

Bible teacher brings new meaning to the scriptures



On the platform with Mr. Lucas is the Bishop of Wollongong, Bishop R. Harry Goodhew (left), and the man who invited Mr. Lucas to Australia, Canon John Chapman.

Photo: Ramon Williams

Described as a "Noted international convention speaker, Bible teacher and evangelist," the Rev. R. C. Lucas, M.A., of Great St. Helen's Church, Bishopgate, London, has brought fresh meaning to the word "expositor" during his week long Crusade, held in the Sutherland Civic Centre, Sydney, July 1-11.

Working his way through the Gospel of St. Mark, meeting by meeting, he has made the Bible message relevant to today's society.

"The Church (in the United Kingdom) has ceased to listen to the Word of God. I want you to come each night, not to listen to my ideas, but what God wants to say to you," declared Mr. Lucas.

"The Cross shows, we want to kill God, if we have the chance. Do you respect God's Son?"

During the Men's Dinner, held prior to the public launching of the meetings under the banner "LIFESTYLE '82", the man responsible for the invitation to bring Dick Lucas to Australia, Canon John Chapman (Anglican Department of

Evangelism) emphasised, "Mr. Lucas was brought out because of his ability to teach the Bible". That ability has been evident, meeting by meeting.

Mr. Lucas is no "hell fire evangelist", but through his conservative presentation, every minute of his message is used to explain, apply, educate, and communicate. As some messages go for 40 minutes, that's a lot of helpful information provided for those who attend the meeting!

Special Youth Nights have accommodated "youngsters" of all ages. Women's Meetings have been held in two local churches. Men's Dinner and Men's Breakfast meetings have been packed out.

Special musical items, by Trevor Filewood (Anglican TV); "Cascade" group; the "Exponent Brass Quintet"; Susan and Judy Powell; and soloist Evelyn Collins have all contributed to the meetings.

Ramon Williams

Dean Shilton on Homosexual Report

In his regular radio broadcast recently Dean Shilton attacked the Report of the Anti-Discrimination entitled "Discrimination and Homosexuality" he said —

"The claim is made that the homosexual population of N.S.W. numbers approximately 370,000. In Australia as a whole, with a population of 16 and over, of approximately 10,500,000, the homosexual population would number more than one million people — a not insignificant minority group among the Australian population.

"Some of the recommendations in the report have come up previously and been rejected by the State Parliament such as the repeal of sections of the Crimes Act which provide jail sentences for males engaging in homosexual acts.

"The 35 recommendations relate to better education about homosexuals in schools and improving relations between the homosexual community and the police force.

"This is a time for Christians from all churches to state again clearly the unequivocal teaching of the Bible. There may be some debate as to whether or not promiscuous homosexuals provide more of a threat to society than promiscuous heterosexuals and whether or not child molesting by a homosexual is more than incestuous rape by a heterosexual. There is an inconsistency in the law in N.S.W. that under one section a man faces a 14-year jail sentence for homosexual behaviour with consent while under another section such behaviour without consent carried a maximum penalty of 7 years. But one thing is clear. The teaching of the Bible calls homosexual behaviour an abomination. "You shall not lie with a male as with a woman, it is an abomination" (Leviticus 18:22).

The Apostle Paul wrote, "Neither the immoral, nor idolators, nor adulterers, nor sexual perverts, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the Kingdom of God." (1 Cor. 6:9)

"However, the Bible is clear in its teaching that any person, whatever his or her sin might be may experience the forgiveness of God on the basis of repentance and faith.

This is the area where true compassion is shown. If God forgives us then we must forgive each other.

"It is not good enough to plead that it is natural for some to enter into homosexual behaviour because they are made that way (even that statement may be disputed). It could also be said that heterosexuals are made that way, therefore it is all right for them to commit adultery or to indulge in pre-marital sex. The Christian position is plain. Sexual experience is reserved for men and women married to each other. On that basis, under no circumstances could homosexual behaviour be acceptable. And a way out of that problem is not to suggest that there should be so-called homosexual marriages.

"All Christians have a solemn responsibility by word and example to make a solid witness in our community to the teaching of the Scriptures because in the long run everyone will benefit.

"In the New Testament times Christians had to stand for God's revealed standards in a world dominated by the pagan philosophies of Greece and Rome. With the increasing neglect of Christian morality in our day and generation, we dare not compromise the truth but hold it in love for the sake of those we want to help."

Service mission 10 years old

The service mission, known as WORLDWIDE PHOTOS LTD., recently held its 10th Annual Directors' Meeting in Sydney. The organization is known around the world for its Religious Press service.

Stories and photographs of "general interest events", have appeared in many of the 120 papers and magazines on its international mailing list.

Over the years, stories have been circulated concerning such events as Cyclone Tracy in Darwin; the Maramon Convention in India; Expo '80 in Brisbane; the Northside Reachout in Sydney; the bombing of the Church Army's plane at the Bankstown Airport; and recently, the visit of Dr. Jerry Falwell in Sydney.

Queen Elizabeth, Prince Charles, Cliff Richard and Mother Teresa are some of those whose photographs are included in an extensive library of both black and white and colour prints.

Overseas guests of the Festival of Light have been reported and have appeared in publications around the world, especially in their home countries.

Dr. John Haggai has used the services of this organization in the photographing of his Third World training programme in Singapore. Many of the H. I. Alumni, in India, Sri Lanka and Indonesia, have been visited, interviewed and photographed putting their training into practice.

With "passport at the ready", the man behind the camera and typewriter, Ramon Williams, is never sure where the next assignment could take him.

The biggest problem, as with most organizations, is finance. Very few people see this as a work to support financially, or prayerfully. Without both, the ministry has had many hard times over the past ten years.

Many times a press coverage of an event is paid for at a minimum fee, by the organizers requiring such a public relations service. On many occasions, nobody has requested such a service, so nobody paid.

The "clients", editors of the various publications, know what it is to have lack



of funds and work on a small budget. Therefore, whether a publication can afford to pay or not, all are supplied with material, which tells of what others are doing in the Lord's service.

A recent addition, over the past three years, has been the reachout into the secular media. Suburban newspapers have been grateful for stories and photos, of local events and personnel. In the professional field, material has been accepted on its own newsworthiness, and has told the community of what the Church is doing.

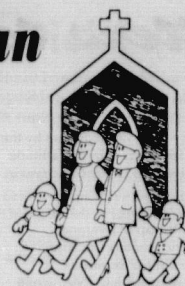
Another side of the work is the photographic service, available to religious organizations. Passport and visa photos for missionaries; photographs of book covers for promotional use; titles for audio-visuals; prints off black and white films ... all help the missions and denominational offices.

The concern felt when an event could not be attended, through lack of funds; or a story not circulated, because of lack of postage; has occurred several times. A "general travel fund" would alleviate such a problem, or even regular support, for this service mission, would benefit more than just this one organization.

However, the ten years of hard work and many frustrations, have built a strong foundation for something unique in the Lord's service ... right here in Australia.

Ramon Williams

The Australian



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Australian Council of Churches Opening Service unacceptable

Many delegates to the 31st General Meeting of the Australian Council of Churches found the "Opening Worship" unacceptable. Following protests, the first two pages of the service (a litany to be used during the procession into the Chapel) were not used. The Church Record understands that the protests were made by Anglican participants. The remainder of the service was used though many were still critical of it.

The Church Record has a copy of the Service and we are amazed that the ACC could even contemplate using it. The Litany at the beginning calls upon many people, some well-known, some little known, some named, some groups, to "stand here beside us". We find that confusing. Does the ACC believe that those who have died are available to be called back? What would they do if they did "stand beside us"? And who would get the greater surprise, them or us? And are they all in the same place anyway? The choice of those the organisers wanted present is interesting — they begin with "Blessed Mary, mother of Jesus, wellspring of our liberation" and progress through the religious figures such as John Wesley, Good Pope John, and convict priest James Dixon to "Apostle of non violence, Gandhi the Mahatma, reproach to the churches". But as well there is a request for "Marian Evans, woman and literary genius, acceptable only in male disguise", Bach, Mozart, Beethoven, Lawson, Banjo Patterson, Benelong, Albert Namatjira, "diggers slaughtered in the Eureka Stockade, martyred by petty officialdom", "victims of Hiroshima and Nagasaki" and "children of Cambodia, sacrificed to a fanatical ideology" to also "stand here beside us". And Jesus gets a mention — as our hero and leader!

The part of service that was used also contains features that concern us. In the Affirmation of Purpose all participants were called upon to stand and say, amongst other things, "we seek community — the sisterhood of man, the brotherhood of woman. We want to cultivate the garden earth, not participate in its rape ...". The readings came, two from secular literature and two from the Bible. The second Biblical reading was from Revelation 21 but it finished at verse 7. This is not the natural break but we suspect that it was done because organisers were embarrassed by the following verses.

