

Waterloo's 'United Nations in miniature'

A Sydney City Mission's pre-school roll



Dominic Malolopsky (4) and Patrick Patrzala (4) from Poland. (Centre Elke Nye from Animal Farm Promotions).

The Sydney City Mission's Waterloo Pre-School is a centre which cares for the needy (sole parent) children of inner-city Sydney. Often described as a 'United Nations in miniature' because of the diverse ethnic background of the children, the pre-school was recently paid a special visit by a number of ducks, piglets, sheep, fluffy rabbits and a goat called 'Naomi'.

The 'four-legged friends' of the pre-school were part of a visit by Animal Nurseries Promotions, which gave 60 children their first ever glimpse of a farmyard in action.

Bernadette Passas, the pre-school's director, explained that the pre-school's children were unlikely to have ever seen a farmyard animal before.

"Most of their parents find that a day's excursion to the zoo either costs too much money or they do not have the time to take them" Mrs. Passas explained, "most of the children have only ever seen photos of the animals".

While most of the children found the animals a curiosity, the widest eyes were captivated by a goat milking display. Most children had to be convinced that milk actually came from an animal by tasting a sample of the warm goat's milk for themselves.

"You ask city kids where milk comes from and they will tell you its made at the

shop" Mrs. Passas recalls, "children need to touch things, to explore their world directly!"

After the group animal display concluded, the children formed into smaller groups where Asian, Polish, Greek, Filipino and Arabic speaking children united with Anglo-Australians in a common cause; 'finding out how the furry things with the big eyes worked ...'

According to Mrs. Passas, the Waterloo Pre-School children 'work and play in a cooperative environment where racism is non-existent;

"There is no need to make racial distinctions if you are a child" she said, "a child's Asian friend is quite simply just another playmate. Children have the capacity to widen their outlook on life".

Staff at the pre-school have seen miraculous effects as the friendship among the children is extended towards the children's parents. Strongly believing that 'if adults could emulate their children we could all work together better', the staff at the pre-school encourage parental involvement;

"It's easy to communicate at the Mission's pre-school" Mrs. Passas explained, "love is a universal language".

MAINLY ABOUT PEOPLE

DIOCESE OF CANBERRA/GOULBURN

The Revd Frank Phillips, from Braidwood, to priest in Charge of the Special District of St. Simons, Giralang, June 9.

The Revd Ian Lipscombe, from locum at Murrumbarrah, to the Parish of Ascension, Bateman's Bay, July 10.

The Revd Chris Elliot, from assistant in Parish of Bundaberg, to Rector off Murrumbarrah-Harden, July 28.

The Revd Rodney Swansborough, has resigned from the Parish of Young.

The Revd Eric Wright, has resigned from honorary assistant at Curtin.

The Revd Bob James, from Bateman's Bay, to St Paul's Turvey Park, August 4.

The Revd Peter Mendham, from Bungendore, to senior lecturer and Librarian at St Mark's, from January 1.

DIOCESE OF RIVERINA

Canon Bill Gibbs has been appointed Rector of the parish of Corowa.

Rev. Robert Done has been appointed as Rector of the parish of Deniliquin.

Rev. Harold Booth has been appointed to the parish of Barham.

Mr. Peter Guy will be made Deacon at St. Peter's Church, Leeton, on June 21st.

Rev. Neville Mitchell will be inducted as Rector of the parish of Wentworth on June 30.

DIOCESE OF ROCKHAMPTON

Rev. Geoff Gray, Rector of Longreach, has accepted the position of Associate Priest in the Parish of St. Luke's, Toowoomba.

Rev. Arthur Green, parish of Blackwater, has been appointed as Rector of Dawson Valley, as from early October.

Rev. Keith Slater will be commissioned as Rector of Gladstone at the end of June.

TASMANIA

Mr. K.F. Mills was ordained as Deacon at St. John's Church, New Town, on February 22nd.

Rev. John Brook was inducted as Rector of St. John's Launceston in May.

Rev. David Hayman, was commissioned at St. Mark's, Pontville, in May.

DIOCESE OF WILLOCHRA

Rev. Brian Newman has been appointed as Chaplain to the Royal Adelaide Hospital.

Rev. Canon Lynn Griffiths died in Cardiff, Wales, in November last.

DIOCESE OF GIPPSLAND

Rev. Frederick Horton was ordained priest in Taralgon in April.

DIOCESE OF MELBOURNE

Laurie, McIntyre, from Newcastle Grammar School, Newcastle diocese to incumbent St Thomas' Werribee. Induction Bishop Stewart, April 24.

Graeme S. Rutherford, from incumbent, St Paul's Malvern to incumbent, St John's Camberwell. Induction Archbishop Penman, July 3.

Lawrence E. Turnbull, from assistant curate, St James' Dandenong to priest-in-charge, St Philip's Mt Waverley. Induction Bishop Grant, June 3.

ON MISSIONARY SERVICE

Peter J.W. White, from incumbent, St Peter's and St Andrew's Braybrook to South American Missionary Society from May 3.

RETIREMENT

Archdeacon Gordon A. Brown, from incumbent, St Paul's East Kew and as archdeacon of Box Hill from August 16.

Christian Literature Crusade

Where the money goes

Every time a book, Bible or other material is sold from a CLC shop, a percentage of its price goes towards CLC work overseas. During the last financial year \$21,019 was sent overseas, including \$7,072 to Korea for their new headquarters. Since then a further \$10,000 has been given to help in the establishment of a bookshop in the city of Bombay, India.

CLC Australia has the responsibility of looking after the interests of the work in Sri Lanka where a national couple and their family are the only workers. Early

this year, Australian Director, Walter Wight, visited Sri Lanka to give help and encouragement. As well as regular financial assistance to this work, a special loan of \$12,000 has been given to enable a more suitable house to be bought for the workers.

CLC has decided to raise the percentage given from sales to overseas work from 4% to 5%. This is a real FAITH target for each of the shop workers: greater sales means greater outreach overseas.

Kenyan Bishop criticises Government

Speaks on human rights violations

Kenyan politicians, including Cabinet members and officials of Kanu, the country's only legal political party, have criticised the Anglican Bishop of Eldoret, the Right Rev. Alexander Muge, for his attack on alleged human-rights violations in the country.

They are especially angered by broadcast reports that, in a Palm Sunday sermon, Bishop Muge said that there were worse human-rights violations in Kenya than in South Africa. Speaking at a rally in Eldoret, they called Bishop Muge a stooge of South Africa and urged Christians to disown him.

They said that were he in some other countries, "he would have been wrapped up in a sack and thrown into a lake." One Minister alleged that the Bishop goes frequently to South Africa (against the law for Kenyans).

Bishop Muge has reportedly said that he stands by his Palm Sunday sermon, though other reports have him denying the human-rights comparison between Kenya and South Africa. "I have no foreign master," he said. "The only master I have is Jesus Christ."

Apology sought

Also, according to a front-page story in the Kanu daily, *Kenya Times* (April 24), Bishop Muge has criticised the Anglican Archbishop of Kenya, the Most Rev. Manasses Kuria, as having been "imposed" on the denomination by political forces. Archbishop Kuria is among Church leaders who have praised Kenya's human-rights record.

Twenty-eight priests in Bishop Muge's diocese have released a statement supporting him. (CHURCH TIMES)

Honorary doctorates conferred

Archbishop and college principal honoured

Honorary Doctorates will be conferred upon the Archbishop of Adelaide and the Principal of the Bible College of New Zealand at a special Convocation to be held in the Auditorium at Moore Theological College on Monday, July 6 at 7.30 p.m. The degrees will be conferred by the Primate.

After the reading of the citations and the conferring of the degrees, the Archbishop of Adelaide will deliver a public lecture on 'An Anglican reflection on authority in the Church'. Archbishop

Keith Rayner will be chairing the commission on this subject at the forthcoming Lambeth Conference and his address will relate to this important topic.

On Tuesday, July 7 at 7.30 p.m. the Rev. Dr. D. G. Stewart, the other recipient for the award of the Doctorate, will give a public lecture in the Moore College Auditorium on 'Training for the Ministry for the future'. Dr. Stewart is a highly respected Missionary Statesman and Theological Educator.

Both lectures are open to the public.

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C of E Commission report

"We believe in God"

The Doctrine Commission of the Church of England has published what is described as a "fresh, original, and even startling look" at the question of belief in God.

We *Believe in God* is the product of six years' work by the Commission.

As such it does not represent a direct reaction to the current debate in the Church of England about basic beliefs.

Yet it is clear, for instance in the final chapter — where the report looks at miracles and the way God intervenes in the natural order — that the Commission's work offers a substantial contribution to that debate.

Trinity

Chairman of the Commission, the Rt. Rev. John V. Taylor, the former Bishop of Winchester, told a London press briefing that the Commission had not started "with the possibility of belief in God, but with the fact of it".

One of the original approaches which the Commission boasts its chapter on the Trinity.

Traditionally learned enquiries on the subject begin with use of philosophical argument.

This report approaches the truth of the Trinity from the experience of contemplative prayer, silence, and direct approach to God through meditation.

"The praying individual discovers he or she is being prayed through," the Bishop explained. As a result, "a force from within reaches out to that which is beyond". Thus God could not be regarded as unreachable or beyond experience.

Suffering

The conclusion of the last chapter, which deals with God's intervention, takes in a large block of material, contributed by Bishop Taylor himself, on 'the suffering God'.

It argues that Christ underwent human suffering because he is the revelation of the inner nature of God.

God's suffering does not happen unexpectedly because human beings turned out to be "naughty", or only at the cross.

Openness to suffering and frustration, said Bishop Taylor, is "part of the eternal nature of God. If this is taken on board, it is likely to make a big difference to the way Christians behave."

Tension

He said that the approach taken by the report "challenges the way modern thought resolves the tension between scientific thought and faith by keeping them on parallel tracks.

"It adopts a lot of the methodology of science, creating provisional models and subjecting them to tests."

It had not tried to re-write the whole tradition, he said, but was certainly "not a reductionist book". But since it sees its work as part of "a continuing dialogue between reason and tradition" it does not always provide simple solutions.

Unique

Bishop Taylor agreed that the report could cause "unease among those who depend temperamentally or theologically on things more cut and dried. We could not say that God's self revelation handed a package of belief that never changes from century to century."

But he emphasised that it gave high importance to the uniqueness of the biblical data and the living experience of God in prayer and worship.

It intended to get across the idea of 'living faith', not just intellectual belief.

In a departure from normal publishing patterns the report is being aimed at a popular market.

(CEN)

Aborigines receive video training

A valuable skill for teaching and outreach



Video Workshop, Nungalingya College.

A video workshop was held at Nungalingya College in Darwin, May 25-29 to give Aborigines such training. It was directed by Roy Gwyther-Jones, head of the Media Department for Wycliffe Bible Translators in Australia. Peter Wickham, a member of the Summer Institute of Linguistics, Australian Aborigines Branch, assisted him.

This was the second video workshop to be conducted by Wycliffe at the college. Last year, 14 Aboriginal people and six missionaries took the course. This year the course was restricted to the nine theology students studying at the college, and was an official part of their curriculum.

The course concentrated on three areas of video production: scriptwriting; acting out Scripture drama based on Luke's gospel; and recording on video a person giving a talk or sermon. All the workshop participants were expected to act as well as handle a camera, microphone and lighting. The course contained almost no theory, as the time was devoted to "hands on" experience. Even scriptwriting was done as a group activity using a blackboard.

Students watched video productions of Biblical dramas and then discussed the ways the producer had conveyed the story, both pictorially and orally. One day was spent producing a program for the

college women's study group, telling traditional and Bible stories at a local primary school.

It is hoped the training received in the workshop will be re-inforced by opportunities to use the video equipment owned by the college.

Video is being used extensively in Aboriginal and Islander communities throughout Australia. And it is far more than just entertainment as increasingly it is becoming a valuable tool for teaching and evangelism. But for it to be more effective, Aboriginal people themselves need to become involved in all levels of production. For this to become a reality, training must be provided.

