

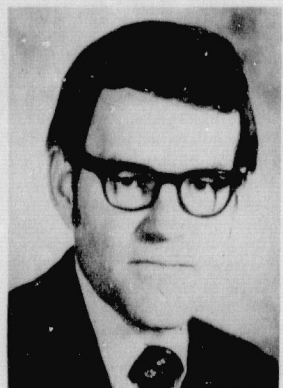
Whatever happened to the Human Race?



The 1980 National Conference of The Gospel Film Ministry Ltd took place in April at the Headquarters of the Company in Melbourne. The release of the film series by Francis Schaeffer *Whatever Happened To The Human Race* was announced and distribution of the Focus On The Family film series featuring Dr. James Dobson was launched.

Pictured at the National Conference are the Managers of the Australia film libraries of The Gospel Film Ministry Ltd. Left to right, John Collier, Adelaide; Stan Moulton, Joint Managing Director; Phillip Lowe, Brisbane; Miss Hazel Jones, Perth; Vic Mills, Melbourne; Norm Moulton, Joint Managing Director; Kevin Hooper, Sydney.

Professional counsellor to give seminars for ministers



Dr. Gary Collins will be visiting Australia from June 17-30 for a series

of professional seminars dealing with COUNSELLING IN THE MINISTRY. The visit is being sponsored by the Australia Youth For Christ.

Dr. Collins who is the Professor of Psychology and Chairman of the Division of Pastoral Counselling and Psychology at the Trinity Evangelical Divinity School in Deerfield, Illinois, U.S.A., will be dealing with such subjects as, "The Challenge of Christian Counselling"; "The Bible and Christian Counselling"; "The Theories and Techniques of Christian Counselling"; "The Pastor and the 'Burn-Out' Syndrome"; and "The Family and Christian Counselling".

Ministry personnel will be welcome at all seminars, to be conducted in most capital cities, commencing with Sydney June 17 at the Hurstville Civic Centre; June 18 in the Westmead Medical Centre; and June 19 at the Frenchs Forest Baptist Church.

For further information: Australia Youth for Christ, PO Box 186, Narrabeen, NSW 2101

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The Australian



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23% will be reconvicted

The Anglican Social Responsibilities Commission — a national ethics study group — called for a greater Government commitment to education of young people on the dangers of drink-driving.

They issued a statement following the public release of a report "Penalties and the Drink-Driver: a study of 1,000 Australian Offenders" by Mr. Ross Homel, of the School of Behavioural Studies, Macquarie University. The study was completed with the help of the Australian Department of Transport, Macquarie University, and the NSW Bureau of Crime Statistics and Research.

The report reveals that 23% of drink-driving offenders will eventually be reconvicted for the same offence. It suggests that the Victorian system of random breath tests should be looked at by other States. It also says that rates of reoffending are approximately the same for older drivers and young drivers, although young male drivers have the reputation for it.

The report divides drink-drivers into "good-risk offenders" for whom any penalty is a strong deterrent and "high-risk offenders", for whom different degrees of penalty appear to have no deterring effect.

Everyman's chief commissioner to attend World Conference



The Chief Commissioner of Everyman's Welfare Service, Stacey Kruck, will be attending, as a delegate, the International Conference of the Fellowship of National Officers' Christian Unions to be held at Swanwick, England in late June — early July. This conference will be attended by Officer Delegates from the Armies, Navies and Air Forces of approximately forty countries from around the world, e.g. from Asia, Africa, Europe, North and South America, Australia and New Zealand etc.

Slur on Coloured Church

From Page 4
marriages between members of different non-white groups i.e. coloured and black are perfectly legal!

According to the latest decision of Synod (Oct. 1978) mixed marriages cannot in the light of Biblical norms be regarded as *impermissible*, but must be regarded as *highly undesirable* in our South African context.

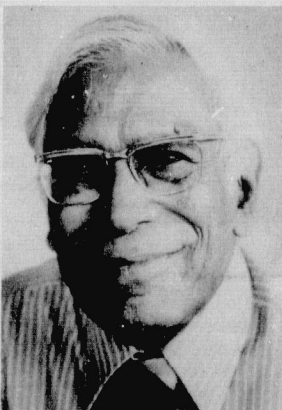
D.R.C.

World Missions to the eighties to inform, inspire and involve



Rev. Arthur Deane

The Katoomba Christian Convention and the Evangelical Missionary Alliance (NSW) have plans for World Missions to the eighties to inform, inspire and involve. To be held at the Katoomba Christian Convention site, October 4-6, the purpose is to give clear Bible teaching on what living the Christian



Bishop Chandu Ray

life really means and strong emphasis on involvement in God's world-wide missionary programme as the spontaneous expression of the Christian Life. Rev. Arthur Deane, former International Director of the Africa Evangelical Fellowship and Bishop Chandu Ray of the Haggai Institute for Advanced Leadership

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Rally commences 8 p.m. June 27th, 1980.



The Australian



CHURCH RECORD

No. 1708

JUNE 16, 1980

Registered for posting as a newspaper — Category A

PRICE 30 CENTS

KAMPUCHEAN RELIEF DIVERTED FOR THIS



The United Nations High Commission on Refugees has called the Somali refugee situation the biggest in the world.

More than one and a half million people are crowded into crude camps near the Ethiopian border. They have been forced to leave their villages in the Ogaden Desert region of Ethiopia and flee to Somalia. There has been a long civil war and villages have been bombed and cattle killed.

World Vision has set up a major programme and has rushed in a medical and a transportation team.

About one thousand people are crossing into Somalia daily to escape the fighting in Ethiopia. They arrive even before camps can be established.

The need is so acute that an aid shipment to Kampuchea was diverted to Somalia because of the extreme shortage of food and medicine. An official of World Vision told the Church Record that this situation is quite separate from the Eritrean Independence struggle between the Ethiopian Government's Army directed by Russian Army personnel and the Eritreans. The refugees are victims of another long-standing war, in which World Vision personnel were killed some time ago.

In one area, a World Vision survey team found a thousand people. They were mainly women and children surviving in the desert without shelter and a meagre ration of food. They had been dumped off a truck. It was days before any help arrived.

For the photo see page 5.