That the service was called "Worship" shows that its compilers have little understanding of what the Bible would see was worship. As a statement of what the Australian Council of Churches stands for it is interesting. The Record gave the service to a group of "ordinary Christians" in a local congregation without any background comment. Their response was to laugh and then to turn to disbelief when we explained that it was not a joke but was actually used. They commented from a superficial reading that it was Marxist oriented with political and social ideals that they could not support.

M.C.C. admitted as observer

A representative of the Metropolitan Community Church was admitted to the 31st General Meeting of the Australian Council of Churches as an observer. This was done without prior knowledge of many participants who claimed that they were given no opportunity to object.



Colonel Godkin of the Salvation Army makes a point in a plenary discussion.

Photo: Russell Rollason, ACC

Normal procedure is to have member churches discuss and approve such a move at a meeting prior to the General Meeting.

Some of those who were caught by surprise were extremely critical of the way it was done. Many were critical of the decision claiming that admittance as an observer gives the Metropolitan Community Church an implied status as an accepted denomination.

ACC 31st General Meeting

Sixty-two delegates from the ACC's 13 member churches met from July 2nd to 6th at Brisbane. His Grace Bishop Gibrán of the Antiochian Orthodox Church of Australia was re-elected as President of the Council.

Primate attends

The Anglican Primate, the Most Rev. J. B. R. Grindrod led the Anglican delegation. Anglican representatives have commented on his helpful leadership and the way in which he brought them together with a sense of unity as Anglicans. Other denominations were also reportedly impressed with his contribution.

In his sermon at the public celebration the Primate said:

"The responsibility"

"The responsibility for unity is set before us by Christ." "We are in the Australian Council of Churches because it is Christ's will. It is what he did and bids us to do in fulfilment of his will."

Preaching on the text "this mind ... which is yours in Christ Jesus", the Archbishop pointed out that the "judgement of our lives is not what other people think, but what God wants". "We have to let our lives be tied to Christ, let our mind be tied to Christ" he said.

(continued page 4)

400 at school for preachers

400 attended a School for Preachers held in Sydney from July 27-29. Participants included both clergy and laity and came from many different denominations. Some travelled from other Diocese and number came from interstate.

Lucas

The main addresses were given by Dick Lucas who is currently visiting Australia. Each afternoon he gave an address and then dealt with questions. Those attending found his insights extremely helpful and encouraging. In his first lecture on the Priority of Preaching, he showed from Mark's gospel that, amidst all the things Jesus was called on to do, preaching and teaching were always his top priority. He stated that the rediscovery of this priority is absolutely necessary if the Church is ever to win the battle against "the lies of the enemy". He then proceeded on future days to share insights into Expository Preaching. Whilst much of what he said may not be new to many who attended his practical application proved extremely helpful.

Lunch

At lunch time each day services were held for city workers. Lucas preached on Paul's sermon in Athens over the three days. Members of the School went to hear him preaching as did many city workers — on the Wednesday the Cathedral was packed with over 1100 present!

Mornings

In the mornings there were two sessions each day. At the first the Rev. Dr. Paul Barnett led studies in preaching from John's Gospel. These included a Bible Study followed by some practical work. Comments on these showed that they were greatly appreciated.

The second session each day varied. On Tuesday Clifford Warne spoke about "Preparing to Preach". As always he was both entertaining and helpful. Many will

be keen to follow up what he said by purchasing his two new books. On Wednesday Tony Morphet, television scriptwriter, spoke about the images we portray to the world and how they hinder the effective presentation of the Gospel. On the Thursday Rev. Peter Watson spoke about planning a preaching programme.

Cassettes

All of the sessions were recorded and cassettes are available from the Anglican Radio Unit in St. Andrew's House, Sydney Square (\$4 each).

The School was so successful and so important that the Record would encourage those engaged in a preaching ministry who were unable to attend to purchase the set.

Pray for Lebanon

The Australian representative of Middle East Christian Outreach, Mr. Brian Powell, in a recent statement, has urged Christians in Australia to pray for the people of Lebanon in this time of crisis. As a result of the conflict there he has called for Australians to pray for:

- A growing awareness among all believers in Christ world wide, of the complexities of the Middle East situation and of the disastrous effects this situation is having on the lives of ordinary people;
- A just solution to the problem of the continuing plight of the Palestinian refugees;
- An increasing and steadfast burden of prayer in the Holy Spirit for Lebanon, its problems, hurts, confusion and needs and for the people of Lebanon caught up in a conflict that is far beyond their power to solve;
- Every child of God in Lebanon who is seeking to make the power and peace of the Living Lord Jesus Christ known to others, both nominal Christians and Muslims and Jews.

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EDITORIAL

Is it time to quit?

The World Council of Churches owes its origins to the great missionary movements of the late 19th and early 20th Centuries. Edinburgh in 1910 is usually seen as the beginning, giving rise to the Faith and Order movement (1920) and the Life and Work movement (1930). These merged to form the WCC in 1948. It owes its whole existence to the desire for Christian world mission. It is committed by its constitution "to support the churches in their worldwide missionary and evangelistic task".

But the original vision appears to have disappeared.

The WCC has become increasingly involved in politics and has seemed in recent years to have little interest in world mission — unless world mission for the Christian Church can be interpreted in the light of Marxist or revolutionary political philosophies. The Programme to Combat Racism, its most controversial arm, has brought it into great disrepute amongst both friend and foe alike.

And the Australian Council of Churches seems to have followed its parent body in moving away from the interpretation of the Gospel held by most of its members. Increasingly the ACC has become the preserve of small pressure groups who are not truly representative of their denomination. And this will continue — and become more so as a result of the ACC's organisation. Continually we hear the criticism that any conferences held under WCC and ACC auspices seem to have their agenda and final statements already determined by "staff" and that those who disagree have little or no chance of influencing any decision. The result is that the ACC and the WCC are not really proving to be answerable to their member churches.

We must begin to question whether it is right to continue to belong. In the past membership seems to have been an accepted fact. Those who were critical of either the WCC or ACC felt that belonging was important because it gave us a right to voice or protest. It is better to work for reform from within than from without. But can we use that argument any longer?

Bishop Gerald Muston, has been a member of the Central Committee of the WCC. He is the one Australian Anglican representative and his term has just concluded. Writing about his experiences in the "Anglican Messenger" he says, "I have often been in a minority within the committee. I have frequently been frustrated and perplexed by the problems of communicating across barriers of race and culture..." He says that he has learned a great deal and that we can all learn a great deal from meeting with those whose world is different to ours. But we wonder if his time has been well spent. At a cost of much time, energy and money he has participated and learned — but has he made even the smallest change to any of the policies of the WCC? We suspect not. Can we afford to have such a gifted man spending so much time achieving so little when his talents can be far better used either within his own Diocese or within the wider sphere in Australia? We think not. Further, we wonder who will replace him.

Those who are critical of the WCC and the ACC have increasingly felt that they were wasting their time being involved. Their criticisms are not heard at all. They have withdrawn leaving the field to those radicals who want to support the WCC's minority policies. We continually hear of evangelicals who, in disgust, are saying that they can no longer afford to waste their time on such matters.

There is also the problem of guilt by association. We are linked firmly in the eyes of the world and of our Christian brethren with the policies of the WCC and the ACC. As a member church we are seen to be in agreement with all that is said and done. That we cannot allow to continue. It would be better to sever our ties than to give our support to policies that are contrary to Biblical principles and to the Anglican expression of those Biblical principles.

It is not that we are arguing for moving out of ecumenical activities. In fact we would argue for the opposite. But local ecumenical activities, which have the support of the local congregation are where things are really being achieved. These are to be encouraged. Further, we should be pursuing through dialogue a closer relationship with our brethren in the Baptist and Reformed denominations. It seems strange that we spend so much energy in the pursuit of ecumenical arrangements with those who believe things contrary to all that we believe and yet do little to pursue relationships with other churches who are prepared to accept the authority of Scripture as we do.

Some protests have been made. Sydney Diocese has, for the last few years, withheld money from the ACC in protest over the PCR. But this is a weak and ineffectual protest. It has virtually no significance at all — except as a salvo to our conscience.

Perhaps the time has come for a thorough examination of whether the Anglican Church in Australia can afford to continue to be a member of the ACC and the WCC. To withdraw would be a major step — but we believe that it has become necessary.

This matter has been brought to a head by the recent ACC Conference in Brisbane. We have reported it in full in this issue — much of the material coming from ACC press releases. We have done this to be fair. But all the feedback that we have received from those in attendance has convinced us that the ACC can no longer be acceptable to evangelical Anglicans.

We believe that it is time to quit!



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Letters to the Editor

Dear Sir,

In relation to the recent visit to Britain by the Pope, I have been taken aback by the attitude of three clergymen, one in England and two in Sydney.

First, the "Sydney Morning Herald" had a photograph of the Bishop of Liverpool, adorned with a mitre, greeting the Pope, presumably as one bishop to another. A former Bishop of Liverpool, J. C. Ryle, would not, in Victorian terms, have been amused.

