

Wilderness vision now a reality

First troubled young people arrive



The first group of troubled young people arrive at the Mission's Centre at Tallong.

The first group of troubled young people have now moved into Sydney City Mission Australia's new Wilderness Centre at Tallong.

The programme, designed for female and male young people between 10 and 21 years, offers an alternative to living in institutions, prison or on the streets where crime, violence and drugs are so often a major part of their lives.

Young people entering the programme have a history of adjustment problems in relation to family, school peer groups and to the community in general. Most have come to the attention of the legal authorities.

Tallong is the first part of a unique four-stage cycle making up the Wilderness Programme. For these 12 — weeks the

young will continue their schooling, work in the workshop, finish the complex and take part in trekking, climbing and canoeing.

This stage of the Wilderness Programme alone has cost \$900,000. So far \$600,000 of this has been raised.

The young people will then move to Nowra to live in tents by the river for 12 weeks before going on a 12 week wagon-train trip across N.S.W. The final stage is a three-month work skills programme at Carlingford.

During the year, young people will learn to deal with their personal problems, increase their self-confidence, motivation and educational standards, gain direction and goals for the future and learn essential living skills.

Agriculturists Christian fellowship

Development seminar in Sydney

A weekend seminar on Agriculture and Development in Missions will bring together Christian agriculturists, missionaries, students and resource persons.

The seminar is sponsored by the Agriculturists Christian Fellowship. ACF is an Australian group of Christians involved in agriculture. It has members from CSIRO, State Departments of Agriculture, Universities and Agricultural Research Centres, Consultants and the farming community.

Topics covered will include concepts and strategy of development and

mission, Biblical perspectives, funding and resources and case studies.

Facilitators will include John Davis, ABMS, Bangladesh, John Steward, ACF Convenor and Dale Williams, SIM Physical Ministries, Africa.

The seminar will be held in New South Wales between 11 and 14 July at the St. Barnabas Anglican Church, Cnr Broadway and Mountain Street, Broadway, NSW.

Interested people should contact Jim Abbottsmith, 79 Chatham Road, Denistone, 2114 (02) 85 2963 or John Steward (03) 699 8522.

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MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. A. W. Hayman, Curate-in-Charge, Jamberoo, will retire 31st August, 1985.

Rev. J. R. Walters retires as Chaplain of the Anglican Retirement Villages on 31st December, 1985.

Rev. M. T. Corbett will resign as Rector, St. Andrew's Wahroonga, on 31st December to become Chaplain of the Anglican Retirement Villages.

Rev. Canon J. L. Johnston, Diocese of Bathurst, has accepted the position of Rector, St. Peter's, Mortdale.

Rev. L. W. Long, Rector, St. Martin's Killara, died on 24th May, 1985.

DIOCESE OF MELBOURNE

Rev. A. J. Baxter, Rector, St. John's Croydon, will resign to become Rector of St. George's, Malvern on 14th August, 1985.

Rev. M. R. T. Hazell, Rector, Church of the Ascension East Burwood will resign to become Chaplain with the Department of Industrial Mission on 1st November, 1985.

Rev. R. L. Joyce, Rector, St. George's Monbulk, will resign to become Regional Representative of the Australian Board of Missions in the Province of Victoria on 12th August, 1985.

DIOCESE OF ROCKHAMPTON

Rev. Canon R. Tongue, formerly with the Parish of Callide Valley, was commissioned as Rector, Park Avenue on 17th April, 1985.

Orphans a major concern

World Vision and the Anglican Church are about to tackle a major new problem in famine stricken Ethiopia — orphans.

Dr. Tony Atkins, an Australian doctor and director of World Vision's emergency drought programme in Ethiopia said that there are about 10,000 orphaned children in that country. He explained that most of them have no shelter and are roaming around major feeding centres in the northern famine areas of Ethiopia.

"At the moment I am attempting to care for 1200 who have come into World Vision's feeding centres.

"I'm proposing to create a new World Vision child assistance programme in an attempt to save these little lives. We will care for them in orphanages and if need be build new institutions," continued Atkins.

The programme has commenced with World Vision and the Presidential Bishop's Fund of the Episcopal Church of the United States. The programme will work in co-operation with the small Anglican church in Ethiopia.

"The first project will accommodate 250 children," said Tony Atkins. "However this is only the beginning. The need is big and its going to become worse. The longer the drought continues to wipe out communities, the more orphans we will find at the gates of our centres. So there is a big task before the Anglican Church and World Vision."

The Australian doctor spoke about a small boy he found sitting in the middle of a dusty road.

"The lad sat there motionless. We stopped our vehicle and spoke with the boy. He had lost both of his parents during the drought. He was alone and hungry. So he had decided to sit in the middle of the road until somebody stopped and offered him help.

"I was amazed that one of the aid trucks had not hit him. We could see their tyre marks on the side of the road. The vehicles had been forced off the road to avoid missing the child," said Atkins.

Increased people are flooding into feeding centres. Death from exposure and serious outbreaks of cholera are making the situation worse than it was last December, commented Atkins.

At the same time Tony Atkins has appealed for additional help from



Dr. Tony Atkins

Australians who are willing to go to Ethiopia and work among the starving.

"I am looking for qualified doctors, nurses, transport mechanics, nutritionists, administrators and secretaries. What I would like to see is an ANZAC Brigade to go out to Ethiopia and fight famine," appealed Tony Atkins.

People interested should contact Marilyn Hill at World Vision (03) 699 8522.

'Davey Hall'

New Dining Hall opened at Camp Orana, Bundanoon.

The completion of the new Dining Hall at Camp Orana marks another stage in the development of this unique Youth Centre set in lovely bushland in Gullies Rd, Bundanoon.

What began as the dream of Rev. Bob Gibbes former Anglican Rector of Bundanoon in 1962 became reality in 1967 when Camp Orana was opened by Archdeacon Pitt.

Camp Orana is controlled by the Bundanoon Christian Youth Camp Council, a group of local Christians from many of the Protestant Churches on the Highlands. They give their time voluntarily to the overall control of the Camp. Day to day organisation is in the

hands of the Camps two paid Staff, Roy and Violet Beldom.

The Dining Hall is to be known as 'Davey Hall' to commemorate the work done by Jim and Audrey Davey in the foundation of the Camp and its subsequent running. Jim was for many years Caretaker of the Camp and Treasurer of the Council, while Audrey was the Camp's first cook.

"Davey Hall" was officially opened and dedicated on Sunday 9th June 1985 at 2 p.m. Archdeacon Victor Roberts, the Anglican Archdeacon of Wollongong, performed the ceremony following a short service. Jim and Audrey unveiled the name plaque.

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Affirm the Christian values in business

Ward Gasque calls AFES graduates to Servant Leadership

In a recent address at the Law Society of NSW Dr. Ward Gasque said that the business community had lost the ethics of service. Dr. Gasque, vice principal of Regent College Vancouver, told his audience that it was essential that Christians should rediscover the value of work and the basic principles of service. The meeting was sponsored jointly by the Graduates Fellowship of the Australian Fellowship of Evangelical Students, the Lawyers Christian Fellowship and the Sydney Christian Economists Group.

In his talk entitled "Servant Leadership in the World of Businesses" Dr. Gasque said that he saw the business person as:

1. a servant of society
2. a servant of his fellow worker
3. a servant of the local church

However, he said that some Christians thought that the world of business was not worthy of Christian calling. Ministers, he said took a lot of potshots at 'business' associating it with pornography and the media. Ben Stein's *The View from Sunset Boulevard* showed that the Hollywood image of business was very negative. It had been linked with gangsters and politicians.

He said that the great loss of our time was the loss of the basic Christian positions that Creation had value, of the significance of stewardship and that work was an end in itself, not the means to an end. The Reformation had called all Christians to serve in the world not just monks (or modern day ministers and clergy). Work had meaning and all are called to it. The basic principle of work was service. 99% of all Christians were called to serve God in his world. These were worthy vocations and needed to be defended as such. In the N.T. a Christian was called to serve in their vocations. This was their primary ministry. So its significance needed to be understood.

Some Christians lived in two worlds: their Sundays and prayer life and their secular vocation. Dr. Gasque instanced a Christian friend who as a doctor had performed many abortions without thought of the theological issues. Again, a Christian businessman in Vancouver had disclosed he was the major distributor of pornography in that city. Further, he gave the example of a Christian who when president of a large oil corporation had sought the help of a secular foundation at

the cost of \$½ million to establish a code of ethics instead of consulting his local church or theologians. However, Dr. Gasque said that he doubted if Christian teachers would have been able to assist him.

There was no more evil in the area of business than in the social service area, the ministry or academic pursuits. There was no evidence that businessmen had been any more badly affected by the Fall than other areas of creation. In fact, in the last 150 years business had been the means of economic justice, freedom and the distribution of wealth. This was not to say that laissez faire economic policies were appropriate. Some regulation was needed. Further, in the third world business was the great hope for improvement rather than politics. Dr. Gasque said that he accepted this as very controversial but was prepared to defend his view.

Dr. Gasque said that Jesus' basic concept of leadership was servanthood. This was opposite of the world's model of the exercise of power over people. Jesus instead aimed to serve. He rejected manipulation for help, self fulfilment for seeking the welfare of others.

Some say servant leadership will fail and see it as mere idealism. *Fortune* Magazine described the executive who liked his colleagues and aimed to help them as a 'religious loser'. However, studies showed that the servant model of Jesus was successful, not that this was the motivation for accepting it.

As servant of society the Christian business person has the primary aim of serving people. Robert Greenleaf's *Servant Leadership* showed that business was more successful if it focussed on service. Dr. Gasque said that the business

continued page 12

Perth resurrection faith

The University of Western Australia will be the location for a Spring Forum of Contemporary Christianity, 18-25th August. The five Keynote Addresses, on the theme "Resurrection Faith", will be given by Revd. Dr. Paul Barnett of Sydney and Prof. Brian Hill. Revd. Dr. Allan Chapple and Revd. Dr. David Seccombe of Perth.

The Spring Forum arose from discussions of Anglicans, Baptist, Presbyterian and Uniting Church Christians who believe that the Bible provides God's direction for contemporary Christianity.

In addition to the evening Keynote Addresses there will be a variety of courses and workshops throughout the week aimed at giving people without formal theological training, satisfying courses on such subjects as the life of Jesus, the message of the Old Testament, what happened after Jesus, the peace debate, churches and the poor, framework of Christian belief, discipling, ethics, medical ethics, contemporary issues (computerization, cities, media, leisure and unemployment). In the afternoons, visits and consultations are planned so forum delegates can look at

work being done by Christians in Perth and talk to people involved in exciting Christian initiatives.

It is expected that many people will want to take part in the whole Forum and accommodation is being arranged for country and interstate people, with Perth Christians who live near to the University.

The organizers stress that the Spring Forum is not just for academics and students, but for all who want to live the Christian Faith today, and who wish to be part of an exciting witness to the relevance of the Living Christ.

By providing free hospitality in Perth it is hoped that the Forum might be enriched by the participation of country and interstate delegates.

For further information contact Revd Dr. David Seccombe 74 Keightley Rd, Shenton Park, 6008. Phone (09) 381 1240.

Good Citizens award for Press and Radio

Festival of Light award for Ita Buttrose



Kay Stevens (Information Officer), Steve Stevens (Hon. Associate National Co-ordinator), Ita Buttrose and Betty Lygo (Executive Committee Member)

Mr. Steve Stevens, D.F.C., the associate national co-ordinator of the Australian Federation of the Festival of Light — Community Standards Organisations presented their Good Citizens Award for Press and Radio to Ita Buttrose at Radio 2UE in Sydney.

On presenting the award, Steve Stevens said:

"Ita Buttrose, on behalf of the Australian Federation of Festival of Light Community Standards Organisations, I have much pleasure in presenting you with our Good Citizens Award for

outstanding service to the community through the Press and Radio.

"We particularly commend you for the strong stand you have taken on many family issues such as your significant contribution in relation to the flood of violent and pornographic videos sweeping the country and the protection of children at the time of Mary Whitehouse's visit to Australia last year sponsored by the Festival of Light.

"This award comes to you from all our members in every State of Australia with our gratitude in recognition of your service to the community."

Romanian Department of Cults To build Baptist Church

After more than three years of waiting, during which time they have both faced prosecution because of their "unofficial" status, Pastors Nicolae Gheorghita and Paul Negrut have received official licences from the Romanian authorities.

The two pastors of Europe's largest Baptist church, in Oradea, were invited to Bucharest to receive the documents on 18 April, and officials there apologised for the delay in granting them. This state of recognition of laymen who have been ordained into the ministry without going through the formal Seminary training is seen as a significant breakthrough, and it may be a helpful precedent in the cases of at least six other Romanian Baptist pastors who are, for various reasons, practising without licenses.

On the same day, Pastors Gheorghita and Negrut were told by Department of Cults' officials that the Romanian authorities were now prepared to build a new church for them, at state expense, but that this would set only 500. This would be considerably smaller than the present

building, already too small for the congregation which regularly numbers 2000 and is growing (it is reported that a further 80 new converts are to be baptised this month). This offer was declined, as the church still wishes to press for premises at least as large as the building which is due for demolition.

The two pastors have expressed gratitude for the prayers and support of Christians all over the world, but say that they still need prayer now that the question of recognition is resolved: they feel that the negotiations over the replacement of the church's building have reached a crucial stage. Another matter as yet unresolved is "Dr Nic's" residence permit for Oradea.

(KESTON COLLEGE)

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MARANATHA

What is the Gospel?

When Paul and his followers preached the gospel at Thessalonica, it revolutionised his hearers' lives. See 1 Thess. 1:9,10.

What was this gospel which they had heard?

"Gospel" (the Greek is euangelion, from which we derive such words as "evangelical") is a favourite word for Paul. He uses it on 60 occasions. Peter, and John in the Revelation, use it once each; Mark uses it seven times; it appears four times in Matthew and twice in Acts.

