

First Tuvalu Bible nears completion



Left to right: Reverend Euan Fry, (Translation Secretary, The Bible Society), The Honourable Henry Naisali, Reverend Naisali, Reverend Pauifitu Faalo (General Secretary, Tuvalu Church).

The Deputy Prime Minister of Tuvalu, the Honourable Henry Naisali, visited the Bible Society in Australia's National Headquarters in Canberra recently, to see the completed manuscripts of the first Tuvalu Bible.

Translation work on the Tuvalu Bible began in 1969 and the New Testament was published in 1977. The Bible Society has given technical assistance to the local translation team through the expertise of

a trained biblical scholar. Also, the editing and proof-reading is being co-ordinated through the Society's Translation Department in Canberra.

There are estimated to be 8000 people living in Tuvalu, a group of islands in the South Pacific formerly known as the Ellice Islands. It is estimated that 98 per cent of the population are members of the Tuvalu Church.

C. K. Barrett at Macquarie

The Ancient History Documentary Research Centre at Macquarie University, in conjunction with the Diocese of Sydney has planned a seminar at the University on Friday, April 8.

The afternoon session (for ministers only) will be addressed by Dr. B. N. Kaye and Prof. E. A. Judge. Dr. Kaye will speak on "New Light on Lightfoot's Interpretation of Early Christianity" and Prof. Judge on "Cultural Conformity and Innovation in Paul".

The evening session will be open to the General Public. At that Prof. C. K. Barrett, Head of New Testament Studies for 24 years at Durham University and author of over 20 books on the New Testament, will speak on "Freedom and Obligation: A Pauline Question".

It is necessary to register for the seminar.

The admission fee to the Seminar will go towards the cost of printing the second volume of *New Documents Illustrating Early Christianity*.

Bibles Offered to Fire Victims

The raging bushfires that swept through parts of South Australia and Victoria recently resulted in the death of over 70 people and left hundreds more homeless.

The tragedy, has brought severe suffering to many families. The Bible Society is offering to replace Bibles and New Testaments lost by individuals and churches in the fires.

"As Christians we have a responsibility to offer what support we can to people who have lost members of their family and their property, in the bushfires," said the Australian General Secretary of the Bible Society, the Reverend James Payne. "The Bible offers hope and strength for people who have experienced the tragic loss of loved ones and their homes."

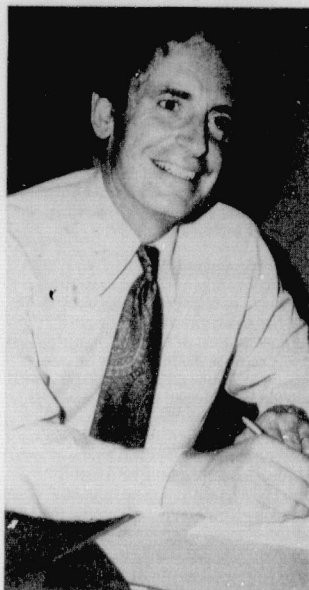
In Victoria, those people and churches affected who would like to receive a Bible or New Testament should do so by contacting their local Salvation Army Office.

People in South Australia should contact the Salvation Army Welfare Department, telephone (08) 51 2554.

Principal to leave S.M.B.C.

The Principal of the Sydney Missionary and Bible College, The Rev. Howard Green recently notified the Chairman of the Directors, Mr. Colin Weekley, that he would relinquish the responsibility of Principal at the end of 1983.

After almost nineteen years on the Staff of the College, Mr. & Mrs. Green have come to the deep conviction that the time has come for a change of ministry.



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

Mr. & Mrs. Green, originally from England, came to S.M.B.C. in 1965, after having spent eleven years on the Staff of the Bible Institute of South Africa, Cape Town. After having served the College as Vice Principal for ten years, Mr. Green became Principal in 1974.

Pray For Politicians

The Dean of Sydney, The Very Rev. Lance Shilton, in a recent radio broadcast urged Christians to pray for the newly elected Government. He said, "Federal Election day has come and gone."

"In a democracy the will of the majority of people prevails. Some say cynically that we get the Government we deserve."

"Undoubtedly we all have a responsibility to give the new Government 'a fair go'. For better or for worse candidates have been elected for 3 years (although you can never be sure about that in this country because of the possibility of Dissolution or an early Poll.)

"It is up to each citizen to support the Government, not necessarily by agreeing with everything that is proposed, but by maintaining a constant vigilance and careful analysis of legislation so that the Parliament might serve the greatest number of people in an equitable way."

"Unlike the United States of America it is almost unheard of for politicians even to mention the name of God, except perhaps in an Oath when abusing the policies of their opponents. For a politician to make it known that he is a believer or that he reads his Bible or that he believes in prayer is likely to give the cartoonists a field-day. He is likely to be called hypocritical and blamed for using religion for his own sake."

"But politicians, like everyone else, are in deep need of the guidance and Grace of God, whether they admit it or not."

"Therefore, it is the responsibility of all who claim to be Christians to support the Government in prayer. In the Churches, the Government is prayed for every Sunday. Some may wonder what good it does. On the other hand, how much worse a condition would our country be in if it were not for the prayers of Christians and for the witness of those Christians in every walk of life, who are as Jesus said, 'are like salt permeating society with preserving power and are like light penetrating the dark recesses with the truth of the Gospel!'"

MARANATHA!

Good or Bad Friday?

Children have often asked me, "why is it called good Friday, shouldn't it be called bad Friday?"

That's a good question isn't it?

These children have grasped the terrible fact. The fact that men murdered the Son of God. The fact that God the Son came for us men, but was rejected by men.

I try to explain that although the events of that first good Friday, when Jesus Christ was crucified, were gruesome and horrible, the benefits to those who will trust Christ Jesus are great and good.

It is at this point that we must accept a paradox. The paradox that men killed Jesus, yet at the same time He had to die.

He had to die because men and women needed a Saviour. We needed a Saviour because of our sin. Sin can be described as our failure to have God rule our lives. "What a staggering thing it is that men, who as guests in God's world, not only do not speak to Him, they do not even speak about Him, and carry on as if He did not even exist!"

This rebellion against God, this ignoring God invites the righteous judgement of the Holy God. No man living could endure that judgement of God.

But God the Son willingly left Heaven, willingly laid aside His Heavenly rights and took human flesh. He lived among us and never sinned. Then He set His face towards the cross. He willingly died upon that cross — While He was upon the cross He endured punishment for the sins of men and women.

From the Cross He cried with a note of real triumph "it is finished". The work He had come to do was now complete.

He has done His work in providing a way of pardon for sinners. He is now risen and Lord of Heaven and earth. If we are to be forgiven by God it must be by turning from our self-centred rejection of God and by trusting in the Lord Jesus Christ's death for us.

Can you now see why it is called "good Friday"?

Don't allow your rejection of Jesus to compound your sin against God. Rather turn from it and turn to Jesus that your sin may be taken away. Then Friday will be for you 'good Friday'. Then Jesus will be for you, Saviour from sin and loving Master.

Peter Brain

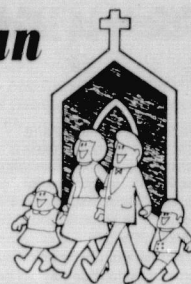


"While many Australians will now be asking, 'How will the policies of the Government affect me?', some will be more concerned for others, particularly those in need. An important minority with a powerful influence will be asking in prayer, 'God, Take these men and women elected to High Office and responsible positions. Inspire them with guidance of the Holy Spirit. Teach them with the example of Jesus Christ. Keep them humbly dependent upon You so that in serving You, they serve others, even to the point of self-sacrifice.'"

Institute For Contemporary Christianity

"Further to our article on the London Institute for Contemporary Christianity in the issue of January 24 we would draw attention of our readers to the fact that courses are being conducted during this year and that those requiring detailed information should write to the Australian Representative of the Institute, The Rev. David Clayton, P.O. Box 3, West Pennant Hills, N.S.W. 2120.

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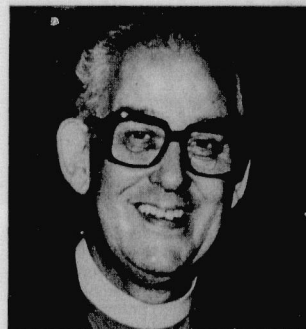
LAUSANNE COMMITTEE

In a letter to supporters of the Lausanne Committee for World Evangelism the two Sydney representatives Bishop Jack Dain and Bishop John Reid have revealed plans for the next two years.

Bishop Dain is General Co-ordinator and Bishop Reid is a member of the Executive and chairman of the Theological Working Group. Both were present at a recent meeting of the full committee of the LCWE.

They write:

"The meeting and the fellowship were outstanding and were quite the most significant since Lausanne itself. The renewed vision of world evangelisation given at Wheaton at the Wheaton Executive last May was clearly and unanimously endorsed and we have embarked on a seven year programme which will involve full consultation with evangelical church and mission leaders around the world."



"A Planning Programme Committee has been established and will meet next January. The full committee will meet in Stuttgart in September '84 and John will chair a theological consultation in Norway in '85 which will meet just prior to the Executive."

"One of the outstanding memories of the January committee was the first twenty-four hours when we listened to reports of what God was doing around the world. Eastern Europe, Latin America, Bangladesh and Korea, mainland China were particularly highlighted, and we were humbled and amazed."



"The Strategy Working Group continues its work on 'Unreached Peoples' and it is now becoming clear that bodies all over the world are responding to unreached people groups. The Theological Working Group will sponsor the consultation in Norway on the Holy Spirit and Evangelism in 1985 and a further consultation on Conversion and Evangelism in '87."

"The Intercessory Advisory Group is convening a Prayer Assembly in Korea in May 1984 as part of the Centenary Celebration of the Korean church which has seen such phenomenal growth."

"Resulting from the Pattya Consultation, there are now fifteen separate 'Lausanne Occasional Papers' which can now be obtained."

"The report of the Consultation on Evangelism and Social Responsibility is also available as L.O.P. 21 and should be read by everyone concerned with evangelism today."

