

2 Million Used Bible Campaign

The General Secretary of the World Home Bible League reports that during the last Annual General Meeting, held in April, it was decided to join their American brethren in the collection of used Bibles and New Testaments for Bible-less homes. These Scriptures will be shipped to the Philippines. English speaking people in Africa, the Philippines, Sri Lanka and India are eagerly accepting these Bibles.

This collecting of once used Bibles will be part of the International Organization. "We are making the USED Bible Campaign a permanent part of our ministry because of the high cost of purchasing scriptures today." "We want to increase our distribution in English speaking areas throughout the world. One way of doing that is to encourage Christians who have more than one or two Bibles to make available their extra copies."

So far the International Organization has received requests for almost 2 million used Bibles annually worldwide, including requests for 500,000 from India, 650,000 from African countries, and 250,000 from the Philippines.

Since the Philippines are relatively close to Australia that country has been allocated to the World Home Bible League (Australia) Ltd.

Australian deaconesses endorse definition

Australian Anglican Deaconesses met together for a conference at "Gilbulla", endorsed the definition on Ordination which was formulated by the General Synod Commission on Doctrine as follows:

"Ordination is the public rite by means of which God the Father through Jesus Christ in the bond of the Spirit enables the Christian community to respond to His call of particular people to share with Christ His pastoral, evangelistic mission, and through its already ordained ministry transmits, authorises and authenticates Christ's ministry for the salvation of mankind."

On the Diaconate, we look forward to men and women being part of the historic diaconate. We see this ministry as being either full-time in the parish, specially in a specialist capacity, e.g. pastoral work, outreach, Christian education, or in other capacities — e.g. in theological colleges, church social work agencies, hospitals. The deacon's ministry is rooted in worship and the deacon has certain specific liturgical functions. The work of the deacon is complementary to that of the priest and the deacon should not see his/her work as being a substitute for the priest.

RELIGIOUS SCENE BIGGER THAN THE CHURCH



Graham Wade, artist with Pilgrim International and Tony Morphett, Television Scriptwriter, with Jan J. Van Capelleveen at the Sydney Luncheon. (Photo Ramon Williams)

"It is possible that more people are attending Bible studies, during the week, than attend a soccer match on the weekend! In Latin America, common church people are meeting together for Bible reading, fellowship and the simple life style. "The religious scene is much bigger than just the church scene," said Jan J. van Capelleveen the Publicity Secretary of the Netherlands Bible Society, and also Editor of the mission magazine "VANDAAR" (circulation 240,000). He was the guest speaker at a luncheon for members of the Australian Religious Press Association and friends, at St. Andrew's House, Sydney, recently.

Tracing the history of church news in the media, he told of the interest in everyday happenings to pastors, in the early beginnings. Then came the Ecclesiastical news. Synods discussing theological problems for weeks on end, were reported in depth.

After 1948, interest swung to the church leaders trying to introduce ecumenism amongst churches. Even this lost its news value when, so often, it did not seem to work. Then came interest in the Church's involvement with Society.

When the Church spoke out about events within Society, it attracted news value. When the issue did not affect Society, it lost its appeal.

One newspaper has as its motto, "ALL THE NEWS THAT'S FIT TO PRINT". This should be changed, according to Mr. Capelleveen to "All the news people will swallow".



B.C.A. Federal Secretary resigns

After nine years the Reverend Theo Hayman will resign as Federal Secretary of the Bush Church Aid Society at the end of October.

The Chairman of B.C.A. Council, Dean Lance Shilton, said of Mr. Hayman that he had always given unstinted service to the Church. He had travelled the length and breadth of Australia encouraging B.C.A. personnel, promoting goodwill with the Dioceses and stimulating the pioneering work of the Church in remote, yet strategic areas. His emphasis upon prayer has strengthened the faith of all who worked with him.

Another Guinness dies

The death of Canon Gordon Meyer Guinness on February 17 at the age of 77 removes another of the clerical Guinness brothers from earthly scenes. (The Rev. Dr. Howard W. Guinness died last year in Australia.)

After graduating at Cambridge and studying for the ministry at Ridley Hall, Mr. Guinness was ordained in 1925 and served at Stoke-next-Guildford, under the Rev. (later Canon), S. F. Cornell. He then became Secretary of the Regions Beyond Missionary Union. Thereafter from 1929 his ministry was exercised in parishes in the South of England, first at St. John's, Tunbridge Wells as curate; then at Bishop Hannington Memorial Church, Hove. Following this he was successively vicar of St. John's, Tunbridge Wells, 1943-1951; St. John the Evangelist, Boscombe, 1951-1966; and Christ Church, Winchester, 1966-1971. He served as Proctor in Convocation, 1960-1967; and was made an honorary Canon of Winchester in 1964.

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WORLD EVANGELISM CONSULTATION "DIFFERENCES EMERGE BUT NEEDS OVERSHADOW"

National, racial and cultural differences surface early in the gathering of 650 participants and 250 assistants, observers and guests from 87 countries at the Consultation on World Evangelization (COWE). They came to Pattaya June 16-27 to discuss how to reach the world's three billion non-Christians with the Christian gospel.

Arguments came in the Mini-Consultations held on such subjects as reaching Marxists, Secularists, Hindus, Buddhists and Jews. But as the first week's meeting ended, it was becoming evident from emerging first draft reports that the need for world evangelization overshadowed the differences between individuals on how to achieve it.

Thomas Wang, a Hong Kong based Chinese, who said, "We carry our own way of life with us, but the essential elements of the gospel transcend all cultures. The gospel is all encompassing. It is for every tribe and people of the world."

Wang nonetheless addressed himself also to the particular issue of reaching the Chinese who, he pointed out, constitute the largest single element of the human race totalling about one quarter of the world's population. "Today at this Thailand Consultation," he stated, "we rejoice that the silence has been broken. Government strictures against public worship have to some extent been relaxed. We now find thousands upon thousands of Christians courageously confessing that Jesus Christ is Lord."

Veteran China-watchers, continued Wang, believe that "we stand today on the threshold of the greatest ingathering into Christ of the

Chinese people this world has ever known" after the gospel has been brought to what Wang called "the forgotten and hidden peoples of this generation."

Another Asian view came from Saphir P. Athyal from India, COWE Programme Director. He suggested that while the west had made advances in the east, first in military conquest, then through technology and science, the east has been penetrating the west "through a pantheistic view of the world, deification of man, and mysticism permeating society at large."

Evang. Latins want to speak for themselves

Twenty seven Latin Americans attending the Consultation convened a non-scheduled meeting here on June 18. Its purpose was to form a new alliance of evangelicals in Spanish and Portuguese speaking America. In the process they made clear that they wish to have no ties with the Geneva-based World Council of Churches (WCC).

The Latins represent twelve countries and belong to fifteen denominations or church related service agencies. They declared their intention of founding an evangelical association to represent their thinking, which according to one of their adopted resolutions is exemplified in the conservative Lausanne covenant. They want other groups, who do not share their views, to stop speaking for them. Positions taken by the WCC related Latin American Council of Churches (LACC) which was formed in October 1978 in Oaxtepec, Mexico, have particularly incensed them.

