

## One To One is fun

### Scripture Union's new Bible quarterly

Scripture Union has just launched a new quarterly Bible reading aid for eleven year olds and over. Called ONE TO ONE, it has replaced KEYNOTES which came to an end on December 31st after 39 years.

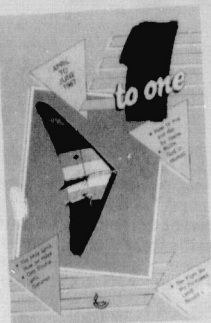
'What makes ONE TO ONE right for 11s-14s? It's fun! It's demanding! It's honest!', says Editor Terry Clutterham.

'Lessons with laughs stay fresher in the mind', says Terry. The Grumps, a family of cave-dwellers will feature regularly in ONE TO ONE in a 'How not to' cartoon picture strip. They have just got to be the most horrible family ever — unless you know better! Featured too in the new publication are the Bods, another series of characters devised by cartoonist John Pickering. Undoubtedly the 'star' will be SUPERBOD the superhero who never quite manages to save mankind!

### 'The truth straight, no messing around'

But 'God's Word is no joke!' stresses Terry Clutterham. 'Readers want the truth straight, no messing around. And that's what they get!'

Terry points out that besides the basic daily notes for everyone, ONE TO ONE has various optional extras. So it can be used without embarrassment with a mixed ability group.



ONE TO ONE doesn't 'sidestep tough questions like "Prove God exists!" and "Why isn't everyone healed?" It's all about readers being totally honest with God, much more so than maybe they thought they could be.'

'Hey, wait a minute. It's modern!' said a twelve-year-old boy when he first caught sight of ONE TO ONE. Says Terry Clutterham 'By using it we believe elvens and over will discover that God's Word is for now!'

## Nobel Peace Prize for Terry Waite?

### Archbishop's envoy wins "all round respect"

As time continued to pass without any firm news about Mr. Terry Waite, an all-party group of MPs nominated the Archbishop of Canterbury's missing envoy for the Nobel Peace Prize.

Dr. Runcie commented on Tuesday: "The nomination illustrates the all-round respect for Terry Waite. Such an honour would be a fine tribute to a courageous man." But it seems that the nomination may have come too late for this year's award.

It emerged this week that Dr. Runcie has written to the Speaker of the Iranian Parliament, Akbar Hashemi Rafsanjani, asking him to help trace Mr. Waite — who has not been seen since January 20, when he left his Beirut hotel to meet with a group holding some of the Western hostages.

The Archbishop made his appeal after the Speaker had said on television in Teheran that he would do what he could if approached for help. Lambeth Palace has also sent messages to key contacts in the Middle East, but officials recognise

that it could take some time for any news about Mr. Waite to filter through.

It has been revealed that Mr. Waite expressed the wish that, if he were kidnapped, no one was to put themselves in danger for him and that no money or people should be exchanged for him.

### Wave of prayer

Generally, the conviction grew during the week that Mr. Waite was being detained in some way. But Lambeth Palace, which is reckoned to have good, reliable contacts, was continuing to reiterate up to the time that the *Church Times* went to press on Wednesday that they had no confirmation that Mr. Waite had been kidnapped.

Meanwhile a world-wide wave of intercession has begun to build up for the missing envoy. On Sunday Dr. Runcie led prayers for him during Evensong in Canterbury Cathedral. And, when the House of Bishops met in London on Tuesday, members prayed for Mr. Waite and his wife and family.

(CHURCH TIMES)

## MAINLY ABOUT PEOPLE

### DIOCESE OF SYDNEY

The following were ordained to the Diaconate on February 15:-

BLAKE, Michael Richard ..... Tregar  
BOYS, Maxwell Frederick ..... Toongabbie  
DENHAM, Robert John ..... Cronulla  
FAGAN, Stephen Charles ..... Sans Souci  
RIFER, Stephen Scott ..... Figtree  
NAGEL, Kerry Kim ..... Ingleburn w. Denham Ct & Rossmore  
REID, John Stuart ..... Sadleir  
ROBINSON, Stuart Peter ..... Miranda  
RODGERS, Peter Noel ..... Moorebank  
SEMENCHUK, Stephen Charles ..... Minto  
THOMPSON, Mark Donald ..... Pymble  
WARE, Jeffrey ..... Dapto

### DIOCESE OF ROCKHAMPTON

Rev. R. K. Wood, Hon. Asst. Clergyman in parish of Callide Valley to Deacon Asst to the Bishop in the parish of Boyne River.

Rev. S. J. Dent, Asst. Clergyman of the Cathedral Parish of St. Paul Rockhampton, to Asst. Clergyman in the Parish of Gladstone.

Rev. P. A. Elliott, Hon. Asst. Clergyman in the parish of Wandall to Asst. Clergyman in the Cathedral Parish of St. Paul, Rockhampton.

Rev. P. J. Black, Asst. Clergyman in the Cathedral Parish of St. Paul, Rockhampton.

Rev. D. F. Hughes, from Priest-in-Charge of the

parish of Boyne River to Regional Director of the Inter-Church Trade and Industry Mission.

### DIOCESE OF ADELAIDE

The following were ordained in St. Peter's Cathedral, Adelaide, on 7th February:-

#### To the Priesthood:

Jason Leslie Page (Assistant Priest, Holy Trinity, Adelaide).

Roger Kenneth Ridley (Assistant Priest, St. Matthew's, Kensington).

Raymond Alexander Warren (Assistant Priest, Holy Cross, Elizabeth).

Garry John Weatherill (Assistant Priest, St. Jude's Brighton).

Andrew Sinclair Wurm (Assistant Priest, St. Columba's, Hawthorn).

#### To the Diaconate:

Christopher Robert Brooke Beal (Assistant Curate, St. Michael's, Mitcham).

Anthony Craig Cumming (Assistant Curate, St. John's, Coromandel Valley).

Brenton James Daulby (Assistant Curate, St. Saviour's, Glen Osmond).

Peter Thomas Davis (Assistant Curate, St. Luke's, Modbury/Diocesan Youth Chaplain).

Nigel Stephen David Gibson (Assistant Curate, Christ Church, North Adelaide).

Norman Peter Goddard (Assistant Curate, St. Mary's, South Road).

### Church growth continued

people. But if you the pastor spend all your time looking after problem people there is only about half a dozen that you can, and then you can't do anything else. We look at pushing normal people on in Christ. It sounds hard and callous to say it, but if I do my job properly then the problem people don't need me to help them because my congregation is ministering to them.

### Q4. Doesn't your view of Church Growth depend on your view of the Church and Denomination?

You must think through what the church is. You may come to a different view of the church than I have. If so, you must seek to minister within the context of that view of church. Which will lead you to conduct your ministry differently. But because of my view of the church, because I am a thoroughgoing Anglican and believe that the 39 Articles were written with the Bible open, I believe the church is where the faithful are gathered to hear the word of God. So therefore I take it we are in church now.

I think that cell groups are church. Now some of you will say that you have to have the sacraments as well, I will say that they are the word of God again, and anyway if that is the case, let us get the bread and wine out and we'll have communion. Some may say "You have to have an ordained minister," then you've got your problems. I say go and ordain lots of people quickly so that you can have lots of churches.

But if you have got a different theological structure, that should govern what you do. Do not do what I do because I do it. Do what is true to your theological structure, and then let's argue about what it is. It will make a lot of difference. But we have added a lot of superstructure in that is not in the Bible. We do not have the freedom and the flexibility of the scriptures because we have added a couple of thousand years of tradition. And we need a reformation, we need to get back to the basics and work it out again.

### Q5. What did you do with the churches you founded?

What do we do with these churches that have grown up around us? Some of them we have pushed off. The Vietnamese people have gone out to Cabramatta. The Italian work has also moved. The Greeks are still with us, and not with us! They are a separate ministry, with some interaction. Every group has a different story. The long term goal is we will all be integrated in heaven, but homogeneous units help enormously in reaching people.

We must see our unity in Christ as taking precedence over all other divisions. And in the mature christian that is perfectly clear. But with the fringe person that is not where you start. Where you start is with the gospel of Jesus itself.

### Q6. But not everyone has the capabilities of Phillip Jensen!

One of the things we have moved to in terms of church growth is having teams in ministry. Phillip Jensen is "the mouth". In actual fact there are people in our ministry who carry far more weight than I do. I take it there are people with various gifts — be it church planting, or whatever, and we need to encourage them and not encumber them with other pastoral responsibilities.

In team work two men can do the work of four. I am sure we have to develop teams of people, and we have to look for people who have that 'go out and get them' outlook. But they are the ones that are painful to work with by and large, but we need them. (The Anglican's actually screen them out from ordination and send them elsewhere!) But we need a lot of maturity to know how to use them. I think by and large we have tended to brown them off.

The tape of this talk is available at \$5 + postage from:  
St. Matthias Tapes  
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### DYING TO READ THE BIBLE

WILLIAM TYNDALE

Speaker: **PHILLIP JENSEN**  
Minister, St. Matthias' Church, Paddington  
and Chaplain to the University of N.S.W.

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## Appellate Tribunal decides

### "Yes" to women deacons

In an eagerly awaited, and most crucial judgement, the Appellate Tribunal which is the highest court of the Anglican Church of Australia has stated that the ordination of women to the diaconate is constitutionally valid.

In August 1985 the General Synod of the Anglican Church of Australia made a decision to ordain a woman to the Office of Deacon. The canon has no force of itself but is operative in a Diocese of the Anglican Church of Australia if the Synod of the diocese adopts the canon. The canon has been adopted by 11 dioceses, declined in 4, and the 9 remaining dioceses have yet to consider it.

In February 1986 a number of members of the General Synod called upon the Primate to refer the validity of the canon to the Appellate Tribunal of the Anglican Church of Australia. They argued that the canon was contrary to a number of provisions of the Constitution and hence was of no effect. The Tribunal received the written submissions and heard argument on the validity of the canon in December last year.

The Tribunal (Archbishop D.W.B.

Robinson dissenting) has held the canon to be valid. The other members of the Tribunal are Mr. Justice Cox (President), Mr. K.R. Handley, QC, Bishop A.C. Holland, Archbishop K. Rayner, Mr. Justice Tadgell and Mr. Justice Young.

This decision of the Appellate Tribunal upholds the validity of the ordination of those women who have been made deacons under the provisions of the canon. However their ordination is not recognised in those dioceses of the Church which have declined to adopt the canon.

A Special Session of the General Synod of the Anglican Church of Australia is proposed to be convened for August this year to consider the ordination of women to the priesthood and the episcopate.

Copies of the full report with reasons are available on request from the Anglican Information Office.

## Phenomenal church growth in Singapore

### But little impact on lower classes

(Singapore — EMIS) "The sociological and anthropological phenomena... are of such positive significance at the present moment in Singapore that a church must be very bad indeed... if it is not to grow," said Keith Hinton, author of *GROWING CHURCHES SINGAPORE STYLE*.

Church growth is the name of the game today in Singapore. During its first century, the church struggled to survive. At the end of 100 years, Christians comprised less than one percent of the island's population.

But times have changed. In a 1980 survey, some 10.5 percent of Singaporeans claimed to be Christians. Some say the figure was actually higher. Many Christian young people living with non-Christian parents may not have been counted as Christians by census takers who talked only with heads of households, said Alfred C. H. Yeo, general secretary of the Evangelical Fellowship of Singapore.

During the years since the census was taken, the Christian population has grown rapidly, and Dr. Benjamin Chew, chairman of the Evangelical Fellowship of Singapore, estimates Christians now comprise 12.5 percent of the population.

During the last decade, most churches grew faster than ever before. With a 635 percent decadal growth rate, the Assemblies of God is the fastest growing denomination.

The church is growing fastest among charismatic and pentecostal groups. Healing, exorcism, and crisis counselling are all elements of Singapore's fastest growing churches, said Hinton. Chinese pragmatism demands that "... the Christianity we present must be practical and life-changing right down at the gut level of healing for the body, daily guidance, and answered prayer," said Hinton. "Anything less lacks credibility to many."

Singapore's churches are growing fastest among the educated, English-speaking young people. The 1980 census showed that more than 25 percent of people with post-secondary school education were Protestant Christians. Only 2.8 percent of those with less than a secondary education were Protestants.

"The church is very much professional and upper middle class," said Hinton. The gospel has made little impact among members of the lower classes who comprise the biggest segment of Singapore society.

"The church has very few working class members and is showing little sign of breaking into that, the largest segment of the population," said Hinton. "The only hope I see for the redemption of the masses is first, through the charismatics... and secondly, through the few professionals who have the desire and capacity to cross social class barriers downwards."

(RES NE)

## The aftermath of cyclone "Uma"

### A view from Vanuatu



Francis Gilu and his wife Mary.

