

Self esteem, not penitence, needed says Schuller



Dr. Robert Schuller (left), with Canon J. E. Whild (centre), of St. Mark's Anglican Church, Darling Point, and Mr. John Pickles (right), the Chairman of the Australian Board of the Robert Schuller ministries.

Dr. Schuller, was guest speaker at a service, at St. Mark's, the only Anglican church he was able to attend during his stay.

Photo: Ramon Williams

"People's deepest need is for self esteem. Our message to them is that Christ gave himself for you, so you are worth everything. We need a new theological reformation. We should not begin by telling people they are sinners, but by saying that they are of infinite value. Luther and Calvin started out wrong," said Dr. Robert Schuller at a press conference in Sydney recently. Dr. Schuller, of the "Hour of Power" television programme and a Reformed Church minister, was in Australia to record a series of "motivational stimulus programmes".

"The stimulus could be called 'let's feel good about ourselves'. Jesus doesn't stand with a whip or a shotgun. Repentance means to turn to the right. It is a positive act. The church's idea of repentance has an element of penitence, of self mortification, which is a pre-reformation concept. It puts people down," he said.

"The church has been very negative in its approach: it condemns people for racism or injustice. This strategy is not productive. We miss the tap root: to tell everyone that they are beautiful, that they are a child of God."

We are above our circumstances
"The 'I am' will always determine the 'I can' — and I am a child of God. We are above our circumstances, not under them," Dr Schuller told representatives of South Americans living in Sydney, at the press conference, on the issue of the Christian's response to the poor and oppressed. "History shows that it is the slaves and the oppressed who win in the long run."

Unusual mission field in danger!



Pictured; left to right, are; instructors Robert and Carol Shurey; winner of the Grand Champion Skater Trophy, Anna Ohman; instructor, Russell Vaurne; Manager of Sutherland Sports Studio, Marge Walmsley; and director of the Sports Studio, Niels Nielsen.

Photo: Machele Piggott

An unusual mission field, a Sports Studio in Kirrawee, N.S.W., is in danger of being closed down by the local council. The council claims that the studio is a "commercial enterprise" in an "industrial enterprise" zone and so local youth will lose the security of a Christian recreation centre.

Director of Sutherland Sports Studio and Christian businessman, Niels Nielsen, had a vision to build a place of recreation for "God's people". Two years ago he opened the studio and since then, in excess of 150,000 people have been through the doors of the Sports Studio.

"I built the place myself, and rent out the ground floor as a factory, and use the upstairs for the Studio. The whole thing is worth about \$600,000 to \$700,000 now."

"The zoning question is now before the local council. The last time they discussed it, they refused to change the zoning. We contacted the State Planning Authority, but they cannot help until the Council makes a final decision. The Council says that there is no need for our recreation centre, and that there is plenty to do in the shire. But we have sure proven that there is a need. The young people come to meet and fellowship together. I have a personal ministry in sharing with them about their problems," said Mr. Nielsen.

A recent Display and Presentation night demonstrated to the public, the success of this relatively new venture, and its value to the local community.

"We've got to keep going for the sake of the young people," said Mr. Nielsen. "I have faith that nothing will change."

"We have seen so many miracles in the provision of our needs. I recognise that in stepping out in faith there will be opposition, but God has so far supplied us. We have just got to keep pressing on."

SIM and AEM merge

Sudan Interior Mission, which has served in Africa since 1893, and Andes Evangelical Mission, which has served in South America since 1907, have announced their decision to merge.

The announcement was made jointly by SIM General Director Dr. Ian Hay and AEM General Director Rev. Ronald Wiebe on August 5 at Cochabamba, Bolivia, at an assembly of the AEM International Council.

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New Gen. Sec. for Home Missions

The Council of the Home Mission Society, Anglican Diocese of Sydney, has announced the appointment of the Rev. Allan Whitham as the Society's new general secretary.

Mr. Whitham will take up the appointment in January 1982. He will replace Archdeacon Robert Fillingham, who will retire in February after a 25-year association with HMS.

Since 1967 Mr. Whitham has served in the outer western suburbs of Sydney, at St. James' and St. John's, Mount Druitt, where he is currently rector.



Rev. A. Whitham

The Council of HMS is very confident that Mr. Whitham's unusually wide experience (for a clergyman) of secular employment, plus 14 years of encountering the social problems around Mt. Druitt, have equipped him admirably for the general secretary's role.

Asked what he hoped to do in his new position, Mr. Whitham told **Church Record**, "I've got no set ideas; it will be six months before I find out all HMS is doing. They are very competent people, and it's a complex organisation. It's not a one man show, and I will be bringing a certain amount of parish experience predominantly in areas of human need which the HMS traditionally attends to. I will be very interested to see if we can increase direct support which can be given to the very many struggling new parishes on the South Coast, and in the southwest and west of the diocese."

Moves to Pocket Testament League

The Bible Society State Secretary for New South Wales, Mr. Keith J. Williams, has accepted an appointment as National Director of the Pocket Testament League in Australia.



Mr. K. J. Williams

Mr. Williams has served the Bible Society for more than 15 years.

He will take up his new position with the Pocket Testament League on February 1, 1982.

AIO Director resigns

Mr. David W. Longe has resigned as Director of the Anglican Information Office and will resume private consultancy. Mr. Longe will be serving a number of Christian organisations especially in the area of raising funds and support. Miss Charlotte Rivers has been appointed Acting-Director from September 7, 1981. She has been the information Officer with the AIO for the last two years.

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The Human Touch In Sydney



Mother Theresa at Sydney Airport said: "There are two kinds of poverty in the world, the material and the spiritual. The latter happens in rich households as well as poor ones." "What can we do to help your work?" she was asked. "Search out the poor in your own city and minister to their needs," she said. "What do you want most for the world?" "I want the world to come to know Jesus and then to love and serve Him. Letting people know about Jesus is really loving them." When asked about the discrepancy between the affluence of Australia and the poverty of India she said it was wrong to compare our country with another. "The poor you always have with you. Love them."

