

Luis Palau in New Zealand



Luis Palau received a ceremonial welcome to New Zealand, that is normally reserved for heads of state and royalty. This form of welcome is meant to challenge the intent and integrity of the guest. Total attendance for the four week Palau Tour was 318,660 with 11,431 making public Christian commitments. Photo by Peter Avery

The danger of christian gurus

Author calls for more accountability

CHAPPAQUA, N.Y. (EP) — "The sting hurts us all when Christians in high places suddenly show up at the centre of bad news," writes Dean Merrill in the May 1987 issue of *Christian Herald* magazine. In an apparent reference to the controversy surrounding Oral Roberts' "death threat from God" campaign, and Jim Bakker's sex scandal, Merrill writes, "Every time one of these shocks comes along, the cause of Christ is wounded afresh. Every non-Christian neighbour, relative and fellow worker looks at us a little more strangely."

Merrill, who is the editor of *Christian Herald*, says many embarrassments for the body of Christ can be traced to the church's fascination with the "Man of God" syndrome.

"We are too taken up with Christian gurus," he says. "We've all suffered through enough poorly led committee meetings to

breathe a sigh of relief when a strong personality is in charge. Things happen. No one thinks to ask whether the leader is properly educated, pays his bills, loves his wife, expresses his thanks to his staff, or even spends time in prayer. Those things are fine, but what matters most is what he can do behind a microphone. If he can send an audience away feeling good, other shortcomings pale in comparison."

Merrill, former senior editor of *Leadership Journal*, continues, "We must learn that there is more to leadership than being a good master of ceremonies. We must admit that none of us is infallible. We must remember that the fruit of the Spirit is not only joy, but also self-control."

(EPNS)

Mozambique refugees shelter in SA

Victims of war

About 500 refugees from Mozambique are entering Gazankulu in South Africa every month, according to a recent report in the Southern Africa Anglican paper *Seek*. The Roman Catholic Mission at Acorhoek is organising the distribution of food and other essentials to about 16,000 people at one of the 42 distribution points once a month. Other charities are providing schooling for the children, building and agricultural projects and the Department of Health for Gazankulu is providing medical services and transport.

The work of helping these refugees who are fleeing starvation in the war-torn areas of Mozambique has been affected by the expulsion of the International Red Cross who were providing many basic supplies. Some Anglicans are already helping in the area but the paper called upon more Anglicans to become involved in the work.

It is estimated by UN sources that more than 20,000 Mozambicans have fled to South Africa and another 230,000 have sought refuge in Malawi, Zambia, Zimbabwe and Swaziland.

MAINLY ABOUT PEOPLE

DIOCESE OF BATHURST

Rev. Chris Whittall from Holy Innocents Bourke to become Lecturer in Biblical Studies. St. John's Theological College, Morpeth.

Captain Foley a Church Army Officer has been appointed to Christ Church, Brewarrina.

Rev. Alan Thomas has resigned from Holy Trinity, Orange to return to Pharmacy in Queensland.

Canon Eric Baker was appointed as locum tenens to Holy Trinity, Orange.

Rev. Roger Zohrab will be resigning from St. Barnabas Orange to take up an appointment at St. James Cudal as Vicar as part of Associate Ministry.

Rev. Richard Stockdale will be retiring from St. Matthew's Cumnock.

Rev. Graham Wainwright was inducted as Priest in Charge of an Area of Special Ministry in the parish of the Good Shepherd, Dubbo.

Rev. Paul Williker was instituted into the parish of St. Matthews, Eborwa on 7th December, 1986.

John Nield and Greg Gordon were made deacons at a special service at All Saints Cathedral, Bathurst by Bishop Howell Witt on 1st February. Greg Gordon will be taking up a posting in Coonabarabran as their new assistant. John Nield is studying in Canberra and has returned to college to complete the final year of his course.

DIOCESE OF TASMANIA

Rev. John Bowen was commissioned on 11th February as Chaplain to St. Michaels Collegiate School.

Mormon university opens in Israel

No missionary activity from it

JERUSALEM, Israel (EP) — Brigham Young University began using its new campus on Israel's Mt. Scopus in mid-March without ceremony or fanfare. The entire facility should be completed by September.

The BYU building near Jerusalem has been the centre of controversy because the

Mormon Church, which sponsors the school, is known for aggressive missionary activity. The university administration has agreed to forbid missionary activity originating from the campus, but has not yet agreed to a written statement to that effect.

(EPNS)

Family under stress, cont.

I doubt for example, the many boys and girls desire to be prostitutes but at least 400 boys and girls under 16 will sell their bodies to one or more adults in Sydney tonight. Why? Who really is to blame if they die with AIDS before they reach 25?

The last major factor I wish to introduce as creating stress on families is that of migration and its impact on what was the traditional Australian family and its way-of-life forty years ago.

There are some 15 million people living in Australia today. No less than 6 million of our fellow Australians are the result of postwar migration and they were either born overseas or are the children of Australians born overseas.

This is the highest proportion of any nation in the world other than Israel and we lack the commonality of being Hebrews, which they have as a national bond, whatever the country of their birth.

Almost 50% of all children enrolled in Sydney's infants schools this year have one or both of their parents born overseas and it is more than 50% in Melbourne.

In the past 35 years the traditional pattern of migration has widened enormously. As well as the majority ethnic group of Anglo-Saxon, Irish, Welsh and Scottish origin, there are now seven other major ethnic groups identifiable in Sydney's population in a numerically descending order as follows:

Eastern Europeans, Italians, Asians, Middle Easterners, Northern Europeans, Greeks and New Zealanders. There are also some 14,000 aborigines living in metropolitan Sydney who are descended from the original occupants of this land.

"The typical Aussie in 2087"

All told, there are more than 100 nationalities forming our Australian community and they, their children and their children's children are all Aussies. This raises not only the question "what will the 'typical Aussie' look like in the year 2087?" — It also poses the question "what will he or she be like?"

I have 15 grandchildren and foster grandchildren, whose racial origins are English, French, Russian, Chinese and French Noumean. They are greatly loved and belong to stable caring families as part of my own extended family network.

You know, I do not really care what my great-great-grandchildren will look like. I care greatly that they will love God and feel that life is worth living in Australia, which will continue to be a country of which they can be truly proud, as we are.

The current turmoil, however, will continue with increasing damage unless we come to grips with the origin of our problems, which is spiritual, not economic. To concentrate on the symptoms and our own special vested interests as individuals and power groups is blind arrogant folly and a never-ending source of conflict.

For this reason perhaps the best

contribution the church and Christians can make towards setting Australia on a new and happier course could well be the adoption of community-based activities which focus on the God-given worth of every individual and matters of primary social justice involving Christian congregations directly as the taproot of community life and wellbeing.

We need a spiritual renewal at the level of the individual citizen as instanced in the Reformation, the overthrowing of the slave trade, and the economic revival in Britain beginning in the Welsh coalfields.

"Moving upwards"

We need to think very carefully about all the implications and the consequences to us all of our common social pattern of moving "upwards" to a "better" suburb every time we get an increase in our income — was that Jesus' pattern?

In the confusion and rapid change which industrialised urban living in a pluralistic and multi-cultural society has brought upon us willy-nilly we urgently need to recover the biblical patterns of family and community life.

Experimentation with the Welfare State and the desire to find easy options has already created an elite group of highly paid professional people with social caring skills who are expected to solve the problems of the poor, family breakdown, unemployment, etc., etc.

But you cannot pay the state or a professional person to love you. Only God and your family and neighbours can do that.

Far too much of our national resource, provided from the taxpayers' money towards solution of these community problems, is being wasted.

Far too much money and time also is being wasted in analysing, reporting and making recommendations on problems, so that an increasing number of Australians are being further denigrated by this whole process.

The basic confrontation between Christianity and Humanism and their conflicting understanding of the Nature of Man emerges most clearly at this point — the point where the family and the individual under stress comes into contact with what is on offer when help is needed.

It is personal integrity, compassion, willingness to share and to make room for our fellows, persistence in the face of difficulty and disappointment, accepting accountability for our actions, protecting the interests of those least able to care for themselves such as the unborn, and similar attributes, attitudes and practices that will bring back fulfillment to the individual and greatness to us as a nation.

We need to give Christ and His standards the priority in our daily lives and in our family structures. We need to walk each day more closely with Him and to treat each other as He would, sharing and demonstrating His love, His forgiveness, His reconciliation, His humility and His moral strength. It is only then that we will experience together His renewal in our personal lives, in our families and in our nation.

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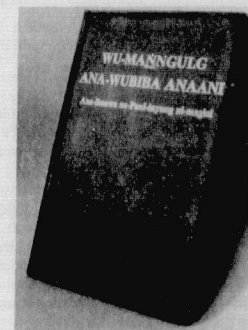
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New Aboriginal scripture

CMS translation team's work

The first major volume of scripture in the Aboriginal Nungubuyu language was released recently.



Nungubuyu Epistles, published by the Bible Society, May 4, 1987.

It is a book containing most of the Epistles, and according to translator Michael Hore it represents about two years' translation work.

"I'm very happy with the volume," said Michael, who translates with his wife Margaret and co-workers Langa'ina and Anne.

"We are very pleased that the people can have the Word in their own language."

"They have had it on tape and now that the book is available a number of people want to learn to read."

More than 250 copies of the durable, vinyl-covered scripture have been despatched by the Bible Society to Numbulwar, in eastern Arnhem Land, where the dedication will take place.

About 400 people speak the language.

The volume contains the books of Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 Timothy, Titus and Philemon.

Previously, only small parts of individual books had been published, with the exception of a volume containing the books of Mark and James, which was published in 1947.

It is estimated that about 90 per cent of the New Testament has been translated at least to first draft stage in Nungubuyu.

The Hores work with the Anglican Church Missionary Society (CMS) and have received help from the Bible Society's Translations Secretary, the Reverend Euan Fry, when needed.

The new scripture has been published by the Bible Society and will sell at the subsidised price of one dollar.

Said Michael: "We really appreciate what the Bible Society has done in our translation program."

EFAC's 25th anniversary

Executive given "a window on the world"

The Evangelical Fellowship in the Anglican Communion (EFAC) has existed for 25 years. Its Bursary Scheme has over 21 years brought 100 clergy from developing countries to Britain for further theological education.

At a reception in Oxford, during the meeting of the EFAC Executive Committee, contributions from committee members gave those present a striking "window on the world".

Bishop Gideon Olajide told how a new diocese had been carved out in Nigeria for the believers in an area formerly unreached with the gospel.

But the church had learnt about Islam, the other major faith in Africa, the hard way, as some Christians had been killed in clashes with Muslims.

It had been moving to see how the Christians had not struck back, and had gone back to worship in the ashes of a church destroyed by fire bombs.

From the other side of Africa, Bishop David Gitari of the diocese of Mount Kenya-East, revealed that he had been made a bishop without any parish experience.

Church growth had been phenomenal. His clergy had increased from 25 to 100 and they were starting two new

congregations every month — some just under a tree.

He was confirming hundreds of candidates at a time and felt obliged to take a break halfway through 825 one afternoon — for a cup of tea.

Bishop David Evans from Peru recalled that the Anglican Church had been in Latin America for 150 years, but had been active in the cities only since the 1958 Lambeth Conference.

While the Province of the Southern Cone was largely evangelical, the total number of born-again believers was only 100,000 to 150,000 at most.

In this turbulent part of the world, sects, many from North America, were a continuing problem. In Bolivia the government had declared 88 out of the 178 sects in the country to be illegal.

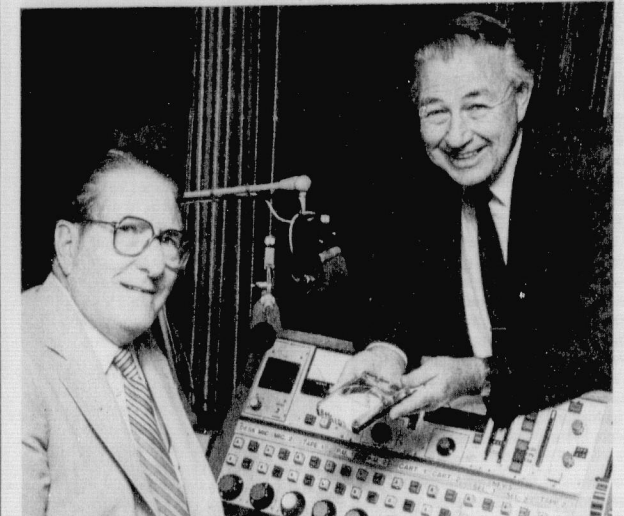
Don Irving spoke for Anglicans on the continent of Europe. He pointed out that the congregations of Anglican expatriates in European cities might involve, as in Paris, as many as 24 nationalities and have a strong sense of fellowship.

They were also not so dependent on their buildings as in Britain, and more self-supporting and concerned to take their current opportunities for witness.

(ICEN)

The Man who said no

Christian Radio leads the way



Rev. Vernon Turner (left) felt it was about time to present the Christian viewpoint in the battle against AIDS. The result was a radio spot, contained in the small cartridge held by photojournalist Ramon Williams. The simple answer was to say "NO".

Photo: Phillip Hellyer, Worldwide Photos.

THE CHRISTIAN BROADCASTING ASSOCIATION's Radio Station 2CBA-FM, located at Five Dock, started its Sydney audience by broadcasting a commercial presenting the Christian attitude in the battle against AIDS.

In the radio spot, the Director of 2CBA-FM, the Rev. Vernon Turner, states, "The Christian answer to AIDS is no sex before marriage, fidelity within marriage and if you find it hard to say 'No', ask God to help you to be true to yourself and free from AIDS."

The commercial media was quick to report this, the first radio spot to be heard in the AIDS Battle and one which advocated the Christian perspective.

When asked how it came about, Mr. Turner explained that one morning, on his way to the Radio Station, he was contemplating on what his audience was hearing and was it offering a spiritual ministry for the Lord. Suddenly he realised that everyone was concerned about the current battle to prevent AIDS,

but nobody was presenting the Christian viewpoint. In fact, there was no radio spot being used in the fight.

Amongst the many letters and telephone calls received at the station, commending them for such a presentation, one doctor stated that at last someone was brave enough to stand up and suggest the only safe, oral contraceptive against AIDS, the word "NO".

"He also sent along a gift to help keep the station on the air," added Mr. Turner, who is dependant upon such donations to keep 2CBA-FM on the air. The aim of the station is to present programs under the general heading of "Quality of Life". This radio spot is the latest contribution to that aim.