The following report has been prepared by Ramon Williams of the Religious News Service called WORLDWIDE PHOTOS, who was able to get into Vanuatu six days after Cyclone "Uma" and report on the condition of all the churches and church related work.

When Cyclone "Uma" struck Vanuatu on Saturday February 7th, it was quite an ecumenical event, according to one pastor whose property was destroyed. "It hit churches of all denominations and wrecked them all" Every church building in Port Vila, the capital, has lost its complete roof, or part of it, plus walls and windows.

Vanuatu, formerly known as the New Hebrides, was a French/English condominium until it gained its independence in July 1980. Comprising a total of 83 islands, its main export is copra, which could now take five years to be productive again. The Capital City, Port Vila, located on the Island of Efate, has a population of 16,000, 5,000 of whom are now homeless, according to Godwin Ligo, the Chairman of the National Disaster Coordinating Committee.

Cyclone "Uma" was unique in that it blew constantly for a total of nine hours. It commenced with heavy rain at 6.00 p.m., Saturday, February 7th and blew continuously, with speeds estimated up to 160 miles per hour, until 3.00 a.m. Sunday, February 8th. The death toll was remarkably few, although it is now climbing daily. Injuries were minimum, possibly because it struck at night and most people were indoors.

The "CHURCH OF MELANESIA (ANGLICAN)" at Tagabe, not far from the Port Vila Airport, lost part of the roof from the main church building, the roofs of two ministers' houses and the Church Hall is a write-off.

"The Church Hall, which also serves

the whole City of Port Vila as its Community Hall, will have to be demolished and rebuilt," explained Father Francis Gilu. The roof has gone completely, the windows no longer exist and the concrete walls are cracked from top to bottom in many places.

Standing in what used to be the doorway, Father Gilu and his wife, Mary, told of standing knee-deep in water as the Cyclone wrecked their home around them. Mary had had major surgery only a few days before and commented that this was only the latest in a long list of events to hit them.

In December, someone tried to burn their house down, with them still inside. Later, someone fired a shot at their daughter... and so the list went on! Now, Cyclone "Uma", which left Father Gilu with pneumonia.

Father Gilu's text and reference books are all destroyed and while they try to repair their wrecked home, they are living in a room of the nearby Church Hostel.

Obviously the Church Hall was their main concern. They estimated that it could cost \$50,000 (Australian) to rebuild the hall.

"This Hall is important for meetings, inter-Church services, community activities, as an immunisation centre and even the Red Cross use it for blood donors," explained Father Gilu. "Youth meetings were held here as well as town meetings, but now there is nothing".

What Father Gilu did not know was that a cheque for \$5,000 had already been sent from the ARCHBISHOP OF SYDNEY'S OVERSEAS RELIEF AND AID FUND, to the Bishop of Vanuatu, the Most Rev. Harry Tevi. This immediate response will be an indication that others are already aware of their plight and intend providing practical assistance.

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# MARANATHA

## "The Secret's Service"

Colossians 1.24-2.5

Being a servant isn't a popular idea these days. Not only is there the egalitarian idea that one shouldn't have servants, but there is also a high status in being great. Even in the church those in the limelight, the stars are applauded and looked up to.

Indeed it seems to be a feature of popular christian religion these days to put ourselves at the centre; the praise given to the leader and preacher is only rivalled by the attention given to the egos in those in the audience.

Yet this is a far cry from Paul. He saw himself as a servant of Christ Jesus who was also a servant of the gospel (1.23). His life was given to serve the gospel. But this meant also being a servant of the church (1.25). There may be something glorious in being a servant of the gospel; but there is not much that is glorious about being a servant of the church, at least not in human terms.

### Rejoice

But Paul sees himself as a servant of the church at Colosse (that is one reason he writes to them). Unfortunately he has suffered for this (1.24). Although Paul doesn't say it is unfortunate. He says he rejoices in the suffering! The reason is profound: His sufferings for them are a share in the sufferings of Christ. Not the sufferings which brought us forgiveness, but the sufferings that came to Christ from a rebellious world. These are sufferings which all christians are called to share, and Paul along with other apostles counted it an honour to be so linked with Christ.

He probably rejoices also because in a way this suffering is pointing to the end of all things (see Mark 13.8-13). Paul is helping to complete all the suffering that is to be experienced by the church before the end. It is another mark of Paul's view of life: where we would be merely whingeing, Paul can see the end of all things being at hand, and rejoice.

### Servant

The suffering is for the sake of Christ's body the church (1.24). He has become the servant of it (1.25). The service he offers the church comes as the result of the commission of God himself. Especially he has been commissioned to go to the Gentiles, and to make the word of God fully known. This seems to mean that he is to take it to every place so that the word can fulfil its function of bringing God's great plan for the world to its completion. The role of the word and the role of the apostle are tied together in this respect.

It is worth reflecting that not only our sufferings are set in the context of God's great plan for the world but also the proclamation of the gospel. We are helping to finish the work which the gospel of God was sent to do. We too have a share in its proclamation.

### Mystery

In 1.26 Paul calls the word of God a mystery or a secret. Some christians seem to think the gospel should still be kept a secret — at least they don't seem to let anyone in on what it's about. But for Paul it was the opposite kind of secret. It was something that had been hidden — for long ages — but now was made known (1.26). Like a good mystery story, in the end all is revealed. And now the time has come and God has let the saints in on the secret. The saints means the believers, the Jewish believers in the first place.

The glorious riches of this mystery were revealed to the saints with the purpose that they would tell the Gentiles,

because the mystery directly concerned the Gentiles. The mystery in a sentence is "Christ in you, the hope of glory" (1.27). That is Christ in you Gentiles. Now there is a mystery! The Messiah of Israel among the Gentiles, in their midst, in their hearts. The Messiah of Israel the one who gives to Gentiles the hope of glory. The promise and expectation of sharing the glory of God.

### Glorify

That was his message, that was the secret, that is still the secret being told to gentiles all over the world: Jesus the Christ has come among you. He has come to share his glory with you. He has come to bring you to the Father. He has come to forgive your sins and reconcile you to God. He is not the God of the Jews only (nor even the God of the christians only) he is the God of the world who has come to bring Jew and Gentile alike into his kingdom.

And if this message proclaims that our hope is God's glory, what else is there that fancy teachers could offer us that could surpass it? This is one of the great realities of christian life. By comparison the tit bits of marshmallow theology that are offered to us are just that — marshmallows. Dissolving in the night and calling us for a new experience tomorrow. But the christian life is not built on a multiplicity of emotional or other highs. It is not fed by conventions, but by the solid truth of the gospel: Christ is in us, the hope of glory.

### Christ

Christ! That is the word. Five times in this passage. The mystery is summed up in one word: Christ (2.2) He is still the focus of this letter and of Paul's gospel. Christ is still the one we need to know and feed on and set our hope on. We who are in danger every day of being sidetracked to more "attractive" and more temporary focuses.

It is a good indication of how much Paul believes this gospel that he spends so much energy in it. By his own testimony he doesn't just proclaim it. Proclaiming it means admonishing and teaching with all wisdom (1.28). To do this he uses all the energy Christ so powerfully gives him. Notice these strong words for hard work (1.29). Paul continues with similar words in the next verse (2.1). To be a servant of the gospel and of the church involves toil and struggle and hard work.

### Energy

This is a magnificent description of the minister of the gospel. It ought to be engraved in the memory of every christian. Here is the example of Paul for us. Whatever our ministry we would do worse than aim to work at it as Paul did. The church is blighted by half-hearted christians who contribute their ministry in an offhanded way as though it didn't matter at all. Whatever our service we are servants of Christ.

One of the aims of Paul's working is to present every man mature or perfect in Christ (1.28). Not just in Colosse but also in Laodicea (2.1). He wants to encourage them so that they will be united in love (2.2). It is easy for a church under pressure to be disunited and discouraged (see the letter to the Philippians for example).

### Understand

When they are thus encouraged they may be able to understand the gospel in all its richness and to know the mystery of God, i.e. Christ (2.2). He is the one in whom is hidden all the treasures of wisdom and knowledge, not in the secret teachings of the new teachers (2.3).

Paul says clearly what we have already assumed: that Christ and the truth of the gospel that comes from him is what will prevent them being led astray by the fancy words of the latest frauds to wander down the Lycus Valley (2.4).

Only Christ and the word of Christ will protect us from error and being sidetracked.

Dale Appleby

## Sharing hope at Katoomba

### Easter convention trio

Anglican leaders, John Woodhouse and John Chapman, will share the stage with Presbyterian: Paul Beringer at the new-look Katoomba Easter Convention this year, Paul Beringer, teaching pastor at Tregear Presbyterian Church, is a newcomer to the Katoomba scene, but both John Woodhouse and John Chapman have ministered there before.

John Chapman, well-known on the convention circuit, will come to Katoomba with fresh insights gained from his recent successful evangelistic ministry in England. Late in 1986 he spoke at 52 meetings there, ranging from preaching in Winchester Cathedral to speaking at coffee mornings in homes. In all, he spoke to 19,000 people, many of them non-Christians.

John Woodhouse is a lecturer at Moore Theological College in Sydney, and will take the morning sessions on the subject "Hope from Ezekiel". This is one aspect of the convention theme: "Last things

First: our Living hope", a theme that should appeal to all interested in reaching a lost world for Christ.

Paul Beringer has taught Science in NSW secondary schools, as well as ministering in a number of churches before taking up his present position at Tregear. In that position, he ministers particularly to youth and the unemployed, and this background will no doubt add relevance to his message on the subject "Hope from the Gospels".

This year the convention will coincide with the school holidays in NSW, and the convention grounds will remain open for those wishing to stay on after the convention itself.

With a youth program catering for secondary school students, a children's program and a creche, families will be well catered for. The dates are April 17-20, 1987, and enquiries should be directed to the convention office on (02) 419 8848.

## AIDS and Africa

### An Australian virologist's view

The following interview with Professor Hawkes was sent to the Australian Church Record by the director of the Department of Communications of the diocese of Mount Kenya East. The Revd. Jephthah Gathaka.

Christians have been advised to avoid a "holier than thou" attitude towards those suffering from AIDS or any other sexually transmitted diseases.

The advice was given by Professor Royle Anthony Hawkes of the School of Microbiology in the University of New South Wales, Sydney, Australia in an interview conducted by the Department of Communications in the C.P.K. Diocese of Mt. Kenya East during the weekend.

Professor Hawkes said that the best attitude that the Christians could form is to love the sinner and hate the sin as such people needed love than condemnation. He also advised that Christians should try to teach the people the dangers of the disease and tell them to refrain from extra and pre-marital sex. He called on church leaders to engage in a dialogue with medical authorities so that they could institute their policies on best medical advice in order to fight the dreadful disease. He added that the church could give simple instructions on the effect of AIDS, the natural history of the disease, how it is transmitted, the incubation period and when it is likely to affect someone. He emphasized intensive counselling to those who might be affected or their relatives as the church is called to a caring ministry.

Professor Hawkes who has been a virologist for the last thirty years

discussed the theory that AIDS originated from Africa. He felt that that was just one of the theories and there was no proof at this stage that it was true. "Nobody is sure it is only a theory" the Professor remarked.

"However" he added, "there is no stigma attached to the countries from which the Monkeys which are said to have originated with the disease live in the same way that we do not blame Australia for Hepatitis B". There was no need therefore to be defensive. "If it originated from Monkeys in Africa, that is no blame for the African people" he remarked.

Asked to comment on the recent reports from the European Press that British soldiers had been barred from visiting some areas in the Kenya Coast because they could contract the disease Professor Hawkes said that though he had not read the report, it was unfortunate if that were attacks on Kenya. He however, stressed that since AIDS was an international issue it could only be attacked with international cooperation. He felt that Kenya had very qualified personnel at the Kenya Institute of Medical Research and they are very well aware of the needs in Kenya. He said that in his discussions with them he had learnt quite a lot.

Asked whether it was easy for a layman to identify someone with AIDS the Professor said that it was not possible. He added that one could be a carrier and not be identified. He emphasized that it was important for the people to exercise complete sexual purity.

## Australian TV series condemned by Yugoslavs

### Bulgarian "chauvinism" claim

The recent showing, on Australian television, of a Bulgarian series on Slav history has brought sharp criticism from the official Yugoslav news agency Tanjug. In a dispatch from Sydney, MARTIN TRENEVSKI observes that the series portrays the Bulgarians as the saviours of the other "ill-fated" South Slav peoples.

Of these, mention is made of the Serbs, Croats and Slovenes, but the existence of the Macedonians and Montenegrins is totally ignored. He terms the treatment of Slav literacy and literature 'the height of arrogance'. Saints Cyril and Methodius are portrayed as Bulgarians and their "most significant" mission to Bregalnica is not even mentioned. "The most drastic example of the falsification of historical

facts" he states, "is the story of 'Bulgarian' monasteries and churches" (in Macedonia). "The series goes so far as to show the walls of the monumental church of St. Ilia in Dojran which was looted by Bulgarian vandals and subsequently burned down during the Balkan wars at the beginning of the century."

