

## Award to photojournalist — a first for ARPA

Ramon receives Gutenberg honour



The GUTENBERG AWARD of the A.R.P.A. (Australian Religious Press Association) was presented to photojournalist Ramon Williams of Sydney, at the A.R.P.A. Annual Awards Dinner, held in Adelaide, recently.

The Gutenberg Award, named after Johann Gutenberg, the inventor of printing from movable type, is the "Gold Logie" of the A.R.P.A. and is normally presented for "overall excellence in Christian newspaper and magazine publishing".

This was the first time the Award went to an individual instead of a newspaper or magazine and the first time it has been won by an A.R.P.A. member in Sydney.

In making the presentation, the President, Peter Philp, said, "The 1987 Gutenberg winner

is not an organisation, but a person who has made what I believe is an outstanding contribution to us all.

"A person who has given us all encouragement in an area of our publishing in which we are frequently weak. The winner of this year's award is somebody who has given total commitment to a ministry that has become his life. He has served us well, both in good and bad times. For that I admire him.

"Members of the Australian Religious Press Association — the 1987 Gutenberg Award winner is Ramon Williams. Ramon come and receive your award — the whole of our industry, the religious press, salutes you tonight".

(RAMON WILLIAMS)

## Aborigines and the bicentenary

### Real recognition needed

At the recent meeting at Giliulla, Menangle of the Bishops of the Anglican Church of Australia, Bishop Arthur Malcolm, Assistant Bishop in the Diocese of North Queensland, informed the conference that:

(a) as an aboriginal person he could understand why Australians of European and Asian descent wished to celebrate and give thanks for 200 years of settlement in Australia. Such people had much to be thankful for, and he felt that people of aboriginal descent would also acknowledge this;

(b) people of aboriginal descent, however, would feel more at home with the

celebrations of the Bicentennial year if some real recognition was given to their special place in this country as Australians who are descendants of the original and ancient people of this land

Bishop Malcolm said that the Bicentennial year could provide opportunities for all Australians to develop a greater mutual respect for one another.

People of aboriginal descent would be helped to gain a respect for other Australians if their unique position as descendants of the original Australians is acknowledged and accepted.

## MAINLY ABOUT PEOPLE

### ARMY CHAPLAINS

Chaplain R. Pocock from Army chaplaincy to parish appointment Canberra and Goulburn Diocese.

Chaplain J. Swift from Army chaplaincy to a parish appointment Melbourne Diocese.

Chaplain B. Horton from Townsville to Brisbane.

Chaplain J. Hamilton from Brisbane to Melbourne.

Chaplain A. Martin from Adelaide to Puckapunyal, Victoria.

Chaplain J. Simpson from Moorebank, New South Wales, to Brisbane; and The Reverend G. Clarke from parish appointment Newcastle Diocese to Army chaplaincy Moorebank, New South Wales.

### DIOCESE OF ADELAIDE

Rev. Brian E. Newman, Rector of Kadina/Wallaroo in the Diocese of Willochra has been appointed fulltime Chaplain at the Royal Adelaide Hospital as from May 11, 1987.

### DIOCESE OF ROCKHAMPTON

Rev. Rod Hart, Barcoo Parish, has begun his new ministry as Rector of Springsure.

### DIOCESE OF MELBOURNE

Rev. Dr. Peter Marshall has been commissioned as the new State Director of I.T.L.M.

Rev. Ray Cleary has been appointed Executive

Director of the Anglican Homes for elderly people.

Rev. Canon John Geldhart, Echuca, is to become Rector of the Parish of South East Bendigo.

Rev. Hedley Jones, Assistant, Echuca, will become Rector of Maldon.

Rev. Christ Pitcher, Ouyen, will take an appointment in the Parish of Balmoral in the Ballarat Diocese.

### DIOCESE OF WANGARATTA

Rev. David Nichols was inducted as Rector of Euroa on February 13.

### DIOCESE OF CANBERRA/GOULBURN

The Very Rev. Ron Moon was installed as Dean of St. Saviour's, Archdeacon of Goulburn and Rector of the Cathedral Parish in the Cathedral on February 12.

Rev. Dennis Vanderwolf, Rector of Dawson Valley in the Diocese of Rockhampton, has been appointed to All Saints', Ainslie.

Rev. Bob Silberman was inducted as Rector at Holy Cross, Hackett, in January.

Rev. Bruce Stevens has been appointed as senior assistant priest at St. John's, Reid.

Rev. Geoff Sibly has been posted to R.A.A.F., Fairbairn as Chaplain.

Rev. Jim Doust has been appointed as Chaplain at the Australian Defence Force Academy.

## Peter Rumachik Released

VOICE OF PEACE, the Soviet believers' own mission in the west, are happy to announce that our fellow worker in the Soviet Union, Peter Rumachik, has been released from prison.

Rumachik, 55, Vice-chairman of the Independent Union of Evangelical churches in the USSR, was serving his sixth term of imprisonment, a total of almost twenty years spent behind bars.



## Where is Terry Waite?

### Iran now offers help to find him

After a period of silence over Terry Waite, who has now been missing for eight weeks, there were references on Teheran Radio on Monday to correspondence between the Archbishop of Canterbury and the Speaker of the Iranian Parliament, Hashemi Rafsanjani.

According to reports, the broadcast quoted a reply from the Speaker to Dr. Runcie's letter of January 30.

But, as we went to press, we were informed by Lambeth Palace that the reply had not yet been received there.

The contents of Dr. Runcie's letter were kept secret at the time he wrote it. But Teheran Radio claimed that he had offered help, through the Christian community in Lebanon, to find three Iranians kidnapped by the Phalangist militia in Beirut in 1982.

According to Lambeth Palace, the Archbishop offered help in trying to locate only one Iranian.

Mr. Waite, who is the Archbishop's Secretary for Anglican Communion Affairs, has been missing since January 20, while trying to negotiate the release of hostages held by pro-Iranian Shia militiamen.

They include the American Terry Anderson, who has now been missing for



Terry Waite

two years.

The number of kidnap victims has risen to 26 since Terry Waite went to Beirut on this latest mission on January 12.

Teheran Radio is reported to have quoted Dr. Runcie as stating in his letter that Terry Waite was independent of the British government or any political party and was a religious man with a profound respect for Islam and for Muslims.

The broadcast, monitored in Cyprus, quoted the Speaker's reply: "I welcome your offer and have asked officials and our friends in Lebanon and Syria to persist in looking for a clue..."

(CFN)

## Calling all christian writers

Are you interested in being a Christian writer?

On Saturday 23rd May 1987 a Christian Writers' Workshop will be held at the Wesley Centre in Sydney.

Christian writing is not easy. It takes determination and a deep love for God to make articles, stories or poems worthwhile reading to audiences who may not always find the written word appealing to them. Perhaps you feel called by God to do this kind of ministry. Maybe this is the place for you to be.

It will be a fullday event starting with devotions at 8.30 a.m. Then a talk will be

given by Dr. Sherwood Wirt.

Workshops will be held throughout the day with breaks for morning tea and lunch. These workshops will be supervised by wellknown personalities.

Dr. Wirt is the founding editor of Decision magazine. Before publishing the first Decision, he had gathered enough material for 12 months of production of his now, worldwide magazine.

The day will be exciting and one that may lead to serious writing for the Lord. It will finish at approximately 4.30 p.m. Please phone Barry Berryman for more detailed information: 29 4136.

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# Russian Christian millenium 1988

## A change in official Soviet attitude to Orthodox

A more positive attitude to the forthcoming millennium of the Russian Orthodox Church has been noticeable in recent official Soviet pronouncements. Previously, the Party line had been to play down the significance of this event, to present it as something of no interest to Soviet citizens generally, important only to the Church.

Over the past six months, however, the emphasis has shifted and the millennium is given increasingly favourable mention in the Soviet media. For instance, the Soviet news agency TASS on 6 March reported a press conference given in Geneva by the Soviet delegate to the 43rd session of the UN Human Rights Committee, protopriest GEORGI GONCHAROV. According to TASS, Fr. Georgi's response to a question about the millennium was that the history of the Russian Orthodox Church has always been

inextricably linked to the history of the Russian people and the development of their rich cultural traditions.

Keston College comments that even this mild praise is very different from earlier statements by various Soviet "specialists" ranging from assertions that the christianisation of Russia was a minor event which benefited only those who had vested interests in "enslaving the people" to claims that it was the deciding factor in arresting national development, crushing cultural values, or having the sole redeeming feature in introducing vegetables into the national diet (because of fasts). The celebrations of the millennium, too, seem to be more grandiose than reports a year ago indicated. At that time even senior Soviet churchmen travelling to the West were rather vague as to what would be the extent of the celebration programme, who

would participate, and what the various events would be. Reports from unofficial sources within the Moscow Patriarchate showed that there was confusion even at the highest levels of the Patriarchate as to what would be permitted by the authorities in connection with this allegedly "purely internal Church matter".

It seems clear, now, that the secular authorities have decided to allow the celebrations to be quite extensive, and, according to Fr. Georgi (as cited by TASS) "hundreds of representatives of Christian churches and various international and national religious organisations from many countries are expected to attend".

Also in connection with the forthcoming millennium, TASS reported on a conference which took place in Moscow on 4-6 March.

This conference was devoted to the millennium and was attended by leading Slavic scholars from academic research institutes in Moscow, Leningrad and Kiev.

Speaking to TASS, one of the participants, professor NIKITA TOLSTOY of the Moscow State University said: "We are interested in the significance of Russia at the time of the adoption of Christianity. Our interest is quite understandable, for this was an event of great importance and, in the context of the time, a progressive step."

The conference centred on the causes and the development of the process of the introduction of Christianity in Russia and the countries of Central and Eastern Europe, the influence of the Christian faith on the cultural development of these areas.

(KESTON COLLEGE)

## Universalist professor

### American presbyterians refuse clergy status

(Azusa, California, USA) Dr. John Hick, 65, an internationally known British theologian and a professor at the Claremont Graduate School, has been refused clergy status in the Presbyterian Church USA (PCUSA). The chief reason for his rejection was his view (denial) on the uniqueness of Christianity among world religions. In 1977 Hick made ecclesiastical headlines through the controversial book THE MYTH OF GOD INCARNATE of which he was co-editor. In a 1980 book, GOD HAS MANY FACES, Hick wrote that the concept of the incarnation — that Jesus was God in the flesh — is a "mythological idea, a figure of speech, a piece of poetic imagery".

Already four years ago Hick asked to have his ministerial credentials transferred from the United Church of England to the Synod of California. According to conservative Presbyterians, the negative vote on Hick may have avoided a walkout of several congregations from the 3-million member PCUSA.

(RES NE)

## "The Church must prepare for advance"

### Church leader states

Dr. Alan Walker, Director of World Evangelism for the World Methodist Council speaking at Kippoor, Tennessee at the close of a month-long visit to the United States, said:

"The Christian Church must get ready for advance," Dr. Alan Walker said. "In many parts of the world a wave of people seeking to become Christians is moving toward the Church.

The mood of people has changed dramatically since the sixties. Then the tide began to run out from the Churches; now it has turned. In developing countries and in Communist societies, millions of people are accepting the Christian faith. In the West the movement is slower, but many churches are reporting growing attendance.

Disillusionment with secularism is causing people to turn toward faith in God.

## Nicaragua — Christian support



World Vision's executive director, Harold Henderson, speaking with two Miskito Indians in Nicaragua. The World Vision director was told that very positive dialogue continues between the Indians and the Sandinista Government. (World Vision)

The Christian Church continues to be a powerful witness in Latin America, says World Vision's executive director, Harold Henderson.

While in Nicaragua, Harold Henderson met with Christian agencies who already have extensive development work in that country, to determine whether World Vision could channel aid through these existing bodies.

"Nicaragua is one of the poorest nations in Central America. I was there three years ago and witnessed widespread poverty. The situation has deteriorated dramatically since then," says Harold Henderson. "The war is draining the nation. I heard official government figures, claiming that 40% of the national budget is being ploughed into the war. However, some sources say the figure is

closer to 70%. And while that occurs, thousands of people are being denied basic food and other essential services."

He met with senior church officials representing CEPAD (Comite Evangelico Pro-Ayuda Al Desarrollo), CNPEN, a conservative pastors association, the Assemblies of God, the Baptist and the Moravian Churches.

"Most of the Protestant leadership I spoke with were supportive of the changes taking place in their country and certainly did not want to see any going back to the days before the revolution in 1979.

These Christians have given their critical approval to many initiatives taken by the Nicaraguan Government, particularly its program to help and develop the poor.

"Most denied claims that the practice of their faith was being retarded by the authorities. In conversation with some pastors, I learned that pressure had been brought to bear on a few church communities to provide buildings during the Crusade for Literacy, a nationwide program to teach the people basic reading and writing. I was also told some church groups had been refused permission to use stadiums and other public places for rallies.

"However, we heard nothing from Protestants to indicate that the church was under persecution, compared to the suffering experienced by Christians in El Salvador, Guatemala and Chile, where horrific crimes have been committed against them."

Harold Henderson says that the chief critic of the Sandinista government is the Nicaraguan Catholic Bishops' Conference, and in particular, the Archbishop of Managua, Miguel Cardinal Obando y Bravo.

The archbishop has claimed that the government is attempting to introduce Marxist policies that are already affecting the practice of religion. One of the Catholic bishops, Monsignor Pablo Antonio Vega and priest, Father Bismark Carballo, both Nicaraguans, have been expelled from the country, as well as a number of foreign Catholic missionary priests. "But the bishops are not being supported by all Catholics. A large number of Catholics, like many Protestants, are supporting the reforms taking place in this Central American republic."

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Moore College  
Library



# MARANATHA

## Daniel 8

Daniel — a selective autobiography

In the first half of the book, Daniel writes of himself as "he". From chapter 8 he speaks personally. Notice how often "I" and "me" occur in chapters 8-12. It's an autobiography describing actual events during the period 605-535 BC. But how could Daniel, in 540 BC know about the great empire of Alexander the third? Alexander's victories were won 210 years after Daniel wrote these words. And what about the Seleucid ruler Antiochus IV Epiphanes, who ruled from Syria to Egypt from 175-164 BC, some 370 years after Daniel wrote? How could Daniel know about these men and their actions?

The answer is quite simple. In 2:28 we read "There is a God in heaven who reveals mysteries". That's the answer. It's not Daniel who thinks these things up. God told him through a vision, and the words of the angel Gabriel.

This book is written, not as some claim to a people undergoing persecution around 170 BC, but around 540 BC to the people of God who are living comfortably within an alien society and culture. The message of this book is "God, the Lord, is King, even in Babylon". God is powerfully at work within the present historical and political circumstances and processes — both in Daniel's day and in ours.

