



BOOKS BY THE TABLE LOAD!
Such was the sight when Moore College's Ladies' Auxiliary organized the recent Book Sale. It took several days to set up the tables and the merchandise, but the eager buyers found bargains galore.

Teachers' Federation attacked

The Australian Parents' Council has recently launched a major attack on the Australian Teachers' Federation which it claims has been misleading Australians during the recent election campaign.

The Parents' Council claims that the Teachers' Federation is deliberately misleading people. They say:

"The education of children is one of the major issues of the 1983 Federal election but you would never know it. Because the facts are being hidden behind a smokescreen of distortions and half-truths, children's schooling needs are being pushed to one side.

"The Australian Teachers' Federation is spending huge amounts of money — around \$1 million — on a campaign to undermine government funding of non-government school children.

"This selfish campaign is putting the education of nearly 750,000 Australian school children at risk.

"It is a highly emotion-charged campaign and it shamefully distorts the facts.

"The Teachers' Federation says funds non-government school children receive are at the expense of government school children.

"The Teachers' Federation has created

the myth that non-government school children receive more government funds than government school children.

"The Teachers' Federation has created the myth that all non-government schools are wealthy but that is another distortion because nothing could be further from the truth.

"The Teachers' Federation has created the myth that non-government education funding is purely a sectarian issue — and that, too, is a long way from the truth.

"In 1981, 23.1 per cent of all Australian children attended non-government schools, yet they received only 12 per cent of the total government education budget.

"That is a fact. But it is one the Teachers' Federation probably won't tell you.

"Nor will they tell you that growing numbers of Australian parents are turning away from government schools and exercising their freedom of choice to have their children educated in non-government schools and that many disappointed parents cannot find a place in these schools while some government schools are on the brink of closure because of the fall-off in the number of pupils attending them."

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The Australian



CHURCH RECORD

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MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. Earl J. Hughes, former missionary in Irian Jaya, has become Asst. Minister at Penrith.

Rev. B. C. Wynn from Diocese of Brisbane, has commenced as Asst. Minister at St. Matthews, Manly.

Rev. Geoffrey N. Collison has commenced as part-time Chaplain to the Students at Macquarie University and part-time Asst. Minister at Denistone East.

DIOCESE OF WILLOCHRA

Rev. B. Newman has been appointed Rural Dean of Yorke Peninsula.

DIOCESE OF CANBERRA AND GOULBURN

Mr. F. Roberts, Registrar of the Diocese for 12 years has tendered his resignation from 31st March, 1983.

Rev. R. J. Lindbeck, formerly Rector of Berridale has been inducted as Rector of Temora.

Rev. N. S. Kelley has been appointed Rector of Berridale.

Rev. L. G. McDowell has been inducted as Rector of Junee.

Rev. E. C. Byford, Chaplain Woden Valley Hospital and Asst. Minister St. Paul's Manuka is to be Asst. Minister St. John's Wagga.

Rev. R. W. Lamerton is to be Minister-in-Charge, South Queanbeyan.

Rev. E. Burton, Rector of Bribbaree, is to be Rector of Bodalla.

Rev. C. J. White is to be Chaplain, Canberra Grammar School.

Rev. D. A. W. McDonnell is now Asst. Minister at Tumut formerly Asst. Minister St. Saviour's Cathedral, Goulburn.

DIOCESE OF THE MURRAY

Rev. G. Barnier has been inducted as Rector, O'Halloran Hill.

Rev. A. Collett has been inducted as Rector, Mannum.

Rev. P. Carter, formerly Rector St. Augustine's Renmark has accepted the parish of St. Philip's Broadview, Adelaide.

Rev. M. Hayward from the Diocese of Carpentaria is to be Rector at Pinnaroo.

DIOCESE OF GIPPSLAND

Rev. B. Johns has been appointed Asst. in the parish of Leongatha.

Rev. R. Collings has been appointed to a team ministry in Tamworth.

Rev. A. Shibaoka is now Rector of Orbost.

Rev. J. Connelly is to be Asst. Minister of Traralgon.

Rev. D. Pullar has been inducted as Rector of Hopetown, Diocese of Ballarat.

Rev. G. Vines has taken up duty in the parish of Nowa Nowa, Lake Tyers.

Rev. T. Binks will be inducted as Rector, Wonthaggi in late March.

Rev. R. McDonald has been appointed Rural Dean, Bairnsdale.

DIOCESE OF RIVERINA

Rev. G. McAuliffe was instituted as Minister-in-Charge of the parish of Ivanhoe and Menindee.

DIOCESE OF ROCKHAMPTON

Rev. R. Hart is now Minister-in-Charge, Parish of Barcoo.

Rev. S. Thorne has now taken up duty in the parish of Winton.

Rev. D. Hughes is to be Minister-in-Charge of the new parish of Middlemount, Tieri and will be commissioned on Friday, May 6.

Rev. B. Farran is now Dean of Rockhampton at St. Paul's Cathedral.

DIOCESE OF BATHURST

Rev. P. Hanlin, Rector of Bourke, is to be Rector of St. John the Baptist, Warren from March.

Rev. C. Whittall, Asst. Minister Blayney is to be Rector of Holy Innocents, Bourke from March.

Rev. P. Walliker was ordained a priest in All Saints' Cathedral 25th January and has been appointed Asst. at Mudgee.

Mr. R. Bowman was made Deacon in All Saints' Cathedral on 25th January. He has been appointed as Assistant Deacon, Cowra.

Rev. J. Goodman is to become a Canon at All Saints' Cathedral.

The following Army Chaplain appointments have been announced:

Chaplain N. J. Boyce from Holsworthy, N.S.W. to Bonehill, Victoria.

Chaplain W. J. Collins from Balcombe, Victoria to Bandiana, Victoria.

Chaplain J. G. Hamilton from Oakey, Qld. to Canungra, Qld.

Chaplain W. M. Harris from Townsville, Qld. to Duntroon, A.C.T.

Chaplain B. R. Horton from Duntroon, A.C.T. to Townsville, Qld.

Chaplain D. P. Robinson from Biana, Victoria to Assistant, Wagga, Canberra/Goulburn Diocese.

Katoomba Christian Convention

NEW PATRON, CHAIRMAN AND VICE-CHAIRMAN

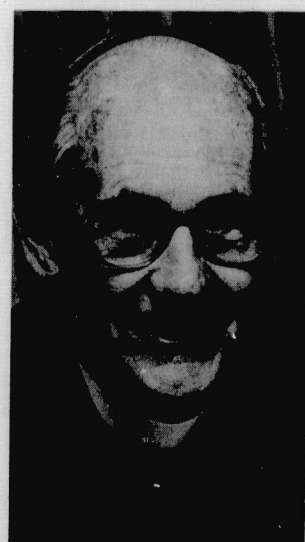
The Archbishop of Sydney, the Most Rev. Donald Robinson, has agreed to become the Patron of the Katoomba Christian Convention. The first Patron ever appointed by the Convention in its nearly 80 years of ministry. The Archbishop has had a long association with the Convention and his father, Archdeacon R. B. Robinson, was a former Chairman of the Council. The Council is tremendously encouraged by the Archbishop's acceptance of this position and is looking forward to the association with him in the days ahead.

The Convention Council has also announced that Rev. Phillip Jensen has succeeded Mr. Colin Weekley as Chairman of the Convention Council. Mr. Weekley has served his maximum term of two three-year periods and has provided wise counsel and leadership during that time. His encouragement to younger Council members and able leadership of Council and Convention meetings, has been greatly appreciated, as has been the ministry of he and Mrs. Weekley as hosts at the Convention Lodge.

Rev. Phillip Jensen has been a member of the Council for a number of years and will bring his enthusiasm for teaching the Bible and evangelism to bear, with effect, to his new position. He is well-known throughout the State, in evangelical circles, as a man with a significant contribution to make in the cause of the Kingdom of God.

Mr. Roy Ferguson and Mr. Graham Conway have been appointed Vice-Chairmen of the Council. Both are able men of experience and enthusiasm, who will fill their positions as assistants to the Chairman, in a capable and efficient manner.