The correspondent expresses his surprise that Italian TV (RAI) was willing to collaborate in this "Great-Bulgarian chauvinist project" and his indignation that Australian TV was prepared to show a series which "constituted an insult to the national pride of many Australians of Slav origin, including 200,000 Macedonians."

(KESTON COLLEGE)

## WCC Assembly dates confirmed

### Canberra 1991

The Central Committee of the WCC, meeting in Geneva in January, confirmed the dates of the 7th WCC Assembly to meet in Canberra. The dates are February 7-20, 1991.

An Assembly Planning Committee has been set up, headed by the Rev. Dr. Avery

Post of the United Church of Christ, U.S.A. Nineteen countries are presented on this Planning Committee which will begin work this year on deciding on a theme and programmatic issues. Churches are invited to suggest an appropriate theme for the Assembly.

# Russia Re-christianised!!!

On his recent visit to Australia, the Reverend Michael Bordeaux, Director of Keston College, spoke of the continuing and increasing impact of Christianity on Russian life. Keston College was set up to monitor and critically assess what is happening to religion in Communist countries. The following address was given at St. John's, Parramatta, Sydney.

About five years ago a young girl still in her twenties looked through the bars of a prison window in Kiev, the Republic of the Ukraine, in the Soviet Union, and she saw a bird hopping about on the window ledge. It was her only contact with the outside world and, with a remaining crust from her own inadequate diet, she fed that bird and when it had flown away she wrote this poem:

Now even the snow has grown sad; let your overwhelmed reason go  
And let's smoke our cigarettes through the air vent  
Let's at least set the smoke free.  
But the sparrow flies up and looks at us  
With searching eyes. Share your crust with me  
And in honourable fashion we share it with him.

## Her crime — "the manufacture and dissemination of poetry"

The sparrows know who to ask for bread  
Even though there is a double grill in the window  
And only a crumb can get through.  
What do sparrows care whether you are  
On trial or not, if you fed them you're O.K.  
The real trial lies ahead.

You can't entice a sparrow — kindness and talents are no use  
He won't tap at the city double glazing  
In order to understand birds you have to be a convict.

The author of these words was born in 1954 and she was imprisoned in September 1982. Condemned to no less than twelve years in a Soviet jail for her campaign on behalf of human rights and religious liberties in the Soviet Union. Her crime had consisted of working on behalf of a certain persecuted minority in the Soviet Union.

She had been, in her days of study, a very brilliant student indeed. She studied physics at University and got on so well that she began teaching in the school and was very rapidly transferred from school to Teachers Training College and at that College, still in her mid-twenties, she was given the very responsible job of Admissions Tutor. She was one of the people who had to sift out, in the first instance, those who were not up to the mark and could not go forward for consideration. To her amazement, she was given guide-lines which included — and we are talking now about the 1980's, we're not talking about some primitive period in history — she was given guide-lines which told her that only a very small percentage, perhaps about ten students a year of Jewish background, were eligible to be given places in that Teachers Training College. There might be a hundred Jewish students of sufficient standard, but ninety of those hundred would be sent away and probably not be able to study anywhere else either. The ten who were permitted would simply be a token and, in fact, any of those Jewish students who was known to be a practising Jew would not be allowed to join the College.

The girl, her name was Irina Ratushinskaya, was absolutely horrified at this and she made her protest known. At that moment, all the background which she had had, all these things which she had learnt came into focus. She had, in

fact, learnt quite a lot about the Christian faith when she was young. Her grandparents had been Christians, although her parents had not been. There had been a constant conflict in her mind, but now her Christian ideals came to the forefront and she decided that she would align herself with a protest on behalf of this persecuted minority. About the same time she married a young man by the name of Igor, who joined her in this campaign.

For doing this she lost her job and very shortly she was brought to trial and imprisoned. The charge which was brought against her was incredible, these are the words: "The manufacture and dissemination of poetry". She had begun to put her Christian faith and her ideals on behalf of the human race into poetic form and she had circulated these among her friends and among the students. That was considered by the Soviet authorities a crime. So much so that when her trial came up in March 1983 she was given a sentence of no less than twelve years for what she had done, and in fact, she had broken no existing Soviet law — she was being tried on the content of her poetry.

When she was imprisoned she had been hesitant to make known her Christian faith because in order to get on as a student, in order to be able in the first place to achieve a job in a Teachers Training College, she had had to keep her faith right in the background. It was a personal private thing. She did not go round the Soviet Union proclaiming to other people. But when she came face to face with authority she realized that it was her Christian principles which were the most important, and especially in the prison camp she was able to draw on her faith to encourage other people and, in fact, she was able during her quiet periods at receptions and prayer, to talk about Jesus Christ to other people in that prison. She brought other young women and some older women to Jesus Christ, teaching them for the first time in their lives something of the power of the Christian Gospel and teaching them about the personality of her God and Saviour whom she had come to love and worship.

In the Soviet Union laws have been passed systematically from the days of Lenin in 1917 to try to squeeze the Christian religion out of society altogether and, whereas here we can seek the ministry of a faithful pastor to talk to, to pray with, in the Soviet Union many millions of people are cut off from the Christian Gospel altogether. There are churches which are open but the number of those churches is very strictly limited.

In many parts of the Soviet Union, you can travel mile after mile in country areas where there are few houses. You will come to a village and you will see a church in that village built by the money, the hands and the sacrifice of people many years ago. But that church, in the early days of the Revolution will have been confiscated from the people and has become State property and is now either used as an agricultural store or a club for the local Young Communist League members, or, in many instances, that church is falling down, unloved and unrepaired. It would be loved but people are not allowed — Christian people — to repair that building and put it back into a place where Christian worship can take place in it. Probably not more than one village in twenty in the Soviet Union has an open church at all and the Soviet authorities are unwilling to allow new churches to open.

People who get to grips with the situation and try to improve it, try to open new churches, people who counteract the injustices being done to others in the way that Irina Ratushinskaya did over the Jewish question in her College, anybody who stands up for what is right and good in that kind of situation is likely to come face to face with Soviet law and there have been thousands of instances in recent years where Christian people have been imprisoned for doing nothing other than what they believe is right and good.

In tackling the subject of religious liberty in Russia today Christian people have come face to face with reality. In the early days of the Christian church we see the apostles preaching and teaching despite the most severe and savage persecution going on right about their ears. Gamaliel lectured to that group of the apostles but he didn't end with a lecture — after his lecture he flogged them and sent them on their suffering but also rejoicing. The apostles left the Council (Acts 5 verse 41) rejoicing because they had been counted worthy of suffering disgrace for the Name.

People like Irina in their hundreds rejoice today in the Soviet Union because they have been found worthy of suffering for the Name. They count it a privilege to be part of the ministry of the suffering church. Why is the suffering church growing in Russia today? Because it is so close in spirit to the church of the New Testament.

Let me just complete the story of Irina because it is rather remarkable.

On the 9th of October last year at about twenty past seven in the morning as I was struggling out of bed on the way to the bathroom, my telephone rang and the voice on the other end of the line, said to me—

"Michael, Michael do you know what's happened — I've got great news", she could hardly get it out, it was tumbling one word after the other. She said, "Irina has been released from prison" she said. "I have just spoken to her. She came through on the telephone a few minutes

## Why is the Soviet regime terrified of one girl?

ago from Kiev to tell us the good news that after four years of imprisonment with eight years still to go, she has been freed."

I heard the story bit by bit and I pieced it together in fact not all that morning but over successive weeks. Irina had been released — why? For one reason and no other reason. If you follow the story of the Acts of the Apostles you will see that when Peter was put in prison he was released on one occasion. Released because the Christians of the early church prayed for him and the prison walls fell apart. The angel of the Lord led him out through open gates.

The prison walls fell apart for Irina on the 9th of October last year. Not by chance, but because the Christian Church had been praying for her, she had become one of the best known of the Christian prisoners in the Soviet Union. This was the result of concerted prayer on Irina's behalf and not only prayer, but action going hand in hand with prayer. That action was based primarily, one might say, solely on the work that we have been able to do on Irina's behalf, spreading information about her and that information leading on to prayer and commitment. Because of that worldwide, committed Irina eventually walked free. The Soviet authorities decided to make a gesture to the United States on the occasion of the Summit which began on that very day — the 9th of October. A gesture for the Summit Meeting in Reykjavik and that gesture, thanks be to God for it, was to release one prisoner to the people, as it were, and this prisoner was the Christian poet, Irina Ratushinskaya. Subsequent to that, she was able, with her husband, to leave the Soviet Union on the 18th of December and a week after that, on the 25th of December — Christmas Day — my doorbell rang and she and her husband walked into my living room and we shared our Christmas lunch. What a wonderful and remarkable occasion that was. Here was a concrete example of the power of prayer working on behalf of a prisoner.

During that earlier four years her health had been almost destroyed and at one point her life was despaired of. Nevertheless, she was able to regain her

health and strength and is now on the way to recovery.

Why is it that the Soviet regime is terrified of the ministry and the witness of one girl who is even now, barely into her thirties? There have been over the years, waves of persecution falling on the head of the Christian church, one wave after another. Under Lenin the church was




Rev. Michael Bordeaux.

persecuted most probably because it was identified with the old regime and it was considered to be a tool of the Czarist empire so the church had to be destroyed. And in physical terms the 1920's and in the 1930's in Russia was destroyed, but it's one thing to close down church buildings as I described and put Christian people into prison; it's quite another thing to have the power of eradicating the knowledge of Jesus Christ out of the hearts of men and women. Jesus lives on in the underground in Russia. In the prison camps people transmitted the word of God from one to another. Even secretly, Bibles were produced. In more recent years on secret printing presses Bibles or parts of Bibles in such tiny format four centimetres square. That is a Bible or a Gospel According to St. Mark produced on a secret printing press in Russia in a format where it can circulate from hand to hand in a Soviet prison. The particular copy I have has actually been in a prison and has preserved the faith for an unknown number of people and the gospel has been preached from one individual text. What wonderful spirit the persecuted church has shown in the Soviet Union over the years.

In more recent time a few churches opened during the Second World War. Many of them were closed down again during the 1960's. There has been come and go but over all there has been the hand of control over church life by the Soviet authorities and the basic laws which operate against the Christian faith have never changed. The basic law states for example: "Christian literature is illegal" — it cannot be produced except under State Licence and State Licence permits printing in about one year in ten for an official publication of the Bible. You go into a Christian bookshop here, even a secular book shop and you can buy a thousand books if you want to about the faith. No one similar book is available in the Soviet Union and the act of producing such a gospel on a clandestine printing press is against the law.

The Christianization of Russia is not a pious hope, but a reality which is already on the way to becoming a universally known fact.

When Irina was released from prison, the world's press assembled in her thousands to listen to her message. What were her first words on getting off that plane at London Airport? With the throng of the world's press about her — one simple phrase, three words "God preserve me". God preserve the churches in Russia today, God is giving it the opportunity to be a growing church in the midst of continuing persecution. Thanks be to God!

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## SU Summer of '86 on reflection

An extraordinary — but ordinary outreach At Scripture Union's holiday camps and missions

Some people were going to extraordinary lengths to get out the Good News to Australian holidaymakers over the Christmas break.

Around 6,000 trained Scripture Union volunteers and staff networked the nation's resorts with innovative camps, Family and Youth (Theos) Missions, at beaches or country resorts.

One Mum's comment typifies the general warm public acceptance: "We always camp here because of the Mission."

As reports continue to filter back to Scripture Union Offices, from around the country, one senses that despite minor setbacks of sunburn, exhaustion or red eyes from late night dialoguing with troubled teens — there is a spirit of jubilation. So many workers are rejoicing at seeing God at work, drawing people to himself. Right across Australia, many, many people responded to the Gospel for the first time. Now it's up to the churches to nurture the new believers as team members refer their charges to local congregations.

But what lengths these volunteers go to. In Queensland you could see them leaping over a cliff (sometimes backwards) along with initially petrified teens! Only a 20 metre drop! But they are strapped into harness and slide down a sturdy rope, carefully supervised by experienced staffers. It's called abseiling.

This group of Year 12 students were letting off steam but they are "the pick of the crop", says Keith Drinkall, Queensland Associate Director, "they're committed Christians, keen to be tomorrow's camp leaders".

Along the N.S.W. coast others were braving searing sun and surf. Surfing carnivals initiated by Scripture Union teams, generated a lot of interest and enthusiasm. "These carnivals were professionally run", commented State Director John Tigwell, "They had proper entries and judging. And the results were exciting. After the events Christian surfers had many opportunities to share their faith with other surfers."