For the Christian in a world which does not recognise or know the Creator and Covenanting God, there are two facts to know.

### 1. Evil and Suffering are Certain

As we saw in chapter 7, the saints suffer because those who refuse to tremble before the Holy God, hate God's holy likeness in his people.

Daniel's message to the people of God 2500 years ago was that this godless society in which they lived would slowly, but in the end, dramatically change to a society that would physically oppose and persecute God's people. Medo-Persia in its prime would fall to Greece. Greece in its prime would be broken, and eventually another would rise in Alexander's place (vv 23-24).

Whereas Alexander must be admired for his military strategy and power, this new ruler had no noble qualities. He achieved power by favouring those who would betray their friends. He was skilled in intrigue. He knew the art of concealing his purpose behind ambiguous words. . . **he will destroy mighty men and the holy people (v24): he will fling truth to the ground, and prosper (v12).**

When will this happen? In answering this question, it's important to notice the difference between this chapter and the previous one. In chapter 7 the emphasis is on the coming salvation when **the Ancient of Days came, and judgement was passed in favour of the saints of the Most High, and the time arrived when the saints took possession of the kingdom (7:22).**

But here in chapter 8 there is no mention of the final judgement. This suffering is an ongoing occurrence. Yes, it occurred initially in the time of Antiochus IV Epiphanes, but it has occurred many times since. And it may well also occur to our society and to us as followers of Christ.

Indeed the New Testament declares (see 2 Thessalonians 2 and 1 & 2 John) that the final days of human history will be marked by a final Antichrist, whose whole goal will be to launch himself in attack against God, and

against all God's children. What this means is that you're not on a Sunday School picnic — this is war. Expect to suffer at the hands of the evil men — either now, or at some time in the not too distant future.

### 2. The Power of Evil is Limited

Notice the conversation that Daniel overhears in verse 13. It's not 'why are these things happening?', but 'how long will these things continue?' You see, it never seriously enters the mind of God's servants to question whether God is in control of the world. Certainly as a believer you may ask the question 'why?', just as Jesus did on the cross. But to ask as Jesus did is not to question or doubt that God is in control, but to express your lack of understanding of the situation.

For God is in control, and that's never more so than in the face of evil. Yes, it is encouraging to see so many people calling for peace and release from oppression and evil; but ultimately this sort of evil is beyond human deliverance. That's the picture that God gave to Daniel in verses 23-25.

Evil and those who use it for their own purposes seem to be victorious. But verse 25 ends with the words **but he will be broken, without human hands.** Only God can bring evil to a halt — and he will.

The power of evil, of the evil one (the devil), and of evil men, is limited by he who controls everything and everyone — God himself.

### Christians in an evil world

Was Daniel right to be exhausted and sick (v27)? If he was fearful for himself in the face of evil, the answer is 'no'; for those who **love this life shall lose life eternal, and this life as well.** But if he wept for God's people, or if he trembled over the influence and power of evil in the world, then he was weeping as Jesus wept for Jerusalem (Matthew 23:27).

To weep over and to tremble for the lives of those around you, who live in sin and are weighed down by it — is to weep as Daniel wept. It is to weep as Jesus wept. Can you and I really say we love sinners if we do not have the heart of compassion that our Saviour showed, or his servant Daniel showed in the face of sin and evil?

But Daniel didn't lie on his bed and weep and moan. He got up, and went back to work. (v27) And so must you! Go back to Daniel 1-6, and see how Daniel endeavoured to influence his society for God, and get back into it yourself. Be active wherever you live or work — in the King's business — the King of Kings.

Remember, it's not your battle that you're fighting. Evil can only be overcome by God. It's His battle. **Therefore be strong in the Lord and in the strength of His might. Put on the whole armour of God that you may be able to stand firm against all the schemes of the devil (Ephesians 6:10-12).**

The psalmist say **we will fear no evil.**

Why?

Because God is in control, and although evil and suffering are certain for the believer, their power is limited. And what's more — **nothing whatever in the whole of creation shall be able to separate us from the love of God which is in Jesus Christ our Lord (Romans 8:35-39).**

William Morrow

## Bathurst Diocesan Conference Centre

To have a major face-lift

The Diocesan Conference Centre has been given the go-ahead for a major face-lift. New facilities will be built aimed at attracting more conferences to the Mount Panorama site and boosting the money-making potential of the Gold-Diggings tourist-attraction.

Approval has been given for the centre to take out a \$400,000 bank loan to finance the project.

The centre's main building will be revamped to house a larger dining-room, a small meeting room and a new refreshment kiosk to cater for the more than 20-thousand tourists who tour the Karingal Gold Diggings Museum each year.

"We've not been in a position to date to offer them sandwiches and tea," said Centre Director Ken Webster. "We've not been in a position to offer them anything."

"I went out one day and I heard the coach-captain saying to the guide, 'We can't do the full tour because I must get this coach load of sixty tourists into Bathurst for lunch', and yet we have a well-equipped kitchen that's sitting there doing nothing."

Once the planned improvements are completed, the diningroom will be promoted along with the Gold-Mine to encourage tourists to stay for lunch, after their tour.

The Centre has an active marketing strategy in the pipeline, but already tourist numbers are up considerably compared to the same period last year.

Turnover from the tourist attraction will subsidise the work of the conference centre.

"For the conference centres who have no other support at all, they're really up against it," said Ken Webster. Sixty percent of Karingal's administration costs are borne by income from the Gold Diggings, holiday cottages and souvenir sales.

The building programme includes the construction of a 250-seat auditorium as well as a major re-fitting of existing buildings.

The exterior of all the buildings will be clad in a 'rough' style wooden panelling in the 'frontier' fashion of the current Assay Office at Karingal.

Extensions will see the total bed numbers grow to 128. The old steel-bar bunk beds will go, to be replaced by modern pine bunks.

A new entrance and reception area will also be built. Budgeting for the project has \$50,000 set aside for new furnishings, \$300,000 for construction work and the remaining \$50,000 to repay an existing loan.

(ANGLICAN NEWS)

## "Our families under attack" says Fred Nile

The Rev. Fred Nile MLC, Member of the NSW Parliament and controversial campaigner for family life and decent values will be addressing major rallies in the north of NSW during May, 1987.

From 15th May 1987 to 25th May 1987, the Rev. Fred Nile and his wife Elaine Nile will be addressing major regional "Defend the Family" public rallies in Gosford, Newcastle, Taree, Port Macquarie, Coffs Harbour, Armidale, Tamworth, Quirindi, Muswellbrook, Maitland and other centres.

The theme of these Public rallies will be:—  
Defend your Family!  
Defend your Children!  
Defend our Nation!

The aim is to help families defend themselves from the moral, economic and social attacks on the God-given unit of society — the family.

The Rev. Fred Nile, MLC (National Co-ordinator of the Festival of Light Community Standards Organisations) said, "Our families are under attack by permissive morality and humanistic philosophy. The current Federal AIDS TV and School Education Programme is an example of this attack on our Christian values and family life."

"The NSW Education Department was correct in warning parents about the ABC Schools AIDS programme — 'Behind the News', which was aimed at 10 year old children in our NSW schools," said Fred Nile.

"How anyone can justify showing 10 Year old children how to fit a condom or presenting homosexual sex acts between two males as normal as heterosexual acts between a male and a female."

"The AIDS TV 'Grim Reaper' advertisements also convey confusing messages, when it spotlights a frightened 6 year old female child," said Fred Nile.

"This Federal AIDS Educational Campaign has cleverly transferred the guilt from promiscuous male homosexuals — the major high risk group to innocent heterosexual children!" said Fred Nile.

"The latest figures from San Francisco and Sydney shows that the overwhelming majority

of cases are still homosexuals!" said Fred Nile. (Refer enclosed charts.)

"The figures for San Francisco show that out of a total of 3,086 AIDS cases from 1981 to 31/3/87 over 2,990 are homosexual. There were only 8 heterosexual male contacts!"

"In Australia the latest official figures show that out of a total of 442 AIDS cases over 398 are homosexual!" said Fred Nile. "There were only 4 heterosexual transmission AIDS cases."

"One of the greatest tragedies which demands a Royal Commission into the AIDS Epidemic is the fact that only 22 persons in San Francisco have contracted AIDS through contaminated blood transfusions out of 3,086 AIDS cases," said Fred Nile. "However in Australia in spite of my urgent warnings since 1981 over 32 innocent Australians have contracted AIDS through contaminated blood transfusions out of a total number of 442 AIDS cases, Category A."

"Out of these 32 innocent AIDS cases over 26 are now dead!" said Fred Nile.

"It now appears that all persons with the AIDS virus could develop the fatal AIDS disease."

"The Federal and State Governments must urgently implement a life saving AIDS campaign with the following stages."

1. Compulsory blood testing of all AIDS high risk groups and then the entire population to identify all AIDS carriers.

2. The formation of an AIDS Health Tribunal with medical specialists to determine what action should take place after interviewing and assessing all AIDS carriers e.g., quarantine, etc.

3. Compulsory blood testing and urine testing of all drug addicts in prison for rehabilitation, treatment and where necessary solitary confinement — No drugs! No needles! No condoms!

"Our Australian Nation urgently needs responsible leaders with moral courage who will defend the families of Australia. No nation can survive that looks for short term easy solutions and ignores moral and ethical principles."

## New Life Editor's illness

Giving cause for concern

At the time of writing, the editor, the Rev. John A. Coleman, was still a patient in Austin Hospital, Heidelberg (Melbourne). Since an operation for the removal of a cancer on March 10, he has not made the hoped for progress; indeed, his condition has continued to cause concern.

He has been awaiting the doctors' final report on a series of tests taken over the recent period, and this was expected to be forthcoming early this week (unfortunately "New Life" is despatched for printing on the Monday of each week, so that information

was not available when this news item was prepared).

However, Mr. Coleman was told on Friday last that some cancer cells had been discovered in his liver, and the continuing prayers of our readers would be valued as the course of treatment to be given is determined.

Mr. and Mrs. Coleman and family have been encouraged by the assurance of the prayers of many friends, and their trust in the Lord is steadfast.

(NEW LIFE)

## New Guinea Wycliffe Conference

Former Gov't minister as speaker



Sir Paulias speaks at the workshop.

Papua New Guinea's former Foreign Affairs and Trade Secretary, Sir Paulias Matane, warned that his country is heading for destruction if the Government does not give priority to human and spiritual development.

"When any government focuses its priorities on political and economic factors of development and forgets the real human being, its country will have trouble," Sir Paulias said. He added that these two areas benefitted only the elite.

Speaking at the opening of a three-week non-formal education workshop at the Summer Institute of Linguistics centre at Ukarumpa, Eastern Highlands Province, Sir Paulias said the government has left a gap between itself and the people. "And the gap is getting wider all the time."

He said, "The real human being must be developed first, and then he can develop his environment. But the 'man' is being left behind while the government is trying to improve materialistic things."

Sir Paulias has strongly criticised the

government's apparent move to abolish non-formal education which, he said, was vital for ordinary "grass-roots" people. "People need their own traditions, and to read and write in their own language."

He advocates that children start their education at vernacular schools using their own language, and then move into community schools, where education is in the national language.

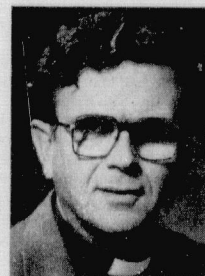
He encouraged the workshop participants to set up vernacular programs in their areas. "If we start the programs and get somewhere, the government might recognise us," he said.

The workshop was organised after numerous calls came from village officers around the country for the need for 'tools' to set up vernacular programs. Twenty-two participants from thirteen provinces attended the workshop, the first one of its kind in Papua New Guinea. It was sponsored by SIL, in conjunction with the Department of Education and the University of Papua New Guinea.

## C of E evangelical's new battle

To show Christian vote as key election factor

There is "a growing factor for political parties to take note of when it comes to policies and manifestos, or, crudely, to vote-catching," writes the Rev. David Holloway, a leading evangelical in the General Synod of the Church of England.



The Rev. David Holloway

He argues this in his new book, *A Nation Under God* (Kingsway Publications £4.95), published this week and timed to come out in the run up to the General Election. He is referring to the "new Christian vote".

# Quick Cuts

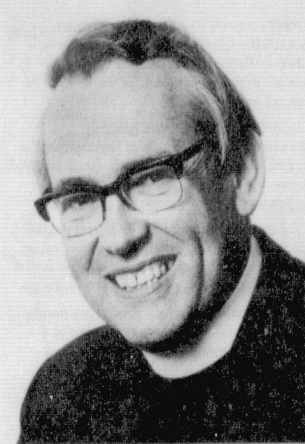
## Easter is never over

It is Holy Week and here I sit at my desk writing. As you read this, Easter is far behind you, perhaps almost with a sense of relief.

If this calendar serves a useful purpose in bringing before us in rotation the great events of the faith, at the same time it is in danger of erecting one sided approaches to Christian truth. For me on this side of Easter there is the possibility of forgetting that the cross must be read in the light of the resurrection. For you I believe there is a greater danger — greater because it is less obvious and more insidious. The resurrection truth lights up life and fills it with joyful hope. In a sense we too are risen with Christ and we are to walk in the Spirit. Here's the rub. We translate this to mean that this Christian life is a life of joy and success — and the chances are that we put a very superficial meaning on these words. We quickly forget that cross and resurrection belong together.

The cross does not in fact stop at Easter. The cross was a single event in time and place which goes on affecting all times and places. It was nothing less than the single most significant event in the long march of mankind. It was for that hour that Jesus, Son of the Living God came into the world. It was there that we saw — and scarcely comprehended, the horrors of human sin and rebellion and the action of God who condemned sin, laying its guilt upon his own Son who died for sin that we might live for God. If the wonder and extent of such a divine love does not touch us we are indeed dead.

I have been talking a lot to my students of late about Luther's doctrine of justification by faith alone. Thereby is excluded all other ways by which we might come to God. Also excluded is any idea that somehow faith is a virtue. Salvation is totally the act of the Sovereign God who acquits and accepts us solely because Jesus died our death. Such teaching determines whether the church shall stand or fall, whether it will be true to its essential message, its gospel, or lapse into some form of self justification by its sanctity or other works. Such ideas are not nor ever



have been popular but Jesus did not deceive anyone when he challenged them to follow him.

Are we then committed to a life of dullness? Quite the opposite. Joy and laughter, good times and good friends are God's gifts — but they are transient — and in the realism of life there needs to be some deeper experiences, a love and joy and hope which are found only in a confident relationship to God built upon the assurance of his promises.