The Church Record regrets...

that it is unable to bring the resolutions of the recent W.C.C.'s recent conference in Melbourne as promised in our last edition. Like the delegates we wait for the final product which we understand is back in Geneva from where it will be released. Delegates are themselves unsure of just what went into the resolutions in some instances and what was to be deleted.

Next issue this man, an evangelist from East Germany will tell of the situation of the Church there

where he serves as an evangelist. Fritz Hoffmann frankly shares what he calls the positive and negatives for the Christian Church in Communist East Germany, the heart of the Reformation.



Iran Bishop's Family Reunion After Son Killed in Teheran



The Anglican Bishop of Iran, the Rt. Rev. Hassan Deghani-Tafti on arrival from Cyprus when he was joined by his wife and daughters Guli, 14 and Shirin, 26, who had arrived earlier on a flight from Teheran. Earlier this month, the bishop's 24-year-old son, Bahran Deghani-Tafti, was shot dead in his car in Teheran. Six days before his son's murder the bishop's Scottish secretary, Jean Waddell, was shot and seriously injured in an attack at her Teheran flat.

ISLAM ECUMENICAL NOT EVANGELISTIC Aust. churches should help

The Arab Libyan Australian Friendship Association has called on Australian church leaders to publicly seek a more balanced and reasoned presentation of Islamic beliefs and practice.

The Association, in a statement released by its Committee today, said that despite minor sectarian aberrations, Australia had usually provided an atmosphere of religious tolerance. Australians had been happy enough to observe the ethic that it was hurtful and divisive to tear to pieces other peoples' religious beliefs.

Now that practice had apparently been narrowed to religions which gained wide acceptance in nations of Anglo Saxon origin.

The Association said that the presentation of Islam in Australia had become extreme, unfair, and at times was subject to gross distortion and ignorance.

Under normal circumstances most Australians would wish to protect freedom of speech and accept the screening of telecasts like 'Death of a Princess', despite the second rate and dishonest character of that production.

The Association subscribed to this permissive view.

But the proposal to screen the dramatised reconstruction of alleged events in Saudi Arabia became obnoxious and far less acceptable when it was realised that it would add to a wave of irresponsible anti-Islamic propaganda and do nothing to secure a balanced debate.

The Association said that Islam was ecumenical in concept and was not an evangelical religion.

While people were free to convert or to adopt most religions, including Islam, Islam sought neither converts nor conquest.

The Association drew attention to the fact that it was a secular body which would normally abstain from religious debate.

ANTI-ISLAMIC CAMPAIGN

But it said that the anti-Islamic campaign in Australia had become intense and it was troubling the Arab as well as other Islamic communities as Islam more than most other religions codified and guided the existences which they led.

The attacks were thus highly destabilising of the every day existence of hundreds of thousands of Australians, deeply felt, and a great personal injustice.

The Association said that Australian church leaders would be aware of the ecumenical character of Islam and several initiatives from Islamic sources leading to effective Islamic-Christian dialogues.

It said that churches in Australia had a Christian duty to demand a halt to what was building into a pattern of ruthless emotional persecution of those Australians who draw their faith from Mohammed whom they regarded as the Messenger of God.

Libyan Aust. Friendship Assoc.

On other pages... What's going on in the Christian Booktrade? page 2... Dumped in the desert page 5... Who is really at fault? asks Alan Craddock page 7... African Christianity — real growth or just getting fatter page 8

Moore College
Library

EDITORIAL

What is going on in the Christian Booktrade?

For some time there have been allegations that some booksellers are breaking the law by importing Christian books published in America when the same book has been published in the U.K. for the Australian market. American books are cheaper, on the whole, and this means that the same book can be sold cheaper although illegally. Should Christians break the law if it means providing cheaper books for the Christian public?

The Church Record spoke to the book distributors or wholesalers who import and supply books to bookshops. They have complained that the behaviour of some, but not all Christian booksellers is in breach of the law. We also spoke to the Australian Copyright Council and this is what emerged.

The Australian Copyright Act of 1968 and two international conventions to which Australia is signatory protect the copyright authors who write books. It means that an Australian author who has a book published assigns the copyright as he wishes. He may allow his book to be published in America for distribution in America and Australia. He may decide to publish his book with two different publishers, one in the U.K. for the Australian and English market, and the same book by a U.S.A. publisher exclusively for the American market. The author, whether Australian, British or American is protected in Australia by the Australian Copyright Act.

It is illegal then for a bookshop to import a book from America when the author has assigned the copyright for Australia to a U.K. publisher. There are American distributors who supply books directly to Australian booksellers knowing that selling of the U.S. copy of a particular book in Australia is illegal. There are Australian Christian bookshops who knowingly import such books, and infringe the Australian Copyright Act.

The distributors say that there are times when errors do occur. A U.S.A. edition is brought into Australia and a bookseller may not know a U.K. edition follows 12 months later. They say they are not concerned about the genuine errors, but the wholesale importing of illegal copies of books is wrong and Christians should not do it.

Any individual, however, can import for his own use, without breaking the law, any book from either U.S.A. or U.K. provided that the book is for his own use, and not for resale.

Then what about the distributors in Australia?

There are some distributors who negotiate an agency with a publisher. In some instances they are given exclusive rights to import those publisher's books.

In other instances a bookseller may legitimately use either the Australian distributor or buy direct from the publisher.

There are some booksellers who refuse to recognise this arrangement between a publisher and distributor in Australia. They make arrangements in U.S.A. for a person or firm to buy from the publisher books which are solely for the American market. For a small fee the U.S.A. purchaser dispatches such books to Australia directly to the bookseller. It means that the bookseller who operates this way can sell books cheaper than the bookseller who secures his books through the distributor.

Naturally people ask whether books are being overpriced because of the distributor's cut. In the secular part of the industry, cases have been noted of gross profiteering by the distributors. Figures are not available in the Christian booktrade but distributors say no.

Readers must be wary of jumping to hasty conclusions that the distributors are fat cats who simply lick the cream and do nothing. They do provide a service, and hold in stock for ready availability books which represent their capital. If they did not hold any stock, the Christian public would be able to deal only with those Christian bookshops that could afford to tie up their capital in considerable holdings of books. The alternative would mean that the public would be forced to wait from ten to twelve weeks, waterfront permitting, for the books they wanted. Smaller Christian bookshops would be forced out of business.