COPIES OF THE TAPE ARE AVAILABLE TO RADIO STATIONS ON DEMAND, FROM 2CBA-FM, FIVE DOCK, NSW 2046. TEL: (02) 712-1111.

(RAMON WILLIAMS)

Dr. Edwin Orr dies suddenly

A leading figure in the revival movement

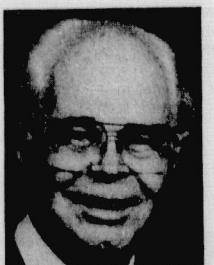
Dr. J. Edwin Orr, the Christian convention speaker, evangelist and a leading figure in the revival movement, died suddenly at the age of 75 recently.

Increasingly his ministry had been in the United States, where he had settled since the 1960s.

He was taken ill while returning home from a convention he had addressed in South Carolina and died the following day.

Warm tributes were paid by two of his contemporaries, Dr. Alan Redpath and Mr. Roy Hession. They recalled the days when Dr. Orr travelled Britain in faith, with a few material resources, as an itinerant evangelist, writing books between his tours.

All three had continued an active ministry well into their seventies, Alan Redpath was about to leave Birmingham for Capernwray Hall and Roy Hession was on his way from Torquay to a conference in Derbyshire when news came of the death of their friend and former colleague.



J. Edwin Orr.

Dr. Orr is survived by his wife. They had celebrated their golden wedding anniversary in January.

Mr. Maurice Rowlandson, who had also worked closely with Edwin Orr on many occasions, writes:

"Dr. J. Edwin Orr was one of that multitude of preachers who left the UK and made an international name for himself in the USA."

(ICEN)

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MARANATHA

Daniel 9

Daniel — a man of prayer

In Daniel 6:10 we find a man whose continual habit was to pray. So much so that he considered it more important to pray than to live. But in addition to the set times of prayer mentioned in chapter 6 Daniel cried out to God whenever the occasion demanded. E.g. 2:19ff Daniel asks God's help, and he had previously asked his friends to join him in prayer.

In all, it's clear that Daniel's knowledge of God, and his utter reliance on and trust in God could only have come from an ongoing relationship of prayer with his God.

But Daniel's praying was **Biblical praying**. It arose directly from his knowledge of the God who reveals himself in scripture (9:2). It's clear from this verse, as it's suggested elsewhere, that Daniel found clear solutions to those things which puzzled him, not in visions, but in the written word of God.

The visions **appalled** and **alarmed** him (4:19), **greatly alarmed** him (7:28), and **astounded** him leaving him without any to explain it (8:27). Yes, amazing things were revealed in visions, but they raised as many problems as they gave answers.

Look at verse 2. It was the question of the predicted 70 years that concerned Daniel. But when Gabriel appeared to answer that matter in verse 24 he speaks of 70 weeks. Is he talking about the same thing as verse 2 or of something else? Well . . . no. The vision is concerning the "end", particularly relating to the finished work of Jesus Christ, and the fulfilment of that work in the climax of history at his return.

But the details of these four verses cannot be tied down to successive historical events. In fact, to be preoccupied with dates is to miss the whole point of the exercise. As Jesus said just before his ascension "It is not for you to know times or epochs which the Father has fixed by his own authority" (Acts 1:7).

What is important is that Daniel regularly bowed himself before the God of the written Word of God. V. 2 **Daniel observed in the books**. This is no cursory flipping through a textbook. The prophetic books were clearly considered and accepted as inspired by God at the time of writing, and Daniel had probably filled his mind with them throughout his exile in Babylon.

And now as the time drew near, the significance of Jeremiah's references to a 70 year exile became clearer. His regular reading of the Word of God caused Daniel to respond by **seeking God in prayer** (v. 3).

Biblical Prayer

Biblical prayer is an expression of our relationship with God. Daniel knew his God and shows that in this prayer.

1. Biblical prayer is a recalling of who God is.

Daniel had been reading his Bible in Jeremiah 25 and 29 where it speaks of the return of Israel from captivity after 70 years in Babylon, but that was Jeremiah's other words that filled his prayers. E.g. Jeremiah 29:11-13, and these words turned Daniel to seek his God, by recalling openly who God is. On each of the 6 times in this chapter when Daniel makes a clear statement of who God is, he quotes or alludes to the scriptures especially of Jeremiah and Deuteronomy 7.

v 4 God is great and awesome — cf Deut 7:21,10:17

v 4,18 God is merciful — cf Deut 7:9

v 9 God is forgiving — cf Exodus 34:7

v 7,14 God is righteous — cf Jeremiah 12:1, 23:6

v 12 God is faithful — cf Deut 7:9, Jeremiah 29:10

We are in a world that only wants to hear of God's love in terms of a glorified or perfected human love. And that's the situation Jeremiah faced. The prophets of his time, and the people, had lost all their reverence and fear of God because they had lost all vision of his holiness and majesty. They omitted to speak of God's holiness or anger or insistence that people should turn from their evil ways.

Yet God said **Am I a God at hand and not a God far off? Can a man hide himself in secret places so that I cannot see him?** (Jer. 23:23-24).

God is loving — but only within the framework of his absolute righteousness and justice and his exalted holiness. If our relationship with God is to become ultimately satisfying and lasting, we must anchor ourselves in his eternal and unchangeable faithfulness and sovereign control, mindful of his righteous holiness.

2. Biblical prayer is honestly knowing who I am before my God. At every point in this prayer where Daniel recalls who God is, he immediately sees how sinful he and his people are. You see, you can't look at God without seeing yourself. It's like looking into a mirror, the closer you get to the mirror, the clearer your face appears, and the easier it is to notice the dirt.

How close are you to God?

The great saints of God are those who are so close to God that they are most aware of their own sinfulness. If you have trouble finding sin in your life, it's a sure sign that you're a long way from God.

Look at Daniel's prayer . . . See the contrast between God and his people . . . God v 4 . . . man v 5 . . . v 7a . . . v 7c, 8 . . . v 9a . . . v 9b,10 . . . v 12 . . . v 13 . . . v 14b . . . v 14c

How seriously do you view your own sinfulness?

3. Biblical prayer is a pleading for mercy.

There's nothing you can do to fix your life to get rid of this great sinfulness. You need a new life. And that's exactly what Daniel pleads for in vv 16-18, total forgiveness.

He says **we're not presenting our prayers before Thee on account of any merits of our own**. We're not asking you to make anything of us because we're not worth fixing. Make us new **on account of your great compassion**.

That's where the phrase **born again** comes in. When we see God as He really is, we see ourselves as we really are. He is holy — we are sinful rebels who can be made new only by his free mercy which we find in Jesus Christ. **If anyone is in Christ he is a new creation, the old has gone, all things are new** (2 Corinthians 5:17).

4. Biblical prayer is the honouring of God.

Those who see God as he really is — holy and awesome (v 4), and see themselves as they really are — sinful and disobedient (v 5-6), and plead God's mercy alone (v 18) do so because this honours God (v 19). Remember, God's name is at stake in you, who in shame for your sin, fall on his mercy. God doesn't owe you anything! Yet he said in Jeremiah 29:11-13, **come and pray to me and I will listen**. . . It's the same sort of promise that we find in 1 John 1:8-9. That's his promise — He will fulfil it.

A final word. Verse 23. Pray as Daniel prayed from the depth of your heart and you will know God's special love. You too will be highly esteemed by the holy and compassionate God.

William Morrow

Aussie at the Abbey

Will conduct "Come and Sing"

Canon Lawrence Barlett of Sydney is to conduct a "COME & SING" in Westminster Abbey on Wednesday 20th May. The title will be "WITH ONE VOICE/ THE AUSTRALIAN HYMN BOOK — TEN YEARS ON"

Canon Bartlett is chairman of the Australian Hymn Book Editorial Committee. He will describe the development of that book and highlight some of its distinctive features.

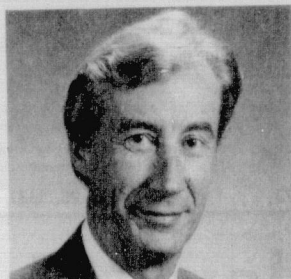
New Federal Secretary for C.M.S.

Comes from scripture union background

The Church Missionary Society is happy to advise that the Rev. David Claydon has accepted its invitation to become its new Federal Secretary, with effect from February 1988.

David is fifty; his wife Robyn is Deputy Headmistress of Abbotsleigh School; their daughter Kim has recently married.

David comes with a wide background of varied experience. New South Wales General Secretary of Scripture Union for nine years, the National Director of Scripture Union Australia for eight years, his position has frequently taken him to Asia and the Pacific and he is very familiar with Christian affairs in these regions. His links with CMS go back to childhood, and include involvement and leadership in the CMS League of Youth. All these have prepared David for the task



to which we believe God has called him.

The Federal Executive therefore commend him to your prayers, both during the rest of this year as he looks forward to the new task, and especially as he undertakes it in 1988.

The Sports and Leisure Ministry

Now "Specialised life-orientated ministries"

The Sports & Leisure Ministry founded in 1984 serving Australian Professional Sports has expanded to Senior Executive persons.

With the "SLM" logo established, and upon legal advice a name change took place to "SPECIALISED LIFE-ORIENTATED MINISTRIES" with various wings to the wider ministry, Sports being one of them.

The SLM National Body which comprises representative persons from the major Churches and specialist consultants in the various ministries has witnessed much blessing in the past six months with the expansion.

The Pro Sport Chaplaincy Ministry is Nation wide, serving in VFL, Rugby League, Cricket, Yachting, Motor Racing, Surfing, Rodeo, Tennis, Basketball, Soccer and shortly Golf. Each State has a Co-Ordinator who makes personnel appointments and to date some thirty seven Chaplains serve Pro Sports in Australia. In addition there is a Sports Ministry to High Schools and Campus.

By Leisure the SLM infers a Ministry to Tourists. Australia is fast becoming a major tourist centre, and already the SLM has targeted local congregations and their pastors for Tourism Ministries. A number of these have fertilised the seed sown by the SLM for this Ministry. With the SLM they are in the process of developing a Tourism Ministry, in centres such as the Gold Coast, Sunshine Coast, South Coast

of NSW and the Barrier Reef. Already a Tourist Chaplaincy Ministry exists with a Cruise Line over Easter and Christmas periods.

Executive Ministries came into being as a result of a personal ministry the SLM's founder Reverend Mark Tronson had with a senior executive. A senior politician launched Reverend Tronson's fourth book early 1986 which led to other open doors which in turn provided contacts in each State at Parliamentary level. The Ministry then expanded to members of the Senior Judiciary and those in High Office, both in the public and private sector of Business. To date there are eight Executive Chaplains serving in five Capital Cities.

"It has been a rapid fire encounter with the Holy Spirit and a willingness on the part of SLM team members Nation wide to walk through open doors" Reverend Tronson said.

Meanwhile with an opportunity Mr. Tronson had through an American University to do a PhD from 1984-86 on the subject "Australian Sport Chaplaincy", the SLM Post Graduate School of Specialised Ministry was created so as to allow others in specialised ministry to engage in post graduate studies in their specialist area of ministry. At the present time with the blessing of the Higher Education Board the SLM is developing Australian course work.

Rockhampton Synod backs 'Speaking Out'

Bishop's address majors of Evangelism

The Synod of the Anglican Diocese of Rockhampton, meeting in Emerald this weekend, strongly supported the right of church leaders to speak out on public issues.

The Synod met at the Emerald T.A.F.E. College, the first time for many years that the church's 'parliament' has met away from Rockhampton. The location reflects the church's growing concern with its ministry to rural areas in a time of economic crisis: a Rural Ministry Conference was held at the same venue last month.

The Presidential Address from the Bishop, the Right Reverend George Hearn, focussed on a number of issues, including the church's ministry to the rural community, Australia's Bicentenary, AIDS and evangelism.

On the last two subjects, the Bishop urged support for the government's campaign to combat AIDS and encouraged the Queensland Government to allow a sensitive program of sex education in the State School system. The Bishop commented that, "sex education which reinforces the values of chastity, feidility and self-discipline may not be 'value-free' but neither is sex education which implicitly assumes that promiscuity is perfectly normal and acceptable."

He said that the church had something more positive to offer than mere scare tactics, in reinforcing the positive moral

values of family life, sexual behaviour and marriage relationships.

The major part of the Bishop's Presidential Address dealt with the need for the church to concentrate on evangelism, to draw into the church those who were already on the fringe as well as those who had no connection at all with organised religion.

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Slum work in Kenya

Within the dismal slums of Nairobi there is precious little to be found in the way of easy living. Malnourishment, destitution and starvation are more the order of the day. To be numbered among the poorest of the poor is the unhappy lot of most of the people living in the disease ridden slum areas of Pumwani, Soweto and Kibera. You will not find any modern housing estates there — only homes constructed of corrugated iron, boxes, hessian and any other materials the residents can find.

From time to time the Kenyan authorities bulldoze these shanty settlements. After the bulldozers have gone, the locals set to and rebuild them. More than half of the many thousands living in the slum areas are unemployed. Most have come to the city in search of jobs, because of population pressures on the land or drought. Frequently it is the men who cannot cope. Driven to despair by circumstances which they cannot control, husbands abandon their families because they cannot bear to see their wives and children starving.

The women have to look for ways to survive. Without any background of education, career or work skills, many are forced into prostitution, illegal hawking and the illegal brewing of local liquor. The children of these mothers find themselves in situations similar to those that the mothers have been in. They go out into the streets to beg and end up being sexually harrassed and misused.

"it is the men who cannot cope"

Christians cannot lightly dismiss the passages of scripture which relate to the poor, the hungry, widows and orphans. Jesus amply demonstrated His willingness to associate with, and indeed meet the needs of, the despised and rejected. Christians have to face up to the fact that if their faith is not reflected in deeds of loving concern, then something is very wrong. James put the position clearly and succinctly: '... faith, by itself, if it is not accompanied by action, is dead' (2:17).

African Enterprise

African Enterprise is not turning a blind eye to the Nairobi slums, nor is it showing indifference to the physical needs of the widows and orphans of the shanty towns.

Mrs. Penninah Serwanga, an African Enterprise social worker and evangelist, regularly visits the widows and abandoned wives for counselling. She arranges prayer groups for mutual support and encourages the women in their efforts to care for themselves and their children.