We come back to where we began. We serve a living saviour. I've just been reading that doughty New England puritan, Cotton Mather's book, *Advice to Young Ministers*. He wrote it in 1726 at the end of a long and often controversial ministry. At the time his family life was under great stress with an insane wife and a profligate son. Yet his book rings with a sense of the majesty, goodness, and present reality of the living God.

Maurice Betteridge

(We suggest that you might like to use this article in your Parish Paper)

## World Literature Crusade name change

Now Every Home for Christ

CHATSWORTH, California — After 40 years of worldwide evangelistic ministry, World Literature Crusade is changing its name to EVERY HOME FOR CHRIST, effective April 1, 1987.

"Every Home for Christ is not a new missionary organisation," says Dr. Dale W. Kietzman, International President of Every Home for Christ. "World Literature Crusade is simply changing its name to one that gives a clearer statement of the vision and purpose of this ministry."

"Every Home for Christ exists to reach every home in every nation with the Gospel of Christ, through the systematic distribution of evangelistic literature."

Under the former name of World Literature Crusade, more than 1.5 billion pieces of gospel literature were systematically distributed through Every Home Crusade outreaches in 106 countries. Nearly 15 million written responses have been received as a result of the Every Home Crusade campaigns.

Every Home for Christ is intensifying their Every Home Crusade outreaches as part of a new plan called "Into All The World By The Year 2000," which will see Every Home

Crusades in progress in every nation by the year 2000.

"Every Home for Christ and a number of fellow Christian organisations have launched campaigns to evangelise the nations of our world by the year 2000," Dr. Kietzman explained. "Organisations with similar outreach are banding together to spread the Gospel through radio, television, evangelistic crusades and literature distribution."

"Every Home for Christ will be working in concert with organisations like World Home Bible League, World Gospel Press and various Bible societies to accomplish our goal of launching Every Home Crusades in every nation of the world by the turn of the century."

"I believe that the decision to change our name to Every Home for Christ is part of God's plan to move this ministry even closer to the forefront of world evangelism. As we move forward to the year 2000, we will have a name that exalts the name of Christ our Lord and proclaims the unchanging vision of this ministry to reach every home in every nation with the Gospel of His salvation. Our new name, Every Home for Christ, fulfills both of those objectives."

## World evangelization prayer breakfast

EA of Queensland's initiative

The Evangelical Alliance of Queensland is arranging a prayer breakfast in conjunction with the annual Day of Prayer for World Evangelization sponsored by the Lausanne Movement and the Australian Evangelical Alliance. The official Day of Prayer is Pentecost Sunday, June 7.

The breakfast will be held at the Wesley House 1st floor lounge, 140 Ann St., Brisbane on Tuesday morning, June 9th. It will commence with a continental breakfast at 7 am and will conclude by 8.30 pm

The breakfast will be led by the chairman of the Evangelical Alliance, Mr. Charles Horne, who is currently President of the Baptist Union of Queensland. Other speakers presenting up to the minute news of world

evangelization needs and trends will be Rev. George Stubbs, of the Australian Baptist Missionary Society (ABMS), Mr. Geoff Shaw of the Overseas Missionary Fellowship (OMF).

The cost of the breakfast will be met by donation. RSVPs should be sent to 26 Hall St., Alderley 4051 or phones 356 9331 or 398 2603 by June 6.

An organiser for the Breakfast said, "This gathering is open to anyone who has a concern for the kingdom of God and who wishes to join with others in prayer. All are invited."

Bishop John Reid of the Lausanne movement has written, "The Day of Prayer is a call to enter into intercessory prayer. It should be an expression of our discipleship."

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# C of E church state relations to be challenged

## Disquiet over bishops appointments

Media reports that the Prime Minister rejected the Church's first choice as the new Bishop of Birmingham have led to calls for changes in the way bishops of the Church of England are appointed.

Last Wednesday Downing Street announced that the Bishop of Kensington, the Rt. Rev. Mark Santer, had been appointed to be the following the retirement of Bishop Hugh Montefiore at the end of last month.

But press reports published next day said that he was the second choice of the Crown Appointments Commission — the body which nominates new bishops to the Prime Minister.

The Commission, which sends two names to the Prime Minister in priority order, is supposed to have preferred the Bishop of Stepney, the Rt. Rev. Jim Thompson.

Speculation about the appointment prompted Bishop Santer to issue a statement: "Personal piety and action go together. We cannot love Jesus without loving those whom he loves, above all, the poor and the disadvantaged. In social terms, love means justice".

## Reports

A number of influential church leaders have gone public during the last few days supporting changes to appointment procedures. Bishop Santer is one of them.

He said over the weekend: "I believe that the Church should appoint its own bishops, and that is what the Magna Carta said in 1216".

The Dean of St. Paul's, the Very Rev. Alan Webster said: "Many people in the Church are very angry and shocked by the reports of what has happened. Both the men involved are good men, but the Church must have the authority to make its own appointments."

Mrs. Jill Dann, vice-chairman of the General Synod's House of Laity said: "I would

say that there certainly will be moves to start separating church and state. I hope it will be based on first principles, not on speculation on what happened over Birmingham."

The first time the General Synod of the Church of England is likely to be able to discuss the matter is either November or February. It will have before it a motion by the Bishop of Aston, the Rt. Rev. Colin Buchanan.

Bishop Buchanan, whose motion was tabled well before the row over the appointment erupted, chaired Birmingham's vacancy-in-see committee last autumn. He denies suggestions that there had been controversy in Birmingham over the appointment.

He observed that members of the Commission had signed an agreement not to divulge proceedings of the Commission during their lifetime.

## Public

He told this newspaper that reports on what may have happened there are "at best highly speculative, at worst thoroughly deceitful, and, if believed, potentially also very harmful".

He said that the issue of the method of appointment was a "wholly separate question" from what had been involved in the Birmingham appointment.

But he expressed his long-held dissatisfaction with the system of appointments. "I certainly want to get that changed. It is indefensible.

"And curiously, it is not only wrong in itself — it can apparently lead to sweeping and unfounded speculations, damaging to every individual mentioned in the process, harmful to the good name of the Church of England, and apparently and shamefully revealing Caesar as ruler in things of God."

(CEN)

# Islam: Western civilisation's greatest threat

## Christian booksellers convention told

BLACKPOOL, England — Youth With A Mission leader, Floyd McClung, believes Islam, with its one billion adherents worldwide, to be the "greatest threat to Western civilisation that exists today".

American-born McClung, 41, in an interview held during the Christian Booksellers Convention in Blackpool, England, said he believes that people in the West are so obsessed with the threat of communism that they fail to see the greater threat of militant Islam.

"Communism is meek and mild compared with Islam," declared McClung, who was once a missionary to Afghanistan and is now Executive Director of International Operations for YWAM based in Amsterdam. "Just try and think of what it's like to be a Christian in Russia compared with Libya. It's certainly much easier to be a Christian in Eastern Europe than in Iraq, Iran, Afghanistan or Saudi Arabia.

"We are talking about Islamic countries with only a few hundred Christians, while in Eastern Europe we know there are millions of Christians."

McClung says that Muslims have redefined Jihad, the Holy War. "Jihad," he stated, "was defined as a 'Holy War' against one's enemies. It involved physical violence; now they are redefining it for a spiritual meaning. So it is not just physical war, but it is a spiritual war with the stepping up of the commitment in both Cairo and Mecca to train missionaries to make Islam the dominant force in the world.

"I believe Islam is the greatest threat to Western civilisation that exists today. Islam is an outlook, evangelistic, aggressive, militant philosophy and religion."

The YWAM leader said he believed the West's obsession with the threat of communism was brought by a lack of spiritual discernment.

"Communism is blatant," he declared. "It has a military philosophy to match its ideology. Islam is a spiritual force, and the fanaticism of that force is not discerned by the spiritual man. He just says, 'Oh, that's their culture. That's their religion.' But he doesn't understand the spiritual forces that motivate it."

McClung described the current situation in Lebanon as "an insight into hell".

He added: "The powers of darkness don't work through unity, they work through aggression and when unleashed turn against each other. What we see in the Middle East is the powers of darkness without restraint. There's fear, mistrust, envy, greed, jealousy. There's a desire to dominate and control. That's what hell is like and what I think Islam is like. At least under communism, there is some order."

When asked what the Christian response should be to a Muslim, McClung said, "The thing a Muslim cannot comprehend is purity and love; a Muslim is always deeply and profoundly touched by a godly person." He stressed that prayer is the most powerful evangelistic force with Muslims. "If you want to touch a Muslim, after you have had tea with him, just say, 'Brother, you believe in God and I do, too, so let's pray together'."

The California-born leader said that Islam had a "spirit of violence" and "the only thing that can conquer violence is love". He believes that Christians have to respond to Muslims in the opposite spirit.

"The evangelisation of the Muslim world is a top priority for us," he said, speaking for the 20,000 member organisation.

McClung is under no illusion about the danger of this kind of outreach to those who engage in it. "They will try to kill us!" he said firmly.

(OPEN DOORS)

# "The Church,"

Should evangelicals leave their Denomination when it embraces beliefs and practices that the bible states to be untrue? The answer will in part depend on whether you believe the "Denomination" is the "Church". As have other evangelicals, Anglican evangelicals are likely to face the question of whether they should leave their denomination because women are to be ordained to leadership of local congregations.

Rev. Dr. D. B. Knox is well-known to our readership as a former Principal of Moore Theological College. He is a respected theologian and writer, continuing to write and lecture in his fields of expertise. Dr. Knox here seeks to clarify current use of the terms "Church" and "Denomination" against the biblical use and to show that proper definition is necessary for practical ministry. Dr. Knox's article helps focus the role of the denomination in the purposes of God.

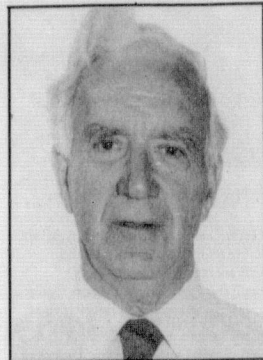
The important word "church" is used in current language with at least six different meanings. It is used for a building, a denomination, or a profession. But interestingly enough it is seldom used in its basic New Testament meaning. We should be on our guard lest what is true of the word in one of its meanings is transferred to its use in another meaning. In particular we need to be on guard lest the aura of glory which surrounds its New Testament meaning is used to heighten loyalty to institutions other than the New Testament church.

In the New Testament the word "church" always means "a gathering" or "an assembly". Acts 19 shows it was not a technical ecclesiastical word, for in verse 32 St. Luke used it of the gathering of the mob in the amphitheatre in Ephesus, and in verse 39 of the regular political assembly of the citizens. In the Old Testament the two Hebrew equivalents of the Greek *ekklesia* are applied to the Old Testament people of God, especially when that people is conceived of as assembling or gathering; for example when gathered around Mount Sinai for the giving of the law, or later on Mount Zion where all Israel were required to assemble three times a year. The usual English equivalents of the Hebrew are "congregation" and "assembly", but Stephen in Acts 7 used the word church (i.e., *ekklesia*) of this Old Testament congregation of God. In the New Testament the Christian church is the fulfilment of the Old Testament assembly. Jesus Christ is its constituent. Just as in Exodus 19:4, 5, God is said to have gathered His people around Himself at Mount Sinai, and as later they regularly gathered at His command around His dwelling place on Mount Zion, so Christ gathers His people around Himself as their shepherd. He gathers them through the preaching of the gospel: "The Lord added day by day those that were being saved" (Acts 2:47). It is Christ Who builds His church (Matthew 16:18). He calls into one flock around Him His sheep, whether near or far off (John 10:16, Acts 2:39).

The Epistle to the Hebrews makes clear that the assembly, or church, which Christ is building now is primarily a heavenly assembly. In Hebrews 12:18-24 the writer contrasts the assembly of which his readers are members with the Old Testament assembly of the people of God. That earlier assembly was gathered around God on Mount Sinai but the present assembly into which Christian believers have been gathered is around the Heavenly Zion, the City of the Living God. This assembly is ascribed as "the Church of the Firstborn enrolled in Heaven". This is the essential Christian church and it is gathered round Christ where He now is. Our membership of this assembly or church is not some future hope but is a present reality. The Book of the Revelation gives us several glimpses of this heavenly assembly around Christ, (Revelation 7:9, 14:1). Christ is now primarily to be thought of as in Heaven. (Col. 3:1; 1 Pet. 3:22; Acts 3:21; Acts 7:55).

## Christ is in heaven

Since Christ is now in heaven, it is there that the New Testament thinks of Him as building His church, because the Church of Christ is the assembly which He calls into being around Himself. This church or assembly round Christ is a present, not merely a future reality, and we are to think of ourselves as already members of it, assembled with Him in Heaven. This is the primary reference of the word "church" in the New Testament. (Matthew 16:18; Ephesians 5:25). This is the church affirmed in the Nicene Creed. "I believe in one Holy Catholic Apostolic church." Its principle of unity is the fact that Christ has assembled it around Himself. It is logically impossible for Him to assemble two churches; for Christ is to be thought of as in one place only that is, in



D. B. Knox

Heaven, if we are to use Biblical imagery which is the only imagery available. This gathering or church is holy, because it is God's; it has been called out by God for Himself. It may also be called holy because its members are holy, not only in status but also in character. (1 John 3:2). It is catholic because the Gospel is no longer confined to the literal seed of Abraham, but rather Christ is gathering into His church "out of every nation and of all tribes and peoples and tongues". It is apostolic because it is founded on the Apostles, that is to say, Christ's commissioned missionaries who founded the church by preaching of the Gospel of Christ. It is the heavenly church which is apostolic, as well as catholic, holy and indivisibly one.

We are called into membership of this one church of Christ by the preaching of the Gospel. As a consequence of membership of Christ's church there is a duty on Christians to assemble in local gatherings. This duty was not so obvious to the early Christians that they did not need to be exhorted not to forsake the assembling of themselves together (Hebrews 10:25). The letters of Ignatius of Antioch are notorious for their constant repetition of the duty of Christians to assemble together rather than each to worship God on his own. These exhortations confirm that in its primary meaning in the New Testament, the word "church" refers to that heavenly assembly which Christ is gathering. To this assembly every New Testament Christian was vividly conscious of belonging, as he awaited His Lord from Heaven. The fact that these early Christians nevertheless required exhortation to assemble together, shows that their concept of the church of Christ, of which they all knew themselves to be members, was in essence other than the local group.