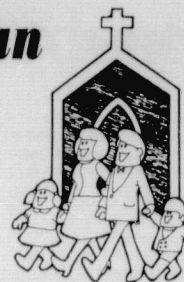
At a recent Council meeting, a vote of



the Most Rev. Donald Robinson

appreciation was passed, in gratitude to the many years of fruitful ministry given by the retiring Vice-Chairman, Mr. A. A. Gilchrist, Mr. E. A. Collins and Mr. R. E. Trowell. Their interest and untiring efforts, in the Convention ministry, have been an inspiration to all.

Convention Councils around Australia have been encouraged by a new desire on the part of many Christians, for deeper life Bible study teaching and the inter-denominational fellowship which the Convention ministry provides.



CHURCH RECORD

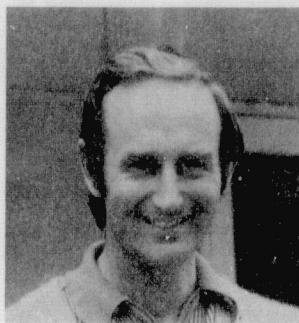
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NEAC — creating visions for congregations

The Evangelical Fellowship of the Anglican Communion (Australia) has planned a Conference as a follow-up to NEAC 1981. It will be held at Macquarie University, North Ryde, New South Wales, from Monday afternoon, 22nd August to Friday evening 26th August, 1983, with accommodation at Robert Menzies and other Colleges.



Bishop David Penman

The theme of the Conference is "Creating Visions for Congregations" and the main addresses will be given by Dr.

Os Guinness of Oxford, England, and Bishop David Penman, of Melbourne. Dr. Guinness will speak on "Evangelism" and "New Patterns of Ministry", and Bishop Penman on "New Patterns of Worship" and "Social Responsibility".

The Chairman of E.F.A.C. (Australia), Mr. Alan Kerr of Melbourne, is Chairman of the Conference. Deaconess Margaret Rodgers is Chair-person of the Programme Committee.

The following are among those who have been invited to speak: David Secombe of Perth, Alan Nichols of Melbourne, Dudley Foord, Michael Corbett-Jones, and David Hewetson of Sydney and Kevin Giles of Adelaide.

Half of the places will be for laity and half for clergy. Further information can be obtained from Mr. Alan Kerr, (03) 787 6435, Canon James Whild (02) 328 1125 or the Rev. Peter Crawford (054) 68 4046.

E.F.A.C. (Australia) sees this Conference as a particularly good opportunity for evangelicals from all over Australia to enjoy fellowship together and to seek ways to renew the life of local congregations. The addresses on the opening day will be on "Renewal of Spirituality — personal and corporate".

Easter Breakfast

The first Easter Breakfast arranged by the Department of Evangelism will be held in the Town Hall Carvery at 7 a.m. on Tuesday, March 29.

Canon John Chapman will speak on "The Empty Tomb — Does It Matter?"

"The breakfast will provide the opportunity for friends of Christians to hear the message of Christianity," Mr. Chapman said this week.

"The 'Carvery' is widely recognised as a most attractive restaurant.

"We are suggesting that some people might like to book a table and bring a group.

"The address will be evangelistic."

An excellent meal will be served at the tables.

* The breakfast will last from 7 to 8.15 a.m., when street parking is plentiful.

Tickets at \$5 a head are available from the Department in St. Andrew's House.

Scripture Union Launches Literature Competition

Search for new authors for children and teenagers

Scripture Union's London publishing unit is launching a Competition to find new authors for their range of Christian paperbacks for children and teenagers. They are looking for works of fiction or biographies for the 8-12 and 13-18 age groups. The deadline is September 30, 1983. (For entry forms writers are asked to contact the London office direct. Write to S.U. Literature Competition, 130 City Road, London EC1V 2NJ.)

The new Competition has been launched soon after the publication by Scripture Union of 'Nothing Else Matters', a new novel for teenagers set in Lebanon by Patricia M. St. John, who won S.U.'s first Literature Competition way back in 1948 with her first novel for children 'The Tanglewoods Secret'. Supplies of this new book have just arrived in Australia.

Scripture Union's 1982 Competition judges will doubtless bear in mind that their 1948 predecessors decided the 'The Tanglewoods' Secret' though the winner, was 'not worthy of the full amount of the first prize'. But the public disagreed with their verdict. 'The Tanglewoods' Secret' has been a best seller ever since and has been published in 17 languages!

Mission Offers New Chance To Unemployed Youth

The Sydney City Mission is offering unemployed youth people the chance of special employment training at its new Vocational Employment Training Scheme (V.E.T.S.) at Mt. Drutt.

The new Employment Training Centre is situated at Ayres Grove, Mt. Drutt, where some sixty young people will be trained in Office Skills, Health Care and Trade Skills.

They will also be given information on job hunting, personal relationships, community resources, remedial reading and arithmetic.

On completion of the 32-week course they will be assisted to get a job by the Mission's Placement Officer.

The Mission still needs to hear from applicants for the Office Skills and Health Care courses. The Trades Course is filled.

Applicants should have been unemployed for at least four months. During the course trainees are paid unemployment benefits, plus a small allowance.

Mt. Drutt is the Mission's second

School of Christian Studies success

"I personally found it a tremendous privilege to have shared in the School and have gained so much not only from the lectures but the total experience and the participation of all."



A typical comment made after the first School of Christian Studies, directed by Dr. Paul Barnett, held at Robert Menzies College in the grounds of Macquarie University for two weeks in February and in which over 130 people participated.

The aim of the School was to provide serious Christian input for those without formal theological training, in order to equip them for effective Christian service in the contemporary world in their chosen studies and professions. To that end, a total of 16 speakers led sessions ranging from biblical exegesis to ethical issues, such as, the Nuclear Arms Debate and explorations into Christianity and the disciplines.

The speakers included representatives from the academic world, for example, Professors Harris, Hext and Neville; the Church, such as Bishop Reid and Rev. Chapman, and the Professions, Miss Kay Lampert, to name only some.

Fifty people were full-time at the School coming from many parts of N.S.W., Victoria and one person from Western Australia.

The School's theme was MAN IN GOD'S WORLD and there was opportunity for those who wished to do research and respond to the theme to gain credit points towards a Diploma of Christian Studies.

V.E.T.S. programme, the other being at Green Valley, through which over 300 young people have found employment.

Applicants should phone the Sydney City Mission Mt. Drutt V.E.T.S. on 675-1022 for further information.

Private values and public policy

"A person in the Public Service or any large organisation who holds a particular set of personal values often has difficulty in relating these values to the decision-making in his daily work. However, people with Christian values have seldom had opportunity to explore the personal impact of such issues as neutrality and public accountability on their personal faith."

This expressed concern of Spencer Collier, former First Assistant Director General in the Department of Social Security, is the basis for the conference Private Values and Public Policy which will be held from May 6-8 at Bruce Hall, A.N.U.

The need for a national conference on

Not all the conference was taken up with lectures and research; a bush dance, picnic and other relaxing and enjoyable social activities were part of the programme.

The next Schools are planned for 1-3rd July, 1983 and 2-4th September, 1983, looking at the theme in PEOPLE IN RELATIONSHIP, and covering such issues as Divorce, Parents-Teachers-God, Genetic Engineering, Politics, Deuteronomy and Relationships and much more.



It is anticipated that the future patterns for the Schools will be to hold a School in Easter and a 10 day School in the August/September school holidays of each year, commencing in 1984. The Easter School, it is planned, will centre around a HISTORY/RESURRECTION theme and Leadership/Ethical work in the areas of COUNSELLING.

Plan to be at the July School NOW!
For further information contact the Associate Director, Miss Evonne Paddison, Robert Menzies College: 888 7133.

ethics in decision-making for Christians in the Public Service grew out of an Australia-wide series of exploratory seminars on these issues, sponsored by the Zadok Centre, Canberra, over the past three years.

Problems arising from accountability, power, ministerial responsibility and impartiality, will be the focus of the conference, the opening session of which will be introduced by Professor Peter Wilenski, from the Social Justice Unit, Research School of Social Sciences at the A.N.U.

