



Dr. Christy returns to the USA at the end of this year, after a fruitful ministry of over 40 years.

Dr. Norval Christy is a missionary from New Wilmington, Pennsylvania. On a normal day he enters the operating room in the early hours of the morning. His time is precious and therefore calculated very precisely; allowing only 3 minutes for each eye patient. The ophthalmologist skillfully makes a small incision in the patient's eye. Very carefully he loosens the lens and removes it with a pair of forceps. That is the critical moment. The rest is routine. His well-trained assistants do the necessary follow-up treatment. Dr. Christy has already turned to the next patient.

That, in short, is the description of a cataract operation. Can you imagine what it means to a person blinded by cataracts to see again — often after years of absolute darkness and dependency? With the help of cataract glasses, his sight is now restored.

Recently, Dr. Christy explained how this great need of millions of blind people can be met on a larger scale. Having worked in Taxila, Pakistan, for the last 40 years, this one Christian Blind Mission International ophthalmologist alone has restored the sight of 108,000 men, women and children, blinded by cataracts, through a simple but effective operation. An unprecedented world record!

The relatively simple cataract operation, however, is by no means easily available to the penniless men, women and children living in Third World countries. A few rich people may be exceptions. But more than 17 million

people, who live in the poorest regions of our world, and whose sight has been robbed by cataracts, are helplessly resigned to remain blind. Why? Because they have not the means to seek the help of an eye doctor. Totally blind or visually handicapped, they live in utter misery and have to beg to avoid starvation.

Because most of the patients are extremely poor, they receive treatment including surgery, free of charge. It costs the Christian Blind Mission International no more than \$20 per cataract operation, including follow-up treatment and cataract glasses.

Thanks to the friends and supporters of Christian Blind Mission International, during the last 12 years, they have made it possible for the Christian Hospital in Taxila to carry out sight-restoring services on a larger scale. For 1986, too, CBMI has granted over \$180,000 to the hospital for medical equipment and eye medicines.

An enthusiastic crusader against blindness, Dr. Christy cannot think of any better compensation for his work than the thrilling moment when his patients have their bandages removed, receive cataract glasses, and are able to see again! Many are so moved that their tears of joy just flow. Some hug everyone around. Others praise God for the miracle of sight. A new life, full of light, begins for them. After years of absolute darkness, they can now see their relatives, children and grandchildren. Also they can now look after themselves, earn their own living, and provide for their families.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. A. H. Horrex has resigned through ill health from the parish of St. Barnabas', Punchbowl with Greenacre.

Rev. S. L. Gabbott, Rector of Kiama, has accepted the position of Rector of Maroubra.

Rev. D. H. Crawford, presently on leave of absence, has accepted the position of Rector of Flinders Street, Surry Hills.

Rev. F. R. Gee, formerly with CMS, commenced as Asst. Minister at St. Barnabas', Broadway, on 7th September.

DIOCESE OF MELBOURNE

Rev. Canon R. H. Pidgeon will resign from St. Peter's, Mornington, to be inducted as Rector, Christ Church, Essendon, on 23rd September, 1986.

Rev. J. D. Pilmer will resign as Rector, Holy Trinity, Surrey Hills, to become Asst. Director, Anglican Marriage Guidance Council, as from 24th November, 1986.

Rev. G. J. Winterton will resign as Rector, St. Aidan's, Parkdale, to be inducted as Rector, St. Columba's, Hawthorn, on 25th November, 1986.

Rev. G. A. Pearson resigned as Minister-in-Charge, St. Theodore's, Wattle Park, 23rd August and is now part-time Minister-in-Charge, St. Theodore's, Wattle Park.

Rev. F. L. Oliver died 8th August, 1986.

DIOCESE OF ROCKHAMPTON

Rev. N. Wagstaff was commissioned as Minister-in-Charge, part-time, of Mount Morgan, in July.

Rev. S. Redhead will resign as Rector, Emerald, on 22nd September to become Rector, West Mackay, Diocese of North Queensland.

Rev. S. Dent was ordained to the priesthood on 24 August in St. Paul's Cathedral, and Paul Black and Paul Elliott were ordained to the diaconate.