"Are there really poor people in Sydney?" That was a question asked recently in Sydney. So the Church Record spent a day at Care Force in Newtown run by the Home Missions of Sydney Diocese. See page 3 for the results.

Photo: Ramon Williams

1 million Bibles smuggled into China in one night

One million Chinese Bibles were personally delivered to Chinese Christians recently by an international team from the Open Doors' mission. Three Australians were in the delivery team and more than 20,000 Chinese Christians were involved.

Releasing the news from headquarters in Holland, Brother Andrew, founder of Open Doors, stated that the "Project Pearl" delivery of one million, Union version, simplified script Bibles was accomplished on the evening of June 18, 1981. Release of this information was delayed until today to protect Chinese Christians distributing these Bibles throughout China, he stated. The Bibles were printed by Nelson Bible Publishers in America.

Not all the Bibles, however, reached Chinese Christians, Brother Andrew reported. "About four hours after our delivery, Chinese soldiers, alerted by the large number of people in the area, rushed in. They attempted to confiscate Bibles still in the area. They threw some boxes of Bibles into the sea; some they tried to burn. Other Bibles were confiscated at roadblocks the authorities set up in the area."

A majority of the Bibles, however, were safely removed from the area, Brother Andrew stated. "In the confusion and the darkness, it was impossible for the soldiers to keep at least 20,000 people from walking away with 11,000 boxes of Bibles."

Reports received through the "house church" movement indicated that during the next few days, the houses of known Christians were searched and Bibles

confiscated. Many Christians were arrested and imprisoned. Some were beaten. All have now been released.

Some of the Bibles found their way to the local Three-Self Movement church in the area. The Christians held a praise service to thank God for the Bibles, reports from the area stated. But when Three-Self Movement leaders arrived from Nanking, they ordered the Bibles confiscated and destroyed, reported local Chinese Christians. The Bibles were said to be "poison".

Local believers pointed out to these leaders that the destroyed "Project Pearl" Bibles were identical to those printed by the Three-Self Movement late last year. The question was raised, "Why are these Bibles poison when yours are not?" Later

Cont. on page 5



Brother Andrew

How W.C.C. helped us gain power. P.M. Mugabe

"The Zimbabwe Government acknowledges its indebtedness to the W.C.C. for its material, political and moral support of our country during its struggle against racism to achieve independence," Mr. Robert Mugabe, Prime Minister of Zimbabwe told an enthusiastic crowd at the Robert Blackwood Hall, Monash University last Tuesday.

The Church Record was present at the meeting.

The meeting was chaired by Miss Jean Skuse, the General Secretary of the A.C.C. who reminded the meeting of the close links most of the Australian Churches had with the Patriotic Front in its struggle for independence. She stressed that it was in spite of some conservative opposition.

Mr. Mugabe spoke mainly on the problems of racism in the southern portion of Africa and pledged his country's support for the armed struggle.

The meeting was organised by the All African Student's Union and One World Week which is sponsored by the Australian Council of Churches and the Australian Episcopal Conference of the Roman Catholic Church.

Avoided Aboriginal Issue

The press release of the One World Week

which announced the meeting stated "It is likely that the situation of Aborigines in Australia will be raised at the public meeting following the report of the W.C.C. Team earlier this year because Mr. Mugabe had already received a copy of the report on "Justice for Aborigines".

Although a question was asked Mr. Mugabe said, "I do not wish to give any directives to any of our sister countries in the Commonwealth". Observers at the meeting said that the A.C.C. would be very disappointed with Mr. Mugabe's stance in public on the issue of Aborigines as the A.C.C. had pinned its hopes on his support to embarrass the Australian Government during the Chomg conference in Melbourne because of its racist attitudes.

Marxist Base

In reply to a question on achieving a Marxist base for Zimbabwe Mr. Mugabe said that the government had allowed free enterprise to continue but they would gradually nationalize it. On the issue of a one party system of government in Zimbabwe, Mr. Mugabe stated that it was not out of keeping with a free system of government as it operated in Tanzania.



The Prime Minister of Zimbabwe, Mr. Robert Mugabe, talking to Miss Jean Skuse, the General Secretary, Australian Council of Churches, at Monash University.

Programme to Combat Racism grants

The WCC has recently announced its allocation of funds for its Programme to Combat Racism.

The A.C.C. told the Church Record the grants include:

To SWAPO (South West African People's Organisation) (US) \$125,000. SWAPO's aim is the total liberation of Namibia from the illegal occupation of South Africa, and to unite all the peoples of Namibia. It claims to be the sole representative of Namibia.

The purpose of the grant is firstly for administrative and legal defence costs inside Namibia; and secondly for radio broadcasting programmes and maintenance of offices in Angola, Zambia, Tanzania and Botswana.

In Africa, grants to other groups total (US) \$125,000.

In Australia:

The Foundation for Aboriginal and Islander Research Action (US) \$4,000
Kimberley Land Council (US) 25,000
North Queensland Black Publishing and the Townsville office of the North Queensland Land Council (US) 10,000
The Cairns office of the North Queensland Land Council (US) 20,000
Yipirinya School Council (US) 10,000

Elsewhere:

Grants were made to groups in Asia, the Pacific, the US and Canada, England, France, West Germany and the Netherlands. Funds were also allocated for support groups in Asia, Australia, Canada, the US, Belgium, England, West Germany, Ireland and Switzerland.

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EDITORIAL

Issues in the Sydney Diocese Synod

1. Proposed Amendment to the Presentation and Exchange Ordinance

The Presentation and Exchange Board is a key Board in the Diocese. It controls the people in the parishes.

At present, the Bishop merely meets the Board; he is not present at their deliberations. His archdeacon is present, but has no right to vote. The Board is therefore independent of the Bishop.