Though a derived and not a primary use, nevertheless the most frequent use of the word in the New Testament is of the local gathering of Christians. These local gatherings, whether at Corinth or in the cities of Galatia, or in Jerusalem, were manifestations of the one Church of Christ. Christ had gathered them, and He Himself was present according to His promise where two or three were met together in His Name. Thus they were gathered round Christ through His Spirit, and consequently nothing was lacking for a complete church of Christ. They were never spoken of as part of Christ's church because they were Christ's church, gathered by Him round Himself at a certain time in a certain place. They were manifestations of the heavenly church of which every member of the local church was at that very time a member. It is a grave mistake, common in current theology, to reverse the order and to think of Christ's universal church as made up by adding together the total membership of the local churches whether backwards through time or extensively over the earth's surface. It is worth noting that Ignatius who was the first to use the term "the Catholic Church" applied it to

# and "The Denominations" D. B. Knox

the gathering of Christians around Jesus. "Where Jesus is, there is the Catholic Church" (*ad Smyrn. 8*). It is the heavenly assembly ("where Jesus is") which Ignatius here designates as Catholic or universal, and he contrasts it with its counterpart, namely its local manifestation in the assembly of Christians round their minister.

The local churches come into being as their members are joined to Christ. These local churches will never be visibly one assembly until the Second Coming. Then, when Christ will be manifested, the church will be seen to be united around Him; and St. Paul in 2 Thessalonians 2:11 speaks of this quite correctly as our "gathering together" around Him in the air.

A question remains to consider. What is the relationship between the local manifestations of Christ's church, one or more of which all of us are members? The basic and only essential bond between these local churches is the mutual love, interest and prayer that members of one assembly have for members of the others. They receive members of other assemblies as fellow Christians, when they are assured of the individual faith of those members. They are interested in the Christian progress of one another, not only of those within their own assembly but of those in other assemblies. It is impossible to discover in the New Testament any other link or relationship of the local churches one with the other than this invisible bond of mutual love for the members one for the other.

Things are very different today. The various local assemblies of Christians are grouped in patterns of fellowship, called denominations. These groupings or denominations arose in history for various reasons but what delineates a denomination at the present time and its principle of continuity is the restriction of

## "The essential bond . . . mutual love, interest and prayer"

fellowship by Christians within the denomination with Christians outside the denomination. A denomination need not consist of more than one congregation, but if this congregation restricts its fellowship in one way or another with regard to members of other congregations, it is rightly called a denomination. In fact it would be difficult to find a Christian assembly today which though not linked in any way with other assemblies, nevertheless recognises other assemblies as on all points equally Christian as itself. Such an attitude of full acceptance of other congregations is now limited to those within the same denomination. Denominationalism is not solely a modern phenomenon.

Nowadays denominationalism is greatly strengthened by the centralised service structure which has been built up to serve denominationally linked churches. This service structure very frequently has a control of the denominational property and so is able to apply effective sanctions over the local congregation and its ministers. Denominationalism depends very largely for its continued existence nowadays on property ownership. If property were not owned on trust for the use of the denominational "church", denominational edges would soon be blurred, for it is the continuance of this church trust property which perpetuates the separate denominations when the original *raison d'être* for their separate existence has ceased. It is not for nothing that Christ warned His disciples against the danger of owning property. Perhaps the most serious danger which the denominational groupings of Christian congregations presents is that such groupings provide a focal point for loyalty. For many members, especially for the more carnal members, the denomination replaces the true centre of loyalty which a Christian assembly should have, namely Christ Who gathers His assembly together. Thus nowadays we witness Christians assembling, both locally and on a world-wide scale, on

the ground of their denominational allegiance, and the issue is confused by the fact that invariably the denomination is called "the church," as though Christ Who assembles His church were also the One Who is assembling the denominational gathering.

A denomination is seen in its best light when viewed from the service which it provides for the local Christian assemblies. Thus it normally provides expert advice and mediation in many areas; it provides training colleges for the ministers; it provides financial facilities for the purchase of congregational amenities, such as a church building to assemble in, a residence for the minister and such like. It also provides a channel for supporting missionaries in their ministry overseas, and in this respect it has a New Testament prototype in the aid the Philippians provided Paul for the full time exercise of his ministry. When viewed as a service organisation, the union of denominations is beneficial as leading to greater efficiency, so long as this efficiency is not purchased at the cost of truth or liberty. Thus the union of denominations is normally an object to be encouraged, though it is unwarranted to think that such union in itself is a spiritual objective which Christians are under obligation to strive for.

## "Denominationalism depends . . . on property ownership"

Denominational organisation increases the influence of the denomination in the community. Some denominations, specially those who give high sounding titles to their office-bearers, are more effective than others in securing influence in the community. But it remains true that influence secured by denominational organisation is worldly influence rather than the influence which arises from the power of the Gospel, and so it may fail to advance God's glory. It falls under the ban "It shall not be so among you". God's purposes are not advanced by pressure groups, but by prayer, preaching and Christian living and suffering. A strong denominational structure enables a "denominational witness" to be maintained in areas where otherwise the congregation would die out. Thus when there is a prolonged failure to preach the Gospel with the consequential absence of the Spirit of God at work, it is only the existence of a church building, parochial structure, parsonage, and stipend which keeps a congregation in existence. It is normally assumed that such continuity of the "Church's" witness, even though more or less a dead witness is a good thing, and to God's glory. But the assumption is highly questionable.

"Parallel denominationalism" may be defined as more than one denomination having churches in the same locality. The blessing that parallel denominationalism brings with it, is liberty of conscience. A single denomination has always been a persecuting denomination and has maintained its monopoly only by persecution. It is well to remember this as we witness the present efforts under the umbrella of the Ecumenical Movement to bring about an amalgamation of denominational structures. Amalgamation through negotiation will never completely succeed nor be permanently monolithic without the aid of persecution. The old fashioned method of burning at the stake is for the time being at least out of favour, but there are other forms of persecution to suppress liberty of conscience. Moreover the efforts of the Ecumenical Movement in aiming at the unification of denominational structures are directed towards achieving an irrelevancy, and if successful will accentuate the temptations of denominationalism in proportion to the success in creating a big denomination. The real way forward is a return to the ancient pattern of mutual acceptance of one another without negotiating a "union scheme" of the denominations of which the local churches

happen to belong. The restrictive character of the denominational link-up should be weakened by allowing with good will, an 'indeed encouraging, congregations and individual Christians to be in fellowship with each other across the denominational barriers. Enlarging the link-up by denominational amalgamation or "church union" will only strengthen its exclusiveness.

It will be of great assistance to the clarity of theological thinking if the word "church" were restricted in its use once more to the church which Christ assembles around Himself in Heaven and to the local manifestation in time and place of this one church of Christ. These local manifestations are as numerous as there are assemblies of Christians meeting together in Christ's name with His promised presence in the midst. Thus there may be a church in Corinth and again a church within that church, meeting in a house in Corinth. Each such assembly, meeting in Christ's name, is complete, for Christ's presence makes it a complete church or gathering of Christ; it is not as though the larger were made up by adding together the smaller. But in addition to these two New Testament usages we have in modern language other uses of the word. The distinctive characteristic of these modern extensions is that the word is applied (in contrast to the New Testament) to entities never thought of as assembling, nor which could in fact assemble. We freely recognise that when we speak of the church as a building or a profession we are not using it in a New Testament sense. But it is not always so clearly recognised that when we use it as a shorthand term to describe all our Christian

## "Influence secured by denominational organisation is worldly"

brethren at present living in the world (as in phrase, "the church militant here in earth") or when we use it for a denomination, as the Church of England, or the Presbyterian Church, these are also non-Biblical senses; and it is here that the confusion arises, because we bring over into these modern non-Biblical uses the theology of glory which applies to the New Testament church. Yet as the late Dr. Gabriel Hebert, well known to Australians as a leading High Churchman, says in his book, *Apostle and Bishop*, p. 148, "It is of course an improper use of words to call denominations churches; for in the New Testament the word *ekklesia* means 'the Church of God,' and 'a church,' such as that of Ephesus, is a local unit of the Church."

It would help clarity of thought if wherever the word denomination can be used without altering the meaning of the sentence we used it instead of the word church. Thus we should speak of "Heads of Denominations", rather than use the horrible new fangled phrase "Heads of Churches"; and we should also speak of "Council of Denominations" rather than "Council of Churches", and "the amalgamation of denominations" rather than, "church union". Such usage would enable us to see these things more clearly in their true proportions. We may affirm that in our judgement the structure and doctrinal basis of association of the denomination to which we belong does not contravene the word of God, but to assert that our denomination, per se, as distinct from the regenerate Christians associated with it, is part of Christ's church is to attempt to combine concepts utterly disparate. Christ's church is certainly visible on earth (for invisible gatherings on earth is a contradiction) but it is not to be identified with the confederations called denominations.

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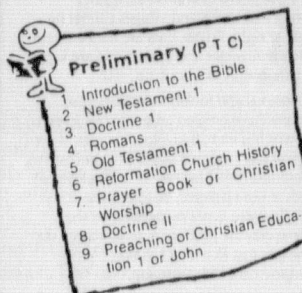
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# Revival in Romania

A nation living under severe hardship.

Dr. Josif Ton, President of the Romanian Missionary Society, speaking to Open Doors recently said:

If someone should want to see the total failure of the Communist system, that person should go to Romania.

This country, which used to be one of the breadbaskets of Europe, has introduced drastic food-rationing that maintains the population barely above the level of starvation. It is hard to comprehend that a country so rich in minerals, oil and natural gas, should have to impose such strict rationing that towns and villages cannot be lighted at night. Private cars are banned from the roads in winter and apartments are kept at a temperature of about 10C (50F).

Ambitious and foolish industrialisation programs have created an enormous foreign debt which is translated into shortages of not only fuel but food and other basic necessities. It is estimated that the rate of unemployment stands at eight percent, but because unemployment is not recognised by the government, the problem is exacerbated due to the fact that Romania has no unemployment compensation.

The leadership, which appears to be totally insensitive to the plight of the nation, lives in the palaces of former royalty and is building even larger ones.

Without a doubt, the nation is currently living under one of the most severe and merciless dictatorships in the world today. This evidenced by the fact that Romania has one of the worst human rights records, as rated by Charles Humana's new book, *World Human Rights Guide*. Virtually everyone is persecuted in Romania: intellectuals and workers, farmers, minorities and the religious.

In spite of economic disaster, the despotic tyranny and oppression, Romania is experiencing an amazing evangelical revival primarily among the Baptists, the Pentecostals, and the Plymouth Brethren. Since the beginning of the revival in 1974, it is generally estimated that these denominations have shown a collective membership of 20,000 new converts each year. Such growth is unheard of anywhere else in Europe and, today, these three evangelical denominations claim a constituency of about half a million, out of a population of 23 million.

A notable characteristic of the Romanian revival is the emergence of a young generation of Christians who are no longer afraid of persecution and all that it entails, like police interrogations, demotions or the loss of one's job, beatings, threats of imprisonment and much more. They even view all this as a privilege and an honour, for they see in it a participation in the sufferings of Christ.

# Suffering Church Sunday June 14th

An opportunity to stand together

Churches around the world are being urged to observe Sunday, June 14, 1987 as Suffering Church Sunday, an International Day of Solidarity with persecuted Christians.

The call has come from Brother Andrew, the Dutch-born author of the best-selling book, *God's Smuggler*, and founder of Open Doors, an international ministry which works with Christians in countries where religious freedom is restricted.

"We chose June 14 because of its significance to the Church. This is the first Sunday after Pentecost and, historically, it was immediately following the founding of the Church on Pentecost that official persecutions and restrictions began", said Brother Andrew.

In a gesture of support, hundreds of churches in many countries responded to his call by participating in Suffering Church Sunday in 1986.

"We are hoping that many more churches will show their love and concern for their suffering brothers and sisters in the Body of Christ by setting aside this day to pray for them", said a spokesman for Open Doors International.

In order to assist pastors in preparing for Suffering Church Sunday, Open Doors has prepared special materials and creative ideas that entire congregations can use in remembrance of the Suffering Church on this special day and the weeks leading up to it. Pastors can request this from Open Doors by referring to the "Suffering Church Sunday Packet".

Brother Andrew, who has been working with the Church in restricted countries for more than thirty-one years, notes that after more than three decades, the persecution of Christians by both the political right and the left has increased considerably.

"Worldwide, sixty-six percent of the Church already lives in restricted countries and by the end of the century it is estimated that this figure will be as high as eighty percent", Brother Andrew stressed.

"It is vital that these courageous believers will not be forgotten by those of us who may worship freely. We must show them that we care!"

Phone Contact (02) 949 7777

# London as base for satellite mission

Billy Graham receives invitation to lead it

Dr. Billy Graham is being invited to hold an eight-day mission in central London in 1989, which would become a satellite mission broadcasting to the world.

The invitation has been signed by 200 people including the Rev. John Stott, Cliff Richard and various MPs, clergy and leaders of Christian organisations.

The Archbishop of Canterbury has also expressed his support for a central London mission.

The invitation will be given to Dr. Graham by the Rev. Gavin Reid when he meets him later this month.

Speaking at a meeting at the House of Commons last Wednesday, the Rev. Bob Williams of the Billy Graham Evangelistic Association said that London appeared to be the most popular venue for an international mission.

This was because of the excellence of British Telecom International and the acceptability that London had in the eyes of other countries.

Out of the 700 mission invitations that Dr. Graham has currently received, 12 are serious contenders for a satellite mission, among them

are Seoul, South Korea and Nairobi, Kenya.

## Reaching

Mr. Williams, who is in charge of this international coverage, said that he had considered using satellite to reach the continents separately.

Developing countries, however, were not in favour of this, saying that they did not want to be segregated from the rest of the world.

If Dr. Graham accepted the London invitation the mission would have a central London base. This decision came from a meeting of 100 clergy and ministers from the 32 London boroughs.

It is estimated that 11 satellites would be needed, each costing 2000 dollars an hour to run. The earlier part of the programme could be packaged separately allowing for cultural changes in the music and testimonies.

The Rev. Richard Bewes, who has been involved in arranging the invitation to Dr. Graham, said that if London was not chosen as the host of the satellite mission then plans would have to be re-thought. It was possible that London would instead become a receiver of the satellite.

(CEN)

# LETTERS

Christians, Communists, and the ANC

Dear Sir,

I was alarmed when Mr. Oliver Tambo was given the opportunity to speak in St. Paul's Cathedral, Perth! He is a man who is referred to by some as a devout Christian, yet supports the Communist activities in South Africa!

