

Muslim Awareness Seminar for Sydney

Punchbowl (N.S.W.) Baptist Church will be the venue for the first Muslim Awareness Seminar to be held in Sydney. It will be held on Saturday, March 27, commencing at 2.00 p.m.

Australian churches have become increasingly aware of the Muslim presence in Australia, but have not been confident of making an evangelistic approach to Muslims who have settled here.

The Muslim World has until now implied missionary service by Christians of the West travelling to the East. Nowadays mosques are seen in each capital city. Muslims are to be found in most trades and professions and in some suburbs there are a majority of Muslim pupils in local primary schools.

Mission at home

Christians must consider this mission field in our own country. Churches find themselves located now in areas heavily populated by Muslims. A mosque is located just around the corner a few hundred metres from the Lakemba Baptist Church. Christians are finding Muslims for the first time in their office or factory. Christian school teachers see Muslim religious teachers entering their

schools to give religious instruction to Muslim children.

Who are these people, and what are their religious beliefs? What ways can a Christian use to reach these people with the Gospel?

Take advantage

"The Seminar has been organised to help answer these questions," Rev. Ray Schaefer of the Lugarno Baptist Church said. "I urge Baptist Churches in the metropolitan area to take advantage of this opportunity to begin to learn skills in taking the Gospel to Muslims."

Last year Mr. Schaefer was involved in research into work among Muslims in Australia on behalf of the A.B.M.S., and is a member of the group responsible for arranging this Seminar.

Rev. N. P. Andersen, former A.B.M.S., missionary and presently Director of Tear Fund, will come from Melbourne to lead it.

The fees are expected to be \$5 and \$2 for the evening meal. People intending to participate should write immediately to Muslim Awareness Seminar, P.O. Box 56, Pymble, 2073 or ring Mr. Schaefer on (02) 53 6390.

Professor Blaiklock to visit Sydney

Professor Blaiklock will be visiting Sydney again sponsored jointly by Trinity Grammar School (where he will be conducting the Easter Mission amongst the boys) and Marella Mission. The public meetings are as follows:

Sunday, 28th March:
10.15 am: Castle Hill Baptist Church.
7 pm: St. Paul's Anglican Church, Wahroonga.

Tuesday, 30th March:
Afternoon: Pocket Testament League (phone K. Williams, 76 8414).
8 pm: St. Paul's Anglican Church, Wahroonga (Bible Study).

Wednesday, 31st March:
Evening: Public Rally at Trinity Grammar School Assembly Hall.

Thursday 1st April:
7.30 pm: Calvary Chapel, Greenacre (phone Jim Humphreys, Bible Society, 267 6862).

Friday, 2nd April:
10 am: Bible Society coffee morning (open to all) at St. Alban's Church, West Lindfield.
Evening: Christian Medical Fellowship (phone 76 9370)

Saturday, 3rd April:
Evening: Public Rally at Trinity Grammar School Assembly Hall.

Sunday, 4th April:
8 am: St. Mark's Anglican Church, Avalon.

10.30 am: Pennant Hill's Baptist church.
7 pm: Evening Service (Public), Trinity Grammar School Chapel, Summer Hill.

Wednesday, 7th April:
Evening: Public Rally at Trinity Grammar School Assembly Hall.

Thursday, 8th April:
8 pm: St. Mark's Anglican Church, Avalon (Holy Communion).

Friday, 9th April:
9 am: Baulkham Hills Baptist Church.
7 pm: Lyceum Theatre, Sydney.

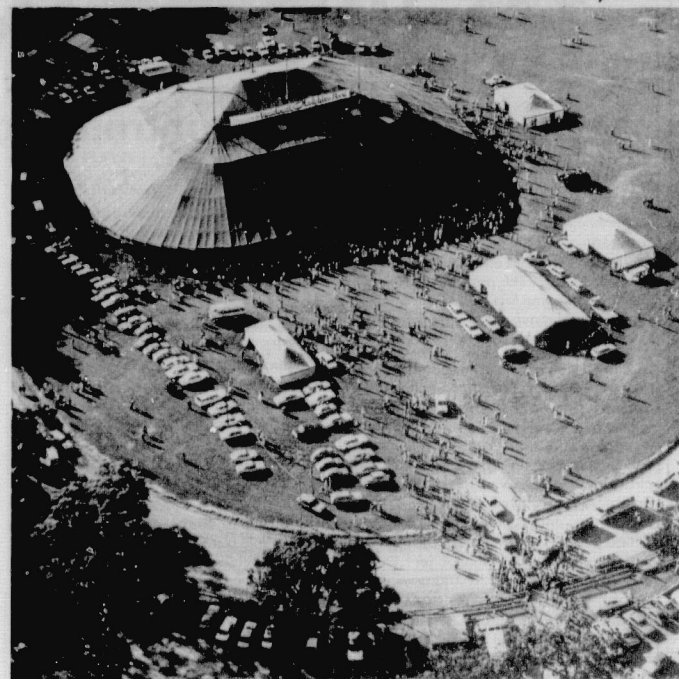
Sunday, 11th April:
10.30 am: Wesley Chapel, Sydney.
3 pm: Lyceum Theatre, Sydney.
7 pm: Castle Hill Church of Christ.
After 9 pm Interview with Fred Nile on Radio 2GB.

For further details, please phone Mrs. Warwick on 629 1555 (in office hours, if possible).

E. M. Blaiklock is Emeritus Professor of the University of Auckland, where he lectured for forty-two years in classics, for the last twenty-one of which he occupied the chair. He was a consulting editor for the New International Version of the Bible.

He has published almost seventy books. He is a recognised authority in the spheres of New Testament studies and Greek classics, and has travelled widely in the study of Biblical and classical archaeology.

"Canvas Cathedral" attracts 58,000



2051 people registered as enquirers at the Leighton Ford "NORTHSIDE REACHOUT" from a total attendance of 58,030 people.

"Faith is not like a rubber band to be stretched to fit any situation, but like a muscle to be exercised," said Dr. Ford in his last address.

"We never know in life how close we are to losing some of our greatest opportunities. Jesus is saying to you and me: 'Be careful, it is possible to be too late in getting to know God'."

"We want a world of justice and morality and goodness, but we cannot have that without a strong church and spiritual life."

Ramon Williams

Treatment reduces mortality rate

The Sudan Interior Mission public health team in Southern Sudan has succeeded in reducing the mortality rate in patients suffering from kaalazar.

Two years ago this tropical disease caused the deaths in several villages of 80 per cent of the children and 50 per cent of affected adults. Now a report has revealed that mortality rate in a recent three month period has dropped to 3 per cent.

Kaalazar, a disease that resembles malaria, is transmitted by the sandfly.

It is thought that several types of animals serve as hosts for the parasite before man is affected. Treatment consists of medication, spraying to kill the sandfly, and powdered milk and protein dietary supplements.

SIM short-term missionary nurse Bernie Heckman was pleased with results. She had been treating 168 patients in clinics at Melut and Paloich. "There have been sufficient medicines and foodstuffs to care for all of them," she said.

S.I.M.

Australia criticised in report on East Timor

The Catholic Institute for International Relations in the United Kingdom recently released a report on East Timor.

The Report accuses Western Governments of maintaining silence about Indonesian atrocities in East Timor. It says:

Australia, Timor's nearest neighbour, was in a unique position to influence events in Timor... Apart from an initial hostile vote in the United Nations, however, successive Australian governments have consistently deferred to Indonesian policy... The Canberra government has also refrained from pressing Indonesia on humanitarian issues, maintaining that it was for Indonesia to take the initiative in facilitating the departure of refugees.

The Report claims that Australia and many other nations have continued to supply arms and military equipment to Indonesia, knowing that the equipment could be used for counter-insurgency operations against the Timorese people.

The Report contrasts the actions of these nations with those of most non-aligned nations, which have consistently supported the rights of the people of East Timor to self-determination and independence.

The Report's major criticisms are directed towards Indonesia, which invaded the former Portuguese colony of East Timor in December, 1975. The Report refers to the indiscriminate killing and torture which accompanied the Indonesian invasion, and which is

continuing still. It says:

In June, 1981, a report to President Suharto from the Indonesian-selected "Regional People's Representative Assembly" complained of constant murder, violence, torture and abuse of Timorese by Indonesian troops, and alleged that Indonesian control had led to economic stagnation, mismanagement and exploitation by Indonesian monopolies, and corruption among officials.

The Report also refers to the situation in East Timor since the invasion:

With a concerted effort in food production, East Timor could be self-sufficient in food and other basics. The fighting and the social economic disruption caused by the Indonesian invasion and occupation have, of course, destroyed any prospect of this for the time being. They have devastated the subsistence economy and the society based on it as the population has been forced off the land into centralised camps. Crops have been destroyed and the country's cattle virtually wiped out, with water buffalo, which are essential to the agricultural cycle, drastically reduced. Widespread famine has resulted and the deaths and general disruption have undone whatever progress had been achieved in the last years of the Portuguese rule.

The Report asserts that today Indonesia has still been unable to establish order and is not accepted, let alone desired, by the population as a whole. It claims that famine is again an imminent possibility.