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Australian Chairs World Consultation on Racism



ACC General Secretary, Miss Jean Skuse opening the international WCC consultation "Churches Responding to Racism in the 1980's" in Amsterdam, June 16. WCC Photo

Leading Australian Churchwoman Jean Skuse chaired a world consultation on Racism in Amsterdam, the Netherlands, from June 16 to 21 in her capacity as Vice Moderator of the WCC Central Committee. She is also General Secretary of the Australian Council of Churches.

The world consultation has been called to review the work of the WCC Program to Combat Racism, best known for its often controversial grants to groups actively combating racism in Southern Africa. The meeting will also consider what new elements of racism have emerged during the past decade presenting new challenges to the churches.

Commenting on her task, Miss Skuse said: "This promises to be one of the most challenging and yet most hopeful experience in my life in the church. Most challenging because

there will be representatives of churches, oppressed peoples and support groups for minorities from around the world at the conference. Most hopeful, because this meeting presents the churches with an opportunity to look again at the central message of Jesus Christ — justice and unity amongst all people — and to work out new ways of being faithful to the Gospel."

Other Australians attending the conference are The Rev. Boggo Pilot, a Torres Strait Islander and Anglican priest from North Queensland; Mr. Jimmy Biendurru, Aborigine and Chairman of the Kimberley Land Council of North Western Australia; the Rt. Rev. Alfred Holland Anglican Bishop of Newcastle; and the Rev. John Brown, General Secretary of the Commission for World Mission of the Uniting Church.

A.C.C.

East German Evangelist tells of positives and negatives for church



Bishop John Reid of Sydney with Fritz Hoffmann

The Church in East Germany is free to preach the Gospel in its own buildings according to Fritz Hoffmann, a deacon and full time evangelist with the Evangelical Lutheran Church.

In Sydney Mr. Hoffmann outlined the positives and the negatives the church faces in East Germany. Youth work in undertaken at conferences and Dr. Liehmann is the full time youth evangelist for the church. "At a recent conference many came and committed themselves to Christ," he said.

"Charity work and much humanitarian work is undertaken among the handicapped and elderly. Work is also done in hospitals and kindergartens. There are 6000 such workers." "The flowering of Bible study groups and the building of eight new churches is an indicator of the growth of the church".

"The church is printing its own books as well as its Bibles and these can be bought throughout East Germany." There are six church newspapers. Recently 160,000 copies of 'Good News for Everyone' were distributed.

"Much of our work is on a personal level and the church has found the person to person approach has strengthened the life of the church.

Discrimination against pastors children is now better than it used to be.

On the negatives Fritz Hoffmann said, "There is censorship of printing not only for the Christians but for everybody. You cannot preach the gospel at organised meetings outside the churches. Christian youth are not eligible to undertake all types of employment and study opportunities are limited for them in some areas."

"There are many vacancies for pastors and in the Diocese of Magdeburg there are 600 vacant positions. Three seminaries train candidates and another two train other church workers."

Mr. Hoffmann was in Australia recently for the W.C.C. conference in Melbourne and the Consultation on World Evangelism in Thailand sponsored by the Lausanne Committee.

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EDITORIAL

The Great Australian Knock

There are parts of the major cities of Australia where the percentage of Christians attending church is smaller than that of our closest neighbours, Indonesia. Its 12 million Christians represent 10% of the population of that vast country. It's churches which are many are crowded on Sundays with multiple services to cope with the vast congregations.

In comparison the Australian situation is languid to say the least. Yet the way some ministers speak about their church in glowing terms you would think that the Gospel commission was being fulfilled in their area. It would be a very sobering exercise for every church council to sit down and calculate what percentage of the people in their district actually go to church on a regular basis i.e. every Sunday. For a long time there has been an uneasy feeling that all is not well, that our Gospel impact is weak, but as in the story of the king who had no clothes on, who in the local church is going to actually articulate the truth.

There are those who hoped that the Graham Crusade and especially Dr. Billy Graham would somehow do it, or that God was going to do it through him. Before the crusade the statistical calculations were that around 70% of those who attended would be church people. The events proved the calculations not far wrong, and as much as we thank God for the crusade, its impact in the light of overall situation of Sydney is somewhat dwarfed when we face the unpleasant hard facts and figures of our own area of responsibility.

Some of course will want to hide behind their theology as an excuse to maintain the status quo that exists in our area. Others may wish to give sociological reasons for what has happened. Others may wish to blame the image the church projects in their community.

Then there is the great Australian knock. Strategies have been proposed for reaching others with the Gospel. Of course the favourite Australian past-time is to denigrate methods that others have evolved. We want to be discerning, but simply to reel off to others the objections of this method or that is somehow seen as an excuse for doing nothing.

For far too long we have been content to indulge in the knocking that epitomises the Australian reaction to most things. Yet we seem to have failed to do any of the knocking that needs to be done at the doors and on the consciences of our fellow Australians who need to hear the Gospel.

If the Consultation on World Evangelism had been held here and not in Thailand, to what extent would Australia be able to be a model to many of the Third World Christians in terms of outreach. It is very much more comfortable to talk about strategies for evangelism that others should be doing overseas, but it is very uncomfortable to be faced with our own neighbourhood.

The apostolic imperative is applicable "Come back to your senses as you ought and stop sinning; for there are some who are ignorant of God — I say this to your shame. 1 Cor. 15:34

LETTERS TO EDITOR

Dear Sir,
"so it has come out into the open at last..."
Where has P. M. Smithers of North Parramatta been all these years? If I remember correctly, this is not the first time Archbishops or Canterbury and Popes have met. In any case, I thought that they were visiting Africa simultaneously and their conversations in Accra were designed to bear witness to the fact that just as men are reconciled to God in Jesus, so they are to each other.

It is indeed fortunate that both Protestants and Catholics will have the opportunity to hear the Anglican Rector of Thornleigh preach on the theme "Thy Kingdom Come". They too, after all, use these works when they pray to the same Father through the same Lord, albeit in their separate churches.

I find the conspiratorial tone of the letter offensive. One shudders to think what sinister construction could be placed on the photograph on the front page of the issue in which it appears. Are we to believe that the Bishop Gippsland is about to make his submission to Rome? Or is Archbishop Little really a crypto-Anglican?

Not having been "reliable informed" I suspect that whatever happened in Accra, or Melbourne, or may happen at the Roman Catholic Church Pennant Hills, it will have very little effect on North Parramatta.

I await the next enthralling revelation.
Yours faithfully,
John Crane

Dear Sir,
Lured by memories of Julie Andrews' heart-warming performances in "The Sound of Music" and "Mary Poppins", by the anticipated delight of a new child star's performance and by the non-committal review of G. Holt in the May 19 issue of "The Australian Church Record", I went to see the film "Little Miss Marker" currently showing in Sydney.

I was deeply disappointed with this film. It is brilliantly produced but is dishonest in its portrayal of American life. The opening scenes suggest a story about life in the 1920's, with veteran cars, horses and carts, buildings and clothes to fit that era and verbal references to "the Depression". However, as the film unfolds it becomes obvious that the supposedly 1920's characters are really embodiments of present-day irreligious values.

In this film we see people gambling in a casino and betting at a race course, two men punching each other in the face, an elderly

lady whinnying an older man in the stomach with her handbag and a woman judge playing cards for money with the five-year-old heroine. All of this is very cleverly done "in fun" and brings the intended laughter from the audience.