Paul uses it most frequently in a doctrinal sense, signifying the great body of teaching concerning salvation which constituted his message (Rom 1:16) and which, because it came to him from God by revelation of Jesus Christ (1 Thess. 2:4; Gal. 1:11f.), he called "the gospel of God" (1 Thess. 2:2,8,9; 2 Cor. 11:7, Rom. 15:16), or the gospel of the Christ (Gal. 1:7; 2 Cor. 9:13; Phil. 1:27); sometimes also "my (our) gospel" (1 Thess. 1:5; 2 Cor. 4:3; Rom. 2:16), but most frequently it is simply "the gospel" (Eph. 1:13; 3:6; 6:15; Acts 15:7; 20:24; 1 Pet. 4:17; Rev. 14:6).

In his first letter to the Thessalonians, where he speaks of "our gospel" (1:5), Paul draws attention to the fact that the preachers have made it their own — out of their own experience of salvation through the atoning work of the Saviour they deliver a message which rings true and is really their own.

But this does not tell us what the gospel is. For an understanding of this we have to go right back to the Old Testament and follow it through to the early church.

Gospel in the Old Testament:

In 1 Sam. 4:17, the one who brings the bad tidings from the battlefield is called "the gosseller" — he bears some of the worst tidings ever delivered to Israel.

In 2 Sam. 1:20, when the news of Saul and Jonathan being killed in battle reaches him, David says: "Do not gossel it in the streets of Ashkelon." There is formal solemnity implied in the word.

Perhaps the most interesting account is in 2 Sam. 4:10, where the Amalekite "was as one who preached the gospel". What did David do? He literally gave him the gospel — the tip with which he rewarded him for his news.

So "gossel", as far as the Old Testament is concerned, does not always mean "good news".

The basic meaning is, in the words of D. W. B. Robinson, that of "an authoritative, properly delivered proclamation". As in the above contexts, whether this proclamation proves to be "good" or "bad" depends upon the disposition of the recipient; the word itself does not connote goodness.

The word probably referred to the manner in which a messenger delivered his message; it was done with some éclat — it was not employed for casual information or gossip.

On the other hand, it can be used for announcements which are not for the benefit of the hearer. The point seems to be the flourish, even the solemnity, of the manner of delivery.

See also Is. 52:7, 41:27; 40:9; Psalm 96:2,10.

There are many other references which confirm the meaning of "gossel" in the Old Testament as an official, authoritative proclamation of a universal kingship.

Gospel in the New Testament:

The New Testament opens with the theme in Mark 1:1: the beginning of the gospel of Jesus Christ — and the evidence of the fulfilment of Isaiah's promise by the ministry of John the Baptist.

When this has been accomplished, Jesus comes (Mk. 1:14f.), "preaching the gospel of God and saying, 'The time is fulfilled and the Kingdom of God is near — repent and believe in the gospel!'"

In Lk. 4:43 He says "I must gospel the Kingdom of God" — not, as most modern versions have it, "preach the good news..."

It is plain that the burden of Jesus' preaching is to announce the Kingdom of God; this is the central feature of His message.

But He never once pauses to define the term! The reason is simple: His Jewish hearers understand it, they long for it, this is the Kingdom they have been eagerly awaiting.

Throughout the New Testament we see the consistency with the Old: "To gospel" is not mere speaking and preaching; it is proclamation with full authority and power. Jesus brings in the Kingdom; it is actualised in His word.

Three points emerge about this "authoritative, properly delivered proclamation":

1. It is God's gospel (Ro. 1:1; Gal. 3:8).
2. It is about Jesus Christ as Lord (Ro. 1:3).
3. It is about the Kingdom of God (Mk. 1:14 f.).

So when Paul writes that this gospel is "the power of God unto salvation..." (Ro. 1:16 f.) he is saying that it is an active power and in that activity it reveals the righteousness of God.

Through the Gospel God calls men to salvation. The preacher is the mouthpiece of God (2 Thess. 2:14). Since the gospel is God's address to men (1 Thess. 2:2,9), it demands decision and imposes obedience (Ro. 10:16; 2 Cor. 9:13).

In Rev. 14:6f. a messenger proclaims it in the heavens. It is the last time and there is no time to lose — the hour of His judgment has come.

If, then, the preaching of the gospel is a sign of the end, we ought to be sure of how to deliver the official, victorious, triumphant message that Jesus Christ is King.

A gospel summary (Ro. 10:9-13):

i. *The confession:* To confess the Lord Jesus means to submit to Him as "Supreme and Eternal; the all-blessed Son" (H.C.G. Moule). He is King of the universe and we must obey Him (Mt. 28:18; Jn. 14:21; Acts 16:31).

ii. *The belief:* In the Bible, "heart involves the intellect, the will and the affections — the entire man.

"To believe" implies:

- a. intellectual assent (Mk. 9:24; Ro. 12:2).
- b. a commitment — a belief "into" Jesus as a person (Mt. 11:28; Jn. 15:5).
- c. a life lived for Him (Gal. 2:20).

When we proclaim the gospel we are not peddling our own views, but are heralding the shattering news that Jesus Christ is King!

The only way to understand the message and to faithfully proclaim it is dependent upon our acknowledgment of Him as Lord in the same vital, life-changing relationship that has been experienced by His people down the ages.

— Donald Howard

The above study outline is adapted from "Sharing the Gospel" — a course of six Bible studies designed to teach the nature and content of the Gospel, give an assurance of salvation and assist confidence in personal witnessing. The cassettes and manual comprising the course may be bought in a special package wallet at Christian bookstores, the Anglican Radio Unit or the Department of Evangelism. The price is \$25. The course is designed for individual or group use. It has been highly commended by men such as Canon John Chapman, the Rev. Dick Lucas and the Rev. Ian Murray. The above material is used with permission of the publishers, Anglican Radio and the Department of Evangelism.

The New Testament opens with the theme in Mark 1:1: the beginning of the gospel of Jesus Christ — and the evidence of the fulfilment of Isaiah's promise by the ministry of John the Baptist.

When this has been accomplished, Jesus comes (Mk. 1:14f.), "preaching the gospel of God and saying, 'The time is fulfilled and the Kingdom of God is near — repent and believe in the gospel!'"

A media man's challenge

A time to defend basic beliefs

The twentieth century was a time for Christians to be defending the very basic beliefs of the faith, one of Australia's leading television and film scriptwriters said in Melbourne last month.

Tony Morphet said Australia in 1985 was not a culture or a time in which Christians could live off the benefits of the power of the church in society.

"This is a time to say the gospel simple, straight and clear — free of our Christian cultural impediments," he told a seminar at St Michael's, North Carlton, on "Relevant Communication of the Gospel in Australia."

Mr. Morphet said the present climate was one in which Christians ought to speak with great clarity the central and simple message of the gospel as preached in the Acts of the Apostles.

When the gospel came wrapped up in Christian cultural garb — such as the moralistic message of the Festival of Light — it was not heard clearly and Australians became confused.

Too often the church attached the gospel to non-essential cultural extras.



"When I became a Christian my first action was to buy myself a suit and get rid of my earring. I felt it was part of becoming a Christian," he said.

Continuation page 12

The state fights back

Rajneeshes face hassels from former members, state officials

Rajneeshpuram, Ore. (EP) — A former follower of Bhagwan Shree Rajneesh testified in court that she loaned more than \$300,000 to Rajneesh Foundation International in 1980 and has not been repaid. Rajneesh representatives contend the \$300,000 was a gift, not a loan.

Helen C. Byron, 65, is suing the foundation for \$1.8 million. Byron says she never considered the money to be a donation, and was angered when she learned it had been used to buy an armoured Rolls Royce for Rajneesh.

Byron also said she has not been able to recover \$80,000 she deposited at Rajneesh's ashram in Poona, India. She said she had withdrawn the money from a bank in Poona after foundation president Anand Sheela told her that Indian bank could not be trusted.

Byron, who has multiple sclerosis, said she was falsely told the money would be repaid to her on demand, and says she needs the money for medical care.

The Rajneesh community is also

facing a challenge from the state legislature. A bill that would place additional restrictions on outdoor mass gatherings is working its way through the Oregon state legislature over objections of Rajneesh spokesman. The Rajneeshes contend that the bill is aimed at their annual religious festival. The measure would require that outdoor gatherings lasting more than four days and attracting more than 1,000 people be approved by the local governing body to ensure compliance with land-use laws.

The seven-day festival at Rajneeshpuram last year attracted more than 15,500 persons. Anand Sheela, president of the Rajneesh Foundation International, said "There is no doubt that his law is meant only for us. We hold the only festival in the state of Oregon which lasts longer than four days. This is a blatant attack on our constitutional rights of religious freedom and assembly."

(EPNS)

An African Enterprising outreach to Perth

Three high schools venue for intensive evangelism

An African Enterprise team of seven from Central, East and South Africa will be heading up an intensive outreach to three Western Australian schools and their local communities at the end of June. The response to the AE evangelists and God's message is expected to be high.

This outreach, to be centred at Wesley College, Christchurch Grammar and Guildford Grammar, is based on a successful Mission to The King's School in Sydney. During this mission, Michael Cassidy, one of the founders of AE, and a team of AE evangelists, made a big impact on the spiritual life of the school.

Stephen Lungu, a member of the 1984 "From Africa With Love" mission team which visited centres in NSW, Queensland, Victoria and South Australia so successfully, spent a weekend with Aboriginal Christian Communities in Perth, on his way home. Stephen is also on the Perth team and has been invited to be the guest speaker at a camp for Aboriginal young people in Perth, during the Mission.

The Mission will involve religious instruction in the class room, special counselling times and open rallies for the students' families, friends, church groups and the public.



One of the most exciting aspects of the Mission is that Africa now has something to offer the Western world.

Something like 20,000 Africans are making commitments to the Lord Jesus each day. It is estimated that, by the year 2000, Africa will be predominantly Christian. Its people are now reaching out to the rest of the world with news of God and His saving power.

On-going contact with AE in Perth will be possible through Bob McKeown, an ex-board Member of AE in Zimbabwe, who now lives in Perth.

Putting Christian worship in plain English

Extensive studies on the population of Sydney

"Until a person can read well enough to read the Bible and to follow an order of service, the kingdom of God is not available to him," said Kath White, co-ordinator of the NSW Adult Literacy Information Office (ALIO).

The Anglican Church, along with other Reformation churches, puts a great deal of emphasis on the written word; and the church members' ability to read fluently is taken for granted.

'People before Paper'

A very high standard of reading is required. On entering a church a person receives a prayer book, hymn book, newsheet and often more printed material, to use in 1½ hours. He needs to be able to skim read in order to find the places in each of these books, and to read aloud unfamiliar material. He needs to understand Christian terms, and complex words and language patterns not elsewhere encountered.

But what proportion of our population has these abilities? How many people do we exclude from our churches, or are too intimidated to return?

Miss White told the story of one young woman who started both to attend church and to learn to read. As her reading improved, so did her personal presentation and growth of confidence. The minister noticed the changes in her, but didn't know of her reading difficulties or studies. He asked her to join a Bible study group — and she stopped going to church altogether. In a small group she could not have hidden her lack of reading skills, and she was threatened by that. Perhaps other church drop-outs leave for similar reasons.

Church Record was concerned that building new churches, particularly under the Vision for Growth project, is not enough to attract and hold new members. We must be aware of the needs of those unfamiliar with church language and liturgy. Accordingly, ACR interviewed Miss Kath White, whose chief concern is for people with reading difficulties, and Associate Professor Robert Eagleson, whose concern is for the use of plain English, whether written or spoken. This article does not deal with reaching those who comprehend the services, but who remain aloof because they cannot relate to the expressions used.

Miss White has worked full time in Adult Literacy for 8 years and in 1980 was appointed to set up and co-ordinate the ALIO, a State Government central information and referral unit.

Associate Professor Eagleson of Sydney University is currently leading a Commonwealth Government project introducing plain English into official documents.

Both of them stressed that the need for plain English was not just for a small minority of the population. Kath White's figures showed that enquiries for literacy help came from all areas of Sydney not just from the outer west or poorer areas. Professor Eagleson showed how all people benefit from reading or hearing plain English in every day matters. And so the ACR saw the need to broaden its scope from simply 'Vision for Growth' areas, to the whole question of the style of Anglican services across Sydney.

What is literacy?

The person is literate who, in a language that he speaks, can read and understand anything that he would have understood if it had been spoken to him; and who can write, so that it can be read, anything that he can say.

The extent of adult illiteracy

A 1974 survey in Sydney devised a 'survival literacy' test based on telephone dialling instructions, housing and employment ads and a job application form. Of almost 1,000 respondents 3.7% of those born in English speaking countries were functionally illiterate.

Since the distribution of the sample was

very close to the whole Sydney population in terms of birthplace, social status, age and sex it was inferred that about 65,000 adult Sydney residents born in English speaking countries might be functionally illiterate. Among adult migrants born in non-English speaking countries 43.3% did not have 'survival literacy' skills. These are conservative estimates because the definition of illiteracy was based on a reading age of less than 10 years 3 months. It also claimed that the proportion of adults with relatively less important reading difficulties may perhaps be as high as 25%. Who are the illiterates from English speaking countries? The possibility that they represent the lower 3.7% on the IQ curve is discounted by the occupational history; 86% were gainfully employed and only 14% were unclassified. The percentage of illiterates from non-English speaking countries does not include those with whom the surveyors could not communicate.

This report was written before the influx of Indo-Chinese immigrants, and so the percentage of non-English speaking illiterates will now be much greater.

ALIO's 1984 Annual Report noted that an estimated average of eight calls about tuition are received at the office each day. 444 tuition calls were noted in detail, showing:

- for Australian born adult: 267 (67% for English as second language; 76 (19%) intellectually handicapped adult: 11 (3%) physically/perceptually disabled adult: 9 (2%) specifically spelling help: 30 (7%) Place of residence of enquirers.

