

If they come to be entertained don't preach



Garth Hewitt (centre), Anglican minister and one of England's leading christian pop singers, together with his backing group from Britain. Left to Right: Robert Hadrell, Robert Burns, Stephen Bruce and Tom Blades. Photo Ramon Williams

The Rev. Garth Hewitt, a leading U.K. Christian Pop singer said at his press conference to commence his Australian tour on behalf of Scripture Union's Centenary Year Celebrations he feels it is wrong to mislead people into attending a concert to be entertained and then to stand up and give them a sermon. His approach is one of entertainment.

However, if non-Christians receive a challenge or even start thinking about the Christian life, through his performances, then he is exceptionally pleased. Likewise if Christians are encouraged or challenged, then it is wonderful.

Commenting on some who feel an admittance charge should not be made for Christian concerts, Garth expressed the view that if people are coming to be entertained, they should pay. "If people wish to preach, let them become preachers. Nobody is charged to enter a church to hear God's word. But people expecting to be entertained, in a professional manner, should also be prepared to pay," Garth explained that as a professional singer, this is his way of making a living, and nobody should disagree with him on that.

Ramon Williams

Impact of Uni. Mission Seen in Backlash

The Recent Sydney University mission conducted by Canon John Chapman and Rev. Phillip Jensen in conjunction with Christian groups has brought some savage backlash.

Two candidates for election to President of SRC are campaigning on an anti Christian platform according to latest edition of *Honi Soit*.

Policy Statement

Dear non-christian students,

I am standing for election to the position of president of the SRC as a member of "Little Satan's Seventh Day Opportunist Church of Latter Day Sinners" for the first time. When elected I will strive to ensure that the evangelical union (in all its forms and permutations) will be ruthlessly persecuted all over campus. I will also oppose funding of such organisations. Our organisation ("Little Satan's") has been set up to combat the latest outbreak of mindless, rabid and foaming christian militancy on campus (in particular

the no life, no christ, etc. movement). It appears to me that the evangelical union is somewhat similar to a washing machine with too much powder in it. "Little Satan's" will be conducting stonings and lion-feedings in an effort to keep the numbers of these individuals low. These events will be well publicised via *honi*, and the *daily bull*. If you don't wish to vote for me, vote for Mark Manion, a self expressed communist, homosexual, anti-christian radical (a fellow member of "Little Satan's").

Yours sincerely
JEREMY TRAHAIR

Policy Statement

Appalled! I should say so! And so should you be too, dear reader, about the shocking display of the hardcore propaganda in recent days of the militant factions in the Evangelical Union. Their display of subversive anti-social indoctrination make the Spartacists (both of them) seem like the Festival of Light's

"Music for Ageing Geriatrics" committee.

Not since the black days of the Crusades have innocent people been subjected to such a soul-destroying campaign of a basic misconception of fundamental human nature as we now know it!

I represent, in part, the standing committee of "Little Satan's Seventh Day Opportunists Church of Latter Day Sinners", a small group of devotees striving to grow and develop and take a meaningful shape in today's complex society. Our aims are quite simple. No longer will you be plagued by harassment and feelings of inadequacy thrust at you by rabid and foaming militant christians on campus. Programmes for dealing with this are at present being completed, and we feel sure that many of you will flock to the soon-to-be popularised stonings and lion feedings.

One Christian observer at Sydney University commented that regardless of how serious the platforms of the candidates for president are, it is obvious that the Mission made a considerable impact. Encouraging reports indicate that since the mission has finished, a number of students touched by the public meetings have been converted.

A.P.S.

\$86,000 For Overseas Relief

Over the past year the Archbishop of Sydney's Overseas Relief Fund has distributed more than \$86,000 toward relief for the poor and needy in famine-ravaged and war-torn areas in the world.

In June and July the fund made grants amounting to \$30,000 to assist in famine relief in Uganda, Eritrea and the Sudan.

\$31,000 has also been given for work in the camps on the Thai and Kampuchea borders among refugees whose physical plight has become worse with the upsurge of fighting in that area.

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S.U. BEGAN IN PARRAMATTA, 1880



Bromwyn Walker in period costume, holds the most historic item displayed at the Scripture Union's "Tool Rack" held in the Parramatta Park, August 16. The item is a Bible reading card dated 1892.

The event was part of the Scripture Union's Centenary celebrations and was held in the very city where it all started, Parramatta, in 1880.

Tents housing various organisations, were arranged in the shape of the letters "S.U."

Film distributors, Scripture Supply organisations, Bible Colleges and Teaching Material displays, were housed in the tents used.

The hundreds who passed through the Exhibition were able to sit and participate in some of the "Beach Mission" style meetings. Owen Shelley, C.S.S.M., remarked that there was no need of pressure to keep this audience here, for all had come of their own free will.

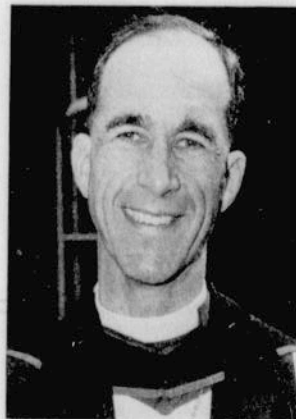
(Photo Ramon Williams)

Cynical of Chinese Religious Freedom

"China is seeking to use religion as a weapon in furthering its own aims in international politics," said V. Ganshin in the Russian paper *Izvestiya*. "Certain concessions which the Chinese leaders have had to make," continues the author (a campaign for the support of 13 million Chinese Muslims, greater activity for Catholic and Taoist clergy, attempts to resume dialogue with Buddhists, re-opening of churches, temples and mosques) "are not motivated by any genuine desire to fulfil the rights granted to believers in the 1954 Constitution, and then brutally violated by Maoists," but are due to the leadership's realization that "at a time of internal political tension and mass distrust of government policies, it is better to allow a degree of religious liberty (naturally, under strict State control) than to allow an escalation of political discontent."

Keston

"We must work together" — new Brisbane Archbishop



The Archbishop elect of Brisbane, the Right Reverend John Grinrod of Rockhampton told the Church Record that he believed that Anglicans of differing viewpoints should aim to work together as fully as they can for the unity of the Church. His work on the Liturgical Commission, he said, indicated his own approach on co-operation within the Anglican Church.

Of his appointment to the Metropolitan See of Brisbane, he said that he was surprised at the appointment, but accepted it in the belief that it was a genuine call from God.

The new Archbishop like his predecessor although English born and educated has spent a considerable portion of his life in Australia. Bishop Grinrod who is 60 will be enthroned as the Archbishop within 2 months.

Photo A.I.O.

Even the Bell Boys of China Learn English with F.E.B.C.



The Reverend Fred Magbanua making a point in an interview with the Record.

Even the bell boys at the hotels in Mainland China have been seen with radio in one hand and F.E.B.C. Learn English notes in the other by F.E.B.C. workers from Manila who have visited the 'underground' church there, according to the Reverend Fred Magbanua who heads the work in the Philippines.

He told the Church Record that the new access to Christians and the opening of churches again for worship has been not only a tremendous encouragement to Christians, but has also meant that the F.E.B.C. has been able to talk openly with Christians about their needs and how best radio can help.

As a result the F.E.B.C. now conducts a Bible School of the Air for the purpose of training Church leadership. The Christian Church there has no Bible school for its churches. It has also been conducting courses on "How to witness" as well as its specific gospel and bible dictation programmes.