The Australian



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Archbishop Robinson

Shortly after 9 p.m. on Thursday, April 1st, Bishop Jack Dain, Administrator of the Diocese of Sydney since the retirement of Sir Marcus Loane, announced that the Electoral Synod of the Diocese had voted for Donald William Bradley Robinson to become the new Archbishop.

After a brief adjournment Donald Robinson came into the Synod to be greeted with thunderous applause. When he came to the microphone to speak there was a long standing ovation. When, during his speech, he announced that he would accept the nomination there was a standing ovation. And when he finished his acceptance speech there was a standing ovation.

Service

The Synod began on Friday, March 26th with a service of Holy Communion in the Cathedral. The highlight was the sermon by Rt. Rev. Clive Kerle in which he urged the Synod members to seek the "mind of Christ". The Synod then adjourned to the building best known as the Pitt Street Congregational Church (now belonging to the Uniting Church).

Address

The Presidential Address was given by Bishop Dain and the excellence and relevance of it was shown by the fact that it was quoted by a majority of the speakers.

Nominations

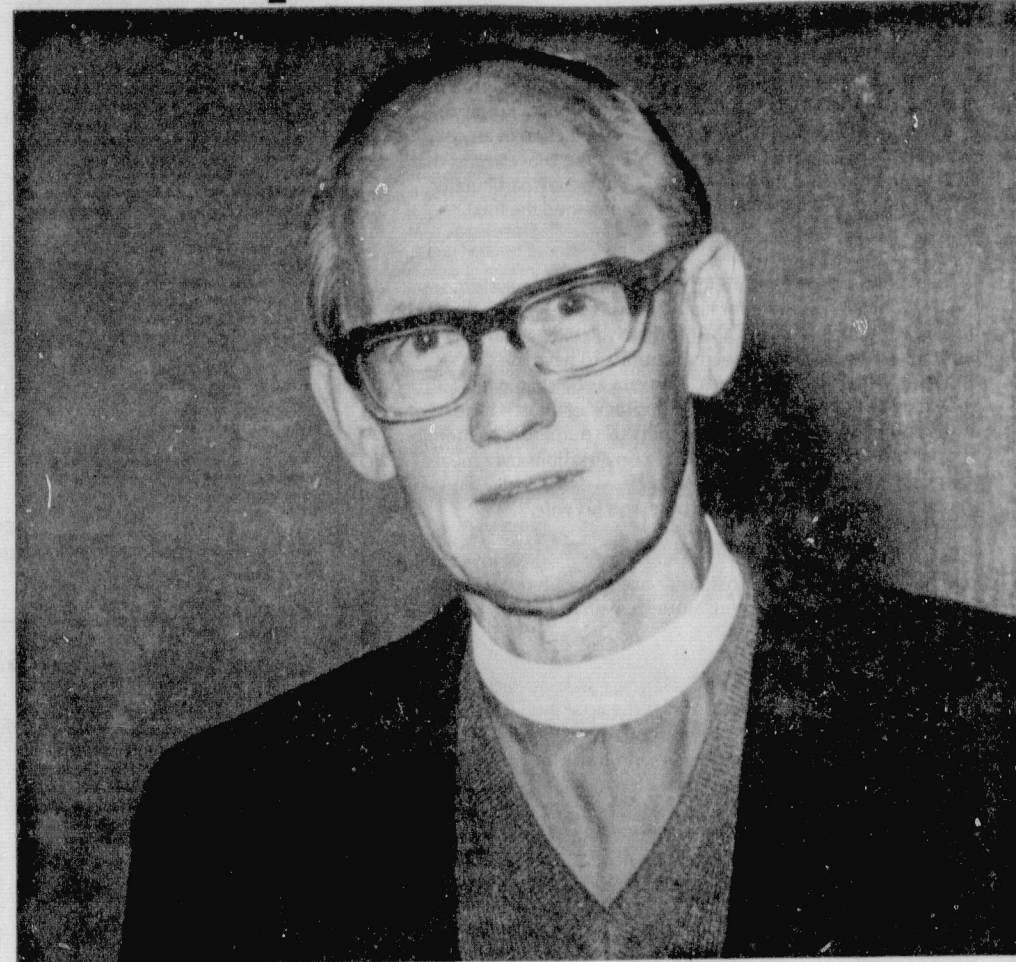
There were five candidates nominated. Of the five, the Rev. David Hewetson was eliminated on Monday night and Bishop Ken Short on Tuesday night. The final vote was between Bishops Cameron, Reid and Robinson.

Speeches

The Synod was long; unnecessarily so. The standard of debate was poor. There was much empty rhetoric and far too much repetition. Often speakers added nothing new to what had already been said and some, by their incompetence, did their candidate no good. Apart from speeches by nominators and seconders there were 42 contributions to the debate. Despite this, there still seemed at the end a confusion in the minds of many as to the real issues.

Final Vote

When the final vote was taken, Bishop Robinson had a clear majority in the



House of Clergy but only received a majority in the House of Laity when Bishop Cameron's preferences were distributed.

Archbishop

Archbishop Robinson is well qualified to lead the Diocese of Sydney. He has a high reputation throughout Australia and the world. The son of a clergyman, he has

gained an international reputation as a scholar and served for 20 years on the staff of Moore Theological College. In 1972 he became Bishop in Parramatta. In that position he has presided over the fastest growing part of the Diocese.

Despite the problems of the area and the diverse patterns of ministry existing in the area, Bishop Robinson has been a real strength to the Parishes of the area and

the clergy "of the west" hold him in the highest regard.

At 59 years of age, Archbishop Robinson will have 11 years before compulsory retirement. Those 11 years will be years of great change. There will be many challenges and problems. The Synod has chosen Donald Robinson to lead the Diocese — all our prayers need to be with him.

Newspaper politics

The Election Synod was free of any hint of nastiness and unfair play. Even the traditional lobbying, supposedly a part of Sydney Diocesan politics, was missing. But there was one jarring note — and that came from outside Synod.

The Religion Writer for the Sydney Morning Herald, Alan Gill, carried on a subtle campaign for Bishop Reid to be elected. This involved tactics such as placing a picture of Bishop Reid (on page 3) jogging, innuendoes that Bishop Cameron drinks and numerous references to Bishop Robinson's lack of pastoral experience and to the South African question.

His articles were generally biased but the ultimate insult to the Synod was his report of the election result on April 2nd. After repeating the facts about Archbishop Robinson's past in 5 paragraphs he then spent 8 paragraphs describing the debate on the previous night. He chooses to mention two speakers, one who spoke against Bishop Robinson's election and the other who

spoke for Bishop Reid much to the dismay of Bishop Reid's supporters. Both of those speeches were made when Synod was not open to the press.

The Editor of the Church Record was present, legitimately, for every moment of Synod. We could publish a list of who spoke for each candidate, what they said and we could comment on the value of their contribution. BUT THE AUSTRALIAN CHURCH RECORD HAS TOO MUCH RESPECT FOR THE SYNOD TO DO THAT. We believe that the private nature of the Electoral Synod is vitally important to ensure honest, open debate on often very personal matters.

The Record would like to inform the Editor of the Sydney Morning Herald that we consider that the integrity of his newspaper has been shaken by Alan Gill's reports on the Election. We would also suggest that those members of Synod who provided Alan Gill with private information should hang their heads in shame.

Bishop on English Report: A move towards Evangelical position

At a recent Sydney press conference after the release in England of the **Final Report** of the Anglican Roman Catholic International Commission (ARCIC), Bishop Donald Cameron said: "What the document has to say about holy scripture and church is closer to the traditional Anglican point of view than to the traditional Roman Catholic one."

Interviewed by ACR, Bishop Cameron emphasised his doubts about aspects of this latest report. However, he went on to say, there is in it, and in recent Evangelical/Roman Catholic dialogues on Mission concluded in March, an honest and significant move by Roman Catholic members of these bodies towards an evangelical position on the Bible. This is expressed in terms of "the primacy of the Bible in matters of authority".

On the question of the Papacy, the Final Report pointedly drops the term "pope" and places the Bishop of Rome

into a constitutional framework not unlike that of Anglicanism. "These documents talk about a papacy that is yet to come into being, and which is not yet seen," Bishop Cameron said.

The real significance of the Report, the Bishop indicated, was not the most unlikely possibility of an Anglican union with Rome, but a movement it shows in its Church. The concessions to traditional Anglican stances on bible and bishops were not made by the more liberal and skeptical theologians of the Roman Church, but by men who devoutly and earnestly make the same affirmations as the creeds do on the person and work of Jesus Christ.

The statements reflect a deep tension within Roman Catholicism. The response of the Vatican in the ensuing months will be the area of interest to watch.

[A full analysis of the **Final Report** will be in the next issue of the ACR.]

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EDITORIAL

Good on yer, Robbie

The official documents all refer to the new Archbishop of Sydney as Donald William Bradley Robinson but to most of his clergy he will always be "Robbie". That is not a sign of lack of respect but more a sign of the great affection in which he is held by those who know him.

The Australian Church Record has taken a completely impartial stand on all of the issues leading up to the election. We believe that Sydney is greatly blessed to have Bishops of the calibre of Ken Short, John Reid, Donald Cameron and Donald Robinson from whom to choose. We believe that the election of any of those men would have been acceptable to the Diocese and that each would have led the Diocese well. But we are particularly pleased that it is Donald Robinson who obtained the final authority.