Mr. Gwyther-Jones said, "I believe one of the great needs for the Aboriginal church is a co-ordinated effort to produce quality video, both culturally relevant and faithful to the Word of God. This may be achieved by the establishment of a well-equipped video studio, specialising in low-budget productions using the VHS format and staffed by committed Christian Aborigines and Islanders. While SIL and others are producing some video, it is too little to meet the real need."

While Mr. Gwyther-Jones was pleased with the enthusiasm of the students, he believed a week was not long enough. "But at least it was whetted their appetite for more," he said.

Women in episcopate

It will be a long while yet before the bishops of the Episcopal Church in the USA can agree about the kind of protection which will be offered to those opposed to women in the episcopate.

But, when they met in Chicago for the second time last month, a group of bishops representing both sides on the issue affirmed their belief in the importance of "some kind of pastoral accommodation" for the opposers.

It was in trying to spell out the specific details of such an accommodation that the joint committee called together by the Presiding Bishop, the Most Rev. Edmond Lee Browning, ran into disagreements, according to ECUSA's Diocesan Press Service.

"Nor should we be surprised that reaching consensus was difficult," the Bishop of Indianapolis, the Right Rev. Edward Jones, said afterwards. And Bishop Jones, Chairman of ECUSA's Special Committee on Women in the Episcopate, added: "My own sense of where we are suggests that such conversations may need to go on for some time to come."

The panel was trying to find areas of agreement between two proposals — one by Bishop Jones, the other by the Bishop of Fort Worth, the Right Rev. Clarence Pope, who was one of the signatories to a statement of witness signed by bishops and others opposed to the consecration of women bishops in May last year.

Bishop Pope presented a paper to the September 1986 House of Bishops meeting, asking what accommodation might be possible. Presiding Bishop Browning responded by appointing the joint committee "to explore all possible ways of maintaining communion between proponents and opponents of the ordination of women to the episcopate".

An interim report to the Presiding Bishop, to be made by mid-summer, is expected to be discussed when ECUSA's House of Bishops meets again in September.

(CHURCH TIMES)

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MARANATHA

Daniel 12

In the previous study we saw the sheer frailty of all human rule. It's a topic that is clear not only from the Bible, but from nature itself. Most of the great monuments of the past have perished with the kingdoms that built them. And the few monuments that remain are but reminders that such great kingdoms are gone for ever.

Contrasted to that frailty is the sovereign control and awesome power of God's rule and kingship. He is the only King whose kingdom lasts. All the kingdoms of the world will be crushed and brought to an end by the power of the all-mighty GOD who bears the name King of kings and LORD of lords.

But chapters 11 and 12 of Daniel spell out a third theme that's painted against the backdrop of the contrasting frailty of men and sovereignty of GOD. It's the real heart of the message concerning the people who are caught between the rule of men and the rule of God, ie believers living under Godless human rule.

Increasing tension between good and evil

Will the future get better for believers, or worse?

James Denney writes "It does not get better only, nor worse only, but both. It's progress is not simply a progress in evil before which the good continually disappears; nor is it a progress in good with evil being gradually driven from the field. It's a progress in which good and evil alike come to maturity, bearing their ripest fruit, showing all that they can do, proving their strength to the utmost against each other. The progress is not in good itself or in evil itself, but in the antagonism of the one to the other."

That's clear from the final 16 verses of Daniel 11 where the angel says of Antiochus IV Epiphanes "he becomes enraged against the holy covenant . . . and many of the righteous will fall by the sword and by flame, by captivity and by plunder" (v 30, 33). Evil and wickedness shall increase in quantity and in strength. But notice at the same time that those who know their God will display strength and take action (v 32).

Do you truly know the sovereign God of the Bible? If you do, his strength will be visible in you — visibly active in you for good. If you don't know Him, then that will be visible. cf 2 Tim 3:5, 4:4 those who hold to a form of godliness, yet deny its power . . . will turn away from the truth, turning aside to myths.

And that increasing tension between good and evil will also bring with it a

Certainty of increased suffering

In John 21 following Jesus' third appearing to the disciples after the resurrection, Peter looked at John and asked Jesus, "What shall happen to this man?" Jesus responded, "That's not for you to know, you follow me". And that's the same sort of answer the angel gave Daniel in 12:8-9 and v 13. "Daniel, these words are sealed until the end, go your way."

Amazingly, or maybe not so amazingly, the context of both words is the same — for Daniel and for Peter. It's the context of suffering, v 10.

One thing is certain in the Christian life — that if you truly follow Christ, then you will follow Him in suffering as well as in

glory. But notice that it's not just suffering for suffering's sake. The word 'suffering' isn't even mentioned in v 10. What is spoken about is purging, purifying, refining. Compare Malachi 3:1-4 and James 1:2-4.

Suffering in the Bible has a purifying object; to bring about a result of a life that is mature and complete, not lacking anything.

Are you ready to suffer? Are you ready to undergo being purged, purified, and refined? Certainly we don't seek suffering — but we know it will come if we follow Christ. It is the way of Christ. Are you willing to follow Him?

Yes, there will be increasing tension between good and evil, and that will result in increased suffering for those who submit to the rule of God. But with that suffering there will also be

The certainty of rest and life

Four fantastic truths come to us in this last chapter of Daniel, especially in the opening and closing verses of the chapter.

1. v 2. Death is not the end. Yes, in the suffering you endure, you may even die, or you may live out your life without seeing the incoming of God's glorious kingdom when Christ returns. Do not fear! Even here in the Old Testament is the teaching that all will rise again — some to everlasting life, but others to disgrace and everlasting death. The New Testament speaks with the same clarity. As believers, obedient followers of Jesus Christ, death is but the doorway to life itself.

2. v 1. The God who chose you to be His own special possession, guards you both now in this life and eternally. Michael has here the guardianship over Israel as a nation until such time as everyone whose name is written in the book will be rescued. Psalm 91:9-16 spells out further the daily loving care of God for his people through his angels who guard us.

And the God who protects you in this life will not allow you to perish eternally. Paul reminds us of that in Romans 8:31-39.

3. v 13. The word to Daniel is Go, to the end. Some commentators suggest the angel is announcing to Daniel that his life's work is complete . . . go into the grave until the end'. Another suggests that he is instructing Daniel to continue to live as he has under the Lordship of his God. Whichever is correct, both are supported throughout Scripture. v 12 suggests preserve 'til the end and receive God's blessing. v 13 suggests in contrast, you have persevered. Now the God who cared for you in life will preserve you in death. Go confidently to Him.

4. v 13. You will enter into rest. Yes there are to be increasingly tensions between good and evil and the rule of man and the rule of God. There will be increasing suffering for those who submit to the rule of God. But for those who persevere to the end, and die in the confidence of knowing God's care, God says you will enter into rest.

What is it like to be caught in the tension between the earthly rule of man, and the rule of the sovereign God? . . . Hard, but worthwhile. In fact this present suffering just doesn't compare with the glory that is waiting to be revealed to us.

William Morrow

Scripture Union launches new camp

Flat water rafting



Scripture Union Rafting Camp, WA.

Scripture Union's Warriuka camp in WA successfully launched its first two flat-water rafting in March. They followed the Murray for 15 km of farming land from Pinjarra to Ravenswood. Further camps are planned for May to October and in December.

Camps co-ordinator, Tom Shackles, says bookings for their first run of five-six white-water camps, from June to October, are filling fast. This is no reflection on their two-man "rubber ducks"! Up to 18 students can attend these more demanding courses, so they need to be year 10 or older.

Each flat-water camp program is the product of discussions between school teachers and Scripture Union Staff. Teachers can select from a range of topics run by Warriuka, or slot in their own teaching segments.

What better way for a class of about 25 students with their teachers and a parent or two, to study local ecology, farming land use, environmental impact or weather patterns, than drifting down the Murray. Lessons on other curriculum-

related topics come alive in these natural surroundings.

This is the type of experience-based education which enables students to learn co-operation and responsibility, through practising camping skills, like bush cooking and tenting, as well as rafting.

From a Christian perspective, the objective has several levels explains Tom. Primarily its the natural sharing of faith and the building of relationships; with religious education teaching and promotion of camps work. Christian education is formally built into the program, with staff negotiating with schools beforehand. So far two Christian schools have sent classes and discussions are progressing with state schools, says Tom.

Camp director, Jim Rees, strongly believes in developing team spirit, leadership and co-operation. The staff try to form partnerships with the teachers. Their approach avoids either indoctrinating or artificially concealing their faith. Programs are constructed to meet the particular needs of each group.

Mission centre back in business

Reopened by radio personality



From L to R: Brian Hanley (Centre Manager), Charles Chambers (SCM Executive Director), Gary O'Callaghan, Kenneth Harrison (General Manager).

The Sydney City Mission's Stanmore Clothing and Furniture Depot, which burnt to the ground last year, was officially reopened by Sydney radio personality Gary O'Callaghan on Thursday, May 28, at a special function to mark the occasion.

Following the fires, Gary O'Callaghan devoted an enormous amount of on-air coverage at 2UE to encourage the people of Sydney to donate clothing and furniture to restock the rebuilt centre.

"Gary devoted his entire breakfast programs to telling the people of Sydney just how great our need was" said Mr. Charles Chambers; Executive Director of the Mission, "in a matter of weeks the

Mission was entirely restocked with clothing thanks to Gary O'Callaghan's efforts".

In response to Mr. Chambers comment, Gary O'Callaghan praised the work of the Mission's staff and reserved a special accolade for the people of Sydney who gave so much assistance. Cutting the ribbon to declare the centre open, Gary O'Callaghan said;

"It was the people of Sydney who came to the rescue of the Stanmore Centre; it is the people of Sydney who made it happen. I have great pleasure to reopen this store which, I know, is going to do so much once again to help the people of Sydney".

English Bishop slams society's sex obsession

A threat to humanity's survival

Modern society's "massive obsession" with sex is a perversion and there must be less of it if humanity is to survive, according to the bachelor Bishop of Sheffield (the Right Rev. David Lunn).

Writing in the latest issue of the Diocesan News under the heading "Less Sex, Please, We're Human", Bishop Lunn declares: "Sex is the great God of our age. Those without an active sex life are seen as slightly less than human, and objects of pity or even contempt."

Even the Church seems to support this view, the Bishop suggests, with its emphasis on sexuality as a gift from God and the idea that religion is all about the family. But "future generations, I dare to believe, will think us bizarrely wrong-headed in all this. You can have too much of sex."

Pointing out that the natural reason for sexual intercourse is the survival of the species, Bishop Lunn says: "Our massive obsession with constant sexual activity

must be a perversion, and from it springs the threat of world starvation through over-population; the dehumanising, degrading and ever-increasing total of abortions; and the concern and anxieties of this or that mode of contraception.

The root cause

"We encourage people to believe that sex is their right, sex is all-important, and then agonise over the appalling problems and dangers of sexual assaults.

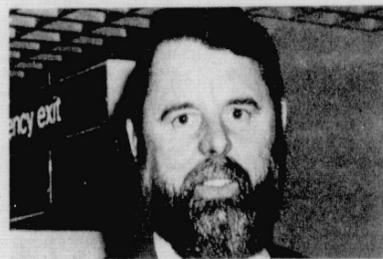
"And, as we seek desperately for solutions to all these problems, we won't face up to the root cause: the constant encouragement we allow our society to give to our exaggerated, and so distorted and destructive, sexual appetites. We need less sex if humanity is to survive."

Bishop Lunn concludes: "Dare we hope that the voice of the Christian Church can bring us back to sanity, wholeness and health?"

(CHURCH TIMES)

Terry Waite dead

The rumors continue



Terry Waite

Church of England hostage negotiator Terry Waite, missing in Lebanon since Jan. 20 of this year, is dead, according to a widely-spread rumor in Beirut. "The current rumor is that Terry Waite is dead and no one should ask about him anymore," says Sami Dagher, pastor of the Karatina Alliance Church in East Beirut. "We are told he is not alive anymore, that they have killed him for being a spy for America."

Waite, 48, has not been heard from since he vanished while seeking the release of two US hostages. Rumors of his death have been refuted by the

Church of England, but no solid evidence regarding his present condition has been produced.