Little Miss Marker, the child star of the film, remains smart and cute in the face of the various traumas she experiences, among which is the death of her father by suicide. When she asks her new protector (the betting shop owner) "Did my Daddy die?" she is given evasive and insensitive answers which, in real life, could only aggravate a child's fear and bewilderment.

Julie Andrews doesn't sing even one song, but her acting is superb as she presents a double image character of a rich, benevolent young widow of the 1920's who wants to adopt the orphaned child and a modern "liberated" woman who proposes to her husband-to-be and warns him that if he accepts he can't divorce her later on.

At the Saturday matinee I attended, at least half of the full house were children. Obviously, many people were expecting a film suitable for family viewing. "Little Miss Marker", unfortunately, is not such a film.

Yours sincerely,
Linda Hughes

Reviewer's comment: I am sorry that Linda Hughes allowed herself to be lured after such a specific review which was definite in its guidance "an adult film". Care was advised with children under ten. One assumes that Christian parents taking children 10 or over, discuss issues — such as are raised by Linda Hughes — with their children as a matter of course after the movie and point out the obvious issues involved.

Dear Sir,
The writer of your front page story on the open air Service on Good Friday (21.4.80) has shown a lack of acuity in the final paragraph of the report.

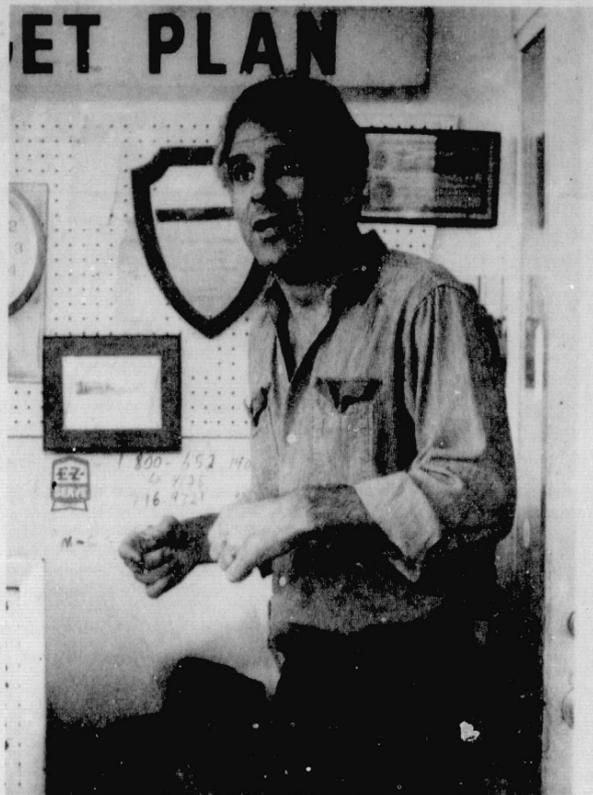
Your report reads: "Members of Angay, a group of homosexuals, mounted a silent protest at the service with a placard."

It should have read: "Members of AngGays, a group for Anglican homosexuals, took part in the service gathered near their banner."

It was not our purpose, you see, to mount a protest, silent or otherwise. We decided that for once we should be seen as homosexuals, joining in a service which we have attended as individuals in some cases for the past thirty years.

Peter Bonsall-Boone,
President, AngGays

Can You Take Yourself to See It?



The Jerk is a vehicle for Steve Martin to use his rubber face and lithe body to give us a series of relatively unco-ordinated visual sight gags, rather in the form of a 90 minute Laugh-In.

Too bad it's not funny. The story line is at best jerky — simplistic white boy brought up in negro home — belaboured parody on all the black power cries for liberty, etc. — leaves home to work in a gas station — disaster follows like a black cloud — invents a nose-bridge for spectacles — becomes wildly rich and richly wild — loses everything to dissatisfied consumer group — taken in again by loving parents.

The film might have been worth watching with a general tightening up of the slow scenes and without the copious vulgar language. In a word, you'd have to be a jerk to want to see it.

By contrast, the evening after seeing The Jerk, we watched the magnificent "Devil's Advocate" on Channel 7 in Sydney. It rather reinforces the concept that the idea for a film is far more important than the budget.

Why pay \$10 a double for jerky rubbish when you can have better entertainment in your own living room?

For an interesting comparison with this review see *The Sun*, Friday June 13. The world, it appears, will accept anything uncritically.

GEOFF HOLT

MAINLY ABOUT PEOPLE

BATHURST

Rev. Arnold Bloomfield to be full-time Assistant, Wellington.
Rev'd Ken Child was inducted as Rector of Rockley in March.
Mr. Bruce Walker ordained deacon, 29th June at St. John's, Forbes.

SYDNEY

Rev. F. W. SLATER died 22.5.80.
Rev. S. L. GABBOTT of C.M.S. has accepted the position of Rector, Kiama.
Rev. E. C. WHITE, of Putney has accepted the position as Rector of Riverwood.

THE MURRAY

Rev. P. G. ANSON, resigned as Rector of Loxton 30/6/80.
Rev. E. R. J. BENNETT, Tailem Bend, to Loxton 1/8/80.
Rev. P. M. BOURNE, from Assistant Curate at Willunga to be instituted as Priest-in-Charge of the Parish of Tailem Bend 22/8/80.

ADELAIDE

Rev. P. R. LORD resigned as Rector of St. Margaret's, Woodville and Priest-in-Charge of St. Augustine's, Woodville Gardens 1st June, 1980.

Mission in Search of its "Roots"

The Sydney City Mission, which is 118 years old this year, is seeking historical items, books, photographs and information about the Mission's early days, so it can establish a permanent historical display.

Founder of the Mission was Benjamin Short, the AMP Society's first full-time insurance salesman and later a director of the Company.

Mr. Short arrived from London in 1860 and saw the utter poverty and misery of many of the 90,000 population of Sydney.

He decided a "non-sectarian mission" was needed, and with the help of Community leaders like David Jones and John Fairfax, he began the Mission on July 11th, 1862.

The Mission is now making plans for its 120th anniversary celebrations in 1982 and wants to prepare the historical display in time for the anniversary.

OBJECT TO CASTRO

Mexican Presbyterian Pastor Marcelino Ortiz stated "The LACC, which supports liberation theology does not represent our views and cannot be allowed to continue to speak for us. Over ninety percent of the Protestant Church in Latin America is distinctly evangelical and evangelistic, definitely biblically oriented, while giving priority to spiritual matters. Latin America holds twenty million evangelicals and we are growing rapidly."

Ortiz, who chaired the meeting which formed an ad hoc committee to guide the new association, added "we strongly believe in and have always practised social service and we shall keep on doing this. At the same time, we believe that our nations have more than two options regarding their futures. There is a third option and that is Jesus. We want to preach, teach and live this option."

The majority of Latin Americans at COWE are unhappy with the presence of Emilio Castro, Secretary of the Commission on Mission and World Evangelism in the World Council of Churches. In a reciprocal move, Castro arrived here because three Lausanne Committee members attended last month's WCC meeting in Melbourne, Australia.

(COWE) considered ways to get the Christian message to the 2.5 billion who have not heard it. The 650 participants have targeted specific "people groups". These are the estimated thirty thousand tribes, religious, vocational and language groups with which people identify.