The Senate Standing Committee on Education and the Arts 1984, estimated that 1 million adults have less than adequate skills in reading and writing English.

Jesus applauded the simple "Be merciful to me a sinner."

According to Professor Eagleson, half the population's reading capacity is at or above the standard of our daily newspapers, and even part of that half find reading the paper difficult. His aim in translating into plain English is to pitch his material at the same level as the newspapers.

Plain is beautiful

Miss White's plea is that the church take into account the poor and non-reader in its services. "The church has to expect a wide range of reading skills in the congregation — from whiz kids to slow learners. Educated people have a very arrogant view of the superiority of their culture, and the necessity that others strive to attain it. If they don't, the church is a closed shop to them. It is a form of 'salvation by works' philosophy", she said.

Professor Eagleson: "Language is a very valuable resource. It enables us to communicate, not for ourselves, but as part of an exchange. It only works if someone else understands. Otherwise he might as well just make noise. It is tragic to misuse language, and it is misused if meaning is obscured."

St Paul: "Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air... if then I do not grasp the meaning of what someone

is saying, I am a foreigner to the speaker and he is a foreigner to me."

The NRMA in Australia in 1976 produced the first of its Plain English insurance policies with the help of Professor Eagleson. Eagleson writes in the January 1985 issue of the Current Affairs Bulletin (CAB):

The documents produced by an organisation are intended primarily for others. They must be written in a language that is plain and comprehensible to their intended uses. Only in this way can we properly claim that the public is receiving good service... The causes of gobbledegook are complex and usually innocent. Frequently the writers have little direct contact with their audience; they move in different circles and have different educational backgrounds. Because of this they are often not aware of the lack of knowledge in members of their audience, and of their reading capacities, which range widely and for many may be limited. Then there is the heavy weight of tradition and caution constraining professional writers to conform to modes of language which have long since become outmoded in the general community but which are felt to be safe.

An interview with Prof. Robert Eagleson and Keith White

All these factors have tended to blur for writers the needs of the real audience of their documents... Plain English is not some fanciful innovation of this decade. It is not a simplified, reduced, childish version of English. It is not just a re-wording for the benefit of the simple-minded. Indeed it is as profitable for competent and knowledgeable readers, allowing them to absorb the material efficiently, as for the less able ones, whose rights to knowledge it seeks to satisfy more effectively.

He told ACR, "Professionals need to be aware of the need to communicate with non-professionals who don't understand their language. There is so much obscurity because of false attitudes to language. The focus has shifted from the subject matter under discussion to the status of the writer showing how educated he is.

"The church falls into the trap of thinking that the language is to elevate, rather than illuminate. It is striving after holiness or reverence, rather than in reality being holy or revered. Jesus applauded the simple 'Be merciful to me, a sinner!'"

continued page 12

Do you care enough about children to care enough about this child?

This year preventable diseases will kill 5 million children. Poverty will mean 10 million children will be crippled by hunger. Millions more children will never learn to read and write.

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Quick Cuts

Living by the minute

C.S. Lewis once said "that anything that is not eternal is eternally out of date."

We spend most of our lives involved with things that are not eternal. Maintenance of our car, our house, our hobbies, our animals are all things that will not last. All this needs to be done, but is there more? Of course there is. There is an eternity. God is eternal. He had no beginning and will have no end.

He wants us to live out our lives here on this earth understanding and relying upon him. This will help us get things in perspective.

If we see eternity as being important, we will live by eternal values. We will see ourselves and things and people as God sees them.

So for example we will allow God to enter into our lives and guide us. We will see people as being more important than things.

"If we live by the minute we eventually become minute". A life lived for the

minute with no eye on eternity, no thought for God, no place for the great things of life, will in the end be so minute. It won't have counted for anything.

That's why it is possible to be the greatest financial success, the most successful at work, brilliant in sport and yet to have nothing in the end. When the chips are down it's the man whose life has been lived with God at the centre, whose life will last. He's built his life on eternal realities, the reality of forgiveness and acceptance through Christ Jesus. He finds that he is not eternally out of date.

Since he has not lived by the minute, but based his life on the great fact of the past, the resurrection of Jesus, and the great fact of the future, the judgment of God, then his life is not minute.

Here is real substance in life. It is to be found by associating ourselves with Jesus the Lord, the eternal one who will never pass away.

Peter Brain

Battle for the Latin American mind

Project Crossfire presents the christian alternative

Shocking television reports of bombings, assassinations and overall mayhem, have long exemplified the radically altered political atmosphere in Latin America today. Perhaps the most brutal revelation of this often violent ideological conflict has been the active participation of Latin America's youth in the regional crisis.

The astounding success of the young Sandinista revolutionaries, who succeeded in toppling Nicaragua's Somoza regime, proved to the world the alarming potential of the Latin American youth.

During an interview with former Guatemalan President, Efraim Rios Montt, he stated that it is cheaper and more effective to send pastors rather than the Marines to deal with Latin America's problems. Today, christian leaders have echoed Montt in emphasizing that the region's youth need to know that there is a third alternative beyond the political Left and Right, and that alternative is Jesus Christ.

Of the 400 million people living in Latin America today, more than half are under age 20, yet missionary and evangelistic outreach efforts have rarely targeted this majority sector of the population in the past. With the increasing instability of the region, christian leaders saw no other recourse than to target their youthful population for a special evangelistic outreach, hoping to reach at least ten

million young people within a two-year period. Today, this mass evangelistic mobilization is known (in the U.S.) as Project Crossfire, and it is active in more than twenty Latin American countries.

Open Doors with Brother Andrew, a worldwide organization headquartered in Holland, has actively backed this effort and coordinated the supply of hundreds of thousands of New Testaments, tracts and Bible portions to countries both in Central and South America. But, supplies have yet to keep up with the demand.

The battle for the mind of the Latin American youth has long been a priority for ideological movements promoting social reform, but none offer realistic solutions for lasting peace. Participants in Project Crossfire believe that the christians, who already have the only answer to Latin America's problems, should be no less aggressive in claiming a stake in the hearts and minds of these youth.

"To reach ten million is only the beginning of a long-awaited answer to the conflicts facing Latin Americans today," says Open Doors Latin America director and Crossfire coordinator, Hector Tamez. "The region's future has never before been so violently contested as it is today. Responsible christians and the christian community at large still have much to say about what that outcome will be."

(OPEN DOORS)

Sudan christians cheer

New national leader 'a moderate Muslim'

Khartoum, Sudan (EP) — Christians in Sudan are privately cheering the ouster of President Gaafar Nimeiri in a bloodless coup, according to Missionary News Service. Sudanese christians felt that because of Nimeiri's erratic policy changes, he was incapable of leading the country out of its troubles.

"They simply felt he could not be trusted," said a long-time observer of Sudan. "They see his departure as a very positive sign for the future."

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(EPNS)

WORLD

Epidemic of ecumenism

Merseyside churches make history

Six church leaders on Merseyside made history on Whit Monday when they signed a Covenant pledging themselves "to pray and work together with all God's people for the visible unity of the church."

The leaders, accompanied by a jubilant crowd of 5,000, took the royal way along Liverpool's famous Hope Street, from the Roman Catholic Metropolitan Cathedral to the Anglican Cathedral for the signing ceremony — the route followed by the Queen on her Silver Jubilee visit to the two Cathedrals.

Pope John Paul II followed the same road on Whit Sunday three years ago but in the opposite direction.

Song & dance

Youngsters from the ecumenical youth festival "Crossfire" danced and sang to the crowd along the well-trodden way, and released eight hundred coloured balloons above the pilgrim's heads, the head of the procession waited at the Anglican Cathedral for half-an-hour before it was joined by the tail.

It was "a massive endorsement by the people," said Fr. Paul Thompson, a spokesman for the newly formed Merseyside Churches' Media Service. This was borne out by the prolonged applause after the signing of the covenant, and by the emotion of the moment when all those in the packed Cathedral linked arms for the singing of "Bind us together, Lord."

The Covenant outlines the trinitarian faith of the Churches and expresses their sorrow for the divisions between them; and the participants have undertaken to make decisions together whenever possible. They will "give expression to the common faith, baptism and devotion of Christians as they seek to do everything together except that which in conscience must be done separately."

(CHURCH TIMES)

In the light of the 'silvery moon'

American divinity school honors moon for achievements, and \$30,000

Raleigh, N.C. (EP) — The Rev. Sun Myung Moon, founder of the Unification Church, was honoured with an honorary doctorate from Shaw Divinity School at commencement exercises held here May 31. Moon's wife, Hak Ja Han, accepted the degree for Moon, who is in prison for tax evasion.

In a statement explaining the decision to honour Moon, who is regarded by many as a cult leader, Shaw's board of trustees cited his contributions to religious liberty, his work for the "cause of Christian ecumenism" and social action, and his campaign against world communism. Another possible factor in the decision went unmentioned: Moon's church made a \$30,000 gift to the school in March.

According to Dr. Gregory Headen, Dean of Academic Affairs, response to the decision to honor Moon has been strong, and has included positive and negative comments. "One of the main confusions is that many of the public interpret that him being awarded an honorary degree means that we're endorsing all of his theology," Headen explained. "There are many things Moon is doing that Shaw Divinity School would not agree with, but many of the things he is doing mean a lot to blacks and minorities, and it was those things he was cited for, not theological congruence."

(EPNS)

From Toronto to Oxford

Scot to be new 'Latimer' librarian

The new librarian at Latimer House, the Anglican evangelical research centre in Oxford, is to be Mr. Nigel Biggar. He succeeds the Rev. Professor James Atkinson, who retired at the end of June 1984.

Nigel Biggar is an ethics scholar who was born in Scotland in 1955 and studied history at Worcester College, Oxford. He then went to Regent College, Vancouver, where he was awarded the degree of Master of Christian Studies for a dissertation on Blaise Pascal. Subsequently he gained an MA in divinity from the University of Chicago, and has since been researching a PhD thesis on Karl Barth's Ethic of Divine Command.

Currently living in Toronto, he has also been involved in a church-based programme of lay Christian education. His wife, Ginny, is completing a Master's degree in clinical nursing from the University of Toronto.

Mr. Biggar will be taking up his post at Latimer House in April.

1985 is the twenty-fifth anniversary of the founding of Latimer House, and the 500th anniversary of the birth of Bishop Hugh Latimer, after whom it is named. To mark these two events, the Council of Latimer House is making a special appeal to the christian public for help in expanding its work and renewing the library roof.

A sum of £15,000 is needed in the first instance, and donations can be sent to the Appeal Secretary, Latimer House, 131 Banbury Road, Oxford OX2 7AJ.

Forward on our knees

Encouraging prayer reports from around the world

Arrowhead Springs, U.S.A. — Reports from around the world indicate the effects of the International Prayer Assembly for World Evangelization are still being felt in many corners of the earth. That gathering, which was held in Seoul, Korea, in June of last year, issued a call for national, regional and local mobilisation for prayer.

Mrs. Vonette Bright, chairperson of the LCWE Intercession Advisory Group, reports that she has received accounts of imaginative initiatives and thrilling developments in the wake of the Seoul assembly.

Bangladesh: Thousands of believers pray daily at a designated hour for national revival . . . a national prayer assembly is planned for this later in the year.

Canada: A national prayer committee has been formed, and a Concert of Prayer is slated for October this year.

West Germany: Churches are opening their doors to presentations on the subject of prayer and revival, and active prayer groups are emerging.

Western Australia: Over four thousand Christians attended a prayer rally in Perth in the month following the Korean assembly. There has been excellent response and widespread participation in monthly Concerts of Prayer.

Ghana: A monthly all-night prayer meeting is uniting believers and has led to unprecedented evangelistic crusades. A national prayer assembly was held in April.

Venezuela: A national prayer assembly has already been held, and plans are being developed to initiate prayer movements at regional and local levels.

Other letters have told of emergence of prayer cells in local churches and heightened awareness of the importance of prayer in the work of the Lord.

(WORLD EVANGELIZATION)

REVIEW

South African churches in confusion

Prayers for overthrow of Government

Dissension and confusion have been sparked off in South Africa by a call from the South African Council of Churches to pray for the downfall of the Government there.

The prayer has been produced for the June 16 anniversary of the Soweto uprising in 1976 and follows an SACC resolution calling for the removal from power of those "who persist in defying God's laws . . . the present rulers in our country who persistently refuse to heed the cry for justice".

The prayer seems to have the backing of Dr. Manas Buthezi, president of the council and Dr. Allan Boesak, its vice-president, but the Roman Catholic Archbishop of Cape Town, the Most Rev. Phillip Russell and the president of the Methodists, the Rev. David Storey, have dissociated themselves from it. (CEN)

Burundi crackdown on churches

Christians imprisoned

Some fifty pastors, evangelists and church members are being held in prison in the East African country of Burundi in what appears to be part of a bitter wave of persecution unleashed on Christians there by the government.

"Although the Burundi constitution stipulates that a person may be held for only five days before being charged, the majority of Christians behind bars have been detained beyond this limit without any charges being brought against them. Some have been in jail for a few months, while others have been behind bars without any charges for almost two years."

The problem has arisen in the country because many Christians have found it impossible to follow the new government directives concerning the church. They include:

- No church or religious meetings to be held during the week, Monday morning to Saturday noon. This includes conventions, seminars and youth camps.
- No meetings to be held outside officially recognized church buildings. That is, no house meetings, Bible studies or prayer meetings at home.
- No early morning masses, worship services or prayer meetings. Even in the evenings, these are not allowed.
- Church bells may no longer be rung.
- No crosses to be allowed at the sides of the roads or prominently featured on the grounds of churches. They have been removed by government officials, although crosses are still allowed inside churches.
- Churches and clergy are no longer tax exempt. Income and expenditure accounts must from now on be submitted to the Ministry of the Interior.
- No new church denominations or organizations will be registered.
- Churches "do no longer need" to be involved in education, health or social work since that is the prerogative of the state. All schools, hospitals and social centres are to be nationalized.
- "All of these punitive measures are in total violation of Article 9 of the Burundi Constitution in which 'freedom and practice of religion are guaranteed to all, within the limits and conditions fixed by the law,'" said the Open Doors spokesman. "The constitution also supposedly guarantees that there will be the 'free exercise of worship without intervening in its practice.' Obv'rsly, that means nothing to the present regime."