"They say they discovered in his body, under his skin, a machine which the American satellite could use to detect the location of the hostages," adds Dagher. "How much is true we don't know. There are special people, I believe, who work to spread rumors. We have been living under rumors for 10 years. It's really another war on the nerves of the people." Still, says Dagher, sometimes rumors prove true.

(EPNS)

Theological Students Association

New executive elected

On Friday, 12 June, 1987, at St. Paul's National Seminary, Kensington, the Annual General Meeting of the Theological Students' Association was held. The Theological Students Association is an ecumenical organization of students who are enrolled in various theological colleges throughout NSW and the ACT.

The meeting reviewed the activities of the previous twelve months and outlined the main activities for 1987/88. The key event for 1987/88 will be the TSA weekend to be held at St. Mark's College, Canberra, next year.

Don Manning (St. Paul's National Seminary) said that he would be stepping down from his role as President of the association. Damien Pigott was elected as President and Matthew Muller was elected as Secretary/Treasurer. Both these students attend the Catholic Institute of Sydney, Manly. Arthur Copeman from Moore College, Newtown, was elected Recreation Officer. Margaret Spencer from the Union Theological Institute, Hunters Hill and Damien Pigott were chosen to represent the students on the Sydney College of Divinity Council.

Rotary Pride of Workmanship Award

Wesley Central Mission honoured

Daryl Brown, associated producer in the Communications Division of Wesley Central Mission, was presented with a Rotary Pride of Workmanship Award at the Rotary Club of Epping on Monday, 1st June, 1987.

This award programme seeks to promote the ideal of building a better Australia by:

Honouring those people, irrespective of

age or vocation who, in the eyes of their employers show a distinct quality in their approach, attitude and dedication to their job.

For some years, Daryl has demonstrated a keenness and enthusiasm in his responsibilities in television, radio and audio-visual productions, with an innovative flair that has now been recognised and encouraged by Rotary International.

Scottish Episcopal Church new funeral service

After consultation with bereavement counsellor

A new series of funeral rites has been authorised for use in the Scottish Episcopal Church. The rites were designed by the Liturgy Committee in close consultation with Dr. Colin Murray Parkes, a consultant psychiatrist at the London Hospital and a specialist in bereavement counselling. Their aim is to give liturgical expression both to Christian theology and to human emotions.

The work was undertaken in response to pleas by the parochial clergy for a rite which could be adapted to varied circumstances and which could be recognisably an expression of what mourners were feeling.

The core of the new rites is the funeral service itself. Constructed in the traditional shape of a liturgy of the Word, it can either lead into a requiem or stand on its own.

The chief innovation is the catena of petitions which make up the intercessions. A variety of options provides a quarry from which the appropriate material can be taken. There is gratitude for a long life, distress at an untimely death, anger at the loss and guilt for past mistakes.

Since each death is different, alternatives abound — a cot death requires one sort of prayer, the peaceful departure of a grandmother another.

Advised by Dr. Murray Parkes, the authors believed that for mourners it is as important to find expression for their inner feelings as it is to commend the departed to God. Consequently a significant part of the "grief-work" may be done as the whole family plan the service, choosing alternative material with the minister.

In the course of the funeral process there may be other moments when some form of prayer is helpful. So a brief office or a single collect has been provided for a visit immediately after the death, at the

closing of the coffin, at departure from the house, at reception into the church. There is also an order for the interment of ashes.

Beyond the concern for the intimate circle of the bereaved, the authors recognise that a funeral brings together a wide range of other people. A service which deals realistically with the emotions involved can become an evangelistic occasion. It commends the Christian faith through its demonstration of resurrection in loss overcome, forgiveness exchanged and relationships healed, as well as in life after death. The rites endeavour to grasp this opportunity.

The full rites will be printed in a book for use by the priest; the outline of the service will be made available for the whole congregation on a card.

(CHURCH TIMES)

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A LIGHT IN THE DARKNESS



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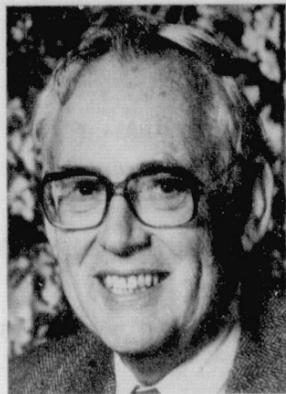
"Praise the Lord" has become synonymous with hypocrisy, corruption and greed and lust. It's an ugly story and is being told with relish in our newspapers and on TV. It has become a saga that will not go away.

Who knows the extent to which the name of Christ has been dishonoured and the great task of evangelism smeared by this seemingly endless series of sordid allegations? It is a blow which will adversely affect television evangelism ministries and reflect negatively on many other Christian enterprises.

Once again the corrupting influence of great wealth has been demonstrated. Long ago it provoked James to write, "Now listen you rich people, weep and wail because of the misery that is coming upon you! Your wealth has rotted and moths have eaten your clothes. Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire." (James 5:1-3). Unhappily the corrosion of wealth had infected even the congregation to whom he was writing. They were fawning over the wealthy in their fine clothes and gold rings and offering them the best seats.

All of which is a cautionary tale. The corrupting influence of wealth may well be subtly eroding our witness just as evidently as it is infecting the whole of our society. Are we so poor as a nation that we must ask those least able to do so to suffer loss? Is the reduction of Australian aid to the poor nations of the world anything other than national selfishness, likewise the reduction in benefits to those in our own society who are vulnerable? It is one thing to try to stop abuses, quite another to reduce benefits to many who desperately need them. It appears that even our current election campaign is going to be fought out by a none too subtle appeal to greed — the "what's in it for me" appeal.

The sheer tragedy of P.T.L. is that some Christians have been found to be



immeasurably more corrupt than what Luther referred to as 'god pious heathen'. It's a grim reminder of the deceitfulness of riches. At the least, may God teach us all something. We're all caught up in the creeping materialism of our society — and the false values it spawns. We, too, are tempted to judge one another by possessions and status. We, too, seek security in wealth, in houses and superannuation schemes. We are likely to vote for the party that offers benefits for us rather than examine wider policy issues.

It is realism to face the selfish inclinations of our own hearts, to look for the log in our own eye. But this is only the first step to a repentance which needs to be life long. It is only as we see how much we need forgiveness that the sheer marvel of God's grace in Jesus Christ will flood and warm our hearts. Then we, too, will see that the ancient call to "poverty, chaste living, and obedience" is as up to date as tomorrow.

Maurice S. Betteridge
(I suggest that you might like to use this article in your Parish Paper)

Christianity

Are they compatible?

When any criticism is offered of any well established custom or organisation, there will be an inevitable backlash, and that has happened as a result of the debate and the motion passed, at the 1986 session of the Anglican Synod of Sydney, that the Standing Committee "prepare a report on Freemasonry for clergy, Church officers and Christians generally." It is anticipated that the Committee's report and recommendations will be considered this year. It is hoped that this article will give background information on the question, "Is the religious teaching and content of freemasonry compatible with Christianity?"

It is, of course, a highly emotional matter. Even those who know nothing about freemasonry are aware of its respectability and we all know freemasons who are fine, upstanding and very reputable citizens. Even royalty is well represented among its members.

Charitable works exemplify Masonry's involvement in society, while its three great principles of brotherly love, charitable works and truth stamp it as a very acceptable organisation. All in all, it is a very attractive body to belong to, and I can well understand why its members would wonder why anyone would question its precepts. These qualities can very well cloud the issue as freemasons defend their organisation in any inquiry into its content. But these qualities are not in question. Disregarding its religious content, I would say that I know of no other body of men whose principles and conduct are more worthy.

But, it is its religious content and teaching compatible with Christianity?

It is sometimes suggested that freemasonry is occultic, both in origin and content, and that activities such as "riding the goat" are evidence of this. That accusation is nonsense, and has no part in my concern about freemasonry.

"all in all, a very attractive body"

But, while I am not aware of any explicit occult teaching in masonry, I am convinced that it is satanic in that it is a barrier to men seeing Jesus Christ as the way, the truth and the life. While modern freemasonry may not contain occult teaching, there is some suggestion that its rituals have occultic overtones.

What are the theological teachings and implications of masonry? It is quite significant that in last year's Synod debate, although I raised only theological questions, notably that it denies the doctrine of justification by faith in Christ alone, not one of the speakers who defended freemasonry responded to those issues. Nor did they mention the name of Jesus Christ.

Religious content of freemasonry
The standard response from masons is that freemasonry is "not a religion", and therefore does not have to respond to any contrast with Christianity.

Albert Pike (Grand Commander), a foremost masonic writer, had a different viewpoint. In the 1966 edition of "Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry" he describes masonry as, "The custodian and depository (since Enoch) of the great philosophical and religious truths, unknown to the world at large, and handed down from age to age by an unbroken current of tradition, embodied in symbols, emblems and allegories." (p.210).

He also says, "Every Masonic Temple is a Temple of Religion, and its teachings are instructions in religion". (p.213) Then on p.219 he writes, "it (masonry) is the universal, eternal, immutable religion, such as God planted it in the heart of universal humanity. No creed has ever been long-lived that was not built on this foundation. It is the base and they are the superstructure". (p.219).

Synod should not be sidetracked by the issue of whether or not freemasonry is "a religion". The real question is, is its religious content a denial of the Christian Gospel? The answers to both questions is unequivocally "Yes", for the following reasons.

Lodges meet in a Temple, hymns are sung, prayers are offered, and by a Chaplain, Sacred Writings are opened and read. It teaches about God, and its ritual has profuse religious references or applications. For instance, from the First Degree (and there are 33 Degrees!) I have culled this list of clear religious references:

ABOUT GOD It uses the name God (17 times), The Almighty (2), Almighty God, Almighty Father and Supreme Ruler of the Universe, Divine Providence, The Lord (3 times, apparently in its Old Testament sense), Creator (3), The Deity (3), Great Architect of the Universe (5) and The Glory of the Lord.

THE SACRED WRITINGS It refers to the Volume of the Sacred Law (9 times), the Holy Book (4), the Sacred Writings (3) and God's Word. It quotes from the Old Testament, Genesis 1:1-3, Ruth 4:7 and mentions Cain, Abel, Noah, Enoch, Abraham, Isaac, Joseph, Moses, King David, King Solomon, the Children of Israel, Bondage in Egypt, Mt. Sinai, and the Tabernacle.

HEAVEN It speaks of Heaven (2), the Grand Lodge above, The Temple above, His Temple, and the Throne of Grace.

THE LODGE is referred to as a "place of Divine Worship" and is said to stand on Holy Ground", and there are three references to King Solomon's Temple. There is also mention of "the soul" and also Prayer and Meditation.

Without considering the other two degrees of the "Blue" or Craft Lodge, (both of which are equally "religious") I believe that this selection establishes that freemasonry is certainly "religious", if not "a religion". Perhaps the best judge of that question is Joseph Fort Newton, a noted and well-respected masonic writer who is often quoted in masonic circles as saying that freemasonry "is not a religion, it IS religion".

Questions to be answered
Several questions of a theological nature need to be asked of freemasonry. Their answers will help us discern whether or not freemasonry is compatible with Christianity.

1. *Is freemasonry polytheistic?* Does it ACCEPT ONE'S OWN CONCEPT OF GOD, as was stated in the Sydney Synod debate? If so, is that compatible with the Christian concept of God? Is the "secret" name of God, revealed in the Royal Arch degree to be JAH-BUL-ON, compatible with the Christian revelation of God, or is it, as that degree teaches, a superior revelation of God? (JAH means Jehovah, BUL means Baal and ON means Osiris, according to any reliable masonic writer).

superior to the Church?

2. *Is it true* that on entering the Lodge Room, the initiate is asked, "In all cases of difficulty and danger, in whom do you put your trust?" and that if he was to answer "In Jesus Christ" it would be unacceptable? In fact, the candidate is blindfolded, and in a most unusual attire and quite ignorant of whatever is to happen. When the question is asked, he is immediately prompted by the Junior Deacon leading him, to say, "In God". I really do not think that any candidate would feel like arguing at that point, but if he was to insist on saying "In Jesus Christ" then I am sure he would be taken outside and given some instruction as to how he must answer. This would certainly be true if Jews, Muslims or other non-Christian religions were numbered among their members.

and freemasonry

Milton Myers

3. *Does freemasonry distort scripture,* especially in its narratives concerning the person known as Hiram Abiff, and the building of King Solomon's Temple? The whole of the Blue Degrees ritual is an esoteric fiction built up around Hiram of Tyre's supply of cedar for the Temple. Indeed, Hiram becomes the central figure, the Master Mason who masterminded the building.