Other speakers include top-level public servants who have been working on specific areas of administrative theory and practice, and Dr. Robert Banks, a theologian resident in Canberra, who has been with the public servant seminars programme from the outset. Two politicians have been invited to respond to the forum address by Mr. Lindsay Curtis on the Westminster system in Australia today.

The Conference is the culmination of what has essentially been pioneering work in the field of Christian ethics and public administration in Australia. Christian public servants of any denomination or public servants of any persuasion are encouraged to participate in this landmark forum.

EDITORIAL

THE GOVERNMENT OF GOD

The Bible puts the Christian position on civil government in the most optimistic terms, "he is God's servant to do you good" (Rom. 13:1-5). Nothing less!

Now this is a faith position. It is not a statement made at the end of a myopic review of the progress of history, or contemporary society, but a statement from God himself, "rulers are God's servants to do you good." From our side we might feel uncomfortable with such optimism — Poland, Nicaragua, Haiti, 750,000 unemployed . . . But because this statement is a word from God then it is, and must be, a statement of the faith. That is, it is necessary for us to believe this, whole-heartedly, lest we call God's veracity into question — "to do you good."

We can strengthen our faith here if we will look more closely at Jesus. Adolph Hitler could sincerely talk of a "divine providence" governing history. But God's government, his governor, is no mere ambivalent providence. God's providence, his government, is through Jesus Christ. He is "Head over every power and authority" (Col. 2:10). Jesus is God's Governor.

So we are on familiar, well-loved and well-trusted territory. The bible makes it even clearer — Jesus has taken charge through the same instrument that daily brings you and me the forgiveness of sins, the Cross. God has reconciled all things to himself by the blood of the Cross (Col. 1:20). Here then is the proper ground on which we can embrace the optimism of God's promise about governments being appointed to do us good. Jesus, our Lord and our Saviour is Head of all civil governments.

However, while expecting the best from our governments, we need to make a further observation from the Bible. The government, although falling under the Cross, lies outside of the circle of forgiveness. All the powers and authorities that do Jesus bidding, do so unwillingly. They are reconciled only because they have been crushed and defeated by the Cross. "Having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross." Forgiveness of sins lies only in the community of the elect, the faithful, those that say "yes" to Jesus.

Several consequences follow from these two truths — optimism about the good God promises to bring us through civil government, and yet, this government lying outside of the circle of forgiveness. Our governments deserve our willing obedience, (honour to whom honour is due), but not our love.

We should not invest politics with any salvific or ultimate purpose in the plan of God. There is no "Christian politics" as such. We cannot bring "kingdom benefits" to people through political activity. Only the preaching of the gospel does that because the foundational, even the sole kingdom benefit, is the forgiveness of sins.

We should not embrace "messianism" in politics, of the right or the left. Whether our rulers wear the face of the devil, or kneel beside us in church, they must not be invested with messianic expectations. Christians serve in, and obey government, only to show faith in God and love towards one's neighbour by temporarily ameliorating his immediate discomfort caused by injustice, unemployment, racism, or whatever. And a Christian politician, or a Christian citizen, is doing no more than this.

Finally, as it is God in Christ who governs us in the political sphere we should now look around and see two benefits that appear to have come from our recent elections. First, some very wicked and gross duplicity by prominent public figures over the state of the economy has been exposed, and rejected. Second, we may see a swing of the pendulum towards the Christian ethic of work, that is, work is for service, not profit. Yes, we expect a socialist based government to trim the self-serving aspirations of capital, but, this government has promised to do the same for labour!

Whatever the future holds, this much is clear from the faith we have in Jesus Christ, we have a lot we should be thankful for, and we should give the state our obedience, but never our faith and love.

Letters to the Editor

Dear Sir,

Nothing demonstrated more clearly the materialistic nature of this generation when, during the elections, so many could not understand a simple figurative expression re your money being safer under the bed. It is not surprising that the Bible is largely misunderstood because in a primitive age, imagery and metaphor was as natural as breathing. Our Lord understood this, for He spoke in parables which revealed all He wanted to reveal concerning the Kingdom of God yet hid the mechanics of how it would be accomplished. The disciples were not so dull that they could not understand the meaning of the imagery, but they wanted to know what their Master was not yet ready to reveal.

Today, however, we retain so much Bible imagery that it is difficult to get the Message across. Realising this, many earnest Christians have sought to modernise the faith by producing a string of new translations, yet few are wiser in the overall Plan of God for His creation because many folk are not able to distinguish between the literal meaning and the figurative.

In our Lord we have both "material" and "spiritual" activities balanced in due proportion. As the Maker of all things, His essential Deity is demonstrated whereas we, as spiritual Christians have, in many cases, lost that balance. As a child I believe God waved a magic wand and the world was created, but now I know that creation from a few basic elements reveals our Creator as Master of Science, Engineering, Chemistry, Thermodynamics, hydrostatics, electricity, biology etc. What planning, what design that the earth is just the correct distance from the sun with that strange filter, the ozone, which surrounds and protects life on earth. On the 23 degrees inclination of the axis to give us four seasons; or the moon the exact distance to control the tides. But one could continue non-stop (as William Blake "a world in a grain of sand") on the perfection of microscopic things. How far men have moved from their Creator when they deny His existence, and so oblivious of the love that was poured out on the Cross, they gambled beneath it for possession of His garment.

Soon He will return to save this planet from total nuclear destruction and to "judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3.)

Yours sincerely,
Phyllis Creasey

Dear Sir,

With all the "hoop-la" of the election campaigning, it is easy to be critical of what is said and the damage done to truth; but perhaps those of us in glass-houses should not throw stones! Since a public meeting in a church hall some weeks ago, I have been thinking about how clergy and Christian communicators "come across" to their audiences. I am amazed at some of the attitudes which are betrayed incidentally.

At the meeting one speaker, while the amplification microphone was being adjusted, made the side remark, "I hope this is not being recorded." "Why not?" I mused for the rest of the evening.

When I asked privately after the meeting the reply from that speaker was that people should have the courtesy to ask first before recording, and from the other speaker that, if one knows something is being recorded, one has to edit and be much more careful what one says.

I think these replies are odd coming from Christians. First, if we have anything worthwhile to say in a public gathering about Christ and the Christian faith, we should be delighted that people have a chance of re-hearing it or hearing a tape of it afterwards. We

live in a communications' age. There is something quaint and irrelevant about stressing the 'courtesy of asking'; it certainly does not seem to be in line with St. Paul's willingness to be all things to all men in order to win people to Christ.

The second reason shows scant respect for truth. Any Christian speaking in public should be thoroughly prepared and accept responsibility for what he says. It is insulting to his audience to infer that he need not be so careful with words (i.e. with the truth) if it is not being recorded!

Perhaps the real trouble is that Christian communicators, like others, are political creatures and are afraid that what they say in one place may be quoted against them somewhere else. Let us as Christians be more "open" — even if it does involve some risk.

Grace and peace,

Yours faithfully,
Rev. Clive Harcourt-Norton

Dear Sir,

From recent letters in the Church Record, and from national news media, and my own observation, it appears our church has reached a crisis in faith and practice. Compromise with unbiblical faith, doctrine and practice has reached the point where we can no longer see a reformed and evangelical church remaining.

Would it not be possible to form a society of concerned Anglicans who are prepared to take any necessary steps to point out the dangers of compromising salvation? The Roman church, over the centuries added a bit here and a bit there, until the gospel of salvation through faith alone has been lost, and our church is now scarcely any better.

How about a convention of concern at Katoomba.

Yours faithfully,
J. R. Browning (Rev.)

Sir,

I was appalled to read your February 7th by-line concerning the apparently intemperate habits of a venerable Sydney clergyman, and entreat your readers to pray for his swift deliverance.

Oh! the shame —
Last issue's toll
Proclaiming
"Deans on alcohol!"

K. Falconer

Clergy Moves

DIOCESE OF SYDNEY

Rev. D. K. Moffatt will resign as Rector of Enmore on 16th May to go to the Diocese of The Murray.

Rev. R. A. Johnson died on 22nd February, 1983.

Rev. C. R. Flatau resigned from South Canterbury on 17th February and will take up locum tenancy.

DIOCESE OF MELBOURNE

Rev. Cannon V. I. Cohen was appointed Area Dean of St. Kilda on 1st March, 1983.