(OPEN DOORS NEWS SERVICE)

A youth world to win for Christ

The catalysts and casualties of social change

Charlotte, North Carolina, U.S.A. — A recently released United Nations report on youth spotlighted an area of challenge for Christian leaders, according to Dr. Leighton Ford, chairman of the Lausanne Committee for World Evangelization (LCWE).

The report, prepared for 1985 International Youth Year, states that there are 922 million young people between the ages of 15 and 24. Four out of five of them, it reports, are to be found in less developed countries.

"That youth population, which represents nearly one-fifth of the people on earth, must be reached with the gospel of Jesus Christ," contended Ford, who is also vice president of the Billy Graham Evangelistic Association. "The need for action is even more evident when one realizes that most decisions for Christ are made in the early years of life."

The report suggested that young people today are both the catalysts and casualties of social change. "On the one hand, they are active agents of the process of social change; on the other hand, they often suffer as a result of it," stated the study.

"Christian leaders have also become keenly conscious of the challenge and the potential in the exploding multitude of young people in all regions of the world," said Ford.

"Not only must the church devise strategies to evangelize those young people," he added, "but it must seek out from among its own young people those who have evident gifts of leadership."

"Young people — especially students — have played a crucial role in world evangelization in the past," Ford maintained. He cited the Student Volunteer Movement, which during the late nineteenth and early twentieth centuries launched thousands of college students on a crusade whose watchword was "evangelization of the world in this generation."

(WORLD EVANGELIZATION)

'Your God Reigns'

Cambridge mission draws 1000 people

Two hundred people — some carrying yellow and purple poster-boards saying 'Your God Reigns' — marched through Cambridge on Saturday to publicise a tent campaign which drew 1000 people to the first meeting on Sunday evening, writes John King.

A policeman escorting the procession of witness said he usually prayed for rain on such occasions but he had not dared to that time.

The 1000 or more people who entered the blue-and-orange striped marquee on Midsummer Common on Sunday evening heard David MacInnes, Canon Missioner in the Birmingham diocese, calling on his audience to repent; they also saw two lightning sketches performed by the Riding Lights theatre company. A number of people responded to David MacInnes's invitation to inquire further about the Christian faith.

Nearly 300 churches in the vicinity of Cambridge are participating in the campaign, with church leaders including the Bishop of Huntingdon chairing the evening meetings. Churches ranging from Roman Catholics to Christian Brethren are combining to support the events; the Riding Lights company is due to make presentations at two Roman Catholic Masses next Sunday.

Who's telling the truth?

When counsellors are working with troubled marriages one of the greatest difficulties encountered concerns the lack of agreement many couples reveal in their view of their marriage. Sometimes, it seems as if a husband and wife are talking about two quite different marriages rather than the relationship of which they are both part. When confronted by such apparent incongruence it is tempting to assume that one person is telling the truth and the other is covering-up or distorting the truth. Usually the person in pain is seen as more likely to be truthful.

However, becoming involved in such forms of judgment and discernment is dangerous no matter how careful and indirect the helper seeks to be. Perhaps it is more appropriate to recognize the genuineness of each person's viewpoint. A couple can describe their relationship differently because, from each person's point of reference, it actually does vary in its form and impact.

For example, a husband can validly report that he sees, from his perspective that his marriage is a close and flexible form of relationship, because that is actually how it appears and feels for him. He is free and satisfied, and enjoys the relationship. However, at the same time, and in the same marriage, his wife can describe the marriage very differently.

She feels, from her different vantage point, that the relationship is characterized by distance and rigidity. She is not happy about the very same relationship structure and process which appeals so greatly to her husband.

A detached and objective observer might describe the marriage in a way that is different again, perhaps capturing the reality of the situation more accurately than is possible for the couple themselves. The couple report reality in the light of their feelings and values. They are not setting out to distort or misconstrue. They each tell the truth about what they feel. They cannot be objective, nor do they need to be, for relationships cannot simply be coldly described independent of subjective reactions.

In our example, the husband is satisfied and his needs are being met. The rules and routines of the marriage are acceptable to him. What he receives by way of closeness from his wife is seen as appropriate. Hence, he reports the reality of his marriage in the light of these feelings. It is a positive view in which there is no sign of any problem.

But, given the fact that his wife feels very differently, it is no small wonder that she describes the marriage very differently and in more negative kinds of ways. She needs a different form of closeness and greater flexibility.

These are not merely differences due to blindness or evasion. These are differences due to the fact that they are describing the same thing from different vantage points and with a background of different feelings about the impact and appropriateness of their marriage.

An Alsatian dog is an object of fond regard for a dog-lover, but it is an object of fear for a person who has been chased and bitten by such a dog. These two people describe the dog in different ways, selecting out features which conform to their expectations and values. Yet it remains the same dog no matter how different their accounts turn out to be. Neither account can be said to be false.

So it is with descriptions of marriage. Sometimes Christian helpers are prone to be judgmental and dogmatic. Perhaps we claim too much "authority" and "discernment" and go beyond what is fair and helpful. There is little to be achieved in identifying one spouse as



Alan Craddock

"truthful" and the other as "untruthful". It is better to accept their accounts, point to the incongruence, and then to explore the reasons for their different perspectives.

The satisfied person can become aware of his partner's pain and dissatisfaction, perhaps for the first time. It can be an important insight when he sees that what is good for him is possibly being achieved at his wife's expense. The way forward is not to simply challenge his feeling of satisfaction, but to open up processes of change which can maintain this satisfaction whilst increasing satisfaction for his wife. A loser doesn't become a winner by changing a winner into a loser. In marriage it is desirable to have two winners. Changes made will affect both partners and there will be give and take. There will be more chance of a couple negotiating this if helpers can focus on this process rather than being judgmental.

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LETTERS

P.S. to Review

Dear Sir,

In *The Australian Church Record*, dated 20th May, 1985, you published my review of Dr. W. Oddie's *What Will Happen To God?* under the headline 'Women Ministers are only the Start'.

Your readers may find it helpful for me to point out

a) The word 'not' was inadvertently left out of the key sentence 'Dr Oddie . . . has written "a book not about the ordination of women to the priesthood".'

b) Despite his helpful drawing of our attention to the often ignored revolutionary extreme in christian feminism Oddie himself presents a quite inadequate attempt to spell out men's and women's roles.

I particularly have in mind his endorsement of the statement that

'women are enstatic, they live not by acting but by being, they are turned towards the depths of their own nature . . . the vocation of every woman is to protect the world and men like a mother . . . women must reconvert men to their essential function, which is priesthood . . .' (Page 70)

There is quite a lot of this character in the book which is unnecessary to the main argument and probably offensive to women as well as men.

c) No recognition is given to the middle ground in the discussion of women's place in the church. From just reading *What Will Happen to God?* you would reach the conclusion that the so-called women's movement was monolithic and extreme. Of course it is nothing of the sort.

I write these further thoughts because I have become aware of the danger of people being distracted from the real warning in the book by these oddities. I wish I had included them in my review.

Yours faithfully
Robert Forsyth

No longer stereotyped

Dear Sir,

Dr. John Woodhouse, in ACR 6.5.85, characterises MOW's position as being that of feminists whose views are distorted by the hermeneutic of anger and who call for interchangeability of the sexes.

Are Prof. Krister Stendahl, Dr. Leon Morris, Prof. F. F. Bruce, Archbishop D. Penman, Bishop Kivengere, Dr. D. Scholer and other noted male theological and Biblical scholars speaking through a hermeneutic of anger when they call for the ordination of women to the priesthood? Many women and men look for the full participation of women in the church through the hermeneutic of liberation in *Christ's gospel* from all the barriers between human beings in the Church.

It is normal and right not to divorce one's feelings from one's intellect. That would be psychological suicide. Was Jesus' judgment distorted by his feelings when he threw the money changers out of the Temple? Was Calvin's judgment distorted by his feelings when he stood against the Church of his day? Was Wilberforce's judgment distorted by anger at injustice when he called for an end to slavery?

As to the interchangeability of the sexes, I do not recall anyone in MOW suggesting that males and females are interchangeable. There is a sense in which no one is interchangeable with any one else. Each of us is a unique creation and no one can totally fill another's shoes.

But we can do each other's jobs if we have the gifts and abilities. Women are the breadwinners while their husbands are at college and men nurture and care for children while wives are at the meetings, women are professors and managers. And in the Church

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there is no sexual definition in gifts and abilities; neither in Acts where the Holy Spirit is given to believers nor in Romans. I Cor. or I Peter where the Holy Spirit gives gifts and abilities. If a woman is given the gift of being an apostle, a prophet or a teacher, she is not being interchangeable with a man. She is being a person placed by God in that position.

Jesus constantly moved women and men out of stereotyped roles into places where they were able to express, develop and use their gifts irrespective of their sex.

Yours sincerely,
Eileen Diesendorf,
MOW Sydney

Godly partnership

Dear Sir,

People often talk about the headship of a husband in Christian marriage, as though this gives husbands a Divine right to make all the decisions in un-God-like tyranny, and wives a Divine command to comply.

However, the New Testament writers make a different situation quite clear. In 1 Peter 3:5 wives are instructed to obey their husbands as Sarah obeyed Abraham, calling him Lord. To those who know the Old Testament, as Peter and his readers did, this is not an oppressive obedience or submission to all. Sarah told Abraham to cast out his elder son, with the child's mother, because "the son of the bondwoman shall not be heir with my son". The pair were to be sent out into the semi-desert, where they could meet death.

Distressed, Abraham took the matter to God. And God said these amazing words to him: "In all that Sarah says to you, hearken to her voice". (Gen. 21:2). So it was through Sarah, in this instance, that Abraham was able to know what God wanted done. (See also Judges 13).

Similarly, Paul's instructions in Ephesians 5: 22ff, are illuminated by his earlier words in Ephesians 2: 5 and 6. Here we read that God raises His people up with Christ, to sit "together with Him in the Heavenly realms" — that is, to share God's throne. In order to do this lifting up, the Lord Jesus made His great Sacrifice.

Husbands as "the heads" in Christian marriage, lift their wives up to a partner's position, following our Lord's example. The Lord Jesus said, "You call me Master and Lord — for so I am". (John 13:13), and "I have called you friends," (John 15:15).

Satan would like to make out that God wants wives to remain lower than their husbands after their self-submission, in obedience to Christ. But God wants them on the same level — partners, through whom He can make known His will for both — as Sarah was.

Yours sincerely,
Constance Knox
Bundanoon

Enough is enough

Dear Sir,

How long will your readers have to put up with the monotonous barrage of articles, extended book reviews, editorials and startling facts on the ordination of women to the priesthood?

For issue upon issue this vital topic is being presented before us. Though I am in sympathy with the viewpoint of "The Record", I wonder whether the record has a scratch on it. Are there any other issues that your readers should know about? In my view there are plenty and they are all ones that the "average reader" could get involved without prior technical reading of the meaning of New Testament Greek words.

Please let us have informative opinions on the whole spectrum of Christian belief.

Yours faithfully,
Don West
Caringbah

Matter of beliefs

Dear Sir,

I was deeply disturbed by Stephen Miller's remarks about Derek Cleave's evangelistic booklet, *Know God* in your issue of March 11. Mr. Miller seems to be saying that personal repentance and faith are not necessary for salvation and that the death of Jesus assures salvation for all, whether or not they make a personal response.

Can this really be what one of your reviewers believes?

Yours sincerely,
Peter Cousins
Editorial Director
THE PATERNOSTER PRESS

Time to stand up

Dear Sir,

I am concerned about the amount of talk these days of a union between the Anglican and Roman Catholic churches. After fifteen years of dialogue under the banner of the Anglican — Roman Catholic International Commission (ARCIC) a Final Report was published stating that there is substantial agreement on key issues such as the "real presence" in the eucharist, "Ministry and Ordination", "Church Authority", "Infallibility" and the "Marian Dogmas".

The Anglican representative obviously did not think the Thirty Nine Articles, Book of Common Prayer, or the Bible relevant as our doctrinal basis! Well, be that as it may, the Catholics have recognised that these are our standards.

In a move to educate Catholics at a parish level a booklet has been produced titled "A Guide for Catholics". In it they remind Catholics that the Anglican Church is indeed a reformed church and that officially there is no substantial agreement on points of doctrine with the Anglican Church. "The Guide" was printed on the 7th April 1985 and uses as its source of doctrine The Sacred Congregation for the Doctrine of the Faith (S.C.D.F.) which, from a Catholic point of view, is impeccable.

The Lutheran observer at ARCIC, Dr. Gunther Gassmann, is quoted in the "Guide" as noting "that it had become a tradition that ARCIC discussions are between Anglo-Catholics and liberal Roman Catholics and that this has 'often led to the impression of being rather close to one another, which was clearly a self-delusion'". The "Guide" then comments:

"Self-delusion"! How else could one describe an agreed statement between Anglo-Catholics (who represent an Anglican position that does not exist) and trendy Catholics (who are prepared to depart from the Catholic position)?

The Guide then makes this interesting statement:

Observations by the S.C.D.F. are an immediate, firm but polite rejection of the ARCIC agreements. For a number of reasons, Rome could not openly rebuke ARCIC for publishing agreements which are essentially theological drift and extremely damaging to the Catholic Faith.

Isn't it a shame that so many in our Anglican hierarchy throughout the world can't see our doctrinal position as clearly as those to whom they wish to join with so readily.