Manila receives a vast number of letters and the most noticeable increase has come from Mainland China indicating tremendously encouraging results.

F.E.B.C.'s original rationale for coming into existence in 1946 was to broadcast from Shanghai into China, and although that plan was thwarted by the Communist Government, the

Manila base has enabled it to fulfil a much wider ministry to 14 Asian countries from its Philippine base.

FARMING BY RADIO

The Farmers School of the Air is another programme which is conducted by Christian agriculturalist. Material is mailed to the farmer and once he has successfully completed the course he receives a diploma from the Secretary of Agriculture who attends the F.E.B.C. Graduation Ceremony. The Government has now adapted this course for its own use over its radio stations. Programmes are conducted on hygiene as well.

Mr Magbanua said "F.E.B.C. aims to meet the needs of the whole man, and any strategy that touches only one need lacks the Biblical wholistic approach to man."

WORLD VISION AND R.C. CONFLICT RESOLVED

Mr Magbanua is also Chairman of the Board of World Vision Philippines. The Church Record asked about the long term results of the conflict between World Vision and the Roman Catholic Church over its allegations of proselytising by Protestant Churches with World Vision Aid. He said, "There is no denying that there were instances where that occurred. But the Lord has worked through that situation which happened in 1978 and has shown us a new way of operating in the Philippines that has been a great blessing to the whole community."

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EDITORIAL

"better a Catholic wife"

William Challis's article on the issues related to Prince Charles' marriage warrant careful reading. It is not the question of the future monarch being the Supreme Governor of the Church of England in the United Kingdom that concerns the Christians in Australia nor any seeming advantage to the political problems of Northern Ireland if a Roman Catholic partner is chosen.

The real issue is that of the problems that the Roman Catholic church still creates for those of its adherents who marry a Protestant both for the husband and wife and their children.

In spite of the widespread belief that the great changes that have occurred in the Roman Catholic church since the Second Vatican Council and there have been many, there are a considerable number of non-variables not just in the realm of doctrine but also at a very important level of family life.

The very strong attempts to make sure that children from such a relationship are brought up in the Roman Catholic faith are still there.

A good adherent of the Roman Catholic Church still does recognise the place of the papal teaching office as normative for their conscience. What the living voice of Christ says through the Pope is still a matter that ought to determine the behaviour of the faithful.

In an ecumenical age when leaders are anxious to turn the spotlight on similarities, it has shone so brightly in that area, that we can unthinkingly feel that 'better a Catholic wife with a real faith' is a real option. If the future heir to the throne does have a living faith in Christ and regards the Word of God as normative for his life, then he would know that fulfilling of his role as husband and father would be made intolerable if he could not teach by lip and life what he believes.

LETTERS TO THE EDITOR

Dear Sir,
It was sad to read a recent article entitled "Buddhists use Melbourne Church Hall". I was that this misuse of church property occurred in a parish church hall associated with the glorious term "Holy Trinity".

For it is not at all clear to me that the thinking of the churchmen and women involved was either evangelical or ecumenical. "Where there is no vision, the people perish" (Prov. 29:18 K.J.). Is not this an example of loss of vision of just what is the great commission of the Christian soldier? (Matt. 28:19).

Apparently, the vestry decided that such use of its hall was a "practical way to meet the emotional needs of the Buddhists". But whether it be a "large golden Buddha on the stage" or that which Aaron fashioned, we ought always to remember Ex. 20:4, Deut. 4:15, 16 and Rom. 1:22,23.

But alas Mrs Helen Hunter, of the Anglican Department for Migrants, Refugees and Ethnic Affairs, thought that these people "Need the kind of reinforcement that gives their character and soul the strength to support them in life". So do I. But God forbid, just what kind of reinforcement did she have in mind?

What a pathetic denigration of our Lord, what perverse thinking, what tragic lack of vision. To extend a welcome hand, to give a friendly smile, and "practical" and spiritual help in time of need, is incumbent on every good Samaritan.

But we should not lose sight of that great commission, nor of the 11th commandment in Acts 17:30 which is directed to Buddhists also. And it would do us all well to note what that great apostle of Christ Jesus wrote in 1 Cor. 15:34:

"For some have no knowledge of God. I say this to your shame."

For surely Jas. 5:19,20 applies not only to the brethren.

Yours faithfully
Gavin J. Lawrie, Kingsgrove

Dear Sir,
I was utterly amazed and shocked to read an article in the July 20th edition of the Australia Church Record in which we were informed that Buddhists were given the use of the hall of Holy Trinity Parish, Surrey Hills for the purpose of Buddhist worship services.

As a Christian seeking to serve the Lord Jesus Christ and follow his teachings as clearly defined in scripture I wish to point out to Mrs Hunter that the decision made out by her is a violation of God's word and would simply ask that she refers to a good concordance and read the many scriptures relating to idolaters and idol worship. In particular please refer to Deuteronomy Chapter 7 verses 25 and in particular verse 26.

Let us not view a serious matter particularly of this nature from a humanistic point of view but more so obtain clear direction in our decision from God's Holy Word.

I sincerely trust that the Archbishop will denounce any further activity of this nature in our churches.

Yours faithfully,
Martin Jones, Blackburn

Dear Sir,

I was shocked to read the front page article "Buddhists use Melbourne Church Hall" (A.C.R. 28/7/80) and surprised that A.C.R. published it without comment.

The vestry of Holy Trinity "decided that to approve the use of the hall was a practical way to meet the emotional needs of the Buddhists." Would Christ have acted in this way? Would He have facilitated the practice of Buddhism? Or would He have sought to meet the needs of the Buddhists in some other way? He said "Come unto Me all who labor and are heavy laden & I will give you rest" (Matt. 11:28).

Helen Hunter states that the "trauma of their experience... makes them emotionally vulnerable"; but to facilitate the practice of Buddhism would tend to make one assume that she sees Buddhism as the answer to their emotional vulnerability. It appears that at the least she sees Buddhism as being compatible with Christianity and that Holy Trinity's example should be followed by others. At the worst one could assume that she sees Buddhism as being preferable to Christianity. I believe that Holy Trinity's action should be condemned in the strongest possible terms as it encourages Buddhism rather than pointing to Christ as the Way.

Helen Hunter goes on to say "They need the kind of reinforcement that gives their character and soul the strength to support them in life." It would appear that she sees this reinforcement in Buddhism. She should have been pointing to Christ as the answer & not encouraging Buddhism. One wonders if she exhibits the same benevolence to displaced migrants of other religious beliefs including communism. Paul said "My God will supply every need of yours according to His riches in glory in Christ Jesus" (Phil. 4:19).

The first two commandments state, "I am the Lord your God, you shall have no other Gods but Me", and "You shall not make for yourself a graven image, or the likeness of anything...". yet the Buddhists placed a large golden Buddha on the stage and were encouraged in this by Holy Trinity. One could be excused from drawing the inference that the Buddhists probably saw themselves and Buddhism as being far superior to the weak, easily led Christians at Holy Trinity.

Worse is to come as Mrs. Hunter proudly announces that a large banner was placed across the stage proclaiming "long live the Buddhist philosophy". This is the philosophy, which in its various forms, denies Christ, emphasises Buddha & and authority of the Tripitaka, teaches that men can become Buddhas & save others through their grace & compassion and engages in many non-Christian activities. Buddhism is anti-Christian, yet Holy Trinity proudly encourages it.