What has gone wrong? What is the motivation that leads a bookseller to break the law? The Australian Copyright Council confirmed to the Church Record that such behaviour is in breach of the law. Is it solely out of a desire to give Christians cheap books? If so, the ends do not justify the means as the law of the land affirms. If it is not simply to put cheap books into the hands of Christians, is it to corner an inordinate portion of the market? Are some Christian publishers being greedy with the price structure of their books? Are the distributors providing a good service? These matters would be of relative unimportance if we were not dealing with the Christian booktrade and the use of the God given gift of writing for the edification of Christian people. Christian books have been an untold blessing to Christian people, and next to the Bible have been the source of spiritual growth and encouragement. We want to keep it that way! Between the gift and the blessing lies the human factor and the Word of God.

CLERGY MOVES

SYDNEY

Rev. G. R. Beatty retired from Anglican Marriage & Family Counselling Centre on 31st March, 1980.

Mr. N. M. Cameron is now the Advocate of the Diocese in place of Mr. Kenneth Robert Handley, Q.C.

Rev. C. Burgess will be the Curate in Charge of the new Provisional Parish of Cambridge Park from 1st July, 1980.

Rev. R. C. Colacino is now the Curate, West Pennant Hills.

Ven. C. A. Goodwin, M.B.E. retired as Rector of York Street on 14th April, 1980.

Deaconess June Horne was admitted as Deaconess on 5th May, 1980.

Deaconess Lay Kum Ho was admitted as Deaconess on 5th May, 1980.

BATHURST

Very Rev. R. F. Appleby, formerly Diocese of Perth is now Dean of Bathurst.

BRISBANE

Most Rev. F. R. Arnott retires as Archbishop of Brisbane on 31st July, 1980.

Can you take yourself to see it? MANHATTAN



Woody Allen is in love with New York.

Manhattan is an expression of his love.

Every full-time Christian worker should go and see Manhattan to clear himself of the occasional depression that maybe what he's doing is not worthwhile.

Manhattan shows the logical extension of the humanist ethic and the long-term seeds of destruction it is sowing for Western society.

Allen says towards the end of the shambles that surrounds him: "They keep on having these problems to stop them thinking of the unsolvable problems of the universe."

For every Christian, there is in this movie the knowledge that what God says of the human condition is right. Man cannot save himself, he just gets further into the mire. Gershwin music, graphic photography of New York and its people but Allen has (with apologies to the songwriter) turned Manhattan into an isle of clay.

"Manhattan" at Hoyts Entertainment Centre, 505 George Street, Sydney.

LETTERS TO EDITOR

Dear Sir,

Richard Clarke's biting comment, though brilliant, misses the point (ACR 19/5/80). No, I do not believe "Jesus came to save all sinners except homosexuals", but I do believe recognition of sin is essential to repentance — whatever that sin might be.

This is not so with most homosexuals today, nor in the heyday of Greece and Rome. Instead, it is blatantly promoted, excused and even glamourised in this permissive society. Can Jesus save the unrepentant who flaunt their aberrations as an alternative morality to that of God's laws for mankind?

When King Jesus invited all and sundry to the Great Supper he had prepared, doubtless the guest without the prescribed wedding garment felt much aggrieved when he was cast out. After all, he was no gate-crasher, but invited with the rest. Why pick on him? What if he did "declare his sin as Sodom and hid it not"?

To make this condition, especially if acquired and not inherited, acceptable to society and the church, is a sin against God, yet such is his mercy that where there is repentance and a cry for help, he will hear. But if we think we can hang on to sin and Christ at the same time, we deceive ourselves. Judas partook of the Sacrament at the Last Supper, but it did him no good. It hardened his resolve, and he went straight out into the night and betrayed his Lord.

We know that none is righteous, no not one, but the unforgiveable sin, I believe, is to masquerade as a Christian while serving the devil. That is the great deception. That is antichrist.

Yours sincerely,
(Mrs) P. Creasey,
Clontarf.

LETTERS

Dear Sir,

The "reliable informant" of your correspondent P. M. Smithers (A.C.R. 2.6.80) has unfortunately failed to give him the correct information regarding the service he refers to at the Roman Catholic Church at Pennant Hills on 25th May, 1980.

This service was not a celebration of the mass, but was organised by the Ministers' Fraternal, and followed an Order prepared by a joint committee in connection with the "Week of Prayer for Christian Unity". The clergy from the eight participating churches all took a part in the service.

The invitation for this service to be held at St. Agatha's Church was appreciated by the Fraternal as this was the only Church building in the local community capable of seating the large and enthusiastic congregation who attended.

Yours faithfully,
Rev. John Butler, Thornleigh

Editorial Comment: The Record receives letters in the trust that Christians have before levelling an accusation against another, brother, checked their facts.

Sir,

I have just read P. Smithers' letter (A.C.R. 2.6.80) and would like to comment on it.

I grew up in a family dominated by an anti Roman Catholic feeling due to the involvement of my grandmother in the Orange Lodge. When I was 12 her youngest son married a Roman Catholic bride. Even at that age I was aware of the family feeling against her. My family had nothing positive to give me in the way of faith and it was quite a miracle when two years later I became a Christian.

One of the strongest feelings I have is my hatred of those man-made walls that separate the children of God. I long to see them down.

Over the years I have had fellowship with people of other persuasions than the Church of England and am now teaching in a Catholic School. It has been a real joy to me to teach my children to pray, be taught by them about the faith of a child and work with their parents who have a deep, sacrificial concern for those around them. These folk have a very different approach to their faith from mine but it does not stop me sharing. In fact I have learnt a great deal all round.

During the 7 years I have been at the School I have noticed a change in the attitude of Anglican Christians towards my presence there. At first they could not understand what on earth I was doing there. Due to the influence of the Charismatic Movement there has been an about-turn.

You must realise I am no theologian and that my view is entirely subjective, but I welcome any move by Archbishop Runcie or Pope John Paul that will result in us being one in the spirit and of one body in Christ for all the world to see.

I am grateful for my friend's invitation to comment.