Press statement from Lambeth Palace, London

"In response to an appeal received from Bishop Desmond Tutu (General Secretary of the South African Council of Churches), supported by Archbishop Philip W. R. Russell, Archbishop of Cape Town and Primate of the Church of the Province of Southern Africa, the Archbishop of Canterbury has appointed a delegation from the Anglican Communion to be present in Pretoria during the final days of the public hearing of the Eloff Commission."

The delegation will consist of the Most Reverend Alastair Haggart, Primus of the Scottish Episcopal Church and Vice-Chairman of the Anglican Consultative Council; the Most Reverend Paul Reeves, Primate of the Church of the Province of New Zealand; Mr. Terry Waite, M.B.E., Advisor to the Archbishop of Canterbury on Anglican Communion Affairs; Mrs. Pamela Chinnis of the Executive Council of the Episcopal Church in the United States of America; and Mr. Clynne Harradance, a member of the Anglican Church of Canada and a lawyer.

The delegation will depart for South Africa on Friday, 25th March."

Life Far From Normal In Uganda

Just over one year ago, guerillas closed in on Arua, a town in north eastern Uganda. They cut off access to the south and began a spree of violence which lasted for several days. Residents were forced to flee as houses were looted, schools and hospitals plundered and churches destroyed.

In one particularly savage incident, guerillas attacked a Roman Catholic secondary school in Ombachi, near Arua, which had been turned into an emergency hospital. Dozens of soldiers, wounded in an earlier fray, were shot as they lay helpless in bed.

Repeatedly, hospital and schools have been the target of attack in what appears to be a deliberate attempt to disrupt community life by damaging or destroying facilities and vital services.

Some of these towns, such as Arua, remain almost deserted as fighting continues. In fact, the north east corner of Uganda — known as the West Nile district — has virtually emptied of inhabitants.

Grove Booklets threatened with closure

Many Australians, especially since recent visits by Colin Buchanan, Principal of St. John's, Nottingham, have found the booklets published by Grove Books to be extremely helpful. The Booklets centering on worship in the Church but covering a wide range of subjects are written by leading English evangelicals.

The Church of England Newspaper reports:

The extraordinary one-man evangelical publishing house known as Grove Books, described as "my hobby and my mission" by Canon Colin Buchanan, its founder, has reached a crisis point in its existence.

"I have dropped hints in the past about Grove's finances but now is the time to put it across more strongly. In one sense I have my tail between my legs because we are in trouble, in another sense I have to speak with pride of our achievement over the years in creating authors, gleaning up our constituency and putting out around 130 new titles," explained Canon Buchanan.

He has written about the Grove Books crisis in *News of Liturgy* — a broadsheet again of his own creation devoted to one of his personal specialities — but told me that the response coming in from those who receive the broadsheet had not so far resolved his dilemma.

"I have been deeply touched to receive gifts of £1 and 50p but the truth is I am trying to dissuade the widow from sending her mite. The way things are, if I get a five-figure sum that is the kind of guidance I need, and one possible solution is that some Christian businessmen have talked about setting up a trust to put Grove on a firm basis for the future," he explained.

The difficulty lies with the sheer size of the stock which has to be carried. To be able to meet orders for 100 different titles even an average of £400 worth of stock of each title would make a total stock value of £40,000. In fact at December 31 stock value was over £43,000.

"This sum does not represent some capital investment of my own. I have no capital. It is all money either lent through kindness (and conviction that Grove Books is doing a useful job) or gained by slow payment of bills, which I very much regret," Canon Buchanan went on.

Grove Books was a one-man band so there was no panel of point of reference. Perhaps it all ought to cease? It was difficult for him to know. He told CEN, however, his own instincts were not to close down.

"I am not asking for money. What I propose now is a prophetic gathering, a consultation of Grove Books users and producers on Friday, March 25, from 11 a.m. to 4 p.m. at St. John's College, Nottingham. Those who want to come should write to me, as should those who cannot come but who have a word of wisdom for me in this situation," he added.

The consultation would be a time of sharing and conferring, asking before God what Grove ought to do. He had consulted in depth with the staff of St.

John's, of which he is principal, but they had seen no other alternative to it continuing as his own personal responsibility in terms of production."

Canon Buchanan said new titles were due out soon and he had no intention at the moment of dissuading potential authors. Next out would be a booklet on Anglo-Catholic worship — "a birthday present to the Anglos to celebrate 150 years of the Oxford Movement" — while after it would come another title in the spirituality series, something on lay leadership in a parish in a deprived inner city area of Liverpool, plus a commentary on the new services for use with the sick. Reprints were frequent as demand for many titles continues: *Good News Down the Street*, a title on evangelism, had just been reprinted.

Influence

Grove Books has become part and parcel of the Anglican evangelical scene, though its influence has spread far beyond. Indeed it has a worldwide sales outlet organisation. It started in the heady days of the 1960s when Evangelicals were beginning to gather a degree of clout due to increase in numbers and breadth of scholarship. Those with memories may also recall it began not entirely without relation to the fact that some evangelicals felt Latimer House, the evangelical Anglican study centre at Oxford, was not fulfilling the whole nature of its calling in the literature field.

Over the years, anyone anywhere with anything pertinent and/or provocative to say on worship, liturgy, parish management, spirituality, mission, sacraments . . . anything pertaining to the life and being of the Church . . . has been a welcome on Canon Buchanan's doorstep. From a *Christian Critique of Capitalism*, *Are Women People Too?* *Agapes and Informal Eucharists*, *Music and the Parish*, *What Did Crammer Think He was Doing?* In Pursuit of a Christian View of War through so very, very many more titles immediately appealing or frankly mystifying, Grove Books stands as a personal monument to a very extraordinary, visionary, charismatic Evangelical leader who somehow finds more than 24 hours in most of his days. The industry necessary to develop the enterprise has been staggering. Come March 25, it must surely be unlikely that there will be no word from the Lord about Grove Books? Canon Buchanan, theology rooted in reality, will only feel such a word is positive, however, if attached to it is that five-figure sum to put Grove in the clear. If the word is negative, then many of us will find it hard to envisage how the resultant vacuum might be filled after the last Grove booklet leaves the press.

Many thousands of them are now refugees in Southern Sudan.

In other areas, life is ebbing back into villages.

Huts are being built and overgrown plots cleared, tilled and planted again.

But life is still far from normal in these communities.

People go hungry as food remains scarce. Schools stand in ruins. Hospitals need repair and refurbishing.

"This is where African Enterprise — on

four continents and thousands of Christians worldwide — come in" says the Rev. James Ndyabakira, Director of AE's Aid and Development Secretariat in Nairobi. "Because impoverished governments are unable to do the job, we are coming to the rescue when and wherever possible."

Currently most of AE's relief effort is concentrated in Uganda, but new programmes are planned for Tanzania and some aid schemes are already underway in Kenya itself.

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Please Minister

"In the last decade every Australian State has undertaken a major review of the place of religion in Government Schools." So begins the Report produced in N.S.W. We have a Report — but where is the action that it recommends?

The place of religion in our schools is an issue of major importance. No one can deny that a certain amount of religious knowledge is necessary to begin to understand the society in which we live. Yet, in our secular society, most children receive no such information from home or church. It is vitally important that they receive it at school.

The N.S.W. Report, Religion in Education in N.S.W. Government Schools, was produced by a Committee set up in 1975. It tackled its task with great vigour and was the recipient of a large number of submissions from all sectors of the community. Its final report, running to 229 pages, is a monumental effort of clear and balanced thinking on what is happening and what should be happening.

The Report was finished in 1980. The Church Record condemns the Government's inactivity since that time.

When the Report was first released there were so few copies printed that it was almost impossible to get one. Despite this the various denominations held meetings throughout the State to acquaint clergy and others with its contents. The response to these meetings was excellent. Clearly there are problems with religion in schools and people are seeking help. Responses from these meetings were conveyed to the Minister for Education.

As a result of pressure the Report was reprinted in larger quantities in 1981 although how widely it was circulated is still a matter of concern. Several headmasters spoken to by the Record had never heard of the Report. Those who were given a copy to read welcomed it. Since that time, despite numerous requests for action nothing has happened to even begin the process of implementing its recommendations — or rejecting them, if that is the Government's plan.

One of the problems, of course, has been the Cabinet reshuffles within the N.S.W. Parliament leaving the position of Minister for Education as changeable as that of Leader of the Opposition.

As a result each new Minister must acquaint himself with the Report after the various denominations make requests for him to do so. Whether any Minister actually reads the Report or simply relies on a comment from some junior member of his staff we do not know. But if they do read it then we find their lack of action strange.

The N.S.W. Government has prided itself on bringing outdated legislation into the present in many areas. Why has it been so backward in this area? The Public Instruction Act of 1880, in places where it deals with religion in education, actually goes back to legislation already in existence in 1880. As a result it did not work as set out in 1880 and it cannot work in 1983.

For example each school should be providing "general religious teaching" (Section 7) as part of its programme. That should be given in the normal course of lessons by the class teacher. As late as 1957 the Wyndham Report supported that proposal. But it is simply not happening. As a result there should be clarification — ought it to happen and if so what should the syllabus be?

At the same time up to one hour per day should be set apart for special religious instruction by denominational clergy (Section 17) — imagine the reaction at schools if clergy demanded their legal rights.

But changing the legislation is not enough. Clearly there are a number of factors involved and the Report tackles these. The end result is that the Report would, if implemented, be of great assistance to both the Churches providing special religious instruction and to the schools receiving it. It would also help teachers to know what their responsibilities in this area were and allow them to be properly trained for the task that the Government expects of them.

Please Minister, will you act on this matter now? We are aware that religion is something that causes deep divisions in some sectors of our community and caution on the part of politicians is desirable. But there is a way forward which would satisfy most people.

The recommendations of the Report can be neatly divided into two sections. The first set of recommendations concerns General Religious Instruction and the second Special Religious Instruction. The recommendations concerning Special Religious Instruction are the most urgent. Week by week large numbers of Scripture teachers go into our schools. The Report's recommendations will help them as well as the schools.

Implementing the Report's recommendations on S.R.I. will cause no political problems! We have read the Report carefully — numerous times. There is nothing in it in this section that any rational person could object to. Those opposed to religion have their rights safeguarded; those who see denominational issues as important are well catered for. We call for the immediate implementation of the S.R.I. recommendations certain that there are no legitimate reasons for continued inactivity.