4. *Does freemasonry deny or contradict the doctrine of justification by faith?* What are we to make of the following examples of masonic teaching?

(a) The apron (skin of a lamb) reminds us "of that purity of life which should at all times distinguish a freemason, and which is most essential to your gaining admission to the Grand Lodge above where the blessed ever rest in eternal peace". (1st Degree, Investiture of Apron).

(b) We are to "encourage every good disposition. Thus may the soul be relieved of the damning and unsightly excrement of vice, and be prepared, as a well wrought stone, for that exalted position in the Temple above." (1st Degree Working Tools).

(c) "Thus by square conduct, level steps and upright intentions, we hope to ascend to those immortal mansions whence all goodness emanates." (2nd Degree Working Tools).

(d) "It (the 3rd Degree) invites you to reflect on this awful subject (ie death), and teaches you to feel that, to the just and upright man, death can have no terrors equal to the stain of falsehood and dishonour." (3rd Degree Raising). Does it teach this without any mention that a man can be accounted "just and upright" only through faith in Jesus Christ?

no explicit occult teaching . . . but religious

(e) "Only by directing our steps along that straight and narrow way (ie 'an undeviating line of conduct'), can we securely lay the foundation of the hope of our rising hereafter to a glorious immortality?" (3rd Degree Working Tools)

5. *Is there a Resurrection parody* in the 3rd Degree where "all Master Masons are raised from a figurative death to a reunion with the companions of their former toil"? The murdered Hiram Abiff's decayed body is supposed to have been raised from the grave by another Master Mason, using the secret Master Mason's grip. The candidate is then symbolically murdered, placed in a grave, and then raised "from the dead level to the living perpendicular".

6. Does freemasonry consider itself to be superior to the Church? In the 1st Degree, the newly initiated candidate is assured that "No institution (does this include the Church?) can boast of so solid a foundation as that upon which freemasonry rests — the practice of every moral and social virtue".

Some general observations

The question of the acceptability of freemasonry to Christians is often obscured by the fact that many leading Churchmen (Bishops, Moderators, etc.) are actively involved in it. This of course, does not validate it; it simply causes confusion in the minds of those not aware of either Christian doctrine or masonic teaching.

Should not the Church's attitude to freemasonry be based on what it teaches rather than on who belongs to it? If its teaching contradicts Christian truth does the Church not have the responsibility of declaring freemasonry to be un-Christian if not anti-Christian, especially so that its ministers do not appear to be perverse or bigoted when they are confronted with the problem of masonic services and funerals?

When I raised just a few of my doubts and questions to one masonic Bishop (now deceased), he simply said, "If I felt as you do I would leave freemasonry!" But not one answer to my direct questions did I receive. Not really very much help to a Christian of six months standing, as he tried to grapple with the spiritual contradictions he had encountered!

Another masonic Bishop (also deceased) said, when I questioned the theology of freemasonry, "I've never thought of freemasonry as having a theology". When I asked him further about the content of the ritual, he said that he had never had time to study it as he was too busy in his Grand Lodge activities.

I have made an interesting observation about this question. Every Christian I know to have been a mason prior to conversion, has since discarded it. Those known to me who still retain their masonic membership were Christians first and then joined masonry, either because of family involvement or through the encouragement of friends. None of the latter group I have spoken to has ever explained his continued membership by answering my theological objections, but each of them, like the speakers in the Synod debate, used social or moralistic arguments.

I conclude with an account of my final experience as a freemason. On the night of my resignation, I, as Senior Warden of my Lodge, explained to the brethren that it was my new found faith in Jesus Christ that had now replaced the "religion" of freemasonry. Later I learned that after my departure, one member who was a practising Jew (and there are many in freemasonry), had castigated the Master for disturbing the harmony of the Lodge to be allowed by permitting me to mention a name that was anathema to him. (See Question 2 above). Is any religious group, and I've shown that masonry is one, which precludes the name of Jesus Christ from even being mentioned, compatible with Christianity?

Does it matter very much if a group of men want to meet clandestinely and discuss God and our relationship with Him, in some religious or even pseudo-religious environment? Yes, it does, when you consider the spiritual plight of the thousands of non-Christian members of the Masonic Order. Whatever spiritual desire they may have is probably being satisfied by their masonic ritual. Mine certainly was and so was that of many of my friends who rejected the Gospel, preferring to follow the "superior light" of freemasonry. Many of those friends, some 28 years on are still spiritually blinded and without knowledge of Jesus Christ as Saviour and Lord.

no clergyman should bear the burden alone

The fact that some Christian masons participate does not, of itself, make masonic activities Christian. It simply confirms in the minds of masons that freemasonry must be superior to the Church in its understanding of God. For the Church to continue its tacit condoning of freemasonry is to confirm their present satisfaction and to contribute to their spiritual separation from God.

What can Synod do?
Assuming that freemasonry was considered by the Synod to be incompatible with Christianity, what should we do about it?

I believe we must concentrate on the area of its religious and theological content. I do not suggest that we should try, even if we were able, to ban freemasonry. If men wish to belong to it, that is their prerogative.

But I suggest that the Synod ought to make a public statement to the effect that the Anglican Church in this Diocese considers the religious content and teaching of masonry to be un-Christian or, more specifically, anti-Christian (1 John 2:22, 4:2).

Synod must give a lead in assisting Clergy (especially those who know nothing about masonry), by providing some support and authority for them in their resistance to masonic services. Masonic funerals can be a particular burden to the clergyman because the masonic input is typically polytheistic and universalist in content, with some pagan overtones in the use of the apron and sprigs of acacia. There is NO mention of Jesus Christ anywhere in the masonic order of service, and that at a time when the minister seeks to point to Jesus Christ as our only hope of life after death.

No clergyman ought to be made bear the burden alone and unprotected simply because he cannot in conscience condone or participate in a masonic service in an Anglican Church or at a funeral. It is not enough to say that he, as the minister, has the right to accede to or refuse such a request. He must no longer appear to be the party at fault.

Further, some statement must be made, that the Anglican Church in this Diocese does not actively support or promote such masonic services. It must be made clear that if some clergymen choose to belong to freemasonry, that is their own choice, but it does not reflect the opinion or have the support of the Church.

Indeed, I believe that if we are at all serious about this, and bearing in mind what would happen if I permitted say, a B'hari service to be conducted in my Parish Church, Synod should be asked to legislate to prohibit the use of Anglican Churches for masonic services, and to preclude its clergy from conducting such services elsewhere, in their official capacity as Anglican ministers.

There is no fear in rejecting freemasonry because it teaches a false religion. "This is eternal life: that they know you, the only true God, and Jesus Christ whom you have sent." (John 17:3)
These quotes may be found in "The Question of Freemasonry" by Ed Decker, available from Box 201, Mt. Gravatt, Queensland 4122.

Billy Graham to visit China

A low-key preaching tour



Dr. Billy Graham

BEIJING, China (EP) — The Rev. Billy Graham plans to visit China in September, according to an official of the Chinese People's Association for Friendship with Foreign Countries. The trip, which is expected to last up to 10 days, will not feature large crusades as m any Graham tours do. It will be a low-key preaching tour, and will also give Graham an opportunity to visit top Chinese leaders. Graham's wife spent her childhood in China as the daughter of Presbyterian missionaries.

(EPNS)

British 'Bobbies' to have own chaplains

Appointed to police stations

Churches in the Southwark area are about to appoint a total of fourteen chaplains to local police stations, according to a report in the latest issue of the Southwark Diocesan Notice-Board.

The Ven. Douglas Bartles-Smith, Archdeacon of Southwark, says that, as a result of meetings which he now has regularly at Scotland Yard, it has been agreed that each archdeacon will liaise directly with the top policeman in his archdeaconry.

Hence, clergy with matters which they want brought to the attention of the police can now do this through their archdeacon — or, if it concerns Scotland Yard, with Archdeacon Bartles-Smith.

For the last year discussions have been going on about the possibility of having chaplains for the larger police stations. As a result fourteen such chaplains are about to be appointed. They will come from all the denominations which have agreed to their appointment.

Archdeacon Bartles-Smith reports that a training conference has been arranged for the chaplains and that they will start work in October.

(CHURCH TIMES)

Has your BOYS/GIRLS group, Youth Fellowship, or Church family group taken time to be away together this year yet??
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LETTERS

Dr Cho and Buddhism

Dear Sir,

I refer to the whole page of your June 8 issue devoted to Dr Paul Yonggi Cho and his Yoido church, which you describe as "evangelical in its style and conservative in its theology". This description is clear contrary to an article on the same man in "Sword & Trowel" — the magazine of the Metropolitan Tabernacle, London (1987 No. 1 issue). This article refers to "Paul Cho's best-known book 'The Fourth Dimension' which reveals his theology, and which marks a radical departure from historic Christianity".

The article states, "Paul Yonggi Cho's teaching is a system of mind over matter (or rather, imagination over matter). He frankly admits that it is a 'Christianised' version of precisely the same methods practised by Buddhists, exponents of yoga, and the followers of other pagan mystical and occult systems. The only difference is that their fourth-dimensional power receives co-operation from the devil, while that of Christians supposedly receives help from the Holy Spirit".

Also, "What has built the largest church in the world? The answer is an idolatrous mixture of biblical teaching and pagan mind-techniques. God is deprived of His sovereignty in the believer's affairs, and the authority of Scripture is replaced by the authority of spiritual messages and the produce of the imagination. This is the kind of church which has moved hordes of impressionable Christian teachers the world over to jump on to the healing-prophesying band-wagon. We need to take very great care in these days."

I trust that you will see fit to publish another article which will give a more balanced view of Dr Paul Yonggi Cho and his church.

Yours faithfully,
Harold Hinton,
Cabramatta, NSW.

Need for further help

Dear Sir,

Broughton Knox's recent article on "The Church," and "The Denominations" is both welcome and encouraging. And none more so than to the Anglican Evangelicals in the Diocese of Melbourne, who are being asked to accept the authority of women in our congregations.

But we need to know more of the

practicalities of being a part of a congregation which both encourages and provides opportunities for women to exercise authority over us. Should we leave these congregations altogether? Please encourage Dr. Knox to write more!

With kindest regards,
Malc Anderson
Port Melbourne, Vic.

Pastoring the pastors

Dear Editor,

I was interested to read your Editorial: "History teaches us . . ." in the May 11 issue of the Australian Church Record where amongst other things you make the comment: "Sydney Synods usual penchant for a bishop to be an almost every committee it appoints, and making ordinances only enhances the bishop's role as an administrator and custodian of the law".

Having spent most of my ministry on the mission field or in other dioceses and then returning to the Diocese of Sydney to take up a pastoral ministry again, I have been

concerned and saddened by the fact that the role we envisage for our Archdeacons and Bishops bears little resemblance to the ministry of the Presbyters that we see in the Scriptures. Paul in his letter to Timothy speaks about the qualities necessary for those who would take on the position of overseer of the churches committed to his care (1 Timothy 3:1-7; Titus 1:7-10) emphasising his good character and teaching abilities and to Titus similar qualifications but he ends up by saying: "He must hold firmly to the trustworthy message as it has been taught, so that they can encourage others by sound doctrine and refute those who oppose it".

Surely there are many other people who have the gift of administration within our churches without restricting the ministry of those who are called to be our Church leaders. An important part of that ministry should be pastoring the pastors, but I see little of that in Sydney diocese. The pattern seems to be a big show at the induction and then you are on your own until you see the Bishop at the next confirmation service. There appears to be little encouragement by a pastoral visit or even a phone call to see how things are going and one wonders if the only pastoral concern is when something goes wrong! Reading the New Testament gives me the impression that Paul was very concerned for all the churches and

those in them and that he taught, corrected and encouraged by visiting, writing letters and sending his colleagues to see how things were going within the Body of Christ.