Yours faithfully,
Joan Hodge, (Mrs)
Balgownie

Australian supports Crystal Cathedral



Dr. Robert Schuller (left) together with Mr. Peter Daniels of South Australia, first director to be appointed to the International Board of Directors of the Robert Schuller Ministries, located outside North America.

Real growth or getting fatter?

How deep does African Christianity go?

A DEEP RIVER

In Africa, there are millions of Christians. But — and this question is sufficient to cause Christians many a sleepless night — how many of these are really true Christians? The figure of 350 million we have mentioned includes the five main Christian streams that merge into one great river: The orthodox tradition of Ethiopia and Egypt, the great number of Roman Catholic converts, the widespread missionary work of Protestant groups, the Pentecostal movement that has experienced such rapid expansion during the present century, and last but not least, the wide variety of independent (separatist) churches in Africa — groups that are often so far removed from the traditional churches and from what the Bible teaches, that one is justified in asking: Are they still Christians?

The eminent evangelical church leader, Gottfried Osei Mensah, is perturbed about this. The church will have to be on its guard against attaching an exaggerated importance to numbers, against expanding too rapidly!

The many thousands of converts each year are a blessing for which one should never stop praising the Lord. But one cannot help wondering if the church is growing in size — or merely growing fatter.

Do spiritual growth and maturity go hand-in-hand with numerical expansion? If we are unable to teach the thousands of new Christians the true meaning of discipleship, of a Christian attitude towards life, we may within a generation or two, have a huge church filled with nominal Christians with heathen hearts.

In other words, just how deeply does this river of Christianity in Africa flow?

There are millions of believers in Africa that do understand the true

meaning of being Christians — men and women who have not only heard the gospel, but who have also made it part of their own lives — people who have learned to spread the word of God and to bear witness for Him — even if their methods do differ vastly from ours.

An entire generation of believers — theologians as well as laymen — have devoted their lives to the development of an own indigenous theology — a theology that complies with the demands of a church that is not a transplanted potplant, but that has grown from seed that has been sown deep into the African soil and that has taken firm root in the life of our continent.

Finally the one true test of the sincerity of one's faith remains this: Of what value is it to one? Is one's religion merely a formal confession of faith, is it — in the words of Dietrich Bonhoeffer — nothing but "billige Gnade" (cheap grace), or is one's faith something of great value, something for which one is prepared to suffer — and die?

BLACK GRAVE ALSO

It is not only the graves of white missionaries — men as well as women who have not loved themselves, for the sake of Jesus Christ — that are found all over Africa. Thousands of black Christians have been equally willing to pay the ultimate price to be persecuted, to sacrifice peace and possessions, to suffer banishment, to die rather than disobey their Lord. The tragic but also triumphant history of Archbishop Janani Luwum of Uganda who died a martyr's death in the centenary year of his church (1977), is but one example, one voice from a vast number of voices speaking out for Christ in Africa. There is no single country in Africa that has not produced its martyrs for Christ.

D.R.C.

While in America, Mr. Daniels was able to attend the first function held in the new Crystal Cathedral of the Robert Schuller work. A Benefit Function, at which opera star Beverley Sills performed. The Crystal Cathedral is claimed to be larger than the Notre dame Cathedral and is constructed of a "steel framework that looks more like lace, with everything in glass and where every light twinkles throughout the whole structure", according to Mr. Daniels.

It is easy to see only the Cathedral, or even the television programme, HOUR OF POWER, and lose sight of the Robert Schuller Ministries, according to Mr. Daniels. Here is a work that requires 200 fulltime workers, most of whom have their own financial support, as well as 400 voluntary workers.

The TV programme is only one of the ministries. Others include Suicides Anonymous; 24 hour counselling service ("where phone calls are toll free"); and on one night alone there were seven meetings being conducted within the church area, on Christian Growth.

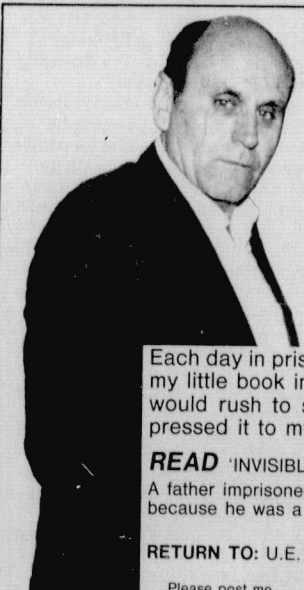
To be a lay pastor requires a six year part-time training course.

There are programmes for children; teenagers; young adults; marriage preparation; young marrieds, parents; singles; divorced and widowed. Help is given to reconstruct lives shattered through social events and pressures. Overall, the Bible is used to provide guidelines and principles for family life and fidelity.

Special courses are also conducted for career programs, giving motivation and purpose. Help for older people, retirement problems are all carefully considered and attended to.

Overseas work is not forgotten. The missionary work includes the setting up of Good Samaritan Hospitals and Help Centres around the world.

Some have accused Robert Schuller of taking people away from their own churches. Mr. Daniels emphasised that primarily Mr. Schuller is a "church man". He insists on people becoming involved in a church fellowship. Here in Australia, the response to the TV program, HOUR OF POWER, has been outstanding. Many who would never go near a church, have responded to the appeals given and have been directed to nearby churches.



ROT with your GOD in Siberia

said the KGB interrogator to Alexei

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Appalling misery of two ships



Recently two small fishing boats set sail from Vietnam within three hours of each other.

The first boat carried 660 refugees, the second 524. Both boats were very low in the water-line and just a few hours out to sea the second boat watched helplessly while the first boat sank to the bottom.

By the time the second boat reached the scene of the disaster all 660 aboard had perished — in any case, there would have been no room.

It took another 15 days for the second boat to reach Hong Kong during which a man sat on the top of the boat with a pencil and a piece of string to act as a plumbline, shouting instructions to the passengers to lean one way or another in order to keep the boat on an even keel. Before they reached Hong Kong however, they ran out of water, and an unknown number died.

This story typifies the appalling misery which these people are suffering.

Mr. Laurie McCowan, South East Asian and Pacific Regional Director for Compassion, has urged Christians to pray for two things. Firstly that governments around the world will quickly arrive at a humane answer to the refugee problem; and secondly that relief aid from all over the world will be effective.