Family Mission team members at Rye in Victoria were astonished at what resulted from their nightly, dramatised story sharing the resolving of family conflicts. Probably equally so to see one of their conservative team members appear in outlandish punk gear for the play. Her shock of red hair gelled into a jaunty 'palm-tree look', defied gravity. Her multi-coloured tights (also multi-holed!) defied description.

But it was worth the effort. A group of punks began coming, obviously identifying with their punk 'sister'. "It was remarkable", said Leader Lorna Sleightholm. Even more so when they appeared at the church service in the local church — and clapped a familiar leader after the Bible reading. One of them is close to finding God and at least a dozen children did so. "That makes it all worthwhile," enthused Lorna.

Reflecting on Scripture Union's nationwide summer outreach, National Director Ron Buckland stated: "At one level we are ordinary people. The extraordinary dimension is added by the God of the Gospel and the Spirit of Christ. Clearly both were present this summer." Roll on summer '87.

## LETTERS

Not go far enough

Dear Sir,

Your otherwise excellent editorial "Flexibility is God's Will" (ACR March 2nd) did not go far enough in drawing attention to the barriers to courageous, godly flexibility in church life. I believe you've rightly noted the problem of false claims of the episcopacy which can "produce inordinate tension in the discharge of a minister's responsibility to his congregation," especially when "false demands are made about non-essentials."

However I don't think that your suggestion that "if any central body or institution can be seen to have a ministry to local churches it's a lay-dominated English parliament or in Australia the Diocesan Synod" is in any sense a better alternative. It's difficult to see how any committee, be it Synod or Standing Committee can have any real ministry to local congregations, unless you restrict ministry to making rules which govern denominational life. In fact there is something distinctly impersonal about a Diocesan Synod and Standing Committee which make them singularly ill-equipped to have any real ministry to the Pastor or his congregation.

This problem is not due in any special sense to the actual membership of such bodies, but simply because a committee has no genuine personal responsibility for the rules or decisions it makes. Episcopal authority can be exercised in relationship, the authority of committees and bureaucracies cannot. It is possible to sit down and talk and pray and even argue with a senior minister of the gospel. It is possible to love and respect him even while disagreeing seriously with him. But this is impossible with a fundamentally abstract body like Standing Committee, Synod or the like. No matter how lay-dominated or democratic they may appear to be, the dead hand of the large committee can be just as stultifying as that of the individual.

Indeed, the problems you've outlined in your editorial are by no means unique to episcopal churches. They exist in significant measure, if not more so, to denominations run entirely by boards and committees.

If only the solution was as simple as you suggest.

Robert Forsyth,  
Rector and Anglican Chaplain  
to Sydney University

(The point about the English Parliament was of course rhetorical. We are in full agreement with your views on committees! Ed.)

Aussie evangelist?

Dear Sir,

I write to express my disbelief at the choice of Luis Palau as Evangelist for the bi-centennial evangelistic mission to Parramatta. It is not that I am opposed to Palau as an evangelist, rather I find it ludicrous that an overseas speaker would be invited by the Committee rather than an obviously more appropriate Australian one — for an Australian bi-centenary celebration!

Yes, I realise that God may use Luis greatly next year (I hope that He will). God may choose to convert some people through heretical sermons, but God's sovereignty is no excuse for the abdication of the use of God-given common sense. Why in the world do we need to import an evangelist for this occasion,

when to 'Buy Australian' would have been a much better option? Fair dinkum!

Yours faithfully  
Steve Marquet,  
Riverwood, NSW

ARCIC II

Dear Sir,

Thank you for publishing the findings of ARCIC II on justification and the comments of Dr. David Samuel on the report. I agree with Dr. Samuel that the ARCIC document is a red herring, but must add that the difference between Bible teaching on justification (which is Protestant doctrine) is that of justification by faith or justification by works, expressed by the Scripture, "Knowing that a man is not justified by the works of the law, but by the faith of Christ, even we have believed in Christ... for by the works of the law shall no man be justified" (Galatians 2:16).

What are these works of the law? They are the laws of sacrifices under the Old Testament, replaced by other laws of the Roman Catholic Church which claim you are saved only by membership and receiving the seven sacraments of that church. All these must be performed by a Roman priest and therefore makes the layman dependent on the priest for salvation and hence under bondage to the priest.

The Bible teaching in Ephesians 2:8,9 emphasises that salvation is a gift direct from God to be received by faith alone, not through the rites of a church. It sets us free from bondage to the priest and we are exhorted to stand fast in that liberty. Would any Protestant who enjoys that liberty in Christ want to go back into bondage to the priest by agreement with ARCIC II? (Galatians 5:1)

Yours sincerely  
Tom Aldons,  
East Malvern, Vic.

Only half right

Dear Sir,

The National Anglican Youth Synod at its recent Bendigo Synod passed 10 resolutions, (ACR Feb. 16).

In my book it scored five out of ten for Biblical correctness.

It was right on — spread of lay ministry, the homeless problem, greater understanding of the human condition, expansion of chaplaincies, and in condemning pornography etc. and for this I congratulate them.

However, they were "up the wattle" when they endorsed the following unscriptural practices, the ordination of women, ambivalence on homosexuality, and the promotion of "non-sexist" ("inclusive") language in the liturgy.

On the Ruxton affair, their stance was simplistic. Such condemnations are not conducive to rational debate and offer no solutions for a very complex situation in South Africa, which unlike Australia, is a Christian nation.

If the Synod is typical of the up and coming generation, then we had all better get down on our knees and pray very hard.

We should seek the Lord's forgiveness for our apathy in neglecting to teach the younger generation Biblical values and ethics.

It's time we did.  
Alan Barron  
Modbury North, S.A.

## English church society takes action

Preparing for a continuing church

At the beginning of 1986 Church Society declared its intention, if and when practical steps were taken to unite the Church of Rome and the Church of England, to support a Continuing Church of England. In the light of the decision on ARCIC in the General Synod, last month the Council reaffirmed that commitment and declared its intention to embark upon the preparation of contingency plans for a Continuing Church in order to be ready should such an event occur.

Church Society Council recognises the strong resistance to ARCIC which is growing in the Church of England, especially among the laity (which was reflected in the debate in the House of Laity), and therefore has pledged itself, alongside the contingency plans, to continue the campaign against ARCIC in the Church of England in the belief that the Church of England as a whole can be dissuaded from taking steps which will compromise the Protestant position both of the Church and the Crown and damage irrevocably the reformed and biblical position of the National Church.

Encouragement will be given at the

parish level, and upwards to those who are opposed to ARCIC, while the biblical standards and teaching of the 39 Articles of Religion will be expounded as widely as possible.

Among the positive steps now being initiated by Church Society is identification with those who opposed the ARCIC Final Report.

Parochial Church Councils are invited to pass resolutions distancing themselves from the General Synod decision on ARCIC.

The Council of Church Society was glad to note the strong resistance shown to ARCIC in the House of Laity.

Allegiance to the monarch as the supreme governor of the Church of England, and loyalty to the Protestant Reformed Religion established by law was affirmed by the Council.

Lord Brentford is the President of the Society and the Chairman of Council is the Rev. E.G. Stride, Rector of Spitalfields. The Director is the Rev. Dr. D.N. Samuel (ENGLISH CHURCHMAN)

## Editorial

## Experience or irrationality?

The recent conference in New Zealand on signs, wonders and church growth conducted by John Wimber, has excited a great deal of attention, at least from certain sections of the Christian Church. While Wimber testifies that God spoke a clear word to him "do not preach your experience — preach my word", in practice he is in danger of doing quite the opposite. Wimber, of course, is not alone in this infatuation with the miraculous, and the quest to bring one's own personal experience into conformity with it. Increasingly, in the Western Church, a strange sort of irrationality has gained ground and many Christians are falling into the prevailing habit of ignoring the rational basis of our faith. The danger of this practice is that we shall allow the tools of logic and reason to rust, and instead cultivate the fashion of justifying belief in terms of instant experience and inadequately defined subjectivist well-being.

The problem with this approach is that it is a reflection of what is going on in the community at large, where fuzzy-thinking is rife, and where capricious subjectivism and fluid relativism reign supreme. For many people, all that matters any more is whether something is alive, or relevant or trendy. If a person turns on the television or picks up a newspaper any night of the week, these "approval noises" are readily discernible. The problem is they evade rational thought and lead to total intellectual bankruptcy.

Yet tragically today, many Christians dismiss preaching, worship, and even their local church on criteria like "It doesn't speak to me!", or "It isn't relevant to me!" Some years ago in a Christian conference, a delegate was asked to sum up what for him, Christian life and witness was all about. He replied with classic vagueness — "It means to be Jesus!" We might wonder what sort of ontological change he had in mind in arriving at that discovery. The danger in this sort of irrationalism is that it eventually gets into the pulpit, the religious press and even into religious educational circles. The reader may protest that an appeal to a largely cerebral expression of the faith is doomed to leave us with a dry as dust theology which will not change lives. It is illuminating to recall Bishop J.C. Ryle's words a hundred years ago when he wrote about the 39 Articles of Religion: "My subject may seem at first sight dry, dull and uninteresting. But I ask my readers to believe that it is not so in reality." Ryle's conviction was that there is really nothing more important than to have a clear and correct view on matters of Christian doctrine. To illustrate his point, he appealed to the value of marriage settlements and wills, which would hardly be considered lively reading. He wrote "Like all carefully drawn legal documents they are extremely unattractive to

general readers. The language seems cramped and old fashioned, the amount of verbiage and circumlocution in them appears positively astounding; yet none but a child or a fool could ever dare to say that wills and marriage settlements are of no use. The happiness of whole families often turns upon the meaning of their contents."

Christian doctrine is the protection against the sort of frivolous subjectivism which seems to be on the rampage today. Specifically, the Christian doctrine of creation assumes that God made the world with a purpose, and that (according to Genesis) the world God made was characterised by orderliness, design and purpose. It is important to stress this today when people are being seduced into believing that the world is a quite arbitrary affair, simply the arena where God wants us to develop our own miraculous ministry. Yet a detailed study of creation commits us to the concept of an orderly, meaningful, purposeful world. To measure reality simply in terms of how it affects me is to ignore the Christian notion that God created an ordered universe to serve his good purposes.

This may seem a remarkable statement to make, yet it is based on the conviction that anything and everything you do today can be truly interpreted and justly valued only against standards and criteria operative beyond the limits of the temporal universe. To simply assess things subjectively in a fleeting moment of time as though that is what reality is all about, is to confuse the froth or a bubble at the edge of a stream, with the stream itself.

That surely is why Jesus prescribed the test of ultimate reality in terms of submission to God's will, not in terms of subjective personal experience.

"If any man will do his (God's) will he shall know whether the teaching is from God or whether I am speaking on my own authority." (John 7:17)

This response to reality is not in terms of titillation of the appetite or ego. In fact what is great and important in the purposes of God has little to do with tickling the fancy or feelings of the onlookers. Rather, it is that awareness of the overall reason and purpose of things that is built into the doctrines of creation and Divine Providence, and if we neglect that protection provided by a rational objective commitment to the Christian faith, we aid and abet those of our contemporaries who are consciously striving to make our fellow beings less rational — less concerned with overall meaning and purpose and more engrossed in subjectively satisfying our tastes and fancies.

## The future direction of Christian music discussed

At London Institute for Contemporary Christianity

One hundred people from many different denominations and organisations met at the London Institute for Contemporary Christianity recently for a conference on the direction of Christian music into the twenty-first century.

The conference was sponsored by the Music in Worship Trust and was chaired by the Bishop of Chester (the Right Rev. Michael Baughen). The main speakers were the Rev. Graham Cray, Vicar of St. Michael-le-Belfry, York; Dr. Andrew Wilson-Dickson, Senior Lecturer in Music at Cardiff; and Mr. David Peacock, the arranger and composer.

Mr. Cray emphasised that worship was for God and that the music should portray the genuine encounter with him in worship. "Sometimes," he said, "church music is one of the most effective 'keep out' signs because it is so far away from the people's need for the real God."

He urged delegates to reconsider the music of the oppressed because, he said, it often conveyed a lively spirituality which was missing from traditional triumphalism.

Dr. Wilson-Dickson stressed the sheer power of music and of the need therefore, for getting it right in worship.

Music should be the creative evidence of a local culture, he said, and should be unique, just as the music at Taizé had become in recent years.

Mr. Peacock told the conference that congregations should not merely pray for musicians to be brought in from outside; those already in the fellowships should be trained to become more useful in their local situations.

He warned against the danger of settling into a style of Radio 2 music which could become the rather colourless norm — all types of music should be explored to express the breadth of worship where God's character was conveyed through as many facets as possible.