Rev. Rod Wood, currently an honorary Deacon in Callide Valley parish, will take up an appointment at Tannun Sands in the parish of Boyne River as from the beginning of 1987.

The Rev. David Hughes of the parish of Boyne River will become Regional Director for Industrial Chaplaincy in Central and Northern Queensland from the beginning of 1987.

As a response to the Moura mine disaster, the Anglican Diocese of Rockhampton is to appoint an additional Priest to the parish of Dawson Valley. The Rev. Gary Fordham, currently Assistant Priest in Gladstone parish, will be resident in Theodore but will also work in Moura, Baralaba and rural areas of the parish. His appointment will relieve some of the pressures on the Rector, Fr. Dennis Vanderwolf, enabling him to concentrate on responding to the individual and community grief occasioned by the disaster.

DIOCESE OF TASMANIA

Rev. E. Cave was commissioned as Chaplain, Royal Hobart Hospital, on 15 August.

Rev. W. Cuthbertson is to be instituted as Rector, St. James the Apostle, New Town, in October, 1986.

DIOCESE OF NEWCASTLE

Rev. L. Forester, formerly at Singleton, is now Rector, Mount Sugarloaf.

Rev. P. Connors, formerly at Mayfield, was commissioned as Minister-in-Charge, Aberdeen-Gundy, 31 July.

DIOCESE OF RIVERINA

Rev. D. J. Hinds resigned from the parish of Coolamon to take up duty at Barooga at the end of July.

Rev. P. Cook was inducted as Rector, St. Aidan's, Berrigan, on August 14.

New Soviet metropolitan 'reliable'

Indicates Orthodox Church's closer government ties

Metropolitan Alexi of Tallinn and Estonia has been appointed to the post of Metropolitan of Leningrad and Novgorod. He succeeds the late Metropolitan Anthony, who died last May.

Metropolitan Alexi, who is fifty-six, with the exception of Patriarch Pimen, the longest-serving member of the Holy Synod. As the senior permanent member of the Synod by date of consecration, he will become effectively head of the Church on the death of Patriarch Pimen until the election of a new Patriarch.

Metropolitan Alexi has the general reputation of being very supportive of

the Soviet Government both publicly and privately.

The so-called "Forov Report" — a collection of secret documents compiled by the Council for Religious Affairs — lists him as a "reliable" bishop; i.e., one who does not attempt to resist or circumvent the State's policies concerning the Church and is not zealous in propagating the faith.

Keston College comments that the appointment of Metropolitan Alexi to Leningrad, instead of the widely-tipped Metropolitan Filaret of Minsk and Belorussia, would seem to indicate an even more intensive involvement of the Russian Orthodox Church in the international "Peace Offensive" of the Soviet Government.

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GOORPAROO: St. Stephen's, Brisbane. Cnr. Cavenish and Chalmers Roads. Visitors welcome. 7.30 a.m. and 9 a.m. Holy Communion. 7 p.m. Sunday at Seven. Rector: Rev. Ken Baker.

CANBERRA: St. Matthew's Wanniasa (Cnr. McBryde Cres and Laurens St.) Services: 8.15 a.m. and 7.00 p.m. All welcome. Rev. Paul Watkins.

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MOW censures Synod on Homosexuality

Refuses stand on homosexual practices

In a strongly worded motion, the Annual General Meeting of the Australian Movement for the Ordination of Women deplored Sydney Synod's endorsement of the Report on Homosexuality and Ministry.

Ms Eileen Diesendorf, National Secretary of MOW, passed the censure on to the Standing Committee of the Anglican Diocese of Sydney, denouncing the Synod's acceptance of its report last year as "hypocritical".

Synod had endorsed, and welcomed the continuing availability of the report on ministry and homosexuality as a valuable reference document in approaching a very difficult pastoral problem. Further, it affirmed that a homosexual lifestyle is incompatible with the teaching of Jesus as set out in the New Testament, and is therefore inconsistent with membership of the Anglican Church of Australia.