Peni Serwanga was in Australia during April, first visiting Perth as a consultant to the Anglican Consultative Council's International Project on Family and Community. She later spoke at African Enterprise meetings in Melbourne and Sydney. Her consultancy in Perth involved looking at aboriginal women and children in the context of family dislocation relating to the housing and accommodation needs of aborigines. This International Project is being co-ordinated by the Mission of St. James and St. John, and is designed to develop effective strategies for the church to minister to families. The Project will report to the Anglican Consultative Council initially and then the Lambeth Conference in 1988.

In Kenya, Mrs. Serwanga, the wife of an Anglican Priest, is Provincial Secretary of the Mothers' Union of the Church of the Province of Kenya, and is a member of the Anglican Diocesan Finance and Development Committees.

It is not difficult to discern the love of Christ shining from the heart of Peni Serwanga. Grace, poise and warmth of character are easily recognisable traits as she speaks of her work among the Nairobi women and children.

Small businesses

Peni has many stories to tell — some of women, who, with encouragement and small grants and loans, have set up small craft or service businesses. One widow, Roselyne Dolo, started a tea shop where she and a widowed cousin serve tea, maize, beans and porridge to people working in true factories of the industrial

dressmaking. Unfortunately, there are only four sewing machines, brought to the community by African Enterprise, which also pays the instructors' salary. There is a need for another 15 machines.

Adult education is a priority in Kibera, since there are many adults who can neither read nor write. When the church recently introduced Adult Education Classes, many applicants had to be turned away. Available accommodation allowed only 25 to be accepted, the majority of them women. The Centre is located in a Muslim dominated area. Most of those enrolled in the programs are

Peni Serwanga in Australia

intensive horticulture and training in skills like knitting, sewing and tailoring. This is proving to be a wonderful witness, especially to the large Muslim community. The emphasis is on community involvement and self-sufficiency and the people have responded enthusiastically.

Case histories tend to lose some impact when too many are recounted. Peni Serwanga has a wealth of touching examples of African Enterprise reaching

200,000 in the suburb of Kibera

into the lives of slum dwellers who might otherwise be without hope. The following is just one — the testimony of an unmarried mother in her early forties:

"I had four years of schooling. My parents could not afford any more. They sent me to Nairobi to stay with a friend from my home area to get a job. When I was unable to get a job I was made to leave and went to live with a man I had met. He kicked me out when I had his baby. I had to become a prostitute to live. Now I have seven children. I have come to know Jesus as my personal Saviour. I came to this church because the pastor and African Enterprise identified my gift and recognised me as one of God's people".

African Enterprise puts evangelism first in everything it does. Overwhelmingly, its resources in people and money are devoted in bringing the Gospel to those who have not heard it in the cities, towns and villages of Africa. But, areas of human need cannot be ignored. Peni Serwanga has seen powerful changes in people through the demonstration of a loving Christian concern shown towards their physical needs.

Tom Muir

Cause for joy

Cara centre celebration

They reckon they've got a lot to celebrate — their faith, art and support groups. They're jazz, rock and mod bands, a theatre company, audio-visual producers, dancers, clowns and mime artists.

THE CAUSE FOR JOY concert is presenting at the Tom Mann Theatre on Saturday, May 30, 1987.

It's an exciting mix of media displaying the diversity of entertainment and communication Christians have developed for today.

The programme is packed solid with material designed to stretch, scintillate and encourage the audience.

The artists are also celebrating CARA — Christian Arts Resources Australia. All proceeds from CAUSE FOR JOY will go to the Centre to help maintain its staff and resources.

The CARA Centre is a unique, interdenominational, non-profit resource centre for Christians in the Arts and Media. It was established in 1984 to support professionals and amateurs as they contribute to their professions, churches and culture.

It is funded by members' fees, a calendar of events and donations which are tax deductible.

area. Peni is hoping to obtain some funds so that the two women can build a more permanent kiosk, with running water.

Another widow, Mrs. Njoroge, supports herself and eight children by buying chicks and raising them for sale. She feeds the children, but cannot afford to send them to school.

"case histories tend to lose impact"

While in Australia, Peni painted a picture of life in the Kibera area, where there is a population of about 200,000 people.

As part of the program for women, she has 70 women taking courses in

Muslims, who are therefore exposed to Christian testimony.

Growth of resources

Ten years ago, says Peni, there was no evidence of a Christian resource in Kibera. Now, there are several churches, including Holy Trinity, under the wise leadership of the Rev. John Imbusi and a team of 24 elders comprising 14 men and ten women. Inspired by evangelistic outreach led by African Enterprise, this dynamic little church had a vision of a practical program as a witness among the slum people. With the generous assistance of the Australian Government and supporters in this country, a Primary Health Care Program is using trained volunteers to provide an elementary health service in the villages making up the Kibera slum. Peni and her helpers are complementing this by giving help in animal husbandry (poultry and rabbits),

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Quick Cuts

Sex, death & blood

What a trio — sex, death, blood! The headline writer's dream. In a recent radio program on the topics of the AIDS crisis, one participant demanded why it was that these three fundamentals of human existence were not talked about in school. After all, if school children cannot discuss sex, death and blood, what are they doing?

I couldn't help thinking that the speaker was ignorant of our schools. I don't know about other subjects, but if school scripture does not raise the topics of sex and death it is failing in its purpose. After all, the wages of sin is death, and the free gift of God is eternal life through Jesus Christ His Son. If death and the meaning of death is not on the agenda, there is not much point in teaching the Gospel.

Likewise the Bible says a lot about the sexes and about sex. True it is that the Bible's advice has been largely ignored or repudiated. But that is no reason to suppose that that advice has not been spoken about.

Ah — but what of blood? Now, of course, there is some very famous blood in the Bible — the blood of Jesus Christ which washes away sin. But that seems a little remote from the virus-carrying blood of today. That blood brings death; His blood brings life.

Yet the connection is there after all. One of the most crucial questions raised by AIDS is that of responsibility and guilt. In many cases the disease is contracted by means in which no guilt is involved at all. But this is not always the case. Other circumstances by which AIDS comes involve immorality and therefore accountability. The overwhelming secular



response to this fact is to wave it away as having no significance at all. Attention is to be focussed on the compassionate response needed to treat AIDS sufferers.

But compassion should deal with the whole person. We fail in our duty of compassion if we refuse to consider the problem of guilt. We do not let the sufferer come to terms with his or her responsibility, and in so doing we deny them the blessing of forgiveness through the death of Jesus.

By all means let's talk about sex, death and blood in our scripture classes. Let us do it to show how the Gospel speaks powerfully about the fundamentals.

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

Gospel broadcasting via balloons not just 'hot air'

TUSTIN, California (EHC) — a dramatic new plan to blanket the world with the Gospel using robust high-tech balloons has been unveiled to Christian leaders.

"This system makes possible radio and television broadcasting to virtually any place on earth without the large expense or political liabilities of normal ground broadcasting facilities," said Leslie J. Reading, President and Technical Director of Scientific Research Laboratories, the Santa Barbara based corporation which has pioneered the new system designated "Top Hat," at a recent meeting convened for Christian leaders at the Trinity Broadcasting Network headquarters in Tustin, California.

"The system provides not only the ability to broadcast simultaneously on almost any band of frequencies throughout the world without restriction, but it also has characteristics which makes it hardened to most forms of active jamming."

Reading said he believes this system is "uniquely appropriate for use in missionary outreach by making direct broadcasting available for the first time to some of the most repressed societies in the world."

The primary distinguishing characteristic of this system is that it employs a network of high altitude (120,000 feet), long-life "Super-Pressure Platforms" (high-tech balloons) which carry a payload consisting of a low-power broadcast transmitter and associated power and navigation systems.

"A networked command and control link is provided whereby the signal to be broadcast is relayed to the platform in a manner similar to present cellular radio communications, except on a much larger geographic scale," said Reading. "This system takes advantage of the lower transmission losses of line-of-sight transmission to provide a high quality radio or television signal to the receiver."

Reading says that 800 of these "Top Hat" systems can cover the entire world. They will begin launching the first 400 by sea in November, 1988, and hope to complete that phase by the end of 1989. "These balloons would cover the Northern Hemisphere," he declared.

Christian broadcasters have now been invited to help with the programming of what will be called the "Global Broadcasting System."

(EHC WORLD NEWS)

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WORLD

China's christians grow

52 million now

After eight decades of decline the proportion of Christians in the world population appears to be growing again.

According to new figures published by Dr. David Barrett, author of the *World Christian Encyclopedia* and an authority on global mission, the downward trend in the Christian population which began at the start of this century has been "dramatically halted and reversed".

He believes that the reason for the turn in the tide is the surprising growth of Christianity in the People's Republic of China.

He says that, until 1979, China was regarded as one of the "unreached monolithic blocs" by Western Christians. But in recent years it has become "the fastest expanding nation for church growth ever".

Centres

So far official statistics have referred to about three million Protestant Christians in China and about the same number of Roman Catholics. But Dr. Barrett believes that there are now more than 52 million Christians there.

His figures indicate 21.5 million baptised adult believers, meeting in 81,600 worship centres. He says that 13 large cities now have a Christian population of at least ten per cent. House churches are now known to exist in virtually all of China's 2010 administrative counties.

The figures show that on the global scale all the major world religions are growing except Hinduism.

In the year under review the number of "unreached peoples" dropped by five per cent to 1.13 billion, or 26.6 per cent of the world population.

(CEN)

An aggressive 'St. Hilda'

New English group to campaign for M.O.W.

A new organisation campaigning for the ordination of women has already led to controversy in the first six weeks of its life.

The St. Hilda Community was set up because the Movement for the Ordination of Women was "not campaigning strongly enough".

The first act of defiance was to hold a communion service at Easter at a chaplaincy in the Queen Mary College in East London.

An original plan to hold the Easter Sunday service in the chapel was dismissed after the intervention of the Bishop of Fulham. It was subsequently held in a nearby common room.

The Church Union and the Women Against the Ordination of Women movement both condemned the service, questioning its legality, and expressing hopes that the St. Hilda's group would not repeat its activities.

Series

That hope at least appears to be without foundation as the St. Hilda Community plans to hold a series of similar services, according to Monica Furlong a former moderator of the Movement for the Ordination of Women.

She said that the service held at Queen Mary's College may have been 'provocative', but she denied that it was illegal.

Mr. Brian Hanson, legal adviser to the General Synod said. "The matter has never been tested in the courts. But there is one legal opinion which holds that such a service with an American woman priest in this country would only be legal if the congregation consisted of Americans."

(CEN)

Indonesia clamps down on veteran missionaries

Visas will not be renewed

JAKARTA, Indonesia (EP) — Some 35 veteran evangelical missionary families stationed in Indonesia have been told by that government that their visas will not be renewed. Some of these missionaries will have to leave the country within a year.

The move by the Indonesian government toward greater control of religious activity is not a complete surprise, according to Leonard Tugby, Asia secretary for the Conservative Baptist Foreign Mission Society, who told *Missionary News Service*, "They warned us about this kind of thing starting about 1980. Now they're starting to apply it".

The policy change is directed at veteran missionaries, and does not mean Indonesia will be closed to foreign missions. "They are giving visas for new missionaries," explained Dave Graffenberger, vice president of field ministries for OMS International. "It isn't that they want to shut everyone off. Some have speculated that [the government] feels a missionary who has been there 10 years might be doing too good of a job and a newer missionary who doesn't know his way around will be less effective."

Whether the directive is the start of a strong anti-missions trend or merely a political ploy to pacify Muslims is not known, but some missionaries are waiting until after the upcoming elections to apply for visa renewal. "Some people feel it may change after the elections, but nothing will change for the better before that," said Tugby.

(EPNS)

(EPNS)

REVIEW

Soviets publish "remarkable article"

Sympathising with believers

LONDON, England (EP) — A weekly newspaper in the Soviet Union has published a "remarkable article" sympathising with a Russian Orthodox congregation which successfully fought with the government for registration, according to Keston College, the Centre for the Study of Religion and Communism.

The article appeared in the *Moscow News* on Jan. 25 and described "the difficulties encountered by Orthodox believers wanting to register a congregation in the town of Oktyabrsky" in the southern Urals, according to Keston College.

The *Moscow News* article accused government authorities of "inventing all kinds of excuses" to refuse to allow registration, and said authorities began a campaign to intimidate Christians after 2,000 of them signed a petition supporting registration. The local government authority finally agreed to register the congregation, and that decision was ratified by the USSR Council for Religious Affairs, according to the *Moscow News*.

"Such a full treatment of the subject of registering religious congregations, and one which so decisively takes the side of the believer, is certainly a new development" in the Soviet Press, concluded the Keston College News Service.

(EPNS)

Hungary experiencing religious growth

Church leaders report 'new interest'

Both the Catholic and Protestant communities in Communist Hungary have come under new leadership.

Archbishop Laszlo Paskai has been named the new Roman Catholic primate of Hungary, following the death of Cardinal Lakai last year. The new primate intends to maintain a "cautious, conciliatory policy", following his predecessor's line of Catholic-Marxist detente.

Bishop Kerely Toth of the Danube, in the two million-strong Hungarian Reformed Church, was recently elected President of the Synod of the Church, succeeding Bishop Bartha, who resigned through prolonged ill-health.

Bishop Toth is a leading figure in both the ecumenical and Christian peace movements, being on the central committee of the World Council of Churches and President of the international Christian Peace Conference.

The Reformed Church is the major Protestant Church of Hungary.

According to a recent Hungarian report, there is a growing interest in religion in the country.

Over ten per cent of the Hungarian population attend church on Sunday, and 54 per cent have religious beliefs.

Some two-thirds of all new born babies are baptised, and almost half all marriages have a religious ceremony.

Since 1978 the numbers of people attending church services and those entering the ministry have risen steadily.

First "Siberian Seventy" family released

Has arrived in West Germany

JOHANN VINS and his family, members of the Pentecostal church in Chuguyevka in the Soviet Far East of Siberia, arrived in West Germany recently. The Vins family is the first to receive permission to emigrate from the USSR. Members of the church have been petitioning the Soviet authorities to be allowed to leave the Soviet Union for over four years. Over that time they have conducted six hunger-strikes and at present 55 members are fasting in rotation for 300 days.