The proposed amendment makes the Bishop Chairman of the Board and gives him the right of veto.

Does this bring the Board under the greater denomination of the Archbishop than the framers of the original ordinance thought wise? We should not limit the Board, so it cannot discuss anything outside the presence of a Bishop. The bishops have extensive power already, simply by being bishops.

In the past, evangelicals of a generation and a half ago were constantly defending the Board from alteration. We need to scrutinise the proposal with great care, as to whether the independence of Synod over its own composition should be maintained or be under a bishop. We have seen in other dioceses what a sorry result this can be.

We are aiming, not at efficiency, but for the preservation of the truth of the gospel.

2. The Standing Committee should be commended for their decision to increase the staff of Moore Theological College.

3. Comment on "Towards a Theology of Ordination"

A private bill is to be moved by Canon John Chapman and Rev. Harry Goodhew asking Standing Committee to

"appoint a working committee to report to Synod on the General Synod report 'Towards a theology of

ordination" and in particular to comment on:

- (a) the nature of ministerial priesthood;
- (b) the relationship between ordination and presidency at the Holy Communion and
- (c) lay presidency at Holy Communion."

This is a good thing, but what is needed is a standing Doctrine Commission to look at issues raised from time to time.

Similarly, a Synod-based standing Liturgical Commission is also needed.

4. A motion that "This Synod appoints a committee to consider the family in modern day life, in relation to the church and society, in view of the forthcoming United Nations World Conference in 1985, and to report back to the next ordinary session..." is to be moved by Canon R. A. Cole and Deaconess M. A. Rodgers.

The Record commends the motion, so that this diocese may form its views and make them known at the World Conference.

5. Professor Judge is moving a motion that "Since 'The Australian Hymn Book', after it had been endorsed by the General Synod was provided with a 'Catholic Supplement' the purpose of which is to 'express more completely the beliefs and aspirations which (Roman) Catholics profess in their worship' some of which seem not consistent with the 'fundamental Declarations' of the Anglican Church of Australia, this Synod respectfully requests the Archbishop to consider removing the supplement from use in this diocese, or otherwise resolve the problems of conscience arising from its use."

The Record commends Professor Judge in not wanting documents containing erroneous doctrine to be circulated in the parishes.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

The Rev. W. T. Gregory at present Rector of West Pennant Hills will retire on 31st December, 1981.

The Rev. A. G. Tress will resign as Rector of Fairy Meadow on 26th October, 1981 to take up the position as Rector of Sylvania Heights. No date announced.

The Rev. R. S. Walker, Rector of Concord West will retire on 30th November, 1981.

The Rev. R. L. James, formerly Curate at St. Anne's Strathfield became Curate at St. Alban's at Epping as from 1st August, 1981.

The Rev. S. W. Abbott, Curate at St. John's Parramatta has accepted the position of Rector of Milton. No date announced.

The Rev. G. J. S. King died on 17th September, 1981.

The address of the Rev. R. W. J. Fraser, Rector of Woolahra is 15 Thorn Street, Edgecliff 2077.

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LETTERS TO THE EDITOR

Sir,

Dr. Bill Dumbrell, in his speech in General Synod against the ordination of women said that Genesis 2 sets up a fundamental order of creation which the church observes. It is rather the opposite.

The Adam whom God at first created had proto-Eve within him. In this first creation, human being were both the later man and the later woman. But God was not satisfied with this first human being, because he was "alone"; and God saw that to be "not good". When God separated him into a male being and a female being, God created the possibility of all our human relationships.

The Adam who woke up after God caused him to go to sleep was not the same Adam as first created. He was that Adam minus proto-Eve. God separated the first solitary Adam into two beings, one male and one female, and commanded them to unite - so to make a complete image of God again.

In this way, God created man in His own image male and female (Gen. 1:27) and gave them both dominion over other creatures and a command to replenish the earth and subdue it (Gen. 1:28).

It is not reasonable to think that God should alter His methods in the era of the new creation, so that His commands should be carried out by only one part of His image. Yet this is what the Church of England has been trying to do by severely restricting the preaching of the Gospel by women, and by refusing to allow them to become partners in the organization of the church.

To me, Genesis 2 clearly shows that God has chosen that His commands should be carried out by men and women working together in relationships, which could not be possible even if there has been a collection of self contained human beings similar to the first-created Adam.

Yours sincerely,
Constance G. Knox

Sir,

The election advertisement for Mr. Nile (ACR, 7 September, 1981) claimed that he received over 130,000 votes in the 1980 Senate elections.

Not true. Mr. Nile received 110,940 primary votes in that election, and when it came to the distribution of Mr. Nile's preferences, there were 128,527 votes to distribute. Thus there is no way that Mr Nile's votes come to more than 130,000.

A candidate claiming to stand in defence of moral values should at least ensure that his election material does not contain any untruthful claim.

Yours sincerely,
Michael Glass

Sir,

The ordained clergyman of the Anglican Church has the weight of the expectations of lay people, the tensions of the traditions and teaching of the Church, peer pressures and the usual personal and family demands. With these restrictions it is hard to know why anyone, male or female, offers for ordination at all!

The offence felt by women at the refusal of the Church to ordain any of their number is caused in part by a more general problem. The Church is paying dearly for its insistence on having such a clear division between its ordained and its non-ordained members.

There are degrees of confusion or offence, cynicism, defensiveness or lobbying among both parties. Worse still, there is the most terrible waste caused by overloading the clergy on the one hand, and underutilizing or misusing the gifts God has given to the "laity" on the other.

Frustration, disappointment, inefficiency and stress abound.

And yet the division appears to be strengthening, not (as I had once thought) weakening. For example, rather than build on the role played by Lay Readers there seems to be a move afoot to do away with them! Under those circumstances women seeking ordination and acceptance can take little heart.

It is true that many clergy (my own Rector included) are doing their best to overcome this unrewarding division. However, the problem is of such magnitude as to demand a thorough inquiry.