I raise the issue because I am concerned at what I see within this diocese and the apparent need for pastoral care and encouragement to be given to those who pastor the flock, often in difficult circumstances.

Yours in the pastoral ministry,
(Rev.) E. J. Hughes
Georges Hall, NSW

Church growth in China

Dear Sir,

In the ACR of 25th May the article by David Aikman entitled, "Chinese Communist Alarm — Church out of Control", I read with interest and dismay. I was a CMS missionary in China and in 1985 and 1986 I revisited China and was amazed at the phenomenal growth of the Christian church.

Last year at a reception given by Bishop Ting at the Nanjing Theological College for a delegation from Philippine Christian Council, in which my companion and I were included, the Bishop said the biggest problem the church was facing was the incorrect view that Christians in the open churches are not teaching the Christians anything, and they do not evangelize.

While we were in Fuzhou, Hongyuan, Shanghai and Beijing, it was a privilege to attend services in a number of churches packed out with joyful worshippers to whom the Word of God was being faithfully preached.

The Pastor of the Mo-En Church in Shanghai told us in recent years over 5,000 people have been baptized. That afternoon 107 after detailed preparation were to be baptized. At the Church about 1000 people meet on Thursday nights for prayer. Prayer is one of the reasons that the church is growing so fast in China. Among the people involved in the churches' ministry are former colleagues and students of mine, whose commitment to Christ and the Gospel would put most of us Australians to shame.

In Bishop Ting's NEESIMA Lecture in 1984 reference was made to the Three Self Movement, in which he said "The movement to promote self government, self support and self propagation is a movement to make the Church in China Chinese, just as Chinese, as the Church in USA is American and the Church in

England is English. It was not the Communist who imposed this movement on the Chinese Christians. Long before there was communism in China certain missionary authorities such as Henry Venn, Chief Secretary of the Church Missionary Society in London in 1850's had already put together these three words as the ideal for missionary work in Africa, Asia and Latin America".

As a result of the Three Self Movement the Churches in China are now much more Chinese. The Leadership of the Church is Chinese. The financial support of the Churches comes from the Chinese Christians themselves. We are aiming at adopting more and more Chinese ways of expressing our Christian faith in theology, in art and in Music. Because in all these ways the Churches in China are becoming more and more Chinese, the Chinese people are more willing to learn what Christianity is all about.

A very important mark of Chinese Christianity for many years to come, is this meeting of Christians in homes and other places. We know that in the first century Christians met only in homes. Nanjing Theological Seminary publishes a "Syllabus" once a month of 40,000 copies, 85% of which goes to leaders of these groups of Christians meeting in homes.

Bishop Ting stressed the need to produce more Bibles and Christian Literature. As Bishop Ting concluded his lecture he said "So if I am to say in one or two words the most important and precious message that God has given us — I think one way to express it, is the joy of the resurrection, the joy of knowing the Risen Christ".

The Chinese Theological Review contains very valuable information about the Church in China to-day. It contains challenging sermons, Bible studies, Hymnology and Catechism.

This review gives a different picture of the Church in China than the ACR article does in some parts. As time and time again the Chinese Christians requested may we not cease in praying for renewal and the supply of 'its' needs of Chinese Christians.

Yours in Christian Fellowship,
M. M. Andrews (Deaconess)
Sydney, NSW

Editorial

The Cross, and christian ministry

Is it possible to directly examine the problems we find in christian ministry against just one simple teaching of the Bible? Or, is such an examination impractical, and result only in "proof texting", because our christian experience is 2000 years removed from the first century, and very western and technological?

Two problems will illustrate the difficulty. With the coming to Australia of John Wimber we are once again faced with how to estimate and use the miraculous. For John Wimber wants us to actively seek, and boldly use miracles in public worship and preaching.

Secondly, there is the continuing problem of what we are to do with our church traditions, accumulated over centuries of hard experience, and which so much shape the present expression of our life together as christians. In the anglican denomination this is often expressed in the clothing ministers are required to wear, who is to preside at the Holy Communion, the use of the common cup and the Prayer Book, the resolution of our attitude to the remarriage of divorcees, and even how church planting is to be done in the new growth areas which ring our cities.

Can the Bible really give fundamental and binding directions to these sort of dilemmas?

Paul at Corinth

St Paul's society was not ours, but the number and complexity of the problems he faced is familiar. This is especially seen in the two letters he wrote to that rambunctious and fractious church at Corinth. Both letters consist of a series of replies to a number of critical problems that these malcontents threw his way — food offered to idols, incest, party spirit, rebuttal of Paul's apostolic authority, speaking in tongues and charismatic gifts, drunken church socials, doubts about the resurrection, tight-fistedness in money matters, . . . Does Paul apply a single truth to all these problems, a simple touchstone by which to decide what to do, or tackle them in differing and largely unconnected ways?

An examination of the opening of his first letter, and of four problems ranging from the "secular" to the "sacred", is instructive.

At the beginning, as he approaches ministry problems at Corinth, Paul states that he will leave behind the Greek quest for philosophy and the Jewish demand for the miraculous, and "know nothing among you except Jesus Christ and him crucified".

As to matters of money, the Corinthians are baulking at fulfilling their pledge to send relief for the Jerusalem church which is in the midst of a famine. What does Paul say to this meanness? He reminds them who Jesus Christ is, and what he has done, and tells them to take that as their yard-stick for financial management. "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that through his poverty you might become rich (2 Cor. 8:8-9)".

Again, the Corinthian church is rocked by drunken, envious and spiteful behaviour at their church socials (1 Cor. 11:17-34). How does Paul approach this problem? He reminds them of who Jesus Christ is and what he has done, and tells them to control their behaviour by turning their feasts over to him. Remember the Lord Jesus, "who on the night that he was betrayed, took bread, and when he had given thanks, he broke it and gave it to them saying, take, eat, this is my body which was given for you . . . after supper he took the cup, and again giving thanks, gave it to them saying, "Drink this in remembrance of me . . ." In the way our Lord treated them, they are to treat each other.

On a more religious note, there was great distress over the propriety of eating food which pagan butchers had first offered to idols. Sensitive, even scrupulous consciences in the church were genuinely scandalized, and believed that some of their fellow christians were eating meat infested with demons, and inviting the most evil consequences. These stronger, meat eating christians had even advanced good theological reasons for the propriety of their behaviour, "An idol is nothing . . . there is no God but one." What does Paul do?

He agrees with their theology, but because of who Jesus Christ is, and because he died on the cross to reconcile us to God, he rounds on the strong ones. In the light of Christ's death it is better for them to become vegetarians than, "the weak brother, for whom Christ died, should be destroyed by your knowledge" (1 Cor. 8 and 10).

Then there is the problem of what to do with supernatural manifestations, especially tongues speaking. Paul gives over a whole four chapters to this difficulty (1 Cor. 11-14, 2 Cor. 12). He does not deny that it comes from God. Of course, it can come from the devil. But in the end Paul does not argue the toss as to its source. His primary concern is how it is to be estimated, even if the miraculous is a gift from God.

Paul brings the problem to the gospel of the Crucified One. His own attitude is clear. "I would rather speak five intelligible words to instruct

others than ten thousand words in a tongue." Why? Because when an unbeliever comes into the church, and sees the Corinthians' display of supernatural phenomena, they become goggle-eyed, their attention is riveted on the miraculous and not on Christ. But if they hear the gospel of the Lord Jesus carefully explained, they fall down on their faces in repentance and faith, and declare, "Surely God is in your midst".

On the basis of the observers' perceptions of Christ, Paul first of all severely restricts the use of the miraculous, and even, in principle, forbids it. "The speaker should keep quiet . . . The spirit of the prophets are subject to the control of the prophets."

So what can we conclude for ourselves? There is one simple bible teaching which can, and must be applied to all pastoral difficulties: "Jesus Christ, and him crucified".

As christians, we have an absolute responsibility to minister the gospel of Christ so that it is clearly and unambiguously understood, believed, and lived by. All other considerations are secondary, and must be subject to the same critical gaze of Christ as our responsibility to preach and teach. And let us be clear about it, the Christ we are obliged to bring to bear on pastoral difficulties cannot be one of our own construction. To quote John Calvin, "we know only one Christ, Christ clothed with his gospel". That is a point Paul stresses throughout his Corinthian correspondence.

"Signs and wonders"

So when it comes to John Wimber's call to pursue the miraculous, we must make hard pastoral judgements. Sure, we are obliged to find out if the claims about healing are pious frauds, or not, for our religion is vitally concerned with the real world of events. But even if they are genuine miracles, never mind, if as at Corinth they make us goggle-eyed, and the simple gospel message somewhat pale by comparison — suppress them.

Church tradition and evangelism

In the Diocese of Sydney tradition is the non-negotiable touchstone against which our denominational approach to evangelism, church planting and congregational life must be measured. The current dominant episcopal theory is that we should continue to plant single-minister small parish units on traditional lines, without any real effort to justify the utility of the approach. It has been often stated with respect to Vision for Growth, and already existing parishes, that there is no official desire for experimentation outside of the model of bishop-rector-curate. And *de facto*, the same goes for clerical clothing, service structures and content. The non-negotiable principle consistently put forward from the episcopal bench is, "No surplice or Prayer Book, no Anglicanism."

But with only some 50,000 in anglican churches on the average Sunday, in evangelical Sydney, there is wide spread incredulity at this mandatory approach. Incredulity by men who very much care about the proclamation of the gospel, and the eternal destiny of their non-christian neighbours. This example can be multiplied many times over — episcopal attitudes to lay presidency, the common cup, remarriage of divorcees, etc. It is no surprise that a growing number of men ignore the denomination and seek help in evangelism and church growth overseas; anywhere!

Do not underestimate the gravity of the problem. Sydney Diocese has real estate holdings conservatively estimated at 600 million dollars. With careful marketing, one billion. One billion dollars to serve 50,000 out of a population of 4 million! Or if we depart from the expansive view of the church held by our forefathers and embrace the sectarian one, 1 million nominal Anglicans! The view that traditional ways of doing things must not change to become more attractive and intelligible to Australia culture, but contemporary culture must change to accommodate the traditional, is often advanced to justify this situation!

It is not just that Australians are non-church goers, the current figures are in the vicinity of 18%, and growing. Proportionately, even the Roman Catholics are better at clearly communicating their message and gaining adherence than we are. On a broad perspective, whether in England or overseas, Anglicanism has a four hundred year history of cultural insensitivity and ineptness; nothing has changed.

In the light of St. Paul's concerns, what can we do?

First, we must have the courage to recognise that however christian the proponents of traditionalism might be in other respects, the mind-set which insists on making church traditions non-negotiable, and the primary touchstone for practical ministry, is ungodly.

Secondly, having understood this, we should be content to state the truth as we have opportunity, and quietly get on with practical ministry, encouraging each other to do whatever is the godly thing when viewed against the Cross. In the end, Jesus Christ is the One True Bishop, the proper shepherd and guardian of his people. There is great gain, in godliness with contentment.

Tammy loves to shop

Jimmy says he's been selfish

Questioned on "Nightline", an American news programme, the Bakkers of PTL admitted that they didn't know how much money they were paid last year. In response to host Ted Koppel's prodding to estimate his salary "within one or two hundred thousand", Bakker guessed that he may have made \$1.1 million a year.

Bakker said the PTL board always voted on his salary while he was out of the room, and claimed that he told them he thought his salary was too high. "That doesn't excuse it," he said. "We should have said 'No, we will not receive it.'"

Tammy, who reportedly spent \$67,000 in ministry funds during a single shopping spree, admitted, "I do like to shop . . . but I am a bargain hunter".

Koppel charged that the Bakkers "stole PTL blind" and asked them what their

"partners" should think of their apparent indifference to their exorbitant pay and luxurious lifestyle. Bakker responded, "That's our problem, that's our failure. Tammy and I were interested in building our ministry and working for the Lord. I did not handle my chequebook, I did not handle even my own finances. I was just busy doing these things and I regret that. It's a flaw, and I should not have done it, but I did it and I repented and I don't know what else to do about it."