Yours sincerely,
Rev. John A.S. Nicholls
Anglican Chaplain Kapooka

For or against

Dear Sir,

Group Captain J. I. McCarthy (ACR June 3) rightly called attention to the absence of church dignitaries at the Anzac Day march. But what astounds me more is that this year's EMPIRE DAY function at St. Andrews Cathedral was addressed by Cardinal Freeman whose church did everything in its power during World War I to destroy the British Empire. Proof of this was the refusal by the Allies of a Seat to Pope Benedict in the Versailles Peace Conference.

Mr. Hughes, the Prime Minister of Australia, stated that Archbishop Mannix had one objective only — the destruction of the Empire and had worked great harm to this country.

At the same time, unfortunate but loyal Catholics were fighting for their country, but the Papal hierarchy is just as cruel to its own children if they stand in its way. We do them no kindness by weakening the faith of our Fathers by Travelling Together. We may, at times, appear to speak the same language, but our roots are as far apart as Heaven and Hell, Death and Life, Christ and Antichrist.

Yours sincerely,
Phyllis Creasey

Do as others do

Dear Sir,

With reference to Group Capt. J. McCarthy's letter "where are the Dygers 1" (A.C.R. June 3), in my first parish as World War II was concluding, one of my parishioners, whose son was killed in the Air Force in Bournemouth, U.K., protested, quite rightly, at my arranging a day out for the youth of the parish on Anzac Day, saying that it was to spoil the purpose of the day in failing to join in an act of remembrance concerning men like her son who had suffered and died for their country.

After much thought and prayer, I settled in doing what ANZACS do themselves. Remembrance in the morning and social activity in the afternoon.

I have watched the Anzac march from beginning to end on TV. each year it has been televised.

Yours sincerely,
Rev. C. N. Steele
Bullarura (Retired)

Unexpected blessings

Dear Sir,

I am sure your readers will be interested in the attached extract of a letter from one of our missionaries, Jenni Carter, working in Valdivia, Chile, doing pastoral care work and evangelism.

Jenni was involved in a 10 day evangelistic campaign in Temuco which is approximately 200 kms. from Valdivia. She was in a team of eight working under the Reverend Jose Ortiz, and the Reverend Alf Cooper led another team. She writes, "The Lord blessed us out of our boots. We prayed for 100 converts and 211 people accepted the Lord . . . It was a joy to work closely with the congregation in Villa Alegre and watch them welcome in the new contacts especially the 30 new believers who came to tea Saturday afternoon. They were divided into 6 groups, each with a trained leader to guide them in their new life and to begin studying."

Yours sincerely,
Rev. Dr. E. G. Newing,
Federal Secretary

The making of credit

Dear Sir,

Mr. Rock is difficult to pin down. He has not answered my question, but he has improved his technique by substituting 'what a bank manager knows' for 'what everybody knows', and by substituting money for credit. We are now informed that 'it is the function of our banking system to create our money supply'. Like most people, I had imagined that our money supply came from the Commonwealth Government's mint and note-issue department, and that that department does not "create" it but issues it under well-established limits imposed by Commonwealth legislation.

Mr. Rock also still identifies money with credit. Will he please define both terms.

It is true but irrelevant that bank business and lending are expanding. But is it true that money (or is it credit) comes into existence by a book-keeping process — what the old Douglas Creditors called 'writing it in red ink in a ledger'? This is indeed a myth expanded into magic. Can Mr. Rock explain how banks have frequently been forced to close doors and become insolvent if they can 'create credit' or 'create money' at will? If he can there will be a stampede to form more banks ad infinitum.

Also, why do banks "deliberately create debts" if they can create credit at will?

My question: Can you cite any actual instance of the creation of credit by any bank? remains unanswered. One authentic example from the proper source will be sufficient. Even a case of a bank transferring (not creating) credits in excess of its received deposits will be sufficient.

I share Mr. Rock's moral indignation, but with so many real crimes confronting us, are imaginary ones really necessary?

Yours etc.,
(W. A. Dowe)
Lakemba

Reunion with Rome!!

Dear Sir,

When the Archbishop of Canterbury was in Sydney I wanted to put a question to him, namely, if there should be a move to unite with Rome which side would you take?

Of course I was unable to ask him myself so I enquired around to approach someone who might help. After several attempts I was referred to a certain gentleman associated with the Cathedral in Sydney, whose name I do not intend to reveal.

This gentleman told me he knows Dr. Runcie very well indeed, and to even suggest that he might align himself with Rome was an insult. He refused very forcefully to present that question.

I read the papers, and formed the impression that Dr. Runcie would be quite prepared to serve in a united church with the Pope as its head. This gentleman said that such a thought is monstrous. Is it?

The current issue of the ACR prints an article entitled "Reflecting on Dr. Runcie's Visit" like so many other reports this one vindicates the views I hold.

The Pope holds the view that he is Christ's Vicar Upon Earth. That being so, if ever union with Rome should be accomplished he would insist on his being at its head. I wish that all Anglicans would bear in mind this indubitable condition.

Peter Granville-Smith

Editorial

When denominational law is broken?

How should those who break church law be penalised? If an Army Chaplain should wear a pistol in contravention of canon law, how should this be handled.

To answer that question we need to examine three principles which govern church law.

First, ecclesiastical law is not God's law. God's law serves right relationships, or righteousness, while church law primarily serves efficient administration. Denominations mean nothing to God, they are institutions invented by men to facilitate gospel work by promoting training for ministry, physical structures to worship in and certain frameworks to help in poor relief and the payment of ministers' wages, etc.

The Roman Catholic denomination is almost alone in consistently equating what it does with what God does, and makes a breach of its laws a direct offence against God, punishable in eternity. Some church laws may indeed be aimed at seeing that the laws of God, the laws of right relationships (which are only known from the Bible), are honoured. For example, denominational law severely proscribes homosexuality and adultery amongst its ministers. But most church law is not biblical but administrative, and therefore on a far lower level than God's law. For example, the Anglican Diocese of Sydney has recognized through its Synod reports and resolutions that there is no Scriptural or doctrinal barrier to lay presidency at the Lord's Supper, and the wearing of surplices is not a demand of God, but that both are the useful conventions of men.

Secondly, denominational laws, in that they are administrative, have in principle to serve true christian fellowship. That is, they have to serve the gospel of Christ and its true ministry. The order of service for consecrating an Anglican bishop sets his disciplinary function in the context of promises concerning New Testament, not denominationally defined, ministry. Indeed, even within his own denominationally defined area of jurisdiction, the episcopal candidate must "maintain and promote (as much as lies in your power) quietness, peace, and love among all men." Further, the candidate is reminded that the authority he has is "by God's word."

No principle rates higher than this. If a bishop is to be a christian bishop he must make the law serve the gospel and its ministry. To demand less is to put Jesus in second place. For example, Bishop Barker of last century did not require all external forms to be observed in Anglican mission services amongst N.S.W.'s considerable Chinese population. It was enough for the Church's doctrinal position to be clearly annunciated through bible readings, the creed and the Lord's Prayer. It is unclear as to whether church law allowed this or

not. But in principle, he was right. Church law is to serve the gospel.

Thirdly, and closely allied with the above, denominational laws, in that they are administrative, do not in principle have to be enforced. Under the rule of desuetude, canon laws which are deliberately not enforced for a generation become obsolete, and can only be reactivated by new legislation through appropriate Synods. That is, ecclesiastical authorities, in principle, can ignore the implementation of statutes they consider locally unhelpful.

Secular legal practice and christian fellowship support this principle. If you stop on a Freeway to assist at an accident you have broken the law which forbids stopping on a freeway. But ethics overrides law. One ought to do what is right, not just what is lawful. The chances of a magistrate convicting you for such a breach of the highway code is slim in the extreme. As to christian fellowship, it is unthinkable that church law be enforced at every turn. If every breach of ecclesiastical canons by bishops who illegally forbid non-alcoholic wine and try to enforce non-canonical dress, or by cathedrals who conduct unauthorised services, or parish ministers who fail to dot every i and cross every t of church codes were prosecuted, the courts would be jam packed and life would be intolerable. But sensibly, for the sake of fellowship, most clerics ignore breaches of administrative laws by their co-workers.

The General Synod report, *Canon Law in Australia* (p58), expresses the balance: "the Church in every age seeks to have such laws enforced as shall assist it in its work of training up the followers of our Lord as are suited to the actual historical situation in which this work has to be done."

So then, how much a penalty should a minister pay for a breach of church law as it touches on administrative matters and not moral or doctrinal points? In theory, a church court for such a breach can deprive a man of his license, that is, cut his ministry dead. If that person had, say, 20 years of ministry before him it would amount to a financial penalty of some \$600,000, plus the humiliating loss by himself and his family of the close christian contacts formed in the faithful fellowship of the church as they moved away to give the new minister a fair go. Or, the offence could from the point of view of law be ignored. Or, if our duly appointed disciplinary authorities thought the administrative breach important enough, the offender could be admonished, or suffer a day's suspension instead of having a life's ministry put at nought.

Much prayer is needed for christian leaders as they seek to promote quietness, peace, and love within the legal framework we as a denomination have given them.

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Lesley Hicks

I was invited to attend the press conference on June 4 in Sydney, at which a newly-formed Chamberlain Innocence Committee, under the chairmanship of a former Victorian Supreme Court judge Sir Reginald Sholl, set forth "new forensic evidence" and announced that a formal application for a further judicial inquiry had been lodged with the Northern Territory Government.

The media featured some of that material at the time, including a late evening documentary on Channel 10, but this was pushed out of the headlines by the fact that, on the same day, the long-awaited White Paper on Taxation was released. There could be a factor too, as one reporter commented at the conference, that the public may be "sick and tired" of hearing of the case after so long. But the fact remains that Lindy Chamberlain is still in gaol, and if she is indeed innocent, the campaign to free and exonerate her can never be allowed to lapse. She has now served longer than any other prisoner in Australian modern legal history for the (alleged) offence of infanticide.

The Sydney Morning Herald's editorial of June 11 reported favourably on the credibility of the new evidence and concluded that the inquiry should be granted. "None of the doubts concerning the verdict against Mrs. Chamberlain have been resolved in the past three years. The new evidence that has been gathered is significant and should be tested. The case, in other words, still cries out for review."

In a previous column mentioning the case, I referred to the book *Azaria — What the Jury were not Told* by Phil Ward. Mrs. Chamberlain's own comment on this book is that "the interviews are fact — the conclusions merely a scenario." She states that she "does not want to see anyone else railroaded like I have been." The book she gives full endorsement to as sticking strictly to the

Justice in Jeopardy

facts is Guy Boyd's *Justice in Jeopardy* (Kingfisher, \$4.95). It brings together a number of interviews, eyewitness accounts from those who were at Ayers Rock at the time of the baby's disappearance, and testimony from others with significant contributions, such as dingy experts, blood pathologists and the psychologist who tested Lindy in Darwin Gaol.

Dr. Frederick H. Smith, Senior Psychologist with the N.T. Department of Health, is now a member of the Chamberlain Innocence Committee, and was present at the press conference. His letter to the Governor General is on P 121 of *Justice in Jeopardy*. As a result of his tests on her, he states: "Her guilt has been portrayed in her conviction is, in my firm opinion, so unlikely as to constitute a virtual psychological impossibility. I would stake my professional working life on that judgment."

Other members of the committee include a second retired judge, the Hon. Mr. Justice Francis Gallagher; two senators, Colin Mason (Democrat) and Mal Colston (A.L.P.); Dr. Wes Allen; Dr. A. G. Noonan of Royal Darwin Hospital; Mrs. Betty Hocking, member of the ACT House of Assembly, and long time campaigner in this cause; Broken Hill artist Pro Hart, and Guy Boyd, who is a well-known sculptor.

During the time for questions and comment from the media folk present after the showing of the three video segments by which the new forensic evidence was presented to the audience, chief Herald reporter Malcolm Brown made a significant comment, illustrating what he called the "seige mentality" of the N.T. administration. One official told him, "Every bit of stirring down there (in the southern States) means she's in for another six months." Malcolm Brown's conclusion from this is that "Lindy Chamberlain is in fact a political prisoner." He also mentioned that while reporting on the case he had earned, rightly or wrongly, the reputation of being a Chamberlain supporter. As a result, a couple of N.T. policemen in a bar threatened to "beat the stuffing out of him" unless he got out of town. Fortunately, he said, he was leaving that night anyway.

Asked what would happen if the N.T. Government did not grant this Judicial Review as requested, Senator Colin Mason said that it is still possible as a last resort for the Commonwealth Government to intervene, as the Territory is not a full State. However, he wanted to challenge the Northern Territory administration, as reasonable people, in the light of all the doubts and the new material, to release Mrs. Chamberlain on licence as soon as possible, and to appoint a judge to conduct the inquiry. Failing that, he would be moving in the Senate in the Budget session his proposed Private Members Bill. He had been assured, he said, of support from many in all parties.

Problems and delays regarding legal moves, leading to the dismissal of one team of lawyers, have added to the complications of this whole sad, enormously difficult case. Yet Lindy Chamberlain wrote in April 1985: "The law turns slowly, but it does turn, and we must wait for it. I'm no exception to the rule, and what is time on the clock of the universe? God has eternity to set the record straight and He can see every anguished tear and pain. He will not ask what we cannot give. Let God have a fair go instead of trying to dictate to Him. I've found it pays."

Professional Association of Pastors?

A missionary clergyman's enquiry

The Rev. Ted Newing, Federal Secretary of the Anglican based S.A.M.S. Australia, in a letter to the Church Record, calls for a 'Christian Ministers Association'.

For some time now I have pondered the question why Christian Pastors, Ministers of Religion, Clergy, Clerks in Holy Orders, Priests — call them what you will — have no 'professional' association such as I belonged to as a civil engineer.

Such an association would be able to establish a fundamental doctrinal basis for the definition of "Christian Minister"; set standards of professional integrity and behaviour, educational levels and continuing education; represent its members in disputes with employing agencies; establish uniform award rates recognizable under law; lay down



guidelines for professional interchange and other activities competent to its role.