The question, "should women be ordained?" is important. But it is more important that we first review the question, "what difference, if any, is there between the ordained and the non-ordained members of the Church?"

I, for one, would like to know what the Bible has to say about this. I suspect that the answer to this latter question may well make the former irrelevant.

K. R. Joyce

Sir,

I refer to the section of your Editorial (ACR September 7, 1981) regarding General Synod's discussion of the proposal to build a "Great Church" in Canberra.

Must I say that I heartily support your description of this proposed building as a "useless national edifice", and comment further that it would be a great waste of time and money.

The Church does not need more buildings to make a statement to the nation regarding the Gospel and our need of Christ. If the Anglican Church has to erect buildings to show Australians that God is real, alive and relevant to today's world, we are indeed caught up in this materialistic age.

I would prefer to see our "vacant block of land" sold, and the proceeds ploughed into existing worthwhile avenues of spiritual and physical ministry to people, rather than into more ecclesiastical bricks and mortar, which will not last.

It troubles me as a Christian that those responsible for promoting this proposal to build a "Great Church" seem to be putting appearances first, and people second.

Yours sincerely,
(Mrs.) Joyce Farnage

Sir,

Your news report (ACR August 24) that Dr. Robert Bratcher had resigned as a research associate with the American Bible Society following controversy on biblical inerrancy ought not come as any surprise. In his Oliver Beguin Lecture 1978 the views expressed by Dr. Bratcher under the section "Revelation" were those with which no informed conservative evangelical could agree. They reflect a Barthian or moderate liberal position. Dr. Bratcher would not accept the statement that Bible IS the Word of God. Unfortunately, these views on scripture inevitably come through a translation like the Good News Bible with which Dr. Bratcher had so much to do.

My primary objection to translations of the nature of GNB is their use of the dynamic equivalence method for translation (translating the meaning rather than the exact words). I believe this does despite to Verbal Inspiration and leaves us at the mercy of the understanding of the translators. For Bible translation I would encourage the formal equivalence method (as near as possible to word by word translation). The difficulties in formal equivalence are minimal.

A second objection is that it confuses the role of the written scripture with that of the teacher or expositor. We must not give the impression that the Bible is comparatively easy to understand and a "modern translation" will do all the tricks. See 2 Peter 3:16. God does give to His Church teachers and preachers to explain His Word (Acts 8:30ff.).

It is a matter of considerable personal regret to me that Scripture Union, to which organisation under God I owe my conversion to Christ and early building up in the Christian Faith in days when it was known as the Children's Special Service Mission, has in recent years attached its Start, Look and Listen notes for children to the GNB. Perhaps Proverbs 22:6 may have an unfortunate outworking here. A church built on translations like GNB will never be a deep church.

Yours sincerely,
(Rev.) Maxwell Bonner

Are there any poor in Sydney? — Church Record investigates

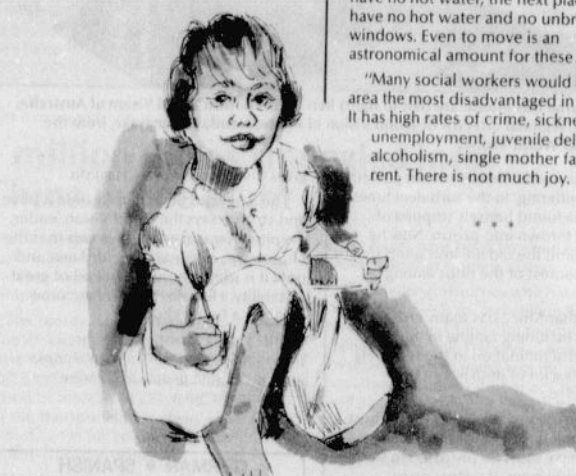
At the ACL conference on Responsible Lifestyle held a few months ago, someone asked, "But are there any poor in Sydney?" "There are many poor, and some live within a hundred yards of this place", was the reply from one of the speakers.

Church Record went down to the Newtown branch of Careforce, an agency of the Home Mission Society, and put the question to some of its staff.

The first person we spoke to was Robin Denne, who is co-ordinating the visiting of lonely and housebound people in the area.

"There is so much evidence of poverty. For example, I visited a couple living in a single room containing a bed and a television, in a state of extreme poverty. There would be thousands living in this sort of situation in Sydney. Here, in Newtown, if there are not thousands, there would be many hundreds."

"Sometimes we get several people a day seeking help, sometimes it may be fifteen."



What are they looking for?

"Food. A limited amount of cash, to help with bonds, or gas bills, or simply to pay fares, assistance in getting accommodation, or with social security entitlements."

"There are problems. We only keep tinned food which is given to us. It is limited by the types of food given. Sometimes we have plenty of tomato soup or bamboo shoots, or beetroot, and no meat, or perhaps a tin of sardines. Some come bludging, though I'm not saying they don't need help. There are many others whose need is far, far greater. Some take food to swap it for drink, but we check regularly to see if that is a pattern."

"We give a lot of advice in financial management. Commonsense budgeting and things like that. It's amazing how many are not able to use money. For example, one couple that came to us were sleeping in a public toilet. They weren't young. They lived on pensions. They spent around \$70 a week on meals in cafes and take-aways but could not see the sense of paying more than \$30 a week in rent."

Why are they poor?

Alcohol is a very, very real problem. Lack of jobs. Added problems then follow. People seeking work lose heart at continual failure. There are problems of drugs and stealing, in an effort to cope. These people need a lot of support, counselling and encouragement."

"They are of all ages, from 16-17 to the elderly. There is a growing number of young people."

The next person the Record spoke to was David Howard, co-ordinator of the branch.

"I would hate to put a number on how many poor are in Sydney. I think the situation is going to snowball."

