

EDITORIAL

There is nothing like a Sunburnt Sunday

The recent A.B.C. TV. series *The Sunburnt Soul* has attracted a very large viewing audience if current comment by Christians is any guide. Whether the non-Christian Australians watch the programme is hard to judge. Certainly Christians are concerned about their image and are keen to know what the Zadok Centre in Canberra thinks about Christianity in Australia, if we cannot learn what Australians think about us.

The programme is certainly slanted away from the established church image and the last programme promoted two alternative expressions of the Christian fellowship. Of course, Christians will polarise on that issue. We have yet to see the last programme.

For the Anglican Church this programme raises a fundamental issue. Given the diversity of Australian cultures and the expression of them within the Christian community, will uniformity work? The answer is "No".

We can no longer appeal to an evangelical Anglican ethos within any diocese. Even those dioceses which are evangelical in outlook, there is growing a great diversity. We are not referring to a diversity of doctrine. There are cracks of a fundamental nature among evangelicals and these are to be greatly lamented. We are not referring to a diversity of outlook on the part of Christian ministers as to how the future shape of worshipping congregation should be moulded.

We are referring to a diversity of cultures that have emerged in Australian society and even in the same cities. That moulds the attitudes of Christians on a large number of issues and result in differences in one congregation to another. We need to encourage those differences and not lament them. We believe that the essential unit of fellowship in the Anglican Church is the parish or congregation. They must find a meaningful way of expressing their Christian faith within the particular suburb or community in which they live. The Gospel demands that and the Church needs to find that.

We do not believe that the two alternatives filmed in the last segment of the *Sunburnt Soul* are the only valid alternatives. They are alternatives, but there are many more. What is happening is individual congregations are finding that traditional uniformity of practice will not have an appeal to those who sit on the perimeters of our congregations, let alone those people who have nothing to do with the Christian churches. There are even some congregational members for whom traditional practice has no appeal.

There is nothing to be lost if congregations are prayerful and Gospel minded and seek to express their fellowship in a way that can be understood.

It is a great challenge in our age to have a "Sunburnt" Sunday that expresses the differing cultures of our society. In the missionary scene it is called contextualization and is greatly encouraged. Why should we not do the same here?

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LETTERS TO THE EDITOR

Dear Editor,

This letter is to express my appreciation to you for giving me space in your columns to express my opinions about the question of homosexual law reform.

Of course you would not believe me if I was to pretend that I agreed with many of the opinions that were expressed in your paper. In fact, some of them I thought were almost unbelievably narrow-minded. Despite this, however, I found myself responding to some other things that came through, sometimes I felt in spite of the writers rather than because of them.

One thing in particular touched my heart. It was the editorial that appeared some months ago called, 'Paying for the Crusades'. I never understood before how Moslems would feel about the Crusades, and I was touched and moved by the way it showed how Christians were at fault in these actions so long ago, and that Christians today needed to apologise and make amends for the wrongs that had been done so many centuries ago. I'd never seen the Crusades in that light before, and to see an expression of real penitence coming from Christians to those of another faith impressed me deeply.

Even the thought of the effect of Petrogollars on Western attitudes towards Islam did not take away that feeling.

Finally, I know that in talking to Christians I have begun to re-examine my own life, and make some long overdue changes in it. I don't claim to be a Christian, but I think I detect a Christian influence in there somewhere, and for your part in that change I thank you.

Yours sincerely,
Michael Glass

Dear Sir,

Doubtless the Good News Bible has been a blessing to many. But their faith, I fear, can only remain as superficial as the translation itself. How, for instance, can they use a concordance to follow through when, in one

instance, the word "Ephraim" is studiously avoided in all the prophetic books except where it is absolutely essential. "Ephraim" appears in all other translations (and of course the Authorised) 33 times in Hosea alone. It has been changed by the G.N.B. to "Israel". Correct, yes, but as the prophet is addressing the northern ten-tribed Israel, and as the word "Israel" covers Judah also, confusion reigns.

God's Word is very deep and in many levels and requires honest translation. The G.N.B. even omits a sentence in Hosea 12:1 which in the Authorised is the following: "And I will bring forth a seed out of Jacob and out of Judah an inheritor of my mountains, and mine elect shall inherit it and my servants dwell there." This refers to Christ and his elect who unquestionably are Christians.

But how does the G.N.B. translate the same passage? "I will bless the Israelites who belong to the tribe of Judah and their descendants will possess my land of mountains. My chosen people who serve me will live there."

Here we have the perpetuation of the world-wide Dogma of the Jews as the Chosen People — a very serious difference in meaning.

Space forbids further quotations including the use of that clumsy word "coastlands" which NOBODY uses today instead of the Authorised "isles of the sea" or "islands" which according to my Hebrew dictionary is the first choice of meaning. Why this change? Even those who shun the grandeur of the Authorised do not describe Australia as "coastlands" but as an island continent.

To give the G.N.B. its due, it corrects the Authorised's "Easter" (with its pagan associations of Astarte) to its true meaning of "Passover" which I think is a great advance and comfort in this nuclear age, for it reminds one that when the Angel of Death passes over, those with the "blood of the lamb" on the doorposts in ancient Egypt spent that dark night in safety.

Yours Sincerely,
(Mrs.) P. Creasey.

MAINLY ABOUT PEOPLE

NEW VICTORIAN SECRETARY APPOINTED TO B.C.A.

The Reverend Alan Hoskin, of St. Thomas' Anglican Parish, Langwarrin, Melbourne, has accepted the invitation of The Bush Church Aid Society to be its next Victorian Secretary. The previous Secretary, the Reverend Ernest Horth, has moved to Tasmania to take up appointment as Rector of St. John's, Launceston.

Mr. Hoskin has previously served as a missionary of the Society, being the Rector of St. Peter's, Nightcliff in Darwin, from the beginning of 1971 till Cyclone Tracy in 1974. (Alan had just returned from conducting Christmas Services when the cyclone hit, destroying a substantial part of the Church, plus the residence in which he sheltered with his wife Philippa and their family.)

