo worked for 14 years with an Italian concreting company in Sydney; a useful background for someone seeking to work among Italian nationals.

When he gets to Italy, one of his first tasks will be to familiarise himself with the evangelical church scene.

Trent is said to be one of the most spiritually hardened places in all of Italy. This is interesting in the light of its historical background of association with the Council of Trent in the 16th century. Although the Council failed to satisfy Protestants and its reforms were less comprehensive than many Catholics had hoped for, it has established a solid basis for the renewal of discipline and the spiritual life in the R.C. church, which emerged from Trent with a clearly formulated doctrinal system and an enhanced religious strength for the subsequent struggle with Protestantism.

Church needs to be relevant

Romeo Dinale says that he will be aiming to relate the Gospel and the centrality of Christ to Italians as well as relating Christianity to everyday life because people think that the church is irrelevant.

"The Church needs to be relevant. We need to declare the relevance of the Christian Gospel and the centrality of Christ to the world", he said.

"It is a challenge that Italy was never touched by the Reformation. It is my belief that the present instability would not be there had the Reformation touched the country."

Romeo and Robyn and their two sons are being sent out by the European Christian Mission which is usually designated by the Christian public as a 'faith mission', for such it is and has been since its birth in 1904.

What do the Dinale's face? There are about 31,000 communities in Italy, but of these only 1,000 or so have a visible

evangelism as never before. There is religious freedom (though local resistance from Catholic priests may be strong), and people's hearts are full of questions.

In his prayer letter NOTIZIE dalla FAMIGLIA DINALE, Romeo draws the

"31,000 communities ... only 1000 have a visible biblical witness"

attention of his readers to the letter to the Hebrews:

"Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom 'we confess' (Heb. 3:1 NIV)

He says: "In a day when many things clamour for our attention and men demand to be heard, claiming positions of authority and power, it is salutary to heed the words of the writer to the Hebrews. The diligent application of our minds to the Person and work of the One who lived and died that we might know the Father, is a sure antidote and corrective to a weak and impotent Christian walk."

growth is taking place. Radio gives unlimited opportunities of reaching people all over the country.

The European Christian Mission believes that the doors are open to

Aboriginal resource catalogue launched

"Appropriate information often denied them"

One of Australia's most eminent men, Dr. H. C. Coombs, launched a new book about Aborigines in Sydney this month.

The book, an information and resource catalogue called "Aborigines and the Issues", was written by Tom Mayne and published by the Australian Council of Churches. It represents a most comprehensive listing of publications, organisations, libraries and resource centres which deal with Aboriginal issues.

In launching what he described as "a most useful and worthwhile collection of well-organised material" Dr. Coombs spoke of the urgent need of Aborigines for information about the issues and decisions which affect their lives.

"Aborigines are in most cases at least as well equipped and sometimes better able to make sensible decisions about their own affairs than whites are about theirs. What they chiefly need is the appropriate information. This is often denied them."

Dr. Coombs also congratulated Tranby College whose work he said he had admired for many years.

(ACC)

"Expect great things from God
Attempt great things for God"

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1 King Street
NEWTOWN NSW. 2042**

Gilbulla Memorial Conference Centre

Spring Open Day



Gilbulla, the lovely old property at Menangle, which once formed part of the John Macarthur family estate, issues an open invitation to all its friends in and around Sydney to spend the day, or part of it at beautiful Gilbulla on Saturday, November 22nd, 1986.

The invitation is especially addressed to the many thousands who have spent time at Gilbulla over the years participating in parish houseparties or conferences, or who have simply spent times of relaxation and rest as one of its private guests.

In the years since the property was first

purchased by Sydney Anglican Diocese in 1949, people have had opportunity at Gilbulla to hear the gospel or to grow in the knowledge of the Lord's saving grace through the various programmes that the facilities have offered.

Plans for the Open Day include a gigantic "garage" sale of bric-a-brac—devonshire teas on the lawns—bands playing—barbeque or picnic lunches.

Other highlights of the day will be sheep shearing demonstrations between 11 a.m. and 1 p.m.

Gilbulla will be open from 10 a.m. until 4 p.m.