We should have compassion on our less fortunate Indo-Chinese neighbours, but we should do it in a Christian way, in a way that Christ might have done it. We must reject Buddhism and not encourage it. We must preach the Gospel as our Lord commanded us and we must do it by word and action!

Yours faithfully
Rod Berkley, Como

Dear Sir,

I write with reference to words that appeared in the editorial section of a recent edition of your newspaper: "He is an evangelical who is convinced that what the Bible says is what God says."

It seems to me that you have indeed used a word, making it mean what you want it to mean rather than what it does in fact mean.

School Holiday Viewing

Can you take your children to see it?



The Black Stallion

This is really a very sneaky movie. You take the children along, prepared to be spoon-fed some TV-serial-like "lolly water". Before fifteen minutes are gone you are beginning to understand that though the youngsters may enjoy it you are going to gain much more from it than they will.

The story line is simple. Boy on a ship off the north African coast in the 1940's encounters a magnificent black horse being transported on the same vessel. The ship goes down. Only two survivors are the horse and boy. On a remote island both become friends. Boy and horse rescued and return home to the U.S.A. A chain of circumstances lead the boy and stallion to a horse race with a happy ending.

If a card game, graphic ship sinking and horseracing are likely to cause emotional or moral problems — your decision. Our children thoroughly enjoyed the movie despite some slow sections. The photography and stunt work are excellent. Overall, recommended for holiday viewing.

The Black Stallion at Hoyts Entertainment Centre, 505 George Street, Sydney

The Earthling

A teenage friend has seen this and despite some poor reviews around town found the film enchanting and quite worthwhile for children's holiday viewing.

G. Holt

The word "evangelical" in fact refers principally to the Gospel message, and by extension, to the messengers of the same. It does not in its original use refer to an attitude to the Bible. It might be more appropriate for your above-quoted statement to read:

"He is a fundamentalist who is convinced that what the Bible says is what God says," following the arguments of James Packer in his book, entitled, 'Fundamentalism and the Word of God'.

It is in my view, therefore, quite possible, even likely, that Fundamentalists will tend to be Evangelicals, that is, those who believe that the Bible is (=) the Word of God will preach the Gospel or 'Evangel' found therein, but it does not necessarily follow that all Evangelicals need be Fundamentalists in the above sense. There are those in other Christian traditions who do not believe that the Bible is God's Word in the way that you have stated, but they do preach the Gospel it contains. Therefore, it is my view, that there exist other groups of Christians, whom we may designate "Liberal Evangelicals", or "Catholic Evangelicals", all preaching and believing in the same Gospel or Evangel, but having differing viewpoints concerning authority, and the relationship of the Word of God to the Bible. However, what makes a person an Evangelical is not his attitude to the Bible (which is really Fundamentalism, following your argument), but his attitude to the Gospel contained therein.

Yours sincerely,
Rev. David Irwin, Baradine

Dear Sir,

I suggest that there are two steps to be taken to overcome the difficulty (reported by the Church Record) some have of access to Holy Communion in regions where there is no priest.

The first is for the people to simply have Communion at the meal table in their own homes. There are many who find that to share the Lord's Supper in this informal way is meaningful, and satisfying.

I would add that when a father leads his own family in Holy Communion in this way it

is an excellent opportunity for him to remind his children of the Gospel message, and to encourage them in worship. This way of taking Communion could not be described as an Anglican service; indeed there is no need to use the Prayer Book at all; but it is quite biblical and valid.

The second step is to license lay people to administer the Anglican form of Communion. The reasons this is not done are (as I understand them) traditional and for "good order". We are not bound by tradition, and it is surely possible to grant such licenses while still maintaining good order.

To do this would remove some of the mysteriousness we have added to the Lord's Supper and allow people to concentrate more on the "mystery" of the Lord's sacrifice. This would, in turn, help people to understand the significance of the Lord's Supper.

Yours sincerely,
K. R. Joyce, Berry

MAINLY ABOUT PEOPLE

Sydney

REV. T. B. GRIFFITHS will resign as Rector of Pagewood on 14th October to become Rector, Coogee.

REV. W. T. WHELDON formerly Chaplain with R.A.N. will commence as Asst. Minister in the Parish of Berrima on 24th August.

REV. J. W. H. SQUIRES will be instituted as Curate in Charge of Putney on 29th August.

REV. B. S. GEORGE will resign as Rector of Kingsgrove on 31st October to join the staff of C.M.S.

REV. B. C. WILSON, Rector of Blacktown, has been elected as a Canon of the Provisional Cathedral of St. John, Parramatta.

ENGLISH EVANGELICAL COLLEGES — A SURVEY OF APPROACHES

At least 50 per cent of the student body in most English theological and bible colleges are from charismatic background. This is the estimate of the Rev. Robert Emery who is a member of the staff of Sydney Missionary and Bible College.

Mr. Emery recently visited his home country and was given extended leave to investigate current trends in theological education.

He said that his main impressions, apart from the significant impact of the charismatic movement were:

● **The extremely healthy state of the evangelical Bible and Theological Colleges in England**, where most of the colleges were either at full capacity or experiencing steady and consistent growth. This pattern was not evident in the more liberal theological colleges.



● **The widespread acceptance of Bible Colleges by the evangelical Theological colleges**, as fulfilling a very vital role in the church. This was typified by the regular meeting of the combined staffs at Oak Hill (Anglican), Spurgeons (Baptist), London Bible College and All Nations Christian College, in order to share methods of approach in a wide range of educational and administration fields.

● **The extremely informal atmosphere in most of the colleges**, evidenced in student dress, absence of rules and regulations, freer mixing of the sexes and very relaxed staff student relationships.

This presumably reflected the educational and social mood of England at this present time.

Besides these general impressions, a number of more specific aspects seemed to be of special interest.

1. **Academic Studies:** A number of the larger colleges are now able to offer their own Diplomas of Higher Education and B.A., in Theology degrees, recognised by the government administered Council for National Academic Awards, (CNAAL).

Colleges given accreditation by this council are able to offer their own degrees, as equivalent to any other University.

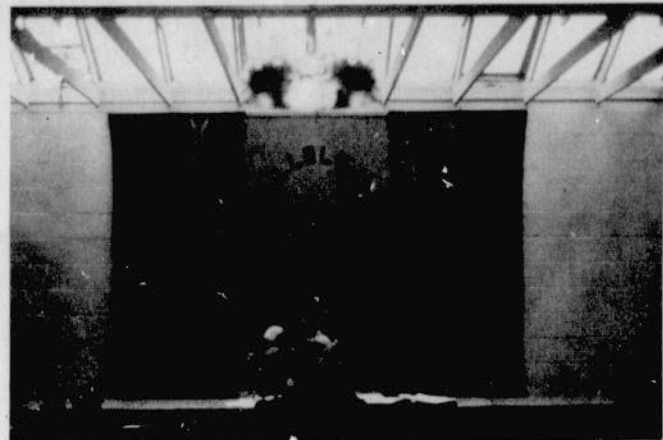
In the case of the London Bible College, they have now gained recognition for a Masters and Doctorate degree.

Recognition of these degrees enables the student to obtain a grant from his Local Education Authority towards his fees.

2. **Lay Training:** A number of colleges run a one year residential programme purely for lay training for the local church, and offer a variety of diplomas for lay ministry.

Most colleges run comprehensive evening class courses, leading up to college or University diplomas. In the case of Oak Hill, a very interesting 3 year part-time course for auxiliary ministry has been developed.