Later in the program Bakker admitted, "I think I've been selfish because I've just let things happen. I should have been much more attentive to more details, but I had a vision and a plan and I was a man with fire inside of me to do something for the Christian world — and they came, six million of them last year."

(EPNS)

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K. J. Little

STAINED GLASS WINDOWS

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Alan Craddock

As Christians we should be concerned for many types of needy men and women in our society. One neglected and poorly understood group consists of those who are lonely. Misunderstandings abound. Some regard loneliness as self-inflicted, the product of stand-offishness and anti-social attitudes. Others see loneliness as the unsought for consequence of excessive independence. Often the depth of despair and desolation associated with loneliness is simply not recognised and seen as serious and as restricting as it really is. All too often the solution to loneliness is seen in simplistic and unrealistic ways. These misunderstandings serve only to widen the chasm between the lonely and those who might help.

Studies of loneliness are infrequent, but a recent project at the University of Wisconsin-Madison sheds some light on the subject. (Essex, M. & Nam, S. Marital Status and Loneliness Among Older Women. *Journal of Marriage and Family*, 1987, 49, 93-106) This is a study of 480 women aged 50 years and older in Wisconsin, USA. Through interviews the women revealed their degrees of loneliness, the quantity and quality of contact with spouses, friends, and relatives, and various background factors such as marital status, health, income and education. The results were complex but three clear findings emerged for three distinct groupings of these women. There are some indications for pastoral work associated with each group and these should be extended to include men as well as women.

Married Women: The study shows that women in intact marriages were more likely to be lonely when their marriage is a significant source of stress and that other relationships were not able to adequately compensate for this stress. What is happening here is that the marital relationship is seen by most married people to be the greatest source of emotional support and companionship.

Women aged 50 and over will have been in a marriage relationship for many years and so their lifestyle and emotional needs have come to centre around their marital and parental situations. If the marriage becomes unsatisfying and stressful, so the disappointment and

Understanding loneliness

frustration are great and the more difficult it is for the woman to gain parallel satisfactions through other social contacts. She becomes more disappointed and more lonely as the marriage continues to decline in quality. Lowered self esteem can follow and this further complicates the emotional isolation we call loneliness. Loneliness has been called '... an aching emptiness that is the result of the absence or loss of an important intimate relationship.' (Essex & Nam)

Two ways of helping such people become obvious. The first and most common strategy is to be prepared to offer friendship and support to them. However, the help given cannot and should not simply become a substitute for a satisfying marriage.

The second strategy involves being prepared to befriend and help them as married couples. Failure to do this is where a great many well-meaning pastoral workers inadvertently become unhelpful. They concentrate on one member of the marriage and give him/her support and encouragement. On the face of it this seems the caring thing to do, and to some extent it is in an immediate kind of way. However, in the long run they are failing to get to the heart of things (a troubled marriage) and sometimes they can actually work in a way that widens the gulf between the troubled parties.

The second strategy calls for us to encourage a couple to work towards changes in their relationship in order for them to become satisfied and happy as a married couple. Perhaps we can make some suggestions about marriage counselling and do some practical things to make this an easier process (e.g. Baby-sitting). Of course, this strategy assumes that we have contact with both members of the marriage.

It is a sad fact that this is not always possible. But it is even sadder that sometimes we do not even try to seek it.

Widowed or divorced women: Essex and Nam found that the major source of loneliness for widowed or divorced women was stress in close friendships. They are also more likely to be lonely if they have been widowed or divorced for only a short period of time. This is the period of greatest stress, particularly as new social contacts are being sought and not always with ease and success. Our role as pastoral workers and Christian friends should be obvious. Let us help in forming bridges here. The end of a marriage means that emotional needs can no longer be met in all of the previous kinds of ways and that new social networks will need to be formed. The church's track record concerning widows and widowers is fairly good, but can we say the same concerning separated and divorced people?

Never-married women: The findings here are surprising. Never-married older women do not see loneliness to come from relationship stress at all. It largely comes from stresses associated with their health. A consequence of ill-health is interference in the pursuit of enjoyable existing non-stressful friendships. Help with transport and the provision of opportunities for the gathering of like-minded friends are clearly useful pastoral activities for caring groups in our churches. Our track record with older women is good, but how good is our parallel work with older men?

Hopefully, these brief comments have shown that loneliness is far more complex and debilitating than many of us think. There are practical strategies which can guide our pastoral care programmes, some of which are neglected areas of ministry.

Freed Soviet poet attacks glasnost

Gorbachev's "humanism" cosmetic

SANTA ANA, Calif. — Freed Soviet poet, human rights activist and devout Christian Irina Ratushinskaya has warned Westerners not to be taken in by Soviet leader Mikhail Gorbachev's "glasnost" policy.

According to Dan Wooding of Open Doors News Service, Ratushinskaya said, "I know there are a lot of people in Western Europe and the United States who are really interested in the problems of the Soviet Union and who follow the Soviet political prisoners, and I am only one of those who are now free. And I want to say those people are released only because of Western pressure, only because of the support of Western people. It is not Gorbachev's great humanism, because we felt this 'humanism' during Gorbachev's time through torture. But now the Soviet Union needs the trust of the West, so they made some cosmetic steps and it is really a good moment to demand the release of more and more political prisoners.

Ratushinskaya, who was unexpectedly released by the Soviet government in late 1986 after an intense international campaign on her behalf, said Gorbachev has "released only two percent of political prisoners".

Ratushinskaya, who was reportedly held in isolation punishment cells for 138 days during her imprisonment, said she met other believers in prison camp. "When we were in the punishment cell, in isolation, we were all together, because we were called especially dangerous state criminals. And I don't know why believers are so dangerous to our government but it seems to me that megalomania always goes together with persecution mania."

(EPNS)

Iraqi pilot forgiven

Arabic New Testament sent as gift

JACKSONVILLE, Fla. — The Iraqi fighter pilot who killed Barbara Kiser's husband has already been forgiven. One day after an Iraqi missile killed Steve Kiser and 36 other crewmen on the USS Stark, Barbara Kiser sent a letter of forgiveness to the pilot who says he mistakenly fired at the US Navy vessel.

The letter was to be delivered to an official of Iraqi's government, according to Nevin Alwine, pastor of San Pablo Baptist church in Jacksonville, Florida, where the Kisers are members. Baptist Press reported that Kiser had included a New Testament in Arabic with the letter, and had underlined Christ's words "Father forgive them, for they know not what they do." (Luke 23:34)

Alwine said that Kiser, who has not talked to reporters since the tragedy, has called him from the Persian Gulf every day since the attack to assure church members that she is coping well. When Kiser told Alwine that her husband had been "called home", she added "Reverend, God doesn't make mistakes", and she said she was convinced that God could use the tragedy for good.

And in fact, related Alwine, Steve Kiser's father, who had been an agnostic for all of his life, became a Christian after the tragedy.

(EPNS)

Billy Graham still trusted

As polls show public confidence in evangelists down sharply

In a time when financial and moral scandals have rocked television evangelism, public confidence in TV ministers has dropped sharply, according to recent polls.

A poll by the Gallup Organization showed that far fewer people now perceive television evangelists to be trustworthy, sincere, honest and caring, than in a similar poll in 1980.

Evangelical Christians (27 percent of the sample) hold more favourable opinions of TV preachers than nonevangelicals, but even among evangelicals 47 percent describe TV evangelists as untrustworthy, 35 percent as dishonest, 33 percent as insincere, and 26 percent as uncaring.

Billy Graham is the only evangelist mentioned in the Gallup survey who has not suffered a drop in opinion polls since 1980. In the most recent poll 35 percent of those polled had a "highly favourable" opinion of Graham and 41 percent had a "mildly favourable" opinion — exactly the same results as a 1980 poll.

In contrast, PTL's scandal-stained Jim Bakker's "highly favourable" rating dropped from 18 percent to five percent, while his "highly unfavourable" rating soared from 20 to 49 percent.

Oral Roberts, who attracted much attention with his "death threat from God" fundraising scheme, has gone from 21 to eight percent in the "highly favourable" rating category, while the proportion of people having a "highly unfavourable" opinion of Roberts has gone from 13 percent to 47 percent.

Jimmy Swaggart, who was recently accused of trying to "take over" Bakker's PTL ministry, saw his "highly favourable" rating drop from 31 to 16 percent: his "highly unfavourable" rating climbed from nine to 30 percent.

Pat Robertson, a presidential hopeful for 1988, has also suffered a decline in popularity, according to the poll. The number of people holding "highly favourable" opinions about Robertson stood at 13 percent in 1987, compared with 21 percent in 1980; his "highly unfavourable" rating rose from 19 to 26 percent during that time.

(EPNS)

Persecution intensifies in Ethiopia

7000 Christians in custody

ADDIS ABABA, Ethiopia — Persecution of Christians in Marxist Ethiopia is intensifying, according to a representative of the Lutheran Mekane Yesus Church in Ethiopia. Arbitrary arrests, torture and kidnapping of Christians are commonplace, according to the Rev. Tasgara Hirpo, a former Ethiopian church leader who was quoted in a West German news service.

Ethiopia is currently holding 7,000 Christians in custody, according to Hirpo, and 2,000 Protestant churches have been closed since that African nation's Marxist revolution. Many Christian social programs have been taken over by the government, and the secretary general of the Mekane Yesus Church, Gudina Tumsa, was kidnapped in 1979 and disappeared without a trace, according to Hirpo.

(EPNS)

REVIEW

Women against the ordination of women

UK group holds first annual meeting

Women Against the Ordination of Women is experiencing a deluge of enrolments and enquiries, members were told at the first annual meeting, held in Church House, Westminster, recently.

The Committee of WAOW has been doubled — to twelve members — to cope with the extra work involved.

A packed meeting — with participants coming from as far away as Alaska and Singapore — heard the former Bishop of Matabeleland (the Right Rev. Robert Mercer, CF) describe how cultural conditioning could influence people's thinking about such issues as the ordination of women.

In Africa, he said, people thought in terms of mothers and fathers rather than men and women; and this helped them to understand theologically how it was that a priest had to be a man and that a woman could not possibly represent the Son of God.

This contrasted with Western culture, where people felt that almost anyone could represent anyone else, said Bishop Mercer; it was necessary to get down to theological basics if one was not to be swayed by cultural conditioning.

Dr. Margaret Hewitt, WAOW's national co-ordinator, gave the meeting a rousing address, urging members to stand firm against the move to ordain women. Members left armed with an assortment of literature which, a spokesman said, they would now distribute "with zest" in various parts of the country.

(CHURCH TIMES)

Christians massacred in Mozambique

Made eat Bible pages

ZOMBA, Malawi — Communist forces in Mozambique have reportedly attacked several villages of Christians, stripped many believers naked, stolen their livestock, forced them to eat pages of the Bible, and killed many believers while others were forced to watch, according to a report received by Christian Aid Mission of Charlottesville, Virginia.

The report came from a team of 10 Christian workers from Malawi who visited 14 villages in Mozambique during April. The leader reported that some of the places visited had been raided by Communists who "stole all the livestock and stripped men and women of their clothes". He said believers were attempting to cover their naked bodies with sack cloth and birch bark, and were eating grass because they had no other food.

At one place, about 120 miles inside Mozambique's border, the Communists reportedly told Christians, "Since the Bible is bread for you, you must eat it". The Communists then tore pages out of the Bible and forced them into the mouths of Christians. When Christians refused to chew the pages, their tormentors tore the Bibles up and burned them. Then they killed about 40 Christians, leaving a sole survivor to tell of the atrocities.

Despite the hardships, the team found people in Mozambique very responsive to the gospel; they baptized 380 new believers, and led 150 men and women to Christ.

(EPNS)

Scottish Kirk's enquiry

Freemasonry investigation

The General Assembly of the Church of Scotland, meeting in Edinburgh last month, decided to call for an enquiry into whether Freemasonry is compatible with Christianity. William Burns, a Mason, persuaded the Assembly to accept the request for an enquiry without any discussion — and to add a rider that, in conducting its investigation, the Kirk's doctrinal panel should consult the Masonic Grand Lodge of Scotland.