Pension is "totally unrealistic"

"Something needs to be done on a Federal level. The system needs to be totally overhauled. The means test must

be eased, especially for unemployment benefits. For those under 18, the benefit is \$36 per week, for those above it is \$53. That is totally unrealistic."

"For example, a couple came in this morning, needing help with a bond. The woman receives a pension of \$143 a fortnight, and the man \$103. The rent is \$75 a week, leaving \$48 for other living expenses. It leaves no room for disaster, and even a fractionally higher bill is a disaster."

"Young people need an option that is not employment orientated, but which can be productive. The present system is geared to those who have, and not those who need it. There has got to be some sort of minimum social security benefit which is higher than that presently available."

Poor pay more

"Higher interest rates are forcing landlords to increase rents. If tenants cannot pay more, it means taking a step down the ladder. The present place may have no hot water, the next place may have no hot water and no unbroken windows. Even to move is an astronomical amount for these people."

"Many social workers would label this area the most disadvantaged in Australia. It has high rates of crime, sickness, unemployment, juvenile delinquency, alcoholism, single mother families, and rent. There is not much joy."

The Record then spoke to Cathy Hitchcock, one of the two co-ordinators of the Family Workers' Programme.

"People kid themselves that there are no needy people. They are complacent. We see all sorts of people in need here. Bashed up mothers, people needing money, and advice on budgeting and household management."

"For example, just now a lady rang up. She is a widow with three children. She gets \$48 a week to keep and feed them. How can they live on that? She is told, no that she can receive more, but that she is a poor mother and a bad planner if she can't manage on it. People kid themselves, when they tell her that."

"Children in those families have no chance. The education system doesn't



cater for them. They may be undernourished, or coping with parents who scream at each other, and come to school tired, and are punished for lack of concentration. They are already branded as no hoppers."

What is Careforce doing to help?

Robin Denne co-ordinates a voluntary team who visit the lonely and isolated in the area. Those visited are cut off by physical handicap, or alcoholism, or age, or marital problems or bereavement, or lack of motivation caused by long term unemployment. Most are elderly.

"If people cannot go out into society, we have a responsibility to go to them," said Robin. "Our aim is simply to befriend people who are desperately lonely, and



who need to regain confidence in human relationships."

"However, we are desperately in need of more helpers. We have about 50 on our list of those needing visiting, and a team of only about a dozen."

David Howard's time is mostly spent in credit counselling.

"Most of my counselling is remedial, those coming to me being in debt, and wanting advice about getting out of it. 90% are on social services. 95% come about rent problems. My counselling is not generally orientated towards budgeting, but renegotiating debts, or asking creditors to wipe them off. If there is a genuine enough reason, creditors will come to the party."

"We provide a general counselling service to people who are hurting and who need immediate help, and from there we refer them to agencies who are more able to help. For example, a man came in recently, whose wife had walked out that morning, and after talking to him, we were able to refer him to the Anglican Marriage Guidance Centre."

Cathy Hitchcock co-ordinates one team of the Family Worker Programme.

"Our role is that of the old-fashioned neighbour — the person down the street who helps in time of strife. We go in as friends and may end up doing practical things like washing the floors, or advising on budgets. We are definitely not welfare, or 'home help'. This gives us a real advantage, as people trust us, and are not threatened by us. The teams meet each fortnight to talk about how we are going. We have a weekly sewing class, and are just setting up a food co-operative, initially for fruit and vegetables. We are planning cooking groups, with a Vietnamese and Chinese cook, and possibly a Cambodian."



'Feed my sheep'

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He challenged the rich young man to "sell all you have and give to the poor" (Matthew 19:21). He said to Simon Peter, "Feed my sheep" (John 21:15-17). The good Samaritan told the innkeeper, "Take care of him" (Luke 10:35).

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P63.132

Son of Baptist sent to atheist school

Pastor Dimitri Vasilievich Minyakov, 59, was given a sentence of five years' strict regime labour camp with confiscation of personal property, according to a news release from exiled baptist pastor Georgi Vins. Minyakov's trial took place in Tallinn, Estonia, 19-20 August. In addition, the court handed down a decision to forcibly place his 16-year-old son Zhenya in a special boarding school. Pastor Minyakov's wife died last year, notes Keston College.

During the trial only members of Minyakov's immediate family (he has 5 children) were allowed into the courtroom. Four prominent American Christians, including a Lawyer, had requested permission from the Soviet Government to participate in pastor Minyakov's defence, but the request was not granted.

The charges related to Minyakov's religious activities and his defence of persecuted Christians. Since 1965 Dimitri Minyakov has been a member of the Reform Baptist Council of Churches. This is his third sentence, and until his arrest in January 1981 he had been carrying out his work in hiding. When handing down Minyakov's sentence, the court criticised him for raising his children as Christians. His son will receive an atheist education at the boarding school.

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His first book was the Bible

Vice-President of Ghana



Staff members at the head office of World Vision in Melbourne this month are (left to right) Bert O'Brien from World Vision of Australia; Anita Yu, formerly of the Hong Kong office; Joshua Hamidu, regional director of World Vision of Africa; Nanda Dissanayake, from the Sri Lanka office; and Bill Yang, formerly of the Korea office of World Vision.

A former military commander and vice-president of Ghana has been appointed director of World Vision in Africa.

Joshua Hamidu replaces New Zealander, Ken Tracey. Hamidu is the first black African to head up World Vision's relief and development programmes in Africa. He was recently in Australia to meet World Vision staff and speak with government development aid officials in Canberra.

Joshua, 43, is the son of a Ghanaian tribal ruler. He was born into the Muslim faith. On his ninth birthday he was given his first book, the Bible. He began to read it and so began his path to Christian conversion.

During his career he has known power, glory and suffering. In the turbulent times in Ghana he found himself stripped of power and thrown into prison. Now he has left behind the old life and wants to serve the poorest of the poor among his people.

He says that Africa has many crises to overcome, including famine in the north and racial discrimination in the south. He says there is a lot of injustice in that region.