In the area of Theological Education by Extension, St. John's, Nottingham under the guidance of a full-time staff



Chapel of St. John's College, Nottingham

member, has developed a 2 or 3 year Certificate in Christian studies for lay ministry, which utilizes all the best techniques of the 'Open University'. The London Bible College also has a most impressive selection of correspondence courses, at a wide variety of academic levels.

3. **Educational Methodology:** Whilst most colleges adhered to the normal pattern of lectures, assessed by thesis and exam, the majority of the colleges were increasingly placing more emphasis on learning through group seminars and tutorials. There appeared to be little emphasis on formal character

assessment, though Moorlands Bible Colleges was one college that required all faculty members to fill in a personality assessment of each student, in the areas of emotional stability, spiritual maturity, personal relationships,

4. **Practical Training:** The key to many very exciting programmes of practical work appeared to be the appointment of a full-time staff member to develop the practical programme.

A very wide range of practical experiences was offered, including such things as Health Care, Industrial Mission, Urban Mission, Community development, and Probation work.

"Better a Catholic wife with a real faith than a nominal with the right label" says William Challis of Charles' Marriage.

Should the Act of Settlement of 1701 be changed so as to allow the heir to the throne to marry a Roman Catholic without losing his right of succession? William Challis treats the question is one worthy of serious discussion.

POTENTIAL royal marriages have always provided good copy for the popular press, and the apparently non-existent 'romance' between the Prince of Wales, and Princess Marie-Astrid of Luxembourg has the added spice of religious controversy, another subject not ignored in the newspapers.

Should the Act of Settlement of 1701 be changed so as to allow the heir to the throne to marry a Roman Catholic without losing his right of succession? It is a question worthy of serious discussion, although I fear that it has tended to be considered emotionally rather than rationally.

The first emotional argument that is put forward is that the Prince should be allowed to marry who he wants, which seems to repeat sentiments widely-held at the time of the Abdication crisis. But, just as it was an inadequate argument in 1936, so it is inadequate today.

RESTRICTIONS

We are all restricted in our choice of a marriage partner by such matters as geography and the limits of the circles in which we move.

A second argument that seems to spring more from a 'gut reaction' than rational thought is that of extreme Protestants in Ulster and elsewhere, who seem to think that the whole future of the Protestant faith would be undermined if Prince Charles had a Catholic Queen and regard Catholics as enemies of the state.

At the time of the passing of the Act of Settlement in 1701 such fears were valid, Catholics having within

living memory shown their intolerance of Protestants in France at the time of the Revocation of the Edict of Nantes, and in view of the support given by the Papacy to the Stuart Pretenders, a change of policy following the celebratory Mass offered by the Pope after William III's victory at the Boyne! Roman Catholics who had studied in Rome were treated as potential spies when they returned to this country and one can still see in Rome the tombs of King Charles III, as Bonnie Prince Charlie is called, and his 'Queen' Maria Clementina.

However, the possibility of a Stuart threat to the Protestant Hanoverian monarchy was decisively ended when George III awarded a pension to Charles Edward's brother, Cardinal York, 'Henry IX.' The Act of Settlement, however, was still felt to have a force in preventing the monarch marrying a Catholic, the Catholic Queens of the Stuart monarchs being remembered as having had too much influence on their husbands and children.

But the idea that Catholicism is somehow an enemy of the state is absurd today.

There are, however, two other rather more serious arguments against a marriage to a Catholic, the first is because, as the Established Church, we feel we have a concern for the spiritual life of the Royal family and other leaders of the nation. As those who have found Life through the evangelical, reformed faith expressed in the formularies and liturgy of the Church of England we do not consider Roman Catholicism to be a true expression of the faith, and therefore would consider marriage to a Catholic to be something less than the best.

But, is this how we understand the Establishment? Is this how the State understands our role? If so, then we

There seemed a much greater emphasis on sociology in the various curricula.

In the realm of communication a number of colleges had their own radio and TV studios and Trinity College was producing programmes for the local radio station in Bristol.

Some colleges preferred to give a student a month or even a term block of practical work involving either observing work in a parish, or overseas missionary work, or even travelling around England with a full time evangelist. This was aside from regular placements in the local church or college missions,

Finally it was heartening to see the revived interest in the art of preaching. At the 'prince of preachers' college, Spurgeon's, preaching was still held to be a number one priority, and excellence in preaching a craft still to be coveted.

The use of video recorders for self criticism as well as criticism by the faculty and the whole student body ensured that preaching was being taken very seriously.

Colleges visited included, Oak Hill, London (C of E), St. John's College, Nottingham (C of E), Trinity College, Bristol (C of E), Spurgeon's College, London (Baptist), Cliff College, Chester (Methodist), London Bible College, Middlesex, All Nations Christian College, Hertfordshire, Birmingham Bible Institute, Warwickshire and Moorlands Bible College, Dorset.

must ask ourselves whether we have the spiritual strength as a Church, and the quality of leadership, to make such an approach to the nation's leadership and advise them pastorally in this way.

We must also make sure that we truly understand the Catholicism of today, and not be satisfied with a caricature of the Catholicism of yesterday. We must also beware of handling the situation in a way that will prejudice our growing closer to Roman Catholics and developing dialogue with them.

Secondly, because our monarch is head, Supreme Governor of the Church, it would seem inappropriate for him to be married to someone who was unable to take part in the worship of the Church, for instance the Communion which forms the basis of the Coronation service. Our Churches are not yet close enough for intercommunion to be allowed, and probably will not be for some time yet.

Again we must ask if this really is how we understand the Establishment of the Church, if we want this role for the Monarch to be maintained, and, whether, indeed, the use of religious ceremonies on such national occasions is in any case appropriate. So, let us ask why we say yes or no in answer to our question. It is not such a simple problem as it is sometimes made out to be. Let us at least make sure that we are not being simply defensive with an immediate reaction of 'no'.

Better by far, duly considering the Ulster situation, that the heir to the throne have a Catholic wife with a real faith, than a nominally Christian wife who happens to wear the right denominational label.

William Challis is curate at St Mary's, Stoke Bishop, Bristol.

C.E.N.



Keston College

Sentenced for Obstructing State Supervision of Church

After failing to turn up in court on four previous occasions, Rev Oskar Formanek a 65-year-old Jesuit — was finally sentenced on 26 June to 18 months' imprisonment for "obstructing state supervision of the Church". The Slovak court in Presov found him guilty of celebrating Mass in his flat without state permission, producing and disseminating religious literature and holding theological seminars. His sentence was suspended for four years. Maria Kozarova, his co-defendant, received a sentence of one year, suspended for three years.

When Rev. Formanek was originally summoned to appear in court, on 10 January 1980, he refused to do so, as he had not been informed of the charges against him in writing. He also questioned the legality of asking "experts in atheism" to testify in court on the subversive nature of religious literature, as they could hardly be "without prejudice". On a later occasion, he was prevented from appearing in court by his weak heart condition.

Ninety witnesses were examined during the trial — mostly people who had attended services at his flat because they were afraid of reprisals if they openly went to church. One of the witnesses, the teacher Mesarova, was immediately sacked from her job after confessing this at the trial. A Catholic priest, Rev Lesnik, also gave evidence against Fr Formanek, revealing the names of individuals who had taken part in his seminars and masses and his contacts among the clergy. The Catholic News Agency (KNA) speculates that, as Fr Lesnik was sentenced last year for embezzling church funds, he had probably been subjected to pressure by the secret police.