The Chuguyevka Pentecostals chose to emigrate because they were prevented from enjoying freedom of worship. Members were fined and imprisoned for organising and leading services. In December 1984 their pastor VIKTOR WALTER was arrested for leading the church and organising the hunger-strikes and other protests. Seven others were arrested during a peaceful demonstration in support of him, including Johann Vins' brother NIKOLAI. Seven are now serving sentences ranging from three-and-a-half to five years' labour camp, and the eighth, VIKTOR SAMSONOV, is working on a forced labour project in Samarkand.

The emigration of Johann Vins is an encouraging sign after four years of deadlock and must raise new hopes. So far only one other family is being processed for emigration, Johann Vins' sister-in-law OLGA VINS with her eight children. She hopes to be able to leave in the next few weeks, but there is no indication yet that her husband Nikolai will be released from camp in order to emigrate with them.

The Chuguyevka Pentecostals are sure that these moves are a result of Western pressure and publicity. Johann Vins told Keston College recently that it was a tremendous encouragement to them to hear reports about their situation compiled by Keston College broadcast by the Voice of America radio station. They knew they were not forgotten.

(KESTON COLLEGE)

China bible press builder sets date

May 31 completion announced

NEW YORK, N.Y. — A completion date of May 31 has been set for constructing the building to house the Amity Printing Press outside Nanjing in the People's Republic of China, according to the American Bible Society.

When the press begins operations, scheduled for late summer of 1987, it will give priority to printing Bibles, New Testaments, hymnals and other Christian literature.

Training of the staff that will run the presses and other equipment is underway, and state-of-the-art machinery is being purchased with donations to the United Bible Societies and its members, including the American Bible Society. The \$6.7 million installation will include computerised typesetting equipment with Mandarin Chinese script.

Chinese Christians have produced and distributed 1.8 million Bibles since 1980, but can no longer meet demand due to logjams at commercial printers.

Timothy

Money for evangelism

One of the Seven Signs of a Healthy Church (according to "Your Church can Grow", by P. Wagner, Regal) is the arranging of its Priorities in biblical order.

A biblical priority is obviously Evangelism, an "inescapable Christian obligation."

An obvious place to look to see if Evangelism is a priority is the Church Budget. How much money is planned to be spent on Evangelism?

Having Evangelism included in a Budget, and included as a priority, is something many church committees are not used to doing. It requires skill, patience and teaching to achieve it.

"Leadership" Journal (Winter '87) lists interesting books that could help in this regard:

Let's Be Realistic about Your Church Budget (Judson)
by Douglas W. Johnson

Parish Planning (Abingdon)
by Lyle E. Schaller

The strength of both these books is that they place financial planning in the context of overall church planning, making the budget actually a planning document for the church. Probably neither book will be the full answer for your church, but both raise the right questions.

New models for Financing the Local Church (Morehouse)
by Raymond B. Knudsen

This is one of the few books that deals exclusively with finances in the local church. Knudsen covers a host of issues, from budget preparation to wills and bequests. He includes several thought-provoking ideas (like giving by automatic bank withdrawals) that could profitably be explored by progressive churches.

This book is not necessarily the solution to specific problems with church finances, but a spark for some creative thinking about them.

Management for Your Church (Abingdon)
by Alvin J. Lindgren and Norman Shawchuck

Getting the Church on Target (Moody)
by Lloyd Perry

Although neither of these books is devoted exclusively to finances, both offer insightful chapters covering church budgeting, account control, and fund raising.

If the books share a common fault, it is an overemphasis on broad congregational participation in the budget process. Following the Lindgren/Shawchuck plan, for instance, would occupy an inordinate amount of congregational energy for finances alone. But that aside, these titles remain valuable resources.

Your Finances in Changing Times (Moody)
by Larry Burkett

While Burkett includes some practical suggestions in the book, they would not make up its strength. Rather, its forte is his treatment of principles that affect the way we think about money.

Burkett shares some definite ideas about our economy, credit, and other matters that still trouble some, but he includes useful observations about our need to think differently from the world when we manage our personal finances.

How You Can Manage Your Money (Augsburg)
by John Warren Johnson

On personal finances, page for page, Johnson gives some of the best practical



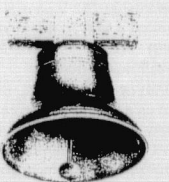
advice to be found on managing money. He deals in a down-to-earth way with housing, food and clothing, and insurance and investments. A helpful glossary of basic financial terms is included.

Your Church Has a Fantastic Future (Regal)
by Robert Schuller

This book touches finances in a chapter called "Fund Raising Can Be Fun". He states, "No church has a money problem, only an idea problem". And the rest of the book presents a case for planning big and making program pay for itself.

In his characteristic way, Schuller pleads the case for dreaming, setting goals, and remaining positive. Like him or not, Schuller is a promoter, and he offers some great principles that any church can follow as it develops its own approach to stewardship.

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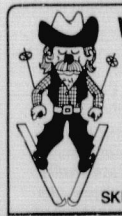
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Archbishop of Sydney's Winter Appeal launch

Practice open-handedness

Archbishop Donald Robinson has called christian people to an ethic of open-handedness for this year's Winter Appeal.

The Archbishop's Winter Appeal, in its 53rd year, has proved to be an ideal way of helping the poor. It works through local parishes and community projects to ensure that the help given is personal and caring.

Thousands of individuals and families receive help through the Winter Appeal . . . and the number increases whenever government welfare cutbacks occur.

Special Focus on Homelessness

Government reports have estimated that as many as 40,000 Australians sleep in such places as derelict buildings, transport shelters, dumped cars or in crisis refuges. A further 60,000 are on the verge of homelessness. People waiting for public housing have doubled during

the past five years, and the number is expected to reach a staggering 250,000 by 1990.

Clergy from Manly to Lithgow, Asquith to Kiama, have written of the very real needs the Winter Appeal has met. Things like rent for a deserted housewife, a bed overnight for abandoned children or temporary accommodation for those out of work.

In a special letter to parishes, the Archbishop said "Our own diocese has tens of thousands of such people in urgent need of food and shelter. Many of these are literally living on the street . . .

"Perhaps your role in the appeal this year will be to have a renewed concern for the needy in your local community. However, for the many and great needs beyond that, I would ask you to consider giving generous support to my fund. God's word urges us to be open-handed to the poor and needy within our land."

PNG Anglicans in financial trouble

Structures need modify'ng

The Anglican Church in Papua New Guinea is in serious financial trouble.

That was the message from Bishop Ken Mason, chairman of the Anglican Board of Missions, who was in Western australia recently.

Bishop Mason, who visited PNG in January said the church, which has some 30,000 members among five dioceses, was in urgent need of about \$800,000.

"They are in the process of trying to realise the value of some of their property and they are striving to reach stewardship. But it seems to me that the situation is akin to the kind of crisis some businesses get into, where they need some bridging finance.

"Part of the trouble is, they inherited from us a kind of structure which is not wholly applicable. It's almost necessary for us to help them modify it into an effective local administration."

Bishop Mason said the ABM was keen to continue the change in the relationship between the Australian and PNG churches into a mature partnership between neighbours.

He said relations between Church and

Government in PNG were good, but that financial pressures on the Government had meant the churches were having to bear an increased load in education and health. Bishop Mason had in mind three ways of helping the PNG church.

The first was a direct appeal to a single benefactor or organisation: "It would be nice if somebody could give me a million dollars we could give them to tide them over.

"Next, I would hope we could find three more priests, two almost immediately."

"Thirdly, we need to review our relationship so we can convey our concern and affection, just to help them with their morale.

"They are unhappy because they feel we've deserted them."

The PNG church asked Australia — through the ABM — for \$500,000 this year. In fact ABM gave \$380,000.

Bishop Mason said he hoped some parishes might make the needs of PNG a special additional project in their support programme for 1987.

(THE ANGLICAN MESSENGER)

English church society's call

Put focus on 'true unity'

With ARCIC I and II very much in mind Church Society's annual conference recently focused on 'The True Unity of the Church'.

The Rev. Professor Donald McLeod from the department of Systematic Theology at Free Church College, Edinburgh, said that there was an attempt to drive a wedge between unity and truth.

Propositional truth was out of favour, and the cause of unity was to be furthered by being together at Holy Communion. But "the question is not, can we sit together?" but, 'can we reach together?'"

The Rev. Dr. Alan Clifford of Presbyterian background, but minister of a Baptist church in Norfolk, sketched out the reasons for past failure in evangelical unity.

At the Reformation there was a great longing for unity. Archbishop Cranmer had written to John Calvin about calling a Reformed Synod. Calvin replied that he would "cross ten seas" to attend such an assembly.

Dr. Clifford showed that 'Independence' was seen by many Puritans as wrong. For Dr. Clifford the supreme issue today was the paramountcy of Scripture.

Prebendary John Pearce of General Synod, speaking on 'Unity in Holiness' pointed out that in moral holiness, the Church of Rome had much to teach us.

In personal devotion to God, the medieval hymn writers vied with Puritans, and modern men such as D.L. Moody, in their aspirations.

However, there was a sore division between Protestants and Roman Catholics which ARCIC II simply ignored. That had to do with the self-justifying struggle for holiness, and the continuing practices of indulgences.

Addressing the subject of 'Unity in Order' the Rev. Roger Beckwith, Warden of Latimer House, Oxford, said church life had to be ordered. The New Testament stated the need.

Primary concern in the 16th century was about doctrine and morals. Cranmer avoided things he regarded as unnecessary to change, and also said, "Bishop and Priest were one thing in the New Testament".

Mr. Beckwith claimed that Scripture provided for both free and liturgical forms of worship.

Dr. David Samuel, Director of Church Society, pointed to the strain put on denominational loyalties through ecumenism. Former RC Charles Davies had said that structures overwhelmed truth, and Dr. Samuel saw consensus doing this in the ecumenical field.

The Rev. Reg Burrows described the strains on denominational loyalty caused by liberalism.

Roman Catholics at least stood by the basic facts of Christianity. Liberalism did not.

LETTERS

Is 'balance' the real issue?

Dear Sir,

The editorial in the latest Record reflects the approach which seems typical of much Christian thinking these days. There is no willingness to entertain the practical outworking of the theoretical position expounded. Some points about "Church is boring"; "Services are predictable" may well be true. What happens though if we abandon the Prayer Book, legally or de-facto as some chose to do? Do people become secondary and the removal of landmarks of no consequence? Maybe some clergy and laity should change denominations so that the flexibility, etc., they desire does not clash with well established patterns.

Some time ago I had several years experience in country areas of the State in contact with a wide cross section of denominations in worship and other contexts. The content of so much of what happened could best be described as pathetic. There was a lack of preparation and theological balance and yet it was predictable for almost without exception every pulpit contained a card which said THIS is what we do here.

The problem is not in the structures but in the attitudes that prevail. Theology ought to be practical. The truth in fulness and balance will meet the needs of all people and not offend on the basis of whim and trend. The fact cannot be denied that when many of the Churches around Sydney were full and active at all age levels it was straight Book of Common Prayer. The question that ought to be faced is why the

demand for change? Has there actually been more light and truth shed upon the Word or is it the spirit of the age, the chase for gimmicks and excitement or even a spirit of lawlessness?

Yours faithfully,
Rev. G. L. Harrison,
Enfield, NSW.

Another medical opinion

Dear Sir,

Dr. Robert Claxton's support for the use of the Common Cup at Holy Communion (ACR 27/4/87) reminded me of an incident at Oenpelli some 25 years ago. While serving with CMS in North Australia as Head Teacher of a school where one third of the pupils were afflicted with Leprosy (Hansen's disease), one of my tasks was to issue medication at mealtimes.

During Communion Services two cups were used, one for lepers and one for non-lepers. This seemed to be a sensible precaution.

You can imagine my surprise when the "Flying Doctor" suggested that this was not necessary as the alcohol would dispose of any infection. I don't know whether this would apply to the current debate on AIDS, but it seems an extreme measure to abolish the one cup of our Lord's Supper.

Surely the careful and dignified use of a purificator must now be considered both for aesthetic as well as hygienic reasons.

Rev. David Fry
Lambton NSW

Believers better off than un-believers in the USSR

Slavic ministerial leader claims

SANTA ANA, California — There is something worse than being a persecuted Christian in the Soviet Union and that is being a non-persecuted, nonbeliever there, stated Al Akimoff, 40, International Director of Youth with A Mission's Slavic Ministries.

"It is definitely hard being a Christian in the USSR at this time, but we often don't realise how difficult it is for all the people who live there," said Akimoff, who was born in China of Ukrainian parents. "People look upon the Russians as the great perpetrators of all that is bad, but the Russian people are also victims.

"If Soviet believers have it hard, they do at least have Jesus in the midst of all this. The nonbelievers have got hell on earth now and hell to look forward to in eternity."

Akimoff said many of us do not realise that the whole Soviet society is suffering deprivations — of liberty, hope, creative living, personal dignity, as well as the shortages of food, the dehumanisation of life, the promotion of abortion as a method of birth control, and the corruption which extends even to the level of needing to bribe a doctor or nurse for proper medical treatment, or a teacher to have one's child promoted in a class.

The YWAM leader appealed to Western Christians to volunteer for what he calls "Friendship Evangelism" in the Soviet Union, an outreach that reached a peak during the 1980 Moscow Olympics when YWAM

organised thousands of young people from over thirty nations to converge on the USSR not to watch the games, but to evangelise the spectators, participants and people in the Soviet Union. This was done in low-key friendship evangelism in parks, campgrounds, restaurants and on trains.

"Although some methods of evangelism cannot be used, other creative means are being utilised, and every year hundreds of young people are sharing their faith with the people of the USSR, Poland, Czechoslovakia, Hungary and Yugoslavia," said a spokesman for YWAM Slavic Ministries which is based in Salem, Oregon.

Akimoff said Americans would be especially surprised to know how friendly Soviet people are toward them.

"Our evangelism in the Soviet Union has been a growing thing and we have been sending teams all over the USSR," said Akimoff.

"We send people in as students, for instance, and we use every kind of cultural exchange program we can find.

"What I look for right now are the little cracks," said Akimoff. "Every little crack we get, we go into it.

"If you can't send one missionary for a long time, you can send a lot of missionaries for short periods!"

(OPEN DOORS)

English archbishops put communicants minds at rest

No fear of contracting AIDS from the chalice

The Archbishops of Canterbury and York have sent a letter to the Church's 10,600 serving clergy dispelling fears about the chalice and AIDS.

The letter, entitled 'Hygiene and the chalice', gives guidelines for the use of the common cup, and came about after discussion with the House of Bishops. It was sent to all clergy this week.