Mr. Hoskin will be Commissioned by the Archbishop of Melbourne on 16th February, 1982.

DIOCESE OF ADELAIDE

Rev. A. Snell has been granted a General Licence from 18th November, 1981.

Rev. J. B. Razzell died 7th November, 1981.

Rev. S. N. Langshaw, General Secretary of C.M.S. in South Aust. and Hon. Asst. Curate of Holy Trinity Church, Adelaide, is resigning these positions to become Chaplain of Woodlands C.E.G.G.S. as from 1st January, 1982.

DIOCESE OF THE MURRAY

Rev. Canon G.E.A. Cameron, Rector of the Parish of Willunga, died on 30th October 1981.

DIOCESE OF SYDNEY

Rev. Canon B. C. Wilson will resign as Rector of Blacktown to become Director of Welfare Services of the Anglican Home Mission Society.

Rev. J. W. Wise, Chaplain with A.R.A. has accepted the position of Rector, Concord West.

DIOCESE OF MELBOURNE

Rev. D. E. Benfield, has been appointed Priest-in-Charge of Holy Advent Malvern. To be commissioned on 2nd February, 1982.

Rev. R. A. Bradley, has been appointed Warden of the Avalon Community as from 15th March, 1982.

Rev. A. J. Foster, has been appointed Priest-in-Charge (under the direction of the Regional Bishop) of Holy Trinity Pascoe Vale. Commissioned on 8th December.

Rev. D. R. Head, has been appointed Priest-in-Charge (under the direction of the Regional Bishop) of S. Philip's Mount Waverley. To be commissioned on 5th February, 1982.

Rev. T. F. Morgan, has been appointed as

incumbent's of S. Thomas' Essendon. Induction on 9th February, 1982.

Rev. B. J. Thewlis, has been appointed as incumbent S. Michael & All Angels's Beaumaris. Induction on 3rd February, 1982.

Rev. D. G. Wood, has been appointed as Priest-in-Charge (under the direction of the Regional Bishop) of the parish of Sorrento. To be commissioned 4th February, 1982.

J. A. Leaver, has resigned from the parish of Mount Eliza North from 31st December, 1981. To be Chaplain of the Peninsula School from 1982.

W. R. Potter, from St. Paul's Ringwood from 30th November, 1981. To Depa-ment of Locum Tenens Diocese of Melbourne from 1st December, 1981.

Retirement

G. K. Sloan, has retired from Inter-Church Chaplain to the Hearing Impaired, from 31st December, 1981.

Ordination

C. Roberts-Wray, was ordained as Deacon on 29th November, 1981, at Holy Trinity Church, Lara.

On Leave

Edmonds, Douglas G., from Assistant Curacy Holy Trinity Sunnyside Hills with St. George's Mount Albert, from 15th February, 1982. To work within the Diocese of Rockhampton.

DIOCESE OF MOROGORO TANZANIA

The Rev. Hugh Prentice presently teaching at Kongwa College in Tanzania, from Melbourne Diocese was appointed a Canon of Morogoro Cathedral, and the Rev. Dennis Wann of Albion Park Parish (Sydney Diocese) was appointed by the Bishop as his commissary, taking over from the Rev. John Turner (Dapto Parish) in Sydney Diocese.

The Irish problem and Paisley in perspective

Many Christians are perplexed about the situation in Northern Ireland. After 13 years of conflict a solution appears no nearer, and all the time the constant reiteration of the religious dimension brings the name of Jesus Christ into disrepute. The reasons are rooted in history.

17th Century

• The hereditary rulers of Ulster, the earls of Tyrone and Tyrconnel, fled to France.
• James I initiated settlement of Protestants from England and Scotland, who soon took over the most productive farming areas of Down, Antrim and Londonderry, and moved west. The Protestants quickly became the ruling class, and the original Protestant/Catholic division and resentment began.
• In 1689 James II, after rejection largely for his devotion to Catholicism, sought to regain his throne, partly with the aid of the Irish. He was defeated in 1690. This is celebrated annually by the Protestants as showing their supremacy over the Catholics.

18th Century

• Penal laws were introduced in the south of Ireland, debarring Catholics from office, often compelling them to sell land at forced prices, and generally turning them into second class citizens. The Catholic religion was made subservient to Protestantism with many penalties and obstructions imposed on the priesthood. Reasons for this were international politics understandable if not excusable.
• Irish nationalism began to emerge, leaders being mainly Protestants, resenting the English-based Church of Ireland.

19th Century

• Belfast industrialised 150 years before the rest of Ireland, drawing large numbers of Catholics.
• 1845 — the year of the Great Potato Famine. Throughout the years of the Famine huge quantities of food were transported from Ireland to England, while the people died of starvation. In ten years, the population of Ireland went from over eight million to six million. Thousands died, thousands emigrated, those left survived in abject misery.
• Late in the century, conditions improved. The Penal laws had been

rescinded, the Catholic Church recognised, and agricultural tenure liberalised.
• 1880 Parnell, a Protestant began the campaign for Home Rule.

20th Century

The move for home rule failed.
• 1916 the Easter Uprising in Dublin by the Republican element in the South, put down. From here the IRA emerged.
• After the Great War, renewed fighting broke out in the South against the British. After many months, Lloyd George and Irish leaders negotiated a settlement which neither North nor South intended to be permanent. Under the agreement, Ireland was divided. Connaught, Leinster and Munster and three counties of Ulster made up the 26 counties of the Irish Republic, leaving 6 counties of Ulster who remained part of the U.K.
• This resulted in a bloody civil war in the South. From its birth Northern Ireland was subject to hostility from groups both North and South.
• For 50 years its political life was primarily concerned with the one issue — "to be for or against the border", because the Protestant majority preferred to be tied to London rather than Dublin. This situation remained largely unchanged until 1969.
• By 1969, two distinct classes of people had emerged — the Catholics and Protestants. On the whole the latter dominated the Civil Service, Judiciary, landed classes and industry. Certain political entities such as Londonderry were so organised that the Councils had a Protestant majority despite being in the minority numerically.