There are personal reasons for this. In the final analysis more than half the clergy voted for him. That is because more than half the clergy knew him during their formative college years. Students at Moore College were fortunate to have the opportunity to hear him in the classroom as he shared his knowledge of Greek, of liturgy, of theology, of church history, of music and of an array of other subjects too numerous to mention. They also shared with him delightful conversations over meals during which his keen wit could hold them enthralled. They shared the hospitality both of Robbie and his wife.

But most importantly they learned from him a great love for the Scriptures and an attitude to a study of the Scriptures of which Sydney Diocese can be proud. More than anything else Robbie is a man of the Word.

When, in 1972, he left Moore College to become Bishop in Parramatta some were dubious about the appointment. But Robbie very quickly showed his immense pastoral gifts. Time and time again clergy testified to his care and his helpfulness. He has already served the Diocese well as a Bishop.

Now he comes, with the obvious goodwill of the entire Synod, to be the Archbishop of Sydney. It will not be an easy task. The years ahead will be years of immense change. As Archbishop he will be called upon to make decisions which affect the 21st Century. They will also be years of tremendous pressure on him. We urge the whole Australian Church to pray for him. He has a great contribution to make and we must support him.

We also urge the Synod of the Diocese of Sydney and the other Bishops who serve with him to ensure that his workload does not destroy his health and that he has time to continue to make contributions to the world-wide Church through writing and speaking.

It is with deep Christian love and affection that the Record says "Good on yer, Robbie".

The losers

There were, of course, losers in the Electoral Synod. The Record would wish to record that we do not believe that the fact that Ken Short, John Reid or Donald Cameron were not elected in any way diminishes their stature. They are great men of God and will form an impressive team.

During Synod and in the Press, certain criticisms were made of each of them. None of the criticisms were very important but we urge that, with the election over, those criticisms be forgotten. We look forward to the continued exercise of their very substantial gifts over the coming years.

Ultimately the real winner was the Diocese of Sydney. Where else in the world could we find such godly and gifted men? Is there any other place with such an exceptional leadership team? We think not!

LETTERS TO THE EDITOR

Dear Sir,

Your editorial on "the startling revelation" of the spread of Islam, plus the Vatican connection (22/2/82) clearly demonstrate the spiritual dangers which assail us in these climatic times. I would add the Pope's visit to Protestant Britain and Press reports that Agreement has been reached on Union with the Church of England, the First Stage being "the PAPACY should be the FOCUS of eucharistic communion of ALL the churches."

Doubtful as I am that such blasphemy could take place in England, the God of history is working out his purposes in our time, just as in the 10th century an apostate Christendom was ravaged by swarms of Islamic Saracens destroying its churches and idolatrous images. The "olive tree" is being shaken today and Peter warns that "judgement begins at the house of God."

Even the world knows that Christianity has lost its way — and what other Christianity is there but that which is founded on the Holy Scriptures — not as a talisman to give an appearance of authority to our largely minimal teaching to congregations who scarcely know what it is all about. We contribute to the Bible Society and its thousands translations with one hand, while theologians cast doubts with the other.

A third of the Bible consists of prophecy which is being fulfilled before our eyes in this nuclear world. Imagine the stir in society of leading Anglicans spoke up. Tragically, they have lost the historical interpretation of the Reformers. Thus, being repelled by fanciful interpretations of fringe sects, they neglect the subject altogether as if to say "I'm alright, Jack".

The prophets spoke what the Spirit gave them, and that the prophecies were two-fold was made clear in the Nazareth synagogue when Jesus ended his reading in the middle of a sentence. Why? Because the "day of vengeance" concerned the End Time. (Isaiah 61)

May we withstand the pressures in this historic hour of our testing.

Yours Sincerely
(Mrs) P. Cressey

Dear Sir,

Many people are amazed at much of the misinformation that is appearing in the media in relation to the sex education question, and concern is felt that some of it is being accepted as true.

One such serious error is the improper use of the statistics referring to illegitimate births in order to draw wrong conclusions relating to the value of classroom sex education provided in other states.

Fortunately for Queensland children, Premier Joh has rightly argued against the introduction into our schools of trendy sex stimulation schemes which directly stand in juxtaposition to our values.

Instead of doing their homework, journalists often parrot the untrue propaganda poured out by the socialist education lobby and the bodies it influences through devious interfaces. Correct interpretation of the latest

available statistics would give the public the truth — that Queensland's figures compared over the last five years with other States and the Northern Territory prove that illegitimacy in Queensland and Western Australia is nothing like the problem that it is in other States, particularly Northern Territory, Tasmania and South Australia — or even New South Wales.

Between 1975 and 1980 the illegitimacy percentages have increased State by State, as follows:

Northern Territory	— by 7.6 to 31% (of live births);
Tasmania	— by 3.2 to 14.1%
South Australia	— by 2.7 to 12.4%
New South Wales	— by 2.5 to 12.7%
A.C.T.	— by 2.3 to 8.3%
Victoria	— by 2.0 to 9.1%
Queensland	— by 1.8 to 15.6%
Western Australia	— by 2.2 to 12.4%

From these figures, Queensland — far from being the State with the worst record — is actually one of only three States where the increase over five years is BELOW the national increase.

The trend in Queensland is showing considerable improvement, and given the same rates of increase in each State for a few more years, the figures for southern States will very soon be exceeding Queensland's percentages for illegitimate births. So much for the effect of sex education in schools! And remember also that, in Queensland, illegitimate babies are born, not murdered before birth, as in some other States where abortion has been legalised.

Sex education is sex stimulation when given amorally and immorally within a classroom. Everywhere it has been tried, it only stimulates rises in illegitimacy, abortion, V.D., immorality, and all the other Humanist-inspired social ills that the Humanist experts themselves concede that no amount of classroom sex schemes will solve or stop.

Sex pushers have yet to produce one sex scheme that has not simply fuelled the abortion racket, expanded welfare pay-outs, made more jobs for teaching unions and their members, and boosted the Family Planning Association's sales of the Pill, etc!

The sex stimulation campaign is a massive con which many Federal and State MPs have fallen for hook, line and sinker, because they do not bother to question the motives behind the lying propaganda so constantly circulated.

It is to be hoped that the Committee investigating the necessity or otherwise of sex classes in Queensland schools, will not be influenced by this totally incorrect assumption that Queensland's illegitimacy is the worst and that this is for want of sex education in schools. (Queensland's increase in actual illegitimate births since 1977 is 16.9% as compared with the national increase of 20.4% — so whichever way we look at it, the statistics make the lobbyists for classroom sex education look very silly.)

Yours faithfully,
(Mrs) Rona Joyner
Spokeswoman for the Committee Against Regressive education (CARE)
P.O. Box 162, Margate, 4019.

MAINLY ABOUT PEOPLE

NEWCASTLE

4 New deacons ordained at Christ Church Cathedral: Ian Bailey, Richard Close, Davide Cole, Peter Hayes.

The Revd. Christopher D. Baxter was inducted as incumbent of Stockton at St. Paul's Church on February 4th.

The Revd. William Brown retired in January as Rector of Lambton and after 41 years as an Anglican minister.

The Revd. Ray Martin has resigned from the Parish of Aberdeen to join the Order of St. Francis.

The Revd. Campbell Brown will resign from the parish of Kincumber to become Rector of Parkes in the Diocese of Bathurst.

RIVERINA

Canon E. E. Joseph died in Finley on February 3rd.

GIPPSLAND

4 New deacons were admitted to the Diaconate on February 14th at the Cathedral Church of St. Paul in Sale: James Conolly, Gordon Cooper, William Craven, Robert Luff.

PERTH

The Revd. Rod Corby has been ordained in Christ Church, Claremont.

The Revd. D. I. Griffiths has been made deacon and will serve in the parish of Kelmscott.

NORTH WEST AUSTRALIA

Ronald A. McDonald has been ordained priest and will continue to work in the west Pilbarra parish.

The Revd. Ray Mollyneux will become Rector of Morawa on May 7th.

The Revd. Roy Poole's address is 8/31 Hastings Street, Scarborough 6019.

ADELAIDE

Rev. Canon W. R. Ray, St. Peter's Cathedral will retire 5th July, 1982.

The Rev. G. R. Jackson has resigned as Administrator of Anglican Child Care Services as from 4th June, 1982. He is to take up a position as Director of Professional Services with the Burnside Children's Homes in Sydney.

SYDNEY

Rev. P. Kemp will resign as Rector of Sutherland from 3rd May to become Rector of Mt. Druitt.

Rev. P. G. Clifford will resign as Resident Minister of the new Housing District of Minto from 31st May for Missionary Service in South America.

Rev. D. Reay, former curate of Fymble commenced as Chaplain Norfolk Island on 1st March.

Sydney's March Guests

Have you ever shaken hands with a leper?

"We don't call them lepers. They are leprosy patients — or, to use the better term, sufferers of 'Hansen's disease'," said Dr. Brand.

Dr. Brand, chief of the Rehabilitation Department of the National Hansen's Disease Centre at Carville, Louisiana, USA, was in Sydney for a few days at the invitation of the Leprosy Mission.

From despair to triumph and to the present continuous combat

"When I was a child in India, 60 years ago, I remember three leprosy patients with bloody bandaged feet coming to see my father. He could do nothing for them but replace the bandages.