Unapproved Catholic Seminary Closed down

Loyalty to Rome means illegality

An unapproved Catholic Seminary in Hebei province was forcibly closed earlier this year, according to a professor in Hebei's approved Catholic seminary. Either troops or police went to Qiaozhai village in May of this year and arrested about 38 people.

The Qiaozhai seminary, said to be loyal to Rome, was formed about a year ago, and its activities have been declared illegal. According to the police in that district, the leader of this group had just been released from prison (a "reform through labour" camp) and has now been returned to prison. The police said the other seminarians had been questioned and sent home. As usual, the

claim was made by the police that the "activities of this group were not just religious, but its members also carried out other illegal activities."

Sources in Hong Kong, however, said that some of those arrested were still detained. These sources also said that four seminarians from a different group were arrested in June, when they visited an elderly bishop still loyal to Rome. They further claimed that a group of elderly nuns and novices were also detained about that time. No further news of their condition was known. The sources added that there were still other groups of seminarians being trained elsewhere in China in unauthorized settings.

(CNCR)

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. C. J. Clarke, former BCA Missioner, has accepted the position of Rector Botany/Mascot/Eastlakes.

Rev. M. P. Steinwede, Assistant Minister of St. Ives, has accepted the position of Rector of Punchbowl with Greenacre.

DIOCESE OF NEWCASTLE

Dr. Barbara Howard, at present Co-ordinator of Social Welfare in the Diocese of Canberra and Goulburn, has been appointed Director of The Samaritans Foundation in Newcastle.

DIOCESE OF GIPPSLAND

Rev. Sheridan Hannah and The Rev. John White were admitted into the Order of the Diaconate at an ordination service at St. Paul's Cathedral, Sale, on August 3rd.

Rev. Leslie Forrester and his wife, Jennifer, were welcomed to the Parish of Mount Sugarloaf on July 30th.

Rev. Paul Connors was inducted by Bishop Richard Appleby as Rector of Aberdeen/Gundy Parish on July 31st.

Rt. Rev. Eric Hawkey died in Brisbane on July 25th.

A big day for Afghan community

Sydney support centre opens

The Afghan Community Support Association Centre, 578 Burns Bay Road, Lane Cove, was officially opened on Saturday 27th September, 1986 by Mr. John Dowd, State Member for Lane Cove.

It was an important event for all the Afghans and people from the local community who have worked together for many months to establish the Centre.

The Centre has been sponsored by the Australian Council of Churches, the Lane Cove Community Council and the Afghan Church and Community groups. It will be

a very important addition to the Community and welfare services available in the Lane Cove area.

Funded initially by Austcare, the Centre has been set up as a meeting place and friendship centre for Afghans who have been forced to leave their homes and loved ones and who have often endured great hardships following the invasion of their native Afghanistan by USSR Forces.

The Centre is staffed by Mr. Zalmi Haidary and Miss Shapirai Abawi and provides a wide range of welfare services.

(ACC)

Prince Charles' presence at PCMs defended

The Prince of Wales—who is said to have been dissuaded by the Queen from sharing an early-morning Mass with Pope Paul II in the Vatican last year—slipped into the back of a little Roman Catholic church in Cumbria last Sunday and attended Mass there.

But this time the Prince was only doing what many Anglicans do. That was the judgement at Lambeth Palace this week in the wake of strong condemnation of the Prince's action by the Church Society.

And Canon Christopher Hill, the Archbishop of Canterbury's Secretary for Ecumenical Affairs, found the outrage expressed by the Church Society's Director, the Rev. David Samuel, "very surprising," he told the *Church Times*.

Private visit

Dr. Samuel claimed that the Prince had been very unwise and had compromised the position of the Crown by "kicking over the traces." He added: "After the furore in April last year, when it was suggested that he might attend Mass in the Papal Chapel, I should have hoped that he would have been alerted to feelings in this country."

The situation last Sunday was very different, explained a spokesman at Buckingham Palace. The Prince was making a private visit to friends and simply accompanied them to their local church.

However, while Dr. Samuel conceded that this might have been an excuse if the

Prince had been a private individual, he said: "He is not—and there is no excuse. He knows he must always carry his office with him."