Secondly, Fred Nile in an editorial in "Solidarity" praised the whole affair, taking Ian Paisley and others to task for their protests. Perhaps these protests could better have taken another form, but their actions are minor

infringements compared to the frightening significance of the official celebrations of the Pope's visit.

Thirdly, the Archbishop of Sydney wrote in "Southern Cross" a rather glowing appreciation of the service in Canterbury Cathedral. He did make a strong protest against any form of papal supremacy or universal primacy, but he was surprisingly soft on Roman Catholic error generally. If the time comes when biblical Christians see the need to leave the present denominations, it appears that the separating group may be much smaller than we had expected.

Yours sincerely,
D. H. Morrison

MAINLY ABOUT PEOPLE

DIOCESE OF WILLOCHRA

The Rev. P. Paterson, Rector St. Chad's Fullerton is to be the new Rector at Clare

GIPPSLAND

The Rev. Peter Arch, currently Rector of Bright in Wangarratta Diocese has been appointed Rector of Bunyip from late October.

DIOCESE OF SYDNEY

The Rev. N. M. Emerson, Curate Normanhurst, has accepted the position of Rector, Wentworth Falls.

DIOCESE OF MELBOURNE

CLERGY MOVEMENTS

Michael J. B. Allison, from Diocese of Riverina to Assistant Curate in Department of Chaplaincies, Diocese of Melbourne, Chaplain to Mount Royal Hospital, from 7th June, 1982

Neil R. Glover, from Priest-in-Charge St. Cecilia's West Preston to Assistant Curate at St. Matthews' Ashburton from 18th July, 1982.

Maxwell R. T. Hazell, from Chaplain to the Repatriation Hospital Heidelberg, to incumbent of the Church of Ascension, East Burwood. Induction of Thursday, 26th August at 8.00 p.m.

Adrian J. A. Scott, from incumbent St. Augustine's Mont Albert North to Assistant Curate in the Department of Industrial Mission from 1st October, 1982.

Graeme Raymond Vines, from Diocese of Gippsland to part-time curate at All Saints'

Greensborough whilst continuing studies Ridly College.

AREA DEAN

John G. Clarke, appointed Area Dean of Heidelberg as from 1st August, 1982.

OBITUARIES

Arthur T. Pidd, died 24th June, 1982.
Frederick D. B. James, died 2nd July, 1982.
George W. Phillips, died 18th July, 1982.

RESIGNATIONS

Rev. John S. Beaverstock, from Assistant Curate Department of Chaplaincies, Diocese of Melbourne, to the Diocese of Wangarratta from 1st October, 1982.

Rev. Wilfrid Holt, from incumbency St. Mark's Camberwell as from 30th November, 1982. To remain on the Active list of the Diocese of Melbourne.

Rev. Donald J. Miller, from incumbency Christ Church, Newport, to the Diocese of North West Australia from end of September, 1982.

Rev. Peter T. G. Rickards, from Assistant Curate in the Department of Chaplaincies, Diocese of Melbourne, from 31st October, 1982. To become Rector of Heyfield in the Diocese of Gippsland.

Rev. Stewart T. E. Taplin, from Chaplain Yarra Valley School as from 31st December, 1982. To undertake further studies.

SHORT NOTES . . . SHORT NOTES . . .

THE RETIREMENT OF BISHOP DAIN

Bishop A. Jack Dain, Senior Assistant Bishop in the Diocese of Sydney, retires on September 30, 1982.

Following the retirement from the Sydney Diocese, Bishop Dain will take up a two-year appointment as General Co-ordinator of the Lausanne Committee for World Evangelisation. He will work from a Sydney office for major portion of the year but spend four months each year based in London at the LCWE International Headquarters.

DR. GUTHRIE RETIRES

Retiring vice-principal of London Bible College, Dr. Donald Guthrie, has been presented with a set of essays, compiled by friends and former students.

The volume, entitled *Christ the Lord*, edited by Dr. Harold Rowden, is to be published in September by Inter-Varsity Press.

LANGHAM PLACE APPOINTMENT

The Rev. Richard Bewes, at present Vicar of Emmanuel, Northwood, is to be the new Rector of All Souls', Langham Place, in London's West End, it was announced this week.

Mr. Bewes, aged 47, succeeds the Right Rev. Michael Baughen, recently appointed Bishop of Chester. He served his title at Christ Church, Beckenham, from 1959 to 1965 and was then Vicar of St. Peter's, Harold Wood, until his appointment to Northwood in 1974.

CEN

An interview with Dick Lucas

Dick Lucas, rector of St. Helen's Bishopsgate in inner London, is in Sydney for two months conducting several missions and other speaking engagements. After one day's session at his School of Preaching, he spoke with some of the church press on a variety of issues.



You have a specialised ministry to business people. How does a person in that world change as a result of the gospel?

I never really think of them as especially being business people. The ordinary changes are those that happen to everyone else. One of the main changes is that as we are learning to relate to God we relate to one another. This is no easy matter for anyone. It is in those intangible matters of relationships that people start to learn the power of the gospel, and that does not immediately touch on the technical matters of whether of not to go into a takeover bid. People expect instant ethical changes, when really they take a long time to work out. Life is more complex than we like to make out, and the businessman faces complex issues which are very difficult for those outside to appreciate or understand. Offices, like ships and hospitals and families, are difficult places, as people compete with one another. Obviously the difference that a Christian can make is very considerable.

How do you relate the gospel and social action in your preaching?

Of course I believe that Christ gave us both commands. But the gospels make it plain that when he sought to do both, Christ found his healing ministry was gobbling up his preaching one. He set himself a priority, and that was to preach the gospel.

Take the healing of the paralytic: he might have lived 30 or 40 years afterwards, and thanked God for his health. He has lived 1900 years, because he was forgiven. What was the more important event that day? In the last analysis, it's obvious.

I think that the church must recognise its need to proclaim the word of God first. But of course individual Christians have different responsibilities. Some people's whole lives are concerned with social work, and it would be absurd to expect them to turn up to work and start preaching. But it would be equally absurd to expect me to turn up to work and engage in social action.

There seems to be an extraordinary muddle about this, which is entirely unnecessary. It's really that we've lost our nerve in preaching, and we're more willing to fit into what the world wants us to do — and we shouldn't do that. The world obviously appreciates social concern, and they want the church to do as much as it can. It could spend 28 hours a day doing that, and the world would applaud it... But we must make a priority as Christ did.

Even if all Christians tried to mop up the mess the world is in, we wouldn't do it.

We have a higher priority to tell people about something they won't hear if we don't.

Our job is not to make this world fit for people to live in, but to make them fit for the world to come.

If the church does solve some of the issues of today, it will only be temporary. But most are insoluble, apart from men changing their lives. Nearly all the great issues are insoluble, which is why the kids are fed up with the politicians, because they've been brought up in the twentieth century myth that we can really solve our problems. Now we see that we can't.

How do you think Christians should be involved in these issues?

There are some things we can do. But they will be limited victories, and remain so while man remains what he is — selfish. There will also be different views among Christians. To say that there is one answer is to live in this Cloud Cuckoo Land that things are not complex. We

cannot live in a simplistic bubble that says we can solve our problems when this manifestly is not true.

How are English evangelicals coping with inner city problems?

They tell themselves that they are doing excruciatingly badly, though they're not told that by others. No, I don't think we're doing very well: nobody is.

But I don't feel that the whole world is concentrated on the inner city. If the church was healthy in others parts of society, it would be healthy in the inner city too, and sometimes there is too much soul-baring.

There are many bright spots in the inner city, but I doubt whether they are Anglican, for example, the West Indian Pentecostal church. Some people are prophets of gloom: you can say very dreadful things are happening. Its not life as we would want to live it, but it is not as bad as some would want to make it out to be.

The thing that exacerbates the problem is unemployment. That is the awful problem, and I wish we could see an answer to that.

Have British Christians any strategy for evangelism?

I think Christians on the whole are short on strategy. But there are many movements which have strategies — Navigators, Evangelism, Explosion, etc., and smaller groups — and many are very effective. But what they lack is getting it all together. I think that lamentably is not the case.

There is more creative Christians work today: new thinking and new work among groups, particularly young groups, in music, literature, evangelism and involvement in the community, than there has been for many, many a long year. I take it that it is a sign that the church is more alive than it was.

Anglican church has traditionally seen the parish as the focus for evangelism. Is that the case today? Ought it to be?

It's a very good system. But I can't possibly say that it is the only way. We have needed help from outside. It's probably true that when the churches become stronger, they prefer to see their evangelism home-brewed and home-borne, and I think in the end that is more effective. But the church can get to the stage that it is so anaemic that it needs an injection from outside, and I believe that they are divine injections.