The Report itself had been very careful to distinguish between practising and non-practising homosexuality. It stated that Christians with homosexual orientation 'who resist and reject the practice of homosexual acts deserve the continuing acceptance, encouragement and support of the congregation in terms of both fellowship and ministry.' The Report and the Synod also had to come to grips with the phenomena of groups like 'Ang Gays', and 'The Sisters of Perpetual Indulgence', who not only act and dress in a way they see as distinctively homosexual, but actively campaign for the church to endorse homosexual acts themselves. Therefore, the report included those who 'follow a homosexual lifestyle' along with 'persons who engage in homosexual acts' as contrary to the teachings of the Bible. It was stressed that immoral heterosexual activity, and immorality in any other area of life, were also against the teachings of Jesus Christ, and needed exactly the same censure from the church as homosexual acts.

The Report, and the Synod discussion which surrounded it, was part of a wider look at the pastoral and personal problems posed by homosexuality. Other reports and debate at the same Synod had actually spent more time considering effective counselling and assistance than condemnation. Further, the report on ministry was in fact a response to a motion placed on the business paper of 1983 Synod by the homosexual lobby. It read, 'Synod is of the opinion that homosexuality is not a bar to any ministry of this Church.'

Reviewing the New Testament teaching, the report stated that, 'if a Christian brother or sister will not abandon this action after admonitions, his or her fellow Christians must withdraw their Christian fellowship.' 'The active practice of homosexuality is a bar to every ministry in the name of Christ or within the Church of Christ, for such

ministries are the gift of the Spirit and are conducted in the power of the Spirit of holiness (1 Thessalonians 4:1-8). The Bible's commandment to withdraw fellowship from a person who will not repent, means that practising homosexuals cannot be permitted to engage in ministry, or receive Holy Communion.

Misrepresentation

The censuring of Synod as 'hypocritical' by MOW is seen as a deliberate distortion of what the Report said, and the circumstances which surround it. MOW's resolution stated:

'That through our commitment to justice for all people, through Christ's death and resurrection, the conference deplores Sydney Synod's endorsement of its Standing Committee's Ministry Report which excludes homosexuals and those who support them from every ministry in the Church, including receiving Holy Communion.

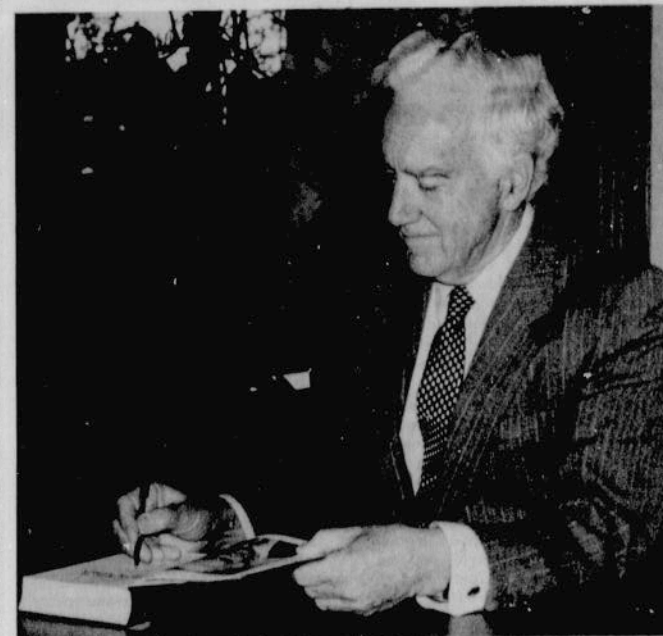
This motion was passed not on the basis of a particular stand regarding homosexuality, but on the basis that Christ administered to all, and called the outcast into his kingdom. It was also seen as hypocritical to single out one particular group . . . "let the person who is without sin cast the first stone".'

This distortion makes the task of the current Synod even more difficult, especially as a leading member of 'The Sisters of Perpetual Indulgence', who states that he himself does not engage in homosexual acts, has been nominated to a sensitive post.

But what is seen to be even more worrying than this misrepresentation of Synod, is the way MOW deliberately refused to take the opportunity to affirm that homosexual acts are contrary to the mind of God. Already the Movement for the Ordination of Women is urging, with some success, the Anglican church to set aside another prohibition of the New Testament, that in church, women should not exercise teaching authority over men.