"Then there was a time when we thought we had the leprosy problem

solved. There was talk of closing leprosy hospitals, as there would be no further need of them. A drug had been found at Carville that was effective and very cheap — well within the resources of governments and missions. It could be administered in villages by paramedics under the supervision of a few doctors. We were triumphant.

"That was in the '40s and '50s.

"My task was not curing the disease, but resolving the disfigurements caused by its secondary effects. People may have received certificates saying the disease had gone, but they needed acceptance by the community, who didn't believe them while their deformities remained.

"I noticed the similarity in the pattern of paralysed muscles in my patients: the

affected muscles were always identical. For example, the muscle to clench a hand or the jaw was never paralysed, but to unclench a hand, or blink an eye was. So I transferred muscles from the unaffected parts to replace the damaged ones, and re-taught coordination.

"I still remember the first operation I did on a young man's hand. I took a closing muscle from his ring finger, and connected it to the base of his thumb. After three weeks in plaster, I said, 'Move your thumb'. Nothing happened. I said, 'Bring your ring finger forward', and his thumb came straight up. There was delight, unbelief and optimism all over his face.

"At this time of our greatest success, the World Health Organisation came to us, saying that we must change our emphasis from correcting individual's disfigurements, to eliminating the disease entirely. The resources available should all be used in administering the drugs, so that the next generation would be free of the disease. I said that I must be concerned about what worries the patients, and I quoted the rule of Christ. But our programme cost us three or four times per patient more than the WHO.

"Then the problems began. The germs had learned to adapt to the drug. Further drugs were developed, and the same thing happened. Patients needed careful screening by trained personnel in order to prescribe the most effective drug for them. Some needed all three. It became very expensive."

A matter of confidence

"I have just come from India, where I first worked. Under a tree the village clinic run by the Leprosy Mission was operating as it had then. A physio was checking feet, one was treating ulcers, a shoemaker was adapting sandals.

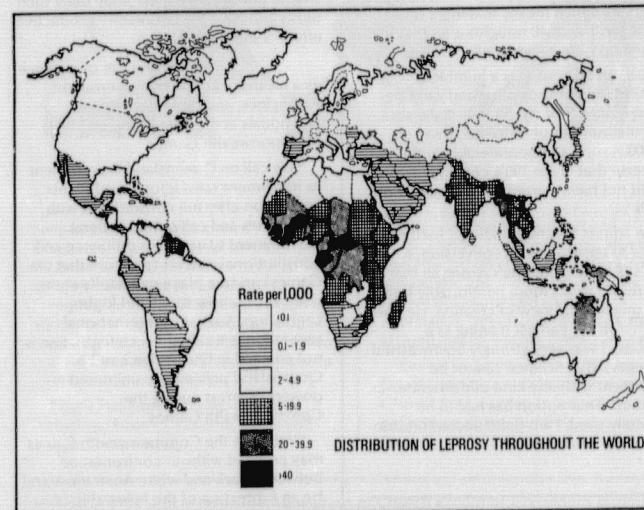
"But there were two big changes. The first was that there were more patients, but not many had bad hands or feet. Only a couple had small ulcers and there was no blindness. The second was a mother bringing a child for examination, and arguing with the doctor, insisting that he had leprosy. 20 years ago, we had to go out and insist that they seek treatment.

"The cost of our clinics is now less than those who simply offer drugs.

"Today, in the mass treatment programmes, patients who have been attending for one year are still coming. Of those who began two years ago, most are still there. But of the five year patients, most had dropped out. They knew they were getting better but had lost confidence, as they still could not feel pain, still had ulcers, etc.

"95% of our patients continue treatment after five or seven years. They believe our team is concerned for them as people, and they trust us. I believe the real key to controlling leprosy, is that the treatment be administered by people who care.

Continued page 7



West "hypocritical"

"The only Christians who are worried about smuggling are those in the West, and that is because they are hypocritical," said Brother Dick.

"No Christians in Eastern Europe or in China have found the concept of smuggling Bibles a problem. They all say, 'keep bringing them, please'."

Brother Dick, a Dutchman, was in Sydney to promote the work of Open Doors with Brother Andrew, an organisation distributing Bibles in restricted countries.

"Freedom" — "just another word for nothing left to lose"?

"Citizens in Communist countries are guaranteed freedom of worship by their constitutions. But it is a lie.

"Moscow, a city of 8 million people, has no church. It is there for 'showbusiness' — to show the Western tourists that there is 'freedom'.

"But what does 'freedom' mean to most Christians in the Eastern Block?

- Children are forbidden Christian education.
- In Bulgaria, children under 18 are not allowed to attend church.
- Christians cannot tell their neighbours about Christ.
- Official church leaders must speak with the mouth of the authorities and are forbidden to pray for Christians in prison.
- And so unregistered, secret churches are formed, who meet in the woods, hiding from KGB helicopters who are trying to locate them; or in private homes.
- It is the world of the KGB: there are hidden microphones in houses and meeting places, and photographers outside.
- Those caught doing any of these things face up to years in prison, or torture. This is happening today."

Suffering — and revival

"You can preach by loudspeakers in the streets in free countries, but there is no revival. In Eastern Europe, where there is much suffering, there is revival. There are now more Christians in Russia, after 60 years of repression, than ever before. Why?

- people are convicted of sin. They are only waiting for the word of salvation.
- the communist world is the world of the fist — of hate. Leaders are saying that the system has failed in that it has only generated hate, and has no room for people or for love.
- Those becoming Christians are willing to pay the price for their belief.

Attitudes towards suffering

"I was worried about the possible consequences of leaving a lot of Bibles with a man who had 9 children to keep. He replied, 'Can I refuse the grace of suffering?'"

"Sufferers comment, 'We don't speak of it'; 'it brought me closer to Jesus'. Of prison, 'they were golden years'.

"After a bad day in prison I asked, who did God do this? The answer came, 'for the outcome'. God as shepherd leads us. We thought it was simply for our sakes, and we never thought of Jesus, the Shepherd, who was himself brought as a lamb to the slaughter, walking in front of the flock. He has the right to ask of us, what he himself gave."

"They see it as unspiritual to pray for release from prison. They ask for prayers for resistance against giving in; love; the spread of the love of Christ; that only the name of Jesus be glorified."

The smugglers

"I can guarantee any man to go anywhere — but not to come back!" Brother Andrew says of his work heading Open Doors. "Jesus' instruction was 'go . . . not . . . and come back'."

"I have known Brother Andrew for 25 years," said Brother Dick. "I prayed for him, but never thought I would be involved in his work. Then, 13 years ago, one of his men lost his car and caravan, which were confiscated at the Bulgarian border because they were full of Bibles. I asked who had taken over his job. No-one had. I did, not because I was 'called', but as a matter of duty. Since then, there have been many trips, many border crossings, many miracles.

"The hardest part of the task is when I reach my destination, and seek to minister to those I meet who are suffering."



Jesus asked his followers to evangelize the world. His own life was an example of what evangelism means. His Good News was about the whole person. World Vision, like Jesus, is committed to caring for the total person, body and spirit.

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Billy backs Pope's visit

The Pope's visit is going to make Christianity newsworthy, says Dr Billy Graham, coming to the end of a ten-day visit to Britain.

"His coming will give Christians of all denominations a chance to talk about Christ and to evangelise." As for the controversy surrounding the visit, Dr Graham said he preferred that to lethargy and silence. "It will be good if it will drive people to their Bibles saying 'Let's see what God has to say'."

Dr Graham's trip to Britain was primarily to go to Blackpool, where he spoke at the Christian Booksellers' Conference and a couple of rallies.

He wouldn't be drawn on the prospects for 1984, when he has been invited to head up a Mission to Britain's provincial cities. "I am giving serious consideration to that invitation . . . but it has not been accepted yet."

At the press conference where he made these statements, Dr Graham was quizzed on a wide variety of subjects.

One of his greatest concerns was the threat to the world's peace. "We have to say that the world is on the edge of Armageddon. I'm calling for 'Salt Ten'; — the destruction of all nuclear and biochemical weapons."

Nevertheless, he believed that Christians should be wary of politics. "I think we can do more privately than if we come out and blast people in the press."

— C. E. News

1,000 respond

Over 18,000 people attended the two-night Crusade in Blackpool and in addition, the BBC relayed the opening night live on its local radio station. There were over 1,000 enquirers, one in three of them teenagers.

Addressing the Christian Booksellers Convention earlier in the week, Dr. Graham condemned the output of satanic literature in the world today but said that Christians could counter it. "The best answer to the threat of pornography and other products of the devil's printing presses is to increase our Christian output and to make it better," he said. "The target is the Lord Jesus Christ as He is revealed in the Scriptures. Let our publications reflect his life, His spirit, His message. Watered down interpretations lead to heresy, cults and confusion. When authors submit something less than biblical Christianity, let them know you subscribe to a biblical standard and are not interested in a manuscript which tries, whether secretly or openly, to erode or degrade the Word of God."

China

Steer clear of religion, party members told

Marxism and religion are incompatible, the Peking Daily reaffirmed recently in a sharp criticism of members of the Chinese Community Party for religious activities, the Agence France Presse reported from Peking.