We also believe that the General Religious Instruction recommendations need to be implemented though we acknowledge that some modification may be desirable and that these are potentially more likely to meet with opposition. More division may well be needed — if so it should be organised immediately.

Letters to the Editor

Dear Sir,

The letter by Prudence V. Borthwick and Geoffrey I. Scott (ACR 7/3/83) claims there is an alternative Christian view on homosexuality and cites, as proof, various declarations by different church groups. However, a point of view expressed by a church group is not necessarily a Christian view.

The source of Christian truth is not a declaration, or series of declarations, by a church body. If this were so then the Reformation was a terrible mistake for it occurred in defiance of the declarations of the church. To be Christian the view expressed must be one that is in accordance with Christ's known views or attitudes. So it is the Bible, not the leadership of various church bodies, that determines the Christian view. While other views are possible it is incorrect to call such views Christian — unless of course, you wish to rob the term Christian of any meaning. The fact that Christians disagree about various doctrines does not prove that there is not a Christian view, merely that in most cases the doctrines in dispute did not concern the Apostolic Church and hence clear statements are not made by the early letter writers or recorded by the Gospel writers.

Morality however is clearly expressed, for it was a concern of the Apostolic Church living as members of a very immoral society. All forms of sexual immorality, including homosexuality, were condemned by Christ, and later by the letter writers.

Speaking to the Jews, to whom homosexuality was as great an abomination as idol worship, our Lord did not directly mention homosexuality as it was not a Jewish sexual practice, any more than idol worship was a religious practice. However Jesus did condemn sexual immorality, using as an example adultery, which was a form of sexual immorality that the Jews had experience of, as do all societies. Jesus told His listeners that even to lust after a woman was to commit adultery (Matt. 5:28). If to lust after a woman is to commit adultery, and to thereby be unrighteous, how much more so to commit adultery, or any other sexual immorality. The only moral sexual act is that between a husband and wife.

Paul, writing to Gentiles, who had not the same attitude to homosexual acts as Paul and his fellow Jews, addressed the problem directly. His condemnation of homosexuality is explicit (Romans 1:27 for example). Homosexuality is equated by Paul with deliberate disobedience to God.

Practising homosexuals cannot claim their life style is a Christian alternative, any more than practising adulterers can, or fornicators, or any other person who deliberately and consciously breaks God's Law. We are saved by grace, but our life style reflects whether or not we have been saved.

Yours in Christ's fellowship,
P. Fyfe, Uralla.

Dear Sir,

Your paper is to be commended for standing for the quite explicit Biblical teaching that homosexual physical acts involve acceptance of unnatural use of body orifices and that sodomy and fellatio are sins against the holiness of God. Your paper is also to be commended for affirming often our Lord's teaching on the place of sexual intercourse within marriage so that adultery, divorce, fornication, sodomy, fellatio and bestiality are not to be condoned, as being sins against God's revealed will in creation through His Word.

It is significant therefore that your stand for the light of God's truth receives material corroboration, unintended of course, by those persistent correspondents who appear to prefer darkness and to try and manipulate your paper and its readers away from that truth.

It is clear also that all the above sins, and the attitude of self as centre which they manifest, may be forgiven and forgotten by God on the basis of Christ's death, and if turned from in hearty repentance.

This applies as much to ourselves for our pride in thinking anything else than 'there but for the grace of God go I'.

A parable may serve to point up what I say: two homosexual persons were discovered by a group of Christians 'having sin'. The Christians sought to stone these persons. Jesus appeared and said to the Christians: "Let him that is without sin among you cast the first stone". The Christians dispersed, and Jesus said to the two homosexual persons, it being evident to Him that they repented of that which they were doing: "Neither do I condemn thee. Go and sin no more". According to the view of some of your correspondents Jesus should say, or, indeed, would say: "Neither do I condemn thee. Go to it, and the more holy unions the better."

With great respect, the supposed last comment is not the mind of Christ.

Yours sincerely,
R. W. Gee, Belrose.

Dear Sir,

The letter from Prudence Borthwick and Geoffrey Scott on behalf of AngGays (ACR 7/3/83) attacking the Church Record and suggesting that homosexuality is a "good part of God's creation" should not be allowed to go unanswered.

To say that homosexuality is in any way good or acceptable is not an "alternative Christian view", it is an anti-Christian point of view which flies in the face of Biblical teaching. Both the Old and New Testaments strongly condemn homosexual practices as being immoral and contrary to the will of God. Far from being part of God's creation, homosexuality is an aberration and an example of how sinful human beings have perverted the wonderful gift of sexual expression.

AngGays have been conspicuous in recent demonstrations by homosexual lobby groups outside State parliament. Their banner features a black cross on a mauve background with the words "ANGELICAN HOMOSEXUALS" emblazoned across it. The circus atmosphere produced by such a banner would be funny, if it were not for the participants being so tragically misguided. Can you imagine other groups of alleged Anglicans parading along Macquarie Street with banners declaring themselves as "Anglican Adulterers", "Anglican Thieves", "Anglican Drunkards", etc.

It is time that AngGays realised the fundamental inconsistencies in their theological position.

Yours faithfully,
Tim Tunbridge, Bilgola Plateau

Bibles for Ghana

Australian believers are asked to pray for the Church in Ghana. The political and economic situation in Ghana seems to have worsened recently. The influx of hundreds of thousands of Ghanaians from Nigeria has created new problems. The government authorities have just impounded the bank accounts of some missionaries there and has also confiscated a couple of tons of paper from the Bible Society's (member of the United Bible Societies) printing office. World Home Bible League has two bank accounts in Ghana established from the sale of our Scriptures there. (Money cannot be sent out of the country, so we use the money in-country, whenever possible, for the purchase of paper and printing of new Scriptures). We have not heard anything at this point about the state of our accounts.

World Home Bible League, in conjunction with the New York International Bible Society, (not connected with the United Bible Societies) has sent 20,000 Bibles and 10,000 New Testaments to Ghana recently.

HOUSEPARENTS

A position is available for HOUSEPARENTS in an established children's home in Burwood. The work entails taking care of 12 children aged between 14 and 16 years in a newly constructed building. Accommodation is provided for married couple but the husband would be expected to follow his normal occupation. Back-up staff is available and salary is negotiable. Christian commitment is a pre-requisite for this position of trust and responsibility.

Please apply in writing to:-
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COLLEGE PRAYER MEETING

The annual Moore College prayer meeting has been arranged for Thursday, April 28, in the college chapel.

Sessions will be conducted by the staff at 7 and 8 p.m.

The college committee is to meet at the college that afternoon and members hope to attend.

Friends and supporters of the college will be welcome at one or both sessions.

A MISSIONARY WITH A POLICE BACKGROUND

Jim Glazier is intense in his commitment to a missionary enterprise based on the concept of helping others to help themselves.

The Rev. James H. Glazier, East Africa Director of International Christian Aid is visiting Australia to foster interest in the Work of International Christian Aid, a ministry of the United States based Evangelism Centre.

The Australian branch of I.C.A. is linked to the parent group and sees its function as being about the business of providing clothing, food, medical assistance and other practical aids as an avenue of representing Christian principles.

The secular media have given a good deal of attention to Jim Glazier's visit, highlighting his background of 20 years in the Montgomery County Police Department, and his transition "from cop to missionary".

The "Australian Church Record" interviewed Jim Glazier to ascertain the basis of his work, and more particularly its relationship to the Gospel of Jesus Christ.



Jim Glazier, East Africa Director of International Christian Aid.

It is not hard to picture Jim as a policeman. In some of his mannerisms and in the logic of his way of communicating he bears a resemblance to the good "cops" we sometimes see on television.

In his time with Montgomery Police Jim rose from motorcycle officer to Director of Informational Services. He holds a Bachelor of Arts degree from Maryland University.

In 1978 he resigned from the police force and for two years was pastor of the Norbeck Baptist Church. In 1980 he joined the Evangelism Centre International.

Asked why he left his police work, Jim Glazier says simply, "I felt that the Lord was calling me into a full-time ministry."

His first step towards conversion came when two young men knocked on his door and invited him to a prayer breakfast. He went, but only to find that there were only three there — himself and the two who had invited him. Later at a more formal Gospel service he accepted the invitation to make Jesus the Lord of his life.

Jim Glazier now works out of two offices — one in Rockville, Maryland and the other in Nairobi, Kenya from where he provides the overall management of ICA relief services in Uganda, Somalia and Kenya.

He told the "Record" that the two main reasons for his visit to Australia were:

- * to thank Australians for the valuable help so far given to the work of ICA
- * to develop further interest in the ministry and to foster prayer support in the belief that prayer support will also engender financial support

When asked "why ICA was in the overseas field while there are already other agencies", and "why should Christians support ICA?" Jim Glazier emphasises that one of the main principles of his ministry is to avoid duplication of the work of other organisations in any given area of operation.

From a Christian standpoint he says, "Through self help we train people who have a need, at the same time spiritually motivating them through the Gospel."

And the methods of self help? He tells of Debbie Kitchel who worked as a nurse with the ICA team at refugee camps in Somalia for a year. In the camp feeding centres she found malnourished children and adults. The tuberculosis centres had thin, weak patients coming every day. Lines of patients came to the health centre to be treated, while house calls had to be made from hut to hut for those too sick to walk.

To cope, the team selected a group of Somalis, starting with lectures every day and then working side by side with them, showing them skills of simple medical aid. Before long they were out working on their own and over a period of months there were noticeable changes in the health of the refugees.

Next came the job of teaching the refugees preventive medicine, cleanliness, nutrition, water purification and self-reliance.

They were given seeds, picks and shovels to start growing their own vegetables. They were taught sewing and given fabric.

"The Lord never said His work would be easy," said Debbie.

The terrain of Somalia in some areas is such that there is a shortage of firewood. Jim Glazier is proud of the manner in which his team taught the Somalis to build stoves with mud blocks to save the precious wood.

One of the greatest relief achievements to date by ICA is the resettlement of 20,000 families in Uganda. These people had neither food nor shelter and there was no government agency with the capacity to undertake the major task of resettlement.

They were the last of the Karamojong dwellers in one of the least developed Ugandan regions who had been facing extinction as a result of war and famine.