100 years ago

Extracts from Church Record 1880

THE MOTHER COUNTRY AND HER DAUGHTER

The mother country has not yet succeeded in viewing some Australian matters without haze. In that generally reliable hand-book "Outlines of English History", by Ince and Gilbert (the 104th thousand, corrected to March 1872), the following occurs in the list of foreign British possessions—"North Australia, chief town, Bathurst", whilst there does not occur any mention whatever of "Queensland, chief town, Brisbane", if the inhabitants of Rockhampton will allow one to speak of Brisbane as the chief town. During a recent visit to England, I found that many English people have very vague ideas upon Australian subjects, and of subjects of which one might reasonably expect to find a knowledge. For instance, a bank-clerk remarked that he could not have known me from an Englishman by my speech; whilst a niece from New Zealand, on entering a school in Somersetshire a year or two ago, was most indignant at the young ladies expecting to find her black. A student-acquaintance in London inquired if I could show him a copy of a Sydney Book of Common Prayer: I assured him that the Prayerbook as used in Sydney did not differ from that with which he was familiar.

HOLIDAY WANTED

The Rector of St. Aidan's, Launceston, Tas. wishes to exchange Rectory for one month from 28th December, 1980 with Sydney Vicar (Archbishop's approval received) who would like Tasmanian Holiday. Essential Parish Ministry in both Parishes to be performed as part of agreement. Chrysler Galant available at Tas. Diocesan scale of travelling. Ring the Revd. Warwick Humphries (003) 31 1627

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St. Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise funds for this work. STAGE 1 development brought St. Luke's up to a hospital with 140 beds, including 16 private suites, 3 new operating theatres, theatre sterile supply unit, intensive care unit and essential equipment; further upgrading planned of existing equipment/services. Tax deductible, gift duty-exempt donations of \$2.00 or more, payable to "St. Luke's Development Fund" are acknowledged by official receipt.
Chief Executive Officer: T. J. BLAND

Former Sydney Bishop Killed in Car smash

The Bishop of Gippsland, the Rt. Rev. G. R. Delbridge, 63, and his daughter Judy, were killed recently in a car accident near Sale in Victoria's Gippsland region.

Before becoming Bishop of Gippsland in 1975 Bishop Delbridge, Assistant Bishop in the Diocese of Sydney, was for seven years Bishop in Wollongong.

The present Bishop in Wollongong, the Rt. Rev. K. H. Short said, "News of Bishop Delbridge's tragic death has come as a shattering blow for all of us here in Wollongong. For the seven years that he was Bishop in Wollongong he demonstrated a deep love for people and an overwhelming concern for the cause of Christ. A man who was in constant touch with Christ himself, his great desire was to bring those with whom he came into contact into that relationship. He was a great encourager of people and had close friends from every part of the community. His loss is greatly felt by all who knew him."

Speaking on behalf of the Diocese of Sydney, Bishop John Reid, Assistant Bishop said "Bishop Delbridge will always be remembered in this Diocese for his outstanding work with youth. The establishment of a Youth Department and its properties at Port Hacking was his vision and achievement. He won friends everywhere and whether as a Chaplain, Rector or Bishop, he was recognised as a superb pastor who sought to relate people to Christ."

Bishop Delbridge leaves a widow, Audrey, and three married children.

ANGLICAN MINISTER JAILED — His Archbishop says "Good man in prison for Christian stand"

A South African court last week convicted the Rev. David Russell of Cape Town on 11 charges of breaking a banning order made against him. Mr. Russell was sent to prison for a year.

He had pleaded guilty and stated that what he had done was, "a moral and religious duty". Last December he attended a Church Synod at Port Elizabeth and moved some motions on racial discrimination.

The activities of Mr. Russell brought him under a five year ban in 1977 which prohibited him from meeting more than one person at a time. He has been working in squatter camps and amongst blacks in the Cape Town area. The Archbishop of Cape Town (the Most Rev. Bill Burnett) and Bishop D. Tutu, General Secretary of the South African Council of Churches gave evidence in his favour.

The Archbishop of Canterbury said, "a good and honest man has been put in prison for a Christian stand. Whenever that happens to anyone in the world, I will want him to know that he has my support and prayers".

"Christians everywhere will be deeply shocked at the news that the Rev. David Russell has been sentenced to imprisonment in South Africa. I know him to be a sincere Christian and a dedicated priest, with a genuine love for truth and justice, who places his obedience to God above all else."

R.C. Commission to Supervise 3 Dutch Commissions

The rulings which followed the recent Synod of Dutch Roman Catholic bishops in Rome are to be put into effect by three Commissions. There is to be a fourth Commission to supervise the other three, and to see that their work is carried out.

The three Commissions are to be concerned with theological seminaries; the laity and pastoral work; and the Vatican desire to increase the number of Dutch bishops.

The findings of the Synod were in favour of strengthening traditional Romanism which, in the Netherlands, has been increasingly laid aside since Vatican Council II. Thus there is to be no married priesthood. The traditional seminary training of priests is to be fully re-established. The distinction between priests and laity is to be clarified so that lay people engaged in pastoral work are not thought of as parallel or an alternative to the clergy. Inter-communion with "separated brothers" is to be checked; and private (auricular) confession is to be practised. For some time there has been a movement away from private confession in favour of a general absolution.

By its findings the Rome Synod seeks to bring to an end the liberal practices in the Netherlands which have grown up since Vatican II; and which have been supported by five out of the seven RC Dutch bishops. Whether Vatican authority will now be fully accepted in the Netherlands must remain an open question which time alone will answer.

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THE NEW I.M.P.A.C.T.



The manager of I.M.P.A.C.T. Books, Mr. Charles Mann, addressing the crowd who gathered for the opening of the new bookshop at 18 King Street, Newtown last week.

As well as an extensive stock of theological books, I.M.P.A.C.T. also carries a large range of Christian paperbacks, Bible study and children's books.

The new extended premises are close to the city, Moore Theological College, Deaconess House, and the University of Sydney. Postal orders from N.S.W. and interstate are promptly dispatched.

I.M.P.A.C.T. Books was first opened in early 1963.