Responding to a letter from a reader indignant at seeing communists going to pray in mosques, the paper said party members should propagate atheism.

"A communist is not merely a citizen, but also a member of the party and as such must respect the constitution and the rules of the party," the paper said.

The Chinese Constitution tolerates the exercise of religions, but limits their propagation, while formally recognising "the freedom not to believe in religion and to propagate atheism".

But members of the Communist Party and of the Communist Youth League may not invoke this religious freedom because they "are not ordinary citizens", said the newspaper.

Communists have "the obligation to actively propagate atheism", but they are not authorised "to believe in God or in Allah", the paper said.

The article, one of many to appear in recent months, expressed concern by



Billy Graham to Moscow

"I have just accepted an invitation to proclaim the gospel and to address a conference of religious leaders in Moscow in early May, 1982," Billy Graham has announced.

"I have been invited to attend a Worship Service on May 9 at an Orthodox Cathedral in Moscow and to proclaim the gospel to the congregation during the morning Liturgy.

"At the evening service I will be preaching at the Moscow Baptist Church, which has 5,500 members.

I will be attending part of the conference titled "World Conference: Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" as an observer.

"International religious leaders representing many major religions will be there. It is not just a conference of Christian leaders. I will be speaking from the Bible on the Christian's Understanding of Peace in a Nuclear Age.

"We have accepted this invitation to the Soviet Union because we feel it is a God-given opportunity for me to proclaim the gospel of Jesus Christ in a country where I have not had this privilege before. I also shall have the opportunity to give my Christian witness to leaders of various religious backgrounds from all over the world. I am especially looking forward to the opportunity I will have to observe State and Church relations and religious life in the Soviet Union."

Chinese authorities over religious in-roads among party ranks.

Chinese Around the World

Chinese mail response to FEBC increases

Mail response to radio broadcasts of the Far East Broadcasting Company (FEBC) to mainland China is up by more than 60 per cent over the same period last year, according to Mr. Frand Bray, FEBC Director of Programming.

By the end of September, FEBC in Hong Kong had received almost 10,000 letters during 1981.

"This will be our best year," says Hong Kong Director Rev. Kenneth Lo, adding that much of the response may be attributing to their intense follow-up effort. Lo cautions, however that there are signs pointing to tighter government control taking place in China mainland.

Requests for Bibles have increased quite dramatically. In the first half of this year there was more than 100 per cent increase over the same period in 1980.

FEBC is currently broadcasting 23 frequency hours daily into mainland, five of these hours from its two medium-wave stations in Korea.

Chinese Around the World

... Suddenly God is back

Only a few years ago they were putting it about that God was dead. Now according to two of Britain's eminent scientists — Sir Fred Hoyle and Professor Wickramasinghe, — He's back again — at least in their reckoning. These men set out to prove that God didn't exist. Now they've come up with the view that He most certainly does.

In a new book called "Evolution from Space" they say that, try as they may, they cannot explain life on earth without Him.

According to their mathematical calculations the chances of life turning up here mechanically are so remote they've ruled chance out and put God in.

Staggering

Each of them found that the odds against the spark of life igniting accidentally on earth were staggering. Put in mathematical terms it's 10 to the power of 40,000, which means that there is one chance in 1 with 40 noughts after that life turned up here accidentally.

Such an admission is a humble change of mind for both scientists and can't be taken lightly. Prof. Wickramasinghe says that the number of 10 to the power of 40,000 is such an imponderable in the universe that "I am 100% certain that life could not have started spontaneously on earth".

He admits that he's finding it hard to come to terms with his conversion. And he's still hoping that he's wrong so that he can return to his more comfortable belief of a mechanical view of creation. He goes on: "From my earliest training as a scientist, I was very strongly brainwashed to believe that Science cannot be consistent with any kind of deliberate creation. That notion has had to be painfully shed. I am quite uncomfortable about the situation."

Western Dani New Testament arrives

The Western Dani New Testament is now available in print. Mr Perry Katoppo, Translation Officer for the Indonesian Bible Society, reports that the first two thousand copies were shipped to Irian Jaya during January this year. The remaining 15,000 copies are being delivered progressively over the next few months.

"This marks the first time the Western Dani people will have the complete New Testament in their own language," said Mr Katoppo. The Danis, who number about 100,000 people and inhabit the central highlands of Irian Jaya, turned to Christianity in large numbers during the 1960's. Since then many Danis have become evangelists for Christ and taken the Word to other tribes in Irian Jaya.

The Intermission Western Dani Translation Committee, helped by several local speakers of Western Dani, began work on the New Testament in 1975 and completed the translation early in 1979. The Committee is now working on the translation of the Old Testament.

WCC Sixth Assembly planned for 1983

Preparations have begun for the Sixth Assembly of the World Council of Churches to be held in Vancouver, Canada, from 16th July to 11th August, 1983. Some 900 delegates from the WCC's 301 member churches in over 100 countries will gather for this seven-yearly event. Theme for the Sixth Assembly is "Jesus Christ, the Life of the World". When all advisers, guests, visitors and media representatives are included, the Assembly will total close to 3000.

ACC supports protest — but not violence

"The Australian Council of Churches acknowledges and supports the just and legitimate claims of Aborigines for land rights, particularly in Queensland. We recognise the deep and continuing frustration Aborigines experience in their efforts to gain land rights and understand their desire to use any opportunity to draw international attention to their situation," read a recent statement from the ACC.

"The ACC

— affirms the legitimate right of any Australian to make a peaceful protest.

— deplores any exercise of special police powers that may deny such rights and have the counter — productive effect of inciting violence.

— rejects any use of violence as a means of action by Government, Aborigines, and other concerned individuals at the time of the Commonwealth Games.

"We call on Queensland Government to implement satisfactory Land Rights Legislation after full consultation with Aborigines and call on the Federal Government to use all its influence and constitutional powers to ensure that the Games can take place peacefully in the context of satisfactory Land Rights Legislation. Australia's international reputation will suffer if such legislation is not enacted in Queensland and if Queensland police have unlimited powers of arrest during the Commonwealth Games.

"We hope the Commonwealth Games may proceed without confrontation between black and white Australians and be an expression of the fellowship of Commonwealth Countries and as a sign of the unity of all people."

Singapore Government to enforce religious education

The Singapore Government has decided to make religion a compulsory subject in schools in what has been described as an attempt to save the island to becoming a nation of thieves, Reuter reported from Singapore recently.

Dr. Goh Keng Swee, Minister of Education and Deputy Prime Minister, told a meeting of the newly-established Schools Council that robberies were common in the Singapore Army and even school children stole from their classmates.

"So one day I told the Prime Minister (Lee Kuan Yew) that the schools are turning out a nation of thieves and that something must be done about this in our education system," Dr. Goh said.

Describing religious education as the best and most dependable way of producing upright Singaporeans, Dr. Goh said that high school students would have to learn one of the four main religions — Buddhism, Christianity, Hinduism or Islam.

Students without a religious faith would have to take up the study of the world religion, including Judaism and Sikhism as a subject, he said.

About 76.2 per cent of Singapore's 2.3 million population are ethnic Chinese. About half of this Chinese populace hold to the traditional Buddhism, while 10 per cent are Catholics and Protestants.

There are about 350 Protestant churches in Singapore.

CHINESE AROUND THE WORLD

"The Champion" who became

"The Challenger"



Scripture Union has launched "The Challenger", a series of six soundstrips on the birth and life of Christ. Produced in London mainly for teenagers, it is a "prequel" to "The Champion", which is about Jesus' death, resurrection and ascension, showings of which are known to have led a number of young people to a personal faith in Christ.

"The Challenger" comes in a pack including filmstrip, cassette, script and discussion material.

The first song-sequence is of Christ's birth. Themes in Rounds Two, Three, Four and Five include Christ's baptism and temptation, the call of the disciples, the raising of Lazarus and the story of Zacchaeus: "It's an upside-down, turn-around, inside-out life that God gives."

Round Six has the theme "Facing Death" and takes us to the start of Christ's final journey to Jerusalem: "I face pain, I face death/But three days on/I will have life . . ."

This is the third article on an interview given to *Church Record* by a Northern Irishman, who will remain nameless.

The basic Ulster problem, and a way forward

Is the issue religious, or is it political? It's both collectively. Basically, the protestant people of Ulster want to stay British, and the Roman Catholic people of Northern Ireland want a united Ireland. No Roman Catholic politician would be elected by protestants. No protestant would be elected by the Roman Catholics.

The Roman Catholic church gives its blessing to all that on the Republican side; but on the protestant side it's not as simple. The protestant churches don't always support the protestant people. The liberal social gospel minded churches are ecumenical, and often come down on the side of the republicans rather than on the side of the protestants.

Bad press

When Northern Ireland came into existence, the Roman Catholic Church refused to recognise its constitutional position. For example, every time the government had some special function to which they would invite the heads of the churches, the Roman Catholic heads never came. They refused to come because there was possibly a toast to the queen, and they would not participate in anything in which the British royalty had to be recognised. That kept their people anti-British. In the overseas press it would be reported that the Northern Ireland Government welcomed so-and-so to a function at such-and-such a time and invited the heads of the protestant churches but it was very noticeable that no Roman Catholic clergy were present, the report did not say that they were invited but declined to come. The Northern Ireland police force is by law to be one-third Roman Catholic. But there was a campaign by the Roman Catholic church telling their people not to join the police force, because they had to take an oath of allegiance to the crown and during that period that third dropped out. But the staff of the Police Force had to be maintained and so the gap was filled by protestant policemen. As soon as that happened the politicians representing the Roman Catholic people went out and

declared across the world that we had a protestant police force. They did not say that the Roman Catholics had been advised not to join.