In 1981 the Ugandan Government approached ICA to undertake a resettlement program for the Karamojong people on 130,000 hectares of land provided by the Government.

The resettlement was to proceed over a five year period and includes re-education in farming procedures, drilling for water, building schools, settling families on plots of land and so on.

Glazier says that the operation is proceeding very satisfactorily but still has a long way to go.

The "Record" asked Mr. Glazier what he saw as the major problem in Africa today.

His answer came in one word. "Tribalism", he said.

"Black hates black. They cannot live together. There is an absence of Christian love. I see a need for the pooling of resources so that they can come together in a Christian atmosphere," he said.

"When Christian love is magnified, then tribalism will be lessened," Mr. Glazier added.

"The task of the expatriate ICA staff is to train the African people while at the same time expressing the love of Christ," he said.

ICA is assisting in the distribution of 200,000 Bibles in Uganda provided by the American Bible Society.

"These are replacing the Bibles destroyed by the Idi Amin regime," Jim Glazier said.

He went on to say that part of the ICA ministry involved flights along similar lines to the Missionary Aviation Fellowship.

ICA has three planes, flying for 24 organisations, including World Vision, in Somalia and Uganda.

"We have a working arrangement with the government which allows us to fly," he said.

Jim Glazier believes that there is sufficient room for more agencies because of the demand.

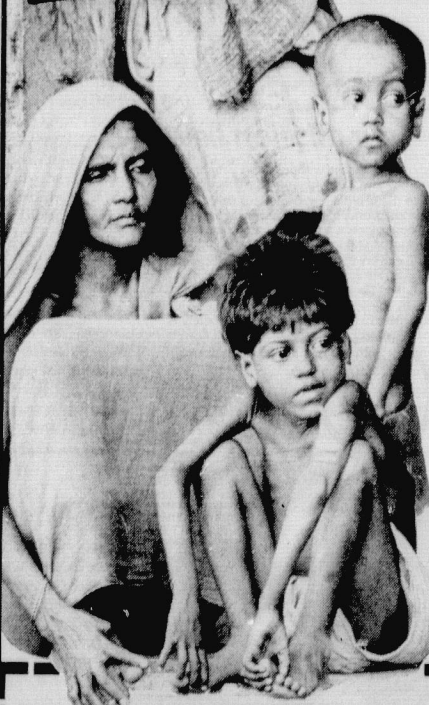
"By working together co-operatively, these agencies can achieve more than they could individually," he said.

Glazier sees human sin as the root cause of tribalism, with man hating his fellow man.



Children and mothers lined up in East Pokot Region, Turkana, Kenya where ICA sponsors over 1000 children. Here blankets are being distributed by ICA with assistance of the Africa Inland Church.

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Continued on page 8.

"Be involved," pleads John Haggai.

"Be involved in world evangelization," pleaded Dr. John Haggai in Sydney, Tuesday, March 15th. "This need not be through the HAGGAI INSTITUTE . . . just BE INVOLVED!"

Dr. John Haggai, president and founder of the HAGGAI INSTITUTE FOR ADVANCED LEADERSHIP TRAINING, during a whirlwind visit of nine days, spoke at meetings held in five capital cities around Australia. Although appeals for financial support were made, far more outstanding was his presentation of figures and facts, concerning world evangelism.

A film, "A NEW DOOR HAS OPENED" showed the effect of the Haggai Institute training on three of the actual alumni. For security reasons, two of the parts were played by actors. However, their background and the difference that the H.I. training made was factual.

The film showed the H.I. Centre in Singapore and allowed viewers to hear some of the teaching methods, and content, for themselves. Those involved, in the support of Third World leaders attending the H.I. course, could see for themselves how their funds produced church leaders, with a vision for church growth.

Alex Jamieson, the Honorary Secretary of the H.I. New South Wales State Council, together with the State Chairman, Arthur Nunn, invited a select group for the Sydney function. Mr. Jamieson claimed that, "Dr. John Haggai has taken the old Gospel and put it into a modern presentation."

"By the year 2,000, 29% of the world's Christians will be in the Western

Countries," said Dr. Haggai, "compared with 49% in Third World countries. This should be telling us something — especially where we need to be involved."

Already the Haggai Institute is involved in strategic plans for the future. Part of those plans include the training of 10,000 leaders by the year 2000.

"We train leaders," said Dr. Haggai. "We do not train followers!"

"Once trained, a leader must have flexibility. This will lead to him or her, starting to think. There could come disagreement, even debate, but this is how the Lord will build His Church!"

"The Bible says we are to pray for all men and governments. How many could pray for Third World government leaders by name?"

"So often we don't know what is happening around the world or even within our own denomination!" said Dr. Haggai.

He emphasised the need to spend time in study, so as to find out exactly what is happening around us. There was also the need for a larger percentage of time to be spent in prayer.

Australians have fully sponsored 30 leaders attending the H.I. Leadership Training Course in Singapore, over the past two years. Many more could be trained if funds were available.

Each person trained then goes back to their own country. Some to train others on a small scale, while some go on to train thousands. All are involved in the work of evangelism.

Ramon Williams

Editor of Churchman sacked

Church Society have fired the editor of their journal *The Churchman* along with all the members of its editorial board.

The decision is being seen as a move to a more hard-line conservative stand by the society, one of the leading evangelical groups in the Church of England, and must be viewed as part of the current theological confusion which threatens to divide the evangelical world.

Church Society, who are responsible for appointing more than 100 clergy — more than many bishops — were in the news recently when they appointed Protestant campaigner David Samuel as their general secretary. He has not yet taken office and had nothing to do with this decision, said a spokesman.

But sacked editor the Rev. Peter Williams believes the same outlook is reflected in the two events. "They are both expressions of a right wing movement within the society."

Two years in dispute

Church Society has been in dispute with Mr. Williams and his 15-strong editorial board for nearly two years, and differences of opinion date from before then.

Broadly speaking the editorial board saw *The Churchman* as a forum for discussion on issues raised within the evangelical wing of the Church. Church Society want it to be more of a campaigning magazine, reflecting evangelicalism as they interpret it.

For several months members of Church Society's council have been trying to get rid of Mr. Williams, unhappy that editorial had not distanced themselves sufficiently from some of the more controversial articles published in the journal including one which had previously been presented in the Anglican Evangelical Assembly.

In January this year 'an olive branch' was offered to the editorial board, proposing that three of the members — James Atkinson, Roger Beckwith and Gerald Bray — be made consultative editors.

The board including at least one of these three (the other two were absent) interpreted this as a vote of no confidence in their decisions and unanimously rejected it, offering their own olive branch by asking to meet with the society's council.

According to the Ven George Marchant, chairman of the Board, the chairman of Church Society Preb John Pearce had agreed to this meeting.

However, such a meeting was pre-empted by the council decision to fire Mr. Williams and "reconstitute" the editorial board from January 1, 1984. Although Mr. Williams was supposed to be invited to all council meetings and any proposals about *The Churchman* were to be circulated with the agenda paper Mr. Williams was not told about the council meeting which took place on Saturday morning, March 5, where the motion was produced to disband the editorial board.

Mr. Pearce described this as a rather disastrous oversight. Mr. Marchant described it as a coup "by one or two people who saw the opportunity and seized it". The editorial board were notified of the decision at the same time as notices went out to the press which in effect put a stop to any further discussion.

Whatever the immediate points of conflict they highlight a growing polarity within the evangelical world. Increasingly ready to admit differences of opinion over hitherto 'gospel' beliefs evangelicals have been asking themselves and each other just what they understand on subjects like the inerrancy of the Bible, whether the Reformation was a good thing and where women fit into the ministry.

So far, *The Churchman* has been at the centre of these discussions alongside the Anglican Evangelical Assembly, the Church of England Evangelical Council and the Church Pastoral Aid Society. Now though, it seems Church Society wants to move it to a more fundamental position distanced from what it sees as a liberal undermining of evangelicalism.

C.E.N.

Macquarie University Seminar

The New Testament World — ANZAC Weekend: Saturday 23 and Monday 25 April.

This provocative two-day seminar will bring to life the way people lived, thought, worshipped and were governed in New Testament times, and the ways in which the first believers broke away from that pattern. Drawing largely on the book *New Documents Illustrating Early Christianity* put out by Macquarie University, the course opens up questions about the language of the New Testament; about how it was recorded and preserved (the new Macquarie fragment of the Acts and other contemporary papyrus texts will be on view); about Judaism in the first century; about how the Christians stood in relation to Roman and Greek society; and about how the churches compared with the religious associations and cults documented in the inscriptions and papyri. The speakers will be:

Saturday: Mr. C. B. Forbes on *Archaeology and the New Testament*.

Assoc. Professor Bruce Harris on *Books and Writing in the New Testament*.
Dr. Paul Barnett on *First-century Judaism — the Struggle with Rome*.
Professor Edwin Judge on *Did the Apostles Bow to Caesar?*

Monday: Assoc. Professor Raoul Mortley on *The Figure of Jesus in the Gnostic Gospels*.
Professor Edwin Judge on *Social Status in Church Life*.
Dr. Paul Barnett on *Jews and Christians in the First Century*.
Professor Edwin Judge on *A Septuagint Look at Worship in the New Testament*.

In addition, Mr. Greg Horsley will conduct small group seminars on *New Testament Greek*, and Mr. Stuart Pickering on *The Macquarie Papyri* concurrently with the main program.

ADMISSION: \$25. Those attending will be given comprehensive notes on each topic and all funds raised will go towards the cost of publishing Volume 2 of *New Documents Illustrating Early Christianity*.

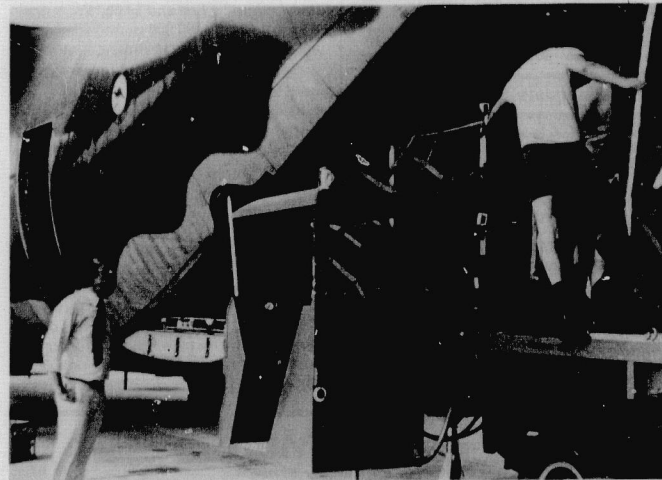
FOR APPLICATION FORMS FOR BOTH SEMINARS PHONE 88 9358.