The letter states that the Archbishops have consulted with the highest medical authorities about the possibility of AIDS infection through the common cup.

Groundless

They report that the advice they received was that "such fears are groundless".

The letter points out that although the virus which causes AIDS may occasionally be present in saliva, recent research has shown that saliva actually

inhibits the activity of the virus. It has also been proved that the virus has not been transmitted by being swallowed.

The Archbishops say that there is therefore "no reason to take special precautions when administering the chalice", other than those they then outline.

These are, that chalices of gold, silver or other suitable metal are to be preferred to pottery, particularly unglazed pottery.

Wiped

Secondly, the rim of the chalice should be firmly wiped with a purificator after the communicant has drunk from it. The same part of the purificator should not be used repeatedly or become sodden.

Thirdly, anyone with cuts, sores or abrasions on their lips should receive communion by intinction or in one kind only.

(ICEN)

Editorial

The Appellate Tribunal:
Down the broad path

The published Reasons of the Appellate Tribunal on the constitutionality of the women deacons Canon is a sharp reminder of the imperfection of all human endeavour. Defects in the Constitution have been exposed. The role played by the Tribunal and its methodology are also matters of grave concern.

Constitutional Breakdown

The long history of securing an Anglican national constitution is well documented. Ultimately the historical development of largely autonomous dioceses in loose federation determined the shape of the 1961 Constitution. Many provisions safeguard the diocese from intrusive change initiated by General Synod. It was also thought that any fundamental change to historic Anglicanism could only be encompassed with the agreement of all dioceses. That is now not true.

The practice of the church for the last two thousand years of restricting ordination to males was characterised as a principle of "discipline" by the Tribunal majority. The Archbishop of Sydney, the dissenting member of the Tribunal, characterised the principle as one of doctrine. Some words are defined by the Constitution. "Discipline" includes the rules of this church and the rules of good conduct. "Doctrine" means the teaching of this church on any question of faith. "Faith" includes the obligation to hold the faith. These rather elliptical definitions enabled the majority to say that "faith" in the Constitution is restricted to the subject matter contained in the Nicene and Apostles Creed. If follows then said the majority, that "doctrine" in the Constitution is limited to the teaching on the faith which is necessary for salvation. This is far too narrow and restrictive. There are many areas of Christian doctrine which may not be characterised as "necessary for salvation".

Christian conduct and behaviour is based on doctrine. We now run the real risk that these areas, if the Tribunal is consistent, will be characterised as matters of discipline.

This may be illustrated by the furore in Adelaide over a published article by The Rev. Dr. John Gaden (Warden of St. Barnabas Theological College) on ministry to homosexuals. After considering biblical texts, Gaden concluded, "For myself, since the context of that law (Leviticus 18:22) is not clear nor do we know how it functioned in Israel's life, I find it an insufficient basis on which to forbid all sexual activity between people of the same sex, . . .". An outcry from Christian people in Adelaide reported in the Adelaide Advertiser, drew a response from Archbishop Rayner. ". . . I cannot endorse certain opinions put forward in the article, particularly in respect to the interpretation of some passages of scripture. I have made this clear to Dr. Gaden."

The point we make here is that given the numbers in General Synod, the support of a few theologians and the Tribunal's current approach to scripture the way is wide open for conduct which is unchristian and

unbiblical to be given a constitutional stamp of approval. In the wake of the Adelaide controversy will the embargo on homosexual conduct, homosexual marriage and homosexual clergy now be challenged.

The Voice of the Church

It is a mistake to think that General Synod is representative of the Church at large. Membership is calculated on a formula based on the number of clergymen licensed to parish units and not on the numbers of regular congregation members. If this were so Sydney would probably have one third of the members and Melbourne a little less. As it is Sydney has some 40 out of some 220 members.

It is entirely unacceptable that the change essayed by the Tribunal in the women deacons Canon was not put to the church at large. Make no mistake — the issue of women priests is hotly resisted from Cape York to Fremantle. The opposition is not restricted to the more vocal clergy in Adelaide, Sydney or to Archbishop Robinson.

Is the women priests issue to be ultimately decided in the same way as the deacons matter? That is, by the seven wise men of the Appellate Tribunal (or perhaps a bare majority of four?) Surely that is not the way to change doctrine. At the very least the structures provided by the Constitution must be put to play. Every diocesan synod must be allowed to consider the matter for it is there that congregations are directly represented. Unless there is unanimity at that level no change should be sanctioned.

A Threat

An ominous note was struck by the Tribunal on the question of costs. They indicated that in future references the normal guiding principle should be that the unsuccessful party would pay costs. But, Section 29 and 31 of the Constitution give members of the General Synod the right to have questions of inconsistency with the Constitution referred to the Tribunal. That right must remain unfettered by any threat of costs.

A costs order made in the context of a Section 29 or 31 reference would be a hollow exercise. The prospect of the General Synod enforcing such an order against some of its own members is laughable!

Review

It is now time for the 1961 Constitution to be reviewed. Apart from matters mentioned earlier — and they are substantial enough in themselves — there are questions about the power to raise assessments on the Dioceses, the mechanism for changing the Constitution and the growth of General Synod activities.

If there is no review and Tribunal decision is a harbinger of things to come then diocesan lawyers should examine means of seceding from the federation. Section 73 contemplates the possibility of dioceses not under the Constitution and Adelaide has in its Constituting Act the explicit right to withdraw.

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Lesley Hicks

Lately I have been following a train of thought prompted by events such as the disgracing of popular American TV evangelists Jim Bakker and Oral Roberts, and by seeing advertisements for odd courses (e.g. at North Sydney Leisure Centre — Jungian Psychology, Tibetan Buddhism, and Astrology) and lectures ("Mother" Shri Mataji Nirmala Devi — in person to spontaneously grant Self-realisation).

Ours is a gullible, searching age, and that presents us in the churches with both opportunities and pitfalls. If, like the televangelists, the Schullers, Copelands et al., we give people what they want more than what God says they need, we could well be wildly popular but subtly or blatantly wide of the Gospel mark.

It seems that there are at least three things people, Christians and non-Christians alike, want. We want power, health and wealth. And these are where the traps lie. Religion and pseudo-spirituality are in, far more than materialistic rationalism. It all squares with the Lord Jesus' warning, "For false Christs and false prophets will arise and show great signs and wonders, so as to mislead, if possible, even the elect. Behold, I have told you in advance. (Matthew 24:24,25.)

The Seduction of Christianity by Dave Hunt and T. A. McMahon (Harvest House Publishers, 1985, \$11.15) is a provocative book of warning which is selling well in some circles and being slammed and banned in others. I've been told some people are suing the authors for defamation. I can see why. Yet I believe that those who feel most threatened by it are those who most need to read and heed its message, even if they consider it overstated.

Briefly, its thesis is this: Christians are being seduced into embracing what is essentially a form of sorcery or occultism dressed up in subtly distorted biblical guises. "The seduction. . . comes to some Christians in the guise of faith-producing techniques for gaining spiritual power and experiencing miracles and to others as self-improvement psychologies

Spiritual Discernment

for fully realising human potential that are seen as scientific aids to successful Christian living." (P. 11).

The authors liken this trend to a trojan horse within the Church, little recognised or taught against. They define sorcery as "any attempt to manipulate reality (internal, external, past, present or future) by various mind-over-matter techniques that run the gamut from alchemy and astrology to positive/possibility thinking". (P. 12)

They extract hundreds of quotes from well-known writers and preachers illustrating what they see as these dangerous tendencies in their teaching. They also find fault with much in psychology, even or especially when it is baptised into Christian service.

One of the practices within the churches that they attack as bordering on meddling with the occult is that known as "inner healing" or healing of the memories. As it happens, another book I have for review deals with just that subject. It is *Set My People Free* — Inner Healing in the Local Church, by Mary Pytches (Hodder, 1987). Thus warned, I read it with caution. Mrs. Pytches writes of the renewal experience of the church in which her husband Rev. David Pytches (recently in Australia) is vicar. St. Andrew's Chorleywood, England. The Pytches were previously S.A.M.S. missionaries in Chile, where he became a bishop.

Mrs. Pytches is aware of occult dangers, and would be horrified at any accusation of involvement. She writes: "A spiritualist may heal someone but that does not mean we can, as Christians, become involved in spiritualistic healing. Our practices must come out of, and adhere to, our values. The word of God is foundational in this ministry." (P. 31).

I know well that many in our churches have suffered grave emotional damage and need God's healing — witness "Cathy-Anne Matthews" story *No Longer a Victim* which I reviewed last year. I also think the warnings in Hunt and McMahon's book about how easily psychology may shade into the occult and/or become a substitute religion need to be heeded. Yet counselling, prayer-counselling and some kind of ministry of inner healing must have a valid role within the church, and one cannot as lightly dismiss the reality of repression, the unconscious mind and buried fears and hurts as Hunt and McMahon do.

I see a danger that *The Seduction of Christianity* will be bought and lent and enthused over most by those whose suspicion of all things charismatic and mystical will make them want to use it as a weapon against those in the renewal scene. The latter are the ones who most need to read it, however, so as to be better able to exercise discernment and be warned against Satan's deceptions operating through the various attractive techniques and philosophies — the "New Age" world-view which could so easily provide the coming Antichrist figure with the willing worshippers he seeks.

"It is staggering that what the Bible so clearly presents as the ancient lie of the ages — that man can be a god — is now being taught and accepted within the church as a great new truth." (P. 220). The authors give ample documentation of teaching by some very well-known figures which seems dubious indeed, if not downright heretical. Perhaps at times they are taken unfairly out of context, but I for one am glad to be warned and more watchful.

Community development in Papua New Guinea

Non formal education programme opened

The official opening of Papua New Guinea's largest non-formal education program amply demonstrates the diversified roles of some Wycliffe and SIL field workers.

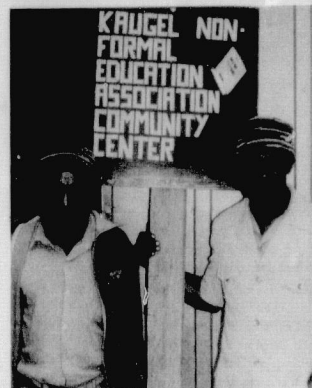
In 1984 SIL literacy specialists Dennis and Susan Malone started establishing small village schools in which Kaugel, the local language, was used as the medium of instruction. From this has grown the Kaugel Non-Formal Education Association (KNFEA). It was officially opened at Tambul in the Western Highlands Province in March.

Both children and adults are being taught to read and write in Kaugel. The children are then able to move far more readily into formal primary education.

The KNFEA has established a clinic which treats about 800 patients a month. The medicines are purchased through voluntary contributions from the local villagers.

The Association has also started up a small store selling mainly seeds which results in an improved diet for the local people. Profits from sales are used to pay the wages of the village school teachers. In addition Susan Malone supervises a KNFEA bakery in Tambul which produces scones and sells hot coffee.

Recently the Association started a wool-weaving project making blankets and sweaters with wool obtained from a local sheep project which needed to find a market for its wool.



President of Giluwe Local Government Council, Mr. Koitaga Mano (left) with another councillor unveiling the Association's signboard.

Finally a printing department has been set up which has produced 130 booklets and some health posters in the Kaugel language. According to Dennis Malone, the important task now is to teach more village people to read and write.

At the official opening SIL Director Ger Reesink said that every SIL worker, whether in Bible translation or literacy, is just a 'wokboi' (a helper). He said, they work to help the people, but it is up to the people to carry on with the work to develop themselves.

Wave brutal violent murders

Linked to violent pornographic material

The Revd. Fred Nile, National Coordinator of the Festival of Light in a press release recently said:

"N.S.W. is experiencing a shocking wave of brutal murders — two a week. Thirty seven people have been murdered in N.S.W. this year, 37 murderers in 16 weeks!

This huge amount of violent murders involving axes and large knives is further emphasised by the current court cases involving previous brutal murders such as Anita Cobby.

In other States the public were shocked by the sadistic multiple murders in Adelaide South Australia with the Truro murders with Christopher Worrell; and in Perth Western Australia with David Birnie.

The new alarming element in these murders is the degree of violence and sadistic pleasure the murders receive from watching the suffering of their helpless female victims.

I believe we will see a dramatic escalation in these types of murders in direct proportion to the increase in hard core video pornography as well as similar material in theatres and on T.V.

The vocal civil libertarian groups will scorn my opinion, but they can only do so by ignoring the evidence.

Pornographic violence

In the Birnie murders the police found 23 polaroid photographs which showed scenes of necrophilia. A man was photographed having sexual intercourse with a dead woman. The search of a house revealed stacks of pornographic magazines, videos, chains and ropes.

The Truro murderer was finally found dead in a car with a case full of bondage pornography which specialises in the violent torture and rape of helpless females.

"The connection between these violent murders and pornography is obvious when the legal X rated videos which are available in Canberra by mail order are examined. These X rated videos, which have been legally classified for sale and hire by the Federal Film Censorship Board are virtually torture-rape training videos," said Fred Nile.

New powerful lobbies:

In spite of the clear damage caused by X rated videos new powerful lobbies have formed which are only concerned with profits.

One of these lobbies known as "CINEMA ACTION GROUP" which is based in Melbourne (03) 328 1856 Tlx 36509 is campaigning for the continuation of X rated videos and for the legal screening of these X rated films in theatres.

Another powerful lobby has been formed called the Film/Video Coalition which consists of film distributors and exhibitors, television programme distributors and video distributors. (02) 264 3411.

This Coalition has established a fighting fund to mount an industry and public awareness campaign aimed at maintaining the "status quo". They have appointed LINTAS Advertising Agency to handle their campaign.

"It is obvious," said Fred Nile "that the film, video and T.V. industry feels threatened by the public backlash against violent "R" and "X" rated material. They want to put maximum pressure on the Government to stop any further tightening up of the T.V. Film and Video Guidelines."

Public concern must be vocal

"It is essential that the public express their views on this important issue to both their State and Federal M.P.'s, as well as the State Premier and the Prime Minister Mr. Bob Hawke."

Joint parliamentary committee:

"Many Australians thought this battle was won in 1984-85, when the Senate and Joint Parliamentary Committees were formed. Unfortunately that is not the case. The real battle has just begun!"