Education: the seed of division and of unity

The problem begins at the school educational level. The children who attend the state schools are all protestant, because the Roman Catholic church will not allow their children to attend state schools. Back in 1926 the protestant churches handed over their schools to the Northern Ireland government and got a guarantee from the government that protestant teachers would teach protestant children in the state schools and that accommodation would be made for Roman Catholic children on a similar basis, if Roman Catholics came into the state school system.

But the situation changed after 1947 as a result of the Second World War which was not good from the protestant point of view. The Roman Catholic church then said in their opinion they had very wisely kept their schools.

The problem arises at this point. For instance in the subject of history, the text used in the state schools is the one used in England, but in the Roman Catholic schools the text is the one used in the Republic of Ireland. The protestant child is told what the Irish Republicans did to the British soldiers, and the Catholics told what the British soldiers did to the Irish Republicans. There is the seed for the bringing up of two separate classes of people living next door to each other, who are fed on the past injustices of each other. The result is that as they grow older they desire to stand where their fathers stood, this is maintained by the politicians and by the protestant and Roman Catholic organisations.

The only hope for beginning to overcome the Northern Ireland problem is to educate children without the indoctrination of hate for the other group by dwelling on past wrongs.

WHAT A WORLD

How real are we?

Lesley Hicks



The small daughter of an political candidate, noting the larger-than-life-size portraits of her father in the front garden and all over the electorate, told people gravely, "I've got lots of Daddies!". She knew she had one real one, but everywhere she looked there were cardboard and masonite versions of him to confuse her.

Candidates for office are in special danger of being merely cardboard figures, smiling and hand-shaking in the quest for votes, but they are not the only ones. Cardboard and plastic mask-wearers are all around, and sometimes I am peering at them through my own mask.

I suspect it's a trap for clergymen as they shake parishioner's hands at the door of the church, or as they hold forth in the pulpit, but no less so for their flock. Though the occupational hazard is higher for public figures, those who meet many in brief encounters, none of us is free from the danger.

Hypocrisy

Hypocrisy seems to harsh a word for merely maintaining a pleasant, non-committal front. The Lord Jesus, in denouncing hypocrites, the play-actors and wearers of masks, was harsh and unrelenting. No-one else, before or since the Lord's time on earth, has had the authority to strip masks as He did. He "knew what was in man"; He read thoughts as if they appeared on a video screen on people's foreheads. He could therefore judge unerringly, where we can only guess, and are commanded not to judge.

The only mask I can strip is my own — or rather I can ask my Lord, who was always utterly genuine and real, and whose Spirit lives within me, to remove it for me, and make me true through and through. Above all I ask Him to make me real in loving. "Speaking the truth in love, we will in all things grow up into Him who is the Head, that is, Christ." (Writing the truth in love, too.)

Countering Unreality

How can we counteract unreality in our churches, when the machinery can matter more than the human and spiritual needs of the people? If we belong to Christ, the enemy of all hypocrisy, and especially if we have any position of leadership, we have the responsibility to be real, to eliminate the gap between theory and practice in our profession as Christians.

SU now in 35 African countries

"Full-time field staff are the key to both development and deepening of Scripture Union work," said John Dean the African Regional Secretary. There are now 89 field staff.

Scripture Union Bible aids are being widely used throughout this vast continent. During the past three years the circulation of Bible Notes in French speaking nations doubled and is expected to double again in the next two years.

Schools work is very strong in English speaking Africans nations and in Nigeria (population 72 million) there are ISCF groups in 2000 high schools. Scripture Union supporters in England and Europe give to needy areas in Africa, such as East Africa and the French speaking areas. Some friends in Sydney recently sent

That is the breakthrough, from theory into consistent practice, that I long for — the spiritual renewal I, for one, need. When I greet someone, or lead a group, or say a prayer, or visit a sick friend — whatever I do in public needs to square with the person my family knows in private, and with the inner self only God and I really know, and I but imperfectly.

In the wider circle of the local church, a preacher can challenge hypocrisy by quoting and expounding the words of Christ, and scripture generally, but only if he is transparently and vulnerably honest, in the power of the Spirit, is any unmasking likely to occur. However much we long for others to drop their masks we cannot demand it of them.

We can own up to the games we catch ourselves playing, but not with the motive "I'll confess, and hope that way to get you to be honest too." All we can do is be real ourselves, and that is often hard.

I am reminded of part of one of the fine prayers of Marjorie Holmes in "I've Got to Talk to Somebody, God." — the title prayer, the first in the book. (Hodder & Stoughton, 1969) the metaphor is changed, but the thought is the same.

Walls

There are all these walls between us — husband and wife, parent and child, neighbour and neighbour, friend and friend.

Walls of self. Walls of silence. Even walls of words.

For when we try to talk to each other new walls begin to rise. We camouflage, we hold back, we make ourselves sound better than we really are. Or we are shocked and hurt by what is revealed. Or we are privately in judgement, criticizing each other when we pretend to agree.




But with you, Lord there are no walls. You, who made me, know my deepest emotions, my most secret thoughts. You know the good of me and the bad of me, you already understand."

There are echoes here of Psalm 139, and it is there, in its concluding verses, that I find my key anti-hypocrisy, anti-unreality prayer—

"Search me, O God, and know my heart; Test me and know my anxious thoughts. See if there is any offensive way in me. And lead me in the way everlasting."

SU Notes for the Shonas of Zimbabwe

Robert Mugabe, Zimbabwe's Prime Minister is a Shona, which is the tribal group which dominates Zimbabwe. 77% of the population of 7.5 million are Shonas. In 1981, Scripture Union's first Shona language Bible-reading Notes were produced.

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T UNDERSTAND EACH OTHER

Dr. Alan Craddock

Counsellor — first heal thyself!

Some Christians are extremely wary of marriage counselling and marriage counsellors. Perhaps much of this caution stems from the impression that many counsellors have experienced marital breakdown themselves and therefore are more likely to counsel others to accept divorce as the most appropriate means of resolving marital conflict. I recently read a book which stated, without referring to any evidence or source of information, that professional marriage counsellors have a "...higher than average divorce rate". The authors went on to suggest that counsellors "...often have no answers except divorce and they come to accept divorce as a normal course of action." (*Battle Guide for Christian Leaders*, 1981, by Cedric Taylor and Graeme Goldsworthy, p. 36).

This viewpoint is often expressed by Christians, but is it a fair and valid position? I am not able to ascertain the nature of the data being referred to by Taylor and Goldsworthy and so I cannot adequately attack or support this position. What follows is not intended as a critique of their viewpoint but as a critique of a more general assumption prevalent among many Christians.

The basic question remains and is of grave importance for any persons working in the area of family life and marital dysfunction. Could the marital specialist live in such a way as to know the subject intimately insofar as the lives of others are concerned but neglect his or her own relationship to the extent that marital failure occurs? Could the involvement with conflict and breakdown desensitise the counsellor and so increase the likelihood of disruption of the counsellor's own marriage?

Evidence which bears upon this question must be selected carefully. The sample should be large and not characterised by any biases which might offer alternative interpretations for any unusually high marital failure rate. I am not aware of any Australian study which will assist us, but there is a recent U.S. study reported by Paul Glick ("Marriage experiences of family life specialists" *Family Relations*, 1980, 29, (1), 111-118).

Glick's study is based upon data provided by 600 members of the National Council on Family Relationships (NCFR). NCFR members belong to an organisation founded in 1938 which set out to unite

professionals working in research, teaching and counselling in the field of marriage and the family. The organisation spans a variety of academic and applied fields.

Glick compares the marital status distribution of NCFR members with that of persons in the U.S.A. of comparable age and educational level. For NCFR members the percentage of marital disruption was 13.8%, whilst the figure for the comparison group was 14.7%. These figures indicate that the marriage and family professionals do not experience a higher rate of marital disruption in comparison to a properly matched sample from the general U.S. population.

The percentage of marital disruption reported by NCFR members who specifically worked as counsellors was only 12%, even less than the figure for all varieties of NCFR membership (13.8%).

Glick's study certainly does not conform with the common stereotype described earlier in this article. In fact, if these figures are compared with the entire U.S. population in 1975, for which the percentage of marital disruption is 25%, the picture becomes even clearer. There is simply no evidence that

counsellors have a higher than average divorce rate.

One further point of interest emerges from Glick's study. NCFR members who reported no religious preference revealed levels of marital disruption more than three times greater than those members reporting a religious preference. Make of these figures what you will!

The statistics quoted here tend to cast doubt upon the stereotype of the marriage counsellor dominated by his or her own marital disruption and thus armed only with divorce as a means of solving marital conflict. The figures are by no means beyond critical appraisal. Their interpretations are many. Whatever else one might say, I believe it is worth putting simplistic black and white stereotypes to rest. Some counsellors will fit the stereotype but most will not. Furthermore, the divorced counsellor will not necessarily be inferior to the counsellor with an intact marriage. The logic of stereotypes is unhelpful. It is better not to pre-judge the worth of any person whatever role or position they might occupy. Let their worth be settled upon what they are rather than on what they are alleged to be.