"Injustice is something that Jesus Christ could not tolerate. If we are followers of Christ then we must be prepared to stand against injustice and if necessary to suffer. That is the mandate that Christ

gives his disciples", says Hamidu.

The Anglican Church in Uganda is alive and strong, says the World Vision leader, despite repeated attacks. He says that the church was persecuted by Idi Amin and now it is going through a period of great instability. He believes that it has come through a better church.

This strong Christian leader is providing important Christian witness among Muslim people of his tribe.

The Royal Wedding

Chilean Slant

You may think that all has been said that can be said about this great event! wonder? Here in Chile we saw the whole procession, service and honeymoon farewell with perfect reception and in beautiful colour. (No, we missionaries do not have colour sets yet, but many of our neighbours do.) Now because the wedding was to be held in an Anglican Cathedral and Chile is a Roman Catholic country culturally, the National TV Station felt at a disadvantage. They knew little of the rites and ceremonies of the Anglican Church. Therefore, the day before the Royal Wedding they found Bishop Colin Bazley and Barbara his wife. Then Chilean born Anglican minister Alfred Cooper was located and also the Rev. Godfrey Baynes Clark of the Santiago Community Church. This latter discovery was a real "scoop" for them for not only was Godfrey ordained in St. Paul's Cathedral but he also served in the Royal Navy, like Prince Philip and Prince Charles, and he was a clergyman in one of the Queen's own appointment parishes. The net result of all this was that all these four Anglican missionaries were interviewed on National TV immediately after the return of the royal couple to Buckingham Palace. This transmission went the full length of Chile and was also received and broadcast by channels 4 & 5 in Lima, Peru. Thus from an entirely unexpected direction, what the Anglican Church is and what it stands for was able to be made very plain to millions of people in Chile and Peru. According to the radio, 3.5 million got up at 4.30 a.m. to watch it live, and the rest saw it on repeat showings.

Questions which were asked of our colleagues were: "What are the differences between the R. C. Church and the Anglican Church?", which is a real gem of a question for answering. "Anglican clergy are allowed to marry, are they not?", "The service in St. Paul's was



Rev. Alfred Cooper

almost the same as the R. C. wedding service, but why was there so much music?", etc., etc. Up until now, if we are honest, the Anglican Church has often been laughed at a little and tolerated. But through the impressive transmission of the Royal Wedding it has been seen to be a church which is of great importance and our colleagues were able to show that it is alive and well in South America too.

From Paraguay it is reported that virtually every Paraguay with a TV got up at 4.30 a.m. on July 29th to watch the Royal Wedding. The interest in the wedding was unprecedented. Two radio stations sent to get Bishop Doug Milmine's impressions within an hour of the programme ending. We are told that the Cabinet ministers were later that morning struggling with a difficult problem, when one of their number said, "Why don't we give this up for a bit and talk about that marvellous programme we all saw on our TVs this morning. We usually get riots and bombs and fires, but here we were seeing how the true majority of English people rejoiced in this happy occasion."

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The Churches in Namibia

The largest church in Namibia is the Lutheran Church and most information on the situation in the country comes from Lutheran sources.

After visiting Namibia in November, the General Secretary of the Lutheran World Ministries said: "evidence of South African army brutality among all segments of the population is overwhelming, pervasive and capable of documentation. In Ovamboland, the people are totally at the mercy of the arbitrary power of the South African army and the Home Guard."

The threat of violent assault by members of the military and police is a daily reality for 80% of the population of Namibia, who live under a form of martial law.

The Rt. Rev. Kleopas Dumeni, Bishop of the Evangelical Lutheran Ovambokavango Church (ELOC) told the Lutheran World Federation in August:

"Ever since Geneva (multiparty conference on Namibia), the bush war in Namibia has kept on escalating to the extent of a civil war and many innocent civilians have lost their lives violently . . .

The worst part of the bush war in our country is that besides the heavy toll in the loss of lives, mainly civilians, it also goes hand in hand with the destruction

of personal property and food, and of the civilian population at the hand of mainly the South African Defence Forces (SADF). In this way, quite a considerable number of people are being changed into homeless beggars overnight as their houses and properties are being burned down to ashes, often in broad daylight. Hence, I appeal to you all not to discontinue your regular support to us. Rather, increase it instead; for these days are very bad indeed for us in Namibia."

In neighbouring Angola, SWAPO is the organization caring for the many thousands of refugees who have fled the brutality of the South African Defence Forces. SWAPO is the operational agency for the United Nations High Commissioner for Refugees and seeks to provide food, shelter, clothing and other basic necessities for the refugees.

There are over 55,000 Namibian refugees in Angola; many of them are under 15 years of age.

The World Council of Churches and Lutheran World Federation are actively assisting the refugees and have flown in several plane loads of assistance to Luanda.

The Australian Council of Churches has made a grant of \$10,000 towards this programme.

Cont. from page 1

1 million Bibles smuggled into China in one night

religious authorities agreed the "Project Pearl" Bibles were not poison, but by this time they had already destroyed a number of them.

"The request for the one million Bibles came in writing from some of China's house church leaders more than a year ago," Brother Andrew stated. "The version of Bible to be delivered, its size, and the transportation systems were worked out in full co-operation with Chinese Christian leaders."

"The one million Bibles delivered to China were contained in 232 packages, each weighing more than one ton. Each package contained 48 boxes of Bibles, each box containing 90 Bibles. There were more than 11,000 boxes of Bibles, each light enough to be carried by one man."

"So great is the need, that already another written request for one million

more Bibles have been received by Open Doors," Brother Andrew stated.

"Our original vision — which we have not changed — is for ten million Bibles for Christians in China. But maybe our vision is too small! The revival now sweeping through many regions of China has already put the number of Christians well past the ten million mark," Brother Andrew said, quoting Chinese Christian leaders. "And most these believers still don't have a Bible!"