In his book "The Real War", former President Richard Nixon observed that among the world's eight hundred million Moslems, there are more non Arabs than Arabs; that Moslems form a majority or a sizeable minority in seventy countries; that the world's most populous Moslem country is Indonesia; and that there are more Moslems in India, Nigeria, the Soviet Union and even China than in most countries of the Middle East.

Several Mini-Consultations at COWE where 87 countries are represented during the June 16-27 meetings are focusing on a number of specific groups such as Moslems and on the strategy which should be used to encourage them to become Christians.

W.E.I.S.

C. of E. school refuses Islamic teaching for Asian pupils

A row has blown up in Bury, near Manchester, over a Church of England School's refusal to allow Muslim teaching for Asian pupils.

The Racial Equality Commission is being called upon to give guidance, but governors of the 130-year-old Holy Trinity Primary School are determined to stay loyal to their faith and the school's trust deed.

The move to include Muslim instruction in the school's curriculum is a result of the high percentage of Asian population of the area. Other schools in Bury have allowed Muslim children their own religious education and worship, but Holy Trinity is an aided school and religion is a matter for the Board of Governors alone to decide.

Chairman and vicar, the Rev. Dennis Nichols, said that he and the governors feel it would be wrong to introduce any religious teaching contrary to the uniqueness of Christianity.

He and local education officials made special arrangements for Asian children to meet for Muslim worship and instruction in a nearby community centre at the start of each school day.

Angered
Mr. Nichols and members of his congregation are angered by the attitude of certain community relations council members. "As far as our people are concerned it is a Christian school, and any thought that an immigrant community can come along and, by pressure, get a change in the deed, is wrong. This is not racial discrimination but a question of faith."

Chairman of the local community relations council, the Rev. Francis Downing, who is vicar of St. George's, Unsworth, feels the problems could have been averted if talks had been held between the school governors and parents.

In a letter to the local newspaper, the Bury Times, he wrote: "It is a fact that other Church of England schools (some with similar constitutions) in the Greater Manchester Area and elsewhere have managed to deal with a similar situation much more creatively and tolerantly."

First universal Islamic Declaration

Islam is not a religion with a central teaching authority. It further lacks the mechanism or a criteria for defining what is in the real sense orthodox and what is not.

Between a Mullah in Mauretania, Colonel Muamar Ghadafi, the scholar of the University in Cairo, Ayatollah Qomeini and a Muslim "fighter for freedom" on the Philippines, the exegetical difference could not be larger.

Thus, the opening of the International Islamic Conference, which took place recently in London, and passed a "Universal Islamic Declaration", was remarkable. This document has been described as the first authoritative statement of the Muslim faith issued by a representative Muslim body in modern times.

It was the Muslim diaspora in the West that called the Islamic Council into being. In a sense, Islam is having for the first time to operate as a religious denomination on the Western pattern, within the rules of religious pluralism. Wherever Muslims have gathered in Western Europe, the peculiar incompatibilities of the faith of Islam with secular industrialised democracy, have been sharply experienced. The universal declaration is a manifesto for entrenching Islam rather than adapting it.

Here are some of the essential passages of the important and expressive document:

"Islam approaches life and its problems in their totality. Being a complete and perfect code of life, it holds no tennent for partial reforms or compromise solutions.

"To make the best use of Allah's bounties, man needs Divine guidance in its final form in the Koran and the traditions of the Prophet Mohammed (Sunnah). This guidance is an unending recipe for success in this world and in the hereafter. Islam is a faith, a way of life, and a movement for the establishment of the Islamic order in the world.

"Islam aims at creating a model society. Its strategy is to mold the individual in accordance with the tenets of Islam, to organise and mobilise him within a social movement for progress and development, and to establish an Islamic Order by building society and state, their institutions and policies, at national and international levels."

Islamic Persecution of Christians

(Grand Rapids) Christians in the Orient live in an Islamic environment as an "oppressed and threatened minority". They live a "life under the cross". "Never before has there been such a persecution of Christians as there is today in the Middle East". These are statements by Professor Helmut Schultz who was professor at the University of Beirut from 1968-1972.

In his report on the topic, "Christians in the confusion of the Middle East", he also reports that Islam in itself is "intolerant". Conversion from Islam to another religion is punishable by death. Today there is a wave of Christian emigration from Islamic countries because Christians are oppressed, discriminated against and persecuted. (RES NE 4/8/80)

Overseas News Briefs

Ethiopian Patriarch slain

Usually well informed sources in London reported that the patriarch of the Ethiopian-orthodox church, Abuna Tewoflos was killed in a jail in Addis Ababa by henchmen of the communist dictator Haile Mengistu Marian. Together with other former clergymen, Tewoflos was arrested in June 1979.

According to the estimation of experts it had seven to eight million members when the communist took over.

Graham Rests

Evangelist Billy Graham has been warned by his doctors to 'slow down'.

Medical check-ups have been followed by 'strict instructions' to curtail his evangelistic campaigns for a while — and Dr. Graham 'reluctantly' has agreed.

Turin Shroud

From July 26, the first major exhibition in an Anglican Cathedral on the Turin Shroud goes on show at Canterbury Cathedral. Organised by London Fields Studios, of Hackney, London, the exhibition sets out in detail the known history of the Shroud and some of the current scientific research. This follows on from the highly successful exhibition staged at Westminster Cathedral, London, in the spring of last year.

Archbishop to resign

The Archbishop of Central Africa, the Most Rev. Donald Arden, is to resign in September, he told the provincial conference at Marandellas, Zimbabwe, last month. But he will remain as Bishop of Southern Malawi.

Dash It!

From a newspaper report: "At the Lincoln county picnic in Vineland, Ontario, the rolling-pin contest was won by Mrs. W. H. Upsall, the vicar's wife, who threw it 67 feet. Mr. Upsall won the hundred yards dash for men."

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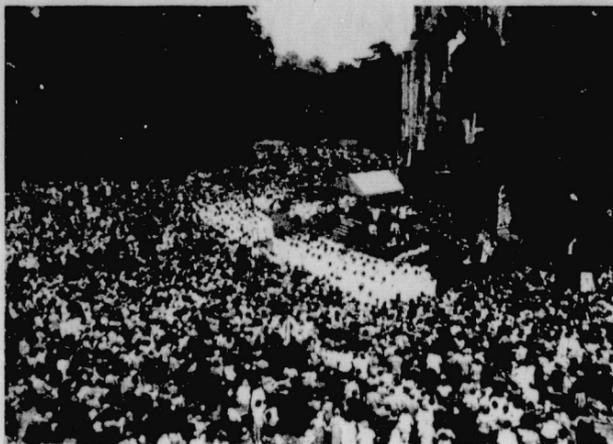
BRISBANE HUALTO THEATRE, Brisbane
Prog. A THURS 17 JUL at 7.30pm Prog. B FRI 18 JUL at 7.30pm

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Some of the 15,000 people who took part in the national Anglican pilgrimage to the Shrine of Our Lady of Walsingham on Monday as they gathered for the open-air Mass in the Priory grounds. They were led by the Most Rev. Robert Runcie — the first Archbishop of Canterbury in modern history to lead a Walsingham pilgrimage.

Why he went to Walsingham

The Archbishop of Canterbury went to Walsingham — "a place steeped in prayer" — because he wants to be at places of genuine religious revival, he said this week, after he had led 15,000 pilgrims at the national Anglican pilgrimage.