Emergency aid to Fiji

250 tents valued at \$100,000 (one hundred thousand dollars) were flown to Fiji by Hercules aircraft as an immediate response by the Australian Council of Churches to the devastation of Cyclone Oscar. The tents have been requested by the Fijian Council of Churches who have surveyed the damage in the islands and channelled this request through the Government Emergency Centre. The tents will provide emergency shelter for 2,000 people.

An executive member of the A.C.C. Ms.

Shirley Randell is representing the Australian churches at a conference in Fiji and is acting as the liaison person between the Fiji and Australian churches. She reports the devastation in the South West of the island as "unbelievably bad" and says that the extent of the damage to crops and housing is thought by the local people to be equal to that of the 1931 cyclone. An estimated 6,000 homes have been destroyed and 50,000 people are homeless. "The tents sent from Australia will meet an urgent need for the homeless," said Ms. Randell.



The Church and the Fire: The Anglican Press Service Reports

"A walkathon by pupils of Arden Anglican School has raised \$4500 for the victims of the Victorian and South Australian bushfires. This, and other donations, are indicative of the generous response to the Archbishop of Sydney's appeal for aid.

"From the elderly people at Castle Hill retirement villages \$7000 has been received. Kambala School has given \$2000 and the Sir Roden Cutler village \$1350. Over \$70,000 has been donated to the fund.

"In his letter written to all clergy on the day following the disaster, Archbishop Donald Robinson wrote of the appalling loss of life and property.

"In Victoria Mrs Anne Carter, wife of the Rev. Bill Carter, died at Mt. Macedon. Their home was completely destroyed. In Upper Beaconsfield the wife and daughter of one churchwarden died and another churchwarden also lost his wife in the fires.

"In South Australia four church members died in the Diocese of the Murray.

"Countless people have lost their homes, farms and stock and ten clergy holiday homes were burnt down in Victoria.

"Damage to church property has been extensive. In Adelaide the gracious buildings of the Society of the Sacred Mission at Mt. Lofty were gutted. In Victoria, churches at Macedon, Mt. Macedon, Upper Beaconsfield and Airey's Inlet were completely destroyed. The CMS Centre at Belgrave Heights was severely damaged with only the main meeting hall left standing.

"The response to appeals for aid has been generous and immediate. As people begin to put their lives together again, continued prayerful support is called for those who have suffered such grievous losses."

WHAT A WORLD

A false prophet?

Lesley Hicks



Early last year I wrote about a couple with their baby who were demanding hospitality from Anglican rectories around Sydney, and by their high-handed approach causing considerable anguish to rectors and their wives. Since then I've heard quite a few stories of their visits; Michael, his wife and baby Elijah (who would now be two or so) leave painful memories wherever they go. Apparently they call on ministers of all denominations, and nuns in convents as well. To those found wanting — just about everybody, I gather — Michael has taken to sending a circular letter prepared by computer and addressed TO CHRISTIAN CHURCH LEADERSHIP. Our rector received a copy, and passed it on to me.

It begins: "I needed to write this to you all in the course of my life and work as a real minister of the Lord's Church, chosen by His clear leading. As such, I speak the truth wherever we go no matter what the situation or circumstances.

Bludgers all

"The truth very simply is that ALL branches of the 'christian church' in the world today are completely lost to SATAN, doing much more harm to the precious name of our LORD JESUS CHRIST than the small measure of good they do. Our Lord is LOVE IN ACTION, the unselfish devotion to, and concern for, the real needs of others WITHOUT QUESTION, QUALIFICATION, CONDITION OR JUDGEMENT. Love in action is the graceful and generous sharing of OUR OWN material and spiritual substance . . .

In fact, all ministers today BLUDGEON OFF CHRIST as they accept their living in His precious name yet do nothing of any substance for Him . . ."

And it continues in the same vein for seven pages. The author alone is "a real minister and the Lord's prophet". He alone knows how to live in obedience to God, and his mission is to show all other Christian leaders how utterly wrong and guilty they are in every respect. Do we take it then that Michael is a false prophet? If he is a true one, all others are false.

Deceptiveness

Yet because he is obviously intelligent and knows his Bible well, albeit selectively, Michael's letter contains considerable truth, food for thought and scope for the searching of one's conscience. If one had not encountered him in person and been victimised by him, one might be quite impressed by

some of its teaching. It is not hard to imagine his gathering quite a following of people dissatisfied with the churches, and won over by his intense conviction of his own unique rightness. His very extremism (e.g. "As ministers . . . you certainly cannot accept a fixed salary or stipend and say that you live in faith. This will quickly sort out those who have chosen to become ministers because of the material gain or the ease and security") would be attractive to some.

We all conform to our culture to some extent. Michael and his family, in their lifestyle, cut completely across it. They live by moving from one professing Christian home to another, neither working nor accepting unemployment benefits, but demanding as a right food and shelter from their "brethren". Because they do so arrogantly, and do not hesitate to criticise the accommodation or provisions offered if they fall short of their exacting requirements, people react to them in a manner described in the letter as "very angry and scared beneath a thin layer of pretence and niceness."

Testing a "prophet"

In testing Michael's claims, and those of all who claim to be "prophets", we should be looking for love in action, something he writes about a lot; for humility — no trace of that; for the uplifting of Christ rather than himself; for encouragement of fellowship between believers — impossible with his attitude; and for teachableness. 2 Thessalonians 3:6-15 seems to be written especially for Michael and his ilk, but he refuses to accept it. Whatever tends to separate us from fellow-Christians is not of God, but of the devil. Michael's situation is very dangerous.

We can learn from him — we might question and change some wrong emphases in our culture-dominated lives. But he can't learn from us, because he alone, in his opinion, has all the truth. That is his error and tragedy, and that of his little family. They do need love, and true hospitality, and acceptance, and teaching. But Michael's attitude alienates all these. He courts rejection and receives it, and blames all Christian ministers for their hypocrisy.

Paul's advice concerning the deliberately idle person is relevant here. "Do not associate with him (i.e. don't offer hospitality if he comes demanding it) in order that he may feel ashamed. Yet do not regard him as an enemy but warn him as a brother." (2 Thessalonians 3:14-15)

victims of the fire. Coming so soon after the cyclone damage in Tonga, these messages express a real partnership," said Mr. O'Grady.

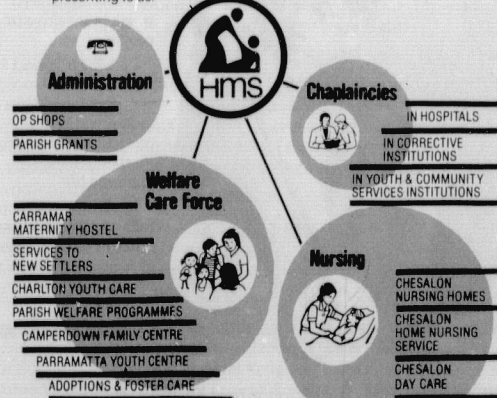
Bibles for bushfire victims

It must have been providential that the General Secretary of the World Home Bible League only narrowly escaped the bushfire at Anglesea last month. Being at the scene in Victoria he arranged delivery of Bibles to the Divisional Commanders of the Salvation Army. Altogether more than three hundred Bibles were supplied. To provide in the need, Bibles in several translations were included. These Scriptures were taken along by Salvation Army officers who counselled victims. In this way immediate provision was made. A number of living Bibles were accepted by the Divisional Commander in Adelaide for bushfire victims in that State. Some gifts towards the cost of these Bibles were already received from various quarters.

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World Concern

World Concern aided nearly one million people during its 1982 fiscal year according to the organization's recently released Annual Report.

World Concern, a Christian international relief and development agency with its headquarters in Seattle, Washington, reported work at 65 project sites in 26 countries of the Third World. The projects, scattered throughout Africa, Asia and Latin America, ranged from direct relief given to refugees in Somalia and Malaysia to long-term development work among tribal groups in the Philippines and Kenya.

The Annual Report calls World Concern's work a "People-to-People ministry". One of the stated aims of the organization is to go beyond just gathering funds for foreign distribution. World Concern strives to link those who want to work with people in developing countries with those who need their help. This is done through specific designation of funds, direct project reporting and the encouragement of prayer. "The common thread linking World Concern supporters," says the report, "is faith in Jesus Christ and a belief that the Gospel is intended to meet all human need."

In addition to supporting projects through funding, World Concern sent 156 workers overseas in 1982. These included doctors, nurses, engineers, agriculturalists, social workers and administrators. The number of field workers sent out and the number of projects supported were significant increases for World Concern.

World Concern's work in the Halba Refugee Camp in Somalia, the largest project undertaken by the organization, shifted in 1982 from direct relief to long-term development for the 40,000 refugees living there now. Although the Somali crisis is no longer reported in the newspapers, there are 500,000 people

who are refugees from the fighting in Ethiopia still living in camps. It is uncertain when the fighting will stop and the people allowed home, and this has prompted World Concern to prepare the people for the possibility that they may not return for many years.

In Malaysia, World Concern remained active while other relief agencies pulled out. They continued to assist the boat people who are still landing on the shores of South-east Asia.

In Bangladesh, a World Concern funded project has helped farmers not only to become self-sufficient, but has even enabled them to begin exporting rice.

In Kenya, a veterinarian has helped the well-known Maasai tribe improve the health of their animals by setting up consultation and training clinics. These animals are the primary source of food for thousands of tribal people.

World Concern expanded its international support in 1982 by opening offices in Australia and Korea. It already has offices in Canada.

The organisation enters its tenth year in 1983. It looks ahead to more growth in the area of long-term development while remaining ready to respond to relief needs as they spring up in this turbulent world.

World Concern development work is in the areas of agriculture, clean water development, community and economic development, public health and veterinary services.