One of the notable things in the movements from North America is that they are lay movements, and you'd have to be blind not to notice that the layman has come into his own in the last quarter century. And if that's not the Holy Spirit, then I don't know who it is.

The Church of England will have to recognise this change. Especially when now at home, the cost of employing an ordained man is prohibitive. I think it is a providential sign that the church should work through laymen. It can in two ways: as much more effective witnesses as heads of families, and in their workplaces; and as fulltime workers employed by the church.

What are your comments on the statements made recently that the Reformation was a great mistake?

This is not a general feeling, but only one man's remark. The whole secular movement in Britain is anti-history. They are not interested in history. It's part of the Existential philosophy. So too is the anti-doctrine stance of the Pentecostals, who are not interested in teaching. I hope that this is only a passing phase. It's like being on a branch of a tree and insisting that it be cut off at the roots.

What was the evangelical reaction to the Pope's visit.

Confused. But only a tiny minority objected to his coming, or his right to go wherever he wanted to.

But it was a seven day wonder, with no real lasting significance. The thought that the Catholics and Anglicans will come together is a dream of those Catholics in the Church of England. If it happened, it would split the Church of England, and probably Rome.

(continued bottom page 4)

Uganda through Australian eyes

In our last issue, we printed a report of a Ugandan woman visiting her former home region of Teso in northern Uganda, after several years in Australia.

For this issue, we interviewed Kevin and Lola Lyne, recently returned to Australia after 2½ years in Uganda with African Enterprise, where their job was to establish an administrative office there, and to train a local person to run it.



Kevin and Lola Lyne

traditions, and now don't want to be changed.

For all that time, they have been cattle raiders into Teso and other regions of Uganda, as well as into Kenya and the Sudan.

Until Amin's overthrow, their weapons were bows, arrows and spears. Now these have been replaced by submachine guns stolen from soldiers. Before, people were killed in singles; now in hundreds.

The authorities close their minds to the problem. They almost see the Karamojong as a different nation, and are frightened to go there. The Atesos set up a citizen army to protect their borders.

(continued page 4)



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P03 136



Revenge by force

Three or four months ago, officials in Karamojong decided to have peace talks with the Atesos. They sent two people across the border, and heard no more of them. They then went themselves in a landrover to Wera in Teso, and asked after the others. They were told that they had been put in gaol; and were asked for the chief of the main Karamojong tribe. He got out of the landrover and was shot dead. The chief of the second tribe was called for; and a young District Commissioner from west Uganda got out, saying that he represented the chief. He was also killed. The rest — including members of parliament — were beaten and sent back.

The Karamojong took revenge in raids around the Wera area. 68 were killed; many were wounded. Some were taken to the African Enterprise hospital in Soroti. Little children had lost arms and legs; one had been speared. At one village, a lady with newborn twins was shot, and in the confusion, only one twin could be found to accompany her to hospital. A week later, someone wandered into the hospital with the other, but he subsequently died.

This region is the worst in Uganda; the lack of governmental control and general insecurity and insurrection applies to the rest of the country in lesser degrees.

What of the church?

The Christian church is strong, in the sense that many attend. And so it is surprising that Uganda can't get its act together. However, the tribal divisions go back for centuries and it is very hard for

them to integrate Christian values with their tribal concepts.

Generally, Ugandans are very lovely people, kind and gentle. Many were really affected by the East African revival of the 40s, but the change of heart needs to spread further. The church needs a lot of teaching, especially on love.

A centre has just begun in Kenya to train the local people in evangelism and church leadership.

If the church could get together, and change the community to be God-fearing and loving each other, then it would allow Mbote to rule the country properly.

The Karamojong people are largely untouched by the gospel, and need evangelising by their own, or nearby, people. But Christians are afraid for their lives to go there. A British CMS doctor put his life on the line every day for two years, going along to the cattle camps to teach hygiene, basic health care and about Jesus. That is what needs to be done by locals. It is the only answer.

What can Australians do?

The church must be run by their own people: by Africans for Africans. But they need expertise and money. African Enterprise organises aid and community projects as part of the expression of the gospel: feeding 28,000 school children and 10,000 under fives, immunising babies, etc.

It receives grants from the Australian government of a \$1 for \$1 basis: for windmills and a seed development programme in Karamojong, schoolbooks for north west Uganda, for Soroti hospital. More could be done if more money was given.

Personal reactions

"We didn't realise until we were leaving that our being there had itself brought hope. The situation seems hopeless, and morale is right down. Christians from outside coming alongside to help, gives the people hope that things can improve.

"We loved it there. It was a tremendous experience. Although we had been Christians for many years, we felt we had come closer to God. We had been protected in some very difficult situations: facing road-blocks by machine gun armed soldiers; held for hours with our hands on our heads; our vehicle demanded by armed men. But not only protected, but also directed.

"The African Christians were learning to love their brothers, even though their ideologies were different, and through experiences of hatred and insurrection and fights for freedom. This is very interesting when taken in a global perspective."



Relief distribution

DICK LUCAS (cont.)

We live in an age of negotiation: it's part of today's way of life. When the negotiators get out of the conference room and report back, they find that they didn't really reach an agreement at all.

NEW ARCHDEACON

The appointment of the Reverend Brian Richardson as Archdeacon of North Sydney in the Diocese of Sydney was announced on July 26th at a meeting of

Standing Committee. He took up his appointment on August 1st.

The Rev. Brian Richardson comes from Adelaide where he was a member of Holy Trinity, North Terrace. After leaving school he served in the Royal Australian Navy for two and a half years. He then entered Moore College, graduating with honours and was ordained in 1954. He became rector of St. James' Turramurra in 1977 and Rural Dean of Gordon in 1980. A committed parish man, Mr. Richardson will combine his duties with those of Rector of Turramurra.

ACC General Meeting

(continued from page 1)

He went on to point out how we are often tied to our own history and traditions, rather than being tied to the mind of Christ. Reflecting how Australia was settled by people fleeing poverty and internal conflicts in European society, by Germans seeking religious freedom and by Irish fleeing to find a new country, Archbishop Grindrod pointed out how in an urgency to find a new life, our ancestors trampled on the people that were already here.

"We must thank God with shame for the awakening that has come to us of the trampling and enslavement of the Aboriginal people. Most of us will have to ask to be more forgiven, than to forgive" he said.

"Yet God bids us to bend our lives to Him and be renewed in Spirit. Through this renewal we will see a vision, bigger than the Church, a vision that calls us to unity he suggested."

Business

Amongst the business of the 31st General Meeting were the following:

New member church welcomed

• The first action of the ACC meeting was to welcome into fellowship its thirteenth member church — the Catholic and Apostolic Assyrian Church of the East. His Grace, Bishop Kiwarkis represented the Assyrian Church at the meeting. This ancient Oriental Orthodox Church has parishes in Australia and the Patriarch for the Church, His Holiness Mar Dinkha Khninea 24th is headquartered in Iran.

Christian Unity

• In a move to strengthen the Council's work in the area of Christian unity, the meeting agreed to establish a **Faith and Order** Commission at the national level. Member churches on the Council are invited to appoint members to the Commission and the Baptist, Lutheran, Roman Catholic and Presbyterian Churches will also be invited to appoint members or observers to the Commission. The Council will ask the Churches to finance the Commission.

An internationally agreed statement on "Baptist Eucharist and Ministry" coming from a recent meeting of theologians in the WCC Faith and Order Commission was commended for study by the Australian Churches.

The new ACC Faith and Order Commission will be asked to assist the Australian Churches in their study of the statement concerning these three key areas of possible agreement between the Christian churches.

(We note that the agreed statement was commended **without** being available for members to read. Not only does this diminish the value of this commendation but we also wonder how our brethren in the Salvation Army feel about it.)

Student Christian Movement

• The Council re-affirmed its commitment to encourage the work of the Australian Student Christian Movement (ASCM) on university and college campuses, and also agreed to appeal for funds for the work of the ASCM.

Indonesian Ministry

• A report on the work of Indonesian pastors the Rev's Mary and Musa Sinulingga in their ministry to the Indonesian community of Sydney was received with great appreciation. The Sinulinggas have been ministering in Sydney for 2 years and were recently reappointed by the ACC for a further 2 years.

Relations with China

• The report of the 9 member Australian Church team which visited the Church in China in April-May this year was released at the Brisbane ACC meeting. Titled "To See With One's Own Eyes", the report included a brief historical background to Christianity in China, and descriptions of the worshipping church, theological training, the role of the Three Self Movement and the China Christian Council and nature of the post-denominational Church in China today.

In response to the report, the ACC agreed to issue an invitation to the China Christian Council for a return to Australia in 1983.

Lebanon

• The ACC General Meeting resolved to call on the Australian Government to do all in its power to seek an effective ceasefire and withdrawal of Israeli forces from Lebanon. The council deplored the invasion by Israel of the Sovereign state of Lebanon and the continued bombing and shelling of heavily populated areas of Beirut.