Archbishop Runcie — who was met with banners of protest carried by militant Protestant groups as he walked in procession to the great open-air Mass — was giving some reasons why he had become the first reigning Archbishop in modern history to lead a Walsingham pilgrimage.

"It was a cheerful outing which had traditional and some old-fashioned Catholic elements — but Walsingham is much more Anglican and much more gospel-centred than it used to be... I believe Walsingham has nourished personal faith in Jesus Christ," he said.

The Rev. David Samuel, Rector of Ravendale, Grimsby, was heading the protest, with some of his supporters from the 600-strong Protestant Reformation Society. Anglican priests among them held up banners proclaiming "Walsingham no place for Archbishop" "Walsingham Way not Anglican Way".

The Protestant Truth Society was represented, too. And, even as the

Archbishop's car eased its way through the crowded town square, a taxi-driver from Ellesmere Port, Mr. Robert Phoenix, thrust a pamphlet through the window, saying: "Christ is the only mediator between God and Man." The Archbishop replied: "I know."

Recalling the rapid expansion and self-sacrificing zeal of the Church in Africa, he said: "The experience of Christianity in Africa and the Walsingham pilgrimage will be lost to those who deal only in words and debate. We live in a society which trusts overmuch in words, organisation, activism. Mary reminds us that quietness, longing, receptivity to the Word of God are the beginning of growth in the gospel.

"Our anxious activism springs from fear; but, when you come to faith in Christ, there is ultimate security. That's why Mary stands for the family virtues of acceptance, forgiveness, companionship, which give a person anchorage in life and without which nobody can ever grow."

An observer from the Church of England Newspaper objected to an image borne aloft in procession while the Evangelical Bishop Maurice Wood of Norwich and Archbishop Runcie of Canterbury beamed on all and sundry during the annual Anglo-Catholic day-out at Walsingham.

£22,500 salary attacked

An attack on the "exorbitant" salary of £22,500 to be paid to the new Secretary to the Church Commissioners has been launched by a Cambridgeshire rector, backed by his PCC.

It is high time parishes tightened the purse-strings and challenged this unacceptable cost of establishment, the Rector, the Rev. John Harrington, writes in his parish magazine for Doddington and Benwick. The new Secretary's salary would pay five parish priests and still leave some cash in hand, he says.

And, when the PCC met last week, it declared its support for Mr. Harrington by passing a resolution which questioned the need for increased quote payments to central funds, declaring: "Clearly the Church of England is not as poor as it makes out."

In his magazine, *Chimes*, the Rector draws attention to "the scandal of many married clergy in parochial service qualifying for Family Income Supplement". He demands: "How many of the staff at Millbank or Church House, Westminster, not to mention the many diocesan offices, are in this shameful position?"

Bishops who still ride around in chauffeur-driven cars and live in residences "which must cost the earth to maintain" come in for criticism, too. And these points also the PCC takes up in its resolution.

It draws attention to "the unjust and discriminatory terms of employment that exist within the Church of England, and the unfair distribution of stipend income" — and calls on the Church authorities and the General Synod to redress the balance.

'Marvellous' — says the Pope

Pope John Paul II was recently presented with two copies of *The Lion Handbook to the Bible*, one the original English version, the other the recent Italian translation.

The presentation was made by the Italian publishers as part of the celebration of the handbook's millionth copy. On seeing the Handbook the Pope exclaimed, "I've already seen this book! A million copies! Marvellous, marvellous."

100 years ago

Extracts from Church Record 1880

PENNY POCKET N.T.

Mr. Elliott Stock is about to issue a pocket English Testament, with copious notes, references, and introductions, three maps and 24 illustrations, for a penny.

ELIZABETH FRY IN HER LAST ILLNESS

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SALVATION ARMY BULLETIN

General Booth hears from Mr. Railton, at Philadelphia — "We hope immediately to occupy Germantown, 25,000 population, besides two districts of this city. We commence noon-day prayer-meetings tomorrow in large room close to headquarters. nineteen have already volunteered to go as officers."

The Archbishop of Canterbury on Ritualistic Practices.

The Archbishop of Canterbury continued his visitation at Canterbury on the 22nd September, and was met in the cathedral by a very numerous assembly of the clergy and laity of the diocese. The archbishop delivered a charge of considerable length. Referring to certain Ritualistic practices, his Grace observed that the bishops were bound to see that the ritual of the Church was not altered in a matter calculated to interfere with its general teaching, but he thought that if the clergy were permitted to more freely state their private opinions from the pulpit, rather than through symbols of public worship, no great harm would arise. Care, however, must be taken in order to prevent contradictory statements to the formularies being made. An address from the pulpit appealed to the reason and the conscience, and no one was bound to give unqualified assent to statements made in this way. In common worship, however, where every one took a part, it was unfair, and beyond the Church's warrant to ask one to join in or give adhesion to that which he believed had not been sanctioned by the Church to which he belonged.



Keston College

Herbert Murd, a 26-year-old Estonian Methodist, was arrested in Tartu on 21 March. He had been a member of the Methodist Church in Tallinn and Purnu for many years, and was known as a courageous Christian who had a strong personal faith in the future for the youth of the Soviet Union.

Herbert Murd became a Christian in 1973-74. Shortly after this, he was forced to discontinue his studies at the Tartu Academy of Tallinn, where he was studying stage management. Since then, he has frequently been a target for official disapproval for organising religious meetings for young people. One such meeting was held in the centre of Tallinn in 1976, another was held in Haapsalu in 1979 and attended by about 100 young people. This meeting was broken up by security police.

Several months ago Murd moved to Tartu, and was active in organising musical evenings for young people. Murd's friends think that this may have been a reason for his arrest. He is being charged under two articles of the Estonian Criminal Code: article 201-1 ("infringement of the rights and person of citizens under the appearance of conducting religious rites") and article 201-2 ("parasitism").

Murd has also been attacked in the Estonian press. In August 1977 a large article about him was published in one of the largest dailies *Noorte Haeel* (Voice of Youth), based mainly on incidents which had occurred before Murd became a believer. The tone of the article was entirely negative, and its aim was obviously to imply that Murd's "failings" are typical of all Christians.

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WHAT A WORLD

Lesley Hicks

DO WE AUST... CARE

In most years recently I have joined in the Austcare (Australians Care for Refugees) Doorknock Appeal as a collector, though not the recent one because of other commitments on the Sunday afternoon in question. Our church is involved, organising a team of collectors in local streets.

Finding sufficient volunteers is not easy; according to N.S.W. Austcare organisers, while shortages of doorknockers tends to cut down income, fortunately householders who are visited are giving more. It is heartening to learn that the total for the state this year seems likely to be up 20%, keeping ahead of inflation.

As a collector I have received the impression that most give a token amount simply because they are asked. A few, often Christians with many other commitments for giving, give with glad and generous hearts. But occasionally one meets a householder who is not only determined not to contribute, but has marshalled reasons other than personal ones for his or her ungenerous attitude.

Overloaded lifeboat argument

Generally they amount to the "lifeboat Australia" argument — that Australia's lifeboat has as many passengers as she can carry, with troubles enough of their own, though not enough to sink her. If we accept too many refugees they will swamp our lifeboat, and neither they nor we will survive. I may suggest mildly that Austcare money is mainly spent on refugees outside Australia — maybe it helps keep them away — but debating issues on doorsteps is not advised, so I move on politely to the next house.