Rev. J. G. Fraser will resign from St. Jude's Alphington on 4th April, 1983.

MOONEE ESCAPADES HOLIDAY VILLAGE

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MOORE THEOLOGICAL COLLEGE AS A CONFERENCE CENTRE

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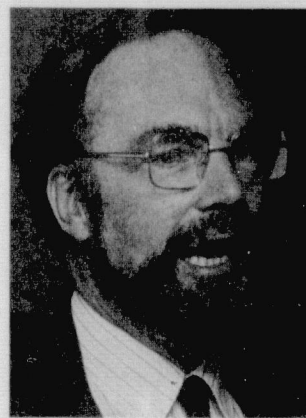
- * We have our facilities available for your next conference or meeting.
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(No alcohol allowed on the premises)

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Phone: (02) 519 2328

Michael Bordeaux interviewed

Michael Bordeaux, founder of Keston College, was in Sydney earlier this month; and talked with both secular and christian press. This article covers various issues raised at the press conference.



Michael Bordeaux

Michael Bordeaux has an MA in modern languages from Oxford and an honours degree in theology also from Oxford. He studied at Moscow State University on a British Council Programme and is ordained into the Church of England. He was visiting fellow at London School of Economics and Political Science. He founded Keston College and became its first Director (until 1981) in 1969.

WHAT IS KESTON COLLEGE

Keston College is a Research Centre, which monitors religious life in all communist countries. Its work is confined to those countries who proclaim themselves to be communist or socialist, and to be atheist and anti-religious in practice.

It has two functions. The first is the building up of archives. This assists the church in communist countries, where their documents are systematically confiscated and destroyed; and thus they are losing the knowledge of their own history and cannot confirm what they have actually said to the authorities in the past. The second is information output. Material is collected on the life of the Christian church in all denominations and published throughout the west.

"We feel we are the voice of the persecuted church — but we are not limiting that voice to cries of persecution. We are faithful to the original materials we receive, and do not mix with them our own interpretations. We feel as Paul did, that if one part of the body suffers then the whole does; and the whole must bear the suffering part. We believe the whole church should be bearing the suffering brothers, and we can assist them by making more aware the western christians.

What has been your practical effect on government policies?

We would never claim success in mitigating policies. There have been isolated incidents where we have changed the Soviet Authorities' mind.

For example Georgi Vins had received a 10-year sentence, but on pressure from the west was listed for exchange to the west. Bukovsky was sentenced to 10 to 12 years in a psychiatric hospital for his political views. He exposed the abuse of the hospital's use and his cause was taken up by the World Psychiatrists' Congress. Sometimes an issue drags on over years and there is no reaction from the government.

Has your effort ever made things worse?

No. If it did, we wouldn't be doing it. It does good, not simply in terms of getting political action, but mostly that suffering individuals feel that they are being supported by other christians in the west. And news does filter through to them that their cause has been made known.

Has the Church in the Soviet Union any political aims?

Only in Poland has the church heavy political involvement, because there it is

acting as fulcrum. On one side the people want independence from the Soviet Union and on the other the military dictatorship acts on direct orders from Moscow. The latter cannot talk to Solidarity, but only to the church. So it is willy-nilly involved. The church is unwilling to do what the people want, because it fears it will cause them to uprise and result in a great deal of bloodshed.

Nowhere in Eastern Europe is the church engaged in turning the political situation upside down. The guidelines it has are in its hands — that of martyrdom.

What is the Eastern Church offering, if not political freedom fighting?

The Christian faith is not the upholder of a particular political system. It offers a relationship between an individual and Jesus, and flowing from that, clear moral guidelines. The call to repentance carries with it a strong directive to higher principles than the society around it.

Communism in practice hasn't offered a high standard of individual conduct. It doesn't practise what it preaches in terms of equality. There is a new privileged class, a new aristocracy: the Communist Party members. For example, as part of their salary, higher ranking officials get dockets which give them entry into shops selling goods not generally available. There are different dockets for different quality shops for different ranks. The quality of care for general hospitals is appalling; whereas for party members, there are special hospitals offering the highest level of care. At least twice as many people have been exterminated as in Nazi Germany.

And so there is widespread resentment. People are looking for something in which the sanctity of the individual is regarded. Christianity is seen as the alternative.

Before the revolution, society was repressed under Czarist rule. Personal liberty was then much discussed, Marxism being one alternative and the Christian position being absent. There was no model of individual liberty as the West knows it, to follow. Those closest to the western democratic system were the Baltic States and Czechoslovakia — all smashed by Communist takeovers.

How visible is the Church?

Very. Not in the media, but its physical presence in towns and villages, where Christianity is still practised and services held. In contrast to the colourless countryside and low standard of living, the Russian Orthodox in particular has a very colourful service.

What is the state of dissidents now?

Although it is reported that the dissidents are losing ground, this is not the case. Almost always where one person is arrested or group disbanded, another person or group takes over. Often the stop of work is recorded, and not the subsequent takeover in which the work goes further underground.

For example, the Russian Orthodox Youth Movement "Christian Seminar" was disbanded but the work has simply gone underground, and its programme is unpublished. The Helsinki Monitoring Group was abolished by dictate — but the work goes on underground.

In Lithuania almost every one is behind the movement for Christian freedom. That tremendous force for good is not dimmed by government pressures.

Is conscientious objection to military service recognised?

Generally, no.

However, it is a debated issue in Hungary, East Germany and Czechoslovakia. It was permitted in East Germany but is under question again, as the Pacifist Movement gains power. There is also a growing pacifist movement among the Roman Catholic church in Hungary and the Nazarene sect is recognised as exempt from service.

There is some pressure from Western European countries involved in pacifist

movements that ask Keston College not to publish materials, as it may jeopardise negotiations in relation to the bomb.

What are the reactions to the change in Soviet leadership

It's too early to say, except that Soviet christians are extremely apprehensive. Andropov was the head of the KGB for 15 years, and founded a section in it to see that the laws on religious activity were kept. He knows what is happening in church life.

Is polarity between the Christian faith and Marxism essential?

Yes, for several reasons.

Firstly, although classical Marx is not anti-religion Lenin calls for an active fight against religion. Thus no debate is allowed, and at this stage I don't ever think it will be.

Secondly, Marx has a fundamentally different attitude to human nature; in which original sin is disallowed. The classical gospel involved the positive law "Love Your Neighbour". This is not in communist philosophy, which has a basic insistence on class hatred — "rout out your enemies". Communism is on about collective rights — even where they ride roughshod over the rights of an individual. We are concerned for the individual.

The mutual exclusion has gone too far for the church to include in it any Marxist philosophy. To bring in any, would be seen by Russian christians as betrayal.

It is important that Christianity is seen as a clear alternative philosophy to communism — new, fresh and exciting. If it acquired an overlay of "the system" its essential "differentness" would be lost.

The South American Marxists ought to drop into Eastern Europe, and see how Christianity and Marxism really work together.

Didn't Marx formulate his theories for social equality in reaction against the Western establishment including the Church?

Social equality has been sought

because of the influence of the bible over the centuries, not simply in the last 50 years since socialist thought.

Jesus' whole way of life was clearly egalitarian. The Old Testament calls for it too: read Amos. It is not under the influence of socialism but the understanding of the gospel which will seek social equality.

Yet Christianity over the century has done itself vast disservice by failing to see the social importance of the gospel. But I believe that Christians today are socially aware and involved in everyday social problems as well as evangelism.

What are your information channels

We have many channels, including the communist press which comment on religion and from which we can extract facts. We subscribe to the Christian papers which are permitted publication. We send in people to get information including myself. But I don't do anything that involves breaking the law in the countries I go to and there is no law prohibiting the taking out of literature. Personal contacts are highly important. Our weakest channel is travellers' tales — and we are sceptical of those unless otherwise confirmed.

Are your informants jeopardised by passing on information.

We publish what is sent to us; the choice of taking the risk of an informant being thereby "caught" is not ours — it is the voluntary choice of the person who originates the document. About 99% of the information we receive contains the name and the address of the writer. It is not hidden information — in fact much of it has been sent to the Soviet government.