They are doing this by pointing to our surrounding culture as a crucial source for interpretative principles to be applied to the Bible. Making Australian culture a central deciding factor in what is applicable from the New Testament, and what is not, now seems to have also rendered MOW unable to affirm the Bible's prohibition on homosexual acts. Again, the Bible is the casualty, for where its teachings are not affirmed, especially when they cut across cultural or denominational practices, culture and church tradition take the driver's seat, not the Word of God.

Australian Scholar Honoured



Broughton Knox autographs copies of 'God who is Rich in Mercy'.

The former Principal of Moore Theological College, Dr. D. B. Knox, was honoured recently by the presentation of a book of essays written in his honour. A very large crowd — more than 150 — gathered at the College for the presentation of the book.

Peter O'Brien and David Peterson, both members of the College faculty, were responsible for editing the book. It was seen as a fitting way to acknowledge Broughton Knox's contribution to the College, the Diocese of Sydney and the wider church. A number of scholars were invited to contribute and Dr. Peterson told the group that he had been delighted at the willingness of those invited to produce essays. He said that it showed just how much respect scholars had for Broughton.

Dr. Peterson explained the rationale behind the book. There are a number of overseas contributors who have been in personal and academic fellowship with Dr. Knox, some from back in student days. Consequently there are essays from scholars such as F. F. Bruce, J. I. Packer, Klaus Ruunia, G. W. Bromiley and Peter Beyerhaas. Then, there was an invitation to Australian scholars like Edwin Judge and Bruce Harris, both from Macquarie University, and F. I. Anderson and Leon Morris. The largest group of contributors, however, are from those who have been students or colleagues of Dr. Knox. This group includes Graeme Goldsworthy, David Seccombe, Paul Barnett, Marcus Loane, Bill Dumbrell and Robert Banks, along with five present College faculty members.

Dr. Peterson explained that the essays cover a wide range of fields —

theological, biblical and historical — tied together under the topic **God Who is Rich in Mercy**, a title used by Dr. Knox in his Moore College Lecture Series in 1980.

The book has been published by Anzea, under their Lancer imprint. Mr. Geoff Blair of Anzea spoke of the importance of the occasion. Although similar books have been produced before for Australian scholars, this is the first one that has been published in Australia. He said that Anzea were delighted to be part of this honouring of an Australian scholar. He added that the company was glad to be tied in to the College with the decision to print future Moore College Lecture Series material (the lectures given by Dr. W. J. Dumbrell will be released in a few weeks) and other material produced by the College staff.

Those present were delighted by the way in which Anzea has produced the book. An attractive hard cover volume of 422 pages selling for \$15.90 is value that few could pass up. After the presentation more than 100 copies of the book were sold.

After being presented with a special copy by Dr. O'Brien, Broughton Knox spoke to the gathering. He was obviously moved as he expressed his thanks to those whose vision it was to honour him in this way, and he was encouraged that so many of his friends, colleagues and former students were present for the occasion. He talked about some of the highlights of his Principalship and shared some stories which kept the audience entertained.

The book **God Who is Rich in Mercy** is now available in bookshops and will be distributed in America by Baker Book House.

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"No longer at home . . ."

In the coverage of a recent lecture given in Brisbane it was suggested that the task of proclaiming the Gospel of Christ has been removed. The recognition of other religious systems as valid expressions of God made the missionary task an inappropriate one. This is not a new idea. It has had currency at a popular level with our nation for some time. "If I'd been born in India I'd be a Hindu." This is not so much a statement of fact as an assertion of ideology.

Such a position produces an internal conflict when we look at Paul's letter to the Ephesians. For if it is true then both Judaism and Christianity are false. But it asserts that all are true. It is unreasonable to have it both ways.

We who live tolerantly in a multi-cultural world find the words of Paul somewhat harsh. "Remember that one time you gentiles in the flesh, called the uncircumcision by those who are called the circumcision, made in the flesh with hands" (Ephesians 2:11). It was quite clear that such a manner of address indicated not tolerant co-operation but enmity. The division was not simply mental but physically demonstrated in a vast number of ways. A casual visit to the local bath would reveal the difference.