If there are clergy who are interested in establishing such a body would they please contact me at P.O. Box 176, Roseville NSW 2069 (tel. 419 2471).

Christian Literature Crusade's Outreach

Reach out with a book

Jenny MacLeod, Project Co-Ordinator for CLC's Outreach Ministries, is delighted with the renewed interest in this programme. Recently 25 orders were displaced to children's homes and rehabilitation units.

This Outreach, originally known as Hospital Libraries Outreach, was launched in 1979. With funds donated, a limited number of Christian books were offered to hospitals in New South Wales and Western Australia — Jenny's home state. In 1981, the International Year of the Disabled, a new thrust to the ministry included books and cassettes going to disabled centres, nursing, retirement and children's homes as well as prisons. Since inception, over \$12,000 worth of Christian material has been placed in these establishments. This year Jenny also aims to get Christian books to all spastic centres.

It was through reading "Joni" that Jenny was challenged to commence this outreach. She remembered her own

times in hospital because of a spastic condition and whilst there came to know the Lord through a book offered to her by a church visitor. Jenny realised that books like "Joni" and others could help people enormously and knew that patients had plenty of time to read!

The value and need of these placements is shown by comments from a prison inmate:

"I would be very grateful if you could send us some books that might be helpful to spreading the good news about our Lord. And if you have a couple of Good News Bibles or modern day English Bibles would be a very big help. I will pray and trust God that you will be able to help me plant the seed here in the heart of Satan's playground."

The Outreach Ministries Programme is dependent on financial contributions and prayer support. If you would like Jenny to speak at group meetings or wish to receive further details, she can be contacted at Crusade Headquarters.

MAF pilot injured in crash

Coma Arousal specialist to help

Wamena, in the highlands of Irian Jaya, was the scene of an aircraft accident recently, in which MAF-USA pilot David Neinhuis sustained a severe head injury and has since been in a coma. Few details are yet known about the accident except that it occurred on take-off and that the three Indonesian passengers on board escaped injury.

The government medical officer at Wamena performed two operations on David Neinhuis, however full facilities for neuro-surgical treatment are not available at Wamena. The nearest neuro-surgical unit appropriate to the treatment required in this case proved to be Townsville, Queensland. Mr. Stan Lindgren of Air North Queensland in Cairns, a good friend of MAF, immediately placed his twin-engine Turbo Commander aircraft at MAF's disposal for the emergency evacuation flight.

Flight to Queensland

Having obtained the necessary clearances for the flight over the weekend, Mr. Lindgren flew directly to Wamena from Cairns on Monday morning, April 15, taking with him a doctor to provide life-support supervision during the return flight.

The injured pilot's wife, Karen, and Mrs. Mikel-Ann Pritz, wife of the MAF-USA field leader in Irian Jaya, also accompanied the patient on the four-hour evacuation flight from Wamena to Townsville. Meanwhile the field leader,

Mr. Ron Pritz flew by airline to Townsville via Jakarta and Sydney, arriving on Thursday, April 18.

As well as his head injury, Mr. Neinhuis sustained a fracture of the left hip and a dislocation of the right hip in the accident. He is in traction for these injuries.

Prayer request

At the time of writing Mr. Neinhuis remains in a coma. MAF friends are asked to join in praying for the healing of the injury he has received to the stem of his brain. As it heals he will regain consciousness.

Mr. Ted Freeman, of Westmead Hospital, Sydney, whose research into coma arousal has received wide recognition, has offered assistance in Mr. Neinhuis' treatment. There also is the need for healing of his hip injuries, for while he remains in traction he will be unable to be transferred home to the USA.

In the meantime the pastors and members of the Townsville Baptist Church are providing care and hospitality for Mr. and Mrs. Ron Pritz, Mrs. Karen Neinhuis, and her mother, Mrs. Riley. MAF is grateful for their support. The Neinhuis' two boys are being cared for in Sentani, Irian Jaya.

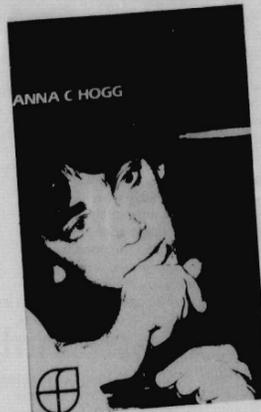
Readers are asked to continue to pray for safety in the day-to-day operations of MAF, not only in Papua New Guinea, Irian Jaya and Northern and Central Australia, but throughout the world. (NEW LIFE)

Values in Focus

Anna C. Hogg
ATCF Books
143pp.

Anna Hogg has had a significant influence on education in N.S.W. and beyond both through her many years at Sydney Teachers' College and her work with the Teachers' Christian Fellowship. This book will continue that influence.

Often, when academics retire they use the time to put into print the material they have been teaching. Sadly, it sometimes comes across as stale or out of date. Not so with Anna Hogg. It would be hard to be more contemporary than she has been in this book. The newspapers regularly carry stories of attacks on our education system; claims that our schools are failing society; arguments about curriculum. Parents are so concerned that some take an active



interest in trying to influence the policies of their local school while a growing number withdraw their children from State schools to send them to private schools where "the education is better".

This book is addressed to this very situation. It is philosophy by it is philosophy in a style that is grounded in the practicality of the real world in which we live and which seeks to make an input into a debate that often is sadly lacking in such a careful analysis.

From the opening chapter where she clearly sets the scene and raises the key

THE GOOD READ

issues, she goes on to discuss our society, values and the curriculum and then moves into the area of ethics and morality and religion.

Dr. Hogg argues her case as a philosopher, but as one whose philosophy has been shaped by her deeply held religious convictions. Those outside religious circles cannot write this book off as they might do with many of the religious books we read. Her arguments need to be met and answered or accepted by those who shape education in our State. While illustrations are largely drawn from N.S.W. this book will prove just as valuable wherever it is read.

Not everyone will agree with all that she says. Indeed, some of what I read as gentle criticisms of some of the Christian schools movement, will undoubtedly be debated. Others will perhaps see her views as "old fashioned" in the light of the present climate in education. For example she writes "... the 'open-ended' discussions recommended in some of the new resource materials for moral education are so unsatisfactory from the point of view of both morality and education." (p72) Her reasons for saying this are set out clearly and, for me, came as a breath of fresh air in the present climate where many including those leading our Church youth groups seem to have adopted the fashion that you need to have no guidance from a leader and so ending up spending a lot of time pooling ignorance.

I was even more delighted to read her carefully reasoned attack on the current trends which even evangelicals have imported into their educational programmes. These are based on the importance of the individual but work themselves out often through influences taken from eastern mysticism. When she writes: "There are difficulties and dangers in requiring so much introspection from children and adolescents, especially in a sensitive area like moral values. Ours is of course a self-centred society. Self-awareness, self-assertion, self-actualisation, self-aggrandisement, self-love, self-concepts, self-science give rise to volumes of writing and debate ... Our

subjectivism has put content at a disadvantage in education, morality and religion" (p115,6) I want to shout amen! Here is a corrective that is badly needed today!

Her chapter "Being Moral and Being a Christian" is a very different way of stating the same truths we want to affirm in our evangelism — and I suspect that her explanations may actually be more relevant to many people than the way we clergy usually put it!

It will be a great shame if only ATCF members and those "in the know" read this book. It deserves to be read by all who shape education, be it in Christian contexts or in the State school system. Parents who are interested in the education of their children ought to read it. And it would even be an invaluable introduction for those studying philosophy or ethics as subjects in themselves.

This is a book which, hopefully, will have a long term effect on the quality of education here in Australia.

D. Kirkaldy

The Cloud and the Silver Lining

Denis Lane
Evangelical Press/O.M.F. Books, 1985
151pp.

Many young Christians are forced into being practical Marcionites — they neglect the Old Testament. Jesus and the Gospel they understand, but the Old Testament seems a foreign land, remote from living faith.

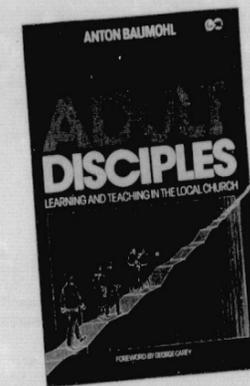
Denis Lane's book is a simple yet helpful exposition of the Book of the Prophet Ezekiel. Ezekiel's world seemed shattered when he was deported to Babylon, and unable therefore to minister as a Jewish Priest. It was just then that he had a vision of the Majesty and Holiness of God, and was called and equipped to be a prophet. This call, Denis Lane shows, meant that Ezekiel was required to analyse and expose the society and 'church' of his day from God's point of

view, and to expose its false and inadequate responses to the coming judgment of God. Beyond the judgment, Ezekiel's message was one of renewal and hope, fully realised in the New Covenant in Christ.

Denis has argued that Ezekiel's message is God's message for our day, and that the people of God need Ezekiel's encounter and spiritual experience to meet the need of our age.

I like the book because it takes the Old Testament seriously. Lane always deals with what each section meant in its original setting, and uses those findings as the basis of the Prophet's message for today, thus avoiding the twisted conclusions of unchecked allegory or typology which mar many simple books in the Old Testament. He has thus produced an excellent guide into an important and often neglected part of Old Testament Scripture, ideal for those who may find the approach of the Tyndale Commentary or H.L. Ellison's work a little beyond them.

Tom Milton



In the GOOD READ in our last issue the wrong book photograph was included. We apologise to any readers who found it confusing.

Also, as a result of enquiries we have had, we should point out that the review copy was the English edition. An Australian edition, including a resource station tailored for local needs, will be available from Anzea at the end of July.

Snow fun, with prayers

Great skiing holiday for young people

Christian Youth Travel announces a Special Snow Holiday this coming August/September school holidays.

Specially planned for students in Years 8-12, the 6 day holiday will not only give those who book a great experience on the slopes but also will let the parents at

home relax knowing their children are being looked after by a team of responsible leaders.

Parents and students wishing to book can obtain further details by contacting Debbie in the CYTA office on (02) 764 1700.

American Episcopal church officer visits Melbourne

The church was constantly reminding the U.S. government that it had to rise above its nationalism and behave like a responsible international power, the Revd. Charles Cesaretti said in Melbourne last month.

Mr. Cesaretti, public issues officer for the U.S. Episcopal Church, said that at a time when the U.S. was feeling pushed around, the major churches were standing for a broader perspective on

Prophetic role for U.S. church

U.S. foreign policy.

"This doesn't go down well. But the giant thinks he's a midgid and has begun acting like one," he said.

"The churches are saying 'Oh, Come on! You're allowing Nicaragua to push you around.'"

He said the international churches such as the Anglican, Roman Catholic and Luther.

Coorparoo venue

Australian Church Women to meet

Brisbane will be the venue for the National Conference of Australian Church Women to be held from 5th-9th August, 1985 (inclusive) at Ave Maria Conference Centre, Coorparoo. The Conference is held every two years. Theme will be "Living in God's Service".

The Conference will open with a service conducted by the Right Rev. Bishop Adrian Charles at St. Stephen's Anglican Church, Coorparoo,

Queensland, at 7.30 p.m. on Monday 5th August, 1985.

Guest speakers during the conference will be:

- Mrs Hayburn (Youth for Christ)
- Mrs Stephine Kennedy (wife of Anglican Missionary Doctor)
- Sister Julie O'Gorman (St. Joseph Catholic Nun)
- Captain Mrs Olive Lucas (Missionary in India Salvation Army)

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GUEST SPEAKER: HER EXCELLENCY LADY STEPHEN
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AFRICA'S AGONY

Challenges world's Christians

The calamitous famine which has gripped much of Africa has brought a prompt response from the global family, including Christians. Does involvement in such a humanitarian enterprise obstruct or complement evangelization? Several Christian leaders in North America have been giving that question close scrutiny.

Africa's ongoing agony has dominated international headlines for months, and, according to the bleak forecasts, the spectre of unprecedented and widespread starvation on that continent can be expected to haunt the world for a considerable time. The dimensions of the catastrophe eclipse those of the Black Death which devastated Europe in the fourteenth century.

First reports late last year of the situation in Ethiopia brought a global gasp of incredulity, but further analysis has indicated that the situation in Ethiopia represents only the tip of the iceberg. One hundred and fifty million people in 24 African nations are reported to be dying of starvation or on the verge of starvation. In other words, more than one-quarter of the continent's 550 million people face calamity.

International aid has been rushed to Ethiopia, and then to Sudan, Mozambique, and a growing list of nations which lie in the path of the advancing desert.

Christian agencies were in the forefront of that global relief effort and continue to appeal to the Christian constituency for funds to support relief aid and long-range development projects.

The dimensions of that compassionate expression from the Christian community did not escape the attention of a frequently skeptical secular press. One story reported the act of a Canadian Christian farmer who sold his farm by auction and gave the proceeds — a

quarter of a million dollars — to the Mennonite Central Committee for African relief. Churches and individual Christians spontaneously gave millions of dollars through such agencies as World Vision, World Relief Commission, World Concern, and Food for the Hungry.

In the initial outpouring of support for those Christian initiatives, there seemed to be no objection that the church's attention to those physical needs might distract attention from evangelisation and "spiritual" concerns.

Choosing between evangelism and relief?

As the continent's tragedy is prolonged, however, and the demand for assistance intensifies, Christians will doubtless begin to scrutinise more closely the relationship between evangelism and social responsibility. In that process, there is apt to arise a call to choose between the two.

The fear is that substantial involvement in such relief, rehabilitation, and development assistance will bring an accompanying decline in concern for evangelism and church growth. If that were to be the inevitable consequence, the concern would be understandable.

Before examining the issue of whether Christians must rush to choose sides between evangelism and social action, it is necessary to look at the more basic question of what should be the Christian response to human agony such as that evident in the African famine.