Sources have been charged with Anti-Soviet activity. For example, one Jesuit while in prison, smuggled letters to his sister living in London, who passed them on to us for publication. He was re-sentenced for that.

Do your fear for yourself?

You can't live in fear — I've got to live in accordance with my ideals.

Continued on page 4

Planning TO TRAVEL ?

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What of the Siberian Seven?

It is a sad and difficult situation. Twenty years ago, a spearhead group representing about 30,000 Siberians who wished to emigrate verbalised the American Embassy and left emigration papers, which were rejected by the Soviets. Fifteen years later 7 from the same group returned to the Embassy seeking asylum while they awaited emigration permission. They were refused and the Americans don't want to release them fearing for their safety. And so the situation grows more and more intractable. Six are still there, the seventh having been sent home, after hospitalisation following a hunger strike. Their families undergo continuous repressions in Siberia.

What are your comments on Billy Graham's visit?

He says himself that the visit was extremely difficult and he was unprepared for the press questions and the very great subtleties involved. On one side, the Russian Christians were looking to him to provide very clear guidelines and stand clearly with the persecuted. But he didn't feel he could do so, as he was a guest of the Soviet's.

What responses do you seek from Christians in the West?

All sorts. Relief parcels and religious literature are sent through Keston College's support groups and in co-

operation with Aid to Russian Christians (ARC) to persecuted believers. Only a limited amount can be sent; but it is needed in a country where there is no state welfare.

We seek greater support in our letter writing campaigns to prisoners and their families and to the Russian authorities. The authorities are less inclined to mishandle a person they know is in contact with someone from the West — even if that only amounts to a postcard a month. We call this our "lifeline" — the systematic personal contact across the iron curtain by letter, phone, etc.

A few Russian Christians are allowed to study in the West, and normally receive support from the hosting denomination. There are some possibilities for exchange students from the West to study theology in the East — Rumania, Hungary and the Orthodox College in Leningrad.

The Church of Scotland has had theological students from Hungary every year — but cannot find Scottish students to exchange. If someone was interested in studying in the Soviet Union they should ask about this probably through the Uniting Church in Australia which is equivalent to the Church of Scotland.

Can you comment on the Christian scene in China?

No. It is outside our field. But I know that if a traveller returning from the Soviet Union tells a glowing story then I know that he has not been shown the real situation but only the 'official' one.

David Longe — A Life Given To Communication

David Longe of West Pymble, passed away suddenly on Sunday, February 27th in hospital, following a heart attack earlier that day.

Born July 13, 1933, David Longe lived a life given over to communications. He was known and respected in all its many facets. From commercial radio, television, newspapers, magazines and simply advising others, Mr. Longe worked hard and long to master each area. As a result, he was acknowledged for his expertise around Australia; in the U.S.A. and in the United Kingdom.

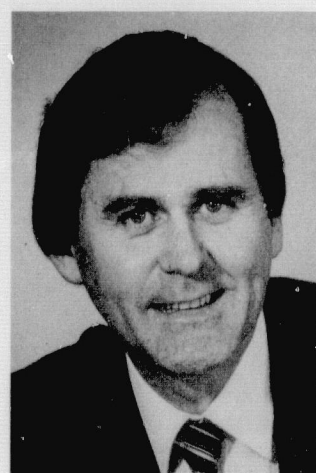
From 1950 to 1957, he worked as a radio announcer and copy writer at radio stations 2CA (Canberra), 2GB (Sydney), 2NZ (Inverell) and 2TM (Tamworth).

At 2TM Tamworth he was involved in public relations activities; acted as an interviewer on "Pulse of the City"; was programme manager and Assistant Network Supervisor for 2TM, 2MO, 2AD, and 2RE.

His involvement in Christian activities in Tamworth also established work for others to carry on. He was instrumental in the formation of YOUTH FOR CHRIST, as well as assisting others, and his wife Marjorie, in the opening of the TAMWORTH CHRISTIAN BOOK CENTRE.

In 1964 he moved into television. At the Sydney studios of ATN7 he worked as a writer for a children's TV programme, as well as host.

A year was spent at the Anglican Moore Theological College in 1968, where he attended the Introductory Course.



David Longe

In 1969 he worked with suburban newspapers and as a magazine publisher, before returning to radio station 2GB in Sydney (1970) as a news reader.

Radio station 2CH next felt his presence in 1971, when he worked there as a radio host and talk-back compere.

In the years 1972 to 1978, Mr. Longe was Director of Communications for WORLD VISION in Australia. In this position he made World Vision (Australia) the largest non-Government overseas aid organization. During that period he raised their first 21 million dollars for Overseas Aid!

In 1978 Mr. Longe accepted the invitation to establish a Communications Department for WORLD VISION (INTERNATIONAL) at their Los Angeles Headquarters.

A year later he assisted World Vision in the location of a fund-raising office, in London, for the areas of Europe. Here a communications programme was established for the United Kingdom, Sweden and Germany.

Upon the family's return to Sydney, David established a fund-raising consultancy. Amongst those whom he served, there were such organizations as World Vision; Wesley Central Mission; The Archbishop's Winter Appeal; African Enterprise; Justice in Broadcasting; United Aborigines Mission; Open Doors and his own new project, The Samaritan's Purse.

During this time he also served as the Director of the Anglican Information Office, accepting the appointment in mid-1980.

In 1982 David Longe joined the Red Cross Society (NSW Division) as Director for Fund-Raising. The results of his dedication and service will be seen in the months ahead, as his various projects come into fruition.

David Longe is survived by his wife, Marjorie; son Murray and daughter-in-law Pam, with grand-daughter Erin; son Peter and daughter Julie.

Those whom he has assisted, interviewed or helped along the way, will long remember David Longe — the communicator.

African Enterprise Mission Focuses on Durban

The Durban City Hall has been booked for two weeks in March and the organisers hope the mission will have a major impact throughout South Africa.

Continued on page 5

B.C.A. Studies Outback Ministry

The Bush Church Aid Society has begun a detailed investigation of methods and strategy for evangelism and ministry in Outback Australia. A team, headed by B.C.A.'s Federal Secretary, the Reverend Wakely Wade, is to examine ministry to mining towns, Aboriginal communities and rural areas within Australia.

Rev. Kerry Medway writes: "Men are often called from a city ministry to step out in faith and serve God in Outback Australia in communities that are completely foreign and alien to the culture that they have left behind in the urban areas of Australia. Living in small country towns, seeking to minister to farmers, miners and sharing with Aboriginals is very difficult — it needs cultural and sociological preparation. To make an impact for God in our Outback and isolated communities requires sensitivity and understanding if the minister is to meaningfully fit in with the culture and philosophy of the town. It is not easy to be an active Christian, Churches generally are struggling and evangelism is hard. Many ministers battle with themselves and their situations as they face failure and rejection as well as trying to grapple with the sense of isolation that working in the Outback brings upon them. B.C.A. has been concerned about ministry in the Outback of Australia for over 60 years. With mining towns springing up in many places throughout Australia and Aboriginal communities coming alive with the moving of the Holy Spirit amongst many of our tribal Aboriginals, the need for adequate ministry in Outback Australia is greater than ever."

Committee

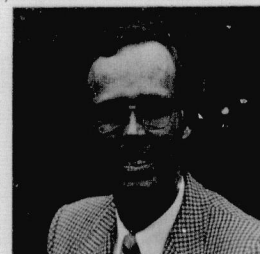
In an effort to provide some guide-lines and practical suggestions for evangelism and ministry in Outback Australia, B.C.A. has established a five man committee to discover methods and strategy that might be helpful for those ministering in the Outback. B.C.A.'s Federal Secretary, the Reverend Wakely Wade is in communication with the Anglican Church in Canada and is investigating its ministry to isolated communities in the North of Canada and amongst Indian Reserves. N.S.W. Secretary, the Reverend Malcolm Babbage is investigating ministry amongst Aboriginal Communities. B.C.A.'s South Australian Secretary, the Reverend Bruce Cliff is undergoing studies and investigating ministry to rural communities. Bruce has recently joined the staff of B.C.A. from Gippsland, Victoria. Victorian's B.C.A. State Secretary, the Reverend Alan Hoskin is examining methods and ideas of ministry in the Alaskan Church as it ministers to mining towns and amongst Eskimos. N.S.W. Youth Secretary, the Reverend Kerry Medway is investigating ministry and evangelism in Australian mining towns.