Christianity and Communism are diametrically opposed. We have had enough evidence of this over the years as we have seen how Christians have been imprisoned and tortured in Russia and other Communist countries.

We cannot serve two masters.

Surely we have enough evidence in the Bible to see that if God's people make an alliance with an anti-God system, it is God's people who suffer.

I am concerned that Anglican parishes and other Christian denominations are giving their support to groups who have connections with the African National Congress, which is affiliated with the Communist Party. They believe that they will help alleviate the sufferings of the black inhabitants in South Africa and in so doing, will promote even more suffering as the Communist world becomes more powerful!

Yours faithfully,  
Alice Goodman

## Calling former students

Dear Sir,

It is 40 years since Queensland Bible Institute (now known as Bible College of Queensland) moved to its present site at 1 Cross Street, Toowoong, Brisbane. So on August 8th this year, we are celebrating God's goodness to the college during that time, with a reunion to which we want to invite past students, board members and staff.

We seek the help of your columns in contacting people who have been connected with the college in any of these ways, but whose names and addresses we no longer have on our files.

We invite them to contact us as soon as possible so we can send them details of the function and invitation (with RSVP). We would also be pleased if readers who know of people who have been

connected with the college could ask them to contact us.

The address for correspondence is 1 Cross St., Toowoong, Q. 4066 or phone number is (07) 870 8355.

Yours sincerely  
K.J. Newton,  
Principal

## Amnesty International's concern

Dear Sir,

You may be aware that Amnesty International is a worldwide movement that works for the release of prisoners of conscience, fair trials for political prisoners, and the abolition of torture and extrajudicial executions.

I would like to draw to your notice Amnesty International's opposition to the death penalty in all circumstances as a violation of the right to life and a cruel, inhuman and degrading punishment which is condemned in the Universal Declaration of Human Rights.

Amnesty International opposes the death penalty wherever it is used, but is particularly concerned with its use in the USA now.

There are more prisoners on death row now than there have ever been, and the rate of executions is rising.

There is evidence that the death penalty in the USA may be applied in an arbitrary, racially biased and unfair manner, and there is no good evidence that it has the deterrent effect which is sometimes claimed.

The death penalty is particularly worrying because it denies any possibility of reform or rehabilitation, and replaces justice with retribution. It is an admission that the state can only deal with violent crime by reducing itself to the same moral level as the criminal it condemns.

I urge your readers to join in the campaign to abolish the death penalty. Amnesty International offices in each capital can provide more information

Yours sincerely,  
Bob McCosker  
for Amnesty International (Canberra South)

# Mary Whitehouse challenges British broadcasters

AIDS is changing the moral climate

A fundamental re-assessment of professional broadcasting responsibility is now called for, Mrs. Mary Whitehouse declared in London recently.

Mrs. Whitehouse was giving the presidential address at the annual convention of the National Viewers' and Listeners' Association held in All Souls' Church, Langham Place, London.

She told her audience that she was speaking at a time of rapid change in the moral climate brought about by the threat of AIDS. She did not see that threat as wholly negative — it gave an opportunity to rebuild priorities; and no one was going to lay all the blame for the disease on television.

"But the simple fact remains that, for the greater part of the last three decades, television has propagated the idea that sleeping around . . . is the liberated thing to do."

Mrs. Whitehouse acknowledged that many of those responsible for TV standards were beginning to face up to the challenge that AIDS presented to the content and quality of

the programmes that they made. But, in her view, there was no room for self-congratulation.

"What is called for is an act of fundamental re-assessment of professional broadcasting responsibility. And how can we as viewers call for that without ourselves honestly facing up to the apathy, even the compromise, which has characterised our own attitudes?"

## Answer to threat

Mrs. Whitehouse felt that it was tragic that it had taken the fact of AIDS, with its appalling consequences, to induce producers to accept the implications of the power which they wield.

"Surely," she added, "the message to all those who hold responsibility of power — and that includes the Government and the Churches as well as the media — is this: the answer to the threat of AIDS is not 'safe sex' — use a condom or have an abortion — but sex within the family, with love at the heart of it."

(CHURCH TIMES)

# Computer communication in the Anglican Church

Irrelevant to third world dioceses

Communicating across the Anglican Communion by computer is already feasible between the rich Western countries but it is often irrelevant to third world churches. This was one of the findings of a survey carried out by the Anglican Consultative Council investigating the feasibility of an 'Inter-Anglican Information Network' (IAN).

In 1984 the ACC sent a questionnaire to 369 dioceses in the Communion to find out about the use of computers in diocesan centres and institutions. Since the survey the situation has obviously changed but the survey's report even questions the idea of the Communion-wide computer network.

In the West computers are widely used in diocesan offices but in the third world only 5 per cent had them. Some of the comments given in reply to the questionnaires reveal the real situation of communications in some

dioceses:

"Our offices here at the centre of the diocese have neither running water, nor a telephone system . . . the pastors who live out in the far flung corners of our diocese have no means of communication or transport, some having to walk perhaps 10 miles between churches in their parish."

The report concludes that while it would be possible to set up a network system for wealthy dioceses the Anglican Communion must see itself as one body and asks that at least provincial headquarters be equipped with a link into any Anglican computer network.

The main purpose of such a network would be for the exchange of information, news, links with local dioceses, electronic mail and church statistics.

(AMM)

# Editorial

## "History teaches us . . ."

In the seventh chapter of his "Historical Theology — Volume 1" William Cunningham traces developments in the church of the first two centuries. When dealing with the sacraments he makes the following statement:

The earliest symptoms of corruption or declension in the church are to be found, first, in the rise and growth of Prelacy; secondly, the introduction of confused and erroneous views upon the doctrines of grace; and, thirdly, of erroneous and exaggerated notions of the virtue and efficacy of the sacraments: and the progress of error and declension upon the two last topics, which are by far the most important, exerted a powerful reciprocal influence. It was mainly by the spread of erroneous and extravagant notions upon the subject of the sacraments, that the fundamental doctrines of the gospel were set aside and perverted; and it has been true ever since, in every age of the church, that both among mere formalists, who were satisfied with outward observances, and among men who had some earnestness about religion, but who were ignorant of, or opposed to, the peculiar doctrines of Christianity, the sacraments, erroneously understood, have been substituted for the weightier matters of the law — the sign has been substituted for the thing signified. (p.202).

Evidence suggests that in this "age of the church" we still have the same three problem areas, but not just among the two groups that Cunningham mentions, but among convinced evangelicals as well.

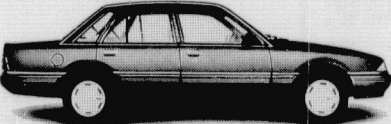
If much preaching and evangelising today is a guide, confusion and error still abound around "the doctrines of grace". "Give God a

Chance" has been used as the theme for evangelistic crusades. Many still opt for the notion that Jesus died only to make it possible for sinners to be saved, rather than actually to save sinners, thus reducing God to being a spectator in the wings while man occupies centre-stage in the drama of redemption.

"Prelacy", an inordinate emphasis on the status and role of the bishop, is fostered within the denomination. The bishop's right to withhold assent of ordinances passed by Synod, and the power he can exercise in the area of parochial appointments, are only two examples. Sydney Synod's usual penchant for a bishop to be on almost every committee it appoints, and making ordinances only enhances the bishop's role as an administrator and custodian of the law.

"Erroneous and extravagant notions upon the subject of the sacraments" are still with us. Many see it as necessary to baptise in hospital a baby who is not expected to survive, while some take the words of the Prayer Book at their face value and claim that they are Christians because they have been baptised. The on-going debate about Holy Communion, its efficacy, who presides, the common or individual cups, children taking part, etc., reveals much confusion.

While some would argue that we are only in the area of church order with respect to prelacy and lay presidency in the Communion service, other see that there are biblical principles at stake and how one reads the Bible is involved. Let us pray that our churches will be congregations of the faithful in which the pure Word of God is preached (Article 19) and that it will not be true of us that "history teaches us that history teaches us nothing".



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**Enquiries: Phone (02) 655 1515 (Monday to Friday).**

*Vision Valley — an activity of Wesley Central Mission, Superintendent: Rev. Dr. Gordon Moyes.*





## Lesley Hicks

As the Bicentennial bandwagon rumbles on to its rendezvous with history next year, opinions seem to differ greatly as to the significance of Christianity in our heritage.

The Rev. Dr. Gary Bouma, author of *The Religious Factor in Australian Life* (Pub. Marc Zadok, 1986), said at a recent seminar that Australia is not now, and never was, dominated by Christian values. He disagrees with the commonly accepted nostalgic view that at some unspecified time in the past, religion played a more significant role than it does now. In fact, he maintains that, on the basis of recent surveys, Australians are probably more religiously inclined now than we have ever been.

Now a measurable religiosity, even a Christian religiosity relating to church attendance etc., is of course not necessarily a pointer to real commitment to Christ, nor were surveys like those being made now being done in the past. So objective facts to back up impressions and opinions are hard to come by. I haven't yet read Dr. Bouma's book but look forward to doing so.

### Currency Lass

It seems to me, however, that in the very earliest days of European settlement here, the population was so tiny that religious trends could be clearly observed, and whether people who professed to be Christians lived up to that profession or not was also fairly obvious. Letters and early newspapers shed fruitful light on the subject for both macro- and micro-historians.

Margaret Reeson's book *Currency Lass* (Albatross/Lion, 1985) is a fascinating slice of micro-history — a well-documented biography of Mary Lawry, nee Hassall, a girl born to a Methodist missionary couple in Sydney in 1799.

Her parents had started out as missionaries to Tahiti, but came reluctantly to the lowly convict settlement of Sydney when their mission was in danger of being wiped out by a massacre. The Hassall's became, with the Marsdens, a solidly evangelical and influential family of Australia's early history. Their family tree abounds in clergymen, missionaries and civic leaders, Anglican and Methodist.

It is welcome to me, though, that this book

## Australia — A Christian heritage?

focusses on a young woman (Mary died in 1825) whose lively personality and faith shone out of her letters. These provided the framework for the biography, together with the rest of the prolific and well-preserved correspondence of these devout families, who must have been among the most literate and best-educated of our early settlers.

Mary accompanied her husband Walter Lawry to Tonga on missionary service. The book thus also provides insight into 19th century Polynesian culture, and the joys and sorrows of those seeking to bring the gospel to the islands. The early years in New Zealand too are touched on as Mary followed the fortunes there of Samuel Marsden and the Methodist pioneer Samuel Leigh.

### New Historical Journal

Graham McLennan of Orange has launched a brave venture — a new journal *Understanding our Christian Heritage*, a publication of the Christian History Research Institute of which he and his wife are directors.

For this first issue, Graham McLennan has extracted numerous passages from Professor C. Manning Clark's *A History of Australia*, Vols 1 & 2, illustrating how constantly early figures in our history made reverent reference to their dependence on God's guidance and mercy in so much of what they wrote and did. Manning Clark takes at times a sardonic view of all this piety, but its importance is inescapable in the origins of European settlement in Australia.

Again, the Rev. Samuel Marsden features prominently, with his good qualities and achievements far outweighing what he is usually remembered for, his harshness as a magistrate. The Hassall family reappear; many of the early governors also showed pious leanings, from the evidence of their letters and *The Sydney Gazette*. A pleasant surprise to me is the long extract dealing with the explorations of Captain Charles Sturt. Clark describes him as a "transparently simple and straightforward man, guileless in his own motives and quite unsuspecting of others. A simple faith sustained him through all the changing scenes of life." His dependence on prayer was evident at every stage of his dangerous journeys. And yet I remember not a hint of that in my school history lessons. Maybe most secular historians tend to censor out piety. Manning Clark, interestingly, does not.

Other articles are by Greg Booth, LL.M., who writes on our English heritage and the Australian Constitution, and Richard Eason of Canberra, who insists that Australia is a Christian nation. The *Coronation Service* is printed to remind us of the deeply Christian foundation of our monarchy.

### It all depends. . .

So how "Christian" is, or was, Australia? Much depends on our definition. A sentence or two at the end of a brief column is incapable of providing an answer. For what it's worth, I think that in our foundations and our official formulations, including our Constitution, we are far more so than secularists like to admit — and yet we have a clue to their real importance in the humanist determination to abolish the monarchy, flag, etc. Our British inheritance, chiefly emerging from the Protestant Reformation and the eighteenth century Evangelical Revival, is worth cherishing if we love the Scriptures.

At a level of culture deeper than formal observances, a hedonistic paganism, such as Christian families like the Hassalls saw around them and deplored nearly 200 years ago, still resists both the gospel and the trappings of religiosity. Yet has any society in history ever been deeply and predominantly Christian?

## US missionaries must leave Beirut

### No exemption from the president

President Reagan has turned down an appeal by US missionaries based in Lebanon who asked to be exempted from a US government order to leave the country or forfeit their passports.

The final refusal came many weeks after the original order and after officials of the mission department of the Southern Baptist Convention had tried several times to persuade Washington to change its mind.

Appeals were made to Secretary of State George Schultz by Senator Erom Thurmond of South Carolina after American citizens were given five weeks' notice to leave Lebanon by March 4.

In their appeal the Baptist mission authorities claimed that most of their work was carried out in the comparative safety of the Christian eastern sector of Beirut. They also claimed the right to make their own decisions about personal risk.

(CEN)

## So you can't sleep: go to church

### Worship services for insomniacs

(Basel, Switzerland) Six times a year ecumenical church services, conducted by both Protestant pastors and Catholic priests, are being held here for people who find it hard to fall asleep. Beginning at 9.30 pm, the two-hour services are attended by 20 to 30 mostly elderly people. According to Catholic theologian Werner Vogt and his Protestant colleague Erwin Anderregg, in addition to depression and fears, worries about the future are the most common causes of sleeplessness.

(RES NE)

## US Catholics have new Bible

### Removes every reference to "man"

An updated version of the New Testament, which removes every reference to "man" will now be used by America's 50 million Catholics.

The Revised New Testament of the New American Bible was introduced last weekend by America's Roman Catholic bishops. It will become the authorised New Testament for Roman Catholic services and study in America.

The new version is the work of 15 biblical scholars, a third of them Protestants, and has taken six years to produce.

Among the changes is Matthew 16:23 which previously said, "You are not judging by God's standards, but by man's". This has now become, "You are thinking not as God does but as human beings do".

Changes have also been made to clarify language referring to homosexuals.

In the version used by American Roman Catholics since 1970, St. Paul refers to those who will be excluded from the Kingdom of God. There would be "no adulterers, no sodomites, no thieves".

In the updated text it is rendered as "nor adulterers, nor boy prostitutes, nor practising homosexuals".