It was established to insure a ready supply of theological books to students at Moore College and Deaconess House when they were required, and also to make known to the general public that Christian books of some depth were available. The person responsible for its establishment and its first director was the Rev. Dr. Ward Powers. The bookshop was registered as a non-profit company under the name of I.M.P.A.C.T.

As business expanded it became obvious that larger premises would be required. The building at 18 King

Street, opposite the first shop was therefore acquired and renovated to meet this need.

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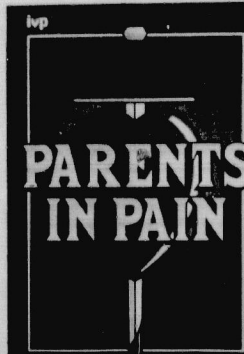
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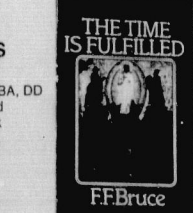
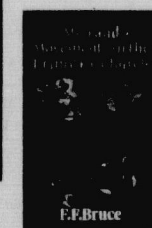


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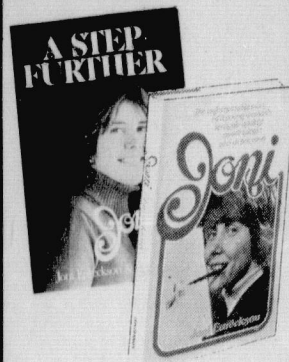
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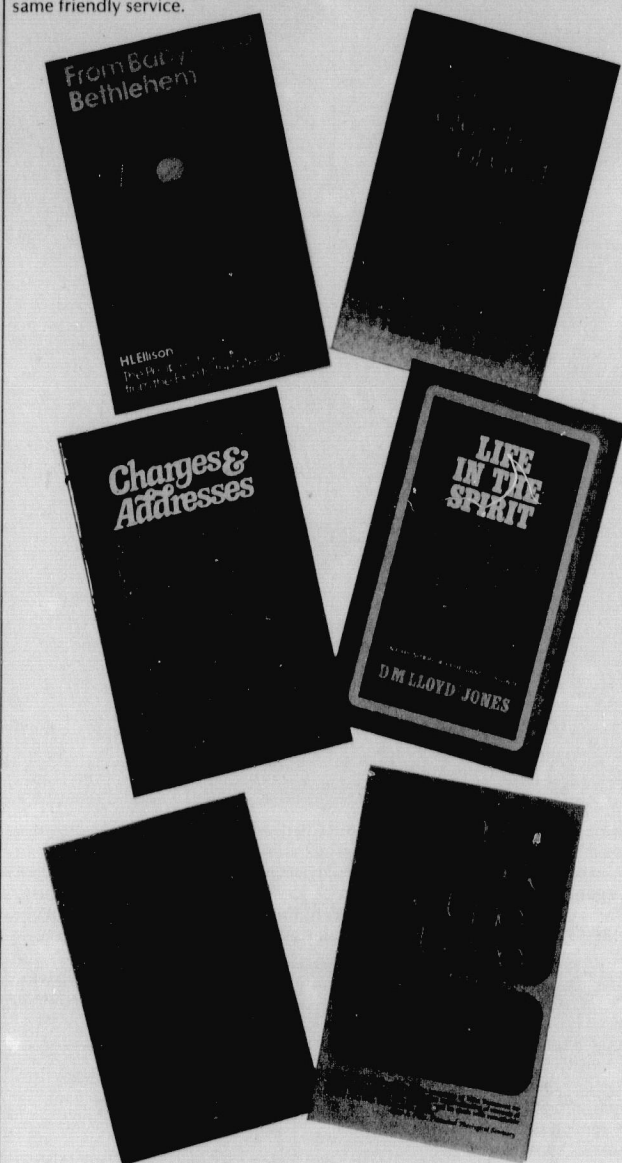
John Bacon Publishers
congratulates
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on the opening of its new bookshop.



The bookshop manager, Mr. Charles Mann, speaking with one of the directors, Rev. Dr. Peter O'Brien at the official opening of I.M.P.A.C.T.'s new premises by the Acting Principal of Moore College, Dr. W. Dumbrell last week. The opening was attended by representatives of publishing houses and book distributors as well as the Bible Society and the Anglican Information Office.

I.M.P.A.C.T. Books Have Moved

The Directors of I.M.P.A.C.T. have much pleasure in announcing the removal of their bookshop to larger premises at 18 King Street, Newtown, (near Little Queen St) Phone (02) 51 2225. The Bookshop holds the largest number of theological and general Christian books at its larger shop which continues its same friendly service.



Looking for bargains after the opening of I.M.P.A.C.T.'s larger shop at Newtown last week, were these students and others who were attracted by large reductions in prices at the sale which celebrated the opening.

Not "Lord" Bishop

A circular from the bishop of Sheffield to the clergy of the diocese says, "I have never in my life addressed a bishop as 'lord' and I thought the custom extinct, but it seems not. Apart from anything else it is bad for bishops' souls". "I intend to sign myself as 'David Lunn, Bishop of Sheffield'. The + before a bishop's signature is a Victorian misunderstanding of a medieval custom that had nothing particularly to do with bishops."

"The geographical surname, says Halsbury, is 'an ancient fiction'. Its use is not legally necessary. In ordinary talking nowadays we usually speak of bishops by their own names — 'Donald Coggan' rather than 'Archbishop of Canterbury', and it seems sensible that signatures should keep in touch with reality."

Mozambique

The situation for Christians in Mozambique is not improving.

Already president Samora Machel has confiscated all church property and criticised religious groups including the indigenous church.

In his latest attack, President Machel was particularly critical of the Roman Catholic Church accusing it of collaborating with Portuguese colonists.

He claims that the divisions between Muslims, Roman Catholics and Protestants are splitting the nation.

Learning from the Left

Gustavo Parajon, the president of the Evangelical Committee for Relief and Development in Nicaragua says "Christians are supporting their new government in many of its programs. The government is involved in many reforms that the local church fully supports." He says that it has abolished the death penalty and has called for reconciliation between all peoples in Nicaragua.

Parajon says one of the government leaders, who suffered torture under the old SOMOZA regime, gave his torturers safe conduct out of the country.

Two hopes for Uganda

"There are two hopes for Uganda," says an official of the World Council of Churches, "The December elections and the Christian Church."