"Urgent letters on this issue should also be sent to Dr. R. Klugman, Chairman of the Joint Parliamentary Committee for Video Material urging an immediate tightening up of the M and R rated video-film regulations and total prohibition of any X rated videos, or films or any attempt to sneak X rated videos or films through as "ER" rated — "Extra Restricted", "erotic restricted" or "extra-sex" said Fred Nile. (Dr. R. Klugman, C/-Parliament House, CANBERRA ACT)

Persons requiring further information are requested to contact the National FOL-CSO Office, P.O. Box A87, Sydney South, 2000, 267 Elizabeth Street, Sydney 2000 or telephone 267 2244 for a special Video-Film Action Kit. (donation \$2).

Chinese Communist Alarm — Church out of Control

Growing Churches threaten ideology

David Aikman

D. B. T. Aikman is a correspondent with the Washington Bureau of Time Magazine. Previously he was Bureau Chief for the People's Republic of China in Peking.

In 1949 there were 770,000 Protestants in China and approximately 3 million Roman Catholics. This is out of a population of 500 million. A disproportionately high percentage of Chinese physicians at that time were Christians as well as a disproportionately high percentage involved in higher education.

From 1957 to 1967 the persecution against the church was so great it could be called "semi-holocaust" for the Christian church. In 1967 to 1971 there was not one single church open anywhere in all of China. In 1971 one Protestant church and one Roman Catholic church were opened in Peking as a kind of recognition of the religion of some of the foreign community living there. From 1973 to 1975 two or three more churches opened here and there, and in 1979 the flood gates opened and Christianity became virtually legalized with the opening of hundreds of churches.

As of 1987 there are more than 4,000 official Protestant churches open and worshipping regularly in China. This does not include the 20,000 or 30,000 house churches.

How many Roman Catholic Christians are there in China today? The Chinese government says there are 3 million, this is definitely a low estimate since there are many secret ordinations authorized by the church in Rome as well as secret worship services and masses being offered. Perhaps there are 10 million Roman Catholics.

How many Protestant Christians are there in China today? In trying to answer this question, we should first look at the official figures given by the government. Bishop Ding, who is the Chairman of the Chinese Christian Council and the head of the Three Self Patriotic Movement (TSPM), has given estimates regarding the number of Christians over the past few years. In 1979 he said there were 1 million, in 1982 there were 2 million, in 1984 there were 4 million, and in 1986 there were 5 million. These numbers are extremely low and reflect the desire of the ruling authorities in China to downplay the significance of the Christian movement.

Probably 50 million Protestant Christians

Aikman states that in his opinion, Bishop Ding is a member of the Communist party and that there is very strong circumstantial evidence for this.

Based on very careful research into every province of China, city by city, and county by county, Aikman says that a very reasonable estimate, not a guess, is that there are at least 25 million and probably 50 million Protestant Christians in China today. Aikman cited one part of the evidence being the letters received from Far East Broadcasting from virtually every single province and autonomous region in the country. He also gave additional evidence that the most heavily populated Christian populations are in the central and eastern provinces. These are the most heavily populated areas of the country. In Henan province, for instance, there are probably 11 million Christians in this province alone. In the city of Kaifeng the official governments say that there are 10% Christians, and they also state that the problem is that the Christians are always trying to evangelize. Without a doubt the percentage is far higher than this.

The province of Zhejiang on the east coast, is heavily Christian. A government newspaper in the port city of Wenzhou called that city a Jesus nest and reported that there were 800 churches in this one town, and that 56% of the Christians in that town go to the services because they believe they can be healed in those places.

2.1 million Bibles printed in seven years

According to the government they have allegedly printed 2.1 million Bibles in the past 7 years in China. There are 13 Protestant seminaries opened and approximately 6,000 ordained clergy. The majority of these ordained clergy entered the ministry before 1957.

The Communist persecution of Christians during the cultural revolution forced the Christians to go underground. Then when the revival started in the late 1970's there were no institutional churches to "net the fish". Ever since this revival started, the TSPM has struggled to catch up with the fire storm of revival that is taking place. The churches which are benefiting from the revival are the underground churches, since they are the ones that have local organization in place.

The regulations of the TSPM make it practically impossible to practice Christianity, even though one is free to believe in Christian teachings. For instance, it is illegal for anyone in China to evangelize another person while traveling away from home. Listening to foreign radio is discouraged if the radio broadcast is a religious one. The government very openly permits and even encourages listening to the Voice of America or BBC, but they do not want Christians to listen to religious broadcasting and refer to this as "interference in the internal affairs of China".

The church is out of control and the government does not know what to do about this. If the Chinese would go to church and do nothing else, there would be no problem, even if 100 million of them were Christians. But the problem is that Christians are often more loyal to the church than they are to the party and this is the problem which the government sees. Aikman noted that the growth of Christianity in China parallels the negative reactions against Marxism which has occurred at about the same time.

"Church out of control"

Bishop Ding claimed in a personal interview with Aikman that no Christian was in jail for his faith, but Aikman says, "I know of more than 100 who are in jail for doing evangelism".

The strategy of the TSPM is to bring all Christians under its control. The open churches, which are legalized in the large cities, are designed to draw Christians out of hiding, to make them public, they do not teach them anything, they do not evangelize,

they do not baptize, nor do they heal. Their sole purpose is to control the growth of the church. How do you stop church growth? Enclose Christians in church buildings!

Aikman, at one time, asked Bishop Ding personally, "Why can't Christians evangelize, like for instance, standing at a bus stop". Ding said, "That would be a disturbance of peace". Aikman said, "I told him about church officials turning people away from churches because they were not Christians, only Christians were allowed into churches in some places". Bishop Ding had no answer to that since the official policy is that the only place to evangelize is in churches. I asked Bishop Ding, "Are you against what happened in the Book of Acts with the church there?" Ding answered, "I am not prepared to discuss theology".

Aikman says, "I saw with my own eyes a public arrest warrant posted on a wall in central China and this arrest warrant listed a person who had been arrested by the Public Security Bureau and three charges were lodged against him. The first charge was resisting arrest, the second charge was that he was opposed to the TSPM, and the third charge was "that he preached the reactionary doctrine that unless a person is born again, he cannot enter the kingdom of heaven. He also gathered people around him, even renting a stadium in which to meet, and converted 60 people to Christianity, thus disturbing the peace in that place."

The Bureau of Religious Affairs, which has control of all religious organisations in China, is made up of individuals who are appointed by the Communist party Central Committee. The officials are more fervently atheists than even the Central Committee leaders themselves.

The Far East Broadcasting Company radio broadcasts are an important ministry. For most Chinese Christians, it is the only source of Christian teaching available to them.

An official of the Communist party published an article in the *Peoples Daily* in 1984 which stated, "Religion is a part of every nationalities' spiritual civilization . . . a view that religion is purely an opium of the people is unscientific and incomplete . . ." Although not every leader in China agrees with this statement, this was never publicly refuted and it is evidence of the openness to Christianity which exists in the country.

In general there is a very wide spread disillusionment with Marxism. Of hundreds of Chinese people asked whether they are Marxists, only 3 people admitted that they believe in Marxist teachings. There is an upsurge in all kinds of religion including astrology, necromancy, Islam, traditional Chinese religions, etc. Because of the cultural revolution "an entire generation of Chinese

has been inoculated against Marxism". Even in those universities where entrance into the university requires one to undergo rigorous examinations regarding political ideology, The Communist party admits that less than 20% of the students really believe in Marxism."

The problem with Bible printing in China is not the printing. The problem is distribution. Even if the press operates as promised, you can only get Bibles by signing for them in an official TSPM church. You must order Bibles in advance, giving your name and address and the reason why you want a Bible. The TSPM exercised absolute control over Bibles and it is virtually impossible, and in fact extremely dangerous, for a Christian worshipping in an underground church to even attempt to get a Bible from the TSPM.

The TSPM would prefer not to have this press operating, and Bishop Ding himself told me that trying to print Bibles in China was much too difficult. However, the financial incentives offered by the Bible Society have convinced them to enter into this agreement.

Someone asked Aikman if this great revival happened under persecution of Communists in China, why hasn't a similar revival happened in Russia? His answer, "People are not praying for Russia like they are praying for China. We have been praying for China for decades, but how many of you pray regularly for Russia?"

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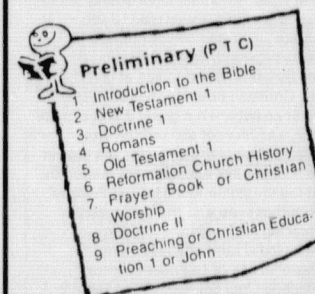
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Lausanne Congress 1989

Oceania rep. returns from Program Steering Committee

The Program Steering Committee for the Lausanne Congress on World Evangelization to be held in 1989 met in Amsterdam recently.

Mrs. Robyn Claydon, the Oceania representative on the committee, said that the focus for the April meeting was discussion on the theological topics that should be addressed at the Congress.

These topics will reflect aspects of the theme: "Christ the Lord, the Hope of our World". Pictured are the members of the Program Steering committee:

Left to right (front) Ramez Attallah (Egypt), Rev. Thomas Wang (newly appointed Director of Lausanne), Mrs. Robyn Claydon (Australia), Rev. Paul McCaughan (Sth. America).

(back) Dr. Bill Hogue (USA — committee chairman), Bishop Gottfried Osei-Mensah (UK), Dr. Brad Smith (USA), Rev. Ajith Fernando (Sri Lanka).

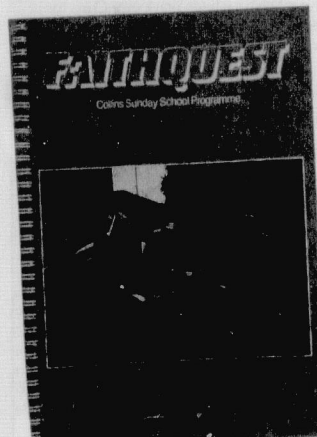


THE GOOD READ

Faithquest; Leader's Notes for ages 5-7, 8-9, 10-11.

Collins Liturgical Publications 1986.

The aim of Faithquest Sunday School material is "to foster a growing understanding of the Gospel of Jesus Christ within the context of the whole Christian community. The Bible record, the tradition of the Church, the experience of worship, and the sense of the local congregation as the Family of God are all combined . . . to provide a strategy for effective ministry among the young." The twelve pages of introductory material in each book argue strongly if briefly for a move away from an "Adults Only" church practise to see "for Jesus, children are not the church of tomorrow, they are an important and integral part of the church today." (p.6) The introduction gives helpful advice on related matters such as the use of the Bible with children, relating congregation and Sunday School, how to prepare and use this material, worship in Sunday School, and a list of resources. Coloured activity sheets are available in each age band.



The lessons contain a number of pleasing features. I was glad to see separate junior and senior Primary lessons provided, whilst following the same Syllabus. Good to see at last that some Christian educator has seen the difference between a grade 3 and a grade 6 child and has not shirked the work involved! Also pleasing to see the way in which issues like ecology are related to God the creator, and a "Harvest Festival" lesson that sees that theme as also embracing micro-chip technology, of which God is Lord and giver. The occasional use of twentieth century Christians (Joni Eareckson and Dietrich Bonhoeffer to name two) to illustrate living faith gives it an appealing modern ring.

However, there are some serious flaws. The most obvious has to do with Faithquest's view of Scripture. We are told in the introduction that "a judicious and sensitive attitude to the Scriptures in the development of each lesson" has

been adopted. Later we are told that "the Bible is a collection of writings, written by adults for adults" and that a child's lack of intellectual and emotional development means that the Bible's narrative is presented as a story in its own right. Paul knew that Timothy had known the Scriptures from childhood (2 Timothy 3:15) and Moses commanded parents to teach the commandments to their children (Deut. 6:7). One cannot help but feel that they aimed higher than "Faithquest", as have a great company of Christian parents, Sunday School Teachers and others from the times of the New Testament to our own! Not surprising that nothing is said of the Bible's Inspiration and Authority.

A result of the above is that Faithquest is doctrinally poor. A lesson on the church for 10-11 age group based on Matt. 16:13 does not lead to children being challenged to share Peter's faith in Jesus; the lessons on the Holy Spirit speak of Him as "the Helper" whom Jesus sent, but nowhere are we told that He is ours if we trust in Jesus. A lesson on the Bible does not lead to encouragement to read it. These things cannot be excused by talking of "approaching Christianity in a spirit of enquiry".

Your evaluation of Faithquest will depend on your view of Sunday School. If you see it as a place where children are evangelised, or where the children of believers learn the faith you will find it inadequate. If you see Sunday School as low-key pre-evangelism you may regard it more favourably: though I think even in that case convinced Evangelicals will look for an alternative which handles the Bible better.

Tom Milton

Third World Conundrum: A Call to Christian Partnership

Paternoster, 1986 pp.118

The Christian's social responsibility has emerged as one of the key issues of debate in the 1970's and 1980's. This is largely due to the popular success of books such as "Rich Christians in an Age of Hunger". Third World Conundrum is a recent contribution from those wishing to awake the Church from its inertia into active involvement in the plight of the poor.

Peberdy's thesis is simple. Poverty is the result of powerlessness. There is sin in the structures of society and this keeps the poor powerless and therefore unable to remedy their plight. He examines case studies from Ethiopia and India to illustrate that the situation is not hopeless, but that with thought, courage, and true partnership, structures can be changed and the poor given the means of asserting themselves. His solution is not assistance from the top-down, but from the bottom-up, enabling people themselves to bring about long-term improvements.

The book is scathing in its attack on Aid projects and sympathetically rejects

schemes such as child sponsorship in preference for schemes which bring permanent changes.

The book, which is illustrated, is brief, honest and simple, although the author is aware that the problems he's tackling are complex. In summary, it is a popular presentation of liberation theology.

Third World Conundrum provides good secular solutions to world poverty. But that's the problem: it's secular wisdom parading as Christian. Peberdy occasionally baptises his views as "biblical" but that's just what they're not. His use of the Bible is shameful — better the Bible not be quoted than abused the way Peberdy abuses it eg, Christ's words to Peter, "feed my lambs, feed my sheep" is taken as the call we have to answer to feed the poor of the world. For Peberdy the kingdom of God for which we strive is an earthly kingdom (p.113), and consequently his understanding of the gospel is secular. "Christ's call is clear . . . to heal the sick and feed the hungry." (p.97) But this is not the Christian mission. Christ and the apostles PREACHED, and preached the message of Christ crucified for the eternal salvation of lost sinners. Poor relief was never their prime focus.