(CHURCH TIMES)

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## Alan Craddock

Sydney newspapers have recently given wide coverage to an 'epidemic' of domestic murders. I had the opportunity to speak briefly with a police officer who attended 2 of these incidents. In each case he commented that the level of anger and the extent of misperception had led the accused to acts of extreme violence which seemed to be completely out of voluntary control. In both cases the accused appeared unaware of the nature of the actions they had performed. Anger is an emotional reaction to situations which frustrate or threaten us, and is a feeling which is familiar to us all. Most people can recall occasions when anger has overwhelmed them and driven them to actions which they later find hard to justify. Angry feelings can so easily erupt into violence. Control is lost and the consequences can be horrific.

Recent studies in the U.S.A. have shown that there are surprisingly high levels of physical violence even among young couples who are dating with a view to becoming married in the near future (Cate *et al.* *Journal of Family Issues*, 1982, 3(1) 79-90; Lane *et al.* *Journal of Family Issues*, 1985, 6, (1) 45-59). Despite the fact that such couples are generally very happy in each others' company and are likely to be very optimistic about their relationship, these studies show that between 25% and 33% of such couples commit acts of physical violence against one another.

There is a troublesome paradox here. Close relationships, based on love, commitment, permanence and which generate high levels of intimacy also can become stressed by these very factors. Intimacy can lead a person to take the other too much for granted. Intimacy can break down barriers, both for good and for bad. For example, we are more likely to strike our spouse than a complete stranger. We can hope for much from our marriages and hence the frustration and potential for anger is so much greater when the relationship appears to fail.

This raises an important question: How can we control our anger, especially in our dealings with the people closest to us? They can please us or disappoint us more than any other people. They can more readily give us joy but they can also more readily provoke us to anger. The question of control is a difficult one, for some of the answers can lead to further problems rather than to solutions. Some psychologists have argued that many violent domestic crimes have been committed by 'over-controlled' persons. This kind of person can be extremely passive in the face of frustration and

## Domestic violence: Anger amok

provocation for a considerable time because they are powerfully inhibited against being violent or even feeling angry. They tend to hide their anger under a cloak of passive silence. Eventually these restraints fail and they are likely to erupt into a surprising and extreme level of violence. It has been argued that the reason for this explosion lies in the intense and rigid attempt to control anger by unrealistically denying the feeling altogether.

Christians tend to see anger as something to be controlled to the point where it no longer exists within us at all. Is there a conflict then between the Christian notion of the need for control and this view of over-control being a damaging strategy to adopt? I don't believe there is such a conflict for 2 main reasons:

(1) *Control does not have to mean over-control.* These are quite different processes. In the case of the over-controlled person there are emotional reactions which are not allowed any kind of outward expression. This person is like a pressure cooker with a blocked safety valve. The anger builds up until it can no longer be contained and an explosion occurs. Denial is obviously destructive in the long run. It is clearly necessary for the anger to be acknowledged and for it to be dealt with constructively. I believe that people would be better advised not to deny their anger. It is better to acknowledge it and to work it through long before it becomes so intense that it can no longer be controlled at all. If I am angry there is a reason — rational or irrational. If I can discover that reason I am likely to understand myself, or those who provoke me, or even our mutual circumstances a little better. My focus is no longer my anger but something which is different and which can even produce an entirely different perspective on the situation.

(2) *Control does not only mean self-control.* The Christian's desire for better control of anger does not have to be a solitary search for a super form of self-control. Christians enjoy fellowship with God and with other Christians. There are sources of support to which we can turn. We should not see control or management of our anger as entirely dependent on our own efforts.

James reminds us that fights and quarrels, killing and coveting all come from our desires that battle within us (4:1-2) and that the spirit within humanity often tends in unhelpful kinds of ways (4:5). However, James also makes the point that God's grace is stronger. A similar point is made by Paul in Titus 2:11-12: "... God has revealed His grace for the salvation of all men. That grace instructs us to give up ungodly living and worldly passions and to live self-controlled upright and Godly lives in this world."

It is surely encouraging to realise that we have God's grace to enable us to cope with our human emotions, such as anger, which might otherwise lead us into violence.

Donald Guthrie describes this passage from Titus as dealing with "... the educating power of grace" and thereby emphasises the fact that control for the Christian is not merely self-control, but is a process in which a desire for control is enabled and then fostered into action by the work of God in the believer's life. To return to James: "Come near to God and He will come near to you... Humble yourselves before the Lord and He will lift you up" (4:7-10). This can be a powerful antidote to anger. It is especially effective when two people who love each other are both prepared to take this attitude when they become angry with each other.

## Women's ordination

### English Bishops propose a way forward

The House of Bishops' report on women priests, comes in three sections. The first discusses the main theological issues concerned; the second sets out the principles on which the legislation should be based; and the third gives a more detailed framework for the legislation and safeguards.

The Bishops say that they will continue to offer advice and to reflect on the theological issues involved throughout the legislative process, in the hope of achieving a greater degree of agreement. And they undertake to report regularly to the Synod.

#### 1. Theological issues

The first section of the report sets the scene for what is to follow. It charts the course of the debate about women priests; details the theological points at issue; and contains neutral descriptions of the stances taken up by both supporters and opponents of women's ordination.

#### 2. Legislative principles

The next section, on the principles underlying the legislation, starts with a stern admonition and an earnest appeal to both these groups to be loyal to the Church and to observe its decisions on women priests whichever way these may go.

"Actively to seek to frustrate the Church's order and decisions would be to act against the ministry of the Church which is the bond of communion of the Church," the Bishops say; though they add that this does not mean that people may not use legitimate ways of changing the decisions of the Church.

#### 3. Safeguards

Legislation to safeguard parishes, priests and bishops who could not accept a decision to ordain women must be seen as an interim measure, they continue. "It would be unwise to draw up legislation which permanently upheld the non-recognition of ministries within a single province and in so doing legislated for the continuation of impaired communion and disunity."

The need for such safeguarding legislation is "sad and regrettable," but "we believe that Christian charity and true pastoral care require that such provision should be made."

The Bishops firmly rule out certain ideas proposed as options in the McClean Report. For instance, "it is difficult to see how a PCC or a parish priest could refuse the ministrations of a diocesan bishop without straining the communion and order of the Church..."

They insist: "There is no theological justification for the view that the subsequent sacramental actions undertaken by bishops who had ordained women to the priesthood are thereby invalidated."

But they do think that a bishop who is opposed to the ordination of women at the time of its implementation cannot be compelled to ordain women and should not be compelled to institute or license women priests.

However, once a province started to ordain women, "it would be anomalous to appoint a bishop who was actively opposed to the common mind of the province" and of its bishops.

The Bishops dismiss the idea of an anti-women-priests parish opting out of a diocese which has women priests. Nor can they envisage a group of such parishes relating to one another under the jurisdiction of a bishop opposed to women priests. "It would be legally undesirable and theologically unacceptable to form a non-territorial diocese of such parishes..."

Similarly, the Bishops dismiss suggestions of a non-territorial diocese as a permanent enclave for those opposed to women priests. Such people, they say, must find other ways of continuing within the Universal Church.

"The Bishops are united in desiring to hold as many people as possible within the fellowship of the Church of England. They will seek sympathetically to meet pastoral difficulties within their dioceses, and they advise the Synod against taking steps which will lead to the destruction of the parochial system."

In the report's final section the Bishops come out against a one-clause Measure as not being adequate to meet the needs of the whole Church — "the legislation will have to include clauses giving safeguards to parishes, clergy and bishops."

The report says that the Measure must stipulate that a bishop can refuse to ordain, institute or license on the grounds of gender in order to avoid falling foul of the Sex Discrimination Act. Safeguards for the clergy already exist in other legislation, but the Bishops think that the new Measure should have a safeguard enabling the laity of a parish to prevent a woman exercising a priestly function whatever the views of the bishop or incumbent.

Some matters, the Bishops feel, can be better dealt with in a code of practice rather than in legislation. Among them: the sponsoring of ordination candidates across diocesan boundaries and for the transfer of women ministers from one diocese to another.

The legislation will have to amend two existing Measures, so that parishes can prevent the appointment of women incumbents or priests-in-charge. As far as assistant curates are concerned, it is recommended that the code of practice should provide that the bishop accepts the decision of a parish.

#### Two-stage plan

The Bishops have accepted the suggestion of Mr. John Bullimore (Wakefield) that there should be two Measures: one dealing with the principle and with safeguards, the other with financial provision for clergy and lay-workers who feel obliged to leave the Church on the ordination of women.

The report recommends that it should be written into the first Measure that it could not be brought into operation until the second one had received the Royal Assent.

(CHURCH TIMES)

## Reachout workshop — 1987

### Reaching Muslims for Christ

One of the main rivals to Christianity today is the Muslim religion. For this reason the Theme chosen for this year's Reachout Workshop is "Reaching Muslims for Christ".

The major feature of the weekend will be the first ever performance in Australia of "The Journey", a simulated missionary experience of preparation for and entry into a foreign country. Conferees will experience all the trauma of entering a Muslim country and beginning a new life in a Muslim society.

The special speaker for the weekend will be Miss Vivienne Stacey who has lived and worked in Pakistan since 1954 and has also had an itinerant ministry among Pakistanis in the Middle East and North Africa since 1975. She is a recognised expert on reaching Muslims for Christ and is the author of several

books. Her unique contribution will be supplemented by the participation of other experienced missionaries and the involvement of a large number of Asian nationals.

The Reachout Workshop will be held at Stanwell Tops from Friday 29th to Sunday 31st May, 1987. The cost is a modest \$36.00 for the whole weekend including accommodation and all meals as well as "The Journey". Brochures and registration forms will be available from your local church or from the Reachout Office, P.O. Box 433, Strathfield, 2135. (Phone 764 2174).

Reachout is sponsored by the Evangelical Missionary Alliance of N.S.W. and supported by all the Evangelical Mission Societies, Youth Organisations and Bible Colleges.

# Contemporary Christianity

(From an address to the Anglican Church League, Sydney Synod 1986)

by VICTOR ROBERTS, Archdeacon of Wollongong

Any attempt to give an umbrella exposition of contemporary Christianity in a twenty minute luncheon address just before the start of a Sydney Synod must be regarded as a hazardous exercise.

### London Institute for Contemporary Christianity

John Stott was the driving force behind the establishment of the Institute. It opened in 1982 with John Stott as Director and Andrew Kirk, the theologian-missioner of CMS, as its Associate Director. The goal of the Institute is to help committed Christians, especially graduates, professional and business people, and leaders from Third World countries, to relate their Christian faith to every area of their responsibility — their home, work, leisure, personal life and civic duties. 'Integration' and 'penetration' are two key words in the Institute's purpose: the integration of our lives under the Lordship of Christ and the penetration of our society at every possible level for Him.

Roy McCloughrey, Director of the Shaftesbury Project, an economist and former international banker lectures in a course — "The Church, the State and Social Responsibility."

The lecture on "The Destruction of the Priceless" was eye-opening. McCloughrey outlined the historical development of the rise of state culture from the Enlightenment to the present position in most Western governments where a thing is accepted or rejected on the basis of whether or not it is 'economic'. This philosophy of economics reached its peak in the writings of people such as Shumacker, who declared that if a thing is "uneconomic" it has no right to exist or prosper.

## Science enthroned ... God dethroned

In the process those priceless things in life, the family and relational qualities of life, upon which no price-tag can be placed, are minimised, stifled or destroyed. In the Enlightenment, what previously had been referred to and accepted as an explanation for the present situation in life changed. Science was enthroned and God dethroned. Reason replaced faith, and doubt and scepticism became the new honesty. This scientific and philosophical development led inexorably to the rise of the economic point of view. McCloughrey therefore regards it as of fundamental importance to include an understanding of the role of economics when judging and evaluating religious attitudes.

In a panoramic purview of contemporary Christianity it is wise for us to remember two things. First, it is always far easier to criticise and to point out what is wrong than it is to devise wise and balanced policies which will put things right.

Secondly, as Christians we ought to examine our own policies, personal, parochial and diocesan, to determine to what extent worldly economic policies have invaded our own situation. Are we 'destroying the priceless' in certain areas of our church and personal lifestyle? Have we allowed the economic theories of the unbeliever to squeeze us into a 'wordly' economic mould, or do we turn to those biblical principles which apply in the Kingdom of God?

The Institute course also explores from a biblical perspective such important issues and areas as:—

### Work and employment

McCloughrey defines work as 'co-operation with God in the creative management of His world'.

Stott on the other hand defines work as: 'the expenditure of energy (manual or

mental or both) in the service of others, which brings fulfilment to the worker, benefit to the community, and glory to God'. (Issues Facing Christians Today, Page 162).

Do our parishes help all Christians, employed or unemployed, to understand biblically what work is and to help them to live for Christ in their present situation?

Wollongong has some of the highest unemployment levels in Australia. Wollongong Careforce team deals with about 300 cases a month involving the personal and relational consequences of unemployment, emotional instability and poverty. We cannot just live out our Christian lifestyle as though these realities do not exist, for if we do, our understanding of the gospel and Christian discipleship are out of step with biblical teaching and Christ-likeness of character.