GWEN CASHMORE, who just visited UGANDA says "there is still hopelessness and despair throughout the country. Food is in very short supply and there is a real famine in the north. There is still violence and looting throughout the capital, KAMPALA. People are hopeful that things might change if the December election eventuates. The Anglican Church is playing a vital role in these times of great uncertainty."

WHAT A WORLD! Lesley Hicks

ON AFFECTION

Our family has acquired a new kitten, replacement for an older cat killed on the road last Easter. This one is wickedly wild at intervals, scuttling up the nearest available leg or curtains or screen door, but between times is most endearingly affectionate; already, unlike his predecessor, he is a confirmed cuddly lapsitter with a purr pulsing like a small loud motor.

In pets and in humans, affection begets affection, Feline affection has obvious goals. As cartoon cat Garfield puts it, "We cats are loners — but we can be remarkably friendly when it comes to food." And in the case of kittens like our Jasper, we can add the attraction of a human lap as the warmest spot around.

C. S. Lewis discusses this first and humblest of loves — Affection, the Greek *storge* — in "The Four Loves"; he quotes Ovid, "If you would be loved, be lovable", and describes this comfortable family-type love at its highest and its lowest.

We humans need human warmth and affection and generally in order to receive it we have to give it. Sad indeed is the one who neither gives nor receives the small tokens of affection taken for granted within a happy family — the kiss on the cheek, the squeeze of a hand, the hand on a shoulder or arm round the waist, and the sympathetic eye-contact while listening. The signs can be present without genuineness of feeling, but it is hard to believe in the reality of warmth of concern that finds not the slightest expression through touch.

How is this caring affection best expressed within the family of the Christian church? There are fashions from church to church as to what is or is not done — from exuberant charismatic hugs all round to cool distances kept between worshippers in the pews and the limit of contact the polite handshake with the rector at the door.

Some people are embarrassingly hungry for affection; others repel it. Temperaments differ, of course, but at either extreme there seems to be great need, a lack of wholeness.

Internationally, of course, there are cultural differences in the demonstration of affection or in ways of greeting friends and acquaintances. Witness the mighty bear-hugs of Russian and East European politicians meeting on official occasions, with hearty double-cheek kisses. Perhaps, privately, they hate each other, but this is the way things are done.

St. Paul told his Corinthian readers to "greet one another with a holy kiss". (1 Cor. 16:20) J. B. Phillips saw it as a culturally interchangeable exhortation and paraphrased it for Anglo-Saxons as "I should like you to shake hands all round as a sign of Christian love".

Many of us seem to doubt whether hugs and kisses can be "holy" as expressions of love within the Christian fellowship. Whether it's simply "not done", or whether there is a fear of eroticism, of things getting out of hand between the sexes or even on the same-sex level, we feel it is far better to err on the side of restraint.

In a perfect moral world none need worry, but even in our society I feel that the dangers of coldness are greater than the dangers of giving warmth some physical expression, in a community of people whose distinguishing characteristic is supposed to be love.

That love, I know, is *agape* love, which covers far more than gestures of affection. It is "love to the loveless shown that they might love be". It will be expressed in word and deed and in the giving of time and hospitality, flowing out of our lives as Christ's love is poured in by the Spirit. Ideally, it will also be expressed without fear in warm spontaneous gestures of brotherly and sisterly affection. The world and the church need to see that love can be holy.

Dumped in the desert to die



The civil war in Ethiopia has been so fierce that families such as this have been forced to flee without their head into neighbouring Somalia. There are one and a half million such refugees fleeing and they are part of 14 million refugees in the world. The World Vision have allocated \$500,000 direct aid to these Ethiopian refugees, and their Australian executive director, Harold Henderson says that the money raised at the 40 Hour Famine will go to refugee programmes.

Harold Henderson says he is delighted to see the support the 1980 Famine is receiving from prominent Christians. He says that the agency's work in the refugee camps is the same as in its other ministries. World Vision helps to develop the total man, spiritually and materially.

The World Vision 40 Hour Famine commences at 8 pm Friday June 27 and concludes at noon, Sunday June 29.

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Applications in writing, giving details of experience, to Mrs. J. Earnsey, G.F.S. Office, St. Andrew's House, Sydney Square 2000.

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Marriage and family counsellors frequently cite defensive projection as a major source of discord and misperception. Projection, a concept dealt with in some detail by Freud, occurs when an impulse arouses anxiety, guilt or excitement to a level which is beyond an individual's capacity to tolerate. The impulse is denied and displaced by being projected outward. The "dangerous" impulse is no longer seen as originating in oneself but as coming from external sources such as other persons. One marital therapist describes this process rather significantly: "It is easier to fight with someone else than to fight with oneself, to resist the Devil than to cope with one's evil intentions" (Zinker, J. *Creative Processes in Gestalt Therapy*, 1977). The important point about projection is that it tends to seriously limit and distort our view of ourselves and of others.

In a case described by James Sunbury (*Family Relations*, 1980, 29, 107-110) a husband denies his impulse to be unfaithful to his wife and projects this impulse onto his wife. He comes to the point where he spends considerable time and energy on his obsession with his wife's alleged desire to be unfaithful to him. In this particular case the

husband unconsciously begins to subtly encourage his wife to be unfaithful to him, almost as if he wanted to have an excuse for his own desire to be unfaithful. These projections distorted the husband's awareness of himself (he saw himself as pure and righteous and rightfully indignant and jealous) and his awareness of his wife (he saw her as flirtatious and threatening to him and their relationship).

These misperceptions served to support hurt and angry feelings for both partners. They became unable to fully understand each other's feelings. Tension continued to build up and many grudges remained unresolved. A crisis was eventually reached and the couple sought the help of a marriage counsellor. The task of the counsellor in this situation is described very clearly by Sunbury and it reflects what any couple faced by this problem must attempt to do.

There are two objectives:

- (1) The husband who is projecting needs to restore the impulse to himself and to deal with the issue squarely rather than to deny it and to attribute it to his wife.
- (2) It is important for him to come to see himself and his partner more clearly, without denial, distortion or exaggeration.

The problem is that facing the issue squarely is difficult and threatening. In marriage counselling the counsellor's task is to help the couple to draw upon their mutual resources so that they can handle the issue together. Support, reassurance and new learning are all needed if the projections are to be "reowned" and handled satisfactorily.