Overseas service opportunities exist, and offer a variety of positions in a number of countries. Enquiries concerning short or long-term appointments should be directed to the Australian office of World Concern, P.O. Box A1000, Sydney South, 2000. Tel. (02) 264 5675.



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Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker.

Education

DOCTOR OF MINISTRY, San Francisco Theological Seminary &
United College, Entfeld; accredited degree for those in a
professional ministry, with B.D., M.Div., or equivalent. Next
programme begins Entfeld, May with 6 weeks in U.S., 1984,
then seminars, dissertation. Information: Rev. John Bunyan
644 4196 or Rev. John Pender, United College.

Position Wanted

WANTED full-time or part-time Christian work. Varied expe-
rience. Write: F. G. Drew, 192 Kembla St., Wollongong, N.S.W.
2500 or Phone (042) 29 1601.

Positions Vacant

ARCHITECT required to assist with documentation and
supervision of two medium-sized projects minimum 5 years
experience. Phone 848 0748 after hours.

Holiday Accommodation

YOUNG CHRISTIAN COUPLE with well-behaved baby and
folding cot needs holiday house/flat 2 weeks April — early
June reasonable rental. Phone (045) 67 7311 any time, or
(02) 427 5365 evenings.

ACCOMMODATIONS

CHRISTIAN guy, Mosman, needs 3 other guys to share house,
own rooms, rent \$50 p.w. each, bond \$150 each. Close to
shops and transport. For details please ring Ian 969 8395.

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This service to readers is a form of free advertising. A person
wishing to buy or sell anything can place a free advertisement
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If the advertisement is successful, the advertiser is asked to
pay The Church Record 10 per cent of the value of the sale
price, up to a maximum of \$10 per advertisement.

The service is known as FREE AD and runs on an honour
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WANTED: 50 copies (words only) of Book of Common Prayer
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COMPLETE SET of Kittel's Theological Dictionary of the New
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NSWGR Carriages and 5 Freight Wagons. \$40. Phone
76 7889 after 5 p.m.

Churches aid Bible school students

ADDIS ABABA, Ethiopia (SIM) — Local
congregations are providing food and
other necessities for students attending
Bible schools in Ethiopia, reports the SIM
office here.

According to the report, there are 4,273
students currently enrolled in 87 schools,
taught by 254 teachers, in the program
operated by the SIM-related Word of Life
Church.

In one southern district, local churches
fully support four students from northern
Ethiopia, where Bible schooling is not
available. Churches aid the students by
contributing corn and grain for food.

There is also an increase in the number
of women attending. At the upper level
school at Durami, which is fed by lower
level schools, 10 of the 50 students are
women.

Bible school enrolment reflects itself in
the demand for Bible study books, many
of which are produced at the SIM Press
here in Addis Ababa. "This has been a
good year for literature production," one
missionary said. "More books than ever
before have been sold to students."

ABM grants near one million dollars

\$932,500 will be made available to
overseas churches and to mission
projects within Australia through the
Australian Board of Missions during 1983.

This amount includes \$443,000 for
mission grants and projects in the Pacific
(including PNG), \$263,400 in Australia,
\$83,100 in East Asia, \$15,000 in Jerusalem
and the Middle East and \$6,000 in Central
Africa. A further \$95,000 is used for
mission staff support in these countries.

Of the remaining \$27,000, \$9,000 is
used for recruitment and training of
mission staff and \$18,000 for new
responsibilities, contingencies, specific
requested items and the ABM Library.

ABM's Secretary for Education and
Promotion, Daniel McDiarmid,
commented that the Australian Anglicans
were still not fulfilling their obligations to
their fellow Christians in Partner
Churches. "Two million dollars" he said,
"is a realistic figure to ask of Australian
Anglicans. This would allow our Partner
Churches to undertake many works of
primary evangelism, development works
and clergy training that they are unable to
do at present."

More persecution in USSR

The Russian authorities may be stepping
up their persecution of believers, it was
feared this week. Evidence is reaching the
West that Soviet leaders are viewing
Christianity as a much more serious
threat.

A new pamphlet is circulating within
the Soviet armed forces, revealed the
Daily Mail's defence correspondent on
Tuesday. Called "Kommunist
Vooruzhennykh" it advises military
leaders to re-educate new recruits with
atheist doctrine if they have a Christian or
Muslim background.

"Not one commander or political
worker, and not one soldier, has the right
to forget that religion is a variety of
ideology alien to us," it reads.

And it reveals that religion is not being
dismissed: "It is naive to hope that
religion will concede voluntarily its
position in the hearts and minds of
people. Even today we have to combat it
skillfully, scientifically and seriously."

This report is backed up by Keston
College, who say they have monitored an
increasing number of anti-religious press
stories. A daily newspaper in Lithuania
has just launched an attack on the clergy,
telling readers that they were in cahoots
with the fascists during the war. C.E.N.

TO UNDERSTAND EACH OTHER

Alan Craddock

All Christians should be prepared to
share the gospel with their non-Christian
friends, workmates and acquaintances.
Few, if any, people would dispute that
statement. Our willingness to share the
gospel, however, can be limited by the
kind of reception we encounter. One of
the receptions we all fear is outright
hostility because our intentions and
information are totally misunderstood.

I believe that we are likely to encounter
this problem very frequently if we fail to
become sensitive to the attitudes and
values of the person with whom we share
our beliefs. It is far too easy to set out to
evangelise largely out of a sense of duty
and to ignore the reality of the person
who is listening and reacting to what we
have to say. This sort of ignorance can
produce misunderstandings, incongruities,
and anger. All of which combine to destroy the sharing and
reception of the gospel.

Let me provide an example of what I
mean. Recently, I was discussing an
incident of cruelty to animals with a
group of my colleagues. I don't know
how we got onto this tangent but we
ended up talking about heaven and
whether animals would be there! "Here's
an opportunity", I thought. So I launched
into an account of Biblical teaching

concerning creation and the way in
which man was seen as the pinnacle of
the created order, having rights and
responsibilities in his dealings with the
lower species. The notion of animals
meeting man's needs, the enjoyment of
shared lives and some of the ideas of C.
S. Lewis (Voyage to Venus) were
prominent in what I wanted to say.

I wasn't prepared for the reaction of
my colleagues. They became very angry
and accused me of "typical Christian
arrogance". Everything I said was taken to
reflect what was believed to be bad
about Christianity. My comments were
seen to reflect a smug, selfish and
indulgent attitude which sees the world
as existing only for one's personal
pleasures. Too bad about the suffering
and cruelty, injustice and pain! We're in
the right and all is well!

Perhaps it was something I had said. I
managed somehow to get off the hook
by explaining myself a little better and the
subject was closed. But I've not forgotten
the incident. I should have known my
friends well enough to recognize the way
in which I could be misunderstood. I
hadn't thought about their attitudes and
values, or of the framework for thinking
which they preferred and how it differed
from my own in certain critical aspects.

I have heard of similar, but more
drastic, misunderstandings between
Christian and non-Christian family
members, neighbours and work-mates.
The level of opposition which emerges
out of such misunderstandings is so great
that barriers between such persons can
last for years. The misunderstandings are
more than mere intellectual chasms but
extend to include emotional reactions as
well.

What should be our attitude? Paul, in I
Thessalonians 1 and 2, provides us with a
useful model. In these chapters Paul
reminds the Thessalonians of the time
when he and his co-workers first came to
them with the gospel. There was strong
opposition (2:2) and they had to toil and
face hardship (2:9). However the gospel
was presented "... not simply with
words, but also with power, with the Holy
Spirit and with deep conviction" (1:5).

With God's help, Paul and his co-
workers provided a model of Christian
conviction and behaviour as they lived
among the Thessalonians (1:6). They did
this without setting out to trick people, or
simply to please them by flattering them
and earning their praise (2:3-6).

The key to their "strategy" is that they
were no burden, but in Paul's words were
"... gentle among you, like a mother

caring for her little children. We loved
you so much that we were delighted to
share with you not only the gospel of
God but our lives as well because you
had become so dear to us". (2:7-8)

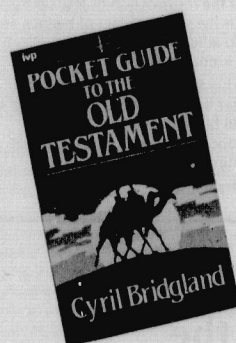
The attitude here is one of loving and
caring, a sharing of the words of the
gospel in combination with a sharing of
lives as well. The Christian who largely
sets out to live apart from non-Christians,
and who sporadically shares the gospel
out of a sense of duty is more occupied
with his own status and situation than
those of his non-Christian acquaintances.

Even the Christian who is more earnest
and regular in his evangelism can fall into
the kind of trap I have described. The
number of words, and the amount of
time spent uttering those words, are not
necessarily good indicators of the quality
of the sharing of the gospel and the
impact the gospel has had upon our lives.
Nor are they indicators of the
appropriateness of those words and the
implications which might be drawn from
them. When people receive the gospel,
which they hear from us, it is not "... as
the word of men ... but as the word of
God which is at work in you who
believe" (I Thess. 2:13). If this is so, the
outworking of this gospel will influence
all aspects of our behaviour and not
merely our words.

BOOK REVIEWS

Pocket Guide to the Old Testament

Cyril Bridgland
Inter-Varsity Press. 240pp. \$6.10.



viewpoint. It is a strength of the book that
such issues are dealt with, because it
enables the reader to be prepared for the
more technical literature.

His treatment of each book is clear and
concise but covers all the major issues.
He is particularly helpful on books such
as Leviticus.

There are some chapters such as the
one on the Canon and the one on
Authority, Inspiration and Revelation
which are not up to the standard of the
rest of the book.

The book contains numerous helpful
maps and tables. These would be even
better if the publishers had taken the time
to put a heading on the fourth column of
the tables on pages 28, 29 and 30 or had
put scales on any of the maps. It is
interesting to note that whilst north is not
marked on any map it is marked on the
diagram of the temple.

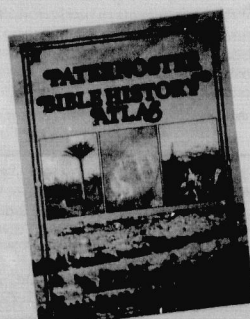
The book really needs one more
chapter. It needs a discussion bringing
together the whole of the New Testament
and relating it to the New Testament and
to the major themes of the Bible. The lack
of that chapter can be overcome by the
reading of a book such as Graeme
Goldsworthy's "Gospel and Kingdom".