Refugees, Resources, Reunion

For anyone who wants to think through all the issues regarding Australia, its economic, social and natural environment and its policies towards migrants in general; and Asian refugees in particular, a helpful book is "Refugees, Resources, Reunion: Australia's Immigration Dilemmas", (published last year by the Victorian Commercial Teachers' Association, at \$5.95).

It is a series of articles by various experts arising out of a seminar "Australia's Immigration Responsibilities" held last year at Monash University. Two of the editors, Robert Birrell and Colin Hay,

tend to follow basically the "life-boat" line of argument — that Australia's interests are best served by keeping our population stable, and our intake of migrants limited. Major areas of concern are problems of unemployment and environmental damage.

Other contributors stress the humanitarian necessity of a more generous intake, especially in view of the Indo-China tragedy. They argue advantages to Australia as well as to the refugees admitted. Thankfully, our present federal government takes this view on the whole, though its narrow family reunion policies can cause injustice and distress.

Amid diverse views, some agreements emerge. One is that there is no good case for recruiting independent settlers to fill alleged gaps in the workforce; two, that New Zealanders' rights to enter and settle in Australia ought to be curtailed; and three, that despite lack of agreement over numbers, it was agreed that for moral and humanitarian reasons, refugees should have priority for admission.

Australians caring

Whether refugees will fare significantly well among us and enhance our society instead of adding to its problems depends greatly on the kind of help and welcome we give them.

I have written before of our church's involvement with refugee families through Careforce and the Indo-China Refugee Association. A couple of weeks ago, we learnt that one of "our" families was moving out of Villawood Hostel to a flat in Cabramatta. They had almost nothing in the way of furniture, bedding and household necessities.

It was a delight for the congregation to gather together needed goods from our surpluses — chairs, tables, beds, blankets, pots and pans. The St. Vincent de Paul Society helped too, and between us we helped them get settled.

Lugarno Baptist Church

We have shown some practical love in Jesus' name, but one Sydney church, the Lugarno Baptist Church, has been able to go much further. Their congregation regularly has anything from sixty to a hundred refugee folk — Vietnamese, Chinese, Vietnamese, Lao and Cambodian — joining with them in worship. Many have become Christians since their arrival in Australia.

Recently, a refugee Vietnamese, Pastor Tram Thong, was appointed as associate to the minister, Rev. R. G. Schaefer. Formerly a Baptist pastor in Vietnam, Thong had escaped by boat with his wife and two small children last year, and after six months in Thailand, was brought to Sydney last December. Pastor Thong has been serving as an interpreter and a leader among the refugees in the congregation and his new appointment is appropriate. Another Vietnamese, Mr. Doan Trung Chanh, pastors the Vietnamese Christian Church at St. Peter's.

BIBLE COLLEGE OF SOUTH AUSTRALIA POSITIONS VACANT

COUNSELLOR/LECTURER

The Council of BCSEA wishes to appoint a person to be a counsellor of women students and to teach in the areas of Christian discipleship from January 1st, 1981. The Appointee will also be responsible for supervision of the College Correspondence Course. The person sought for this post will probably have qualifications in counselling and theology with experience to match. This may be a 'live in' position.

PASTOR/ EVANGELIST

The Council of BCSEA wishes to appoint a person on a half-time basis to coordinate training in practical ministry skills and to be available for student counselling. This position may suit an experienced practising pastor and/or evangelist with the ability to teach others, to give 'on the job' training, and to cooperate with appropriate visiting lecturers. Applicants should write for further information and send full particulars of background, experience and references to The Principal, B.C.S.A., 176 Wattle Street, Malvern, S.A. 5061. Applications close August 31st.

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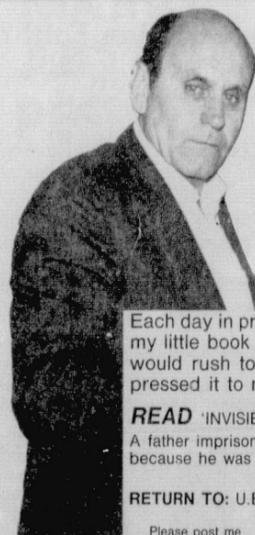
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T UNDERSTAND EACH OTHER

The Hysterical Family: Emotional Drama

DR. ALAN CRADDOCK

When family relationships become troubled it is tempting to focus upon one member who is seen to provide the disruptive influence. For example, if a family seems to spend considerable time engaged in turbulent, almost hysterical, outbursts of temper and verbal abuse we may look for the person who sets the scene by being hard to get on with or who appears to flare too easily and too often. The hysterical pattern of family life is seen to be explained and excused by the unreasonable behaviour of one of its members.

A preoccupation with this view can lead us to overlook the fact that the family as a whole is failing to function satisfactorily. Disturbances frequently occur not just because one of its members is disturbed, but because the whole family is disturbed, thereby setting up a pattern for a group performance which has an impact upon each family member.

Dr. H. E. Richter, Director of the Psychosomatic Clinic at the University of Giessen in West Germany, has emphasised the need to treat certain varieties of family conflict as requiring a focus upon the way in which the apparently troubled and troublesome individual is actually the creation and continuing part of a troubled family. (Richter, H. E. *The Family as Patient*, Souvenir Press, 1974). This view can provide us all with a new insight into our own

family relationships as well as those of our society in general.

Richter describes the "hysterical family" as initially involving a frustrated central figure who organises the family to meet his or her needs in such a manner that the family are forced to participate in the theatrics of the hysterical performance. This performance may involve the use of extreme emotional outbursts which are designed to provoke equally extreme reactions from other family members. The need to gain attention from or to annoy the rest of the family is thereby achieved. Other kinds of needs may also be served by this kind of behaviour, for example, distraction from other issues, disruption of relationships which provoke jealousy or the sheer "joy" of making another person behave irrationally! As time passes the entire family become locked into their exaggerated and emotionally exhausting patterns of hostile activity.

The family behaves "theatrically" in the sense that they are giving performances for one another, or even staging performances for the neighbourhood. Each role is designed to gain attention and satisfaction for the person playing the role. The impact upon other family members is such that they respond by becoming part of the drama. The provocative behaviour mentioned earlier emerged for very

specific reasons but the performances given for the sake of the original culprit become more complex and are eventually performed for their own sake. No longer is only one member of the family being provocative — the performances of all members become mixed into a complex pattern of angry and extreme reactions and counter-reactions.

After prolonged periods of time spent this way the original circumstances become remote and are not likely to be remembered clearly. The present activities are important now and as Richter puts it "... the whole artificially constructed hysterical stage set is a nervously contrived defence system". The system may defend against such threat as depression, guilt or inadequacy. In other words, the performance is a system for coping. But its level of success is doubtful, for it "succeeds" at a cost which is great and does not cope squarely with the real issues which need to be worked through.

What can be done about this problem? In the extreme case, formal family therapy may be required. The more common and less extreme cases can be greatly aided by providing insight into the nature and effect of the various family relationships. There are three initial steps which need to be taken:

(1) Don't continue to focus the blame upon one family member — even if historically there is some

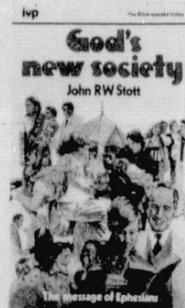
reason to see that person as the one who initiated the hysterics! The way forward is to break out of the pattern together by focussing upon issues such as the basic causes of frustration or resentment. Focus upon issues not persons.