Prince Charles was staying with racehorse breeder Mr. Hugh van Cutsem and his family at Garsdale, North Yorkshire, when he went with his hosts to the Roman Catholic church of the Holy Family, Kirkby Stephen, ten miles away across the Cumbrian border. His visit caught the parish priest, Fr. Geoffrey Severs, and his congregation of about forty people completely unawares.

Rules respected

The Prince did not take communion. Fr. Severs, who counts the van Cutsems as "occasional" members of his congregation, made that clear after the service when he said that the Prince just sat at the back with his friends and left with everyone else at the end.

At Lambeth Canon Hill pointed out: "Many Anglicans have attended a Roman Catholic Mass in similar circumstances or on ecumenical occasions—likewise many Roman Catholics, clergy as well as laity, now attend an Anglican Eucharist on similar occasions."

"It is clear that the formal rules of both Churches have been respected; and I therefore find it very surprising that anyone should object to Christians praying together at the Lord's own service."

NSW Baptists continued

"Go Ye Therefore", with a number of responses for full time service.

In its business sessions the Assembly elected Rev. Neil Adcock of the Canberra Church as President elect and returned all other full time appointees with great confidence for a further term of office.

There was a moving moment on Thursday with the election of Principal of Morling College. The election had been planned so as to take place after the debate on the Sydney College of Divinity. There were two nominations, and on declaration of the present Principal, Rev. E. R. Rogers being re-elected there was loud and sustained applause. The Principal, deeply moved, responded warmly.

The Assembly decided to withdraw from the Sydney College of Divinity

allowing present students enrolled to complete their courses. The new arrangements for those pursuing degree work were seen by the Assembly to be satisfactory. A rescission motion brought against the decisions of the Special Assembly held on 27th February this year was defeated as were notices of motion brought by two of the Churches. The report and subsequent motion for withdrawal and rearrangement were put forward by a sub-committee for Morling College Council and were presented by the Vice Chairman of the College Council, Dr. W. E. Andersen.

Growth was again evidenced and the Assembly recognised its need to keep evangelism at the forefront of all its efforts. As one delegate put it, "This is the Lord's doing and it is marvellous in our eyes". Psalm 118:23.

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Billy Graham's French Crusade

Far exceeds expectations

Paris, France (EP)—Despite the violence and terrorism that has produced tension and anxiety throughout Paris in recent weeks, thousands of people packed the Bercy Sports Stadium here for the Mission France meetings with Billy Graham, also broadcast live by TV satellite to 31 other cities throughout France, resulting in the largest evangelistic effort in the history of this country.



"The last bomb exploded the day before we started and we haven't had one since," Graham told the audience toward the end of his eight-day crusade. "I would like to think this Mission has something to do with it. God has put a blanket of protection over this city, and Bercy is the safest place in Paris."

Attendance at Bercy, which has never before been used for a religious event, was far beyond expectations. The closing meeting of the crusade drew more people to the stadium than any other event in the stadium's history. After the building was full, police turned away 1,500 people.

Despite security checks for everyone entering the stadium (a first for any Graham crusades), attendance averaged over 12,500 each night. By the end of the week 7,094 had come forward to accept Christ. The total audience including the 31 satellite viewing sites for five nights exceeded 275,000.

Michel Evan, General Secretary for Mission France, said it is unusual to get

this large a crowd for any event in Paris. "It is unbelievable," he said. "The Christian population has suffered with a minority complex and has really seen this crusade as a turning point. This Mission has caused many people in Paris to begin to talk about religion."

Local church leaders have told Graham that the bombings of the last few weeks have caused people to think seriously about questions of life and death, and have made them more receptive to the gospel message than ever before. Each night Graham presented simple illustrations within a French context, quoting many well-known French philosophers, theologians and poets for emphasis. "I noticed when I came to Paris this time that the lights on the Eiffel Tower had been changed," he said. "I had seen the Eiffel Tower many times with the lights shining on the tower from outside and it was very beautiful. That is what we need in our hearts, we need the light of Christ."

(EPNS)

Meaning in Life and the Role of Religion

Beliefs and Practices Study: Preliminary Observations

The recently formed Christian Research Association has begun to produce the results of a survey conducted in areas of Sydney between March and July this year. The project takes us further than the Australian Values Study in describing the place of religion in Australian life.

A paper just released from the Zadok Centre takes us to a very basic level of the meaning of religion in Australia and would be helpful for all those concerned with pastoral ministry.