The five part resolution adopted by the Council's General Meeting "affirms the just demands of the Palestinian people for self-determination in a Palestinian State whilst recognizing the need for mutually recognized and secure frontiers for the State of Israel. The resolution went on to call on all member Churches to pray for the Christian communities of the Middle East together with all their Muslim and Jewish neighbours and to give generously and urgently to the IDEC Lebanon Appeal.

Migrant and Refugee Women

• In a follow up action to the recent national migrant and refugee women's speak-out sponsored by the ACC, the Council agreed to ask the executive to explore ways of finding \$50,000 to establish a program of assistance to migrant women workers.

The programme proposed included the employment of female ethnic workers to reach out to other migrant women in the work force and community awareness and educational programmes for management and unions.

The Aboriginal issue

On this issue the following statement came from the ACC

The Australian Council of Churches has called on the Federal Government to exercise its influence to foster adequate consultation with Aboriginal and Islander communities and to ensure the safe and peaceful conduct of the Games and any protests which might occur.

The recent Brisbane General meeting of the Council affirmed "the legitimate right of any Australian to make peaceful protest, deplored any exercise of special police powers that may deny such rights and have the counter-productive effect of inciting violence and rejected any use of violence as a means of solving social problems".

The Council also expressed the hope that "the commonwealth Games will proceed without confrontation between black and white Australians". Yet it also recognized the "deep and continuing frustration Aborigines and Islanders experience in their efforts to gain land rights and self management and "their desire to use appropriate opportunities to draw international attention to their situation".

Actions proposed include:

Pray for and stand beside Aboriginal and Islander people as they seek to draw attention to their desire to be free and to regain their dignity.

Disseminate information about Aboriginal groups and from Church support groups regarding the situation of Aborigines and Islanders in Queensland, the special games legislation and the plans Aborigines may make for protests during the Games.

Provide venues for Aborigines and Islanders to meet and, if possible, assist in providing accommodation to visiting Aboriginal and Islander people.

The ACC message to the Queensland Churches also proposes that Christians "pray and stand beside Aboriginal and Islander people as they seek to draw attention to their desire to be free and regain their dignity".

Adopted after an emotional two hour debate, the statement was made in response to a presentation to the meeting by 5 Aborigines from the Black Protest Committee. It said "Our Christian belief that all people are made in the image of God demands that we respond to requests of our Aboriginal brothers and sisters."

Legal Note

"The Mistress and Damages"

The woman plaintiff was injured in a car accident and her fiancé was killed.

She sued the other driver and the insurance company.

Liability was admitted and the Master of the Supreme Court was required to assess damages.

Among other things he said:

"These physical incapacities would make her so much less attractive than she was previously to the opposite sex that her chances of marriage or of becoming a supported mistress are very grossly diminished. The loss of support in this regard can, in my view, be as serious as the loss of earning for a position for which one is paid from week to week."

The defendants appealed to the N.S.W. Court of Appeal. Its judgment was handed down in August 1979.

One of the Learned Judges of Appeal, when searching for guidance, surely chose a blind guide when he turned to the deliberations of the legislature, for he said:

"The voice of the legislature might be regarded as, (or at least assumed to be) a surer expression of prevailing moral or social philosophy. On that assumption it is tolerably clear from recent legislation that the status of the de facto spouse is, for certain purposes, equivalent to that of a married partner."

Having then referred to certain social welfare legislation, he went on:

"Nor, to my mind, will public morality be outraged by permitting a female plaintiff to recover from a wrongdoer damages for loss of support derived from an extra-marital association. Hence I would reject the appellant's argument upon this point"

Comment

His Honour seemed to regard public morality as being a fluid concept the bounds of which varied (deteriorated?) from age to age. In a sense this may be true, but I suggest that what is fluid is the concept of sexual (and other) immorality ie that it is not the standard that shifts with time but rather the departure from a fixed and high standard.

No prizes if you guess His Honour's conclusion

"The plaintiff was entitled to damages not only for the diminution of her prospects of forming an economic association, whether within or outside marriage" but also for her reduced chances of obtaining emotional satisfaction from such engagements. He noted that her life had involved "much social activity". She had been reduced from a "normally vigorous woman".

Whether it be the king's judges or the king himself, one day each judge and each king will be required to give an account of his life to the Judge and King.

On the judgment day of each man the foolish and unrepentant king and the judge will have to say as Saul said:

"I have sinned; for I have transgressed the commandment of the Lord . . . because I feared the people and obeyed their voice." 1 Sam. 15:24 "In those days . . . every man did what was right in his own eyes." Num. 21:25 Peter was much wiser.

"We must obey God rather than men." Acts 5:29

Well what did God say?

"Let marriage be held in honour among all, and let the marriage bed be undefiled; for God will judge the immoral and adulterous." Heb. 13:4

Gavin J. Lawrie

VOLUNTEERS NEEDED

The Careforce Youth Care Team is run by the Anglican Home Mission Society, and is situated at the Charlton Centre, Ashfield.

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SHORT NOTES . . .

COLIN BUCHANAN QUILTS COMMITTEE OVER "ABSOLVE" PHRASE

After the revision of *A Form for the Reconciliation of a Penitent* in the English General Synod last week, Canon Colin Buchanan (Southwell) resigned from the Steering Committee — as he had said he would if the words "I absolve you" went through.

And go through they did, after two attempts of his own to remove them had failed: first a bid to eliminate the offending prayer, and then an amendment designed to replace the critical phrase with "you are absolved."

A note in Canon Buchanan's latest *News of Liturgy* warned the Revision Committee that, if his amendments did not succeed, "I shall resign from the Steering Committee and vote against the whole rite."

Canon Buchanan made it clear this week that he has resigned from the Steering Committee only inasmuch as it is handling the *Form for the Reconciliation of the Penitent*. He is still in on the services for Ministry to the Sick and the Blessing of the Oils, he said.

The Steering Committee consists of six people within the Revision Committee — all liturgical experts — who are charged by the Standing Committee with the task of steering new services through the Synod.

Canon Buchanan said that he had to resign so far as the one particular service was concerned because he intends to speak against the rite at the final-approval stage. "I have retained my friends on the committee — though we are all unhappy that there has been a split," he added.

Church Times

SUNDAY CRASH RATE LINKED TO HOTELS

Road crash deaths on Sunday afternoons and evenings increased after Sunday hotel trading was introduced in NSW in December, 1979.

In a letter pointing this out to the Premier, Mr. Wran, the NRMA has asked that the effect of Sunday trading on the road toll be thoroughly examined.

An NRMA study of cash figures showed that 125 people were killed on NSW roads between noon and midnight on Sundays in 1980. This was 21 more than in 1979 and eight more than in 1978.

Road deaths on Sunday afternoon/evening in 1980 were 20 per cent higher than in 1979, compared with a one per cent increase in road deaths over the full week. Sunday injuries were up 10 per cent, compared with a five per cent increase over the full week.

The variations are not solely attributable to Sunday hotel trading, but indicate an impact from Sunday trading and call for further and more detailed evaluation of it.

— from NRMA Open Road

PHILIPPINES ARREST

The government of the Philippines which reportedly has told church groups not to comment on political matters, recently arrested five church executives, according to Religious News Service.

The persons detained included Laura Ocampo, an Episcopalian, who is the director of the human rights desk for the National Council of Churches of the Philippines. Others were Violeta Marasingan, a member of the United Church of Christ, who is the NCCP director of family ministries; Abe Enrile, a Roman Catholic connected with the Student Christian Movement; and Avelo Deleon, the NCCP youth and student secretary.

So far as was known, none of those arrested had made any statement that could be construed as being political.

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WHAT A WORLD

Women — and the cult

of independence



Lesley Hicks

"What has happened to the women's liberation movement?" asked an article in the Sydney Morning Herald's "Good Weekend" section of July 17. In it two young women journalists in their twenties, Liz Doyle and Amanda Buckley, voiced their views and doubts, quoting as their starting point from the new book of feminist guru Betty Friedan, "The Second Stage".

She claims that the movement is passing into an uneasy second stage, full of self-questioning. The younger women, she says, are asking: "How can I have the career I want, and the kind of marriage I want, and be a good mother?" "How can I get him to share more responsibility at home?" "Can I make it in a man's world, doing it the man's way?"

Amanda Buckley mentions a communication problem between the older and the younger generations of feminists. "Our group came to feminism through intellectual means, while the older group come to it through difficult marriages, discrimination in their jobs and by a long hard battle for change."

Ideal of independence

"Our generation," she writes, "feels uncertain about the direction we should take in regard to marriage and other close relationships. The sexual revolution has created as many problems as it has solved." (My comment: name one it has solved!) The pattern she sees emerging is for young women to take on "progressively longer and more complex relationships with men as they get older, while never abandoning the independence created by a career."

"Independence is certainly one of the most prized objects of my generation. It seems to have taken the place of security in our lives."

A fatal ideal?