Resistant Cultural

Miss Pat Harrison, Secretary for Theological Education, World Evangelical Fellowship recently wrote about Outback ministry. She said, "I suspect that much resistance to the Gospel is cultural and sociological as well as spiritual. We must be prepared to pay the spiritual price of course, in self giving service and prayer and I feel sure that most groups working in the Outback are doing this. Beyond that, there may be barriers to communication we haven't picked out yet. Even in Muslim evangelism, traditionally the hardest of all, major missiologists now believe a great deal of the resistance is not theological or spiritual at all, but sociological and communicational. Our methods of evangelism have often been wrong and we have communicated the wrong things."

African Enterprise (continued)

The prime target will be the 40,000 residents of central Durban and the many thousands of people who work in the city.



Michael Cassidy

Churchmen of ten central churches and Christian organisations have teamed up to try to reach every resident while Christian businessmen's groups aim to "saturate business, professional and civic life in the CBD" with the Christian message.

AE Team Leader, Michael Cassidy, who spearheads this ambitious Christian "happening", believes it may have such a profound effect on inter-race relations in Durban. "The business community has unique responsibilities," Mr. Cassidy said.

The mission has included six months of ecumenical organisational work already done and also the hope of helping the many lonely people.

Michael Cassidy will lead a team of 20 evangelists from Africa.

I have a strong suspicion, though I can't prove it, that something similar may be true in the Outback. In small towns where the pub is the centre of all activity, a religion which makes much of never entering a pub for example, will probably not reach many. That is a small point and not a key, but one hears of padres who are willing to chat "with the boys" in the pub over a beer (or a lemon squash) communicate better than those who are horrified at the thought. It seems that there needs to be a distinction between getting drunk or engaging in licentious talk etc., and just being willing to go where the people most naturally congregate — with publicans and sinners — as Jesus did."

Committee

In an effort to provide some guide-lines and practical suggestions for evangelism and ministry in Outback Australia, B.C.A. has established a five man committee to discover methods and strategy that might be helpful for those ministering in the Outback. B.C.A.'s Federal Secretary, the Reverend Wakely Wade is in communication with the Anglican Church in Canada and is investigating its ministry to isolated communities in the North of Canada and amongst Indian Reserves. N.S.W. Secretary, the Reverend Malcolm Babbage is investigating ministry amongst Aboriginal Communities. B.C.A.'s South Australian Secretary, the Reverend Bruce Cliff is undergoing studies and investigating ministry to rural communities. Bruce has recently joined the staff of B.C.A. from Gippsland, Victoria. Victorian's B.C.A. State Secretary, the Reverend Alan Hoskin is examining methods and ideas of ministry in the Alaskan Church as it ministers to mining towns and amongst Eskimos. N.S.W. Youth Secretary, the Reverend Kerry Medway is investigating ministry and evangelism in Australian mining towns.

"Each member of the Committee is anxious that anyone who has expertise or comments that may be helpful to our investigation for ministry in Outback Australia or recommendations, that they get in touch with any of the above Committee. A report with recommended guide-lines will be prepared towards the end of 1983, and it is hoped that these recommendations will do much to enhance the ministry of many in their efforts to win Australia for Christ in our vast Outback," Mr. Medway said.

Overseas Guest Involved In Mission's 70th Anniversary Celebrations

Commenced in 1913, the Mission now known as the WORLDWIDE EVANGELIZATION CRUSADE is conducting special meetings, to celebrate its 70 years of service. Here in Australia, overseas guest Dr. Helen Roseveare will be speaking in the capital cities, as well as country centres.

Dr. Roseveare went to North East Congo, now ZAIRE, in 1953. She served there for 20 years, which included the independence period of 1960 and the Simba rebellion of 1964.

During the rebellion, Dr. Roseveare was assaulted and lived in constant threat of brutality before she was rescued by foreign mercenary forces.

Her ministry to young people is outstanding. During her last visit to Australia in 1980, she addressed conventions around Australia. The impact made and the challenge is given, is still being felt in lives today!

Dr. Roseveare is described as "forthright, realistic and often provocative in speaking. At the same time spiritually sensitive".

WHAT A WORLD



Lesley Hicks

The Forgotten Factor

The election is over. Campaigners fold up their tables and take down their posters and head into the hall for scrutineering, or wearily home to follow on TV the fate of their candidates.

We Christians have been praying, corporately and individually, for God's will to be done. Some do so with a pretty fair idea of their own as to what His will in politics must be, claiming victory for their preferred party and leader. Perhaps the rest of us just seem to be hedging our bets, not specifying out loud the result we desire, but silently hoping and praying nonetheless.

Permissive Will

But if we take seriously the Bible's teaching about the sovereignty of God and Christ's lordship over the universe and human affairs, we accept that God's Will has been done for Australia. As I write this the day after the election, I think of one older person who is in a state of hysterical anxiety because the Labor Party under Bob Hawke has gained Government. On the contrary, I thank God for that fact, not because I voted Labor, but because I accept that "the authorities that exist have been established by God" (Romans 13:1) We are not a godly people, and perhaps we get the sort of governments we deserve, of whatever party colour. At least we can take it that our country is safeguarded and preserved from collapse in total corruption and violence by such Christian heritage as we have, and by the salty presence of praying Christians, however much our public voice is disregarded or silenced.

Call to Australia

Unless Christians are vigilant and active at every level of politics, being at least as involved and outspoken as those who fanatically oppose God's laws and values, we have only ourselves to blame if we lose precious freedoms. Believing this, I worked with the Call to Australia group in its sponsorship for the Senate of Dr. Clair Isbister and her team, as I did for the successful bid by the Rev. Fred Nile for election to the NSW upper house in 1981. We believe that whether or not such candidates succeed, it is worth while to let those in power know that many Christians want to hear independent Christian voices in our State and Federal upper houses. I value very much Fred Nile's presence in the Legislative Council, and Senator Haradine's in the Senate —

as independents whose loyalties are not to party lines, but to God and conscience and standards of Christian integrity.

Wanted — Gentlemen!

Important also, however, is the candidacy of Christians associated with the major parties. If only more men and women of courtesy and nobility of character were to be elected to our parliaments! I was once sitting with Mrs. Barbara Mackay in the visitors' gallery of the NSW House of Representatives listening to what passed for debate on a subject that concerned us. The rabble below — that's how they were behaving, verbally at least — were interjecting and shouting at each other, and it was almost impossible for us to hear and follow the proceedings. Visitors are not allowed to talk, so Barbara wrote to me on a slip of paper, "When men have no respect for each other, how can the people possibly respect them?" I wrote back: "Hear, hear — except that I can't for the uproar!" Next minute, an attendant tapped me on the shoulder. Apparently one is not allowed to write notes either! I felt like a naughty schoolgirl.

Later we joined one of the members with whom we had an appointment. Barbara commented to him on the low standard of conduct. He shrugged and said he feared he was used to it — it was "normal" behaviour for this parliament in recent years. God help us!

Hawke The Idealist

At this stage, Prime Minister Mr. Hawke is showing an appealing idealism in his call for national reconciliation. It owes something, I suspect, to his Christian upbringing. But he is reckoning without the nature of the human species. Without reconciliation to God, reconciliation among men remains as essentially unattainable ideal — as Hawke will quickly find when he confronts a stubborn Premier Gray of Tasmania.

God's purposes are the forgotten factor in politics. Man proposes, plots and campaigns, but God disposes. In Australia, the fact that Christian people recognise this and pray for governments and elections may help explain why, despite much that is wrong about the way we are governed, by and large we have peaceful and orderly elections and transitions of power. When we hear of chaos and violence in other countries, we realise that this is a blessing indeed.

Bomb Destroys Beirut Bible House

The Bible Society premises in West Beirut were completely wrecked by a huge explosion on February 5, 1983, leaving 22 people dead and a further 230 injured in the street and adjacent buildings.

According to one eye witness, "The pavement in front of the Bible Society shop was littered with blood and shattered glass. Various limbs were found and some bodies were completely dismembered."