David Watson to leave York

The Rev. David Watson, Rector of St. Michael-le-Belfry, York, is to leave York for a full-time travelling and consulting ministry beginning next year.

Mr. Watson and his team will make London their base. He hopes to be available to visit churches of all denominations to "encourage the work of Christian mission."

Because he and his wife, Anne, are anxious to be firmly rooted in a local church, the family will worship at Holy Trinity, Brompton. Mr. Watson will not be a member of the staff, but for "ecclesiastical purposes" he will be licensed to Holy Trinity.

Dehqani-Tafti to be Assistant Bishop

Bishop Hassan Dehqani-Tafti is to be an Assistant Bishop in the Winchester Diocese. He will continue as Presiding Bishop, Jerusalem and the Middle East and to be Bishop in Iran in exile.

His stipend, housing and expenses will be shared between the Winchester Diocese and the Church Missionary Society and the Jerusalem and the East Mission.



H.M.S. WOMEN'S AUXILIARY

Saturday, 31st October, 1981 — 2.30 p.m.

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Please Note: Would the people who have booked for the Harbour Cruise on 14th October kindly collect and pay for their tickets as soon as possible as we have a waiting list.

WHAT A WORLD

Lesley Hicks

Tampering with taboos

After all, what's so shocking about nudity? Adam and Eve, Genesis tells us, were at first naked and unashamed. Little children are likewise innocent and charming in their unselfconscious nakedness. Where does the shame come in? Surely, some would say, it is taught to the growing child, corrupting its innocence.

I'm not so sure. In our culture, and in that of all but the few very hot jungle climates where next to nothing is worn, clothing is a vital expression of social mores. We learn early, simply by imitation, without need for shaming or punishment, what is or is not acceptable in the realm of apparel. Climate of course has considerable bearing on how we feel we need to wear, while the other main constraint relates to sexuality.

Children's Modesty

Even in a free and easy Australian household where doors stay open and parents may flit unconcernedly unclothed from bathroom to bedroom, children still tend to develop their own desire for privacy about their bodies, especially in middle and later childhood and so adolescence approaches. This corresponds to the period of sexual latency, during which they usually prefer the intimate but non-erotic company of their own sex, and left to themselves show little sexual curiosity.

One of the saddest things I have observed in the militant women's movement was the parading like banners of naked children, including some as old as seven or eight years, in a march in the heart of Sydney during the International Women's Year, 1975. It was in March, a warm but not boiling day. The children were being flaunted and exploited by their mothers to flout a taboo. They past the age of indifference to their non-conformity.

Children's modesty is natural, I feel, not forced. Those who tamper with it may have much to answer for, as will all who cause them to stumble in any way (Matthew 18:6,7). Certainly an exaggerated, fearful covering up when, say, changing for sport, suggests an unhealthy attitude to one's body, but the desire for reasonable privacy should be respected and provided for in schools and elsewhere.

Devaluing the Currency

Despite the claims of nudists, nakedness and eroticism are irrevocably linked. Because the Christian code is for chastity before marriage and faithfulness after it, with a total ban on homosexual acts, and because we value sex so highly,

we regard public toplessness, nude bathing, film nudity etc. as a sort of cheapening process, devaluing something precious, which ideally should be reserved for the special delight of the one beloved.

Delights of Marriage

How quaint and old-fashioned, I can imagine the libertarians mocking! Yet I daresay many a long-married faithful couple could testify to sexual delights infinitely beyond the reach of the Playboy or the gay libertine. The difference is that the former are unlikely to talk or write about these God given pleasures to any but each other. They just enjoy them, and rejoice in being naked and unashamed together.

Incest Taboo

But our culture's taboo on public nudity is not the only one under attack. The most crucial and delicate of all taboos, with profound biological and psychological significance, is that upon incest — sexual intercourse between blood relations. In Denmark, the word for it is a strong one — **blod skam** — shaming one's own blood. Even that taboo is being challenged in that country, where those working to erode barriers against such behaviour use the more neutral English word **incest** almost as a euphemism in preference to **blod skam**.

Svend Age Laursen, a campaigner for the protection of children in Denmark, is visiting Australia for the Festival of Light. He has protested against a film made at Danish government expense and shown in schools to teenagers and parents, called **The One You Love**. It was produced by Braad Thomsen, with psychologist Berl Kutschinsky. They seek the decriminalisation of incest.

The film makes a case for parent-child sexual relations and depicts such acts. Incredibly, Denmark is so conditioned against censorship, and for total permissiveness, that even this finds acceptance by many. God help the children of Denmark! Weep for them in their appalling vulnerability, and for their parents also, being subjected to such propaganda.

Mr. Laursen asks that we write to the Danish Ambassador in Canberra to add our protest to his. Unless the copies of the film are banned and destroyed, we can be sure they'll eventually circulate to the rest of our sick Western "civilisation", to be ogled via videotape if not film or TV.

Our first parents were naked and unashamed, before sin clouded their innocence. Many today are naked and shameless.

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TO UNDERSTAND EACH OTHER**Caring for objects or persons**

Psychological and Biblical insights often overlap. This is not entirely surprising to me since they are both attempting to describe things as they are. The Biblical perspective is one which is primarily concerned with spiritual matters and carries with it the authority of God's revealed world. The psychological perspective is primarily concerned with the nature of persons and is only as valid as the accuracy of man's powers of observation and reasoning.

One area in which the insights overlap in a very useful way involves the distinction between "object attachments" and "relationships." Psychologists have long argued that a person may become attached to another person almost entirely on the basis of the good that that person can do for them. Their view of the situation is largely self-centred. Their attachment to that person is based upon the constant feeding of their needs by the other.