"Pity weeps and walks away," suggests Art Beals, former president of World Concern and now a minister-at-large with the agency. "Compassion comes to help and stay. Pity is an emotional response. Compassion is an action response."

Pity weeps and walks away; Compassion comes to help and stay

In contending that compassionate action is the Christian imperative in the face of human agony, he was not minimising the need for evangelisation. "Development of people begins, continues and ends in helping people establish their relationship with God," Beals maintains. "But that doesn't mean that development always begins with evangelism. Sometimes you have to earn the right to be heard, because people often can't hear you when the biggest thing in their life is that they've got eight kids at home and no food for tomorrow."

In other words he, contends that Christians should never be driven into an either/or dilemma with regard to evangelism and social responsibility.

E. Stanley Jones succinctly summarised that false dichotomy: "An individual gospel without a social gospel is a soul without a body, and a social gospel without an individual gospel is a body without a soul. One is a ghost and the other is a corpse."

Already, however, there are indications from Africa that spiritual growth is the

accompaniment of Christian social involvement.

During a visit to North America in February, Dr. Mulatu Baffa, an executive member of Christian Relief and Development Association in Ethiopia and general secretary of the Word of Life Churches there, commented on the "profound impact" which the conspicuous participation of international Christian aid agencies had made on those in his nation. In addition, he said, the Marxist government was encouraging Christians and churches to be involved in distribution programmes.

The Word of Life Churches (about 2,500 congregations), which grew out of the ministry of Sudan Interior Mission, are growing, he reported, in spite of the changed political situation in Ethiopia, where Emperor Haile Selassie was overthrown in a different manner," said the evangelical leader.

Baffa urged Western Christians to resist the temptation to treat food and basic materials as acceptable political weapons. He described such a policy as "barbaric" and maintained that it was sub-Christian. "Those people who are now dying in Ethiopia and elsewhere," he maintained, "have no political bias."

He also appealed to international Christian agencies to continue to be involved in long-range development projects after the immediate crisis has passed. The Ethiopian government and churches recognised the need for reforestation, agricultural, and water projects, he said, and several Christian agencies have indicated a commitment to help. On behalf of Ethiopian Christians, Baffa welcomed that ongoing Christian involvement.

Christian social involvement can be the companion of evangelism and, in many instances, the indispensable forerunner to it. Those who are participating in such Christian programmes have indicated that there has been a profound spiritual impact. History may indeed record that the practical expression of Christian concern was the harbinger of revival in the closing decades of the twentieth century.

WORLD EVANGELIZATION

Call to end bias against Chinese

Indonesia's armed forces commander has called for an end to prejudice against the country's Chinese minority, saying it disrupted national unity. Reuter reported from Jakarta recently.

General Benny Murdani said it was wrong to associate Chinese with affluence and that not all the five million Chinese in Indonesia were rich.

"Go to Tanjung Pinang (an Indonesian port near Singapore) and you will see there are still many Chinese who earn a living selling human waste," he said.

Asked about the Chinese born industrialist Mr. Liem Sieliong, one of Indonesia's richest men, Gen. Murdani said he did not owe his success to Government favour.

"It's actually only a matter of credibility and capability," he said.

"He is trusted by people abroad so he can get loans."

Gen. Murdani said terms which differentiated between people of indigenous and non-indigenous origin

should no longer be used because they were divisive.

Few Indonesian Chinese still spoke their original mother tongue, the general said.

They had become so integrated even their favourite songs were now Indonesian and not Chinese he added.

Indonesia's Chinese make up only 3.2 per cent of the population but control a big portion of the nation's wealth.

They have frequently been the target of popular resentment which has erupted into anti-Chinese rioting.

Gen. Murdani said such prejudice could mislead Indonesians into believing communist theories of class struggle which he said should not be allowed to take root in Indonesia.

Earlier this year a leading Indonesian academic, Dr. Lie Tektjeng, described anti-Chinese sentiment as a cancerous attitude which threatened development and national security.

CATW

China for Christ?

A glorious prospect

Brother David, Asia Director of Open Doors with Brother Andrew, reports: "One of the four objectives of Open Doors during Project Pearl, which was the requested delivery of 1 million Bibles to China on June 18, 1981, was to bring about an awareness of the need of Bibles inside China on such a scale that the outcome would be the Government in China would allow the publishing of Bibles on printing presses in China, with distribution to the entire population of the nation with no restrictions. We are delighted to learn of the possibilities the United Bible Society has developed in co-operation with Amity Foundation and the China Christian Council. We encourage all Christians to pray for this project, that the reality of it will be forthcoming. We pray the ministry of reconciliation of the nation of China to Christ is in part proclaimed by this event.

"We realised the China Christian Council with its parent Three-Self Patriotic Movement has a constituency of somewhere between 3 and 5 million

believers inside China and more than 2,000 official churches.

"Open Doors, on the other hand, identifies with a much broader body inside the People's Republic of China, mainly the House Church Movement of the unregistered, restricted and often suffering believers, which numbers at least 50 million. The house church movement does not identify with the China Christian Council and the Three-Self Patriotic Movement as the only voice of the church in China principally because of their personal experiences of betrayal and suffering during three decades, and because of the political nature of the above. This movement continually asks us to bring large quantities of Bibles; at the present moment, well over 3 million Bibles are requested. Open Doors has been accelerating its programme to meet their needs. We ask your prayers for and your continued confidence in the House Church Movement and in the work of Open Doors with Brother Andrew."

Focus on China

China has 'political prisoners'

Amnesty report

Mainland China is holding thousands of political prisoners in jails and labour "re-education" camps and has executed more than 10,000 people in a 13-month-old anti-crime campaign, Amnesty International said, according to a report by the Associated Press from London.

In its first major report on mainland China since 1978, the Nobel prize-winning London-based human rights organisation identified 24 individual Chinese — including 10 Roman Catholic priests — whom it has adopted as "prisoners of conscience".

Some of the prisoners, a 132-page report of AI said, have reportedly been held in solitary confinement for weeks or months, sometimes manacled.

Amnesty said it could not estimate how many thousands more are held throughout the country of one billion people.

"But there is no argument that it is a great number of people," Amnesty's spokesman, Mr. David Laulich, told AP.

He added: "One doesn't have to be able to say how many people are affected

to know that these are violations of fundamental human rights.

"It is on that basis that we are appealing, and on which we feel the rest of the world should appeal, to the mainland Chinese Government."

Amnesty said it had submitted the report, along with appeals to scrap the death penalty, release political prisoners and ensure fair trials, to the mainland Chinese Government at the beginning of 1984 but had received no reply.

The mainland Chinese Government has issued no figures on numbers executed or arrested in the anti-crime campaign. Foreign diplomats and press reports put the number of executions anywhere from 5,000 to 10,000 people before the crackdown to three per 10,000 — derived from the number of execution posters seen and cases publicised, it said.

The Government has said mainland China's crime rate has declined from seven per 10,000 — a rate of 0.03 per cent, far below that of Western countries, it said.

CATW

China cuts birth rate

The Chinese Communist one-child-per-family policy has resulted in the killing of 20 million babies in 1983 alone. This was revealed by a research report by foreign sociologists who visited the Chinese mainland. The report was quoted

by some U.S. Congressmen as saying that Peking has been promoting the one-child-per-family policy by using forced abortion and sterilisation and that about 20 million abortions were carried out in 1983 alone.

Wishy-washy pansies who bow to primates?

Paths of Leadership by Andrew T. Le Peau (Scripture Union, \$1.95).

This paperback by a member of the editorial staff of InterVarsity Press was first published in the USA in 1983. The title page outlines its aim: "guiding others toward growth in Christ through serving, following, teaching, modelling, envisioning". Mr Le Peau defines leadership as "any influence any person has on an individual or group to meet its needs or goals for the glory of God".

We are arrested as usual by the refreshing and sometimes startling American handling of language, though "God could have . . . zapped us with grace" (page 12) sounded uncannily like Michael Green. The writer deplores — and justifiably — the tendency to make spokesmen for Christ out of the newly-converted if they happen to be sports

heroes or other celebrities.

It had never occurred to me that the reference in James 2:19 to the demons' belief in God might elicit the comment: "Yet it only makes them tremble." I had greater difficulty with the quote about L'Abri on page 23: "Everyone who comes as a student is asked to help clean the lavatories . . ." It is surely not an interest true leadership would care to cultivate.

But these stand out as exceptions in a little book full of ideas and suggestions that are helpful and thought-provoking. I don't think his Swiss friends will thank the author for calling Barth a German theologian, but I want to thank him for the totally original question on page 26: "Are we wishy-washy pansies who bow down to the whims of every passing primate?"

(J. D. DOUGLAS — CEN)

Protestants in Poland

New evangelical bible school in Warsaw

The United Evangelical Church, a federation of four evangelical denominations in Poland, is in the process of acquiring a building to which it intends to transfer its Bible School, reports Keston College. The present Bible School has very limited facilities in the denomination's church and headquarters building in central Warsaw. The building to which the School plans to move is situated in a residential suburb of Warsaw and has 2500 square metres of space, several large rooms suitable for lectures

and a canteen, and rooms that will accommodate up to 50 students.

The United Evangelicals Church has 120 congregations and over 10,000 members. It is thus the second largest Protestant Church in Poland. Although many congregations have full-time pastors, the church places considerable emphasis on lay leadership and the Bible School aims to provide training that will enable lay people to play a more effective role in preaching, youth work and evangelistic activity.

(KESTON COLLEGE)

The Bible Society presents Gordon Moyes speaking on The Relevance of the Scriptures in a Secular Society

The Reverend Gordon Moyes is Superintendent of the Wesley Central Mission, Sydney, with an extensive ministry that includes the 'Turn Round Australia' national television program.



He is also a prolific author, having written more than 30 books.

Mr Moyes will deliver the Olivier Bequin Memorial Lecture at the following venues . . .

CANBERRA	JULY 23	Australian Academy of Science, City, 8pm (Four dollars admission)
ADELAIDE	JULY 24	Adelaide Central Mission, (Maughan Uniting Church), 7.45pm (Offering taken)
MELBOURNE	JULY 25	Royal Exhibition Building, Carlton, 7.45pm (Offering taken)
SYDNEY	JULY 28	Lyceum Theatre, 3pm (Offering taken)

For further details contact the Bible Society office nearest you.



God's Word: open for all

85.8148

The Christian response to famine

From Lausanne Committee for World Evangelisation Chairman Leighton Ford

The media are keeping us well informed about the horrors of the famines devastating several countries on the African continent. And people all over the world — Christians and non-Christians — have responded with generosity.

The media hype will soon pass away as they seize on a new crisis to cover. But the drought and famine will not pass so easily, and we will still need to ask, "What is the Christian response?"

First of all, we must not forget the suffering, even if we don't see them in our newspapers or on television. "For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me . . . I tell you the truth whatever you did not do for one of the least of these, you did not do for me" (Matt. 25:42,43,45, NIV). Poor memory does not excuse us from this standard of judgment. Our commitment to the poor must be more enduring than media coverage.

Second, as Christians we have something more to offer than food, clothing, and shelter. Reports from the West African nation of Mali attribute a 50 per cent increase in conversions in 1984 directly to Christian relief aid. One missionary remarked, "Reports keep coming in about men and women — some whole families — leaving their villages to seek out a pastor or some other Christian who could lead them to a knowledge of the Saviour." Just as we must not forget the victims of famine, so we must not forget to pray for and support those who bring the Bread of Heaven, Jesus Christ.

Here we come up against that long-

debated tension between evangelism (proclamation) and social responsibility (service). The most comprehensive treatment of this subject, from an evangelical perspective, is the Grand Rapids Report (Lausanne Occasional Paper No. 21). The report describes a three-fold relationship between evangelism and social responsibility.

First, evangelism leads to social action. When the seed of the Word is planted, healthy fruit should be the result. Our faith is demonstrated in our works. "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth" (1 John 3:17,18 NIV). Second, social activity can be a means to, a bridge of love. The spiritual response to the material aid in Mali is an example. And third, social action and evangelism are partners. They are not the same, but go together like the twin blades of scissors. Jesus simultaneously preached the gospel and fed the hungry. This is what I like to call the "two-legged gospel".

On the question of priority, we are constrained to put evangelism first. As the Grand Rapids Report states, "The very fact of Christian social responsibility presupposes socially responsible Christians, and it can only be by evangelism and discipling that they have become such." We can resolve the tension in accord with the report's conclusion, "Rather than competing with each other, they mutually support and strengthen each other in an upward spiral of increased concern for both."

The Christian response to famine should be the same as our response to any who are in affliction: compassion and commitment to feed their physical and spiritual malnutrition.

CLASSIFIEDS

Classified advertisements may be left at the office or phoned to 264 8349 up to noon 14 days before date of publication. Charge is \$4.20 per column centimetre.

<h3>Church Services</h3> <p>MELBOURNE: St. Jude's Carlton. Near city centre, cnr. Lygon and Palmerston Streets. Sundays 10 a.m. Holy Communion, 7 p.m. Evening Worship. Minister, Peter Adam. Visitors welcome.</p> <p>COORPAROO: St. Stephen's Brisbane. Cnr. Cavensh and Chatsworth Roads. Visitors welcome. 7.30 am and 9 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker.</p> <p>CANBERRA: St. Matthew's Wannassa (Cnr. McBryde Cres and Laurons St). Services: 8.15 a.m. 10 a.m. and 7.30 p.m. All welcome. Rev. Paul Watkins.</p> <p>SYDNEY: Holy Trinity (The Garrison) Church, Argyle Place, The Rocks, beside Harbour Bridge. Ministry to Ex. Service Assocs., Youth and Inner City. Sunday Services 10.30 a.m. and 7.15 p.m. AARP Third Sunday usually 1662. Colonial Church display and gallery. Weekend accommodation small groups CHURCH youth. Choirs free. BYO sleeping bags. Tel. (02) 27 2664.</p>	<h3>Positions Vacant</h3> <p>ZONDERVAN OF AUSTRALASIA PTY. LTD. offer CHRISTIAN MARKETING OPPORTUNITY. Full, Part-time and career opportunities available. Ideal for Ministers, Missionaries, Bible College students, Church Leaders. Write or phone Mr. P. Densdale, Zondervan of Australasia Pty. Ltd., PO Box 552, Double Bay 2028 telephone (02) 371 6372.</p>
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Spiritual food for Hungary

Debrecen's long association with the Bible

(Debrecen, Hungary) Boys and girls regularly use the Bible as a textbook in their religion classes at the Reformed Church's school in Debrecen, Hungary. The school takes up to 400 pupils at secondary education level and offers a normal education with the addition of religion and church hymn singing. Some parents send their children to Debrecen from other parts of the country because they want them to have a Christian education, UBS reports.