Despite these criticisms, this book
could prove to be invaluable to Bible
students and is thoroughly
recommended.

D. Kirkaldy

Paternoster Bible History Atlas

F. F. Bruce
Paternoster Press.



Decent Bible Atlases are hard to find.
That makes this atlas a real treasure. It has
over 100 maps dealing with most aspects
of Biblical history and accompanying the
maps is a text by F. F. Bruce dealing in a
simple way with Bible history.

The maps are superb. They are
unusual, drawn more by an artist than a
cartographer. All extraneous material has
been left out so that they are not
complicated whilst movements of people
are shown colourful lines which are easy
to follow. It is hard to imagine more
useful maps for the Bible teacher.

There is one criticism, however. Why is
it that publishers seem loathe to put scale
on modern maps? A map is meant to be
a visual presentation of the geographical
setting and distance is an important
feature of this. How big was the city of
Jerusalem? How far was it from Nazareth?
How far did the Israelites travel in the
wilderness — A scale would be a
welcome addition to the maps.

Despite this, this book ought to be in
the possession of all who teach the
Scriptures.

D. Kirkaldy

"Between the sunset and the stars"

E. M. Blaiklock
Hodder and Stoughton. 95pp.

The sub-title of this small book is
"coming to terms with old age". Since I
am in the mid-morning of life I thought it
more appropriate that my mother, whose
shadows are lengthening should offer a
few comments. This is what she thought.

Obviously the author is in the sunset
age group himself and is seeking to pass
on to others the thoughts arising in his
mind concerning what is ahead. The
thoughts are not the ramblings of an old
man but the musings of a sage.
Beautifully written, he gathers together
the things that really matter: memory,
forgiveness, work, faith, prayer and
death, forcing each to meander through
the past, into the present and on to the
future that is left.

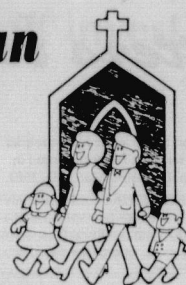
He draws on his own personal
experiences and encounters to show how
profoundly the end of life is influenced
by what has gone before; the past being
but a part of the whole. The truth does
not end there for in the author's mind he
knows that "the past can be fused into
the future", the present never needing to
be the final object.

For me too many illustrations came
from people, fictional or real, with whom
I was unfamiliar, particularly at the book's
commencement. The Biblical references
and spiritual content finally overcame
this and I could joy in the author's use of
familiar scriptures blended with verses of
well loved hymns.

But perhaps this too is just an
indication that I too have stepped into
the late afternoon of life and so my heart
throbs easily to yesteryear's memories
and messages!

Is there a blueprint here, in this small
book, for all who seek serenity,
tranquility, freedom from fear, beauty
and satisfaction in the declining years?
Yes there is, but it is cunningly hidden.
The reader is left to decide where the
preparation for old age begins and what
the thought processes are to be to carry
one on unafraid and unashamed when
we come to cross the borderline that is
between the sunset and the stars.

Stephen and Nancy Miller



The message is the same — but the text on the banner is for "Saints" and "Sinners" alike!

Australian evangelist, Bill Newman, at the "Bill Newman Hunter District Crusade", (March 11-20), used this new banner to challenge everyone to "get right with God".

During the opening meeting, the Lord Mayor of Newcastle, Alderman Mrs. Joy Cummings, accompanied by Mr. Ray Cummings, commended Bill Newman for his practical background and work amongst people.

"We are going through a terrible period. Young people are facing that already," said Mayor Cummings. "I hope many young people will find that 'Rock' that will help them go through that period!"

Ramon Williams

MAINLY ABOUT PEOPLE

DIOCESE OF ADELAIDE

Rev. B. S. Cliff is now Hon. Asst. Curate at Walkerville.

Rev. F. N. Lewis will retire on 30.4.83.

The following clergymen have been granted Permission to Officiate in the diocese — William U. Nkomo; Harry R. Smythe.

Rev. D. G. W. Crisp is Locum Tenens of the Parish of Lyndoch from 1.4.83.

Rev. R. O. Nichols has been given a General Licence following his resignation from the Parish of Lyndoch necessitated through ill-health.

Rev. A. P. Bainton became Minister-in-Charge, Morphettville on 18.3.83.

Rev. R. F. Pearson instituted as Rector of Kangaroo Island on 18.3.83.

Rev. Lim Peng Soon will resign as Rector of the Parish of Croydon on 26 June, 1983 consequence upon his acceptance of the Parish of Payneham.

DIOCESE OF MELBOURNE

Rev. R. B. Audsley formerly of St. John's, West Geelong will become rector St. James' and St. Peter, Kilsyth as from 12th April.

Rev. J. W. Stewart formerly of St. John's, Wantirna South will become rector of St. Stephen's, Mount Waverley as from 7th June.

Rev. G. R. Wall formerly of Christ Church, Hawthorn will become rector of St. Mark's, Camberwell as from 23rd May.

Rev. G. E. Moorhouse will resign as rector of St. Paul's, East Kew as from 30th June, 1983.

DIOCESE OF RIVERINA

Rev. M. Varnish is to become rector of St. Peter's, Leeton as from 18th March.

DIOCESE OF NEWCASTLE

The following five men were ordained as Deacons on February 12:

Rev. J. Booker, Asst. Curate of St. Augustine's, Merewether.

Rev. P. Connors, Asst. Curate, St. John's, Cessnock.

Rev. R. Perry, Asst. Curate St. Alban's, Charlestown.

Rev. D. Velenin, Asst. Curate St. John's, Raymond Terrace.

Rev. R. Waddell, Asst. Curate Christ Church Cathedral.

DIOCESE OF SYDNEY

Rev. W. Collier, Diocese of Bathurst will commence as Assistant Minister at St. Paul's, Castle Hill on 17.4.83.

Rev. F. R. Elliott, Diocese of Armidale, will commence as Assistant Minister at St. Saviour's, Punchbowl on 8.5.83.

An effect of devaluation

In a recent press release the South American Missionary Society has explained that devaluation has added substantially to their budget.

Speaking of their financial situation they say,

"A record month's income in December of over \$40,000 enabled the Society to meet all its financial obligations for 1982, with a total income of \$226,000 representing a 16.3% increase over 1981. This was seen as a direct answer to prayer in a very difficult year.

"Is it madness or faith that leads a society to commit itself to an even larger increase for 1983? With the challenge of supporting seven more missionary personnel this year, the Federal Council felt compelled to approve a Budget of \$315,000, including an allowance for 5% devaluation over the year, after reducing the Proposed Budget by \$10,000. Four days later the decision to DEVALUE THE AS put almost \$7,000 extra back into such Budget, giving a total of at least \$322,000 representing a 42.47% increase. The devaluation will increase payments to be made overseas from April to December 1983 by more than \$12,000.

"S.A.M.S. therefore is looking not only to increasing support from the same 360 parishes already giving support but also to broadening and extending its base of support."

Tired of Robes?

The "Use of the Surplice" Committee for Sydney Diocese is inviting submissions on "The desirability of using or dispensing with the surplice in the conduct of some services".

The Committee was appointed by Synod in October 1982 (Resolution 44) to examine a private member's bill to allow that "The obligation to use a surplice may be dispensed with" under certain circumstances, and to report to Synod in October 1983 on the suitability of the ordinance and on the wisdom of legislating for changes in the use of the surplice.

Clergy and church members are being asked to send submissions to the Secretary — Surplice Committee, Rev. V. R. Cole, P.O. Box 128, Forestville, 2087, by the 22nd April, 1983.

Jim Glazier

(continued)

He says that a basic Christian commitment is an essential qualification for ICA candidates who at present come from many countries including the United Kingdom, Germany, Canada, Australia and New Zealand, with about 50% coming from America.

"And what are you now mainly seeking from Australians?" the "Record" asked. Again a short answer. "Intercessory prayer", he said.

"We are looking for voluntary involvement in the work of our ministry," he added.

Among his Australian speaking commitments was a visit to the missionary students at Moore College as well as addressing a meeting at Christ Church, St. Ives.

When this issue goes to press Jim Glazier will probably be back in Nairobi.

Our impression? A Christian with a gift for getting things done, committed to practical help to the East African people in a manner that also seeks to point them to Christ.

International Christian Aid in Australia is based at 45 Stanley Street, Bankstown — postal address Private Bag 6, Bankstown, N.S.W. 2200.

Tom Muir

THE AUSTRALIAN CHURCH RECORD, Editorial and Business, First Floor, St. Andrew's House, Sydney Square, Sydney 2000. This is a National paper issued fortnightly on alternate Mondays. Subscription is \$16.00 per year, posted. Printed by J. Bell & Co. Pty. Ltd., 13 McCauley Street, Alexandria, N.S.W. 2015.

MARANATHA!

MAN ALIVE!

"Let's not celebrate Easter," "let's celebrate Jesus instead." So ran the lines of a card I saw recently. Easter is all about Jesus.

It is about the real death of a real man who really rose from the dead.

When He was alive on earth Jesus taught His disciples many things. One thing He did teach them was that He would suffer, die and be raised again. The fact that He did rise again vindicates His word. What He said about Himself came to pass. This is a great encouragement to me to believe and to trust what He taught. He is trustworthy. His words about living, about sin, about the future, about forgiveness are absolutely reliable.

Jesus' death looked like a tragic end to a good man's life. His bodily resurrection from the dead shows me that His death was not the end, but rather a necessary step in His purpose of rescuing sinners from eternal condemnation. He came alive again because the cause of death, our rebellion against God, had been dealt with by Him on the Cross. He is now seated beside God the Father in Heaven because God was well pleased with Him. The sacrifice for our sin is accomplished and accepted by God the Father. Our Lord lives to save all who will call upon Him. The Christian serves a risen Saviour. He is able to help us when we call upon Him. He is the mediator between God and man. The Christian therefore has direct and constant access to God the Father Himself.