Fr Formanek and Maria Kozarova have been released but are under constant surveillance by the police. If the Jesuit priest resumed his former activities, he would be faced with immediate imprisonment, in view of his suspended sentence. One of his closest friends, Fr Jan Lesko, was recently killed in a mysterious car

crash. It is suspected that this was intended as a "warning" to Fr Formanek by the secret police.

The trial of Fr Formanek took place in spite of an unusually strong protest to the Czechoslovak government in February this year from the Jesuit headquarters in Rome, condemning the charges against the priest and protesting at the repression of Christians in Czechoslovakia.

Theologs Punished

Students at the Theological Seminary in Budapest (Hungary) are being punished for participating in religious group activity and carrying out pastoral work among university students. One such seminarian was refused ordination by Dr Istvan Bagi, Auxiliary Bishop and Rector of the Seminary. Fifteen other seminarians appealed on his behalf to the Hungarian episcopal conference. As the case had caused a sensation among believers, the bishops decided to avoid further controversy by allowing the ordination after all. The 15 other seminarians were penalized by being sent back to their dioceses and banned from further study at the Seminary.

Rifles for Korans

Keston College has been informed that military personnel from the first Soviet division to invade Afghanistan eagerly exchanged their firearms and other military hardware for copies of the Koran. The information was supplied by Sayed Ahmad Gailani, the spiritual leader of 55 million Sufis (of whom 7½ million are in Afghanistan), and the leader of the National Islamic Front of Afghanistan.

The first Soviet units to enter Afghanistan were drawn from the Central Asian republics of the USSR, and a significant number of soldiers defected to the ranks of the freedom fighters. This applies particularly to the Tadzhiks, who are the same ethnic stock as the Afghans. These Central Asian divisions were subsequently withdrawn, to be replaced by units from the European republics, which have no ethnic, cultural or religious affinities with the Afghans.

K.N.S.

Homosexuals Rile Reformed Church

The June 1980 Synod of the Christian Reformed Church in North America voiced deep concern about the recent decision of the Synod of the Reformed Churches in the Netherlands to allow homosexuals full standing in the churches.

The CRC Synod decided to communicate to the RCN "its alarm that the Synod of Delft has seemingly spoken with approval of homosexual expression on the part of members of the congregation of Jesus Christ. It appears from the decision of the Synod of Delft that there is no manifestation of homosexuality that may be judged as disobedience to the Word of God and so would bar those who engage in such practice from the table of the Lord or from serving in the offices of the church."

The CRC Synod also decided to instruct the Interchurch Relations Committee "to seek clarification of the language and implications of the decision of the Synod of Delft concerning homosexual practice and to re-examine the present provisions for table and pulpit fellowship between the GKN and the CRC" in the light of the Synod's decision.

Evangelical Namibian Bishop on Death-list

Number one on a 'death-list' of a 'death-squad' trained in South Africa is the bishop of the Evangelical Lutheran Ovambokovango Church, Cleopas Dumeni.

Thus reports the Windhoek Observer, an English-language newspaper in Namibia. The names of other prominent Ovambos are on the list; five pastors, four members of the government of the northern district of Namibia and 17 prominent business men. These rumours are causing unrest at the moment in Namibia.

First notice of these facts appeared in the Ovambokovango Church newspaper. Already last year there were reports of the 'death-squad' made up of 40 whites and 50 blacks, which operates under the code name of 'One Way.'

Its reported aim is to remove all the leading blacks in the north of the country before any internationally-supervised elections take place. Some blacks are already reported as having been murdered.

THE FRENCH GOVERNMENT SHRINKING FROM FREE TRADE

The *Guardian* says:—During his recent visit to Bradford, Mr. Forster addressed a portion of his constituents on a subject which touches the borough more closely than the question of Irish land. He did not disguise from the Council of the Chamber of Commerce the possibility, not to say the high probability, that the French Government contemplate changes in the commercial relations of the two countries which will be highly unfavourable to England. Some consolation is, perhaps, to be derived from the assurance given by M. Challemeil-Lacour to Earl Granville, that though it is the intention of the French Government to abolish *ad valorem* duties, they also desire and intend to replace them by the direct equivalent amount of specific rates of duty. But, if a slight change in the amount has to be made in some cases, there is little doubt on which side the turn of the scale will be; and, in international exchanges, the turn of the scale sometimes makes all the difference to manufacturers and merchant between success and ruin. The commercial position of England is becoming painfully isolated. She can find scarcely an independent Power or a colony, New South Wales excepted, to play with her at the now old fashioned game of Free-trade.

New Integrated Community Development Programme (From Page 1)

24,000 children are supported through the programme, but the way such help now comes is for the benefit not simply of the child but also the community he lives in. It is un-Asian simply to help one member of the family as Asians are family and community minded.

The programme for a given community of 300 children now looks at the total needs that are represented by that community. It budgets for health, education and training. It looks at the water supply. While a certain amount goes directly to the child, the remainder is used to give a better standard of living in the community in which the child lives.

"Whereas before the child benefited and the family did also in that it was relieved of the burden of support for that child, now the whole community in which the child lives is benefited. This programme is called the Integrated Community Development Programme.

"Sponsors who give specific gifts for a child should know that special gift goes to the child, but the general sponsorship goes to improve the environment factors in which that child lives.

The benefit is not simply to the family, the church but to the community. We still arrange for Bible studies and special meetings and those who wish to attend are welcome. There is no compulsion, but we do not believe that we have ministered to the whole man without ministering the Gospel where there is a 'son of peace'.

BISHOPS AS COMPANY DIRECTORS

The Church Record asked about the track record of the Roman Catholic Church on work among the poor. 'There is work among the squatters in certain areas, but it is fairly isolated. The Roman Catholic church is very rich. The Bishops sit on the boards of some of the largest companies by reason of the church's shareholdings, but it does not appear to have an overall strategy or large programme for the poor.'

Asked about the present government of the Philippines, Mr Magbanua said that martial law has seen the abolition of the numerous private armies of politicians and the wealthy. It has seen the taking of 90 per cent of land away from 10 wealthy families who have traditionally held the land and the redistribution of it among the land workers.

He said that President Marcos has been unfairly criticised and a considerable amount of that has come from the power structure behind those families. The government will listen to responsible and constructive criticism but is naturally not interested in programmes that are revolutionary and aim to overthrow it.

He said that in the Philippines both World Vision and F.E.B.C. is wholly directed by boards of Philippine management. The doors are open and we need workers to share with us in these areas of ministry.

Bloodshed in El Salvador

The nation that the Spanish called The Saviour continues to move toward full-scale civil war.

World Vision of El Salvador reports that more than 1000 died when government troops supported by air power recaptured four towns in the southern provinces of Morazan and San Miguel.

A World Vision project at Perquin, in the Morazan province, has been turned into a large refugee centre. All regular services have been suspended so that facilities can be used by the refugees. Initial reports say that there are 7000 displaced persons, 2000 of whom are children. When extra World Vision field staff attempted to go into the area to provide assistance, the army turned them away.

World Vision's director in El Salvador, Julio Contreras, says the situation will continue and probably worsen. He believes the greatest need will be among the refugees. The agency is bringing in emergency supplies of food from Guatemala. The first shipment will be 100 tonnes.

The situation has been on a downward slide since a new

government was installed late last year. It reached a crisis point just before Easter, when the Archbishop of San Salvador, Oscar Romero, was assassinated while celebrating Mass in the capital. Christians in Latin America say that Archbishop Romero was a champion of the poor and frequently challenged the authorities over the sub-human conditions of the majority of the population.