Yet it was not just that a different mode of life was involved. It meant a real and significant difference? — remember that at that time you were separated from the Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world." (Ephesians 2:12) Gentiles were not just different they were without access to God. All roads did not lead to truth. Gentiles were people who had neither future nor a place in Heaven.

This position had changed for the Ephesian Christians. What was not the case naturally nor religiously for them had now become true. "So then you are no longer strangers and sojourners but fellow citizens with the saints and members of the household of God." (Ephesians 2:19) Those who had borne in their flesh the mark of rejection now had the access promised to the sons of the house. How could this be?

Paul draws attention to the Jerusalem Temple as a model for his assertion. The wall which separated the court of the Gentiles from the court of Israel formed a perfect illustration for the work of Christ. That which had shown Gentiles that they were unacceptable to God, the Law of Moses which the wall represented, had been abolished in the death of Jesus. It was not that gentile religion had been recognised as a "route to God" nor that Israel had become tolerant of other views. Rather in his death Jesus had death with the just demands of the Law and thus opened the way for people to

again relate appropriately.

Paul in the letter to the Ephesians speaks of the great division of humanity being breached. This Jew-Gentile chasm instituted in the Divine Law has produced two unreconcilable groups. Paul asserts "For he is our peace who has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man instead of the two, so making peace." (Ephesians 2:14-15) This new humanity is the reunion of that ancient division of peoples. It is a costly reunion.

It is a reunion that can be described as a meeting with God. In the Old Testament a man might meet God in Jerusalem. "In those days ten men of the nations will grab hold of the robe of a Jew and say let us go with you, for we know God is with you." (Zechariah 8:23) God is met in his temple. Now, says Paul in the letter to the Ephesians, that temple is found not in Jerusalem but in the renewed humanity established by the Death of Jesus Christ. He is not met in rock of stone, in sacred site or temple but in the living temple of the Church, the assembly of God. In this assembly the most significant divisions of humanity have been abolished. How much more then the minor divisions we have created. The divisions of race and class, of colour and age, of ability and sex. Not that these all lose their identity and function but that they no longer form a barrier to belonging to the people of God.

But is this new unity, achieved at the cost of the life of the Son of God, really expressed in our life together. Or, are we as Bonhoeffer suggests, striving for a community which fits our dreams and denies that work of Christ? Do we as individuals take seriously the congregation God has gathered or do we treat the temple of God with thinly disguised contempt? For example, do we speak of the congregation in such a way that only those with the requisite wife, 2.5 children, mortgage, dog, cat and car feel that they belong?

Only in the gospel community will true human unity be found. The centre of this new humanity is the person and work of Jesus, the crucified Divine Son of God. Only in the congregations called together by the Gospel of Christ will God be found. Yet do our congregations reflect into a confused and divided world this truth?

There is a future for Gentiles with the God of Israel, the only God. It is our task to proclaim the reunion that Christ has achieved. Yet we must not only proclaim it we must refract it and reflect it to the world. He is our Peace who made us Both one!

Raymond E. Heslehurst

Billy Graham Assoc. new policy

Sydney office to close after 27 years of ministry

After coordinating more than 27 years of ministry across Australia, New Zealand and the Pacific Islands, the Billy Graham Evangelistic Association is to close its operation in Sydney effective December 31. This was announced today by Dr. Walter Smyth, Vice-President for International Ministries and Bishop A. Jack Dain, Chairman of the Australian and New Zealand Board of the Graham organisation.

This announcement follows a letter from Dr. Billy Graham to all Australian and New Zealand supporters of the organisation in which he thanked each one for their partnership in the ministry.

Dr. Graham said, "For those of you who have supported this work in prayer there is the sense of partnership, for I do not believe this work could continue as it has without prayer. The generosity of your sacrificial giving has also made it possible for this work to continue. As I look back I am overwhelmed at the goodness and blessing of God."

The Sydney office of the Graham organisation has carried the responsibility for its ministry through crusades, television, radio, magazines, films and counselling.