The author of *Meaning in Life and the Role of Religion*, Dr. Philip Hughes, is a

minister at Wangaratta Baptist Church and is also involved in the analysis of the Beliefs and Practices Study for the Christian Research Association.

"We were listening for what made life important and meaningful to people," said Dr. Hughes, "and how the various aspects of life hung together, whether religious faith was important here or not, and what sorts of meaning and values systems people had."

This Series 1 Paper, \$30, is available from the Zadok Centre, PO Box 434, Dickson, ACT, 2602, for \$1.50 plus 65c postage.

Strong views on ARCIC and doctrine

English Church Society AGM

The continuing debate about the nature of Anglican belief, concern about growing permissiveness, and the problems posed for the Church of England by the Anglican-Roman Catholic International Commission (ARCIC) were the main themes discussed at the annual meeting of the Church Society.

Members of the Society heard their out-going chairman Prebendary John Pearce comment on the significance of the report of the House of Bishops on *The Nature of Belief*:

"What makes the present situation very serious is the fact that for the first time a national bench of orthodox bishops have said that it is in order for a man to be a bishop and not believe in the empty tomb or the virgin birth."

Prebendary Pearce suggested that one of the future tasks of the Church Society must be to "ensure that members of Vacancy-in-See Committees insist that all future appointments to the bench must be those who believe from their heart in the facts of the Creed naturally understood."

In his annual report, the Society's Director, the Rev. Dr. David Samuel, said that the statement by the Bishop of Durham at the General Synod at York "surpassed everything he had said before in his rejection of biblical revelation. This outburst has been followed by a surprising silence from the rest of the Church. It might be interpreted as the lull before the storm."

Dr. Samuel said that in spite of the

herdlines pointing to serious moral decline in Britain, there were signs that the moral climate might be changing.

One such sign has been the setting up of organisations like the National Council for Christian Standards and the Conservative Family Campaign.

On ARCIC he said there was a problem stemming from the "difficulty and obscurity of the language of the report and the resolutions."

Many people, he believed, thought they were voting for continuation of the talks when what was really at stake was a commitment to take definite steps to reunite the two churches.

He said that the Church Society's leaflet on ARCIC had now reached a circulation of over 100,000. The Society would continue its campaign against ARCIC.

It was planning a petition which, Dr. Samuel hoped, "will show in 1988 that there is a significant body of opinion in the Church of England at the grass roots which is not prepared to go along with this ARCIC scheme, and wants to see the doctrine and identity of the Church of England as a reformed church perpetuated and maintained."

(CEN)

New Zealander gaoled in Malaysia

One day for wounding religious feelings

Kajang, Malaysia (ODNS)—New Zealander Grant Terrance Nesdale, 28, was recently sentenced to a day's gaol term and fined \$1,000 (Malaysian, about \$390 US), or three months' gaol, by a magistrate's court for wounding the religious feelings of a Muslim.

Nesdale was associated with Youth With a Mission and was in the country as part of YWAM missionary training programme.

Fellow New Zealander Julian Mary Miessen, 27, who is also with YWAM, was acquitted. She had been charged with showing her approval by nodding and smiling when Nesdale committed the alleged offence.

The court found Nesdale guilty of allegedly uttering the words, "Your Islam is not original," "Your Quran is not true," and "Prophet Mohammed is not true," with the deliberate intention of wounding the religious feelings of businessman Mohamad bin Mahmood.

Nesdale was said to have committed the offence in front of Mohamad's house at Kajang Baru on May 15.

The charges under section 298 of the Penal Code carry a maximum sentence of

a year in gaol or a fine, or both.

In acquitting Miessen, a Christchurch receptionist, magistrate Naim Darwish, said he was satisfied that the defense had cast a reasonable doubt on the prosecution's case.

Nesdale paid the fine and served out his one-day gaol term by sitting one hour in the courtroom, which under Malaysian law is considered adequate.

Defense counsel Jehoh Chong Kent said he was surprised by Nesdale's sentence. This was the first time the law against hurting the religious feelings of an individual had been tested in this country where more than half of the sixteen million people are Muslims.

Observers believe this test case is part of a toughening of attitudes in Malaysia as part of the "Islamization" of the country.

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