In the late 60's, Northern Ireland's Prime Minister sought the co-operation of the South. More Catholics were finding positions of influence, many tensions were breaking down, and the majority of Catholics would have chosen to stay in the UK.

• The Civil Rights campaign emerged, and a new force amongst Protestants represented pre-eminently in the phenomenon of Ian Paisley.

The enigma that is Ian Paisley

In theology Paisley's position is conservative to the extent of being Fundamentalist. He presides over some of the fastest growing churches in Ulster, and many have been converted through



his ministry. As a constituency MP he is a man of great charm, boundless energy, and effectiveness for his constituents whether Protestant or Catholic.

Yet in political terms his influence these last 14 years has by almost any been wholly mischievous: his clearly documented associations with violence at the time of the Civil Rights movement, his hate-filled language and actions at the time of the Northern Ireland Executive in 1973, his persistent attempts since to undermine any long term solution unless it is entirely consistent with his own terms.

Paisley has a fixation about the Roman Catholic Church. The Rome he knows is the Rome of Papal Infallibility, abjuration of Protestants, no mixed marriages except on their terms, Mariolatry and all that Protestants find most objectionable in Catholics when they want to find it. Unfortunately there is enough evidence to satisfy him, for besides Poland, the Irish Catholic church is in the main the most reactionary and backward looking in Europe.

He clearly regards himself as not only the champion of the Ulster people but also of Protestant truth and would regard main stream evangelicals as having compromised themselves long ago.

In gifts, energy and above all the power to lead and manipulate others Ian Paisley stands head and shoulders above all his supporters.

British journal comments

Christians sometimes find it hard to condemn outright Ian Paisley's activities in Northern Ireland. They point to the hundreds of conversions to Christ through his ministry, and cannot bring themselves to believe badly of the man. The Church of England newspaper commented recently.

They should not be so easily impressed. Many Christians cling scrupulously to the inerrancy of Scripture while apparently being unable to keep a civil tongue in their heads. Their stand is therefore invalidated. The same might be said of Ian Paisley. No matter how many find Christ through his ministry, the man himself is not Christlike.

Here is an important lesson; we are not to be undiscerning in our support for Christians. It is not those who win souls or heal bodies or wear a glow whom we should necessarily look up to — that may be incidental, temperamental, or lucky bone structure — but those who live the life in the daily unpublished grind. Paisley doesn't. Not many do. We are to treasure the few when we find them.

Christianity "The Alien Ideology"

"Sociological surveys" show that approximately 97% of Soviet under-20's are atheists, as are 94-97% of the 21-30 age group. Although the number of believers in "older age groups" is quite large, even here religiosity is on the wane as an "integral, systematic outlook on life".

Soviet officials usually make a great point of saying that no statistics of believers are maintained in the Soviet Union, citing article of 52 of the Constitution as the basis for this circumstance ("citizens of the USSR are guaranteed freedom of conscience, that is, the right to profess or not to profess any religion, to conduct religious worship or atheistic propaganda...") and the separation of Church and State.

However, a careful monitoring of Soviet publications does reveal occasional statistics concerning believers, although discrepancies in the figures make reliable estimates difficult. Figures for believers vary from 8-10% to 25-30% of the adult population. The majority of experts seem to agree on a figure of 15-20%. As 25-30% represents a very great number of people.

Religion alien and exploitative

"We cannot, we dare not forget," urged a feature in "Pravda" recently, "that religion is a manifestation of an ideology which is alien to us, and that is something which is being actively exploited by our foes in their efforts to counter the attractions of the communist system." The struggle against religion must be conducted "ably, scientifically and seriously. There are not trivialities in atheist upbringing, everything about it is important."

But the article adds that communists are against "offending the feelings of believers, of any attempts to place people in political doubt because of their religious convictions." At the same time, "there can be no thought of lessening ideological opposition to religion, nor of any re-examination of the Marxist view that religion is the 'opium of the people'."

New type of believers

The stereotyped image of all believers as primitive semi-literate is no longer applicable, and a closer look must be taken at the type of person who is the believer of today. "As a rule, these people are literate, engaged in productive social processes, who are interested in both internal and international politics and receptive to scientific information... narrow anti-religious propaganda, aimed at the disappearing type of ill-informed and uneducated believer has no effect on such a person. It is not enough to face him with conclusions and generalizations which have become axiomatic in a scientific world view. These people must be presented with evidence... and be convinced by sound argument rather than be shouted down."

The emergence of this "new type" of believer calls for a review and reassessment of methods of conducting effective atheist propaganda, states the author, and cites examples of some "achievements" towards this end in his own region.

Fight against "delusion"

Many bodies are involved in fighting "religious delusions" in the Zhitomir region. Their activities are coordinated by the scientific-atheist upbringing section of the local party ideological committee.

The scientific-atheist section "studies and analyses the state of religion within its region and conducts sociological surveys among the various social strata and groups with the aim of improving atheist work. Atheist upbringing is also regularly discussed at plenary meetings, within the Party bureau, in Party committees and in leading Party organizations..."

The author then stresses the importance of work with individual believers, which is considered to be the most effective way of combating religious convictions. The majority of believers, he asserts show great interest in political mass undertakings and in "new Soviet special days and traditions". Numerous articles in the Soviet press show that old religious traditions are not being supplanted by the attractions of the synthetic rituals devised painstakingly to replace them. The article urges that special attention be paid to the "new rituals" which "are closely connected with the different spheres of the life of our society, which satisfy the many and varied spiritual needs of Soviet citizens and thereby play a vital role in the atheistic upbringing of the population".