(2) Try to become more aware of the self-perpetuating, distorting and destructive nature of the regular hysterical performances. To recognise this will help family members to want to try harder to avoid it providing that there is a real opportunity to calmly discuss basic sources of resentment.

(3) Acknowledge the "performance" to be largely evasive. The real issues cannot and need not be faced squarely during shouting matches or door slamming sessions! In fact, such strategies become major sources of dissatisfaction themselves and lead to the original issues becoming blurred or forgotten.

These three steps are not easy to implement and do not guarantee success. It may be appropriate to seek family counselling if circumstances do not improve. The important point to bear in mind is that coping can only come as the family as a whole attempts to alter its style of relating. If this doesn't happen the family is likely to disintegrate. That is, it will "cope" by forcing one of its members to withdraw psychologically or physically.

BOOK REVIEWS



God's new society
by John R. W. Stott
(IVP, 1979 pbk., 291 pp)

Almost a dozen books in "The Bible speaks today" series have appeared and John Stott, the New Testament editor of this series, has produced another excellent volume, this time on the message of Ephesians. The author is well-known to readers of the Record and here he brings his great abilities to bear as he expounds the message of this important Pauline letter. The book is marked by careful exegesis, an analytical ability to break up the New Testament text into its component parts so that it may be understood more easily, and a sensitivity to the on-going application of the message. In connection with this last point of application it was good to see Dr. Stott's pertinent comments regarding the message of Ephesians for the third world. Too often Western commentators completely overlook this dimension, but Dr. Stott who has expounded Ephesians in India, Nepal, Mexico and Latin America

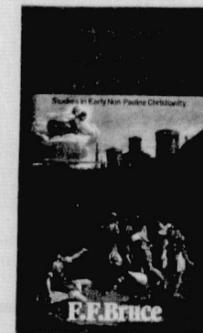
generally, has kept this context clearly in view.

The book is easy to read, and even when technical issues are taken up the author guides his readers skilfully through them. The comments are judicious, marked by the writer's characteristic balance. They are also clearly set out in points whenever this was possible. Contrasting statements abound and rivet the point home to the readers' attention. For example, in discussing Ephesians 1:1, 2, Stott comments: "When somebody argues with us, he may or may not persuade us; but when he prays for us, his relation to us changes."

Dr. Stott has obviously derived great benefit from Markus Barth's volumes on Ephesians for he frequently quotes from him. Especially helpful was the former's treatment of thorny theological problems as they arose in the text. On these occasions other relevant New Testament material, in addition to that in Ephesians, was drawn in to complete the picture. The result was often a useful theological note (e.g. on predestination, to mention but one). One may differ on his treatment of the church — universal or heavenly? His handling of the section on "New Relationships" (Ephesians 5:21-6:9) contained much pertinent and helpful material, and needs to be pondered carefully.

This is a superb volume. By reading it one will come to the heart of Ephesians, described as the "quintessence of Paulinism". And the careful student will also discover afresh that the "Bible speaks today".

Peter O'Brien



Men and Movements in the Primitive Church
Studies in Early Non Pauline Christianity
by F. F. Bruce

Paternoster Press, 1979 159pp.

Neither age nor retirement has in any way dimmed the learning or the lucid style of F. F. Bruce, who has produced yet another book on the N.T. This time it is a series of four studies on Peter and the Eleven Apostles, Stephen and the Hellenists, James and the Church of Jerusalem and John and his circle. Only the last chapter has been published before in a learned journal.

The author is correct in pointing out that we can become simply Paulinists and overlook the importance of others in the N.T. whose contribution was crucial for the primitive church. He has produced a book that goes a long

way in meeting a gap in our knowledge of such men and movements, although the work does not deal with their theological contribution. The work is in effect along the lines of his *New Testament History*, and not his work on Paul, *Apostle of the Free Spirit*.

With careful detective work F. F. Bruce has made full use of information in Acts, the epistles, as well as secular sources to bring to light a great deal of information that lies buried or that we tend not to relate. He has moved with needed caution into the subsequent period of church history to interpret the early church period, in commenting on N.T. trends which he feels are better understood from a later period.

Any who feel that this is "conservative" and largely repetitive of what has been written elsewhere are in for some shocks. He spends time on the Paul/Peter relationship and one feels that the discussion is on the brink of the Baur controversy of last century. He raises such questions of the Paul/James relationship and quotes those who feel that James or his followers 'set' Paul up in Acts 21 incident.

There is much in the book to interact with, and it certainly provides challenging and stimulating reading.

Those who own his *New Testament History* will want to own this work for it closes gaps or expands sections dealt with briefly.

Bruce Winter

CELEBRATING THEIR 21ST



Enquirers of the Sydney Billy Graham Crusade 1959, Avis Bright (left) and Joyce Warrington (right) show their favourite scriptures to their counsellor of 21 years ago, Moya Simon. Twelve others converted at 1959 shared in their 21st Anniversary of the 1959 Crusade celebrations at Port Kembla.

The occasion was the 21st Anniversary of them all making their decision to follow Christ, at the 1959 Billy Graham Crusade in Sydney.

Over 49 people made their decision for Christ during those meetings, 21 years ago this month. All were referred to the Port Kembla Methodist Church, as it was known in those days. The minister, Rev. John Mallison, was reputed to be on the

doorstep of any enquirer "within 24 hours".

A telegram was also received from Billy Graham himself, to mark the occasion.

"Their active participation in the fellowship of your church is clear evidence and value of careful follow-up and the importance of small group instruction. I have been thankful to learn of the outstanding faithfulness of the group in Port Kembla."

A fellowship tea commenced the proceedings, which were planned and organized by two of the converts themselves, Avis Bright and Joyce Warrington. A cake was decorated with the same wording as a banner on the wall, which read "LIFT JESUS HIGHER".

(Photo Ramon Williams)



Mr. Stacy Atkin, O.B.E., (Service to cricket and Anglican Church), Head Deaconess Mary Andrews, A.M., (Service to Religion), and the Venerable Robert J. Fillingham, M.B.E., (Service to the Anglican H.M.S.) after their investiture at Government House recently.

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SEARCH FOR BELL

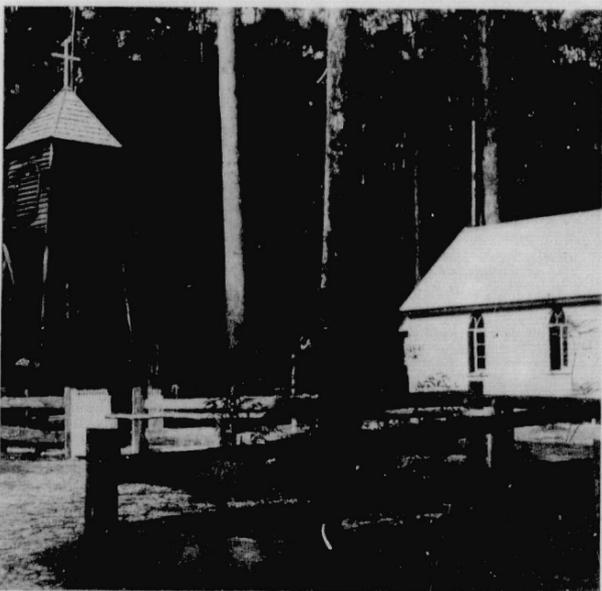
Timbertown would very much like to hear from anyone who has a suitable church bell and would care to share their possession with about 150,000 people each year.