Fortunately all Bible Society staff had left the premises just half an hour before the blast and were safe.

Five fire engines took several hours to put out the fire which resulted from the explosion. As the civil defence corps attended the dead and wounded, many people assisted in the rescue of undamaged Bibles from the bookshop before the military took command and sealed off the area.

With crumbling walls and large cracks in the foundations, the Bible House in Beirut is said to be beyond repair, according to initial reports from the area. Also, many Bibles have been damaged by water from leaking pipes.

In the past seven years of hostilities in Lebanon, Bible Society staff have lost their homes more than once, and they have survived damage to Bible House on several occasions. Even with this current setback, they are determined that God's Word will still be distributed offering comfort and hope in their war-torn country.

S.U. Tasmanian Appointment

A Tasmanian journalist has been appointed to a new position in Christian work with students in Tasmania. He is Mr. Lindsay Tuffin, formerly Southern Features Editor of The Tasmanian Mail. The position — as a staffworker with university, college and high school students — is a joint appointment by two inter-denominational organisations. Scripture Union works in high schools and matric/community colleges, and the Australian Fellowship of Evangelical Students has student groups at the University and College of Advanced Education. The position involves a combination of advisory, pastoral motivational, and teaching work with Christian students throughout the State.



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- PAPUA NEW GUINEA** — 7th September — 14 days. Our unique itinerary is designed specially to show us Papua New Guinea at its best. Visit Port Moresby, Lae, Goroka, Mt. Hagen, Karawari, Sepik River, Wewak, etc. Group Leader is Rev. J. Paice. Price from Sydney is \$2415.
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- VISIT THE LOVELY FLINDERS RANGES** — 22nd October — 10 days. Travelling via Bendigo and Wedderburn to Mildura, then to Broken Hill, Wilpena Pound, Flinders Ranges, Port Augusta, Barossa Valley, Adelaide, Mount Gambier. All meals except one lunch in Adelaide. Price from Melbourne — \$623.
- BEAUTIFUL NEW ZEALAND** — 26th October — 18 days. Both islands — 2 meals per day. Visiting Auckland, Rotorua, Waitomo, Taupo, Napier, Wellington, Pictou, Nelson, Greymouth, The Glaciers, Haast Pass, Wanaka, Queenstown, Manapouri, Te Anau, Milford Sound, Gore, Dunedin, Oamaru, Mt. Cook, Tekapo, Christchurch, etc. From Melbourne \$1325; Sydney \$1277; Brisbane \$1314; Optional 5 day excursion to Bay of Islands — supplement \$265 — departing on the 21st October.
- POCKET TESTAMENT LEAGUE — ASIAN TOUR**. Departing October 1983 with George Glazier this group will visit Singapore, Thailand, Burma, Nepal and Hong Kong. It is proposed to be away approximately 24 days and the estimated price is approximately \$2600. Send now for details.
- SEE THE BEST OF TASMANIA** — 8th November — 10 days. By air to Launceston then coach to Devonport, North West Coast, Somerset, Zeehan, Queenstown, Gordon River Cruise, Hobart, Port Arthur, St. Helens, etc. All meals except lunches. Fares from Melbourne \$769; Sydney \$893; Adelaide \$883; Brisbane \$980.
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• DR. BARRY NEWMAN
Lecturer at University of New South Wales
Chairman:
• REV. PHILIP JENSEN
Meeting Times:
Friday
9.30 a.m., 11.00 a.m. — 7.00 p.m.
Saturday
9.30 a.m., 11.00 a.m. — 7.00 p.m.
Sunday
9.15 a.m., 2.30 p.m. — 7.00 p.m.
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TO UNDERSTAND EACH OTHER

Prayer and Communication: Process or Product?

Alan Craddock

The more I talk to people who are trying to deal with communication problems in their relationships the more convinced I become that many people become so obsessed with the product of communication that they fail to gain the benefits of the process of communication. That's a long sentence, so let me clarify this important distinction.

The product of communication can be seen to be the outcome of the process of talking, listening, modifying positions and so on which takes place between the persons involved. The outcome is a solution or decision or even simply a statement of facts arrived at by these persons. Problems begin to emerge when people set out to become involved in communication but already have the product of the process very firmly set in their minds. This form of rigidity is likely to destroy the process which involves stating one's viewpoint, being prepared to listen to the other's viewpoint, being prepared to combine the facts contained in both viewpoints, being prepared to modify one's viewpoint if this is called for, to argue for a modification in the other's view if this appears necessary and ultimately to arrive at a satisfactory outcome for all parties involved.

A preoccupation with the product of communication and the rigidity of attitude which often accompanies such a preoccupation, combine to limit the process of communication. It becomes reduced to one-way traffic in which processes of pleading, begging, cajoling, nagging, demanding and downright

domination overwhelm the more positive and loving aspects of mutual communication.

It is clear that these ideas are highly relevant to understanding the nature of communication between parents and their children, husbands and wives, and Christians generally. However, I believe the distinction between process and product is equally important in our prayer lives. Prayer involves communication between man or woman and God.

When we pray we come before God for what kinds of reasons? Simply to demand with confident petitions? Or to become involved in a two-way process of communication with an all-knowing, all-powerful and loving Father?

A good friend of mine recently had to face major surgery. He had enjoyed extremely good health throughout his life and had been incredibly active in a number of areas of Christian ministry. His illness came at the time when he was moving into new areas of ministry as well as a time of consolidation in areas already greatly blessed by God. The time between the diagnosis of his condition and corrective surgery was a time of great anguish for him. A time he recently described to me as a great time of learning — especially concerning the nature of prayer.

My friend told me that he wanted to pray, to communicate with God, to let God know how he felt and above all to come to know the mind of God and to receive His help in this time of crisis. He

found that it was the process of praying, of communicating with God that was of greatest importance. The outcome, the things requested were not known appropriately until the process of communication was entered into and allowed to develop over a fairly long period of time. My friend said that "even petitions become part of an emerging quality of relationship . . . we find our answers before we even know what sort of questions we want to put".

If we want prayer to be a form of open and humble communication between ourselves and God we begin by wanting God's intervention in our situation on His terms. We can be confident that He is already intervening and that our prayer is already part of an overall "solution" or outcome which God is developing. We need the flexibility and open-mindedness of a good communicator so we can share in the process of coming to understand ourselves, our situation and our relationship to God and His will.

If we become locked into pre-determined questions and answers we run the risk of asking the wrong questions and failing to recognize God's answers for our crisis. Even if we get the question right we have already pre-judged the nature of the answer and can be wrong. It is clear that we are now involved in a one-way form of communication in which we do all the talking and have little likelihood of having our thoughts and feelings shaped by God as He clarifies and extends our understanding.

There are countless Biblical examples of prayers in which those praying gain far more from the process of opening their minds to God than in any concrete outcome or product of that prayer. I have described some of these in earlier columns. The theme which emerges in such cases is that of men and women finding the ability to cope with their problem by means of the process of praying, or communicating with God. For example, Asaph, who was bitter in the face of the prosperity and arrogance of the wicked, found understanding and peace when he committed his dilemma to God (Psalm 73). Jeremiah provides another example. In the face of his anguish and confusion as he saw the message of God rejected by the people he loved, Jeremiah simply opened his heart to God in an extremely honest outpouring of feeling. Simplistic answers were never given, but one can see Jeremiah being helped to go on, to remain faithful and to continue his ministry (Jeremiah 20:7-18; 15:10-21).

A New Testament example is provided by Paul. In II Corinthians 12:7-10 we have the reference to the "thorn in the flesh" which tormented Paul. We don't know what this was (unless we speculate and I have no desire to do so) and Paul pleaded for an outcome. The product he desired was that it should be taken away. This was not done. Yet Paul found an answer he hadn't looked for in the process of communicating his needs to God. Paul received understanding and encouragement: "My grace is sufficient for you, for my power is made perfect in weakness."

BOOK REVIEWS

Church Alive

Peter Cotterell

I/P, 127 pp. \$4.64 (recommended price)

Not another book on Church Growth! That's the reaction that sprang to mind when I first saw this book. But it looked different. Firstly it was not American. Peter Cotterell, after 20 years as a missionary in Ethiopia is now Director of Overseas Studies at London Bible College. Secondly, it was much thinner than the tomes produced on this subject usually. And, on reading, it proved to be refreshingly different.