The new life the Christian enjoys has to do with forgiveness of sin. The risen Lord sends forth His Spirit into believers' hearts to enable new attitudes and habits to be formed in them. The risen Lord has blazed the way into Heaven. All who love Him know that death holds no fear for them. Physical death will come, but the believer in Christ has no fear of eternal condemnation since his Saviour has borne his sins and gone and prepared his place in Heaven.

In a book "The Evidence for the Resurrection", J. N. D. Anderson, an eminent British Lawyer and Historian says, "if the resurrection of Jesus is true, then it is the supreme fact of history, and to fail to adjust one's life to its implication means irreparable loss".

Another Easter has come and gone. Consider the Jesus of Easter. Rejection of Him will bring lasting loss, but acceptance, the most joyous, greatest and lasting gain.

Peter Brain

Retirement of the Archbishop of York

The Archbishop of York, Dr. Stuart Blanch, is to retire at the end of August.

Dr. Blanch (65) became Archbishop of York in 1975, in succession to Dr. Donald Coggan (translated to Canterbury). Prior to that he served as Bishop of Liverpool from 1966.

His decision to retire is something of a surprise, coming five years earlier than the statutory retirement age for Bishops of the Church of England. He told a London press conference that it had nothing to do with the state of his health. He wanted to go while fit enough to do other things and believed there was a growing trend for bishops to retire around 65.

His retirement plans include completion of two books which have already been commissioned, clergy conferences (he has some scheduled for 1984) and he looks forward to sharing in the ministry of a small country Parish near Banbury, Oxfordshire, where he will live. He hopes to be able to continue to make a contribution to the Church outside England.

Conference for Itinerant Evangelists



Ed. Plowman addressing the Sydney meeting where he explained "Amsterdam '83" in detail.

Mr. Plowman is the press correspondent of the Billy Graham Evangelistic Association and Director of Communications for "Amsterdam '83".

Photo: Ramon Williams

At a recent Sydney press conference, Edward E. Plowman, Communications Director for Amsterdam 83, invited people to notify the Billy Graham Association if they knew of any itinerant evangelist who should be invited to attend the Conference to be held in Amsterdam July 12-21, 1983.

The Conference is sponsored by Billy Graham.

Graham said the meeting, the first of its kind in the world, will be one of the most important training opportunities ever offered to thousands of evangelists, most of them from Third World countries who are usually unable to attend religious conferences elsewhere.

"There have been other international conferences on evangelism," commented Graham, "but this one is aimed at training, inspiring, and equipping these travelling evangelists who, like Jesus Christ, go from village to village, city to city, preaching the love and peace of God. If the message is going to continue in some countries, it will be only through national evangelists who are trained and equipped."

"The International Conference for Itinerant Evangelists, therefore, could be one of the most significant events in the history of the church," Graham added. (An "itinerant" evangelist is one who, like Graham, travels from place to place to preach the Christian message.)

Participation, limited by space and budget factors to 3,000 evangelists, is by invitation only. Numerous regional screening and selection committees of church leaders have a major role in determining what applicants should receive invitations.

About two-thirds of those who receive invitations will be from Third World countries, he observed. Nearly one-third of all invitations have been earmarked for Latin America alone, reflecting the rapid growth of evangelical Christianity in that part of the world.

Serving as chairman of the event — known popularly as Amsterdam 83 — is Walter Smyth, international vice-president of the Billy Graham Evangelistic Association. The BGEA is seeking to raise funds to help subsidise travel for worthy evangelists who otherwise could not attend, according to Smyth. Evangelists from North America and other affluent areas are expected to pay their own way in full. Some, he noted, also are helping to sponsor Third World evangelists.

Overall, the average cost per participant is \$2,000, he said, adding that just \$100 represents more than one month's total income for many evangelists and their families in poorer countries.

In announcing initial program plans for the conference, Program Chairman Leighton Ford, an evangelist from Charlotte, North Carolina, said the main objective has been to make the conference practical, inspirational, and targeted specifically at those involved in itinerant evangelism.

Centered around the theme, "Do the work of an evangelist," the program will feature major addresses on the biblical meaning and importance of evangelism, talks on more personal aspects of an evangelist's life and work, and workshops on more than 40 different specialised topics. The latter include such subjects as "The Evangelist and Social Responsibility", "Response to Liberation Theology", "Prison Evangelism", "Preaching the Gospel of Peace in Situations of Political Conflict", "Reaching Resistant Peoples in Different Areas", "Cross Cultural Sensitivity", and "Women in Evangelistic Ministries".

Conference proceedings will be translated simultaneously into as many as nine different languages and transmitted to listening devices at each participant's seat in Amsterdam's modern RAI conference facility. Participants speaking other languages will be served by translators within their seating areas in the hall.

In calling for the conference, Graham listed five major goals: (1) fellowship among itinerant evangelists, (2) exchange of ideas and evangelistic methods that have worked, (3) study of the theology of evangelism in the light of "growing confusion about evangelism's nature and necessity", (4) study of specific concerns and techniques in the workshops, and (5) inspiration and greater commitment to evangelism.

A major paper is expected to emerge from the conference. It will probably reaffirm the biblical meaning and mandate of evangelism, say organisers, as well as ask for greater commitment and involvement on the part of both evangelists and the churches.

Speakers

The list of speakers and discussion leaders is impressive. At the request of participants Billy Graham himself will

speak on four occasions. Other speakers include Luis Palau, Bill Bright, Festo Kivengere, Chuck Colson, Tom Houston and Leighton Ford.

Two Australian Anglicans will be involved in the program. John Chapman, Director of the Department of Evangelism in Sydney will be leading a workshop and the former Primate, Sir Marcus Loane will speak on "The Evangelist's Message". Other Australians include Gordon Moyes and Brian Willersdorf.

Graham and the Soviets

Mr. Plowman also took the opportunity at the News Conference, to explain many false reports on the visits to Soviet Bloc countries by Billy Graham.

Since 1977 Mr. Graham has been visiting such areas as Hungary, Poland, Russia, East Germany and Yugoslavia. At first he was mistrusted, whereas now he is accepted by the higher Government officials. On recent visits Mr. Graham has been able to discuss many matters, including lists of prisoners, with top officials.

Bad press and poor journalistic reporting had been prevalent during Mr. Graham's recent Moscow visit. However, the facts and actual happenings are nothing like those published, according to Mr. Plowman who accompanied Mr. Graham at the time.

Churches protest Australian arms sales in Asia/Pacific region

The Executive of the Australian Council of Churches has called on the Australian Government to urgently review its proposal to increase arms sales in South-East Asia. In a letter to the Minister of Foreign Affairs from the Executive, Mr. Hayden was asked to take significant measures to reduce tensions by working for regional disarmament.

The Executive was responding to a series of public statements made in January and February by the former Minister for Defence in which he had spoken of plans to sell a significantly larger number of weapons to Indonesia and neighbouring countries. At the same time the Minister had announced that a showroom display of Australian weapons and defence support equipment would take place in Kuala Lumpur in September of this year.

The Australian Council of Churches recorded its opposition to any move to make Australia a major arms supplier in the region. It pointed out that the real threat to political stability comes from economic and social problems in the region and believed these should be tackled through fair trade and aid policies.

Addressing the executive, the Secretary for the Churches Commission on International Affairs, Mr. David Purnell stated that a great deal of pressure for Australia to act in this way was coming from Australian companies seeking new markets for their products.

The final executive resolution noted that Australia has made a major contribution to the discussion on arms control and disarmament in the international forums and considers that these should be matched by actions for peace in the Asia Pacific region so as to reduce the dependence on armed force as a solution to national problems.

An Anglican ??? Easter

What Services did you have in your Church during Easter? The Australian Church Record was surprised to find advertisements in daily newspapers which suggested that many Services in Anglican Churches were hardly very Anglican.

The Constitution of our Church clearly states (II.4) that the standard of worship and doctrine is found in the Book of Common Prayer and the Thirty Nine Articles. Any changes made in the Church in Australia must not contravene "any principle of doctrine or worship laid down in such a standard".

The Australian Church Record looked in the daily newspapers of our capital cities for advertisements from churches which claimed to be Anglican. The results surprised even us.

Some Services seem innocuous enough. For example many Churches, including St. Paul's Cathedral, Melbourne, advertised the service of Mattins (Sydney's St. Andrew's Cathedral regularly advertises Evensong). We can find no service of Mattins or Evensong in our Book of Common Prayer. They were changed from those titles in 1552 to Morning Prayer and Evening Prayer — is there some underlying theological issue here or are we just ashamed to use the word "prayer" these days.

Others advertise services of Holy Eucharist or Sung Eucharist. Again, this may be quite innocuous. Eucharist is, after all a New Testament word. But when we consider that the Reformers were very careful with their use of a title for the replacement for the Mass — and chose to call it "The Lord's Supper" with "Holy Communion" as an alternative title — we cannot help but wonder why it is so popular to use a name which in common usage seems to convey ideas that go remarkably close to transubstantiation.

Some, of course, do not hide their theology. In Adelaide, for example one Church advertised, "Mass of the Lord's Supper" and "First Mass of Easter" whilst another, also in Adelaide advertised "Procession of Palms and High Mass" and "Ceremonies of Paschal Vigil and High Mass". In Brisbane one could attend "Mass of the Pre-Sanctified and Veneration".

Many places, including St. George's Cathedral in Perth advertised times for Confessions — a practice discontinued in no uncertain terms by the Reformers.

In some places forms of idolatry seemed to be the practice. Perth's St. George's Cathedral had "Vigil before the Blessed Sacrament until Midnight", and "Veneration of the Cross". St. Mary Magdalene in S.A. had "Procession and Solemn Reservation of the Blessed Sacrament".

And then there were Services which we know nothing about. Many places had a "Chrism Eucharist". Whatever that may be we could not find it in either the 1662 Book of Common Prayer of A.A.P.B. Nor could we find a Service held in St. David's Cathedral, Hobart and in a number of other places — it is "The Stripping of the Altar". We had visions of what that would mean — but we could not find the Service in our Prayer Books. Nor could we find Services for "Easter Vigil and Lighting of the Paschal Candle" or the "Blessing of the Easter Garden", both of which occurred at St. James', Sydney.

The ACR could not help but wonder what justifications our Archbishops give for allowing these Services to occur. They cannot claim ignorance of them since they were all taken from Daily Newspapers.

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