A further example of projection occurs frequently among highly religious persons who become threatened by their view of themselves as possessing some significant spiritual flaw. They become so full of guilt and fearful of their position that they become preoccupied with the occurrence of this fault in others. They can reach the stage where they become oblivious of their own failings and become obsessed with correcting or punishing those whom they perceive to be flawed.

We need to recognise the dangers in this process. Jesus urged us to avoid judging others and said: "How dare you say to your brother, 'Please, let me take that speck out of your eye' when you have a log in your own eye? You hypocrite! First take the log out of your own eye and then you will be able to see clearly to take the speck out of your brother's eye."

DR. ALAN CRADDOCK

(Matthew 7:4-5). When we project we could find ourselves transferring the "log" in our own eye to others — an alleged "splinter" which distracts us from our own actual "log".

The way forward is to achieve, with God's help, the two objectives mentioned earlier. First, we need to see that the fault is ours and that, with God's help, it can be dealt with without denial and the distortions which come with projection. Secondly, we need to become more realistic in our view of ourselves and others. We need to work together in our relationships, under God, to support, reassure and teach one another so that we can come to grips with our personal shortcomings.

Paul makes some relevant remarks to Christians: "Your life in Christ makes you strong, and his love comforts you. You have fellowship with the Spirit, and you have kindness and compassion for one another." There is no room for handling our problems by projecting them onto others. There is no long term value in shifting one's own guilt feelings, fears or shortcomings to other persons who can then be dealt with or persecuted unfairly. In this situation the issue which really needs to be dealt with is simply lost behind a smoke screen.

BOOK REVIEWS



Shall The Twain Meet?

A. M. Allchin, *The Kingdom of Love and Knowledge: The Encounter Between Orthodoxy and the West*. (Darton, Longman & Todd, London, 1979), 214 pages.

Allchin suggests that Western Christians have much in common with the eastern Churches of which we are unaware.

Orthodox affirmations of God he says, spring from a union of love and knowledge in which men and women are taken out of themselves, transcend their own limitations, in a moment of praise and adoration which enlarges and transforms their capacities of seeing and knowing, as well as of loving and acting.

Allchin looks at St. Symeon the Theologian (949-1022), of Paphlagonia and sees some parallels with Methodism and the charismatic movement. He draws out the crucial importance which Symeon attached to personal experience and to an immediate awareness of the Holy Spirit. He looks at other great figures including F. D. Maurice, Evelyn Underhill and Vladimir Lossky all of whom he sees as having achieved a balance of inner and outer, of experience and tradition.

Canon Allchin's book makes no reference to a significant encounter between the West and the East in the

person of Cyril Lucar (1572-1638) who, as Patriarch of Constantinople, published a reformed *Confession of Faith* which taught that the church was subject to the Scriptures, justification by faith, and a reformed doctrine of the Eucharist. It was Lucar who presented the Codex Alexandrinus to Britain. The Orthodox Synod of Jerusalem condemned the "error" of Protestantism in 1672.

Allchin's emphasis on the need for personal experience of the Spirit as essential for encounter should be affirmed, but not without recognition of the fact that real differences call for resolution. The Spirit of truth is encountered in the Scriptures which teach truths that appear to have been repudiated by the East in 1672. A union of love and knowledge will speak the truth.

A reconciliation based on truth is a worthy goal. It requires more homework and change than Allchin has admitted.

— Lindsay Johnstone



The Mormon Mirage Latayne Colvett Scott

Zondervan Publishing House, 1979.
276 pages. \$12.95

This is a first class book for anyone seriously trying to comprehend Mormonism. All the necessary features are there — analyses of the

career and character of Joseph Smith the founder, the Book of Mormon and other Mormon scriptures, Mormon teachings about God, salvation, priesthood and modern prophets, including an examination of the secret and 'sacred' rites for the living and the dead practised in Mormon Temples.

Additional chapters and sections deal with the wealth and income, the structure and function of the Church, as well as the training and proselyting programme of Mormon missionary elders.

The author is to be commended for including two very comprehensive chapters on early Mormon Church history. Such material is essential for a real understanding of the nature of Mormonism.

The book also includes a fascinating account of the author's own conversion to Christ while studying at the Brigham Young University in Utah, as well as a final chapter which serves as a summation of the whole and which is followed by a collection of questions (with answers) most frequently asked about Mormonism.

In her final chapter, Scott catalogues a number of prominent ex-Mormons and writes that, "almost every vocal ex-Mormon of today started out by trying to disprove the claims of those who wrote or spoke against Mormonism". She herself falls into this category and this lends the book a credibility it might not otherwise have had. Scott is not only thoroughly informed about Mormonism, she has lived, loved and known it.

The author writes more than the average writer whose 'adequate' answers to, or explanations of, Mormonism, either raise more questions than were posited or leave the reader more confused. On the other hand, her detail is not so

laboured as to make the reading tedious. The style is excellent, a swift-flowing analysis moving smoothly from one point to the next with commendable continuity and obvious personal insight.

In discussing the errors of Mormonism, Scott expresses what I think all of us who are ex-Mormons have felt, when she writes, "I only wish that when I was a Mormon someone had told me the things of which I write".

— John L. Bracht

Hebrews



Finality of God's Revelation in Christ

Geoffrey B. Wilson

Hebrews: A Digest of Reformed Comment
(Banner of Truth Trust, Edinburgh 1979, 205 ff.)

The author of this commentary on Hebrews sees this 'word of exhortation' as called forth by the failure of Jewish believers of those times to grasp the absolute finality of that revelation which God had given to men in Christ.

"When the true glory of Christ's heavenly Priesthood is discerned all earthly pretensions to the sacerdotal office must be abandoned."

This book will successfully help those wanting a straightforward commentary.

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 Morphet, 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.

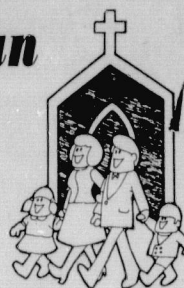
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WORLD EVANGELISM CONSULTATION "DIFFERENCES EMERGE BUT NEEDS OVERSHADOW"

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 Bienduray, 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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