Amnesty International reports that hundreds of peasants have been detained and killed by security forces since the Archbishop's murder.

Recently a Catholic priest was gunned down at the altar. The local church has blamed right-wing extremists for the death of Father Cosme Spessoto. He is the ninth priest to be assassinated by extremists in El Salvador since 1977. At least one Protestant pastor has been murdered by the warring factions.

According to church authorities in Guatemala, the terror campaign has only served to strengthen the oppressed in that country.

WORLD VISION

WHAT A WORLD The Church and Homosexuality

Lesley Hicks

In a recent Sydney Morning Herald letter, a challenge was issued to the Rev. Gordon Moyes of the Wesley Central Mission about a letter he had written opposing the leasing of a Uniting Church property to the largely homosexual Metropolitan Community Church. The writer suggested that he examine "how many mainline churches, through anti-homosexual propaganda and persecution, have led to a church such as the MCC being founded", and asks: "If a loving homosexual couple walked into this church seeking God's blessing, would they be afforded the same privileges as a loving heterosexual couple?"

At the time of writing, Mr Moyes' answer is awaited; there is scope there for a flood of letters from other clergy men (alas, too busy!) who could have seized the opportunity for some clear statement of Christian ethics.

But perhaps, like many other Christians, they are not only busy, but confused by the challenge of militant homosexuals in society at large and within the churches. David Holloway in the preface of a new book "The Church and Homosexuality" writes: The current discussion in the Church on homosexuality touches many nerves — the authority of the Bible, the value of Christian tradition, the place of the family, sex and society, law and morals, freedom and responsibility, pastoral care, discipline within the Church, and the power of Christ in the world today. In all these areas there seems to be confusion. There is a limit, however, to how long the Church can remain publicly confused, yet credible."

PERMISSIVE ENGLISH REPORT

Holloway co-authors the book (published by Hodder & Stoughton) with well-known English Anglicans Michael Green and David Watson. It is a response to a Report on Homosexual Relationships published by the Church of England's Board for Social Responsibility, which contains its Working Party's report plus some "Critical Observations" by the Board, thus reflecting with the utmost clarity the tensions within the English church.

Ripples of the wide press interest in its publication reached us here in Australia. The Working Party concluded, albeit guardedly, that there are circumstances in which individuals may justifiably choose to enter a homosexual relationship; it also suggests lowering the age of consent to eighteen, regards homosexual orientations as no barrier to ordination, and urges ordained men who are active homosexuals to offer their resignations to their Bishop — these he may or may not accept. These recommendations have by no means

been accepted, but have had their impact.

For instance, a young man studying at a NSW country residential college was told by his mates that the Church of England had given its approval to homosexuality — a half-truth unlikely to help a young person in a moral argument or situation of temptation.

CLARITY OF SCRIPTURE

Michael Green asks: "Why should anyone object on Christian grounds to the acceptance of homosexual acts among consenting adults as a perfectly normal alternative to the man-woman relationship in marriage?" His answer: Scripture. "The Bible is utterly unequivocal on the matter." He proceeds to expound both its general teaching on sexuality and its specific prohibition of homosexual practices.

But note the Bible's balance and perspective. It never justifies hatred and persecution of homosexuals. The New Testament tends to include sexual perversion in lists of assorted sins, showing no particular bias against sexual sins in general or homosexual sins in particular. "The balance of Scripture is neither with those who justify the gay scene or with those who shudder at it. It reminds us that we are all sinners, and all alike need the grace of God to forgive us and change us increasingly into His image." (p.26) The message of the early chapters of Romans is the same: blatantly decadent pagans are condemned, but so are legalistic Jews, and their modern equivalents.

PASTORAL NEEDS

David Watson's contribution is mainly concerned with pastoral issues, and both he and Holloway frequently quote Christian (non-practising) homosexuals. There is a costly and most valuable contribution, and such openness seems to be much needed here in Australia.

One, Martin Hallet, founded True Freedom Trust, a ministry to homosexuals which unlike the Metropolitan Community Churches, accepts what God says on the subject. Hence the "true freedom".

Watson quotes Hallet: "We all have emotional needs. We really desire to love and be loved. I believe that God wants to meet those needs, not only through the Lord Jesus himself, but through relationships with other Christians. This is desperately important, because if we are not emotionally fulfilled, our erotic sexuality will come as an attempt to meet those emotional needs... When we are open to God's Spirit, we can learn to lay down our lives for one another, and to be open and honest with each other. If emotional needs are being met in this way in the Church, sexual problems and frustrations, whatever they happen to be, will be far less difficult to deal with."

Along with John White's wider "Eros Defiled", I would recommend this book as a pastoral imperative.

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T UNDERSTAND EACH OTHER

Understanding the Chronically ill

Dr Allan Craddock

Chronic or long-term serious illness has an enormous impact upon many people. There is the obvious direct impact upon the sufferer, but there are also effects upon the family and friends of the sufferer. Both kinds of impact produce relationship tensions which may complicate the process of coming to terms with illness for all parties.

Consider the situation in which a man discovers that he is suffering from multiple sclerosis. This is a slow deteriorating illness which follows an unpredictable course. A sufferer can become seriously disabled and experience considerable difficulties with walking, speech and bladder/bowel control. On the other hand the illness often allows many years of reasonable functioning. The discovery of the illness is a shock for the man, but equally shocking for his wife and children. The process of coping is one which involves the entire family. There is the potential for mutual growth and successful coping, but there is also a potential for tension if the situation is handled badly.

The man's family can help him to positively shape his reaction to his illness and can be actively involved influencing his and their own adjustment to the illness. But they can just as easily make life even more difficult for him despite their best intentions. A recent study has explored this issue, examining the reactions of families in which the husband/father suffers from multiple sclerosis (Power, P).

"The chronically ill husband and father: His role in the family." The Family Coordinator, 1979, 28 (4), 616-621

Power points out that the ill husband can come to adopt either one of two roles. He can remain in a PARTICIPANT ROLE in which he

continues to be active, insofar as it possible given the limitations imposed by the illness, in family routines. Customary roles become modified since income-producing activities are curtailed, but new family outlets emerge (helping with shopping, cooking, spending more time assisting with the children). Power notes that the husbands in the participant role were "... either working part-time at their previous jobs or found new avocational pursuits ... The lives of these men were characterized by frequent planning and anticipation of such events as family outings, vacations, or meeting with friends" (p.618) These men believed they had a future and saw their physical complaint in realistic terms.

The other role identified by Power is the SPECTATOR ROLE. Men who adopted this role left their jobs and decided to remain at home. Though physically capable of a good deal of activity (of the sort performed by those who adopted the participant role) they became extremely inactive and showed an unwarranted dependency on others. Power describes their existence as involving watching television for long periods and as seldom participating in family discussion or family activities. They were present but were disengaged from the rest of the family. Such men thought little of the future and were preoccupied with their physical complaints.

From these two distinct types of role it can be seen that the family's reaction to the man's illness is critical. Their reaction can determine the adoption of either one of the roles or can produce an uncertainty as to just what is expected or desired by the family.