### Wealth and the Use of Money

In 1980 the Brandt Commission's report entitled "North-South: A Programme for Survival", brought a new dimension of seriousness into the whole debate on international economic policies. The report took two years, it involved 18 distinguished independent leaders from 5 continents and different political backgrounds. The remarkable feature was that the people involved produced a unanimous report. Willy Brandt, the former West German Chancellor, described North-South relations as "the greatest challenge to mankind for the remainder of this century". Although statistics can be cold and clinical, it is important for us as Christians to be aware of the contemporary situation in the world of which we are part. This is the present state of the world you and I are living in:

- \* 40% of the people in the South are only barely surviving;
- \* the North has one-quarter of the world's population but four-fifths of its income. Obviously this means that the South has three-quarters of the world's population (3 billion people) living on one-fifth of the world's income;
- \* 90% of the world's manufacturing industry is in the North;
- \* in the South a child dies of hunger and disease every two seconds.

The Brandt report has of course been criticised as unrealistic in its expectations; yet within three years of its release many of its predictions have come true. The prospects for economic recovery have deteriorated rapidly. Further decline could "cause the disintegration of societies and create conditions of anarchy in many parts of the world."

What do we as evangelical Christians do with this sort of information? Do we say that such a situation is the inevitable consequence of a sinful, fallen world and our task is to preach the Gospel not ameliorate suffering or economic injustice? Do we really understand and know and love the people of this world the way Jesus did? Do we help other Christians to wrestle with these issues or do we never give biblical input on them in our preaching and teaching programmes?

The subject of wealth and the use of money is an important one. Jesus and his apostles had a lot to say about it. Are we bringing the mind of the world or the mind of Christ to bear on these matters as we seek to resolve them?

Other issues of contemporary importance which are touched on at the Institute: idleness and leisure; political ideologies; the role and function of the church in society; justice and righteousness; and more.

"We have loved certain methods. And how delightful they were! What could be more enjoyable than to have and to enjoy our religion in the form in which we have so long been familiar with? How enjoyable just to sit and listen.

What an intellectual and perhaps also emotional and artistic treat. But alas! how entirely unrelated to the world in

which we live it has often been! How little has it had to offer to men and women who have never known our background and our kind of life; who are entirely ignorant of our very idiom and even our presuppositions. But in any case how detached and self-contained, how remote from a world that is seething in trouble, with the foundations of everything that has been most highly-prized, rocking and shaking.



Archdeacon Victor Roberts.

We must rouse ourselves and realize afresh that though our Gospel is timeless and changeless, it nevertheless is always contemporary. We must meet the present situation and we must speak a word to the world that none else can speak.

There are many reasons why we should do so. The need of world, its agony, its pain, its disease, call upon us to do so. But apart from that, it is our duty to do so.

### "What sort of world do we live in?"

Our most notorious atheist exhorts us to Christian love and compassion with almost evangelistic zeal' and the world's leading Communist exhorts all his 'comrades' to grasp the truth that 'nothing but the social and spiritual emancipation of man can make him truly free!'

But what sort of love and spiritual emancipation are these men speaking of? Certainly not the selfless and self-giving love of Christ which sent Him to the cross to bear God's holy wrath on sin that we might be delivered from the kingdom of darkness and brought into the kingdom of light. Spiritual emancipation is a myth and a mirage apart from Christ. But submission to Jesus as Lord involves utter and total death to self. Only as we die shall we rise to newness of life in Christ. How clearly and maturely are we communicating these great contemporary world issues to the people we teach and serve?

### Confused Clergy

Many clergy are concerned about the depth of their own spirituality and commitment to Christ. Some of the older clergy think their training did not equip them for this pluralistic and multi-cultural society, and they feel insecure and overlooked.

Some of the younger clergy are so self-confident in their conviction that they have the answers and the methods, that they adopt a dogmatic and authoritarian ministry model which is prone to destroy pastoral relationships and weaken the biblical concepts of 'servant-leadership' and 'body life'.

In yet other cases clergy have allowed therapy to replace theology, and fellowship has degenerated into a self-centred, corporate exercise in self-actualization. Sometimes we develop a style of familiarity with each other which actually has the potential to prevent us from moving into that honesty and depth of relationship with alone can deepen and enrich our life together in Christ around His Word.

Often as clergy we are strong on the Word in public proclamation but weak on applying that same Word to personal lifestyle and growth in holiness. Relationships in marriage, home and parish suffer as a result.

Often, also, we are powerless in prayer, keeping up a form of godliness but not experiencing its power.

Of all the things we could do, and need to do, none is more important than to be broken afresh before the Rock which is Christ Himself and in deep and genuine biblical repentance renounce what is not holy in our lives and seek after Christ in all His saving power and glory.

### Weak Worship

One of the benefits, but also the shocks, of being an itinerant Archdeacon has been to experience the enormous variety of principles and practices in church services.

Some are extremely carefully prepared, conducted with liturgical skill and sensitivity and have good teaching. It is a joy to share in them. Some are so spontaneous they give evidence of lack of adequate preparation; others are liturgically inept and 'sloppy'; and still others are not only weak in terms of any biblical excellence, but also are unrecognisable in any Anglican sense. We urgently need to devote more care and prayer to the preparation of our services on Sundays; and to the deepening of our understanding of what we are trying to accomplish in those services.

## "lack of spiritual power"

Many evangelical Christians today admit to lack of spiritual power in their lives. Often they don't know quite what they mean by that; sometimes they think the polarisation between 'conservative' and 'charismatic' is a most unfortunate and unnecessary one. They continue a 'for...' of Christian living, but feel sterile and barren spiritually.

### Ecclesiology

I am coming to the conviction that in many cases we have so emphasised a particular understanding of ecclesiology that we have lost meaningful and vital contact with the community of which we are part. The result often has been that our ability to communicate with and relate to the world around us has declined to such a degree that the gap between the church and the community around it has grown wider and wider.

My other conviction is that we have, in our soteriology, so individualised the Gospel that we have failed to see that the Gospel, fully understood in all its biblical depth and breadth, embraces a cosmic dimension which includes the redemption not only of every aspect of personal life but also the totality of creation itself. It is through the Gospel that the cosmic purposes of God to restore all things through Christ are being achieved.

### Australian Church Record Office Worker Part Time

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# THE GOOD READ

## Handbook of Life in Bible Times

By J.A. Thompson, I.V.P., 384pp.

The Bible comes to life when its background is clearly understood. The more Bible students know about the culture and lifestyle of the people of the Bible lands the better they will understand the nuances behind the words and ideas that they are studying. To this end we should applaud the numerous books being published which will assist students in this way. In particular the Lion publications are to be commended.



Now I.V.P. have added to their best selling New Bible Dictionary and New Bible Commentary a superb book on the background of life in Bible times. The text is by John Thompson, the Melbourne scholar whose *The Bible and Archaeology* is a classic. Thompson through his study of archaeology, knows the cultures and traditions of Bible times well and the text reflects this. It is clear, easy to read and full of invaluable information. The text is augmented by excellent pictures, diagrams and maps which make the book a delight to read.

Often in books of this type it is not easy to find the information that you want. That criticism cannot be levelled at this publication. The book is divided into 7 Sections: Introduction, People at Home, Food and Drink, Industry and Commerce, Culture and Health, Warfare and Religion. Each section is further subdivided. On the contents page each section is colour coded and the edge of the pages is coloured accordingly. This means that it is easy to turn quickly to the section sought.

There are wide margins on each page with relevant Bible references appearing at the appropriate points in relation to the text. There are also separate articles, on a coloured background, within each general section. All of this makes the book visually attractive and easy to read.

The index, which is used often in a book such as this is good. There is neither too much nor too little included making it both comprehensive and easy to use.

Each section has suggestions for further reading, mixing the most recent titles with classic titles from the past.

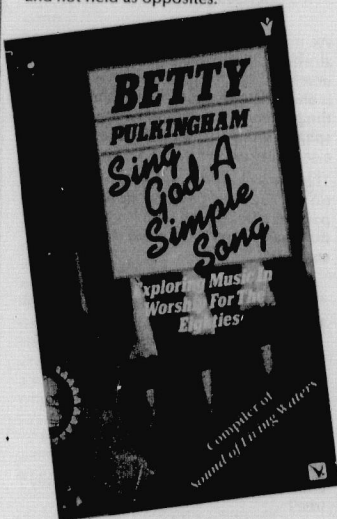
Here is a book which ought to be on the shelf of every serious student of the Bible. It does not replace a good Bible dictionary but rather becomes a supplement to it. It is designed to be a reference book to be used in your Bible study but it is so fascinating that it is hard to look up one thing without reading on and on. I consider this to be one of the most valuable reference books produced for some time. I highly recommend it for everyone who is serious about Bible Study. It goes without saying that those who teach and preach God's Word ought to own it and use it regularly.

D. Kirkaldy

## Sing God A Simple Song

Betty Pulkingham (Albatross) (Exploring Music in Worship For the Eighties) 153 pp.

The greatest contribution of Pulkingham is to raise our liturgical horizons with plenty of practical examples of what has and can be done by congregations committed to celebrating being God's people. Much of the authoress' experience is with Anglican and Episcopal churches — it's refreshing to see creativity and formal liturgy spoken of in the same paragraph and not held as opposites.



Although the book's primary concern is the enrichment of Christian music by the inclusion of the folk arts, Pulkingham's appeal is to churches to make their "worship" relevant, contemporary, contagious, flexible and indigenous. Hear! Hear! A suitable motto from the book might be "the distinction of secular and sacred is essentially one of musical function, not of musical style".

Other issues include the role of the Christian meeting in a secularising society, the effect of music in liturgy, the pastoral role of the choir and musicians,

leading corporate singing, introducing new material and even how to get organists and guitarists playing together (at the same time). The closing chapter, on "what makes a good rehearsal" and developing creativity in the congregation, are packed with practical examples.

She warns against spectatorism in our services, against the choir/singing group so stressing performance over servanthood that they become a choral society, and against informality masking slovenliness. There's even a timely reminder for evangelicals looking to preserve the intentions of the performers who wanted music, as well as the scriptures, to be accessible to the common man free from jargon and cultural barriers.

It's the sort of positive book that's worthwhile handing around the choir (if it hasn't been killed off) or the liturgy group (if they've formed). Unfortunately it's poorly organised with no index. Chapter divisions seem arbitrary at times. Look elsewhere for a thorough theological treatment of worship, but it's packed with helpful examples, quotations, personal observations and historical asides. Where else could you find the historical background of both "Silent Night" and "Neighbours", as well as suggestions for folk arts in weddings and baptisms.

This is not a book merely for technical musicians but for all who are concerned about vibrancy and relevance in Christian meetings. For churches who are rethinking their structure and aims of meeting (or need to), it's a good read.

Graham Crew

## Step by step to knowing God

Narelle Gatenby and Eric Bird, Monarch, 3 booklets

Narelle Gatenby and Eric Bird of St. James Anglican Church, Minto, have produced three *Step by Step* books so far, and I understand they were developed through use with groups of seekers and new Christians in the area, and have continued to prove their worth with warm acceptance since the first was published in 1985 (by Christian Education Publications for Monarch Productions, Campbelltown, \$3.75 each.)

Narelle saw the need for Bible study books like these when some non-Christian women, wary of the church but attending a craft group at Minto, expressed interest in finding out more about God. They needed material relevant to the Australian scene, and taking nothing at all for granted in the way of background Bible knowledge — beginning right at the beginning. For the whole story, see A.C.R. feature *Grass Roots as Blossoming*, Sept. 22, 1986.

Know Your Bible (KYB) groups for women were flourishing and meeting the needs of women who were established in the faith and accepted the Bible's authority, but were too 'heavy' and assumed too much background for these

women. Nor could Narelle find other fully suitable material in Christian bookshops. So she set to work, with her rector Eric Bird, to write her own.

I like the covers of the books in view of their purpose — they raise a bit of a grin. Each shows a photo of a very Aussie-looking masculine leg stepping out — Step No. 1 barefoot in jeans, No. 2 in shorts and desert boot and No. 3 in tracksuit and sneaker. Illustrations abound inside, cartoons and line-drawings by Peter Oram.



Each book contains twelve weekly studies, with short readings and guiding questions for six days of a week for each study. There is space for brief, simple written answers. The Good News Bible is the recommended version.

The first book is *Step by Step to Knowing God*. In the opening pages are instructions on how to find a Bible reference — how often we assume people can do that when they can't! Thus an embarrassing turn-off at the start is avoided. Then it's down to tin-tacks — 'What is God like? What is man like? Who is Jesus? etc., with answers to be drawn from the Bible itself, giving scope for evangelism at its most basic level.

Book 2 is *Step by Step with Jesus*, looking at the Gospels and the claims, teaching and work of Jesus in greater detail. Book 3, *Step by Step to the Coming King* is an overview of salvation history, with more Old Testament material, showing Christ as its fulfilment and pointing onwards to the future judgement and glory.