In the realm of personal relationships, a goal of independence seems to me to be fatal. As I see it, to be human is to be dependent, or at least inter-dependent. This applies to men and women alike, above all in marriages.

When they do marry, how do the husbands of these coolly independent young women feel? Not to be needed, financially or emotionally, is almost a recipe for divorce. Of course there is scope for tragedy in the dependence of the abused and exploited woman, yet there is even more scope for tragedy and social breakdown in the woman's unilateral declaration of independence.

Postponed families

Amanda Buckley also writes, "Again, many of my generation plan not to have

children or at least to postpone having children until their 30s. For women, the reason given is that they believe they must establish themselves in their jobs first." For many, an even stronger reason may be the need for two incomes for years of saving for a home and paying off high-interest loans.

The result when they do seek to fall pregnant? Too often, infertility, as the peak period of fertility is past; abortions and the long-term use of contraceptives may also have affected the woman's capacity to conceive.

If the couple at this stage still strongly desire children, the alternatives are problematical. Adoption? The abortion-induced scarcity of babies here means a ten-year waiting list, which would put them beyond the minimum adopting age for a wife of 40.

I.V.F., A.I.H., A.I.D., etc

Hence the tremendous interest in in vitro fertilization, artificial insemination by husband or by donor, or even in the not-yet-legal idea of surrogate motherhood, in which a stand-in child-bearer for a handsome fee, incubates another couple's implanted embryo and brings it through to birth, before handing it over to the biological parents.

In the same day's Herald, it was refreshing to read the comment by a candidate for the Roman Catholic priesthood, "There is still that stiff-necked attitude of being independent. It is contrary to everything that Jesus taught and did. There is no such thing as an independent Christian."

Dependence

In life in general, we are utterly dependent on the Lord, and interdependent with our fellow-humans, especially fellow-Christians. In marriage especially we are mutually dependant, mutually submissive (Ephesians 5:21). Biblically, it goes further for the wife, as the verses that follow make clear. Abhorrent as it must be to first or second stage feminists, there's a clear requirement of submission of wife to husband, as well as the loving and sacrificial leadership-in-service he is to give to her.

I'm happy as a wife to swim against the feminist tide and accept my dependant state. Perhaps one day enough common-sense can permeate society to show us that mutual dependence, alias love, including a financial dependence for women for at least the young family years, could be a glue to help hold families together.

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T UNDERSTAND EACH OTHER

Dr. Alan Craddock

Anxiety: A help or a hindrance?

Christians often have difficulty dealing with anxiety. There appear to be two extreme reactions which are both likely to generate serious difficulties. One reaction involves a denial and suppression of anxiety since anxiety is seen as sinful and not pleasing to God. Biblical texts are often quoted in support of this view and include Matthew 6:25-34 and Philippians 4:4-7. The other reaction is the opposite of the first and involves an attitude in which anxiety becomes the target of the person's attention. Such a person runs the risk of becoming obsessed with his or her anxiety and fears that nothing but trouble can come from it.

In both cases the end result may be negative. Denial of anxiety might turn out to be an unnatural and unhelpful process which distorts the person's view of themselves and their situation. Anxiety is a complex emotional reaction which is not always unhelpful. When you're driving and another car cuts in on you, you are likely to experience a quick anxiety reaction. At the heart of what you feel is fear, fear which has a reasonable basis and which acts to ready the body for quick reactions. This is not time for a nice quiet laid-back time of confident relaxation!

A reasonable level of anxiety motivates and alerts us to attend and behave

appropriately. I would argue that this could include alerting us to our need for God's help in time of trouble and uncertainty. Consider the situation described in Joshua 9:3-27. The Gibeonites set out to deceive the people of Israel by cunningly acting the part of messengers from a distant country requesting a treaty with Israel. In fact they were neighbours and actually dwelt among the people of Israel. Joshua and the people were too relaxed and certain of the situation. Their lack of anxiety was part of their failure to "ask direction from the Lord" (v. 14) and so they entered into a treaty which was to plague them for many years. In this situation a lack of reasonable anxiety in the face of a doubtful situation became an obstacle to the seeking of God's guidance.

On the other hand obsession with anxiety, or a giving-in to anxiety which has no reasonable basis, will have its negative effects. For example, if your anxiety reaction when driving the car is too great you might lose control of the situation! Excessive anxiety can cloud a person's judgment and can cause him or her to doubt the faithfulness and sovereignty of God. An example of this effect may be found in Job 29 to 42. In the face of his sufferings, the inappropriate advice of his "comforters" and his increasing uncertainty concerning God's

silence in the situation, Job utters things which he did not understand (42:3). He expresses his feelings of despair and anxiety: "... Now my soul is poured out within me; days of affliction have taken hold of me. The night racks my bones and the pain that gnaws me takes no rest ... God has cast me into the mire ... I stand and thou dost not answer me. Thou hast turned cruel to me, with the might of thy hand dost persecute me." (29:16-21).

I would argue that Job's feelings were clouding his judgment and affecting his attitude toward God. But he is looking to God for an answer. God does not remain silent, but nor does He give the answer Job expects. Job's ignorance is contrasted with God's majestic sovereignty (Job 38 to 41) and Job's response is one of humility and acceptance (42:1-6) God treats Job with honesty and love. Job receives correction but his relationship with God was not destroyed by his feelings.

We can take encouragement from even this situation. However, anxiety can certainly produce its malignant effects and it is in this form of anxiety which Jesus warns of in the Gospels.

Jesus is warning us of the way in which anxiety can stifle growth and hinder our faith in God when He warns us "do not

be anxious about your life" in Matthew 6:25-34.

This kind of anxiety stems from being over-concerned with the wrong kinds of values and activities. Such anxiety shifts the focus from God and His providence, to ourselves and our uncertain world. When this happens our anxiety clouds our judgment, we become obsessed with our feelings and lose our sense of God and His faithfulness.

But what are we to say of Paul's comments in Philippians 4:4-7 in which he writes "... have no anxiety about anything". Does this mean that anxiety is entirely negative and to be avoided? Am I wrong in arguing that certain varieties are helpful and will alert us to our need for God's help?

It seems to me that Paul is writing to people who are anxious (probably with good cause), who run the risk of being overwhelmed and obsessed by their anxiety, and who need instead to allow their feelings about their situation to be shared with God. We might be anxious, but let this be known to God. This is positive action which does not deny or repress anxiety but which seeks God's peace in the matter.

The cure for worry is not self-concern about it or whether it is wrong to feel that way, it is prayer.

As with Hollywood representations of the Biblical narrative, this book at times grates against one's own picture of the events recounted. Yet the story as presented is feasible, and deals with those incredible events carefully.

An annoying feature of the story is the excessive use of flash back and reminiscences to bring the reader up to date or fill in necessary details to show

where particular people or events fit in and to explain the present circumstances. The story is painfully slow in parts.

Otherwise it does help to put flesh and emotions to characters who are seen in the context of everyday living, at a time when events were far from what we experience in our day.

Norman L. Fagg

"The Eleventh Commandment"

Peter Cotterell (IVP)

"This book is about mission" (p1). Peter Cotterell, for 20 years with the Sudan Interior Mission in Ethiopia, is Director of Overseas Studies at London Bible College.

As I began to read this book I realised that I must first make a confession. I have never read a book entirely on mission before. I have read much on evangelism on witnessing etc. but not on mission.

The opening 3 chapters are excellent. Cotterell defines mission, the church and the task of the church.

In defining mission he criticises the Roman Catholic approach put forward by Karl Rahner. Karl Rahner talks about "the anonymous christian" i.e. someone of another religion, who if told about Christ would respond. Within the other religions of the world Christ is at work and the task of the missionary is not to confront a member of another religion as a non-Christian but to make him aware explicitly that he follows Christ implicitly. Cotterell here takes the bull by the horns. For surely no real motive for mission can be worked out unless one comes to grips with the terrible plight of those who live apart from Christ, who alone can reveal God to us.

Opposed to this view of mission Cotterell suggests that mission is *elenctic* i.e. it rebukes, refutes, confutes and calls to repentance all the peoples of the world.

Cotterell sees the church on earth not primarily as a worshipping community, nor as a community where members might enjoy fellowship, but "we are left here so that we might be Christ's witnesses" (p37). This may however be a weak point in the book because fellowship and love are the means and only means of witness to the world. We must love whether people are watching or not, or even if it is ineffective, a point Cotterell is happy to agree with. Hence love is more basic to the church's reason to exist than witness.

In Chapter 4 Cotterell changes tack. He traces very briefly the history of mission ending with what he sees as the saviour of the modern church, the church growth movement "... here we could well find a new, radical approach to the holistic concept of the church and mission that will revolutionise the life of the church and its world mission" (p92).