The Rev. Stephen Hartdegen, secretary of the committee of scholars, said that the alterations did not add to, or detract from, the original Greek text.

Instead, they dealt with texts which had previously discriminated against women and which could be broadened where the Greek meaning included both sexes.

(CEN)

## Church and State in conflict in Greece

### Over lands issue

ATHENS, Greece (EP) — A government proposal to acquire 130,000 hectares (about 320,000 acres or 500 square miles) of land controlled by the Eastern Orthodox Church of Greece has drawn strong opposition from church leaders.

The bill would seize church lands, mostly forests, meadows and farmland, and turn them over to peasant co-operatives, which tend to support the governing socialist party. The bill would also allow government appointment of half the members of all parish and diocesan councils which manage highly-prized urban properties.

The value of church property and land in Greece is estimated at about 5 billion U.S. dollars.

Bishops led a special service on the country's national day, March 25, to protest the government proposal. Outside a church building in Athens church supporters shouted "Hands off our church". "This is not Albania" (Greece's neighbour, an atheist state), and "Shame, shame" while chasing police who were apparently trying to unplug a loudspeaker system.

Defending the government proposal, Education and Religion Minister Antonis Tritsis said the church's property is unproductive and poorly managed, and suggested that a state takeover would "free the church to carry out its spiritual work".

Church leaders counter with a charge that lands will wind up going to party leaders, and not to peasants. In fact, official statistics show that there are very few landless farmers in Greece.

The church has decided to take the government to court over the law. Leaders of the state church have also threatened to seek union with the international body of Eastern Orthodox, which is not subject to Greek law.

While only four percent of the nation's 10 million Greeks say they go to church regularly, religion is part of the daily life in this officially Orthodox Christian country. Civil marriage was not introduced in this country until 1982, and today only about 15 percent of urban marriages use civil ceremonies, while almost all rural marriage ceremonies are religious.

(EPNS)

## Christian/Muslim charter proposed for the Sudan

### An attempt to ease religious tension

The Sudanese Prime Minister, Sadiq Al-Mahdi, has proposed a Christian-Muslim 'charter' to bring about better relations between the two world faiths. The Prime Minister put forward this suggestion when he met Pope John Paul II in the Vatican in December. After the meeting Sadiq Al-Mahdi told the press that he and the Pope had agreed to work together on the problem and he hoped the charter would spell out common principles that would give a spiritual and moral orientation to the country and eliminate hostility. He said the charter would be drawn up by a joint Christian-Muslim commission.

In recent years there has been widespread religious tension in Sudan which has been increased by the imposition of the strict Sharia Islamic law by the former Prime Minister and by the civil war in the predominantly Christian south of the country.

(AMM)

# REVIEW

## Bishop is new EA president

### Was once Education Secretary

The Bishop of Thetford, the Rt. Rev. Timothy Dudley-Smith, has joined the Evangelical Alliance as its president.

The Bishop, who was Education Secretary of the Evangelical Alliance in the late 1950s, rejoins the interdenominational body during one of the busiest periods of its 140-year history.

It currently represents more than one million evangelicals from a dozen different denominations.

"The Evangelical Alliance is a pioneer in the field of Christian co-operation," said the Bishop.

"Lord Shaftesbury on its foundation called it a 'great fact'. Today the Evangelical Alliance continues to bear witness to evangelical unity in Christ upon the ground of the Scriptures and in the cause of the gospel."

The Bishop added: "The Evangelical Alliance, as its name implies, stands for the Evangel, the good news of God in Jesus Christ. Nothing less than this can meet our deepest need in any age, nor the urgent social action and spiritual needs of today's world."

(CEN)

## Ecumenical initiative for peace

### To try to bring blacks together in South Africa

The Star, a South African paper, states that a group of South African churchmen have offered to mediate between warring black political factions. The Rt. Revd. Simeon Nkoane and the Rt. Revd. D. Buchanan, both Anglican bishops in Johannesburg, were part of the ecumenical group who appealed for an end to the violence between political groups. "We feel an urgent need to bring the different groups together to respect each other's different positions and to be able to work together towards a common goal," the group explained.

(AMM)

## The verge of a great awakening?

### Worldwide prayer movement emerging

(Madison, Wisconsin, USA) David Bryant, Senior Associate for Prayer for the Lausanne Committee for World Evangelization (LCWE), sees a nationwide and worldwide movement of prayer emerging, following the pattern of Great Awakenings over the past 250 years. In his view many leaders believe the USA and the world are on the verge of another awakening — possibly unprecedented — within the body of Christ. They also hope that this spiritual awakening, sent by God to his people, will ultimately release a new advance of Christ's kingdom among the nations. As examples of renewed interest in prayer he cites happenings in American cities such as Portland, Oregon, where over 100 pastors meet every other Wednesday noon to fast and pray for revival; Cleveland, Ohio, where a steering committee produces daily broadcasts to help link up concerted prayer throughout northeastern Ohio; and New Orleans, Louisiana, where 100,000 Christians have united for "Shalom", an entire year of round-the-clock prayer vigil.

(RES NE)

## Vatican bank scandal rolls on

### Arrest warrant issued for Archbishop

ROME, Italy (EP) — Italian officials issued an arrest warrant in late February for Archbishop Paul C. Marcinkus, American-born head of the Institute for Religious Works (IOR), or Vatican Bank. The warrant charges Marcinkus with fraud in connection with "the collapse of Banco Ambrosiano, an Italian bank that did business with Vatican Bank."

The case is complicated because although the Vatican is located in Rome, it is officially a sovereign nation, and Catholic authorities assert that Vatican residents, like Marcinkus, are immune from Italian law.

Warrants were also issued for the arrest of the bank's managing director Luigi Mennini, 76, and the bank's chief accountant Pellegrino de Strobel, 74, both Vatican residents. No extradition request has been made, which may signify that police have decided not to execute the warrants because of political implications.

The scandal began in 1982 when Roberto Calvi, chairman of Banco Ambrosiano, was found hanged under a London bridge; a few weeks later the bank folded, and a \$1.3 billion U.S. loan to questionable Latin American finance companies, allegedly dummy companies directly or indirectly controlled by Vatican Bank. The Italian government claims that Calvi used guarantees from Marcinkus to back the loans; the 65-year-old Marcinkus has not answered the charges.

In 1984 the Vatican agreed to pay a "voluntary contribution" of \$250 million U.S. to Ambrosiano's foreign creditors as a goodwill gesture, but has consistently denied any responsibility for the bank's collapse.

(EPNS)

## Ugandan Christians fear

### Idi Amin may return

BIRMINGHAM, England, — A Ugandan bishop has revealed that the Christians of Uganda are concerned that Idi Amin, self-appointed President-for-Life who is said to have been responsible for the deaths of over 500,000 people during his eight years of misrule, may return.

Amin, who is now living as an Islamic hero in Saudi Arabia, is constantly threatening to return to the country he left in a shambles in April 1979 after his troops were routed by the advancing Tanzanian Army.

Bishop Lucas Gonahassi, Assistant Bishop to the Archbishop of Uganda, who is studying at Westhill College, Birmingham, said, "We are worried that Amin may come back to Uganda where Christianity is being attacked by Communism and Islam". Amin claims to be a Muslim and has been the recipient of support from Libya in the past. He presently resides in Saudi Arabia and because of all these links the bishop believes "anything can happen."

"There are people in Uganda who were made rich by Amin and I am sure that they would welcome him back."

The bishop said it is "beyond doubt" that Amin killed Archbishop Janani Luwum in February 1977, but despite their concern that he would ever return to continue his "holocaust" against believers, Ugandan Christians do not hate Amin.

"As Christians we are asked to pray for our enemies, so we cannot hate Amin as such, but we ask the Lord to help him see himself," said Bishop Gonahassi.

The Ugandan leader felt God was giving Amin one last chance to repent for what he had done to the people of Uganda. "God does not want a sinner to die, but to repent that he may live," he stated.

He said, however, that he did not believe Amin was a "sincere Muslim". The bishop said that when he was chaplain to the Uganda Army, he lived next door to Idi Amin and knew him well.

(OPEN DOORS)

## Long-term marital success

I am often asked about the key ingredients for marital happiness but when I reflect on this question some important underlying issues seem to demand prior attention. One of these issues involves the distinction between short-term and long-term marital happiness. There are many relatively newly married couples whose happiness is clear and abundant and yet we know statistically, that a large proportion of such couples will face deteriorating levels of happiness in the future. The basis for their earlier happiness appears not to be sufficiently strong or complex to provide for their long-term happiness.

There are few studies of the factors which are related to long-term marital happiness and thus it was with interest that I read a recently published American study on this topic: Lauer, R. and Lauer, J. "Factors in long-term marriages." *Journal of Family Issues*, 1986, 7(4), 382-390. It is a study of 351 married couples who have been married for 15 years or more. They were predominantly white and middle to upper-middle class couples from California, the Mid-West and the East.

The couples answered standardised questionnaires and were also interviewed or asked to write an account of their marriage and the reasons for its stability. Of the 351 couples, 300 claimed to be happily married. The findings I intend to focus on have to do with the reasons for marriages being seen as stable, happy and as having a future, even after 15 or more years of marriage.

There were 8 factors which were identified by the happily married couples. Three of these stood out dramatically from the other 5. The significant trio were:

1. My mate is also my best friend. (37% cited this factor)
2. I like my mate. (33%)
3. I see marriage as a long-term commitment. (31%)

The other 5 factors tended to amplify the first 3. These were:

4. I see marriage as sacred. (17%)
5. We agree on aims and goals in life. (15%)
6. My mate is even more interesting now. (13%)
7. We want our marriage to succeed. (13%)
8. We are able to laugh together. (12%)

Lauer and Lauer comment that the first 3 factors suggest that in essence the happily married individuals are saying that "... I am involved in an intimate relationship with someone I like as a person and enjoy being with". However, the backdrop to this attitude is commitment to the relationship (we believe that it is a long-term commitment and we want it to work) and the development and maintenance of mutual goals. For Christian couples this will involve their beliefs, values and practices which are a product of their commitment to Christ.

There are two factors which seem to aid certain couples but not all. These are factors 6 and 8 above: "My partner is even more interesting now" and "We are able to laugh together". I would regard these subtle factors as under-rated and important features of happy marriages. The reason for this is that achieving the kind of commitment referred to earlier needs to be more than just a legalistic adherence to form. Relationships are to be preserved and enjoyed.

Enjoyable marriages, in which we are committed to a person we like and with whom we pursue mutual goals and activities, need to maintain enjoyment. People and their circumstances change. Interests, goals, needs, health, demands, family size, levels of stress and spiritual growth (or lack of it) are just some of these areas of change.

In my experience, couples who cope best do so because they are not locked rigidly into their relationship merely because they "ought" to be committed to each other. They "are" committed to each other and to the maintenance of their mutual enjoyment. They know the need for flexibility in the face of



## Alan Craddock

changing circumstances. They change together without de-stabilising their relationship. Their intimacy and companionship ensures that their sense of humour is a resource that, on occasions, enables them to usefully change their perspective on stressful and threatening circumstances.

Happy couples are those who can manage conflict constructively. Humour is often an effective way for two people, who are committed to each other and who enjoy one another as best friends, to deal with conflicts which threaten them as together they encounter life's changing circumstances.



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# Bible Translation in Tribal Vietnam

## Christ Conquers Communism

(A story of the possibility of God in Tribal Vietnam)

by Pat Rich

Women who minister are prepared first by God. There may be feelings of inadequacy and inferiority. But any work which is the Lord's is vital, be it a man or woman who is called to do it. God is able.

Over 25 years ago Nancy Costello felt God calling her to His service. Through the guidance of God's word whilst in Croydon Bible College, she was led to the ministry of translation with Wycliffe.

She says now that she often wishes God would give her the definite Bible verses He gave her then. It was so clear through His Word where she was to go, even though Satan caused her doubt from time to time. She just clung on to the promises God had given her and obeyed His will in her life.

Whilst in New Guinea during Jungle Camp Training, she was asked to stay there with the translation group. But Nancy knew despite the fact that a visa was unavailable, Vietnam was the place where God wanted her to be.

In 1963, all alone, she set out for this unknown area. She says it was full of American soldiers and they found her Australian accent difficult to understand.

The Vietnamese are mostly Buddhist, but she had come to bring the Gospel to the tribal people; thirty thousand in the Katu mountains. They are an entirely different background from the Vietnamese, who come mostly from China. The tribal people came across from Cambodia. They are dark skinned people nothing like the Vietnamese.



Katu chief dressed up for special dancing ceremony. 2 Vietnamese soldiers in background.

### "three dialects"

Nancy went to these people to translate the New Testament into the Katu language. There are thirty languages in Vietnam, but it was to the Katu tribal people that Nancy came to translate these books of the Bible into the three dialects of these people.

In the thirteen years Nancy was there, she found very little contact with the people with whom she needed to translate. The country was war-torn. The tribes were fleeing into the hills taking their possessions on their backs or small hand drawn carts.

When the Communists took over, a couple of books still had to be done. Nancy said many miraculous things happened so that the New Testament could be completed. God did the impossible before her very eyes. She never cease to wonder at the glory of His Word, and how His promises were kept under incredible circumstances.

Nancy found it extremely hard to find any Katu to help with the final translation checkings. Yet once again God worked through a Chief of a Katu tribe who was in Saigon for a meeting. He was trying to get back to his tribe and found they had been captured. He didn't know if he would ever be reunited with his wife and children. Yet he willingly helped Nancy with these last two books.

Because of the war it was an impossible situation for translators to find anyone to help. Nancy said, "It was a miracle that the New Testament in Katu language was ever translated, let alone printed."

Sometimes an area was under attack for 2-3 months, so Nancy was unable to go out there with a language helper. Most of the time in the thirteen years she only lived in a natural village for one year.

Even though the people were refugees practically the whole 30 thousand were under Communist control from the very beginning of Nancy's time with them. She then found one area of refugees, of about 100 people. This was all she had contact with the whole time she was there. She felt God had led her to them.

## Nancy Costello and the Katu Tribe

As a translator, she had to find the words and meanings of the three dialects. She also had to find out if one translation could reach out to all three; or if three separate translations were needed.

This was her first major work for the Lord. The first time she had worked personally amongst the tribal people. Her strength lay in God's word, in the promises which were there for her to take and hold. She says, "Satan often brought his doubts and tried to tear me apart; but I held on to those promises and would not let them go".

### "Communist control"

The people in the refugee camp with whom Nancy had contact spoke one dialect. The other two dialects were completely under Communist control. It seemed it was not possible that she would ever get contact with the older dialects to do that checking. Yet over those thirteen years Nancy saw God work one miracle after another. He worked it out that at two separate times Nancy had contact with people of those two dialects.