Although the Debrecen school is not the only church school in Hungary (there are, for instance, six Roman Catholic schools) it is the only one belonging to the Reformed Church. Nor, of course, are the church schools the only ones where the Bible comes into the curriculum. Hungarian secondary schools nowadays include mention of the Bible in the study of history and literature. The church schools are, however, the only schools where the Bible is studied from a Christian point of view.

The Reformed Church's school in Debrecen is attached to the church's own college which provides study facilities and training for up to 150 theological students (full-time and part-time) and about 60 to 80 diaconal workers.

Debrecen itself is situated in the eastern part of Hungary, near the border with Rumania, and has long been a centre of activity of the Reformed Church and its Calvinist tradition. Indeed the role of the church has been — and still is — so important in Debrecen that one

guidebook, using somewhat contradictory terminology, describes the city as "the Calvinist Rome."

The first book published in Debrecen was a hymnbook (1561) and work on a number of different Bible translations has taken place in the city. Even the ecumenical translation of the modern language Hungarian Bible (published 1975) was coordinated in Debrecen.

The Reformed College library has a large collection of historical books including about 4,000 different Bible editions. The bookshelves and showcases display Scripture editions from the past five centuries, as well as fragments from even earlier times. The oldest item in the library is a fragment of the book of Job dating from 1050. Past and present are juxtaposed, as in the display case where a first edition of the original Karoli Bible of 1590 is found right next to a copy of Matthew's Gospel published by the American Bible Society.

In November 1984 the Hungarian Bible Council — with help from the United Bible Societies — opened a bookshop in Debrecen for the sale of Scriptures and Christian literature to the general public. There is no doubt that the shop will have plenty of customers, not only among local people but also among the many tourists who come to Debrecen all year round. The new shop is just the latest aspect of a long association between the church, the Bible and the city of Debrecen.

(RES NEWS EXCHANGE)

Camp Howard on video

New programmes opened

Rex Harris reported to the recent biennial conference of Camp Howard — directors that several new possibilities had recently opened up for young people's camps run by Sydney Anglican Diocese.

New camps include a computer camp in the Norfolk holidays and an Arts camp at Springwood. A new style camp in May for young people in the eastern suburbs proved very successful.

Possible new camps include a trip to Norfolk Island at the invitation of the local minister, touring camps, more regional camps and an additional study camp.

Junior high camps are the most popular. Young people wanted help to form honest and open relationships. Camps allowed young people to open up to the possibilities of genuine friendships and trust, and acceptance of a relationship with Jesus.

Meeting at the renovated Deer Park camp site, Rex told directors that camper numbers are on the increase. However, the proportion of campers coming from an Anglican church background is decreasing, while that being referred from Careforce and Youth and Community Services is increasing markedly.

Camp Howard is the biggest evangelistic tool the diocese has, Rex said.

A promotional video has been prepared, and a dozen copies are now available for use in churches, Sunday schools and scripture classes. Camp Howard is aiming for a 25% increase in camper numbers. On average, camps are 90% full, and many are booked out with long waiting lists. To increase camper numbers and place those on waiting lists in camps, more camps should be held. The main thing preventing this is the lack of directors.

MAINLY ABOUT PEOPLE

DIOCESE OF GIPPSLAND

Rev. N. T. Richards, Rector of Bass/Phillip Island has been elected as Canon of St. Paul's Cathedral, Sale.

DIOCESE OF ROCKHAMPTON

Deacons Owen Buckton of Wandall Parish, David Curtis of Clermont, John Quail of Park Avenue, Phillip Ward of Keppel and Rod Wood of Callide Valley were ordained to the Diaconate in St. Paul's Cathedral on June 9th. They will exercise their ministry as Deacons and continue in their normal employment.

DIOCESE OF NEWCASTLE

Rev. George Parker was commissioned as the new Rector at St. Andrews Mayfield in May by Bishop Holland.

DIOCESE OF TASMANIA

Rev. Keith Pritchard was ordained into the ministry at Devonport in May. Rev. Dr. Bob Rayner was commissioned as Co-ordinator of Anglican Family Care Staff by the Bishop in St. David's Cathedral, Hobart, on 10th May.

Can you find hope in Soweto?

Yes 'in Christ' Scripture Union worker declares

Frank Shay is a Scripture Union staff worker in the schools of Soweto which, in his deep resonant voice, he describes as 'one of the undeclared cities of South Africa'.

Two million people live in Soweto, all of course are blacks. The average Soweto house is a matchbox house with four rooms and an outside toilet and bathroom. There are more prosperous sections of the undeclared city where, as Frank says, 'the elite of Soweto live', but on the other hand there are many two-roomed houses where there is grim overcrowding and families of up to ten people or more are living in these two rooms.

There are active Scripture Union groups in sixty of Soweto's three hundred primary schools. And group meetings are attended not just by a handful but usually by between sixty and a hundred children. Moreover, Frank is able to lead missions in many primary schools, taking the morning assembly every day from Monday to Friday and Scripture Union meetings in the afternoon. He calls on school Principals and also visits Christian teachers, who are running the groups.

What does it feel like to be a Christian

in Soweto? Frank confesses "You tend to sit down and not know what to do. Young folk say 'We must speak up for our rights and ask the Government to recognise us and accept us as human beings'. And as a Christian you're not sure whether to go or not, and you ask yourself 'If I don't go and things change for the better for the black man, am I as a Christian going to be relevant? Am I relevant now?'"

Frank looks forward to seeing more people 'take up the ownership of Scripture Union in South Africa'. Since 1977 Scripture Union in South Africa has been a non-racial movement committed to helping South Africa change to a non-racist country.

Frank believes that Scripture Union has a role in reconciliation between the races and that Scripture Union's multi-racial camps will have a long-term impact. "When white people who have been to these camps grow up, they'll say 'I camped with a black kid and they're just as human as we are'."

"We must preach a relevant Gospel that is addressing the issues at stake at the present time", stresses Frank.

Plain English worship cont

Who is the liturgy for?

The Anglican Church has taken steps to bring its forms of service into today's language: it has dropped the 'thee' and 'thou', but kept words and language patterns no longer used in our society. It has a long way to go in its efforts to communicate to the average person.

Professor Eagleson asks that plain English be used in all parts of the service, particularly in preaching. "Much of the church's language is in forms no longer recognised by its members. Its messages can be obscured, not by difficulties in the subject matter, but differences in language forms. Words used have changed meanings. Three problems can result: firstly, the congregation doesn't understand, and realise that. Secondly, it may misinterpret the message, without realising it has done so. Thirdly, it recognises that the language has a message, and strives to give it what it thinks it means.

Christian values continued

needed to avoid selfishness if capitalism was to survive. He said that Western capitalism had a poor image. Yet in a city such as New York it was that things worked — a miracle of cooperation. Almost 92% of the workforce is meaningfully employed, whereas in the Third World only about 20% had jobs.

Business overcoming inefficiency

Business that aimed to serve others overcame inefficiency and unproductive trends that were the result of workers and executives losing the sense of worth and value of their jobs. Most today worked to enjoy their weekends, to provide food and shelter and to be able to have the freedom to do what they really wanted to do. Most fail to see that their jobs are valuable in themselves. The Bible's view is that work glorified God.

As service of their fellow workers the christian business person needed to understand that work exists for the person. It was important the fellow

workers should be treated with dignity and respect. The same principles applied to the Public Service and churches.

As servant of the local church the christian business person needed to be more involved and supported. Dr. Gasque referred to William Deal's *Christianity and Real Life*. Deal had been the sales manager of the large Bethlehem Steel Corporation for many years. Yet he says that his local church had never affirmed him in his calling nor ever called him to account. So business persons needed to be affirmed in their call to the world. Also they needed to help ministers, church workers by bringing management skills to church business and teaching church readers management skills. Dr. Gasque pointed out that theological colleges offered no help to ministers in the area of management. He said that Regent College gave some help, but in his view it was insufficient.

As Jesus came to serve, so should business persons of today.

The Australian



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Josh McDowell at Sydney University

"The Great Resurrection — Hoax?" and "Maximum Sex".

Josh McDowell can now add 2,000 students and one more university to the impressive statistics of his involvement in student missions.

In the last twenty years Josh has been engaged in apologetic debate and speaking at 600 universities in 62 countries.

At Sydney University, Josh McDowell is the first speaker in living memory to have filled three lecture theatres for his luncheon address "Maximum Sex".

It is no surprise then that his coming to the Sydney campus was announced with an unprecedented flurry of advance advertising. The beautiful photograph quality coloured posters and the "Josh" badges were imported direct from the U.S.A., making photocopied advertising look out of date. The stickers, leaflets and orange balloons have a distinctive impact — they were everywhere!

People certainly knew that something was happening. Not everyone knew what it was. Reactions varied from "Gee, I hate Josh!" to "What's this Josh business?" and "Isn't Josh another name for Jesus?"

The balloons were a first — a thousand helium filled balloons in lectures, carried by students, tied to trees, some even being sniffed, do funny things to the voice box! The loudspeaker on the back of the ute had not been done much before either. At least this brought some reaction, generally negative responses.

Some non-Christians thought all the advertising was desperate, pushy, irritating and overpublicised. None of the people from this group intended going. One non-Christian responded: "Christians have a much better way of doing things than other groups. I am going along to see what he is like."

Student life

Josh McDowell is doing this visit as part of a tour of 17 countries organised by



Campus Crusade in U.S.A. At Sydney Uni the mission was organised by the Student Life group. From their point of view the publicity needed to be extensive because he was only speaking on four occasions over two days. There was no chance for momentum to build up.

In terms of finance, Josh came to campus at his own expense and received no financial help from the students. He will be taking none of our valuable Australian dollars back to America. Student Life had only to foot the bill for publicity.

Resurrection and sex

"Entertaining" would be the overall reaction to Josh. Even if one disagreed with what he said one enjoyed listening to him speak. Each talk began with a drawn out joke and ended with his wide smile beaming.

The first talk gave the evidence for the resurrection, in the context of Josh's personal quest for meaning and direction. His presentation was a subtle mixture of humour, pathos and challenge to look at the evidence on either side,

with humorous anecdotes and touches of sarcasm.

The material about the resurrection must have spoken for itself. It seemed to be obvious that the evidence changes lives; it changed Josh's life, his father's life and the lives of many others.

The listeners were asked to make a similar response and become Christians, or enquire further, or find joy in their Christian lives.

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Ridley not complacent

75 years celebration in full swing

75 years ago Ridley College opened its doors to the first six students.

Today there are more than 300 full and part time students both men and women. Faith, vision and hard work under God have made Ridley what it is today. That's a cause for celebration! The Anniversary activities began with the College Graduation in March. B.Theology, Th.L. Th.Dip. were conferred on those who had earned them, while others took out the Ridley College diplomas in Bible and Mission, or Biblical Studies or the Associate of Ridley.

A festival of music on Low Sunday, the Sunday after Easter, was an enjoyable time. Another major feature of the 75th Anniversary have been the seminars which have contributed to the life of the wider church. Archdeacon Ray Smith of Tamworth, together with Peter Burke of Melbourne conducted a two day seminar on equipping the parish for pastoral care. The enthusiasm and testimony to the helpfulness of this was reflected also in the seminar by Dr. Robert & Julia Banks in June. Robert & Julia focused on the home church, regrouping for community and mission. Participants in the seminar were drawn from a wide range of backgrounds, both ordained & lay. Later in July the Rev. Roger Simpson from All Souls', Langham Place, the Director of Evangelism, will visit Ridley to lead a

seminar on "Evangelism in the Urban Context".

"Ministry in the Multicultural Society" will be the focus for the next set of seminars while the year will conclude with a series by Dr. Buchanan on "Christianity and psychiatry".

The climax of the years' celebrations will be in October when a 75 hour praise and prayer vigil will be held. This will culminate with Ridley's Commemoration Service on Sunday afternoon. It is hoped that many past students will join with them on this occasion. The main address will be given by Bishop John Stewart, an ex-student of Ridley.

The College is aware of its continuing dependence on God for provision of both staff and students as well as the financial needs of this independent college. Particularly Ridley's looking to God for His help in filling the position left vacant by Dr. John Wilson, Senior Lecturer in Old Testament, who was elected Bishop of one of Melbourne regions.

The students and staff of Ridley College have made it clear although 75 years is a great occasion for celebration and thanksgiving, it is not a cause for complacency.

Landmark Decision in favour of Anglican Church

Use of Sydney Square

The N.S.W. Equal Opportunity Tribunal has upheld the right of the Anglican Church of the Diocese of Sydney to withhold permission for the use of Sydney Square by homosexual organisations.

This is the first decision of its kind taken by the Tribunal. In this sense it is a landmark decision.

Two separate organisations which permit homosexual behaviour for the promotion of their activities had applied for permission to use Sydney Square for meetings or rallies. One group was the Sydney Gay Mardi Gras, the second a lesser known organisation.

In each case the Anglican Church declined to give permission for the purpose intended.

Sydney Square is 80% owned by the Anglican Church and the remaining 20% by the Sydney City Council.

This is an agreement between these two parties which says that either body can veto applications for the use of the Square.

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