BOOK REVIEW



The Luis Palau Story

An autobiography as told to Jerry B. Jenkins
Pickering and Inglis, 1980, 175 pp.

Well-known evangelists are objects of public interest. It is because of that interest that Luis Palau has revealed himself in this simple and very personal autobiography.

His humble origins, his family background and personal concerns and struggles are all sketched clearly to portray this great evangelist as just another Christian serving God.

The focus of the book is on the struggle to find the pathway to the platform of the large Crusades. In the case of Luis Palau, he was particularly encouraged by his friends to be a bible teacher to the small communities around him in South America. An American, Ray Stedman encouraged him to go to America for further study. When he did go, Ray Stedman became like a father to him and greatly encouraged him.

Luis Palau then worked as a missionary and then, as now, as an evangelist, in demand all over the world.

This book reveals a humble man with a desire to serve God faithfully, and a sense of his own failures and difficulties. He is open about these but always returns to the love and faithfulness of God.

A helpful book, especially when Luis comes to speak in one's local area.

Chris Moroney

Have you ever shaken hands with a leper?

Continued from page 3

"Our hospital is still full of people with gross deformities. There is the old smell of bandages, plaster of paris and ulcers. The people are not from the region under our care, but those beyond who have heard of our desire to rehabilitate people. We are not simply a treatment, but a demonstration centre for the WHO and other mission doctors.

"The present situation is serious, and not getting any less so. We are not keeping up. We are in a worse dilemma than we were 20 years ago. The problem needs a lot of research: we still don't know how it is spread, except that it is does in conditions of poverty. We wouldn't tolerate it in Sydney, and would fund it immediately if it was."

The loneliness of leprosy

"When asked to draw an outline of themselves, leprosy patients will draw a head, trunk and stumps of arms and legs. In their consciousness, hands and feet are not there. 'My hand is like a pair of pliers — an instrument I use — but it is not me'. So they are damaged, because they do not feel. Little by little, they feel their 'self' being rejected by self; and themselves being rejected by family and community.

"It's a metaphor of life. The disaster of the fall was the break of communication. The joy of Christ is his restoration. Paul in Corinthians says of the body of Christ, 'if one member suffers, all suffer with it'. If I don't suffer when other members do — including lepers — do I really belong to the Body of Christ?"

Theologian in Taiwan boosts theological training

"The church in Taiwan will grow 50 percent during the next 10 years if we train the needed leaders," Rev. Stephen Chen, Co-ordinator for Theological Education by Extension (TEE) at China Evangelical Seminary in Taipei, said recently.

To accomplish this goal, existing churches in Taiwan must be revived and churches must be planted, he added.

"Taiwan now has 200 Protestant churches," he said. If the churches grow by 50 percent in 10 years, 1,800 pastors will be needed by the end of the century.

In regard to lay leader training, Rev. Chen noted that each church needs at least 10 trained lay leaders if it will grow. This means that 3000 trained laymen for 300 churches will be needed by 1990.

The Seminary's Theological Education by Extension program offers training on discipleship and theological education for lay leaders.

Chinese Around the World

Record numbers enrol for Christian Colleges

Salvation Army College

An exceptionally large intake of cadets entered the Salvation Army Training College for Officers in Sydney.

The Cadets will undergo a two year term of intensive training which will combine academic studies with instruction in spiritual ministry and training in practical service. Included in the course are eleven married couples, seven single women and seven unmarried men.

Husband and wife Lapu and Araga Rawali are Papuans who have completed their first year of training at the Salvation Army School in Port Moresby. They join the Australian cadets for one year of special training. Also from Papua New Guinea are Gordon and Aylene Toft, from the Welfare Training Farm for Boys in the Asaro Valley.

S.M.B.C. offers an expanded programme

The expanded programme of study courses for 1982 is now under way at the Sydney Missionary and Bible College.

S.M.B.C.'s Principal Howard Green, welcomed 66 full time students into the 1982 academic year, 27 incoming and 39 returning; with a further 18 studying part-time. Mr. Green officially launched the College into the A.C.T. Bachelor in Theology programme, for which 11 students are enrolled. This introduces one further stage of S.M.B.C.'s balanced academic programme. Prospective student candidates are now able to select from a variety of programmes suited to their abilities and to the particular aspect of ministry they have in view.

Last year, the College farewelled Bob Emery, who has accepted the pastorate of Beverly Hills Uniting Church.

The full-time faculty complement of "Croydon" numbers five — Howard Green, Barry Irwin, Ward Powers, Neville Sandon and Anna Ingerman.

118 people are enrolled in this term's evening course programme.

Ward Power's refreshing New Testament Greek programme is now booked out for Second Term. There are vacancies available for Third Term in both "Beginner's Greek" and "Intermediate Greek". John Chapman's Dialogue Evangelism moves believers out of a fumbling-around with the Gospel, into marshalling God-given resources to a spearhead for a much-needed drive in witnessing. Enrolments are now being accepted for the second term evening courses. Principal's Green's lectures on



Howard Green, Principal S.M.B.C.

Isaiah on Monday evenings, and Christian Education Lecturer Anna Ingerman's series on "Tools for Teaching", on Thursday Evenings, comprise the programme.

Queensland College

A record enrolment of 135 students 36, of whom began this year, has strained to the limit the facilities of the Baptist Theological College of Queensland.

The enrolment, a 12% increase on 1981, includes 10 students in Tasmania who are involved through the College's Theological Education by Extension programme, and others from N.S.W. Victoria and Singapore.

The College Registrar, Mr. Doug Peterson, said the number of suitable applicants for College courses exceeded accommodation and lecturing facilities. "The saddest thing I have had to do in the 2½ years I have been registrar is to write to applicants and say there is no room," he said.

Speaking at the college commencement, Professor F. I. Anderson, Head of the Department of Religious Studies at the University of Queensland, urged the students to look at the Scriptures honestly and handle them carefully. "The Bible is all we have and it is all we need."



Crowds defy rain to hear Palau

Despite heavy rains Louis Palau spoke nightly at the Newcastle showground last month, to audiences of 3,000 people and nearly 100 Christian commitments were recorded each night.

Early in the crusade, the evangelist was welcomed at a civic reception by Lord Mayor Ald. Joy Cummings. Mr. Palau's itinerary during the crusade includes numerous visits to schools, organised teas and business gatherings. On Saturday 14th March he spoke to several hundred shoppers during a Christian March at the Newcastle City Market Square.

Jammed Switch

One night NBN 3 advertised a telephone counselling programme with Mr Palau during the preceding show. As soon as it concluded the station was flooded with callers, who were channelled to five phone lines where trained counsellors intercepted incoming calls before they were passed along to the evangelist.

Mr. Palau counselled seven callers during the 40 minute live telecast. Over 300 callers reached one of the five trained counsellors. Most of the callers were referred to the Palau Team's Family Counselling Centre.

NBN 3 director Warren Cantello said he was astonished by the number of callers. "The programme," said Mr. Palau, "was significant because it was a first for Australian television; second, it showed that evangelicals have biblical answers for people's problems and compassion for the masses; and third, it demonstrated that there are hundreds of people with immense deep-seated problems in the Hunter Valley Region who are searching for help."

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Easter Family Convention planned

The annual Christian Convention is being held at Katoomba over the Easter Weekend, April 9-12.

This year's convention aims at meeting the needs of the whole family. With speakers Rev. Balchin, the minister of the First Presbyterian Church, Papakura, New Zealand and Canon John Chapman the Director of Evangelism for the Anglican Church the weekend promises to be a great one.

Details can be obtained from Katoomba Christian Convention, P.O. Box A70, Sydney South. Phone: 267 8657.

Gypsy Bible

There has been a remarkable religious revival among many gypsy groups in recent times. According to United Bible Societies' Translations Consultant, The Reverend Dr. Paul Ellingworth, there are over 20 million gypsies throughout the world. With almost half of them speaking a Romani language, "Gypsies have as much right as speakers of any other language to read and hear the Bible for themselves in the words which mean most to them", he said.

Dr. Ellingworth has started a newsletter to exchange information and ideas about translation work in gypsy languages. "There is very little literature of any kind in Romani and so there is little experience of the language in written form", he said. Many gypsies still have reservations about written translations although cassettes and disc recordings of songs and messages are popular.

However, the Bible Society is in no doubt that the number of written translations is on the increase, especially in Kalerash, which seems to be the main language and is understood by 46 per cent of all gypsies. The Swedish Bible Society is currently involved with a government department in translating the book of Ruth into Kalerash. Also, the French Bible Society is participating in a project to translate and record Scripture passages in Kalerash on cassette.

Bible ban saga continues

The Bible Society in Australia is still endeavouring to clarify the position regarding the use of the Indonesian Bible in Malaysia.

The report in our issue of March 8, that the use of the names "Allah" for God and "Anak Allah" for the Son of God were new terms is not correct.

Indonesian Bibles published in the early 1800's used both of these terms for God and the son of God, and they have been used by all churches since then.