Cotterell sets out some axioms of the church growth movement:

- numerical church growth is a proper and prime concern of mission;
- the church should concentrate its mission on the responsive elements of society;
- conversion takes place in many ways; individually and through multi-individual decisions;
- people prefer to make their commitment to Christ without crossing unnecessary cultural barriers;
- the study of anthropology, linguistics, history and geography, is legitimate in developing a scientific and responsible exercise of mission.

Chapter 6 spells out in specific terms how christianity will confront various world religions ... Marxism, Maoism, Islam.

The last chapter urges the reader to get involved in mission. "Every generation is as lost as the last one" (p149). Almost as an afterthought he reminds us on p161 that the Holy Spirit is the true Communicator, and one is left at the end of this excellent, stimulating book wondering whether the author is more concerned with the results of mission than he is with the God of mission.

But then perhaps those whose mission to the people who live around them has not changed much in 100 years are not worried enough about results.

S. Miller

I Came to Love You Late

Joyce Landorf
Glasgow, Pickering & Inglis, 1981
pp221 pb. \$3.25

Joyce Landorf exercises a ministry to women in America through writing and lecturing. She comes recommended by Dr. James Dobson, and this book, her first novel, was awarded prizes for excellence in fiction.

She sensitively explores the relationship of Martha of Bethany with Jesus and His disciples. Awakened to love and understanding Jesus after the raising of Lazarus, Martha's talent for ministry and service is developed. The point is well and strongly made that people whose lives have been touched by Jesus can live only in obedience to Christ the King, and loving service of others. It is in many ways 'a special kind of love story' (from the jacket).

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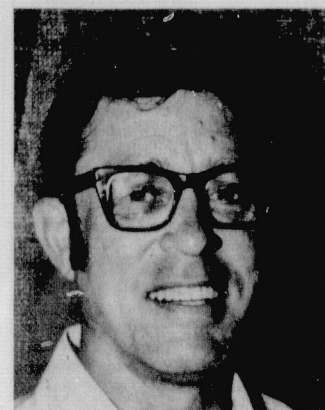
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Experienced youth evangelists for "World Missions in the Eighties"



Dr. David M. Howard

Two men, well versed in the youth scene, will be the two main speakers at the "WORLD MISSIONS IN THE EIGHTIES" Missionary Conference, planned for the October Holiday Weekend at Katoomba. They are Dr. David M. Howard and Rev. W. K. (Sam) Kasonso.

Dr. Howard comes with a background of leadership positions around the world. As from March 1st, 1982 he is the General Secretary of the WORLD EVANGELICAL FELLOWSHIP.

Author of six books, he has also written many articles for evangelical magazines in the U.S.A.

His concern by young people, and his concept for them, equip him as a man worthy of attention and acknowledgement.

Rev. Sam Kasonso was converted at the Mutanda Mission Primary School (AFRICA



Rev. W. K. (Sam) Kasonso

EVANGELICAL FELLOWSHIP), Zambia. In 1962 he attended the Ontario Bible College, Toronto, Canada.

Mr. Kasonso headed up the evangelistic programme in Zambia known as "NEW LIFE FOR ALL", 1969-1970. In 1976 he was elected as the first full-time General Secretary of the "EVANGELICAL CHURCH IN ZAMBIA", which is his present position.

With two such men as speakers, those who can come to the Katoomba Convention Centre, in the Blue Mountains, West of Sydney, are due for a "spiritual feast".

The aim of the week-end is to "Inspire, inform and involve Australians in World Missions". The Missionary Convention is organized by the Katoomba Christian Convention and the Evangelical Missionary Alliance (NSW).

AFES National Day of Prayer

Students, graduates and friends of AFES will be meeting all over Australia on 11 September, 1982 for a day of Prayer.

This is AFES's fourth day of Prayer since April 1981. They were implemented to encourage prayer, national unity and fellowship within the widespread organisation.

An audiovisual and discussion paper will form the basis of prayer sessions. The focus will be prayer and praise for national and international evangelical mission fields — whether they be a campus, state or nation.

Various venues are organised within local Areas. Contact people are

Perth: Jenny Maydwell (09) 387 6394 or 271 0066

Adelaide: Grant Thorpe (08) 270 3875

Tasmania: Peter Swift (002) 28 6686

Melbourne: Blenda Trist (03) 49 1337

Canberra: Linda Hope (062) 54 8305 or

Robert Maidment (063) 42 3048

Sydney: Robert McGregor (02) 84 2767

Brisbane: Phillip Vonthien (07) 59 5267

Townsville: Dr. Laura Ward

(077) 71 5462

Rockhampton: Barton Carseldine

(079) 28 5700

AFES invites fellow Christians to attend a venue and join with us in prayer. It will be an occasion to find out the prayer and praise points of Christians on our campuses, in our states and nation as well as those of our brothers and sisters overseas. Local prayer points will also be covered.

Churches and Christian groups are encouraged to invite local affiliate speakers, and/or make use of the audiovisual. Will you join with us?

Further information available from Christian Ament (02) 887 3680, National Prayer Secretary or contact person in your Area.

Australian clergyman visits home, as seminar speaker



The Rev. Michael Youssef, Executive Vice-President of Haggai Institute, and formerly the assistant minister at St. Phillip, Caringbah (N.S.W.), will return to Australia, to speak at seminars in Sydney, Melbourne, Brisbane and Adelaide. The seminars will be sponsored by Haggai Institute — Australia.

A graduate of Moore College, Mr. Youssef recently completed his studies, for a Ph.D. degree, at Emory University in Atlanta, Georgia, U.S.A. The American office of Haggai Institute is also located in Atlanta. Mr. Youssef's research was centred around social movements and the resurgence of Islam today.

In the seminars, which will be held by personal invitation only, Mr. Youssef will be speaking about "The inherent motivation for the use of petro-dollars in the spread of Islam". He will also propose a Christian response to the resurgence of Islam.

Dr. John Haggai, founder and President of H.I., will be bringing the challenge of world evangelization and some inspiring news, regarding how H.I. is meeting that challenge in the Third World.

The Youssef family will return home on the last leg of an extensive journey, through the Middle East and the Far East, where Mr. Youssef has been consulting with Christian and political leaders.

"I am crushing into my schedule as a matter of priority... accepting the invitation from Moore College's Principle, Dr. Knox, to give seven lectures at my beloved alma mater," Mr. Youssef said.

Bishop Morrison preached the sermon and in a touching act symbolising the new and growing links between Mr. Good and the Diocese of Chile, presented Mr. Good with a copy of the Chilean Prayer Book, concluding such presentation with a typical Chilean embrace. Mr. and Mrs. Good and their youngest daughter, Ingrid, depart for Chile on 24th August.

Bishop Morrison's Australasian visit will take him thousands of miles through eight Australian and six New Zealand Dioceses. His visit is being sponsored by the South American Missionary Society Australasian Association.



Bishop Morrison emphasised sacrifice and service in mission.

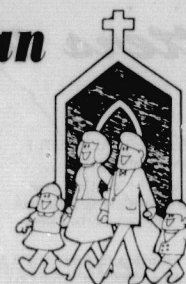
The following week he addressed four regional rallies, a clergy and wives luncheon and the students of Moore College, amongst other commitments.

Perhaps the most outstanding occasion in which he played a leading role was the ordination as deacon of Mr. Edward Good in the Parish Church of Christ Church, Springwood, where Mr. Good has been a Warden and Lay Reader.

The Archbishop of Sydney, the Most Rev. Donald Robinson, ordained Mr. Good under letters decessary from the Rt. Rev. Colin Bazley, Bishop of Chile.

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2 weeks of intense evangelism in Zimbabwe

The final Crusade meeting, which drew nearly 10,000 to the vast soccer stadium the last Sunday in July, was the closing event in an intense two weeks of evangelism in Mutare, formerly Umtali, a picturesque town in Zimbabwe's north eastern highlands.

This report shows that the gospel is active in a country better known for "bad news".



Mr. Michael Cassidy, Team of African Enterprise South Africa.

At the close of the meeting, hundreds responded to the invitation, bringing to more than 5,000 those who had signified their desire to commit their lives to Christ since the campaign began on July 11.

"The interesting thing is that even though a team of dedicated evangelists spoke dozens of times in two weeks, their efforts were incidental to something far greater. You see, God has for many years preparing Mutare for himself. He has now moved to claim it," said Dean John Knight of St. John's Anglican Cathedral in Mutare.

Dean Knight, a key organiser and promoter of the campaign, elaborated. "Months ago when AE began to court the local clergy to gain support for their 'Mutare for Jesus' campaign, I was sceptical. I've never been much for mass evangelism of this sort.

"But I could not help being impressed by AE's prayerful, systematic and unremitting effort to bring about a great happening of the Holy Spirit.

Soon the Anglican leader had come out in full support of the AE campaign.

"I was not alone. Mutare's clergy are surprisingly united despite denominational difference. The war of independence had much to do with this. For many months, Mutare was under heavy mortar and rocket fire from guerrillas in the surrounding hills. Christians were drawn together and became a caring community."