(CHURCH TIMES)

Ape like 'Habilis' skeleton discovered

Evolutionists re-examine theories

BERKELEY, Calif. — The idea of gradual evolution from slouching ape to modern man — a long-standing tenet of the faith for evolutionists — has come under attack as a result of a new fossil find made in Tanzania's Olduvai Gorge. The discovery of "the skeleton of a 1.8-million-year-old adult female homo habilis" is forcing evolutionists to consider the possibility that the appearance of modern man may have been much more sudden and more recent than had been theorized.

"Homo habilis", which evolutionists call the first tool-user, had been touted as a very human-looking ancestor of modern man, based on reconstructions from limited fossil finds. The discovery of a complete skeleton, however, shows that "habilis" stood only about 3'4" tall, and had arms that dangled down to its knees.

Evolutionists had assumed — in the absence of limb bones — that "homo habilis", because of its alleged tool-making ability and relatively large cranial capacity, had developed a near-human stature, in keeping with the theory of gradual evolution.

"We have a good idea of what a homo habilis skeleton looks like, and it doesn't look like what most people thought it would," admitted anthropologist William Kimbel at the Institute of Human Origins in Berkeley, California.

The discovery that "habilis" was essentially an ape, combined with discoveries dated only 200,000 years later of "homo erectus" — essentially modern man — imply "a fairly rapid transition" to more humanlike proportions, suggests Donald Johanson, director of the institute.

(EPNS)

Chinese crackdown

Students suspended for distributing literature

HONG KONG — Eight students at China's Zhongnan Theological Seminary have been suspended for distributing Christian literature that originated in Hong Kong. The students do not expect to be allowed to return to seminary.

The suspension of these students was reportedly part of an "anti-penetration" campaign: a government effort to eliminate outside religious influences. Similar campaigns have been conducted at other seminaries, according to the *China News and Church Report*.

Some Christian students write to Hong Kong for literature because they believe materials originating in China are tainted with political bias.

(EPNS)

Ordinary people

Last Sunday I went to church with my parents in Canberra. They are members of a small branch Presbyterian church which meets in a community centre in Belconnen.

Around the walls are many notices of football games, play group times, community picnics and activities. I felt that the church was part of the community, not separate or remote: The religious people doing their own thing in their own religious building. No connotations of holy buildings, or of elitism, or sectarianism. No changing cultures as one walks in the door.

Part of the community. The church could put up its own notices, inviting people to meals, Bible studies, Sunday meetings. Ordinary people meeting together and inviting others. I'm sure the Biblical injunction to be separate does not mean the separateness we see today.

I tried to apply this concept to the Vision for Growth programme. We could put money into community centres, along with other interested groups. We could then be seen to be both part of the general community, and interested and concerned for it. We'd have to fit in with other people's programmes — but surely that is not impossible?

It worries me that we put up church buildings as if to say, these are for religious people — though outsiders are of course welcome. An automatic division between "us" and "them". It also worries me that we are called to be sojourners, looking forward to a home in heaven — like Abraham is described in Hebrews 11. And yet we seem to be property developers and businessmen.

Most of the church buildings we've inherited reinforce the non churchgoer's attitude that Christians are not ordinary members of the community. That their culture, tastes and concerns are different and/or antiquated. That they own a lot of property that is of little use to others. And inside the design allows little scope for multi-purpose use, let alone variety in Sunday meeting programmes. The practice of consecrating buildings inhibits these ideas of mine. But as my father pointed out some years ago, when there were moves to consecrate the building at Broadway, in which a church has been meeting for over 100 years: Surely this building has been consecrated by the faithful preaching of the gospel?

Christians are called to be different in order to reveal God to others. Difference as a means to an end.

When Bill Lawton gave his Moore College Lectures last year, he said that one great problem that we have as Christians today is that we see ourselves chiefly as the assembled people of God, and not as disciples in all of our lives. I've thought a lot about that. In the end, that road will lead us away from others, lead us into the dead end of being a sector simply to a dead end.

What we do when we meet has become our focus. We spend a huge amount of time and money on things such as orders of service, songs, music, sound equipment, buildings and fittings. Our meeting together is on the way to being an end in itself.

That is not right. Meetings should not be seen as ends in themselves, but as times for encouragement and growth for all members so that we may worship God by obedience in all of life. We are told to "tell the praise of Him who called you out of darkness into his marvellous light". Not to each other, but to all people. We must beware our emphasis on meeting together does not stifle our primary purpose.



Fiona Pfennigwerth

A lot of the reason for this problem, I think, arises from our definition of worship. Although we deny it, I think we work on the premise that worship is done primarily in our meeting together. We talk of "our time of worship here this (Sunday) morning". We sing "songs of worship". Worship becomes verbal praise, not obedience.

Lots of verses came to my mind as I thought on this point. I'll mention some here:

"Not everyone who says 'Lord, Lord' will enter the Kingdom of Heaven, but he who does the will of my Father in Heaven."

"With what shall I come before the Lord and bow down before the exalted God?"

Shall I come before Him with burnt offerings, with calves a year old? (or songs of worship or a diary crammed with meeting dates?) Will the Lord be pleased with thousands of rams, with ten thousand rivers of oil?

Shall I offer my firstborn for my transgression The fruit of my body for the sin of my soul? He has showed you, O man, what is good.

And what does the Lord require of you? To act justly, and to love mercy and to walk humbly with your God" (Micah 6:6-8)

"Does the Lord delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord? To obey is better than sacrifice, and to heed is better than the fat of rams." (1 Sam 15:22)

"Is this the kind of fast (worship?) I have chosen, only a day for a man to humble himself?"

Is not this the kind of fasting (worship?) I have chosen;

to loose the chains of injustice . . . To share your food with the hungry and to provide the poor wanderer with shelter —

when you see the naked to clothe him, and not to turn away from your own flesh and blood?

. . . if you do away with the yoke of oppression, with the pointing finger and malicious talk,

. . . if you call the Sabbath a delight . . . and if you honour it by not going your own way

and not doing as you please or speaking idle words, then you will find your joy in the Lord . . ."

(Isaiah 58)

In that Canberra service, we sang a hymn about worship. It went along the lines: True worship is loving your neighbour, each deed a hymn, each kindness a prayer.

I'll be picking up some of these thoughts in my next article.

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THE GOOD READ

Streams of Renewal: The origins and development of the Charismatic Movement in Great Britain

by Peter Hocken, Paternoster, 1986 288 pp

The most significant Christian movement of this present generation is the Charismatic Movement, rightly called the third arm of the Christian Church, alongside Roman Catholicism and Protestantism. A number of books are available tracing the beginnings of the movement, usually seeing its roots in the Pentecostal revival which was born with the historic events at Azusa Street in 1906. However, Hocken's very thorough and detailed study breaks new ground, both in its area of study and the depth of his research.



Peter Hocken is a Charismatic, and he writes his survey squarely from that standpoint. It is refreshing to see someone from inside a movement that has justifiably been criticised as anti-intellectual and sub-scholarly producing an important piece of historical and theological work.

His thesis, in short, is that the Charismatic Movement in Britain was not simply an American import, as has been

commonly assumed. On the contrary, it began and developed independently of contemporaneous events on the other side of the Atlantic.

The book traces the growth of the movement from the early 1950s until 1965.

The first section examines some of the early, pentecostal blessings which men outside the Pentecostal church first began to experience. These men were also outside the historic church traditions and later proved influential in the spread of the Charismatic Movement into these churches. One is struck again and again by the role played by members of the Brethren churches in the early days of the movement. The second section traces the penetration of the movement into the mainline churches, in particular the Anglican. Hocken pays particular attention to the significant place of All Souls, Langham Place. In many ways the flagship of evangelical Anglicanism in England, the repercussions were enormous when a succession of All Souls' curates were "baptised in the Spirit" in the early 1960s, most notably Michael Harper. Equally significant was the response of the rector, John Stott. Had Stott joined the ranks of the newly blessed, or even endorsed their theological interpretation of the experience, the spread and acceptance of the movement would have been greatly accelerated. Instead, to the disappointment of the Charismatics, "at the Islington evangelical clergy conference early in 1964 before a record attendance attracted by the topic of the Holy Spirit and by news of this new movement, Stott repudiated the concept of a post-conversion Spirit-baptism" (p.88) Historically, perhaps the most important address Stott has ever delivered.

The next two sections follow the movement as the various distinctive strands merge into a common, national phenomenon. The final section examines

the distinguishing features of the early Charismatic Movement in Britain.

However, Streams of Renewal is more than a narrative of events; it is a theological reflection upon these events. Hocken concludes that the nature of the growth of the movement points clearly to the sovereign hand of God: "the way in which the new movement emerged up to 1963 can in no way be attributed to human planning" (p.161). Hocken accepts as "givens" the Pentecostal doctrine of baptism in the Spirit as a post-conversion experience evidenced by speaking in tongues. Implicit, also, is the view that only those baptised in the Spirit deserve the tag "spirit-filled" (eg p.147). Indeed, while reading the opening chapters of the book I had the distinct impression that I'd just walked into a Pentecostal service — miracles, prophecies, and obscure uses of the Scriptures abounded. Hocken places a great deal of credence on a prophecy given to David "Mr. Pentecost" DuPlessis in 1936 that "there is a revival coming that at present the world knows nothing about" (p.19). Nevertheless, having said this, the book is not "preachy"; it is not some disguised attempt to validate Charismatic claims to be an authentic revival movement. It certainly does that, but this is incidental to its chief purpose. I found Hocken's theologising helpful as it provides the reader with an example of thoughtful Charismatic self-understanding.

Charismatics and non-Charismatics alike may well disagree with Hocken's theological position on the Charismatic movement, but that in no way detracts from both the significance and merits of his study. Streams of Renewal is scholarly and readable, and as an historical work it will have abiding value.

M. Raiter

The Church: God's agent for change

Bruce J. Nicholls (ed.), published on behalf of the World Evangelical Fellowship by The Paternoster Press, Exeter, 1986.

When the book review editor of The Church Record asked me to review this book, I was not at first enthusiastic. It looked like just another hastily published collection of conference papers, unsynthesised, and with little relevance to the church in Australia. It did not take me long to realise that this is an important



Stuart Piggin

book: it reflects the mature thought of a worthy assemblage of Evangelical scholars who also happen to be experienced pastors and, one suspects, often great teachers.

I also perceive that this is a book for NOW: Here is the very latest in Evangelical ecclesiology, based on practice forged out of Biblical theology and sensitive attention to the cultural context of the local church ie, genuine praxis. Its lessons need to be imbibed now and not in five years' time when it dawns on a slow-learning church that this is a great book.

Most of its eight sections have three parts: First, a study of relevant biblical principles; secondly, a separate theological reflection; third, a number of case studies drawn from local churches throughout the world.

The various parts so richly complement each other that we have here a mosaic, rather than a range of Evangelical reflections on the nature and mission of the local church. The editor does not seek to erect a theology on the case studies, but he and the other contributors share a concern to enrich and strengthen Evangelical ecclesiology.

In the four decades since World War II Evangelicalism has generated an enormous volume of activity which now necessitates a theology to cope with the issues raised by that activity: evangelistic strategies for the local church; the relationship between evangelism and social responsibility; the role of the local church in the Kingdom; the paternalism of missionary and developmental agencies; the growing tensions between church and parachurch bodies; the phenomenal growth of 'the suffering church'; the relationship between church growth and renewal.

These are some of the issues addressed in this book. It is an "interpreted selection" of papers from the Wheaton '83 Conference on the Nature and Mission of the Church held at the Graham Centre, Wheaton College, Illinois, USA. It was a conference of 350 evangelical participants from 60 countries.

Few books illustrate so well the high calling and great potential of the local community of God's people in the renovation of the world. The book concentrates on the local church's role in promoting "deep and lasting change" in the world, and is based on the belief that the church "on the frontier of the Kingdom" is God's agent to produce this change — hence the title. We are here presented with "a theology of the Church that puts the new redeemed and liberated community at the centre of God's cosmic purpose as his appointed agent for proclamation, service and justice in the world".