Such an object-attachment may be consciously recognized by the one who used the other. For example, a young man may form an object-attachment with a beautiful young woman. She meets his needs in the same way that his possessions do, in that his ego is boosted. She and his clothes, car and all his material possessions form a package that he finds satisfying. He hopes that

people will look at him and judge him to be successful and attractive. The girl is no different from the other objects in this man's life. He cares for her only as long as she meets his needs. She isn't really all that important as a person. He doesn't love her for what she is but is attached to her for what she can do for him.

As long as the girl says that she loves him and is good to him, he will appear to love her. But in fact it is a one-sided love. Jesus commented: "If you love those who love you what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same." (Luke 6:32-33)

It is a question of motive. To "love" merely because another loves you is simply to return a gesture. It need not even be in kind. We are too quick to speak of love in our present society. The young man I described earlier "loves" the girl as he "loves" his car and lifestyle. He might even speak of love, but it will be a weak and transitory emotion largely emerging from his gratitude for the contribution she makes to his ego.

A relationship is very different from mere object-attachment. The focus is not upon one's own needs and their satisfaction, it is upon the needs of the

other person. Love in this situation is not simply a reaction to love given by the other, although this is a part of the process. Love emerges from a desire to see and behave toward another person as a person and not simply an object to be used.

In the ultimate sense, as Christians, we should be able to relate in such a way even to those who do not love us. Jesus spoke of life in the Kingdom of God and said: "Love your enemies and do good, and lend expecting nothing in return" (Luke 6:35).

These emotions emerge from an individual who has been spiritually renewed by belief in the Gospel (Romans 12:1-2) and whose eyes have been opened to the possibilities of relationships in which self-centredness has been replaced by primary concern for the needs and interests of others. (Philippians 2:1-8; Colossians 3:1-17)

Young Christian men and women need to be more aware of this distinction. I am very much aware of the number of marriages between Christians which fail. Most of these appear to be "relationships" which were ill-based and that basis was established long before the marriage itself. Too many people move into marriage on the basis of a mutual object-attachment rather than a

relationship in which there is mutual subjection to meeting the needs of one another. (Ephesians 5:21)

Object-attachments are terminated far more easily than true relationships. In some cases the slightest abrasiveness or frustration can lead to the discarding of the other person without any apparent concern at all. The discarded person is left with the strong feeling that they were never really loved, that they were never really important, and that they have wasted a lot of time merely being taken for granted. This is hard to take before marriage, but it is even more difficult and tragic when a marriage has been ill-advisedly entered into.

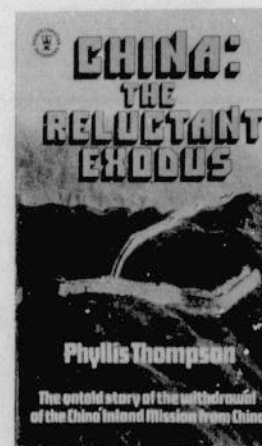
For young people then, a question is: Is your relationship truly that, or is it really an object-attachment which is not likely to last for any lengthy period of time?

For married people, another question: If your "relationship" has deteriorated into an object-attachment or has always been that, what are you both doing to establish a proper basis for a Biblical relationship?

A good start is for both partners to become aware of the distinction I have described and to seek (with help if necessary) to alter their perspectives from self-centredness to mutual concern for one another.

BOOK REVIEWS**Focus on Mainland China**

These three books are available at the Overseas Missionary Fellowship Bookroom at 14 Grange Road, Kew. Phone 80 1224.



China: The Reluctant Exodus
by Phyllis Thompson

Price \$2.75

This is a very moving account of the withdrawal of the more than 600 China Inland Mission workers, and 200 children, from mainland China.

The most significant period in the history of modern missions was in the five years following World War II when the door closed on nearly one quarter of the world's population as China, the largest "mission field" in the world, came under a Communist government.

It was the end of an era — but how to evacuate so many? At every move God's loving hand was evident: supplying courage, sustaining the exhausted, providing for the children, and all the while answering the prayers of His church worldwide as they focused their attention upon this massive undertaking.

Once having begun this story the reader will have great difficulty in putting this book down. Price \$2.75.



Hudson Taylor and China's Open Century
Book 1: Barbarians at the Gates

by Dr. A. J. Broomhall

Many books have been written about Mainland China, yet China continues to present an enigmatic face to the rest of the world in spite of intense and concentrated probing on the part of Western media.

To understand today's China it is necessary to look at yesterday. Hodder & Stoughton, in joint publication with the Overseas Missionary Fellowship, has released Book One in a series of six by Dr. A. J. Broomhall: "Hudson Taylor and China's Open Century", Book 1: "Barbarians at the Gates".

Dr. Broomhall, with full access to much previously unpublished material, presents the definitive history of this remarkable missionary pioneer — his love for the Chinese people; his devotion to Christ; his missionary qualities.

As early as 220 B.C. China saw herself as the centre of the universe, surrounded by barbarians. This book uncovers the Chinese attitudes to these barbarians — those who sought to exploit her riches with dreams of trade and empire.

This series will have a very wide appeal — for the history student, and for those who are interested or concerned for China's tomorrows.



New Spring in China,
by Leslie T. Lyall

Price \$4.40

Leslie Lyall was one of the missionaries forced to leave China when the Communists came to power. In 1978 he returned to discover what had happened to the people and the church.

Recent visitors to China have gained the impression of a country coming to terms with itself and the modern world, a country still learning the basic facts of life, a nation in its immaturity.

This book is for the reader who may be bewildered by the Chinese puzzle and is looking for a simple outline of Chinese communism in theory and in practice and its effects on the Chinese people.

Well presented and written with the author's background of many years' experience on the mainland, this book not only looks at China's yesterday and today, but gives us a glimpse of the future in terms of the spreading of the Gospel.

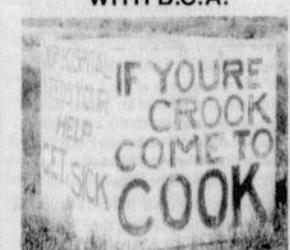
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