The article has some severe words for a number of districts where officials have, in the author's opinion, lagged behind in atheist propaganda and underestimated "the influence of the clergy and of sectarian preachers". Due to such negligence, states the author, they have not noticed that "there is still a considerable network of religious communities operating in their region". The article ends, predictable, with a call to improve atheist work, for "our social system will free mankind forever from the mystical obscurities of religious teachings".

Alyona Kojevnikov

Mt. Druiitt poverty escalating

This October, demand for assistance from SCM's Family Welfare Centre at Mt. Druiitt jumped by 13 per cent over October 1980. Last year the centre helped 5,133 families who were in desperate situations of poverty.

The Mission has researched 100 families visiting its welfare centre at Mt. Druiitt in the month of October 1981 to find the average weekly costs and incomes for nine family groupings.

Findings Costs exceeded income (benefits) by up to \$44 per week.

In one 6-month period 50 per cent of those who came for help had never before sought assistance from the Mission.

Hire purchase figures may seem high. But, many of the hire purchase agreements held by single parents were

taken out before they were deserted by their spouse.

Single parent families now make up 50 per cent of the 90,000 population of Mt. Druiitt. Up to 60 per cent of those moving into Housing Commission houses are single parent families. In some streets there are not more than three husbands in every nine houses.

Of the 35,110 families on the Housing Commission 2-year waiting list some 22,800 are in the deserted/divorced wife category.

Some 90 per cent of the population of Mt. Druiitt live in Housing Commission homes.

As the large child population of Mt. Druiitt, consisting of 42,000 aged 9-14 years grows up in the next few years the problems facing youth in the area will take on gigantic proportions.

COSTS AND INCOME OF FAMILIES RELIANT ON SOCIAL SECURITY PENSIONS

Single Parent or Married Couple	Single Parent			Married Couple (un-employed)		
	1	2	3	1	2	3
No. of Children	1	2	3	1	2	3
Accommodation	Housing Commission	Private Home	Housing Commission	Private Home	Housing Commission	Private Home
WEEKLY COSTS	\$	\$	\$	\$	\$	\$
Rent	23	23	25	56	60	29
Food	47	56	57	34	55	64
Gas & Electricity	10	8	8	4	9	10
Clothing	4	8	8	4	5	4
School	5	5	6	—	3	5
Medical	2	5	2	2	2	4
Hire Purchase	20	19	21	16	9	28
Transport) Telephone) Entertainment)	11	13	13	7	13	17
TOTAL WEEKLY COSTS	\$122	\$137	\$140	\$123	\$156	\$161
TOTAL WEEKLY INCOME	\$96.20	\$111.22	\$121.11	\$96.20	\$111.22	\$127.65
	\$144.62	\$160.61	\$129.60			

*SURVEY OF THE COSTS AND INCOME OF 100 FAMILIES ON SOCIAL SECURITY PENSIONS, VISITING THE SYDNEY CITY MISSION'S MT. DRUIITT FAMILY WELFARE CENTRE DURING THE MONTH OF OCTOBER, 1981.

Bible College Publishes History

Lecturer engaged in research writes the story of Queensland Bible Institute

Queensland Bible Institute has published "Top of the Mount", a history of the college, the only Bible college in Australia to have its entire history published in book form.

The author Rev. David Parker, has been researching evangelical movements in Australia and overseas as part of his doctoral studies at the University of Queensland. He said, "Although it is not a large college, or one with as long a history as others in the country, Q.B.I., like many other evangelical bodies, has a fascinating story of God's grace behind it that is worth telling. It has been my joy and absorbing pastime to research it over these last couple of years."

"Q.B.I. has links with several other organisations and because most of them have no printed history, I have also included sketches of them, which should prove interesting to a wide range of readers" said Mr Parker. Included in this group are other Bible colleges, the "Keswick" Convention movement and the Queensland Evangelisation Society. Some of the important leaders of the college and its supporters, including Rev. Eric Potter, Rev. F. T. Smith, Mr. W. J. Tunley and Rev. J. E. Jacob are also treated.

"Top of the Mount", which was launched in November 1981 at the college graduation service, is available from the college, 1 Cross St., Toowoong, 4056 at a cost of \$3.50 posted. Proceeds will be devoted to the development of the college.



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— Ian Dally relates his experience

in the "exciting" part of the "holiday" in Argentina occurred when I was travelling back to Salta on the bus from Embarcacion. When we crossed into Jujuy Province, the bus was stopped and all documents checked. As soon as the Police saw my foreign passport, they ordered me off the bus and searched my baggage. In my briefcase they found two spy novels in English, and on the strength of this decided to detain me! The fact that I was a missionero/religioso was irrelevant. These guys were as thick as two planks. They questioned me, frisked me, radioed base, and eventually a police car arrived to take me to the nearest town. I was taken at 4.30 pm, by now it was 6 pm. Thence to Yuto where I was questioned again, my baggage searched again, more discussion, more questions (could I prove I was a missionary? Yes, thanks to my Chilean drivers licence), etc. At 8 pm, they started making a huge list of every item in my baggage, and at this point I thought I would have to sign it and then I could go on to Salta. No such luck.

At 9.15 pm, I was bundled in another police car, and was driven to the big town of Ledesma, where I was asked to remove my glasses, watch, ring, belt, and handkerchief (at this point I declared the money in my belt and got a receipt), and was chucked in a cell, which had neither bed, chair, bucket nor water. It was now 10 pm. I asked if I could contact my policeman in Salta, but no, I knew they wouldn't allow that — no harm in asking. I was told that if all went well, I should get out in about 24 hours time — very cheering! I was given water and allowed to go to the toilet more or less when I wanted to, which was something. At 2 am they gave me a mattress. At 3 am, two lads from the town were chucked into the patio outside my cell. I didn't sleep.

What worried me most was that I knew that no one in Salta would know where I was, or even that they may not have realised I was missing. Then, would they try and pin on me a charge of spying for Chile, or take me as a potential terrorist?!