There were only two separate persons from each of those dialects available, and they were brought to Nancy at two different times. This happened through the events of the war. They were brought in out of the jungle to the hospital of Danang where Nancy was living in that city.

One of these was a young girl whose dialect was High Katu. Her name was Hua. She had been shot and brought to the hospital. God provided circumstances that led this girl to live with Nancy in the last three years of her time in Vietnam. Nancy was able to check the New Testament with her in the High Katu dialect.

### Nancy Costello

Nancy is currently studying for her M.A. in Biblical Literature and is available to speak at Churches and functions. Her phone number is 569 3356.

### "God's choice"

During that time Hua became a Christian. She used to say, "Why did God choose me? I'm only a field worker; a little village girl. Why not a man?"

Nancy's answer was, "I don't know. It was God's choice. He has done it for a reason."

Nancy said it was wonderful to see the concern God gave to Hua for her own people. When she was brought in injured, she had been separated from her two year old child. She never knew if she would ever see that child again. Yet she was not bitter, and she still became a Christian. Nancy still does not know if she ever reached her own people, or if she is alive.

Another time the Lord provided a man from the other dialect. He was the only contact she had for a whole year of working with him. At this stage, because of the war, she was unable to get out to the village. Nancy was then called home on furlough. At this time she heard that he had been captured. Then, that he had died.



Nancy translating with faithful language helper Kimeet.

During that period Nancy couldn't understand why. "Lord," she said, "I thought this man would be the person you'd use to reach this other dialect." Nancy said, "At that terrible time of anguish, doubt and fear, I had to relearn that verse in Isaiah, 'That God's ways are not our ways, and His thoughts are higher than our thoughts'. I had to accept this. I did not understand it; but I had to hold on to that promise."

This was a great encouragement to Nancy. Kimeet and his wife lost everything. The whole village had to move four or five times in the period Nancy spent with him. As the Communists came closer, they would flee with their belongings on their backs.

It was wonderful for Nancy to see people like them who would rejoice in the Lord, and to know that they believed it was more important to be a Christian than to have any material possessions.

### "Surrounded by Communist troops"

There were so many miracles to show her that God was really with her. There were times when the village would be surrounded by Communist troops. It was like the Old Testament stories coming alive. "If God be for us, who can be against us?"

Humanly speaking, it was impossible. But Nancy found God's Word to be so true. She found there were events where the enemy was being pushed back in incredible situations.

Nancy Costello  
Nancy is currently studying for her M.A. in Biblical Literature and is available to speak at Churches and functions. Her phone number is 569 3356.

Katu Christians would be down in the bunkers underneath their houses, praying. Communist mortars would be flying past their heads and Nancy would be praying with them for God's deliverance from an impending disaster. At times Nancy would be out with these people, spending half the night in these bunkers. They would listen to the mortars passing over their heads in the direction of the American camp. As they prayed mortars would sometimes fall short and land stuck in the branches of a tree above their heads; not exploding. Had they blown up, Nancy would not be telling this story. Psalm 91 was very meaningful at these times, and Nancy experienced God's peace which passes all understanding.

"We had prayed," she said, "for more Katu to come out of the mountains. Yet God had given us only these two people. We prayed that the war would stop. That we wouldn't have to leave. But the war didn't stop, and we did have to leave. Yet we reached the point of believing that God's Word would not return void."

Nancy knows that although she may never see the results of her work in the Katu tribe, she has to believe that God will use His Word to reach the hearts of these people in their own language.

Everything seemed impossible, but one man, whose name was Kimeet, helped continually all through the thirteen years. He had come in faith, leaving his family so he could help Nancy.

This wonderful, simple faith made her feel very humble. He would say to her, "God will look after my family."

For three or four years, during these 13 years, the people were refugees. They made a living by making baskets and cross bows. Nancy would take these into Danang where she had outlets which enabled her to sell them to Military personnel.

If Nancy happened to be in a village and heard a helicopter, she would run laden down with cross-bows and baskets into a field followed by Katu carrying their loads also. The helicopter would not shut off, but set down to take Nancy and her loads on board. Many a time she had to sit anywhere, often on the floor, with perhaps a cross-bow digging an American General in the ribs. But these tribal people needed to sell these goods to obtain money to live. Nancy was the only person who could do this for them.

God worked His miracles yet once again in gaining transport for Nancy. Sometimes it was with an American helicopter, tank, or lorry. Even in the midst of a battle, where it could never happen, she was transported with a language helper and his family into Danang by an American soldier. This all came through the Lord. Normally, a civilian could not be helped in this way.

### "He always provided"

Then they would land on a huge Military Base. No taxis were allowed anywhere near this area. So Nancy would say, "Well, Lord, you're going to have to get me into the city somehow." He usually obliged with an ambulance, truck, or jeep; or some other unusual conveyance. But He always provided.

There were so many delays in this important translation. Nancy had to keep believing that God's time is always perfect.

There are now Christian broadcasts from Manila into Vietnam. They are still praying that more of the New Testaments will reach the Katu tribe. There were many wonderful miracles which are a story in themselves, where God worked through some person to do just that.

Our prayers are needed as well as our financial support, so that this glorious work for the Lord may continue to go on. "And He said, 'Go ye into all the world, and preach the Gospel to every creature.'" Mark 16:15.

Surely the cost to society of this situation

# The Family Under Stress

Canon Allan Whitham

The Rev. Canon Allan Whitham has come up through the ranks as a Church Planter and former Rector in Sydney's outer West. He has experienced first hand the needs and pressures of family life in today's urban society and is currently General Secretary of the ANGLICAN HOME MISSION SOCIETY. This article traces some of the causes of stress on the FAMILY in the '80's.

The "nuclear" family is a very fragile and inadequate phenomenon which has appeared in a dominant form in Australia in comparatively recent times.

The past twenty-five year period of Australia's development has been rightly classified as "The Age of Anxiety" and stress within the nuclear family is inextricably interwoven with the larger stresses of a much more complex phenomenon — the modern industrialised society.

A study of sixteen major economies, including Australia, U.S.A., U.K., Japan, Canada and many European countries, shows that Australia's current economic decline is not a recent phenomenon.

Our relative personal and national economic situation has been steadily declining for the past 73 years.

In 1913 Australians enjoyed the highest Gross Domestic Product per head of population of all the sixteen nations studied. This position had been maintained from the 1870's and lasted, in spite of the rural depression of the 1880's, until World War I.

In 1929 Australia had slipped back to third place. In 1960 it was down to sixth place and in 1970 to seventh place.

By 1983 Australia was in ninth place and in 1985 in thirteenth place — and the process has not yet bottomed out.

From 1870 to 1985, Australia's growth in terms of our gross domestic product per head of population at 1.1% per annum has been the lowest of all the sixteen countries under analysis.

## "When Luck Runs Out"

Frederick Hilmer ("When Luck Runs Out", Harper and Rowe 1985) says "To even the most casual observer, it is obvious that we Australians have been lucky. We have been endowed with physical resources that are outstanding by any measure. We enjoy freedom of choice as individuals and as a nation. Yet despite this luck our economic growth over the last 100 years has been even below that of the United Kingdom."

As a nation, we Australians have become guilty of avarice, envy and pride and we seem to have conveniently forgotten among many principles related to work effort, responsibility and accountability, two other principles basic to human happiness and family stability:

1. It is a disgrace to be in unnecessary debt.
2. Usury is a sin.

While ever we remain addicted to current levels of consumerism almost totally dependent upon high interest returns to those with surplus capital and the accompanying time payment and credit card financing of goods for those who cannot afford or immediately pay for them, inflation will continue to run rampant.

Where are the politicians, the economists, the leaders of industry whether they be capital, management or labour who are being honest about this fact? Who has the guts to say the truth, that Australia "the lucky country" has become the "greedy country"?

Projections by leading producers of cars and consumer electronic goods in America indicate that for every 100 employees engaged in production at present there will be two by the year 2000, the same rural-industrialisation pattern with two new components — the computer and the robot.

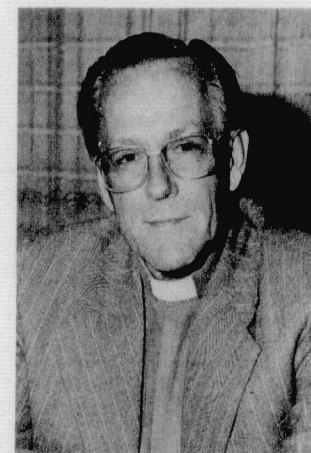
Our nation is ill prepared to deal with these increasing stresses because the true nature of the causes and effects of this movement are exceedingly complex and too many of those with power have tunnel vision — and very narrow tunnels at that!!

Unavoidable adjustments in society will be massive over the next 20 years at least, particularly in the impact which they will have on family life.

Surely the cost to society of this situation

needs to be borne by society as a whole.

There is also an increasing need for society as a whole to provide protection for those disadvantaged by this situation. It is a real concern therefore to note that there is a strong and growing tendency in Australia at this time to see the two and a half million of our fellow Australians who are subsisting below the Henderson poverty line as a threat and as being totally responsible for their plight.



Canon Allan Whitham

This tertiary stage of the development of industrialised capitalism has created trans-national conglomerates which allows multi-billion dollar migration of capital on an unprecedented scale. It also is typified by increasing confrontation between those controlling these resources and the stronger unions which still survive. Unions in their turn are so much out of touch with reality that they are rapidly alienating a majority of their fellow-Australians and they themselves are opening the doors for a union-bashing campaign of unprecedented dimensions.

All Western Industrial Societies as we have known them since World War II are undergoing these rapid and accelerating changes and the process itself is irreversible.

In Australia, all this is being accompanied by increasing polarisation in the political arena, and the grossly inadequate goal of sheer political survival.

This self-survival syndrome also is increasingly manifesting itself at the levels of the public service and local government, statutory authorities, the legal system, the medical profession, the teaching profession and ultimately within the family.

An additional complexity with enormous accompanying stress is that a significant number of those in positions of power and authority, such as the late Mr. Justice Lionel Murphy, are sincerely committed to ideals and philosophies which are absolutely out of step with reality — they believe there is no God and act accordingly, to the ultimate detriment of us all.

Try as we will, there is a worldwide and inevitable increase in the levels of unemployment in the industrialised nations and there are an ever increasing number of Australians of all ages whose dignity and rights as human beings are being ground to dust between a number of upper and nether millstones.

We still seem to have a general social consensus that bosses are all greedy and workers are all being exploited. But today, in heavy industry alone, hundreds of men with families are being laid off month by month because their own workmates will not or cannot give up their permanent overtime.

This then raises such questions, for example, as:

"Were there is greed, how does the greed of the boss differ from the greed of the worker?"

"How does the self interest of the doctor

on strike differ from the self interest of the militant member of the B.L.F. on strike?"

Other questions requiring urgent attention by thinking Australians are "why are there 273,000 children living with a man who is not their father", "what bearing does this have on child abuse, teenage homelessness, drug abuse and prostitution?"

### "Liars and thieves"

"How is it that so many Australians take 'sickies' but cannot see that they are nothing but liars and thieves with their fingers in everyone else's pockets?"

"Why have so many Australians become so involved as ends in themselves with the immediate satisfaction of their felt personal needs, the earning of money and the use of things?" all of this against a background of minimal accountability and responsibility which is often represented as "the rights and freedom of the individual".

Abuse of personal credit is the major cause of family disintegration.

At present we have the economically top 20% of Australians headed by a group of Corporation raiders spending 43% of the gross domestic product on themselves. On the other end of the scale, the economically bottom 20% of Australians to whom I have already referred have to get by on 8% of the gross domestic product.

There are two and a half million of our fellow Australians who every day have to choose between clothing, food, rent and the light bill — they can't afford them all.

In the middle there is still a majority of us who have the power to redress this imbalance in all its aspects, spiritual, emotional, economic and physical, if we have the understanding and the will and the moral courage.

However, a whole new poverty group is developing in this middle-income group.

## "Married women take jobs"

In January 1987 there were 70,400 Australians aged 15-19 registered as looking for full-time work many of whom have never been able to get a job. One analysis which I have studied indicates that in the decade 1968/78 more than 500,000 new jobs were created. At least half of these were taken by married women who remained in the work force or came back into the work force after marriage.

I am not attacking this trend — I am merely indicating that it has increasingly manifested itself for at least two decades and many motives are involved in addition to the issue of equal opportunity.

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The nuclear family needs a home of its own and one of the consequences of that felt need we have already looked at in the transparencies concerning Sydney's urban sprawl but this is only one factor in family stress.

The average mortgage debt for married couples under 30 right across Australia is now in excess of \$50,000 per family and is climbing every day — I mean to say, who would ever dream of living in a new fibro cottage.

The average family debt for the same group for the consumer items they are using through abuse of credit is now approaching \$18,000 per family. And in Sydney, these young marrieds in the main are living 50 to 60 kilometres away from both their jobs and their parents and other extended family support.

The time is long past that a young husband's sole wage can achieve a home for his wife and children and its associated rapidly escalating debt structure. Children also create an added economic load which cannot be borne at that income level.

Yet, even with both husband and wife working and delaying the birth of children, an analysis of 1,000 broken or disintegrating marriages referred for counselling and assistance in the later part of 1986 indicates that in at least 800 instances the major problem was bankruptcy — many being actual referrals from the court.

Our western culture has established full-time employment as the social badge of adult status. It is absolutely shattering to be denied the opportunity to achieve that status or to have it snatched from you through no fault of your own sheerly due to economic and political circumstances beyond your control.

If you have no income, how do you achieve the social norms of a house, marriage, a car, etc.? In fact, a whole kaleidoscope of consequences ensue. There is a great loss of self respect and self confidence, a breakdown of communications in personal relationships, anger, frustration, withdrawal from life, false rationalisation and so on.

All of this is closely linked with family breakdown, anti-social behaviour, overeating, drug abuse, the growth in homosexual and defacto relationships, and so on.

Many Christians are too prone to demand the practice of moral virtues without Christ's understanding of why the sinner is so acting.

Continued page 12

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## Luis Palau in New Zealand



Luis Palau received a ceremonial welcome to New Zealand, that is normally reserved for heads of state and royalty. This form of welcome is meant to challenge the intent and integrity of the guest. Total attendance for the four week Palau Tour was 318,660 with 11,431 making public Christian commitments. Photo by Peter Avery

## The danger of christian gurus

Author calls for more accountability

CHAPPAQUA, N.Y. (EP) — "The sting hurts us all when Christians in high places suddenly show up at the centre of bad news," writes Dean Merrill in the May 1987 issue of *Christian Herald* magazine. In an apparent reference to the controversy surrounding Oral Roberts' "death threat from God" campaign, and Jim Bakker's sex scandal, Merrill writes, "Every time one of these shocks comes along, the cause of Christ is wounded afresh. Every non-Christian neighbour, relative and fellow worker looks at us a little more strangely."