Peberdy echoes the liberation theologians in their claim that "Christ identified with the poor, the sick, and the outsiders". While there is an element of truth in this, he imports into this term "identification" a meaning foreign to the Bible. For Peberdy "identification" means siding with the poor in their political struggle against the oppressive classes. Any identification Jesus shared with them was in order to further his mission to "seek and to save the lost".

In his laudable zeal for the plight of the poor Peberdy has lost the gospel. I suspect his expression "the daily Calvary of famine-struck Ethiopia" is more than just a graphic metaphor, but indicates his understanding of the atonement. We are not surprised, then, when he later implies that other religions are valid ways to God (p.89) If this is not his implication then he is carelessly ambiguous.

There is no inconsistency between maintaining the priority of preaching the gospel and teaching the scriptures, and working amongst the poor and being actively involved in their economic plight. See, for example a much better book, Viv Grigg's *Companion to the Poor*.

The Bible's teaching on the power of the gospel to transform, on the over-arching reality of the world to come, and on the necessity above all else of a relationship with Jesus Christ, is determinative in assessing our response to the issue of poverty and the Christian's social responsibility.

M. Raiter

Towards A Theology for Inter-faith Dialogue

Published by Anglican Consultative Council, 1986, pp.56

This little book is published as part of the preparation material for the Lambeth Conference, 1988. I am in some difficulty, because the late Bishop David Brown was an old friend of mine, and Miss Daphne Wales still is. Nevertheless, I can only say, with Winston Churchill on a famous occasion, "This is the sort of nonsense up with which I will not put". I have every sympathy with the "cross-cultural" situation in England and (in certain areas) here, where not only different ethnic groups but also different religions must co-exist peaceably cheek by jowl. Naturally, understanding and good relations are important: but more important still is the Lord's command to preach the Gospel to all creation — I fail to find that urgency clearly stated or held in this booklet: perhaps it was a vain hope in view of the wide range of opinions held by the committee behind it. It is highly significant that the strongest statement is not in the booklet itself, but in an Essay by Bishop Michael Nazir-Ali, included as an appendix to the second edition because of dissatisfaction with the first edition. However, it is only fair to say that this does not purport to be a theology of evangelism: it is intended as a theology for inter-faith dialogue. But ultimately can there be any difference? Will not our theology of evangelism, control our aims and purposes in "inter-faith" dialogue? Even the name "inter-faith" is a weakening of the theological position: no longer is it dialogue between Christian faith and non-Christian faiths. From this review it will be seen that the reviewer is what this booklet calls an "exclusionist", not an "inclusionist", still less a "pluralist".

Of course understanding is essential: of course dialogue is important: but where it ceases to be out of the yearning to bring others to Christ, and a sense of their lostness without Him, it has gone far from the thought of the New Testament. The trouble is that, in some parts of this book the authors seem to want to affirm this: in other parts, they equally clearly deny it. If the trumpet gives an uncertain note . . .

Alan Cole

"Bless non-marital sexual relationships"

American Episcopal diocese urged

NEWARK, N.J. (EP) — The Episcopal Church should bless non-marital sexual unions between homosexuals, young adults, the widowed and divorced, according to a lay-clergy report by the Episcopal Church's Newark diocese. The diocese' governing body voted to circulate the report for debate, and emphasised that it was neither accepting nor endorsing the proposal, but merely receiving it for consideration by its congregations.

"It does not represent me and many others within the diocese who support other theological viewpoints," objected the Rev. Betsy Smylie of St. Mary's Church in Sparta.

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The report says that because of changing attitudes toward marriage, the church should accept cohabitation and premarital sex, and because homosexuals have as much right to worship God as heterosexuals, the church should recognise them and their ministry. Presiding Bishop Edmond Lee Browning, the church's national leader, said he believed it was time for the church to begin debate on issues raised in the report, particularly those relating to homosexuality. Officially, Episcopal doctrine approves of sex only between men and women who are married.

Some delegates to the diocesan conference condemned the report as a heretical attempt to rewrite the Bible; others criticised the creation of ceremonies to validate homosexuals and unmarried couples in the church's eye. Other diocesan leaders said news of the report had already helped boost membership in their parishes.

The task force's findings are embraced by diocesan leader Bishop James Sprong, but are a minority view among the nation's three million Episcopalians.

(EPNS)

Dudley Foord writes on South Africa

Tragedy of 'Necklacing'

The problem of South Africa never goes away. To those who are actively involved, it is around them in an almost suffocating fashion. For those with consciences, there is no reprieve.

The Australian Church Record has been able to maintain some contact with Bishop Dudley Foord in South Africa. An in-depth interview was published last year when the bishop returned home for a period.

He now writes:

"The white areas are relatively free of turmoil. Most whites are living in a fool's paradise while the unrest and crisis situation continues.

"There is still a large problem in the black townships. Recently we planned a camp for black youths and we had 160 enrolments. A few days before the camp we were "advised" by the radicals that if we continued with the camp the church would be burnt down and some of the young people would be killed by "necklacing". We knew that these were no idle threats, and were forced to cancel the camp. As the horror goes one, the work of the gospel is hindered among the black Africans".

In their letter, Elizabeth and Dudley say that Dudley has joined the ranks of those who have been attacked, manhandled, wallet stolen and knives drawn on them.

Bishop Foord goes on to say: "One delightful black youth who had been negotiating with us about offering for training for the full ordained ministry was mysteriously knifed and necklaced to death. In 1984 his elder brother was stabbed to death. Last year his sister was necklaced.

"In another incident "Lucky" was viciously attacked and stabbed in the back. His crime? His father will not get involved in politics. Bitter, sullen and still in great pain from a 10 cm long wound, "Lucky" came to the first Transvaal Regional Church youth camp. On the Saturday afternoon, just three days after he was attacked, "Lucky" gave his life to the Lord, and his attitude visibly changed. How we praise the Lord that out of chaos and hatred can come the miracle of a new creation!"

On the question of the effect of sanctions, Bishop Foord says that little appears to have changed except that the government has become more intransigent and now there is increasing unemployment and poverty, particularly among the blacks.

"Every day we face the distress of people knocking at our door — hungry and poverty stricken. It is heart rending!"

Churches torn asunder

On the role of the churches in a time of upheaval, the bishop says: "Sadly the churches are hopelessly torn asunder by political and doctrinal confusion. Some pulpits are so politicised that every Sunday politics is the order of the day and the redeeming gospel of Christ is lost in this over emphasis on the "horizontal" aspect of reconciliation. But the Gospel is the greatest change agent in the world, and Christ must be proclaimed to all as the only hope in this time of chaos. Violence, revolution, sanctions, politicians, overseas pressure cannot pull this country out of the abyss — only God can. So we pray on. Our confidence is in the power of the gospel of Christ to change people and, as a consequence, society.

"In all of this God is at work and we are thrilled to report that new churches are being planted. Now the doors of opportunities and growth are exceeding our capacity to provide pastors and oversight.

"In Cape Town and Durban our churches are among the largest, but in Johannesburg our work is weak and our churches smaller. In the black townships intimidation of our ministers constitutes a most frightening factor in their already tension filled lives. If they do not fully support the revolutionary blacks, they are thought to be government collaborators, and as a consequence live in daily fear of their lives. It is a most terrifying situation! Nevertheless, our all consuming vision is to plant and establish Biblical churches right across the country. With this goal in mind, we press on with zeal, and unfailing endurance by the grace of God.

"A high priority in our time allocation is being given to the equipping of our ministers and lay leaders for more effective leadership."

And so, as Dudley and Elizabeth Foord work and pray, they ask that we in Australia might pray on too, for them, their work, their safety, and that God will overrule in the turmoil of South Africa.

Spray can crosses

Make Muslims riot

BENI SUEF, Egypt — A rumour that Christians had a secret spray that made crosses appear on Muslim women's veils led to clashes between young Muslim fundamentalists and Coptic Christians in Egypt.

The trouble started in late February with rumours that Coptic students had sprayed three Muslim women with a mysterious American-made substance that caused tiny crosses to appear. Youths took to the streets, burning and looting Christian-owned businesses.

Sheik Abdul Azin al-Hemali, the town's leading Muslim clergyman, said, "No one

saw the crosses; there is no proof. Where the truth lies nobody knows."

Addressing religious tensions with unusual directness, President Hosni Mubarak warned his people to beware of "rumour-mongers who would destabilise Egypt".

Mubarak deployed security forces and called on Egyptians to "stand firm in the face of any attempt aimed at inciting religious sects against each other" and said that no one should "foment sectarian conflicts and sow the seeds of hatred and hostility between Muslims and Christians".

Angola: 32 christians killed

Security forces blamed

LUANDA, Angola — Angolan security forces killed 32 Christians and injured 50 others during a demonstration outside Luanda prison on February 2. According to a report from *Agence France Press*, government forces fired into a crowd of members of the "World Church of our Lord Jesus Christ" who were protesting against the detention of their fellow Christians.

The official Angolan news agency ANGOP reported that detainees were awaiting "investigations" regarding riots that had been provoked in Luanda earlier.

Anglican church group calls for sanctions in South Africa, justice for Palestinians

Issues statement on Australian Aborigines also

The Peace and Justice Network of the Anglican Consultative Council, meeting in Singapore in April, recommended that the ACC call for an internationally co-ordinated campaign of comprehensive and mandatory sanctions against South Africa.

It also requested that member churches press their respective governments to commit themselves to implement such a campaign.

The report of the network to ACC-7, also made resolutions on the Palestine/Israel problem, and endorsed a statement on Australian Aborigines.

The network "affirmed the importance of the Church to exercise its prophetic role by standing on the side of the oppressed in their struggle for justice, by exposing the deception and hypocrisy of states in matters of injustice and by promoting justice and peace to all people in the (Israel) region."

It affirmed the existence of the State of Israel and its right for recognised and secure borders, but called attention to the

injustice done to the Palestinians in consequence of the creation of that state.

A fundamentalist interpretation of Scripture, affirming the uniqueness of the state of Israel in the light of biblical prophecy, was seen as detrimental to peace and justice and damaging to Jews, Christians and Muslims.

The network encouraged Australian Anglicans who recognised the Aborigines as a people dispossessed of their land and who believed that their right for self-determination and their right to land, or compensation for loss of land and said that this was essential for the nation to experience a oneness in its observance of the Bicentenary of European settlement.

Themes arising across the communion included the urgent need to set out a clear Christian witness in defence of the basic rights of minority groups, the disruption of families and communities caused by unemployment, refugees, international debt, racism, national structures and church organisation, fundamentalism and the disturbing effect of militarisation on the world.

Churches destroyed in northern Nigeria

Christians exhorted to "love their enemies"

LAGOS, Nigeria (EP) — After five days of killing and church burning in northern Nigeria, church leaders told Christians not to retaliate, but to "love their neighbours, including their enemies" and to pray for those who attacked them.

The riots that destroyed churches in six northern cities in the state of Kaduna in mid-March are believed to have been planned as the forerunner of a civilian coup to overthrow Nigeria's military president General Ibrahim Babangida.

In Zaria, plunderers "beat drums and sang songs which denounced Christianity and its believers", according to *The Guardian*, one of Nigeria's leading newspapers. "Their ages were between nine and 14. A few elderly ones were in

command . . . Only two churches survived . . . about 15 were razed to the ground."

In Kaduna's Kasuwa Berchi ECWA Church, "about 30 members were inside for the usual Wednesday prayer meeting . . . vandals [who] had just set on fire the Baptist Church nearby poured petrol inside some used tires and threw them into the church . . . Kaduze Sheburka, 50, was beaten, and set ablaze in front of a mosque. Another church member was similarly burnt."

Estimates run as high as 150 churches destroyed and 60 Christians killed, many of them pastors, according to SIM International.

(EPNS)

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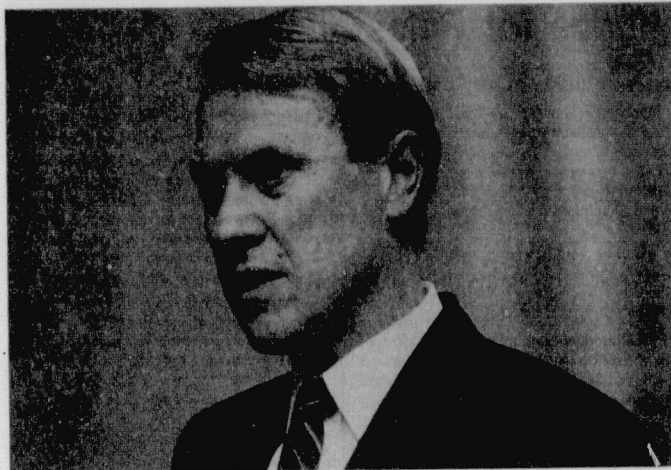


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67/1252

"Operation Mustard Seed"

New bible society initiative



MP Bruce Baird at Launch of "Operation Mustard Seed".

The Bible Society in Australia has launched an innovative method of raising funds to direct Bibles into India and Pakistan.

To be known as 'Operation Mustard Seed', the idea is that supporters of the Society be asked to make an interest free loan of \$100 or more to the Society for one year or more.

The money received will then be wisely invested, and the interest gained used for Scripture production and distribution in India and Pakistan.

The scheme was launched by a member of the N.S.W. Parliament, the Shadow Minister for Transport and Finance, Mr. Bruce Baird M.P. at a Bible Society function at an Indian restaurant in the city.

He said that if each one of the Society's 70,000 members throughout Australia invested \$100 interest free for one year, \$7 million would be raised. Soundly invested, this could yield \$1 million a year for the production of the Scriptures.

The Bible Society pledges, at the end of each year, to return the investor's money, or to re-invest it again if the investor so desires.

Realistically the Society does not expect every one of its supporters to respond, but believes that the scheme has the potential to appeal to many Christians who would like to see a spare \$100 they have working towards the production and distribution of the Word of God in two countries where there is an immense demand for the Bible.

It is refreshing to see a State Parliamentarian making a public Christian commitment. In his short address, Mr. Baird recalled that in his youth a vivid impression was made upon him when his grandfather, on his deathbed, asked for the 23rd Psalm to be read to him.

There are 760 million people in India and another 100 million in Pakistan. There are anti-Christian moves in both countries — in Pakistan towards Islamisation, and in India to restriction of Christian missionary activity.