Morning came eventually, and they gave me a cup of tea (no food though). I got up to study the graffiti on the walls, and discovered "Tranquilo, Dios te salvara"! That, as you can imagine, was a great encouragement. I wonder who wrote that there? At 10 am, I had a long pleasant interview with the Jefe and we talked about lots of things. They all knew Mision Chaquena, and I had yards of alibi. He took Bishop David Leake's phone number, and I was chucked back in the cell. At this point, one of the detained lads was beaten up thoroughly just outside my cell.

Time passed, and nothing happened. A friendly policeman went and bought my some yoghurt for my lunch (I was so churned up I didn't feel like anything else), and the weary, steamy hot afternoon dragged interminably. The second lad was beaten up. Night began to fall, and I felt rather down about the prospect of having to stay another night. By now the Salta lot: must realise I'm missing. At 8.10 pm, I was removed from my cell and taken into an office where an Intelligence Officer (I) was typing up a release form. He and another had come down from Jujuy, had checked out the novels and found them inoffensive, and he said that my Bishop needed me in Salta urgently. He had just spoken to David moments before. I asked what would happen when I passed into Salta Province, and I eventually got him to make out a Salvoconducto for me. I couldn't face a repetition of the incident. So I was put on the 9.15 pm bus, after being detained 29 hours, and arrived to a relieved and upset David in Salta just after midnight.

At his end, they finally rang him at 5.30 pm, saying I was detained in Ledesma. He said he would drive up immediately to fetch me, but they said that wasn't possible at that stage. Moments later a police car drove up and David was asked if he had lent me two novels. "Yes," said David, not knowing a thing about it (they were Kevin McKemey's books), and off went the policeman. A series of phone calls ensued. David getting angrier each time, and at 8 pm the Chief of Police for Jujuy Province ordered my immediate release.

An unforgettable experience, one I do not want to repeat! But the Lord did save me, even though I confess I wondered why he was taking so long about it! I never lost my temper, and I was very calm in all the interviews.

7th Aussie Venture Basketball team to the Philippines and Hong Kong

A truly National Team of Australians have been selected to share in an exciting outreach of cross-cultural evangelism in the Philippines and Hong Kong.

Members come from Western Australia, South Australia, Victoria and New South Wales and include a full blooded Australian aboriginal of the jWongi Tribe who also speaks the Pitjijarra language.

They will use their ability on the basketball court to provide them with the opportunity of sharing their personal faith in Jesus Christ with thousands of people who will attend the games.

It is anticipated that the Team will play at least 30 games which will give them an outreach into High Schools, Colleges, Universities, provincial towns and many burrios.

At each half time break in the basketball game, a programme of christian witness is presented through singing, testimonies and an explanation



of the Way of Salvation. Each spectator is given brochure on how to become a Christian, and offering a free Bible Correspondence Course. The local Pastors assist in the follow up ministry and enquirers are invited to share in the local churches which ensures positive and regular follow up.

Christians are invited to stand with these Australian sportsmen who go as Ambassadors for Christ. Your prayers and gifts will be greatly appreciated. Enquiries and gifts to the Australian Venture for Victory Basketball Board, Box 1717, G.P.O., Adelaide, S.A. 5001.

FROM HO CHI MINH CITY

"Singing like Paul and Silas, Praying like Jonah, Evangelising like Peter and John, Worshipping like Jacob of Bethel, Giving like the widow of Zarephath."

This year marks the 70th anniversary of Protestant Christianity in Vietnam. The Church in Vietnam is not allowed to hold any service or special meeting to mark the occasion. This is an example of the continuing harassment and hindrance to the Church and Christians in Vietnam.

Numerous stories have been related by the refugees recently fleeing Vietnam on the situation of the Church but often lack cohesion and inside knowledge. The following letter was brought out of the country by an American Christian. The letter was free of screening by the Communist authorities and as such, depicted the true picture of the Church in Vietnam today.

Ho Chi Minh City,
8th July 1980

To: All overseas Vietnamese Ministers,
Pastors and Christians

Dear brothers and sisters,

On behalf of all Ministers, Pastors and Christians in South Vietnam, we would like to extend our sincere and warm greetings to all of you in the name of our loving, omnipotent and ever-living God.

Over the past 5 years, we have only met one another at the feet of our Lord. We have no doubt that you anxiously want to know about the true situation here so we would like to take this opportunity to witness to you as follows: "We know that in all things God works for good with those who love him, those whom he has called according to his purpose" (Rom 8:28).

All Ministers and Pastors are not allowed to preach at the churches in remote areas, as there is theoretically a Pastor in every church though in actual fact, there is no Pastor in several of them.

99% of the churches of the Montagnards are run by the State or are closed down as Pastors are forced to move to other areas or sent to re-education camps due to the alleged connection with the Montagnards rebel group Fulro. In addition, many churches in the provinces of the Highland have also been run by the State. Two ministers were expelled five have been sent away for re-education.

Military Chaplains were labelled as army officers of the former administration and have all been in re-education camps for more than 5 years, except Rev. Luc Hwo was released on March 8th 1980. Two have died in the camp through illness.

The Bible College ran its last course in 1976. The building is now occupied by the Government. All teachers have moved to Nha Trang City to make a living. The Regional Councils of the Church last met on March 1976. The last meetings of the National Council and the National Committee were on June 1976.

Generally speaking, the Church is prohibited from growing and just manages to survive or to be gradually dissolved. However, the number of Christians has been on the increase. Although the number of dissolved congregations is large, the spirit of Christians could never be greater. "... and not one of them was lost, except the man who was bound to be lost..." (John 17:12)

We are singing like Paul and Silas, praying like Jonah, evangelising like Peter and John, worshipping like Jacob of Bethel and giving like the widow of Zarephath.