In the past I've had groups of non-Christian women, neighbours, to study with me the claims of Christ, and not finding suitable material like this I too at times used to prepare my own. But these efforts never made it into book form, nor, I suspect, were they of high enough quality. I can see a tremendously valuable role for *Step* books in Bible-based evangelism and nurture for men and women, singly, as couples or in groups, for years to come. I congratulate Narelle, Eric and their publisher, and the people of Minto, for producing and sharing them.

Lesley Hicks

# Homosexuality, and Breakfast at the Hilton

The Hilton International Hotel, towering skywards over Adelaide's Victoria Square, exudes glamour and elegance. The doorman in his smart uniform greets you at the entrance; you walk past the gently flowing fountain and sink into the plush, carpet underneath the sparkling crystal chandelier.

"What am I doing here?" The butterflies began churning in my stomach. Even in these beautiful surroundings, before a table set with tempting croissants and a pot of freshly made coffee, I could not fully relax. Urgent prayers filled my mind.

Seated at the table was James Vickery of Radio SUV and Bill, his other guest for the weekly show *At the Hilton*. Bill was introduced to me as a pastor of the Metropolitan Community Church, a group claiming to be "homosexual Christians".

James had also tried to get a spokesman from one of the major Christian denominations to debate with Bill on the program, but no one, when it came to the crunch, wanted to appear. I was on my own, hoping to present as faithfully as I could, the viewpoint of historical Christianity.

James began by asking Bill how the Metropolitan Community Church had begun. Bill explained that the first church started in Los Angeles USA in 1968. The Adelaide group was formed a few years ago by some homosexuals who felt uncomfortable or rejected by other churches.

James then asked me if I thought there was a place for the MCC. "It all depends on what they teach," I said. "We need to distinguish between homosexual temptation and homosexual behaviour. We can't always control our thoughts — the temptations that come into our minds — but we can control our actions."

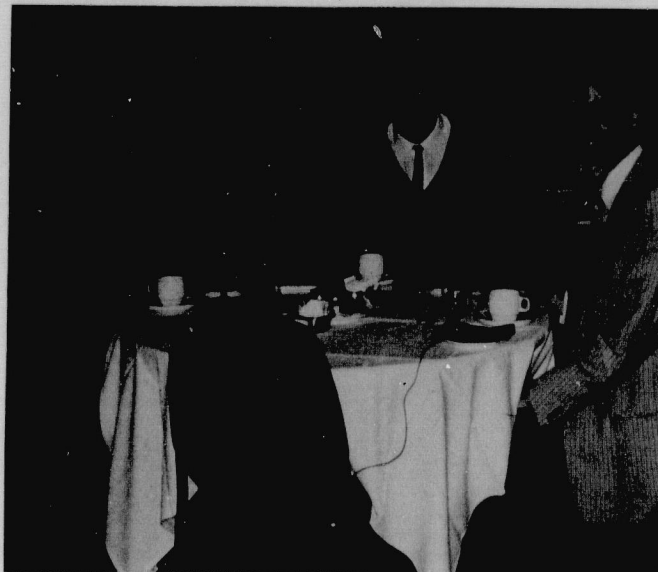
I read out Leviticus 20:13. "If a man lies with a man as one lies with a woman, both of them have done what is detestable." I emphasised that the Bible is here condemning the act of sodomy. If a Christian is tempted in this way, God calls him to decide, as an act of will, not to allow that thought to become the act.

Bill rejected my argument. He said that the scripture verse must be placed in the context of its time, and that it did not apply to the 1980s. "It is not a question of temptation," he said, "but of homosexuality being an intrinsic part of one's nature."

The program compere then turned to

mother and be united to his wife, and they will become one flesh."

James Vickery asked what I wanted to happen to homosexuals. "I would want two things," I said. "First, I would want Christian churches to minister to men with homosexual temptations, so they could be released from this bondage.



L-R: Bill, James Vickery and David Phillips.

me and asked pointedly, "How do you account for God creating homosexuals?"

"But God didn't create homosexuals," I said. "He created man — male and female. Bill, like me, is a man because we both have the same male sex chromosomes and the male sex hormones. We are not intrinsically different in the way we are made.

"God made man sexually polarised — as male and female — for the purposes of procreation and complementary companionship. As the Bible says, for this reason a man shall leave his father and

Second, I want such men to recognise the need for obedience to God's Word, and that there is freedom from this bondage through faith in Christ."

Bill rejected that idea too. He said that he had belonged to a pentecostal church some years ago, where he had renounced homosexuality and accepted Christ as his Saviour. He had had prayers and healing — he even got married. But it had all ended in disaster. "The churches don't liberate homosexuals," he said accusingly. "They bind them up. I was told in effect to live a celibate life or get out."

I replied that God's call for single men to remain chaste is really no different in the case of homosexual temptation than for heterosexual temptation. "Even married men may have to refrain from intercourse at times — for example, when a man's wife is ill. In God's Word there is only one place for a sexual relationship: in marriage."

Bill agreed that adultery was wrong. But he believed that as long as a homosexual couple were faithful to each other, their lifestyle was right in God's eyes. "There is homosexual immorality, which is wrong," he said, "but there is also homosexual morality, which is valid."

"Back to scripture," I thought. "Paul wrote his letters against a background of wide acceptance of homosexual behaviour," I said. "Some of the Greek philosophers praised it; many of the Roman emperors including Julius Caesar and Nero engaged in sodomy. Yet Paul states very bluntly in 1 Corinthians 6:9, **Do not be deceived: neither... adulterers... nor homosexual offenders... will inherit the kingdom of God.**"

The producer signalled that our time was nearly up. James Vickery drew the, discussion to a close and signed off. I swallowed the rest of my croissant: we had been there half an hour, but I hadn't managed to eat much breakfast!

We were then able to have a more leisurely chat. James opened up a little about his own background. He said that as an agnostic he found it hard to appreciate what it would be like basing your life on faith.

Then it was all over. We left the ordered dignity of the hotel for the crazy chaos of the morning rush hour traffic. I silently prayed that Bill would see that God's call for him to shun homosexuality was for his benefit. And I thanked God for the opportunity of sharing His Word with James and others who would never normally hear it.

Dr. David Phillips is a senior research scientist by profession, an active member of the Anglican Church, and Chairman of the Festival of Light in South Australia.

by Dr. David Phillips

## American T.V. monitor group ready to act

### Overwhelming response to boycott

CHICAGO, Ill. (EP) — The national board of Christian Leaders for Responsible Television (CLEAR-TV) met in Chicago Jan. 20, and approved a boycott of companies whose advertising helps sponsor sex, violence, profanity, and anti-Christian bias on network television.

"We selected advertisers, but are not ready to make their names public," explained the Rev. Donald Wildmon, a United Methodist minister who serves as executive director for the group. "The next step is to go to the entire membership of CLEAR-TV, approximately 1600 Christian leaders, with a ballot. If the entire membership approves the boycott it could begin as early as April 1."

Wildmon said, "The acceptance and support for the boycott overwhelmed me. It was unanimous. They were strongly in favour of it." Wildmon said that approval from the membership is expected. "We are proceeding with our plans based on the assumption that the membership will approve a boycott."

Wildmon said anti-Christian stereotyping also continues. "Generally speaking, Christian people on television in a modern setting are liars, cheats... no good people. We're not foolish enough to believe that when people are depicted in a negative manner on television, that there aren't Christians who really act that way. What we're saying is there's no balance, there's no positive portrayal."

CLEAR-TV plans to meet with advertisers before calling for a boycott of specific manufacturers. "The plan calls for some preparatory negotiations and talking with them, but if we don't get the response we want we are set to go immediately. I can't conceive of any company facing this group, but we are prepared."

CLEAR-TV's members include the chief executive officers of 70 denominations, 20 Lutheran bishops, presidents of 53 Christian colleges, 17 Episcopal bishops, four Greek Orthodox bishops, three Moravian bishops, two Catholic cardinals, 16 Catholic archbishops, 94 Catholic bishops, the president of the Southern Baptist Convention, 24 executive directors of state southern Baptist Conventions, 24 United Methodist bishops, more than 200 Christian broadcasters, and the heads of most of the large para-church organizations in America.

(EPNS)

## Still no news of Terry Waite

### Archbishop's assurance. 'He has no political links'

Exactly one month after Mr. Terry Waite's disappearance in Beirut the Archbishop of Canterbury has insisted that his envoy is simply a "humanitarian negotiator" without any political links.

In a statement issued on Tuesday Dr. Runcie confirmed that, since that fateful day a month ago, they had had no direct contact with Mr. Waite. "For Terry's family and for us this has been an anxious and difficult time," he said.

The Primate went on: "Since there have been so many rumours flying about I feel

it is important to remind people that Terry is my envoy. He is not representative to any Government agency whatsoever. He is a humanitarian negotiator whose only bargaining power is that he represents a religious leader."

They had often repeated that they had no information confirming that Mr. Waite was being held against his will, the Archbishop said. "However," he conceded, "he is obviously in a position where he cannot communicate with us." Dr. Runcie said that he had made a number of approaches to political and religious leaders in the Middle East, though he was not prepared to name them.

(CHURCH TIMES)

## New publisher for "On Being"

"On Being", the monthly Christian news magazine published in Melbourne by 36 Media Ltd., in the February, 1987, issue announced that Mr. Richard Horne is succeeding Mr. Kevin Smith, founding publisher of the magazine, as publisher.

Mr. Kevin Smith, in the page entitled "Being Us", tells how "On Being" was commenced in 1974 and stated: "Since the beginning I've had the delight of being the publisher. I've had the joy of working with a range of people who have come and gone as God has brought them and taken them away..."

"When God planted the idea for a magazine in my brain, the same sort of idea was planted in the mind of the son of missionaries in New Guinea, who was serving at the time as a high school teacher in the highlands. As he contemplated returning to Australia with his wife and young family he turned the concept over in his mind.

"On arriving in Australia someone told him about 'On Being', at that time just one issue old. He made contact with me, and has been involved with us ever since. In fact, for several years Richard Horne has worked full-time as managing director of 'On Being's' parent company, 36 Media."

Mr. Smith affirms: "I believe Richard is God's person to lead on the 'On Being' team, both voluntary and paid, in keeping the magazine playing its part to encourage God's church."

Mr. Smith will continue to be involved in the magazine to some extent. He joyfully remarked: "I courteously declined the title, 'Publisher-at-large', and anyone who knows anything about my stature will understand why. As founding publisher I will continue to serve 'On Being' though in a different way than before."

## C of E heritage hinders mission

### Symposium on Latin American Anglicanism

(ACC) recently Anglicans from America, Brazil and the Southern Cone met in Panama to discuss Latin American Anglicanism.

Questions raised at the meeting included — What is it like to be an Anglican in a Latin American setting? What does it mean to participate as Latin Americans in a tradition which was born in the English speaking world of the North Atlantic? What does the faith experience of Anglicans in Latin America have to contribute to the peoples of the continent and to the Anglican Communion?

The participants agreed on a common commitment to mission but often found the reality of that mission full of contradictions. The heritage from the Church of England of language, music,

architecture, customs, spirituality and governance had often hindered authentically Latin American traditions and made it difficult to define what Anglicanism is in such a setting.

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## National goals and directions inc.

Receives grant of \$50,000



L-R: Mr. William Fairbanks, Rev. Alan Walker, Mr. Gerry Gleeson.

A grant of \$50,000 has been made to National Goals and Directions Inc. by the Australian Bicentennial Authority and New South Wales Bicentennial Council. The grant was made at a Reception and Press Conference in Sydney on Wednesday 25th February.

"We are very pleased to be part of National Goals which so clearly demonstrates the Bicentennial theme of Living Together" said Mr. Gerry Gleeson, Chairman of the NSW Bicentennial Council, making the presentation. "We want 1988 to be a national stock-take and a time for all individuals and community groups to examine how they can best contribute to making Australia a better place in which to live."

"As the Bicentennial Year approaches Australians must define goals and

Directions for the nation" Rev. Alan Walker said at the Reception. "Australia is faltering, wracked by division, standing helplessly before its towering problems."

The National Goals Movement has arisen from the coming together of a concerned group of citizens from every part of Australian society. By grappling with basic issues, it seeks not a mere consensus but a creative reconciliation which will bring healing to a divided nation. It calls for repentance for the failures and exploitations of the past. It points to the sufferings of marginalised people such as the Aboriginal people. It seeks a larger vision of justice and utter allegiance to peace and the things which make for peace. It desires to give God His rightful place in personal lives and in the affairs of the Nation."

## MAINLY ABOUT PEOPLE

### DIOCESE OF TASMANIA

The following were ordained in St. David's Cathedral on December 13th last:

As priests:

Rev. John Campbell  
Rev. Henry Ivey  
Rev. Wayne Melrose  
Rev. Robert Rayner.