There is no attempt to be pragmatic merely for the sake of growth. If a principle is not Biblical then it is not included.

The book is easy to read and use. There are often helpful diagrams which sum up the point being discussed in the text and at the end of each chapter there is a section headed, "Now What do we do?". This includes suggested reading but what impressed me was the very practical questions to be discussed and activities to be tried.

Cotterell is very strong on the need for a Christian Education programme. The book is worth buying for this insight alone. Too often our Churches have no co-ordinated education programme for the whole congregation — and they wonder why adults do not grow.

How can you get the maximum benefit from this book? The minister should buy enough copies for each member of his congregation or as many as will be involved, and they should, together, work through the book over a period of time attempting to implement the suggestions made. If this were done I believe that the title of the book "Church Alive" would become a good description of the Church that uses it.

D. Kirkaldy

BOOK REVIEW

The Bible: Book for Today

John R. W. Stott

I/P, 80 pp. \$3.34 (recommended price)

Any new book by John Stott is a cause for joy. He is always easy to read, relevant and he has an understanding of the Scriptures that he communicates to his readers. Lately, his books have been increasingly technical and scholarly. This book is different.

The book is based on five sermons preached at All Souls, Langham Place, London. He tells us in the Preface that he has eliminated some sermonic touches and elaborated some points but the material is basically printed as it was delivered. This is the great strength of the book. It is meant for the ordinary man in the pew. Further, it is short enough for him to be encouraged to read it. And he should be encouraged to read it!

In the Church the place of the Bible is continually under attack. Even those who claim to be evangelicals often are confused about how to use it and what its authority is. The last chapter, The Christian and the Bible, will prove invaluable to such people.

Each chapter deals with issues of great relevance in a simple lucid style with ample quotation from the Bible itself. Its simplicity often hides some very deep theological issues which are being discussed. This is so in the chapter on Jesus and the Bible.

Here is a book to encourage your congregation to read and to pass around.

There is only one complaint. The cost seems excessive for such a small book — but that is probably just a sign of the times.

D. Kirkaldy

Book Release:

A Code to Live By

Peter Haran

Barry Goode lives in Adelaide. He is a roving evangelist carrying the word of God to all corners of the state and also visiting other states.

The story of Barry Goode's life parallels any in the annals of dynamic conversions. He is an ex-convict with a notorious record. But the hand of God was on Barry through the dark years of crime, prison and his struggling rehabilitation. A book on his amazing life entitled "Too Tough For Tears" and printed by Hodder & Stoughton, is available now. Here he tells his story . . .

Barry Goode was a street-wise, cocky and "hardened" criminal by the ripe old age of seven. The path to crime for the slum kid was as inevitable as the bed bugs he used to squash on his bedroom wall in the two-storey tenement where he lived in Sydney's suburban St. Peters during the depression years. Today, more than 30 years after he stole his first bike and cracked his first safe, Barry has turned from the road of ruin to become one of the most powerful voices in evangelism in the country.

It is difficult to imagine a more unlikely candidate for conversion than this three-time jail inmate who earned the unenviable reputation of being the first man to hold up a TAB Betting Agency in South Australian history. He talks with

frank openness about those early years of crime which saw his face on wanted posters all over N.S.W. The seed was sown by abject poverty, nurtured in the St. Peters rubbish dumps, where 'Christ' was a word uttered by a frustrated drunk, and honed to a professional skill by his underworld connections. Barry Goode was anything but good.



Barry Goode

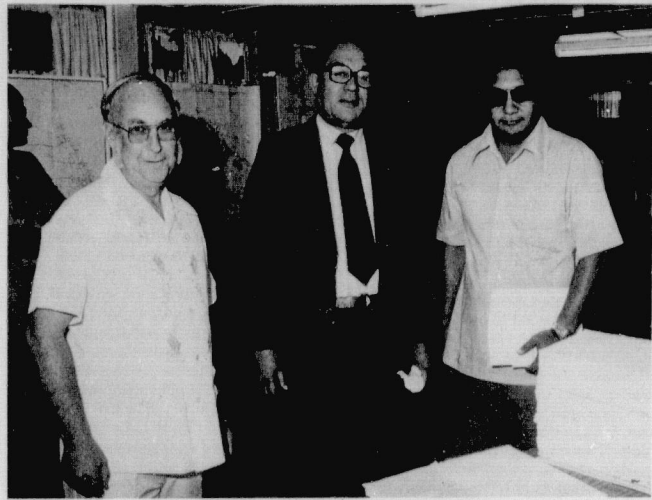
But it is from that rotten past that Barry today uses examples of how Christ can save even the most dyed-in-the-wool down and out; he preaches 'salvation today' even though it was three decades in coming for the Adelaide-based evangelist.

"I nursed a hate for anyone with money," Barry says. "Then I hated my parents for not being rich; I hated my teacher for calling me dirty and exposing my dirt-tinged neck to the rest of the class; and I grew up to hate myself. That hatred followed me during most of my life, and after I'd served time 'inside', being hateful was a code to live by. Show no emotion, make no friends, stay aloof and suspicious to survive in this hate-filled world."

Although Barry was an habitual criminal — to armed theft he added car stealing, robbery with violence and safe cracking — he had a sharp mind which won him acclaim as a top debater on the prison debating team. And he had plenty of time to debate — he was sentenced to three separate terms in Long Bay, Fremantle Prison and Yatala the smallest being five years.

"I could debate Christ with anyone," he recalls. "I thought I had it all neatly packaged up; there was no God, no salvation and religion was a joke, I knew it all."

First Tuvalu Bible nears completion



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

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

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

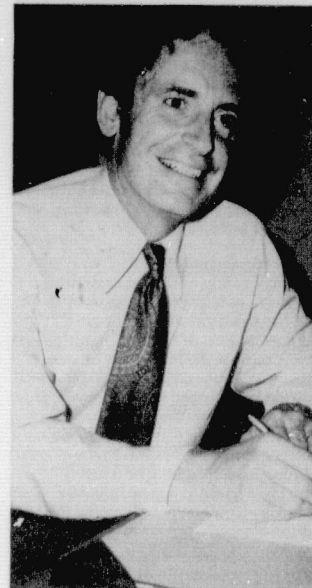
a trained biblical scholar. Also, the editing and proof-reading is being co-ordinated through the Society's Translation Department in Canberra.

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

Principal to leave S.M.B.C.

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

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



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

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

Pray For Politicians

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

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

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

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

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

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

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

MARANATHA!

Good or Bad Friday?

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

That's a good question isn't it?

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

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

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

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

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

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

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

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

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

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

Peter Brain



"While many Australians will now be asking, 'How will the policies of the Government affect me?', some will be more concerned for others, particularly those in need. An important minority with a powerful influence will be asking in prayer,

"God,
Take these men and women elected to
High Office and responsible positions.
Inspire them with guidance of the Holy Spirit.
Teach them with the example of Jesus Christ.
Keep them humbly dependent upon You
so that in serving You,
they serve others, even to the point of
self-sacrifice."

Institute For Contemporary Christianity

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

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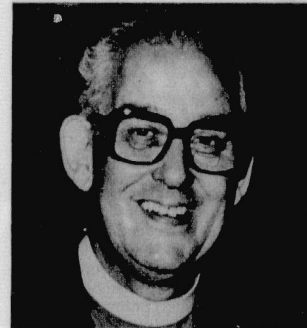
LAUSANNE COMMITTEE

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

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

They write:

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



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

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



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

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

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

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

Press statement from Lambeth Palace, London

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

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

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

Life Far From Normal In Uganda

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

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

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

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

Grove Booklets threatened with closure

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

The Church of England Newspaper reports:

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

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

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

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

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

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

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

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

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

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

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

Influence

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

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

Many thousands of them are now refugees in Southern Sudan.

In other areas, life is ebbing back into villages.

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

But life is still far from normal in these communities.

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

"This is where African Enterprise — on

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

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

C. K. Barrett at Macquarie

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

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

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

It is necessary to register for the seminar.

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

Bibles Offered to Fire Victims

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

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

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

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

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

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