Explaining the background to the decision, Dr. Walter Smyth said, "Recently the BGEA Board in the USA, who have been such a constant source of encouragement to Dr. Graham over many years, have indicated that it is time to consolidate the Association's ministry in the United States. It is a decision that has been prayed over for some time and one that has been reached only after extensive consultation with our overseas Boards.

"Each aspect of the work has been considered and all ministries are to be consolidated and directed out of the USA office. The phasing out of overseas offices, however, will differ depending on ministry commitments in each country. Other offices to close this year will be Great Britain, Hong Kong and Japan."

Bishop A. Jack Dain, who has served for the past 15 years as Chairman of the Graham Association Board in Australia, said, "Although on the one hand I am very sad to see the Australian and New Zealand office close, I am convinced now is the right time for the Association to review its operations and structure.

"I am very happy," Bishop Dain continued, "that local supporters of BGEA will still have the opportunity to keep in touch with Dr. Graham's ministries and to continue praying for this great work of evangelism by receiving a new international edition of DECISION magazine."

Commenting on Dr. Graham's ministry, Bishop Dain said, "In this country, the Billy Graham Evangelistic Association is both respected and appreciated. Dr. Graham has maintained a level of integrity and an approach to finance that is exemplary.

"People are still talking about the '59ers — those who came forward in response to the gospel message at the Billy Graham Crusade that year," he said. "His ministry has touched many lives. He has an overwhelming volume of support and goodwill in this country and I know his consistent influence will be missed greatly."

Bishop Dain noted "that the Australian Board of the Graham organisation is making every effort to enable other organisations to carry out various aspects of the Association's work in Australia and New Zealand", although he believes that the organisation's heritage will continue.

Rockhampton Clergy attend Spring School

A Theological and Pastoral programme

Anglican clergy were absent from their parishes during the week September 15-19. They were attending the annual Clergy Spring School at the church's Tanyalla Conference Centre at Tannum Sands.

All parishes of the Diocese of Rockhampton were represented, with clergy travelling from as far afield as Winton and Clermont.

The Spring School is one of the church's avenues for in-service training, enabling clergy to keep up with developments in such disciplines as theology and pastoral work.

The major speaker at this year's school was Dr. Richard McKinney, head of Trinity Theological School in Melbourne and

consultant theologian to Dr. David Penman, the Archbishop of Melbourne.

Other sessions included a review of the Diocesan Christian Giving programme and initial discussions on the themes of the 1988 Lambeth Conference, a rare gathering of all bishops of the world-wide Anglican communion. The Bishop of Rockhampton, the Right Rev. George Hearn, attended the Conference.

The Spring School was also an opportunity for clergy to meet with the new managers of Tanyalla Conference Centre, Debbie and Murray Dalton, who have recently returned from a year-long course in the United States on the management of Christian camps.

The homeless becoming hopeless

Gordon Moyes speaks on the deepening crisis

"There is a crisis growing in Sydney creating massive homelessness among people who need low-cost accommodation" said Rev. Dr. Gordon Moyes, superintendent of Wesley Central Mission.

"More than five thousand people each night sleep in Sydney streets and another five thousand people are living in squalid temporary shelter. All of the welfare agencies put together can only accommodate one-quarter of those who are sleeping in the streets."

Dr. Moyes was named by the NSW Fathers Day Council as "NSW Father of the Year" and he was speaking at a special celebration service at "The Church of the Homeless" in Darlinghurst. This church is run especially for homeless people in the heart of Sydney and on Sunday, September 7th celebrated twenty years.

At the anniversary service attended by two hundred homeless persons Dr. Moyes said "In the last year to June 1986 Sydney rents have risen at a rate of five times the inflation rate and poor people are being squeezed out of low cost accommodation. There has been a huge demand in the upsurge for public

housing and it will take more than fifty years of building to just house the people who are currently on the housing authority waiting lists. At present more than seventy thousand people are registered with the Department of Housing. Forty percent of all people wanting public housing have been evicted due to poverty. More than twenty-seven percent of life line calls are currently for emergency accommodation. The entire bottom end of the market has completely dried up. This is an appalling crisis which the deepening economic situation in Australia is only going to make worse."