Some Churchmen and Christians are now living in extreme poverty. Some Christians who could not make a living in New Economic Zones have to return to the cities only to find their houses confiscated and have to live on the streets. Many more Christians are still struggling to survive in the New Economic Zones. The urgent need of the Church in Vietnam now is a revival so that she may have the liveliness and strength to overcome all obstacles to growth.

Finally, we ask you to join us in singing "Give thanks to the Lord because he is good, his love is eternal" (Psalm 136:1)

Congregations of the Lord all over the world, please continue to pray for us!

Editor's footnote: The New Economic Zones are normally in the least fertile are of the country. They are not suitable for living and lack many facilities such as schools and hospitals.

WHAT A WORLD

Bad News, Good News

Lesley Hicks

There is always a tension in Christianity between the bad news of God's holy hatred of evil and the good news of His marvellous offer of forgiveness. To those caught up in a lifestyle dominated by wrong attitudes and behaviour from which they refuse to turn in repentance, however, the news is all bad. We cannot make the gospel palatable to them without tampering with its truth. Yet in situation after situation I find myself aware of that tension, longing to soften the demand for repentance.

I felt it strongly as I stood in the crowd outside the N.S.W. Parliament House on Tuesday November 24 in the protest organised by the Festival of Light against the moves to legalize homosexual behaviour.

On the one hand I saw it as right and necessary that the public be informed of the hazards of homosexuality and of the Bible's unequivocal condemnation of such behaviour. For the protection of the community and especially of young people, I believe the legal ban should stand. On the other hand, I cringed at the hammering meted out to homosexuals by speaker after speaker.

Hope for the homosexual

Only one speaker mentioned any hope of redemption for the homosexual, yet the Bible makes it clear that the hope is there, as for those who caught up in any other sinful practice. "Do not be deceived: Neither the sexually immoral or idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God" (1 Corinthians 6:9-11)

The message the church has for homosexuals must include both the bad and the good news. Either without the other misses the mark tragically.

Angays were there at the demonstration with a banner. They seem to me to be in a sadder case than homosexuals and lesbians who reject Christianity. By eliminating the bad news — by trying to ignore the Bible's condemnation of homosexual conduct while still professing to be Anglican Christians — they have placed themselves, I believe, in a situation of

great spiritual danger. (See 1 Cor. 5: 9-13, & 6:18)

Gay Churches a menace

And in so far as "gay churches" seek to pacify consciences by acceptance of perverted sexual behaviour along with so-called Christian worship and fellowship, they are a menace. To one involved in a sinful lifestyle a troubled conscience is much healthier than a pacified one.

But if on the other hand Christians express only abhorrence of homosexuality, rejecting even the one who hates the sin that traps him, or who, lonely and vulnerable, struggles against that line of temptation, we can hardly claim to be followers of the One who said: "I came not to call the righteous but sinners to repentance", and who associated with the despised rejects of society.

Christ's Attitude

The story of the woman taken in adultery has relevance, I believe. For the onlookers there was the warning: "Let him who is without sin throw the first stone." For here there was the good news: "Neither do I condemn you", followed by more good news: "Go and sin no more." But only when the bad news is recognised and faced — that sexual acts which flout God's law, whether homo or heterosexual — are sins to be forsaken, can that good news be received. The "sin no more" means it is possible to break free, through the power of Christ, from a life of sexual immorality.

However in equating as sins hetero- and homosexual misconduct, I do not wish to imply there is no difference. The latter is more gravely unnatural, as Romans 1:18-27 indicates. The "gay" subculture is one from which escape and rehabilitation is physically, socially, psychologically and spiritually extremely difficult, and once a person "comes out" and identifies publicly with that scene, barriers go up against straight society as well as against the word of God.

I was glad that the recent synod passed a motion encouraging counselling for homosexuals in our churches. It should go without saying that such counselling must be based on the Scripture's view of the subject. It is only when sin is recognised as sin that repentance and forgiveness are gloriously possible.

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T UNDERSTAND EACH OTHER

Dr. Alan Craddock

Should we have children?

In our present society many young married couples are uncertain in their attitudes toward having children. Economic stresses make the childfree marriage an attractive proposition for some couples. Other couples care little for the economic stresses and see having children as an absolutely essential ingredient in their marriage. This division of attitudes implies two contrasting areas of alleged risk. Those with childfree preferences see having children as increasing the risk of failing to maintain a desired level of quality of life. On the other hand, the couples anxious to have children see the childfree marriage as at risk since it lacks what they believe to be a necessary factor for family growth and personal satisfaction.

There are a number of issues which couples faced by this dilemma should consider very carefully. The first and most important issue concerns a couple's motives for childbearing or not. It is all too easy to rationalize falsely and inappropriately in order to justify either desiring, delaying or not ever wanting the inclusion of children in one's relationship. The motives should be brought out into the open, and carefully scrutinized in a frank and sensitive fashion by both partners. If this is not done, unhelpful motives may cause relationship difficulties in the future.

Conflicting Motivation

Consider this example: Before they were married Joan and Robert discussed the question of having children and decided that they would not intend having children. Robert saw this as a

decision based upon the need to save money in order to purchase a home. But he also was reluctant to allow children to "interfere" with his life-style and with his close relationship with his wife. For Robert the decision was not have children ever! Joan believed that they had simply deferred having children. She looked forward to the time when they could "afford to have children."

The motives of this couple were not identical nor were their views of the decision the same. Robert feared that children would interfere with his relationship with Joan and so when Joan challenged the finality of their decision he took this personally. He saw Joan as not content with him and looking for satisfaction and fulfillment in childbearing.

The fear and misunderstanding combined to generate a great deal of marital tension and eventually they sought counselling. During counselling they explored the issues and motives which should have been dealt with earlier and were able to understand each other far better. Eventually, they arrived at a far better understanding of one another and of what having children would really achieve in their relationship.