This was an interesting sequel to the function in the restaurant at Sydney's M.L.C. centre. One of the Pakistani waiters listened intently to all that was said, and later asked for a Bible. He is a Muslim. The Muslim Awareness Fellowship has been asked to send material to him.

Norway finds a new way

Exciting Oslo crusade

OSLO, Norway — Response to a recent evangelistic crusade in Oslo was so strong that meetings were extended by two weeks. Hundreds of Norwegians responded to an invitation for spiritual counselling, and many of them made commitments to Christ.

Church leaders said the event was one of the most significant ever in Norway. More than 60 churches cooperated in the crusade, which was conducted by Avril Edvardsen, a Norwegian evangelist. Meetings were broadcast live on government television — a first for Norway.

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MAINLY ABOUT PEOPLE

DIOCESE OF MELBOURNE

Appointments

McIntyre, Laurie — From Newcastle Grammar School, Diocese of Newcastle to Incumbent S. Thomas' Werribee. Induction by Bishop John Stewart on Friday, 24th April at 8.00 p.m.

Rutherford, Graeme S. — From Incumbent S. Paul's Malvern to Incumbent S. John's Camberwell. Induction by Archbishop David Penman on Friday, 3rd July at 8.00 p.m.

Turnbull, Lawrence E. — From Assistant Curate S. James' Dandenong to Priest-in-Charge (under the direction of the Regional Bishop) S. Philip's Mount Waverley. Induction by Bishop James Grant on Wednesday, 3rd June at 8.00 p.m.

On Missionary Service:

White, Peter J.W. — From Incumbent S. Peter's and S. Andrew's Braybrook to South American Missionary Society from 3rd May, 1987.

Retirement:

Brown, Archdeacon Gordon A. — From Incumbent S. Paul's East Kew and as Archdeacon of Box Hill from 16th August 1987.

DIOCESE OF ADELAIDE

Rev. J. I. Fleming, Rector of Plympton resigned on April 26.

DIOCESE OF ROCKHAMPTON

Rev. Norman Wagstaff was commissioned as rector of Barcoo Parish at Holy Trinity Church Blackall on Friday 27th February.

Rev. Canon Norman Kempson is to resign as Rector of Gladstone Parish as from June 14th. He will be returning to his former parish of Orange in the Diocese of Bathurst.

Rev. Chris Desgrand was commissioned as Rector of Emerald on January 29th.

DIOCESE OF SYDNEY

Rev. P. F. Lockery, from leave of absence, has accepted the position of Asst. Minister, Smithfield.

Rev. R. V. Ash will retire as Rector of Katoomba on July 19.

Rev. R. A. Jones, Rector of Denistone East/Marsfield, has accepted the position as Rector of Lindfield.

Rev. D. B. Tyndall, Rector of East Willoughby, has accepted the position as Rector of Normanhurst.

Rev. J. A. Burrows, Rector of Naremburn/Cammeray, has accepted the position as Asst. Minister of St. Ives.

Rev. W. G. Collier, Curate-in-Charge of Erskineville, has accepted the position as Rector of Smithfield.

DIOCESE OF RIVERINA

Rev. Robert Cooper has been appointed as Regional Director for the South-West Region of

N.S.W. for the Australian Board of Missions. He is resident in Canberra.

Rev. Robert Done will resign as Rector of the parish of Corowa as he has accepted an invitation to become Rector of the parish of Deniliquin.

Rev. Donald Hoore is to resign from the parish of Wentworth. He will be living in Narrandera.

DIOCESE OF GIPPSLAND

Mr. Bill Ray was commissioned as the Diocesan Education Officer.

Rev. Fred Horton was admitted into the Order of Priests on 24th April. The service was held at St. James' Church, Taralgon.

Rev. Wayne Ireland will be commissioned into the Parish of Stratford on Sunday 19th July.

Rev. Russell Macqueen will be commissioned into the Parish of St. James' Church Orbst on 26th June.

DIOCESE OF WILLOCHRA

Bishop Bruce Rosier was commissioned as Rector of St. Oswald's Church Parkside on Friday, 13th March.

DIOCESE OF WESTERN AUSTRALIA

Keith Elvish was ordained as deacon at Kalamunda Church.

Archdeacon John Smith died suddenly on 14th February of a heart attack.

Rev. Gordon Crook died in England on 14th January.

Archdeacon Wilfred Elliott died on 3rd March.

DIOCESE OF THE MURRAY

Rev. Roger Wood will be instituted as Rector of Renmark Parish on Friday 5th June, by the Bishop. He will also become Rural Dean of the area.

DIOCESE OF NEWCASTLE

On Saturday 7th February, the Bishop of Newcastle, the Rt. Revd. **Alfred Holland** ordained as deacons: **Revs. Philip Saunders, Raymond Moyes, Bruce Hunter, Brian Bailey and Gary Atherton.** The service took place at Christ Church Cathedral.

Rev. Robert Perry was inducted into the parish of The Camden Haven at Holy Trinity Church, Laurieton on Monday 2nd February.

Rev. Robert Howell was instituted and inducted as the Rector at St. John's Newcastle on 30th January, by Bishop Richard Appleby.

Rev. John Crane was inducted as the Rector of the Parish of Clarencetown on 29th January, by Bishop Richard Appleby.

Sister Jane Henry of the Church Army was commissioned by the Rt. Rev. **Alfred Holland** as Youth and Evangelist Worker for Raymond Terrace, at St. John's in February.

DIOCESE OF TASMANIA

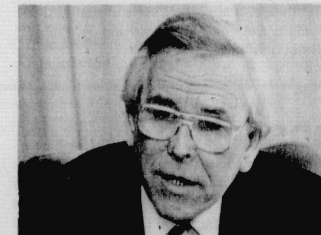
Rev. Max Jones was inducted as Rector of the parish of Sorrell by the Bishop of Tasmania on Friday 27th February.

Schuller — the other side

Hopes to come soon

Televangelist Dr. Robert Schuller has issued a public statement, concerning the cancellation of his scheduled seminar appearances in Adelaide (March 11th), Melbourne (12th), Brisbane (14th) and Sydney (17th).

In a newsletter circulated to the supporters of the HOUR OF POWER and the ROBERT SCHULLER MINISTRIES in Australia, Dr. Schuller commented that he "hopes to come to Australia and give the motivational lectures free, without expensive tickets being sold, that would only add to someone's personal financial profit and gain."



Although Dr. Schuller had already received US\$22,000, he returned every cent to his Sydney office, to be placed in a special trust account and used to reimburse anyone who may have paid for their ticket in advance.

Dr. Schuller stated, "All monies received for my commercial lectures are placed in a non-profit Foundation for Ministry to Ministers. This ministry is used for ministers counselling, training and for those who need inspiration."

(RAMON WILLIAMS)

He explained, "When an opportunity presented itself from a group (Tresgairn Ltd) in Australia, for me to lecture commercially, arrangements began through an agency in America. I did this because I had to be covered and guaranteed that the promoters be able to fulfill all the terms of our contract.

"The promoters failed to fulfill their financial obligation. (They) requested access to the names and addresses of all my HOUR OF POWER friends and viewers in Australia, to attempt to 'sell' tickets on the strength of my name."

The promoters asked Dr. Schuller to apply for a tourist visa and not a work visa, however, since he was being paid for his services he actually should have had a work visa. To obtain one he needed an official invitation from those in Australia "hiring" him. This was never received.

"This was enough to convince me that I desired no further involvement with this group," explained Dr. Schuller.

Solicitor Geoff Nye said that people claiming refunds should deliver or send their original tickets to:

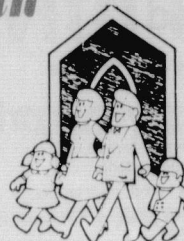
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Evangelism in Holland

The Reformed Church has changed its emphasis

(Amersfoort, Neth.) Evangelism used to be considered witnessing to unbelievers about Jesus Christ in an effort to bring them to faith in Him. Thus evangelism was perceived to be forty years ago when the Reformed Churches in the Netherlands (GKN) appointed their first minister (Rev. W. A. Wiersinga) as minister of evangelism in general service and also set up the national Centre for Evangelism, "De Nijenburg".

In the forty years that have passed the focus has greatly changed. Today the vertical emphasis on conversion has been replaced by the horizontal accent of talking with others about crucial social needs: the elusive goal for peace, the effort to erase discrimination and to prevent poisoning of the environment and thus to promote the kingdom of the resurrected and ascended Lord.

This changed focus was verbalized by several speakers, including the Rotterdam pastor, Rev. Sillevius Smitt, Dr. Okke Jager of the Kampen Seminary of the GKN, and religion sociologist, Dr. Mady Thung, at the 40th anniversary celebration of the evangelistic centre. Another speaker, Rev. F. H. Veenhuizen from Apeldoorn, pleaded

for the retention of traditional evangelism, maintaining that the apostolate ought not to be traded in for predominantly diaconal service.

A questionnaire about the goal of evangelism sent out last year revealed that many no longer believe that evangelism is primarily the winning of souls for the church or "converting people." Instead the emphasis has shifted to listening to people and helping them. The answers also revealed that, despite the emphasis of the Centre for Evangelism on the social and political implications of the gospel, many congregations still hold traditional notions about evangelism.

(RES NE)

New anglican aids officer

Diocese of Melbourne's appointment

The Anglican Archbishop of Melbourne, Dr. David Penman, recently announced the appointment of a full-time AIDS Education & Policy Officer for the Diocese of Melbourne.

He is Dr. John Roffey, an Anglican priest currently serving as associate minister at St. Stephen's Church, Richmond. He has a BA degree from Melbourne University in Psychology and Philosophy and a PhD in Counselling Psychology from the University of Kentucky. He has also gained a post graduate degree in Biblical Theology from Yale University and is an experienced student counsellor.

A former lecturer in Biblical and Pastoral Theology at the Churches of Christ College in Melbourne, Dr. Roffey has recently lectured at Trinity Theological School and the Middle Eastern Studies Department of the University of Melbourne.

The appointment is a "first" for the

church in Australia. It follows the earlier appointment of Sr. Hilda as full-time chaplain to AIDS patients at Fairfield Hospital, of Archbishop Penman as member of the national AIDS trust and Archdeacon Charles Bailey to the NACAIDS committee.

Dr. Roffey's job will be broadly to generate among Anglican clergy, members of congregations and Anglican school communities, changes in attitude which would heighten concern for people with AIDS and seek to counter attitudes expressed in parts of the church that AIDS is due to "the wrath of God".

Having changed attitudes from antagonism to concern, Dr. Roffey will seek to change community attitudes. There are some 350 parishes with 400 full-time clergy in the diocese of Melbourne, and Anglican schools with a student population of around 10,000, predominantly at secondary level.

National Pit Padres Association

Getting the 'Revs' together

Australia's six state motor racing chaplains are forming the "Australian Pit Padres Association" to act as a consultancy body to the "Australian Confederation of Australian Motor Sport" (CAMS).

In 1985 Reverend Mark Tronson the Ministry Co-Ordinator of the "Specialised Life-Orientated Ministry" (SLM) came to a formulated policy with CAMS on Motor Racing Chaplaincy, the third point of the agreement was that of a "Pit Padres Association".

The emphasis of the then proposed "association" was for the mutual benefit of motor racing chaplains and those to whom they serve. With a number of track side deaths and resultant administrative assistances and the National spread of SLM Chaplains the time has come to formulate the "Association".

Members include Reverend Dean Lloyd (Tas), Reverend Gary Coleman (NSW), Reverend Peter Linn (SA), Reverend Graham Watkinson (Vic), Reverend Russel Hinds (Qld), Reverend Joe Grealy (Grand Prix) and Reverend Mark Tronson (SLM Ministry Co-Ordinator).

The first "Australian Pit Padres Association" annual conference is being planned and meanwhile the Association is in the process of electing their President. The elected President is then invited to present his credentials to CAMS Federal Council.

The significance is that through the "Pit Padres Association" the Chaplains contribution will not only be a recognisable part of motor racing as is now, in addition the collective wisdom of the Chaplains guided by the Holy Spirit will be heard at National level.

Christian Writers' Workshop



Dr. Sherwood Wirt with Pat Rich at the "CHRISTIAN WRITERS' WORKSHOP". Dr. Wirt, author of over 20 books and the founding editor of the Billy Graham magazine, "Decision", was the guest lecturer. Over 100 participants listened, studied and learned from ten lecturers, speaking on ten different subjects. Amongst the participants was Pat Rich, representing the Australian Church Record. Her full report will appear in the next issue.

Photo: Ramon Williams — Worldwide Photos.

Archbishop Robinson's view of CESA

'Not truly Anglican'

The man who caused widespread anger and dismay by consecrating a bishop for the Church of England in South Africa now thinks that CESA is no longer a truly Anglican Church.

CESA — which is much smaller than the Church of the Province of Southern Africa and is not "recognised" at an official level by other Anglicans — has its origins in the late nineteenth century, when a number of Evangelical congregations which resented the Tractarian and Anglo-Catholic traditions of the South African province as a whole set themselves up on their own. CESA's subsequent relations with CPUSA have often been stormy and have resulted in bitter and protracted lawsuits.

CESA, as distinct from CPUSA, does not belong to the official Anglican Communion — which is why there was such strong reaction when, in 1984, Archbishop Donald Robinson of Sydney consecrated one of his priests, Canon Dudley Foord, as a bishop in CESA.

Archbishop Robinson, in Singapore for the seventh meeting of the Anglican Consultative Council told the *Church Times* representative there that it was recent changes in CESA which had now led him to believe that the Church was no longer an Anglican one and that the desire in CESA for reconciliation with CPUSA was almost dead.

He put this down to the fact that CESA's membership is growing — it is attracting CPUSA people who dislike Archbishop Desmond Tutu and CPUSA's political stance — so that CESA no longer feels the need for the acceptance of the wider Anglican Church.

Archbishop Robinson also feels that Bishop Foord, who wants reconciliation with CPUSA — one reason why he agreed to consecrate him — probably will not be able to achieve his aim because there is insufficient support for it.

At ACC-7 the Archbishop has been concerned to correct certain points in the report on the Foord consecration issued by the ACC-6 meeting held in Nigeria three years ago: he was unable to give a personal account of his actions there because the Nigerian authorities refused him a visa.

Despite Archbishop Robinson's present view of the situation, ACC-7 passed a resolution last week encouraging the re-establishment of the joint liaison committee between CESA and CPUSA.

(CHURCH TIMES)

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