Dr. Moyes called for a more compassionate approach to emergency accommodation. Currently the top of the priority waiting lists still takes three months before accommodation can be found. He called for government policies to stimulate private sector building to take the demand off the bottom of the market levels. Edward Eagar Lodge houses one hundred homeless people each night and is operated by Wesley Central Mission under the supervision of Rev. Noreen Towers, a woman minister who for twenty years has worked among the homeless in Sydney.

The Authority and use of the Bible — No 2

The Bible is interpreted through Jesus Christ

God interprets his creation

There are two basic ways of going about the interpretation of the Bible. One is to derive principles of interpretation from outside of the Bible and to apply these to the text. This is often wrongly regarded as the scientific, and therefore correct, way of going about it. The other way is to allow the Bible to dictate its own rules for interpretation. This is akin to saying that we know the Bible is the word of God because the Bible tells us so. Why should we accept such an approach with its manifestly circular argument? Again the Bible gives us the answer which commends itself to us as Christians. We know that we came to faith when the word of the gospel took hold of us powerfully, irrespective of whether or not we had sorted out the questions of the authority of the Bible beforehand. The Bible tells us that God who has dealt with us through the word of his gospel is the self-sufficient, eternal God who made all things freely according to his will.

The biblical doctrine of creation means that there is a real distinction between God and everything else, so that what God made out of nothing does not share with him some common being. Only God can interpret the universe which he has made. When God made man in his image he still had to speak a word in order to interpret for man the nature of this relationship (Gen. 1:28; 2:16-18). The Bible also tell us that God stamped something of his character into the creation thus making his existence and eternal deity known in nature and in the conscience of man.

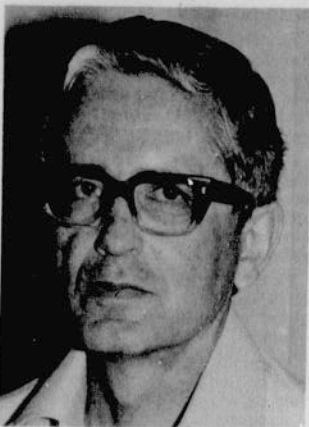
Man suppresses the truth

This knowledge of God in man no longer functions as it was intended by God that is should. Paul says in Romans 1:18 that man suppresses the truth in unrighteousness. In Genesis 3 the essence of the serpent's temptation of Eve was to say that God does not know his universe exhaustively and therefore does not have the right or ability to interpret it. The serpent invited Eve to substitute the incredible suggestion that she herself was able to give the correct interpretation that God could not or would not give. Thus Eve took a stand against God's claim to ultimate authority and, by seeking to test God's word against some standard outside of God, relocated that standard within herself. The fall of Adam and Eve involved the supposed independence of the human mind and its ability to determine the nature of the universe. In this way men's minds became darkened and they became fools thinking themselves to be wise (Rom. 1:22).

"the only way we know who Christ is and what his gospel means is through the Bible"

The effects of the fall of mankind must not be underestimated. The rejection of God's word and the darkening of the human mind means that while every fact in the universe actually speaks of God and must be interpreted by God, man now interprets every fact as denying God and as requiring interpretation from man himself as the final point of reference.

Even though he is able to use his human wisdom at the level of applied science and technology, he interprets all facts wrongly as to their ultimate meaning.



Graeme Goldsworthy

We should note that the problem with the so-called higher criticism of the Bible is not that everything it says is totally wrong. That is not the case. Rather it is that its method starts from principles not drawn from God's word. It assumes that there are criteria which are self-evident to the human mind. It then tests the truth claims and the structure of biblical revelation according to these. This, in essence, is what the serpent tempted Eve to do. The higher critic may describe very useful aspects of the human and historical face of the Bible but, while he persists in using principles constructed in his truth-suppressing human mind, he is bound to interpret wrongly the ultimate meaning of all his facts.

Truth restored in Christ

Although God gave man up to the workings of his depraved mind (Rom. 1:28) he nevertheless continues to show his love and grace. Despite the chaos of sin he does not allow the human race to destroy itself, and he postpones his final judgment. The purpose of this forbearance is the outworking of God's commitment to mankind in redemption. Through his redemptive revelation he shows his purpose to create a new humanity that will once again interpret the universe by God's word.