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WANTED TO BUY: "A Theology of Children's Ministry" by Lawrence O. Richards, also "A Theology of Christian Education" and a New Bible Dictionary. Phone Pam 349 8747.

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CANBERRA: St. Matthew's Wannassa (Cm. McBryde Cres and Laurens St) Services: 8.15 a.m. 10 a.m. and 7.00 p.m. All welcome. Rev. Paul Watkins.

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Springboard to Christian Writing

A man of vision. That can be said of Dr. Sherwood Wirt who spoke recently during the All Day Christian Writers Workshop held at the Wesley Central Mission. He led that gathering of writers along a road to a deeper knowledge of the makings of a writer.

Gauging from the reactions of the participants it was a day of exciting interest. There were eleven lecturers who read like a "Whose Who" of Australian Christian Writing:-

Jeffrey Blair, managing director of Bookhouse Aust. Ltd.

Elaine D. Cook, freelance journalist. George Fisher, journalist with Anglican Information Office, Sydney.

Alan Gill, Religious Affairs Writer for Sydney Morning Herald.

Kenneth Harrison, General Manager for Communications, Welfare and Training for Sydney City Mission, and a former editor of the Australasian edition of Decision Magazine.

Gordon Moyes, author, radio, television writer and composer. Superintendent of Wesley Central Mission, Australia's largest church facility.

David Nicholas, author, chairman of Christian High School.

Lance Shilton, author, newspaper columnist, radio broadcaster, Dean of St. Andrews Cathedral.

Clifford Warne, author, radio, television and film producer and script writer, Director of Anglican television.

John Waterhouse, founding director of Albatross Books, former manager of Anzea Publications.

Sherwood Wirt, journalist, author, Editor emeritus Decision Magazine (the interdenominational magazine of Billy Graham Assoc.), past president of the Evangelical Press Association.

Dr. Wirt was introduced as a "failure". He has sufficient rejection slips to fill his lounge room despite the fact that he is a

"Good writing should be top priority. If you get an idea, write it down, then come back to it later."

"Read your writing out loud. Then you will see what needs to be rewritten. Always check what you have done; that it is correct. Christian writing has to be accurate."

"You must be the best you can be. Don't let it go out in your name unless it is perfect."

Dr. Wirt listed the tools for the professional Christian writer. These can be found in his book, 'The Making of a Writer'. This may be bought at most Christian book stores for \$18.95. This book is a 'know how' to good Christian writing.

write for people, not Christians

Workshops

Elaine Cook spoke on "Articles" and "Creative Book Reviews". She emphasised the need to know the market, as well as knowing how to write. "It's no good writing an article way off beam."

It must be clear in your mind what you are writing about. You must catch the imagination; meet the need.

The first sentence must grab the audience. "Christ may be woven into the story without being pushed into people's faces."

Before doing a story, ring around. Find out the interest in that story; that article.

Getting Started

There are various courses in writing especially Creative Writing. TAFE colleges hold these courses; also the Fellowship of Women Writers has a correspondence course in several fields at a nominal fee. (President Chris Rapp (02) 869 7758)

TAFE colleges run a correspondence course called "Writing for the Media". This is a certificated course over the period of three years.

It is also helpful to join a Christian group such as the Australian Writers Fellowship. This fellowship gives members wonderful encouragement, and a deeper knowledge of how to improve any form of writing. Enquiries to Mrs. Shirley Lidgett, 4 Woodvale Ave, Epping N.S.W. 2121.

well known writer of books. Under his editorship Decision reached a circulation of five million.

Dr. Wirt, amazing in his vitality and humorous wit, first started writing Christian material in 1963 in Minneapolis. At 73 years of age he is still active in publishing.

He stressed that we must have motivation, otherwise there is no point in writing. Writing is something a writer is compelled to do. As writers they need to write every day. To some, it is something inside them that has to get out. With Christians who write, it is a commitment to the Lord Jesus Christ. A work for Him.

"don't expect to be paid"

Dr. Wirt has a very high regard for Christian writers. "Books will be around as long as people are around." He went on to say that every great preacher in America was known, not for his preaching, but for his writing.

He told the large gathering before him to get out and mix with the secular and religious publishing world; to make friends with the editors, talk out ideas with them.

"A Christian writer shouldn't expect to be paid much. It is more important to write. Even getting into the church bulletin is getting into print. You can't add writing to a long list of things you can do.

Writing needs to flow. It needs a beginning, a middle, an ending.

Show, don't tell. Create a picture that people can actually see. Headings are very important. The article also needs to meet another person's need. People like to hear about another person's story. It needs human interest.

The title often comes during the writing of a story. A quote can become the heading. Short statements can grab attention more than long, boring ones. End articles with a punch line. Refer back to title.

If doing a book review, the book must be read; good points brought out. Your article or review must be satisfying. Make it so interesting that people will want to buy that book, or read the article.

Press releases

Ken Harrison spoke on writing press releases for the media. The message is, "research while you write," if you are doing news releases for the newspapers. We need to listen to the real side of life.

There are religious papers, suburban and daily newspapers. If suburban, there is the need to write what interests the people in the area. Writers need to look at the basic elements in their articles. At the highlights of their story. Perhaps it could be some function held at the church; some historical event.

When sending an article always indicate that it is a news release. The date must be written on it. Summarise what the news release is all about.



Communications with the secular media, through press releases, were discussed by Ken Harrison (head of the table). Photo: Ramon Williams — Worldwise Photos.

Use exciting and commanding words. Words that grab the attention of the audience. This is the "hook".

Please the most important facts at the beginning in case it is cut for publication. Information must be presented correctly. Be disciplined in spelling. Short, crisp paragraphs are easier to read. Personal opinions must be in inverted commas.

In feature stories the person's name may be given if permission has been

obtained. A contact needs to be placed at the end of press release such as a business number, or home telephone number. Writers must be prepared to be called, sometimes quite late at night.

Use a diary to write up events that may be coming up. These can be feature stories for the local paper.

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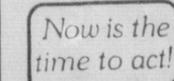
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Work begins on the new SSEM Centre

Headquarters for training Pacific nationals



Site of the new SSEM Headquarters and Pacific Training Centre at Laurieton. Picture: Mr. Gilbert Watt, Building Project Manager for SSEM and son George, member of the Building Committee.

Work has commenced on the beautiful 140 acre bushland site of the new South Sea Evangelical Mission Headquarters and Pacific Training Centre at Laurieton, half an hour away from Port Macquarie, NSW.

Just over eight months ago, Mr. Aub Coster, the donor of the land, handed over some of the best of his cattle stud property to Mr. Ray Laird, Chairman of Directors of SSEM, watched by Dr. Gil McArthur, and Sir Peter Kenilorea, then Prime Minister of the Solomon Islands. On this same spot an access road has been thrust into the building area, and under the watchful eyes of Gilbert Watt, the Building Project Manager, and his son, George, careful clearing of the site is under way. Gilbert Watt, a Port Macquarie builder for over 37 years, retired last year, and now with his son George, a Designer/Draughtsman, has joined SSEM in the

exciting vision of creating this Pacific Training Institute.

Stage 1 of the project will be the building of an Administration Centre, housing and student accommodation units, and a garage/workshop. The first intake of students is planned for July 1988.

Thus the increasing involvement of SSEM into training young men and women nationals for positions of leadership in their own national church moves a step further, as the Laurieton site is developed.

Training courses at the Centre will be residential of six months duration, providing training in management, organisational structure, leadership, planning, business communication, mathematics and statistics, financial and office management and devotional life.

New Manager for Ausnav Publications

Miss Helen Verco appointed

Helen has had many years' experience in Christian ministry. In 1961, in preparation for the distribution of "Decision" magazine in Australia, The Billy Graham Evangelistic Association in Australia needed someone in for six weeks to get the mailing list in order. Helen came for six weeks and stayed on for 26 years! She was Office Manager at Billy Graham Australia from 1981 until the recent move to Leighton Ford Ministries. Helen is now also the part-time Office

Manager for Leighton Ford Ministries Ltd in Australia.

The close association of The Navigators with Billy Graham Crusades, particularly in the early years of developing follow-up materials, means that Helen is very much at home with our basic Ausnav stock. "Navigator materials have a good name and I'm looking forward to being involved in the distribution of materials that have been so helpful to many," Helen said.

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MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. T. G. Croft will retire as Rector of Baulkham Hills on July 14.
Rev. Canon L. M. Abbott will retire from Windsor on 1st February 1988.
Rev. T. F. C. Newhaus died on 2nd June 1987.
Rev. W. A. McLeod died on 1st June 1987.
Rev. C. G. Nelson will resign as Curate-in-

Charge of Glenquarie on 2nd August to join B.C.A.

DIOCESE OF ADELAIDE

Mr. John Devenport was ordained Deacon by the Rt. Rev. L. E. W. Renfrey at St. Mary Magdalene's Church on 31st May.
Rev. S. F. S. Nicholls, Rector of St Mary Magdalene has resigned from 13th September 1987.

Hindu terrorists

Christians attacked in India

Christians in northeast and northwest India are suffering increased violence at the hands of Hindu extremists, according to the Christian Aid Mission. Hindu extremists use terror to support their claim that India should be an exclusively-Hindu nation. Christian leaders say force and bribery are used to reconvert nominal Christians; 75,000 Catholics have reportedly converted to Hinduism.

According to the Christian People's Welfare Society, eight village churches have been burned by Hindu activists, and there are frequent reports of bombings, assaults, and raids on Christian

processions. The government tacitly supports this terrorism by withholding land, jobs, housing and education from Christians, but restoring such benefits to those who return to Hinduism.

Three Catholic priests have been ordered to stand trial in India after being charged with creating ill will against Hindus. Their arrests stem from articles in Bombay's Catholic newspaper, the *Examiner*. Those articles charged the Hindu group RSS with poisoning water and food of Catholic aboriginal tribe members, and of covertly distributing contraceptives to make Catholic women infertile. The priests were charged under a section of India's penal code which outlaws articles that "endanger religious harmony." (EPNS)

Springboard to christian writing continued

about our streets. We are all important people. If we speak to these people we'll find stories about conflict in their lives and how they overcame them. Christian writers can reach out to a secular audience using these type of stories.

Script writing

Clifford Warne was speaking on writing drama for television. He claims that children watch T.V. 28 hours per week; workers 18 hours. Most people spend a total of 9 years in front of a box.

He went on to say that all people love a good story. That Jesus was a great story teller. A simple story is the best way to teach, understand, see, believe.

A dramatic story is a striking circumstance which stresses the imagination. It tells the audience what happens when someone deals with danger, or conflict; or anything that threatens a person in some way.

A good dramatic script needs to produce emotions in the audience through the focal character. The story needs to have continuity. The writer needs to stay with the main character all the way through.

In script writing don't use flash backs. Deal with the trouble; get out of the trouble.

The conflict depends on the circumstances so the object must have meaning. It is through the main character that the writer produces the emotions of the audience who must identify with the focal character.

There should be a disturbance. Something that disturbs or threatens the main character. Tie them to something

they hate; a husband, wife, job, jail, etc. This prods the main character into action of some kind. In the audience it produces the emotion of anxiety or curiosity.

Intention: It will be the goal of the future.

The goal of possession: To get the girl, or the job.

The goal of release: Escape what they hate.

Revenge: Beat the living daylights out of someone. Revenge needs to point in the right direction. This cancels out the first emotion.

Anticipation: It is anticipation that we work at. The show is not on until the character makes up his mind to fight. If this takes too long, the audience loses interest.

Financing writing

Dr. Wirt also spoke at the final session. He stated that Christian writers can, and should, come from all walks of life. But the fact is, most must expect to be self supporting. "Very few can make a living out of writing. Most Christian writers have to take a job and do their writing in their spare time."

He went on to say, "Writing is a strength, not a hobby, but a compulsion; a work for the Lord. Once you have the skill, you'll always have it. You may leave it a while, but it will never leave you."

He also advises that writers must not be afraid to ask for help. They need to follow up a contact. It could lead to publication. They also need to give encouragement to fellow writers. Christian workshops are a great value for this.



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