Deficient Motivation

However, it is not always conflicting motivations which lead to difficulties. A couple may agree upon a motive but it could be deficient and may lead to difficulties between the couple, or between them and their child in the future. Sometimes people will set out to have a child because they hope that the

child will make a poor relationship better. This rarely happens. It is more often a strategy which makes things worse. The stress and responsibility of child rearing simply widens the gap between people who are not sharing and communicating adequately. In this situation a child can become the target for hostility and is a scapegoat bearing the burden of blame for a deteriorating marriage.

One further example of an unhelpful and inappropriate motivation comes from a book written by a family therapist who suggests that immature couples will always stay that way if they adopt a childless marriage. He states that they risk remaining children themselves. I take very strong exception to this poorly stated view. Children should not be a means to an end in this fashion. They can be seen as merely a means by which to raise their parents to adulthood. This can happen of course, and there is a sense in which all parents can mature and grow as a consequence of their adoption of the roles of parenthood. But, if an immature person wants a child in the same way as they could want any object (like a toy, doll or possession) this is a highly dangerous situation. Such a motive is self-centred and inadequate. The child as person is secondary to the child as a means of personal gratification.

Young Christian couples must be prepared to prayerfully search their motives either for having or not having children. Unhelpful motives are possible on both sides of this issue. Unresolved areas of disagreement can be overlooked, only to emerge as significant areas of

tension in a few years time. It is not the purpose of this column to say what the right motives might be. I am simply attempting to draw attention to the need for couples to assess and to discuss their position very carefully before they are married.

Prejudice

One final issue concerns the prejudice which can be directed against childless couples by those with children or against childbearing couples by those who do have children. Either form of prejudice is likely to stem from an oversimplified view of the target couple and is likely to be destructive and unhelpful. I have spoken with childless couples who feel this prejudice very keenly. They are accused of selfish materialism when in fact they are simply not able to have children! I have also spoken to childbearing couples who have been wrongly accused of having children in order to eliminate boredom in otherwise mundane lives!

These forms of prejudices can produce unhelpful pressures which interfere with the process of assessing motives accurately and honestly which I argued for earlier. Couples will become confused and uncertain. Their motives for either having or not having children will result almost entirely from external social pressure rather than from their own attitudes, values and ideals which are being applied in their own relationship.

Thus we must free ourselves from the expression of this prejudice, and from the effect and impact of such prejudice, if we are to truly seek the mind of God for our particular relationship.

GDR Synod offers creative alternatives

The synod meeting of the Federation of Evangelical Churches at Gustrow in the GDR called for a "social peace-service" (Friedensdienst) instead of universal conscription of young people. At the initiative of young Christians in the GDR, the Synod on 22 September decided to call for a type of community service which would be a substitute for military service. The Synod expressed its gratitude that the government has already made allowances for various decisions of conscience (alternate military service in the armed units of the National People's Army, soldiers working on construction sites rather than in fighting units etc.), but wished to present community social service as a further alternative for those who oppose any military involvement on grounds of conscience.

However state secretary for Church Affairs, Klaus Gysi, has said "social peace-service" is unacceptable to the East German authorities. Military strength is "the most genuine and biggest contribution" of the GDR to securing peace. According to the Dessau Church President Natho, young people in the GDR are weary of being told that a gun in a "worker's hand" fights for freedom, whereas a gun in an "imperialist's hand" means war.

Werner Krusche, newly elected Chairman of the GDR Federation of Churches, believes the state has not ruled the question out. He emphasised that individual young Christians who had turned to the Church with a request to consider their position have followed a legitimate process and a legal path. In his capacity as Bishop of the Evangelical Church in Saxony, he has received about 150 letters from young Christians in his province who are requesting social work as an alternative to military service. Seven hundred such letters were handed in from all over the GDR. The Church, said Bishop Krusche, has a responsibility to the young people who have sent in these letters and others who hold this position of conscience.

A further statement by the Synod concerned "the central point in proper



Keston College

co-existence of Christians and Marxists" — respect for freedom of religion and conscience in the midst of communist education. In addition, the Synod urged that the prisoners be given the right to participate in church services, receive pastoral and religious care during imprisonment. (At present, inmates in the GDR have had these opportunities only if they requested them on their arrival in prison.)

The Synod noted that Christian schoolchildren, apprentices and students in the GDR still face discrimination because of their "active participation in church life".

One speaker proposed that the state education system provide basic information on the Christian faith as many people know very little about "what the church is and what moves the church". Several speakers were critical of government restrictions on travel to other Warsaw Pact countries.

Keston College

New office for the Bush Church Aid Society in Victoria

In mid-November B.C.A. moved into new premises located at the City Square end of the Clark Rubber Building. The new postal address is Shop 1, 205 Flinders Lane, Melbourne 3000, and the phone number remains the same (03) 63 8962.

The new Office is a big improvement on the previous situation. Occupying a ground level shop front means that B.C.A. supporters and other interested people have easy access. B.C.A. will also be able to present a shop window display of its work.

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The new appointment is Dr. A. R. Acheson, BA (Hons), PhD, who has been headmaster of one of Ireland's leading public schools. He is a graduate of The Queen's University of Belfast, with an honours degree in modern history and a doctorate from the Faculty of Theology. He is a lay reader in the Church of Ireland, a member of the General Synod since 1969, elected to the standing committee of General Synod in 1979, and in 1980 was appointed as one of the Church of Ireland's two representatives

on the Anglican Consultative Council. He is a senior Rugby referee and is a keen golfer.

Dr. Acheson will take up his appointment at King's in January, 1983. Canon Kurrle retires after 18 years distinguished service as headmaster.

THE AUSTRALIAN CHURCH RECORD, Editorial and Business, First Floor, St. Andrew's House, Sydney Square, Sydney 2000. This is a National paper issued fortnightly on alternate Mondays. Subscription is \$10.00 per year, posted. Printed by J. Bell & Co. Pty. Ltd., 13 McCauley Street, Alexandria, N.S.W. 2015.