Merrill, who is the editor of *Christian Herald*, says many embarrassments for the body of Christ can be traced to the church's fascination with the "Man of God" syndrome.

"We are too taken up with Christian gurus," he says. "We've all suffered through enough poorly led committee meetings to

breathe a sigh of relief when a strong personality is in charge. Things happen. No one thinks to ask whether the leader is properly educated, pays his bills, loves his wife, expresses his thanks to his staff, or even spends time in prayer. Those things are fine, but what matters most is what he can do behind a microphone. If he can send an audience away feeling good, other shortcomings pale in comparison."

Merrill, former senior editor of *Leadership Journal*, continues, "We must learn that there is more to leadership than being a good master of ceremonies. We must admit that none of us is infallible. We must remember that the fruit of the Spirit is not only joy, but also self-control."

(EPNS)

## Mozambique refugees shelter in SA

Victims of war

About 500 refugees from Mozambique are entering Gazankulu in South Africa every month, according to a recent report in the Southern Africa Anglican paper *Seek*. The Roman Catholic Mission at Acorhoek is organising the distribution of food and other essentials to about 16,000 people at one of the 42 distribution points once a month. Other charities are providing schooling for the children, building and agricultural projects and the Department of Health for Gazankulu is providing medical services and transport.

The work of helping these refugees who are fleeing starvation in the war-torn areas of Mozambique has been affected by the expulsion of the International Red Cross who were providing many basic supplies. Some Anglicans are already helping in the area but the paper called upon more Anglicans to become involved in the work.

It is estimated by UN sources that more than 20,000 Mozambicans have fled to South Africa and another 230,000 have sought refuge in Malawi, Zambia, Zimbabwe and Swaziland.

## MAINLY ABOUT PEOPLE

### DIOCESE OF BATHURST

Rev. Chris Whittall from Holy Innocents Bourke to become Lecturer in Biblical Studies. St. John's Theological College, Morpeth.

Captain Foley a Church Army Officer has been appointed to Christ Church, Brewarrina.

Rev. Alan Thomas has resigned from Holy Trinity, Orange to return to Pharmacy in Queensland.

Canon Eric Baker was appointed as locum tenens to Holy Trinity, Orange.

Rev. Roger Zohrab will be resigning from St. Barnabas Orange to take up an appointment at St. James Cudal as Vicar as part of Associate Ministry.

Rev. Richard Stockdale will be retiring from St. Matthew's Cumnock.

Rev. Graham Wainwright was inducted as Priest in Charge of an Area of Special Ministry in the parish of the Good Shepherd, Dubbo.

Rev. Paul Williker was instituted into the parish of St. Matthews, Egorwa on 7th December, 1986.

John Nield and Greg Gordon were made deacons at a special service at All Saints Cathedral, Bathurst by Bishop Howell Witt on 1st February. Greg Gordon will be taking up a posting in Coonabarabran as their new assistant. John Nield is studying in Canberra and has returned to college to complete the final year of his course.

### DIOCESE OF TASMANIA

Rev. John Bowen was commissioned on 11th February as Chaplain to St. Michaels Collegiate School.

## Mormon university opens in Israel

No missionary activity from it

JERUSALEM, Israel (EP) — Brigham Young University began using its new campus on Israel's Mt. Scopus in mid-March without ceremony or fanfare. The entire facility should be completed by September.

The BYU building near Jerusalem has been the centre of controversy because the

Mormon Church, which sponsors the school, is known for aggressive missionary activity. The university administration has agreed to forbid missionary activity originating from the campus, but has not yet agreed to a written statement to that effect.

(EPNS)

### Family under stress, cont.

I doubt for example, the many boys and girls desire to be prostitutes but at least 400 boys and girls under 16 will sell their bodies to one or more adults in Sydney tonight. Why? Who really is to blame if they die with AIDS before they reach 25?

The last major factor I wish to introduce as creating stress on families is that of migration and its impact on what was the traditional Australian family and its way-of-life forty years ago.

There are some 15 million people living in Australia today. No less than 6 million of our fellow Australians are the result of postwar migration and they were either born overseas or are the children of Australians born overseas.

This is the highest proportion of any nation in the world other than Israel and we lack the commonality of being Hebrews, which they have as a national bond, whatever the country of their birth.

Almost 50% of all children enrolled in Sydney's infants schools this year have one or both of their parents born overseas and it is more than 50% in Melbourne.

In the past 35 years the traditional pattern of migration has widened enormously. As well as the majority ethnic group of Anglo-Saxon, Irish, Welsh and Scottish origin, there are now seven other major ethnic groups identifiable in Sydney's population in a numerically descending order as follows:

Eastern Europeans, Italians, Asians, Middle Easterners, Northern Europeans, Greeks and New Zealanders. There are also some 14,000 aborigines living in metropolitan Sydney who are descended from the original occupants of this land.

### "The typical Aussie in 2087"

All told, there are more than 100 nationalities forming our Australian community and they, their children and their children's children are all Aussies. This raises not only the question "what will the 'typical Aussie' look like in the year 2087?" — It also poses the question "what will he or she be like?"

I have 15 grandchildren and foster grandchildren, whose racial origins are English, French, Russian, Chinese and French Noumean. They are greatly loved and belong to stable caring families as part of my own extended family network.

You know, I do not really care what my great-great-grandchildren will look like. I care greatly that they will love God and feel that life is worth living in Australia, which will continue to be a country of which they can be truly proud, as we are.

The current turmoil, however, will continue with increasing damage unless we come to grips with the origin of our problems, which is spiritual, not economic. To concentrate on the symptoms and our own special vested interests as individuals and power groups is blind arrogant folly and a never-ending source of conflict.

For this reason perhaps the best

contribution the church and Christians can make towards setting Australia on a new and happier course could well be the adoption of community-based activities which focus on the God-given worth of every individual and matters of primary social justice involving Christian congregations directly as the taproot of community life and wellbeing.

We need a spiritual renewal at the level of the individual citizen as instanced in the Reformation, the overthrowing of the slave trade, and the economic revival in Britain beginning in the Welsh coalfields.

### "Moving upwards"

We need to think very carefully about all the implications and the consequences to us all of our common social pattern of moving "upwards" to a "better" suburb every time we get an increase in our income — was that Jesus' pattern?

In the confusion and rapid change which industrialised urban living in a pluralistic and multi-cultural society has brought upon us willy-nilly we urgently need to recover the biblical patterns of family and community life.

Experimentation with the Welfare State and the desire to find easy options has already created an elite group of highly paid professional people with social caring skills who are expected to solve the problems of the poor, family breakdown, unemployment, etc., etc.

But you cannot pay the state or a professional person to love you. Only God and your family and neighbours can do that.

Far too much of our national resource, provided from the taxpayers' money towards solution of these community problems, is being wasted.

Far too much money and time also is being wasted in analysing, reporting and making recommendations on problems, so that an increasing number of Australians are being further denigrated by this whole process.

The basic confrontation between Christianity and Humanism and their conflicting understanding of the Nature of Man emerges most clearly at this point — the point where the family and the individual under stress comes into contact with what is on offer when help is needed.

It is personal integrity, compassion, willingness to share and to make room for our fellows, persistence in the face of difficulty and disappointment, accepting accountability for our actions, protecting the interests of those least able to care for themselves such as the unborn, and similar attributes, attitudes and practices that will bring back fulfillment to the individual and greatness to us as a nation.

We need to give Christ and His standards the priority in our daily lives and in our family structures. We need to walk each day more closely with Him and to treat each other as He would, sharing and demonstrating His love, His forgiveness, His reconciliation, His humility and His moral strength. It is only then that we will experience together His renewal in our personal lives, in our families and in our nation.

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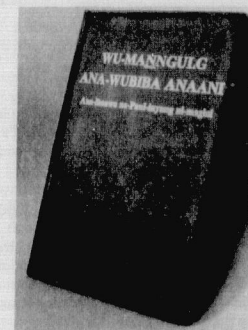
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## New Aboriginal scripture

CMS translation team's work

The first major volume of scripture in the Aboriginal Nungubuyu language was released recently.



Nungubuyu Epistles, published by the Bible Society, May 4, 1987.

It is a book containing most of the Epistles, and according to translator Michael Hore it represents about two years' translation work.

"I'm very happy with the volume," said Michael, who translates with his wife Margaret and co-workers Langa'ina and Anne.

"We are very pleased that the people can have the Word in their own language."

"They have had it on tape and now that the book is available a number of people want to learn to read."

More than 250 copies of the durable, vinyl-covered scripture have been despatched by the Bible Society to Numbulwar, in eastern Arnhem Land, where the dedication will take place.

About 400 people speak the language.

The volume contains the books of Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 Timothy, Titus and Philemon.

Previously, only small parts of individual books had been published, with the exception of a volume containing the books of Mark and James, which was published in 1947.

It is estimated that about 90 per cent of the New Testament has been translated at least to first draft stage in Nungubuyu.

The Hores work with the Anglican Church Missionary Society (CMS) and have received help from the Bible Society's Translations Secretary, the Reverend Euan Fry, when needed.

The new scripture has been published by the Bible Society and will sell at the subsidised price of one dollar.

Said Michael: "We really appreciate what the Bible Society has done in our translation program."

## EFAC's 25th anniversary

Executive given "a window on the world"

The Evangelical Fellowship in the Anglican Communion (EFAC) has existed for 25 years. Its Bursary Scheme has over 21 years brought 100 clergy from developing countries to Britain for further theological education.

At a reception in Oxford, during the meeting of the EFAC Executive Committee, contributions from committee members gave those present a striking "window on the world".

Bishop Gideon Olajide told how a new diocese had been carved out in Nigeria for the believers in an area formerly unreached with the gospel.

But the church had learnt about Islam, the other major faith in Africa, the hard way, as some Christians had been killed in clashes with Muslims.

It had been moving to see how the Christians had not struck back, and had gone back to worship in the ashes of a church destroyed by fire bombs.

From the other side of Africa, Bishop David Gitari of the diocese of Mount Kenya-East, revealed that he had been made a bishop without any parish experience.

Church growth had been phenomenal. His clergy had increased from 25 to 100 and they were starting two new

congregations every month — some just under a tree.

He was confirming hundreds of candidates at a time and felt obliged to take a break halfway through 825 one afternoon — for a cup of tea.

Bishop David Evans from Peru recalled that the Anglican Church had been in Latin America for 150 years, but had been active in the cities only since the 1958 Lambeth Conference.

While the Province of the Southern Cone was largely evangelical, the total number of born-again believers was only 100,000 to 150,000 at most.

In this turbulent part of the world, sects, many from North America, were a continuing problem. In Bolivia the government had declared 88 out of the 178 sects in the country to be illegal.

Don Irving spoke for Anglicans on the continent of Europe. He pointed out that the congregations of Anglican expatriates in European cities might involve, as in Paris, as many as 24 nationalities and have a strong sense of fellowship.

They were also not so dependent on their buildings as in Britain, and more self-supporting and concerned to take their current opportunities for witness.

(ICEN)

## The Man who said no

Christian Radio leads the way



Rev. Vernon Turner (left) felt it was about time to present the Christian viewpoint in the battle against AIDS. The result was a radio spot, contained in the small cartridge held by photojournalist Ramon Williams. The simple answer was to say "NO".

Photo: Phillip Hellyer, Worldwide Photos.

THE CHRISTIAN BROADCASTING ASSOCIATION's Radio Station 2CBA-FM, located at Five Dock, started its Sydney audience by broadcasting a commercial presenting the Christian attitude in the battle against AIDS.

In the radio spot, the Director of 2CBA-FM, the Rev. Vernon Turner, states, "The Christian answer to AIDS is no sex before marriage, fidelity within marriage and if you find it hard to say 'No', ask God to help you to be true to yourself and free from AIDS."

The commercial media was quick to report this, the first radio spot to be heard in the AIDS Battle and one which advocated the Christian perspective.

When asked how it came about, Mr. Turner explained that one morning, on his way to the Radio Station, he was contemplating on what his audience was hearing and was it offering a spiritual ministry for the Lord. Suddenly he realised that everyone was concerned about the current battle to prevent AIDS,

but nobody was presenting the Christian viewpoint. In fact, there was no radio spot being used in the fight.

Amongst the many letters and telephone calls received at the station, commending them for such a presentation, one doctor stated that at last someone was brave enough to stand up and suggest the only safe, oral contraceptive against AIDS, the word "NO".

"He also sent along a gift to help keep the station on the air," added Mr. Turner, who is dependant upon such donations to keep 2CBA-FM on the air. The aim of the station is to present programs under the general heading of "Quality of Life". This radio spot is the latest contribution to that aim.

COPIES OF THE TAPE ARE AVAILABLE TO RADIO STATIONS ON DEMAND, FROM 2CBA-FM, FIVE DOCK, NSW 2046. TEL: (02) 712-1111.

(RAMON WILLIAMS)

## Dr. Edwin Orr dies suddenly

A leading figure in the revival movement

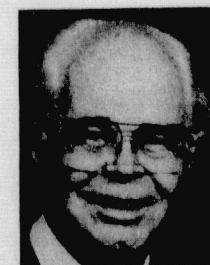
Dr. J. Edwin Orr, the Christian convention speaker, evangelist and a leading figure in the revival movement, died suddenly at the age of 75 recently.

Increasingly his ministry had been in the United States, where he had settled since the 1960s.

He was taken ill while returning home from a convention he had addressed in South Carolina and died the following day.

Warm tributes were paid by two of his contemporaries, Dr. Alan Redpath and Mr. Roy Hession. They recalled the days when Dr. Orr travelled Britain in faith, with a few material resources, as an itinerant evangelist, writing books between his tours.

All three had continued an active ministry well into their seventies, Alan Redpath was about to leave Birmingham for Capernwray Hall and Roy Hession was on his way from Torquay to a conference in Derbyshire when news came of the death of their friend and former colleague.



J. Edwin Orr.

Dr. Orr is survived by his wife. They had celebrated their golden wedding anniversary in January.

Mr. Maurice Rowlandson, who had also worked closely with Edwin Orr on many occasions, writes:

"Dr. J. Edwin Orr was one of that multitude of preachers who left the UK and made an international name for himself in the USA."

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