As deacons:

Rev. Paul Arnott  
Rev. Cyril Dann  
Rev. Robert Graue  
Rev. Roger Hesketh

Rev. J. A. Brook, Rector of St. Paul's Castle Hill will become Rector of St. John's, Launceston on 31st March.

Rev. Robert Maxwell has been appointed as Priest-in-charge of the parish of Hagley/Westbury.

Rev. Joh Paul has been nominated as Rector of the Parish of Latrobe and will commence his ministry at the beginning of August.

Rev. Robert Graue became assistant in the Parish of Devonport in December last.

Mr. Ken Wills was made deacon in St. John's Church, New Town in February to serve as Honorary Deacon in the parish of St. John, New Town, where he has been a Lay reader and member of the Vestry for a number of years.

Rev. Alex Adams died at Evandale on November 20.

## The faith of a president

Corazon C. Aquino.

There can be no doubt that Cory Aquino — a devout Roman Catholic — is a true believer in the Lord Jesus Christ. This is plainly evident in the personal statement of her faith in God which she gave at a National Prayer Breakfast held in the Grand Ballroom of the Cultural Complex of the Philippine Plaza Hotel, Manila, recently.

Invitations to this function had been sent to distinguished Filipinos by the Chief Justice of the Supreme Court, Claudio Teehankee, and the Guest of Honour was President Corazon Aquino. The Guest Speaker was General Charles M. Duke, Jr. (USA astronaut).

Present were all the president's generals, portfolio cabinet ministers, dignitaries, and a number of leaders from parts of SE Asia.

### "God, the true Leader of the nation"

The text of President Corazon Aquino's address at the National Prayer Breakfast is published below:

"In the past months, in times of danger and crisis, we have prayed for our Lord's mercy, intervention, blessing and grace. Despite our failings, He has always answered. As the prophets would marvel:

"The Lord's loving kindness indeed never cease; His compassion never fails; they are new every morning."

"I therefore would like to take this opportunity to thank our Lord Jesus Christ, who is our Saviour and our strength, our Guide and the true Leader of our nation. His compassion — throughout our bondage, our struggle, our attainment of freedom, and our battle to keep and give it meaning — has been new every morning. As we suffered. He called to us:

"Come to Me, all of you who are heavily laden, and I will give you rest."

"And as we found inner peace through our new resolve, and marched away from slavery with the enemy on every side, He assured us that if He was with us no one could prevail against us. And now as we work and aspire, as we grope for answers and reach for our goals, as we battle the

enemy without — and within ourselves — the promise is there unwavering:

"Seek ye first His kingdom and righteousness, and all these things will be added unto you."

"And even in our uncertain seeking, He assures us that those who are earnest in their search shall find, and doors shall be opened: for where we are weak, He is strong."

"And so, again and again, we thank Christ our Lord."

"We thank Him for being there when we called in our distress."

"And we thank Him for the opportunity to gather together in prayer this morning and for the pleasure of His company. For Christ has promised that wherever two or three are gathered in His name, He will also be there."

"Let us take this opportunity to count our blessings, even as we dare to ask for more. But let us never forget to Whom the credit should go, and in Whom we should trust."

"As the Apostle Paul wrote to the proud Corinthians:

"But God chose the foolish things of the world to shame the wise: He chose the weak things of the world to shame the strong... so that no one may boast before Him. For it is from God alone that we have life through Jesus Christ who made us acceptable to God. Therefore, as it is written: 'Let him who boasts, boast in the Lord.'"

"May we thus take pride this morning in the greatness of our God, the God of our victory and our freedom. I know we each carry our burdens and face our individual trials as we work for the renewal of our land and our people. But we may take heart in these lines from a contemporary song of praise written to describe Christ, our Lord and Honoured Guest of this morning's gathering:

"If He carried the weight of the world upon His shoulders, I know, dear brothers and sisters, that He will carry you."

Corazon Aquino is worthy of the prayers of all God's people.

(NEW LIFE)

## Foundation laid for Bible printing Press in China

### "A model of cooperation"

Nanjing, People's Republic of China, November 8, 1986: The foundation stone was laid here today for a printing press that is to print Bibles for Christians in China.

The printing press is to be run by the Amity Foundation, a social service organisation set up on the initiative of Chinese Christians. When it is completed in the latter half of 1987, the Amity Printing Press will print Bibles, New Testaments and other Christian literature, as well as other books of benefit to society.

Funds for the machinery, training of personnel, and start-up costs of the Amity Printing Press are being raised by the United Bible Societies (UBS), a worldwide fellowship of Bible Societies.

The 36 000 square metre site on which the press is being built in Jiangning County on the outskirts of Nanjing has

been provided by the Jiangning Industrial Corporation.

The ceremony of laying the foundation stone was performed by Bishop K. H. Ting, president of the China Christian Council and of the Amity Foundation.

Expressing thanks to the UBS for its support, Bishop Ting said that the Amity Printing Press was 'a model of cooperation between the people of China and people overseas'. In addition, 'the Amity Printing Press represents very close cooperation between Chinese Christians and people outside the Christian community,' he said.

'This printing press will give priority to the printing of Bibles', Bishop Ting said. 'I am a Christian and many who have participated in the Amity Foundation are Christians. Thus I am particularly glad that this press will enable the Bible to be more widely distributed in China.'

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## Kingdom builders needed — not Empire builders



Dr. Ford with Steve Haas. Photo Ramon Williams — WORLDWIDE PHOTOS

Dr. Leighton Ford, the gentleman evangelist, visited Sydney this week, following a program of evangelistic meetings in New Zealand. Ever the gentle giant, he greeted old and new friends with a warmth and sincerity for which he is known.

In days gone by, empires were built around the leading evangelicals, stated Dr. Ford. "What we need today are young leaders, men and women, who are Kingdom builders, not empire builders."

At a special Religious Press Conference, Dr. Ford spoke of his desire to train the young leaders of today for their important roles tomorrow, in world evangelism. The definition of "young" covered the 25-40 age range.

Dr. Ford's enthusiasm was evident as he spoke of his goal to help raise up and train the young leaders of tomorrow. So many of the world renowned men are looking around to see who will carry on their work and there appears to be a dearth of experienced leaders.

Dr. Ford declared that we are at a transition point and we need to be seeking out such young people who can carry on the work of evangelization. Not necessarily in the way it has "always been done", but who are aware of new and fresh methods of presentation and communication.

"There is a freedom and a freshness in the way these young people present the Gospel," claimed Dr. Ford.

"The forthcoming LCWE (LAUSANNE COMMITTEE FOR WORLD EVANGELIZATION) Conference to be held in Singapore, June 1-10, will see a new approach, with such an aim," explained Dr. Ford.

The main speakers and organizers in Singapore will all be recognised leaders in their own countries and will include men from Egypt, Poland, Sri Lanka and other such diverse countries.

It is anticipated that five young people from Australia will attend the Singapore Conference which has been planned by a

committee which included Australian evangelist, Brian Willersdorf.

One purpose of Dr. Ford's brief visit to Sydney was to assist and encourage Helen Verco in the setting — up of an office for the LEIGHTON FORD MINISTRIES in Australia. A Board has already been established for the Leighton Ford Ministries in Australia, with Bishop John Reid as its Chairman.

During a hectic week of media interviews, Dr. Ford found time to meet the supporters of the LCWE and to bring them up to date on this ministry.

With Dr. Ford was Steven Haas, a Ministry Associate, who was also involved with some of the New Zealand meetings.

Three missions were held in New Zealand and included Christchurch (Feb 23 — March 1); Palmerston North (March 3-6) and Wellington (March 10-15).

While Dr. Ford was in Sydney, Irv Chambers, Vice President of the Leighton Ford Ministries, travelled to Perth, Western Australia, and Geelong, Victoria, in preparation for the forthcoming Leighton Ford Meetings to be held in these Australian cities in 1988, as part of the Bi-Centennial Celebrations.

Approximate dates at this stage are March 2-8, 1988 for Geelong and March 11-20 for Perth.

Those wishing to be informed of the activities, and support the work, of Dr. Leighton Ford should write or phone the Sydney office. This has now been established on the 6th floor of W.E.A. House, 70 Bathurst Street, Sydney, NSW 2000; telephone (02) 267 7451; mailing address P.O. Box A123 Sydney South, NSW 2000.

Ramon Williams

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# American churches seek dialogue with Pentecostals

## Meeting at Fuller Seminary

PASADENA, Calif. (EP) — Hailing their dialogue as a "historic first" because of the formal participation of Pentecostal churches, about 70 persons from nearly 30 Protestant, Catholic and Orthodox communions concluded a three-day consultation here by affirming hope for "deeper fellowship."

Meeting at Fuller Theological Seminary near Los Angeles' historic Azusa Street Mission — a 1906 "birthplace of Pentecostalism" — this was the fourth in a series of studies on the apostolic faith facilitated by the Commission on Faith and Order of the National Council of Churches of Christ (NCCC).

Clergy, professors, lay scholars and seminarians worshipped together and listened to five major papers aimed at clarifying the perspective of the Pentecostal churches relative to the conciliar ecumenical movement.

David du Plessis, dubbed "Mr. Pentecost" and name sake of Fuller's new Center for Christian Spirituality, remarked, "It is a miracle that we can talk together... I've never heard such frank and open talk as I've heard here."

Participants tackled such sensitive issues as: loyalty to traditions versus compromise in ecumenical conversations; doctrinal statements versus spiritual experience; women in leadership roles; social and cultural concerns; Third World church growth; and the meaning and role of evangelism.

Participants found that they shared an enthusiasm for the mission of the church, but had difficulty sharing positions on church policy and creedal theology, according to a report by the National Council of Churches.

Responding to the mainline church's emphasis on corporate and structural sin, Russell Spittler, a Fuller professor and member of the Assemblies of God, conceded that "We're not good at social action... we're like the 'little sister who hath no breasts' [Song of Solomon 8:8]. We just aren't fully formed yet." Spittler expressed his hope that the Pentecostals might "learn a thing or two" about corporate evils from the older "brothers and sisters" in the faith.

Cecil Robeck, one of three Pentecostal professors at Fuller (the nation's largest nondenominational seminary, where more than 30 percent of the students are Pentecostal or charismatic), co-chaired the meeting. Fear was a major barrier to fellowship, he noted. "Pentecostals fear the theology of more liberal Christianity. The historic churches as well as the Holiness and fundamental churches have feared the exuberance and spontaneity... which Pentecostals treasure," he said.

One of the focal issues raised by Claire Randall, former General Secretary of the NCCC-USA, was the "few visible women leaders" in Pentecostal churches today. In agreement, Fuller's Robeck, editor of the *Pneuma Journal*, admitted that since his denomination (Assemblies of God) joined the National Association of Evangelicals, the number of women in leadership roles has diminished.

The most direct confrontation during a panel presentation came from Barbara Brown Zikmund, dean of the Pacific School of Religion in Berkeley, California. Zikmund charged American Pentecostalism with four faults she found "ecumenically counter-productive": anti-intellectualism, ingrown elitism, limited leadership for women and people of color, and a "highly intolerant... religious imperialism" that imposes a Western cultural ethic.

Vinson Synan, of the Pentecostal Holiness Church, challenged that view, noting that women account for 17 percent of ordained Pentecostals, and saying American Pentecostals "do have sacraments, statements of faith and creeds of the Methodist-Anglican tradition."

Jerry L. Sandidge, a professor of church history at Oral Roberts University in Tulsa, Oklahoma, concluded, "The Pentecostal misunderstanding of the ecumenical movement as a super world-church needs to be corrected into the image of it as a 'communion of communions.' We think we have learned that you in the conciliar movement are inviting us... to seek a sacramental unity more than some form of institutional unity."

(EPNS)

## Orange becomes Australia's first pro-life city

### Council endorses anti abortion petition

The city of Orange in Central Western N.S.W. has become Australia's first Pro-life city. The Orange City Council on the 5th March, 1987 voted to endorse the petition of 490 people to support the Bignold motion in the Legislative Council and encourage Premier Unsworth to enforce the existing laws found in Section 82-85 of the 1900 N.S.W. Crimes Act to preserve the life of the unborn.

Alderman Nancy Weathersten moved the motion. Alderman Weathersten stood as an Independent and Christian candidate for office 6 years ago and believes this motion to be the most important act performed in her period of

office. When speaking to the motion she stated that one in three babies in Australia are aborted, one unborn child dies every 7 minutes, more than 2 in every 5 human deaths in Australia are by abortion and 96% of all abortions are carried out for convenience, socio-economic reasons, psycho-social sham psychiatric reasons. When only 0.07% of all terminations are as a result of rape and 0.01% of abortions are carried out to prevent grave permanent injury to the mother's physical/mental health.

This Pro-life victory was given leading coverage in the regional newspapers, radio and on television.

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