Family members and friends can help to resolve role confusion and ambiguity by "giving permission" for

the sufferer in three important areas at issue:

(1) Permission for the sick person to continue to participate in family and other social activities can be communicated by affirming that person's position and value and by being genuinely sensitive to his new emotional and physical needs. This clear display of acceptance and understanding avoids the unintentional but apparent relegation of the sick person to a spectator role. Power describes one family where the patient was explicitly told by the rest of his family that, despite the disease, family life should proceed as normally as possible and that they wanted and needed his participation. Such expectations gave the man his opportunity to have a future, a definite family role, and a sense of not being a burden on his family. He thus acquired a source for self-respect and self-confidence. He and his family gained from a situation which could have destroyed them.

(2) Permission for the sick person to be honest and realistic about his suffering provides an opportunity for the family to provide support. They can also learn about the real feelings and needs of the person who needs their support. It doesn't really help to keep preventing a person who is suffering from being honest. There are bad times and feelings need to be expressed and heard.

(3) Permission for the sick person to be optimistic and cheerful when he feels that way is also important. Just as there are bad times, there are also times when the sufferer feels good and wants to say so. These may be statements which express confidence in coming to terms with new feelings. This adjustment is such an achievement that the sense of victory needs to be expressed and shared. It doesn't help to pour cold water over such a mood with comments about "how can you feel

that way when you're so sick" or how "this is just a cover-up for how you really feel."

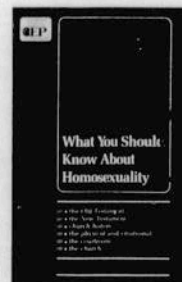
Failure to receive these three forms of permission can add to the sufferer's burden. The family contributes to his difficulty rather than to his adjustment. Such a failure forces the sufferer into a spectator role, and pressures him into an exaggerated optimism or pessimism, neither one of which truly reflects how he feels. In these circumstances the family members will find it extremely difficult to cope, and mutual complaints generate a tension between all parties.

Power argues that the family members need "... to clarify to each other their expectations so that each knows exactly the point of view of the other ... (and) ... seeing the patient active becomes a family morale builder. Though saddened because of the deteriorating illness, the disabled person's productivity cultivates better feelings among the family members and often provides them with more confidence to tackle the varied problems imposed by living with a chronically ill person." (p. 620)

Christian families can face this challenge and Power's practical recommendations are in perfect harmony with the kind of relationships which ought to exist in Christian families. Naturally enough, the fact that a sufferer is a Christian is of enormous benefit for all parties. The resources of prayer and strength from God comfort all and bring a spiritual dimension to the way in which the problems are handled.

Among the things to be prayed for is a request for a spirit of readiness to give or to accept permission for continued (albeit limited) participation in life, together with permission for an honest expression of suffering or a genuine expression of cheerfulness and optimism when either feeling exists.

BOOK REVIEWS



the provision of a thorough General Index, and a Scripture Index. Thus it is a book to be read and used for later reference.

This collection of essays is to be highly recommended as an excellent introduction and call to action in this area of present controversy.

Clearly evangelical in approach, this collection of six essays by American scholars, aims to give readers a better understanding of the biblical approach to homosexuality.

Three brief chapters deal with homosexuality in the works of the church Fathers, in scientific research, and in American law courts. As introductions to these areas, they provide helpful surveys of the literature.

The major part of the book is given over to the three most valuable chapters. The opening two chapters give the biblical case and alternative explanations, and conclude that homosexual practices are forbidden by God.

John Oswaldt deals with the Old Testament evidence in a general, but clear discussion of two world views: biblical and pagan. He rightly places the discussion in the context of God's ownership of this world. Essential to such a stance, is the recognition of the authority and relevance of the oracles of God. Passages pertaining to homosexuality

are detailed and explained. Modern alternative explanations by people like Pittenger and Bailey are aired and answered, albeit briefly.

Harold Greenlee examines the data of the New Testament. Likewise, he affirms that the New Testament condemns homosexual practices.

Very wisely, he focuses his discussion on the concept of love, explaining that agape love values a person as a human being, and therefore "is not content that the person should remain less than the best he can be, by the grace of God."

He highlights the need for Christians to have a positive and directive view of both love and sexuality, a view that answers the modern cry that "love justifies everything."

This book tells us how to minister to homosexuals. How do we react? Are we hiding or seeking help? In the final chapter, McKain gives helpful suggestions for caring Christians. Learn more about the issue of homosexuality. Develop accepting attitudes to homosexual persons.

The issue of homosexuality is one that challenges the church from within and from without. This book will help us to learn to minister to the problem of homosexuality. We need to make an effort to help people, rather than isolate them.

A must for all who minister.

Christopher Moroney

It Ain't No Disease

By Joyce Hovelsrud

Published by ARK Books (138 pages) — Minneapolis

This little book is subtitled, "The shattering of a myth about alcoholism," and it certainly does some straight talking to the person suffering with alcoholism, and his or her family.

It appears that no 'games' are avoided, and no 'hiding places' are overlooked. The writer certainly speaks from experience, and with authority.

The reading of the book will be either an experience that will teach the compulsive drinker a few more 'tricks', or it will frighten him or her into accepting sobriety and the gracious love of God.

Some may feel that the method of writing may only increase a feeling of guilt in the sufferer, guilt that he may endeavour to drown with another drink. However, it imparts so much factual information that it may spoil his drinking forever.

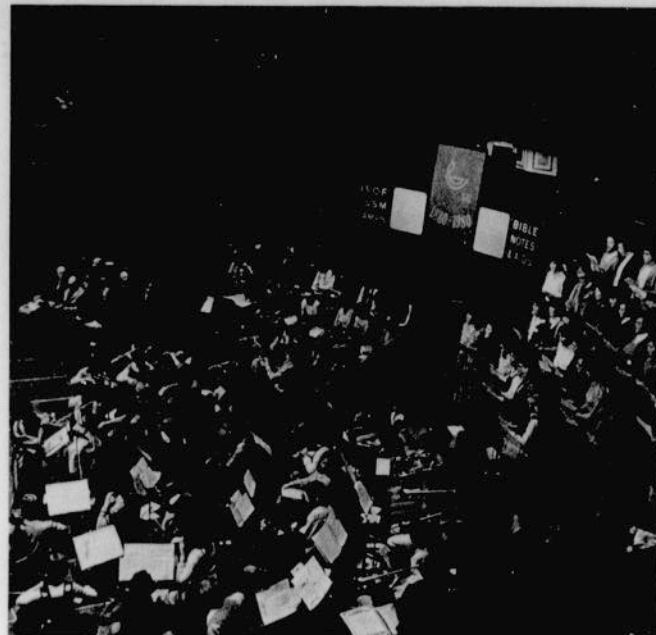
The book is liberally laced with scripture. Hence to many it will have an authenticity as "an open letter from God to the person who consumes a liberal amount, and more, of alcohol."

John Tully



Bambi Rasdall singing the part of Mrs. Cecil Frances Alexander in the Pageant celebrating the 200th Anniversary of the Sunday School Movement. The Pageant consisted of a series of sketches, songs and cameos depicting the history of the Sunday School Movement to the present day.

It was performed before an audience of eighteen hundred in the Sydney Town Hall, involved a choir of three hundred and fifty and a cast of over two hundred chosen from Sunday Schools and churches throughout Sydney and was organised by the Board of Education of the Diocese of Sydney.



At the Scripture Union's Centenary Thanksgiving Rally in the Sydney Town Hall, July 20, the obvious theme for the 2000 who attended was that of "Thankfulness". There were those who were thankful for the ministry of others. Some were thankful for the changes that had taken place in Scripture Union's outlook, and for the new trends shown. Others were thankful for the opportunities that lie ahead.