In Timbertown's 87 acres, it is possible to enjoy the busy village centre, then, in a few minutes, walk into the peace and serenity surrounding Timbertown's century-old church.

Originally it was built on the property of the Lindsay family — pioneers of the Hastings Valley, and later moved to the nearby village of Huntingdon.

As the village church at Timbertown, it is still consecrated but is now non-denominational. It is the only building brought into Timbertown — all others have been built on the site.

And it is with the bell-tower that Timbertown has a problem, for, in two years of construction and over 3 years of being open to the public, Timbertown has still not managed to acquire a church bell.



G.F.S. celebrates 100th with Channel 7

Members of the Girls' Friendly Society are sharing their 100th birthday celebrations with the Royal Alexandra Hospital for Children. A massive party for 5,000 children is being organised at Flemington Markets on July 26, with the help of Channel 7, for G.F.S. members and patients and ex-patients of the Children's Hospital.

As part of their service project for this year the members are raising funds to sponsor hospital children to the party and by doing so it is hoped that G.F.S. will be able to make a large donation to the hospital.

Other activities to celebrate one hundred years of G.F.S. in N.S.W., include a leaders' and friends dinner on September 19, at the Ryde Civic Centre and a Centenary March and Service on September 28, in Sydney Square.

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GOD BIASED IN FAVOUR OF THE POOR - THAI. CON.

"To try to dodge any word about the poor is like standing under an avalanche, confident in our ability to duck," said one of the 17 Mini-Consultation comprising COWE in Thailand, who studying the people living in inner-city conditions, grappled with the claim that "God is biased in favour of the poor". They compiled an exhaustive list of Biblical references to poverty as a basis for private study by those who read the report. Its conclusion was that God is biased to justice, and that it is the world that is biased against the poor in its constant injustice.

The Consultation on World Evangelisation (COWE) held in Pattaya, Thailand from June 16-27 ended with a Communion Service conducted by Thai church leaders and attended by more than 875 Christians from 87 countries.

Another Mini-Consultation looked at opportunities for evangelism among the world's vast Chinese populations. Its report notes that today at least 22 former Protestant church buildings had been reopened for public worship in Mainland Chinese cities since 1979. Up to 2,000 weekly worshippers are reported from the church in Shanghai, and house churches have existed in every province of China throughout recent years in much larger numbers than was previously believed.

"All China ministries," counsels the report, "should be conducted in closest co-operation with believers in China. Those engaged in China ministries should also be sensitive to the danger of subverting them by financial inducement that would bring a mixture of double-mindedness and time-serving along with the erosion of personal integrity."

Widely different fields for evangelism, from secularised cities to the jungles of animists, from Marxists to refugees, from Hindus to Chinese, were subjects discussed at the Consultation.

Participants had earlier accepted without dissenting voice, the recommendations contained in "Co-operation in World Evangelisation", a seven-page working paper. Designed to assist the Lausanne Committee on World Evangelisation (LCWE), sponsors of COWE, in its future deliberations, it suggested that LCWE be given a fresh mandate to continue its ministry, at the same time giving special attention to "balanced representation of membership and improved regionalisation".

In order to maintain the ministry of LCWE (estimated cost US\$250,000 yearly), various means of fund-raising were outlined, including a challenge to COWE participants to a personal financial commitment.

On the proposal to merge LCWE with the World Evangelical Fellowship, the document counselled a not-at-this-time response, but it did urge a merger between the theological units of the two bodies. It also recommended that LCWE "declare itself open to a fraternal relationship with any body or movement that is committed to world evangelisation and is in full accord with the Lausanne Covenant and spirit".

Among the hindrances to co-operative relationships identified were duplication of ministries; a deficient attitude toward local church structures, insensitivity toward governments and other secular authorities and lack of prior consultation on the part of short-stay

continued page 3



Gottfried Osei-Mensah (Kenya), LCWE Executive Secretary, presents opening keynote address.

This man witnessed great horror

"Corpses pulled from ground and eaten"

The Rev. Titus Mubiru has just returned to Kenya from a visit to the northeast of Uganda where he witnessed unbelievable horror.

The former Melbourne Anglican priest is heading up World Vision's relief and development work in Uganda. His family has moved to Kenya because the situation in Uganda is so dangerous.

Titus Mubiru speaking to the World Vision office in Melbourne by telephone, said that he visited a hospital that usually accommodates 40 patients.

"The hospital now has 5000. Some are lying outside, others on every inch of floor space inside. There are no medicines or beds."

The northeast of Uganda, known as Karamoja, is dying as a result of a savage famine. Titus Mubiru says added to this is that the authorities have no proper control over Karamoja. The area is being ruled by

armed groups. They have set up road-blocks and when visitors arrive they are often stripped of everything. Some voluntary aid agencies have been forced to leave because they cannot give their personnel proper protection.

continued page 3



Rev. Titus Mubiru.

NERVE GAS IN AFRICA

The Sydney based Eritrean Relief Committee is appealing to the Australian people to send telegrams and write letters aimed at stopping the possible use of chemical warfare in Eritrea in the Horn of Africa.

The Committee has received a 3 page report via Rome which indicates that the Soviet Union has stockpiled chemical weapons in Ethiopia for use in a new offensive in the war in Eritrea. For 18 years, the three and a half million people of Eritrea have been fighting for the independence of the Red Sea nation against the Ethiopian army now backed by the Soviets.

This ongoing conflict is one of the major causes of the refugee situation in neighbouring Sudan and Somalia — now recognised as the worst refugee situation in the world. According to the United Nations, Ethiopia is the single largest refugee-producing country in the world, exceeding Vietnam with its 1.5 million and Afghanistan with its nearly 1 million refugees. Over 1 million Ethiopians have fled to Sudan alone, the majority from Eritrea.

Already the Ethiopians have used defoliants such as 2,4,5-T, the dangerous ingredient in Agent Orange which is currently the centre of controversy as a result of its genetic effects on the servicemen who used it in the Vietnam war. The 3 page report states "Available evidence now conclusively establish that the Soviet Union has replenished the Ethiopian regime's stock of chemical weapons with the introduction of new varieties of chemical anti-personnel agents."

Forty Soviet helicopters equipped to spray chemicals have been deployed in Asmara in the occupied part of Eritrea with a further 100 helicopters waiting in nearby Bishoftu. 200 Soviet experts in gas warfare and for logistic support have already arrived in Ethiopia.

"We appeal to the Australian people to urge Prime Minister Fraser to take action in the international arena and to call on Dr. Kurt Waldheim, Secretary General of the United Nations to stop the use of chemical weapons in Eritrea" said Mr. Fessehaie Abraham, an Eritrean student in Sydney and member of the Eritrean Relief Committee.

W.C.C.

On other pages... Letters to editor page 2... Overseas news briefs page 3... Family life deteriorating page 4... Coping with provocation page 7.

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