A full report will be given as soon as details come in from Malaysia.

Unique church tourism project formed

An Australian church leader, The Rev. Peter Holden, former Secretary of the South Australian Council of Churches, has been appointed as the first Executive Secretary of the new Ecumenical Coalition on the Third World Tourism.

"From the perspective of the Third World, tourism has wrought more havoc than it has brought good," Mr. Holden said. "Most of the major hotels and tourist facilities in the Third World are not owned within the host country. Commercial entertainment often exploits sacred sites and religious rituals for the sake of the tourist," he said.

"But tourism can make a positive contribution to international understanding."

The secretariat will stimulate and encourage further research into the effects of tourism in the Third World, will build networks of communication and support for those affected by tourism and will encourage alternative models of tourism which enable people-to-people encounter, enrich human experience and preserve the natural environment as well as safeguarding culture. The secretariat is likely to be based in South East Asia and is expected to be operating by the end of April.

Divided voice on homosexual legislation

Christians are divided in their statements to the NSW State Government, on the proposed Crime (homosexual behaviour) Amendment Bill. The bill's main intention is to decriminalise homosexual behaviour between consulting adults in private.

Those against

The Standing Committee of the Anglican Diocese of Sydney resolved that:-

"While agreeing that the anomaly in the maximum penalties for homosexual behaviour between males should be removed by legislation, the Standing Committee of the Anglican Diocese of Sydney:-

(i) again expressed its deep concern at the legislation before the State Parliament for the decriminalisation of homosexual acts; and

(ii) urges Parliamentarians to reject the proposals; as it believes the normal sexual maturation of young people will be further jeopardised and the clear teaching on sexuality in the Bible will be contravened."

The Catholic Archbishop of Sydney, Cardinal Sir James Freeman, states:

"Homosexual acts whether above or below the age of consent are morally wrong and contrary to natural law.

"There are very few police prosecutions for breaches of the law relating to homosexuality. Most of those are for assaults where young children are involved or lack of consent is an issue.

"You cannot equate the homosexual life-style with that of the married relationship in which a man and a woman are charged with the responsibility of procreation and rearing of children.

"The proposed changes are not in accordance with the views of citizens and must be seen as seeking respectability for a whole life-style, not merely to decriminalise isolated conduct."

The Bill was subsequently defeated in State Parliament last week.

Those for

The Board for Social Responsibility of the Uniting Church in Australia (NSW Synod) supports the Bill.

"We believe that there would be general agreement within the Uniting Church in New South Wales with the statement in the Wolfenden report 1957 to the British Parliament that the purpose of law in relation to moral issues

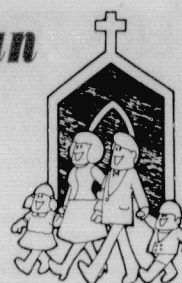
"is to preserve public order and decency, to protect the citizen from what is offensive and injurious and to provide sufficient safe guards against exploitation, and corruption of others..."

"We do not believe that homosexual acts between consenting adults in private are a threat to public order and decency, will cause offence or injury or will lead to the exploitation or corruption of others. In general homosexuals offer no more threat, nor are they more disruptive to the community than are heterosexuals.

"Without implying moral approval for homosexual activity, we believe that many people in the Uniting Church would support (legislations) removing the possibility of homosexual acts in private between consenting adults, resulting in criminal prosecution.

"The Board for Social Responsibility is concerned about community attitudes which either discriminate against people because of their private sexual behaviour or oppress people who are homosexual."

The Australian



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Sydney's L'Abri Conference set to go

Five staffworkers from the L'Abri Fellowship, a residential Christian study centre founded by Francis Schaeffer, will be in Australia for conferences in Perth, Sydney and Brisbane in late April and the first half of May. They come from the L'Abri branches in Switzerland, England, USA and Holland.

Earlier this year Rick Miller, the curate of Sans Souci Anglican Church, interviewed one of the conference speakers, Jerran Barrs (36) at the English L'Abri branch. Mr Barrs has a BA from Manchester University and a M.Div. from Covenant Seminary, St. Louis, and is co-author of "Christianity with a Human Face" (IVP).

What is the purpose of L'Abri?

"It is to demonstrate the existence of God today, and the truth of Christianity, in the following three ways. First, in the area of prayer. We pray to God concerning our financial needs; that He will bring to L'Abri those people He wants to come; and for the future directions of our work. We don't advertise for people to come to L'Abri, nor conserving our financial needs, but instead we bring these matters before the Lord. We do not say that all Christian groups should do it this way — it is just the way we do it.

"Secondly, the work of L'Abri attempts to be a practical demonstration that God does make a difference in one's life. Many people come to us from backgrounds of drug and alcohol abuse, broken families, serious psychological problems, depression and the like. We try to bring healing to these people by Biblical counselling and having them share the family life of the L'Abri workers.

"Thirdly, and probably this is what L'Abri is most known for, Christianity answers the basic questions about the nature of the world in which we live. It answers the basic philosophical questions of the purpose of life, how we got here, etc. and it can be demonstrated to be true. So at L'Abri, we try to give honest answers to honest questions."

The Christian mind

What issues will you be dealing with at the conferences in Australia?

"I will be looking at a number of areas. First, Biblical Law, and especially the Law of God in the Old Testament. I want to consider its applications today, and ask what are the moral and social responsibilities of Christians today. A second and related area I want to look at is the Christian mind. We need to examine issues that confront our culture from a Biblical understanding. Finally, the question of why do we know that Christianity is true — true to the way things are. The other speakers will deal with areas such as Christianity and the status quo, the effects of anti-intellectualism, Marxism, Christian schools, the veracity of the Old and New Testaments, and our culture today — evolution or revolution?"

Christians ashamed of their beliefs

How could Christians benefit from coming to the Conference?

"We hope that it will give many Christians a more solid foundation for their lives as believers. Often Christians seem to be embarrassed or ashamed of their faith. Yet Christianity really is true to the way things are. This realisation should make us get excited about God and our faith and want to communicate it to others. We also hope that the conference will encourage Christians to get more involved in the culture in which they live, and in the arts."

continued page 3

The good news of Good Friday



Large crowds attended this year's Good Friday Anglican service in Sydney Square, at which Bishop Dain spoke. He is here pictured in front of Graham Wade's sketch, done during the reading of the lesson from John 19: of Jesus' trial and execution.

A variety of responses to ARCIC

"ARCIC" call for new Anglican — R.C. relationship

Members of the Anglican-Roman Catholic International Commission have agreed on so much during their twelve years of doctrinal discussion that a new and closer relationship ought now to be established between the two Churches, they suggest in their final report just published.

The four main features of the report are as follows:

- There is a large area of full agreement in faith and doctrine between the two churches.

- There is some substantial agreement in the controversial areas of eucharist and ministry.

- In the even more controversial area of authority, there is real agreement that the purpose of authority is "to maintain the Church in the truth of the Gospel", and that this required the "principle and practice of primacy". Such a primacy would be complementary to the "multiple and dispersed authority" of the worldwide Church, providing mutual checks and balances.

- Unity has to be achieved by stages, as there is an obvious gap between the ideal and actual, acknowledged by both churches. The idea of unity by stages is to be "unpacked" by a new commission, provided the Report is favourably received.

The Commission recommend the setting up of a new body to unpack the

practical problems of unity — moral and political things like birth control and the Queen's sovereignty were not discussed by this one.

Speaking personally about the next step, the two Chairmen looked forward to the Vatican recognising Anglican Orders and the removal of strictures on inter-Church marriages.

CEN

The ACR will do a full analysis of the Final Report when it comes to hand.

Church Society sees danger in reunion attempts

The Church Society, sees danger in reunion attempts "unless the Papacy is thoroughly reformed". The ARCIC report it finds "unacceptable".

The publication of the report is the fruit of a new climate in ecumenical relations, the Church Society concedes; and it acknowledges "a fresh and more conciliatory approach on some of the issues which now divide Anglicans and Roman Catholics".

But it continues: "Nevertheless, the report points toward the reintegration of a Protestant Church into the existing confessionally unchanged Church of Rome; this is unacceptable.

"An acceptance of Papal infallibility, in whatever form, can hardly be expected from Anglicans when even some Roman Catholic members of the Commission admit that it cannot be supported from the New Testament. The other issues depend ultimately on this."

Primate commends report for study

The Archbishop of Canterbury issued a statement warmly welcoming the ARCIC report, which he said combined "scholarly rigour and spiritual integrity." It was "an impressive attempt to struggle seriously for a way out of our unchristian divisions," Dr. Runcie said.

But, as he commended the report to the Churches for study and response, the Archbishop reminded church people that for the moment it remained a study document. It had not been accepted by either Church.

"No one should leap to the conclusion that the Archbishop of Canterbury and the General Synod are about to accept the definitions of Papal jurisdiction and infallibility made in the nineteenth century at the First Vatican Council," the Primate stressed.

"What the Commission has tried to do is to get behind the past phraseology of confrontation to whatever truths lie beyond particular doctrinal expressions — including those Roman Catholics customarily use of the Bishop of Rome.

"Both Churches are greatly in debt to the Commission for what has been achieved, not only in the contentious area of convergence on authority but also in its most important earlier agreements on the eucharist and priesthood."

continued page 3