Ramon Williams

One Man's Experience — Another's Fellowship

A man who couldn't turn his back on the experience of prison and forget those left behind established Prison Fellowship in the USA. That man is Chuck Colson, former Nixon hatchet man who served a prison sentence for his part in the Watergate coverup.

Last week in the auditorium of St Andrew's House a meeting was held under the chairmanship of Bishop J. R. Reid, assistant bishop in the Diocese of Sydney, to launch the work in NSW. An interdenominational group of about 50 people was at the meeting, including Mr J. L. Cameron, MLA and Mr F. D. Caterson, MLA. A social worker from South Australia, Jim Chaousis, who has been appointed executive director of the Prison Fellowship in Australia, told the meeting there was a mandate which commanded Christians to care. They had experienced forgiveness, and that was the force which motivated

the caring of the christian community.

During 1979 Jim Chaousis spent three months with Prison Fellowship ministries in Washington, D.C.

A group of interested people has set up an interim committee with the Rev. Keith Marr, senior Anglican chaplain for prisons in NSW, as chairman. Mr Marr said the establishment of the fellowship could happen in NSW if the challenge were taken up. There was an increasing consciousness of the need for some support system in prisons.

Chuck Colson will be in Sydney early in September for meetings. The interim committee has arranged a breakfast for Tuesday, September 2 at 7.00 — 8.15 am in Woolworths Cafeteria, cnr George and Park Streets. Cost \$4.00. Tickets may be obtained from the Lay Institute for Evangelism and the Anglican Information Office.

A.P.S.

New Vice President for Haggai Inst.

Michael Youssef has been named as head of the world-wide operations of Haggai Institute for Advanced Leadership Training, making it one of the first Christian evangelism organisations with major support from the West to be led by a Third World national.



Youssef, born in Assiut, Egypt, was given the title of Executive Vice President and Managing Director by the H.I. Board.

Youssef was an Anglican clergyman in Australia prior to joining the H.I. staff. He is a graduate of Moore Theological College in Sydney, Australia, and of Fuller Theological Seminary, in Pasadena, California.

Youssef has written and studied extensively on the subject of Christian witness in Muslim cultures.

H.I.

Forum Challenge Court

A public forum sponsored by a coalition of churches has written to Sir Charles Court, Premier of Western Australia, and Senator Chaney, Australian Minister for Aboriginal Affairs, supporting the stand of Aborigines of Noonkanbah against the Western Australia Government.

More than 150 people present unanimously declared their support of the principle of Aboriginal self-determination and the struggle of the Noonkanbah people to protect their land and sacred sites against the political actions of the Government of Western Australia in protecting the commercial interests of powerful transnational corporations whose purpose is to extract maximum profits from the exploitation of Australia's natural resources.

A.C.C.

Death of Cathedral Organist

Mr Michael Hemans (51) organist and master of choristers at St Andrew's Cathedral, Sydney, died suddenly on Tuesday, August 5. After 14 years in this position he was to resign at the end of the school term to take up an appointment as minister of music at St Matthew's, Manly on September 1.

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Ugandan Bishops greet Australian Primate



The former Archbishop of Uganda Erica Sabiti (left) and Bishop Festo Kivengere of Kigezi, Uganda (right) preparing a taped message to send to the Australian Primate, Archbishop Sir Marcus Loane.

"Festo and the dear brethren from Australia have just called on me and I wish you were in their company," Archbishop Sabiti former Archbishop of Uganda said in a taped message to the Primate of Australia and the Archbishop of Sydney, Sir Marcus Loane. "We are at Kanoni, which is the centre where revival meetings are being held. I'm lonely here but I enjoy reading and I thank you for the books you sent me. I was very surprised when I had a message from you after my 'accident'." Archbishop Sabiti, now living in retirement at Kanoni, was beaten up and his son was shot in a leg during the fighting in the war of liberation. "Thank you for your prayers and sympathy. I hope we may meet again. I recall that you stayed with us here in a small room in a school and that was the beginning of a wonderful fellowship. The Lord has given us peace and rest here. We have lost the vehicle we had and it looks as if the world is shut off from us now. But we are all learning to live without. Love to your wife and all the dear brethren in Sydney.

Christians Should Help Buddhists

Christians should be willing to help Buddhists or any other people for no other reasons than their needs.

Archdeacon David Chambers said this shortly after his return from an overseas study visit to England and USA.

"Many people think of evangelism only as talking, but it really embraces the totality of man," Archdeacon Chambers said.

"The Good Samaritan was a perfect evangelist. The man he helped was unconscious and naked and the Samaritan, of all people, wouldn't have liked his religion. They were really as far apart as the Muslims and Christians of the 13th century.

"I think many of the mixups in Christian history were caused by our

failure to see our own motivations, and the basic one is whether we are human or not."

"And if we are trying to evangelise the Buddhists, what better way than to serve them and show them the love of Christ? What better way than to give them the Samaritan treatment by not asking them any questions about their religious convictions but seeing them as people who need the facilities we have?"

"The first overtone of Jesus in healing anybody was: 'What is your need?' He doesn't ask whether the person is a good religious Jew or when did he last go to the Synagogue. He simply asks: 'What do you want?'"

"I don't think our desire to help people lines us up with the Buddhist, or any other, philosophy any more than it would if we invited an atheist to our worship.

"It's just a matter of common humanity. You don't try to label people but see them as human beings who are members of the community and who need our service."

S.E.E. (Melbourne)

Gay teachers demand rights

for homosexual schoolchildren

An Association of homosexual school teachers called the Gay Teachers Group (London) has prepared a document for private circulation called *Gay Rights and the Teaching Unions*.

In it they claim that there are half-a-million homosexual children in schools, many of whom become aware of their homosexuality by the age of six or seven years. The Gay Teachers Group complains that "our present educational system denies them any existence in terms of the curriculum or their personal needs."

They are demanding the appointment of a "national officer with responsibility for drawing up and implementing a policy on gay rights."

They complain that, unlike heterosexual children who have married teachers as 'role models', homosexual children suffer the "lack of any positive 'role models' in schools" because most homosexual teachers keep silence about their homosexuality for fear of losing their jobs.

The 'Gay Teachers Group' encourages homosexual teachers to become active in local branches of the teachers' unions to demand these rights for homosexual children. They give practical advice on how to infiltrate and influence the local branches of the Teachers' Unions to accept and pass resolutions demanding 'gay rights'.

Commenting on the document, Mr. Charles Oxley, principal of three independent schools on Merseyside and chairman of the Campaign for Law and Order, said: "I deplore any attempt to teach school children that homosexual practice is either normal or acceptable. It is neither."

"As a Christian, I believe we must show sympathetic understanding for those with homosexual tendencies, but our compassion must never extend to an acceptance of homosexual acts."

Mr. Oxley has written to the Secretary of State for Education, Mr. Mark Carlisle, asking him to 'publicly deplore any attempt to teach schoolchildren that sodomy is normal or acceptable behaviour'.



Mrs. Lydia Vins, mother of formerly imprisoned Russian pastor, Georgi Vins, is currently recording programmes for F.E.B.C. at the U.S.A. headquarters. Her special women's programmes based on personal experiences in the U.S.S.R., hold special appeal for women in Russia today. Mrs. Vins is working closely with Pastor Jack Koziol who is head of the F.E.B.C. Russian Programme Department in La Mirada.

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