Dean Knight says in retrospect that the heavy bombardment of the city in the 70's did miraculously little damage. "Clearly God was sparing Mutare for a purpose. The rockets and mortars would come raining down on us, but invariably would fail to maim or kill. We have many stories of near misses as God specifically spared the city and its people."

Months before the campaign, an AE team moved in to prepare for the event. "It wasn't easy," says David Richardson who undertakes mission set-up for AE. "We had heard of the incredible readiness of Mutare and I suppose we expected to find its 60,000 people waiting with open arms. Instead we encountered some stiff opposition."

Richardson said the opposition came from unexpected quarters "but ultimately God had the victory and we were able to proceed".

First came a week of "stratified evangelism". AE's evangelists, who came from Kenya, Malawi, Tanzania, Uganda, Zimbabwe, and South Africa, spread themselves across Mutare and neighbouring areas, preaching in factories, schools, institutions, army camps, police-quarters, at businessmen's lunches and in community halls.

"We moved right into the fabric of life in the city. We went to the people where they were. For a solid week, our evangelists spoke about 25 to 30 times a day. At the end of this preliminary week, more than 600 had committed their lives to Christ — and the city-wide mission meetings were still to come," says Cassidy.

The first stadium meeting was slated for a Sunday afternoon. But a late soccer fixture took precedence and the meeting had to be postponed to seven p.m. "This was unsatisfactory. It was a cold winter's night. We were tempted to cancel the thing. It seemed madness to proceed," says Cassidy.

But the meeting went ahead. "It was a case of 'O ye of little faith'. By the time the crowd had finished streaming in, more than 5,000 had gathered to hear the gospel. The presence of the Lord was tangible. At the invitation, a sea of humanity surged toward the platform. About 800 responded. We were overwhelmed. Truly God was doing something unusual," commented the South African evangelist.

Meetings continued throughout the week. In halls, homes, schools and numerous other venues, the gospel was preached. AE evangelists ran three concurrent series of evening meetings, always with an enthusiastic response.

As the week proceeded, stories of God's mighty hand at work became more exciting. Miracles of changed lives, healed bodies and restored spirits grew by the encounter:

- AE team member Dr. Sam Nkulila from Tanzania spoke to 100 workers at a tea factory. When he asked for commitment to Christ, all 100 responded.

- A former guerilla came to Christ in a flood of tears and repentance. In front of 3,000 people, he confessed his atrocities and claimed forgiveness. His mother, witnessing her son's conversion from the back of the hall, rushed to the platform and, weeping, embraced him.

- In a Mutare secondary school, evangelist David Peters of South Africa saw more than 200 young people give their lives to Christ. After a similar response in a nearby junior school, the children were asked to write essays on their encounter with Jesus: "As I listened, I had to ask myself if Jesus was in my heart," wrote one. "I think I should pray to Jesus when I go to bed tonight. I would like to go to heaven," wrote another. "What the man said was very convincing and I've asked Jesus to forgive all my wrongdoings," wrote still another.

- At an army camp, 550 ex-guerrillas asked Christ into their lives. More than 1,000 bibles provided by the Gideons were snatched up and the next day, another battalion requested bibles. "Another 1,000 bibles went like hot cakes," said Chris Sewell, AE leader in Zimbabwe.

- A woman who, for 13 years had harboured hatred toward her husband after he had divorced her and married another woman, was reconciled to her husband and his new wife. The three sat together at several of the meetings, sharing their new-found unity in Christ.

- At a girls' school, seven teenagers from Hindu homes came to David Peters, himself a former Hindu, and told him they wanted to follow "the living God". Their commitments "were genuine and deep", says Peters.

- A young schoolboy who had "borrowed some geography books with no intention of returning them" brought the stolen books to the school principal in front of 1,300 school mates and testified of his changed life.

The instances of God's unusual moving in many lives goes on and on, says Cassidy, "and the number of those who are still responding to the gospel grows by the day. We've heard that nearly 6,000 have now registered their commitment".

Cassidy, Dean Knight and many others from Mutare believe the mission was "just the beginning. 'Mutare' in Latin means 'be thou changed'," says Dean Knight.

"We have seen the beginning of that change and we are in no doubt that it will spread. The light truly will go forth, both here and to the countries round about."

In the aftermath of the mission, AE's follow-up team under Andrew Mohibdu of South African and Chris Sewell of Zimbabwe continue to disciple and gather the new converts into existing local congregations.

Australian author achieves triple publication of Greek book

A book that uses a new approach to teaching how to read the Greek New Testament is being produced in Australia this month for worldwide publication. The book is "Learn To Read the Greek New Testament", by Australian author an Anglican clergyman Ward Powers.

The book uses a different approach to the learning of Greek from other textbooks on the market. It is intended to open up the reading of the Greek New Testament for the ordinary Christian as well as the College student, by private study as well as in the classroom. This is achieved through using sentences from the Greek New Testament itself for all examples and exercises that are given. These Greek sentences are arranged in graduated order of difficulty, and the reader commences working from simple extracts from the Greek New Testament in Lesson 2 of the Beginner's Course.

The Beginner's Course sets out all the grammar that is needed in order to be able to commence reading from the Gospel of Mark or John in Greek. This is followed in the book by the Intermediate Course in which one of these Gospels is read in Greek, while there is simultaneous systematic revision of the Greek verb system and then of nouns and adjectives, and so on.

Evening classes are available for those who wish to attend them. These cover the Beginner's Course in one term (10 weeks) and then go on to the Intermediate Course. The next Beginner's Course will commence at S.M.B.C., Badminton Road, Croydon, on Wednesday 8th September; enrolment information is available by phoning the College on 747 4780.

This Course is based on several years of research and experience with student and public classes. Dr. Powers claims that this method is an improvement on the traditional approach, and will enable a well-motivated student to start reading his Greek New Testament for himself after just ten weeks of study. He will be able to see for himself nuances of emphasis and shades of meaning in the Greek that are not easily translated into English. He can explore the many passages that are ambiguous in the English translations and quite clear in the Greek — and the many passages that appear quite clear in the English and which in the Greek contain more than one possible meaning. With even a basic knowledge of Greek one can go behind the English translations to examine the original text of the New Testament for oneself — consult commentaries based on the Greek Text — read books that discuss terms and make use of Greek words.



As a person's knowledge of Greek develops further, he will be able to work from the Greek New Testament itself in his own study of the Bible and in his preparation of talks and sermons.

"Learn To Read the Greek New Testament" has achieved an unusual

(continued page 2)

Archbishops call for peace in Lebanon

In a statement issued recently the Anglican Archbishops of Australia — Archbishop Keith Rayner of Adelaide who is acting-Primate, Archbishop Robert Dann of Melbourne, Archbishop Donald Robinson of Sydney, Archbishop Peter Carnley of Perth — called for an end to the violence in Lebanon.



Archbishop Keith Rayner

The Archbishops said —

"The agony inflicted on Beirut calls for the strongest possible expression of condemnation by the people of the world. Many of us have found it difficult in the past to come down on one side or the other in the long history of conflict between Israelis and Palestinians. We have recognised just claims and deplorable acts of violence on both sides. The roots of the present conflict are long and deep.

"But there can be no justification for the present massacre in Beirut. Thousands of innocent citizens, not involved in the conflict are being wounded and slaughtered, and a city is being destroyed before our eyes.

"Any idea that the long-standing Middle East conflict can be ended by the destruction of the PLO in Beirut is tragically wrong. Instead, the seeds of even more bitter conflict in the future are being sown. It is even possible that an enlarged Middle East conflict could escalate into a new world war.

"We call upon the leaders of Israel to turn back from the path they have taken, and upon both Israel and the PLO to enter seriously into negotiations which might lead to lasting peace in the Middle East.

"We ask all christian people to join us in prayer for the speedy end of the present fighting and for a just peace."

Doctorate Accredited

The Australian College of Theology has been informed that its Doctorate has been formally accredited.

The Minister of Education, the Honourable R. J. Mulock, in a letter to the Primate, the Most Reverend J. B. R. Grindrod, pays this tribute:

"The College is an historic foundation which, since its inception in 1891, has gained esteem not only for the contribution which it has made to ministerial training in the Anglican Church of Australia (and, indeed to other denominations) but also for the sound academic standards it has continually sought to foster and the contribution which many of its members have made to scholarship."

Commenting upon the College's accreditation, the Primate writes:

"The College is grateful for this decision. We are proud that the contribution the Australian College of Theology has made to theological and biblical scholarship, the training of clergy, not only in Anglican churches, since its foundation in 1891, has received such recognition."

The College's degree of Bachelor of Theology was accredited by the New South Wales Board of Higher Education in 1980. The accreditation of the College's degree of Doctor of Theology is a landmark in the history of the College. The Minister for Education notes that the College is the first tertiary institution in the State, other than a university or college of advance education, to be given power to confer a degree of this status under the provision of the Higher Education Act, 1975.

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