1st Convention of Vietnamese Christians in Australia

The 1st Convention of Vietnamese Christians in Australia will be held at Baden Powell War Memorial Training Camp, Pennant Hills, Sydney from 27th to 29th December 1981. The main aim of the Convention is the gathering of Vietnamese Christians for spiritual growth, fellowship, instruction in witness and prayer meetings. It is expected that about 150 people, including some Australian Christians will be attending the Convention.

The guest speakers will be Dr. G. D. James of the Asia Evangelistic Fellowship and Rev. Dr. Spence Sutherland of the Alliance Theological College, Canberra. There will be a few addresses given by Australian Christians on their ministry among the Vietnamese people. A baptism service will be held for several people who have recently accepted the Lord Jesus.

Visitors to the Convention are welcome. Please contact the Registrar, Mr. Truong Quang Minh on (02) 666 9211 (b.h) or (02) 569 3170 (a.h.).

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"100 more by '84"

Notwithstanding radical changes of government, economic instability social disorder, crime, violence, war and an uncertain future, many parts of Southern Africa are wide open to missionaries.

Opportunities for service currently exist in Angola, Namibia, Botswana, South Africa, Kwa Zulu, Swaziland, Zimbabwe, Zambia, Malawi, Mauritius and Reunion.

At the Africa Evangelical Fellowship's 4th General Meeting held in Bulawayo, Zimbabwe, in August-September, Dr. Bob Foster, International Director, challenged the Fellowship to follow-up the successful '80 for '80' recruitment drive with a similar "100 more by '84" target

Opportunities call for "career" rather than "short term" workers. People who have the ability to maintain a meaningful personal relationship with the Lord, to cultivate and sustain healthy interpersonal relationships, and to make the most of often far less than ideal situations. To minister in Africa today A.E.F. wants men and women with a firm commitment to Christ, a firm faith, and a measure of raw physical courage.

Enquire about the current needs and opportunities in Southern Africa to the General Secretary, Africa Evangelical Fellowship, P.O. Box 292, Castle Hill, N.S.W. 2154.

A.P.C.M. celebrates Jubilee



The A.P.C.M. (Asia Pacific Christian Mission), is fifty years old. The celebration to mark the book launching of "NO FADING VISION", tracing the history of the mission, was held in Sydney, November 6th, formerly known as the UNEVANGELISED FIELDS MISSION.

Field Director, Don Moseley, told of the present situation, including wide open doors to give Christian education within the Government schooling system. Teachers have been greatly encouraged to see some of their past students now in leading positions, within the Papua New Guinea Government.

"We have tended to make churches for the training of pastors in the past," commented Mr. Moseley. "Now there is the need to train laymen, who can eventually run the churches!"

By 1983 it is envisaged that all workers will be "under" the EVANGELICAL CHURCH OF PAPUA (E.C.P.). Decisions will be made in conjunction with the Church. Pastoral concern and supervision will take on new faces. However, there will still be a need for the expertise of the older, experienced, missionary workers.

Ivor Tuffin, Chairman of the Mission in N.S.W., presenting "No Fading Vision" to former Field Director, Dudley Deasey, Alex Gilchrist and Flo Way (former homestaff workers) and Don Moseley, current Field Director of the A.P.C.M. in Papua New Guinea.

Longe's Samaritan Purse

Former director of the Anglican Information Office, Sydney, Mr. David Longe, has founded an aid agency to supply food to Christians in Poland and other special projects. The agency will be known as The Samaritan's Purse.

The Samaritan's Purse will work with the Stockholm City Church, Sweden; World Vision International, Bonn, West Germany; and the Polish Ecumenical Council, Warsaw; to distribute truckloads of food through committees of local church people.

Mr. Longe said: "Already over \$100,000 worth of food supplies have been distributed through these agencies in Gdansk, Lubin and Krakow. It's possible for us to give families in Poland a Christmas to remember. We cannot see fellow-believers go without. Children and the elderly are suffering most as the country prepares for a severe winter.

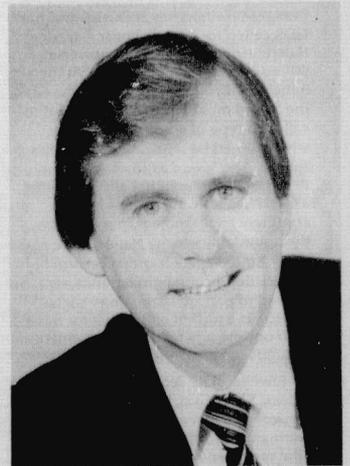
"We can't solve all their political or industrial troubles, but we can make a great expression of Christian love out of the abundant blessings we enjoy in Australia.

"Christians in the free world have to make some response to the needs of fellow-believers in this communist state. But, we must give graciously to preserve the dignity of these people. We also need to give with an attitude of prayer and thanksgiving."

The Food for Poland Appeal has the commendation of the Anglican Primate of Australia, Archbishop Sir Marcus Loane.

Mr. Longe said: "The Samaritan's Purse is an all-Australian agency and forms no part of a larger world network. We plan to develop our own overseas projects based on standards set down by the Australian Development Assistance Bureau. In emergency relief work, we shall co-operate with other christian agencies.

"The Samaritan's Purse will be very personal, avoiding the use of fund-raising 'technics' which cause some christian people concern."



The new agency will operate in its first year without administration costs, as funds for this purpose have been donated.

Mr. Longe wants The Samaritan's Purse to have a sensitivity toward its supporters. "When we are showing the poor the love of Christ, we must be sure we are showing that same spirit towards the givers. Let's not use people up, simply because they have dollars to spare. Love must be written over everything we do."

David Longe has had eight years experience in the aid field as Communications Director for World Vision, working in Melbourne, Los Angeles and London.

Church and personal gifts — or requests for ministry — should be directed to:

David W. Longe,
The Director,
The Samaritan's Purse,
PO Box 294,
Gordon, NSW 2072.
Phone: (02) 449 4423.