The Bible recounts the historical process by which God acted to redeem mankind and to deal with the problem of human rebellion. Since man was made to live in a relationship with God that involved the rational understanding of the word of God, redemption includes the saving of man from his depravity and darkness. An integral part of being saved is to know God's word and to interpret it aright. It is the distinctive work of the Holy Spirit to apply the gospel to the human mind so that it is restored to its correct function of interpreting all things by God's word.

This word, by which all things were created, is Jesus Christ who reveals God and, therefore, truth. If, as Paul says in Col. 1:16, all things were created in Christ, through Christ and for Christ, then the meaning of the universe is found in the gospel. The gospel was God's blueprint for creation and must interpret it. It must therefore interpret the Bible. Christ as Alpha and Omega (Rev. 22:13), Christ as author and perfecter of our faith (Heb. 12:2), and Christ as our wisdom (1 Cor. 1:30) are different ways of saying the same thing: all meaning of all things resides in Christ who is revealed in his gospel.

Learning to interpret the Bible correctly is part of our being saved; it is an aspect of our intellectual sanctification and therefore of our salvation. But the gospel is the power of God for salvation, so it is the power of God to make us right interpreters of the word.

Christ interprets the Bible

As we begin with Christ, we recognise that the only way we know who Christ is and what his gospel means is through the Bible. Jesus promised the disciples that the Holy Spirit would lead them into all truth (Jn. 16:13). This guaranteed the Spirit-empowered testimony of the apostles to Christ, and the inspired word about Christ in the New Testament as a whole. Thus we have confidence that the Holy Spirit's work in bringing the Bible to be what it is, and in bringing the Christian mind to accept that it is God's word, is sufficient to put us in touch with God's infallible truth.

First, we see that the content of the New Testament not only includes the testimony about Jesus, but it is in its entirety the testimony about Jesus. For the Spirit to lead the disciples into the truth is for the Spirit to testify of Jesus and to glorify him (Jn. 15:26, 16:14). In other words, Jesus himself is the truth of God (Jn. 14:6) because he is the eternal Word of God who reveals God to man (Jn. 1:1-5, 18).

Secondly, the new Testament tells us that the gospel is the subject of the Old Testament. The prophetic witness of the Old Testament is a witness to Christ. In Acts the apostolic preaching is characteristically a declaration that what God did and promised in the Old Testament was fulfilled in the life, death and resurrection of Jesus. Paul preached that the resurrection was the fulfilment of all prophecy (Acts 13:32-33). For him the gospel was the end of the process of Israel's saving history (Rom. 1:1-4). The

Old Testament, the scriptures of the first Christians, is able to make one wise to salvation through faith in Jesus Christ (2 Tim. 3:15). Peter likewise saw the resurrection, as the fulfilment of the Old Testament (Acts 2:30-31). Thus the real meaning of prophecy is found in the gospel (1 Pet. 1:10-12).

The apostles only restated what Jesus had said about himself. He claimed to be the content of the Old Testament (Lk. 24:27). By showing that the whole Old Testament speaks of him he is able to

"the gospel is the key to the interpretation of all Scripture"

open the minds of the disciples to understand the Scriptures (Lk. 24:44-45). It is this understanding which emerges in the preaching of the apostles that Luke records for us in Acts. Jesus and the apostles tell us that the gospel is the key to the interpretation of all scripture.

The self-interpreting Bible

Thus, the interpretation of God's word must be undertaken with a mind that is

continued page 4

GOD WHO IS RICH IN MERCY

THEOLOGICAL, BIBLICAL AND HISTORICAL ESSAYS PRESENTED TO

DAVID BROUGHTON KNOX

edited by P. T. O'Brien and D. G. Peterson
With an appreciation by the Most Rev. D. W. B. Robinson

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Quick Cuts

The resurrection

The resurrection of Jesus Christ has become the focus point for discussion and argument in the church in recent days. The world is watching with amazement as Christians themselves seem to be denying the reality of Jesus Christ's victory. Why destroy the church when it seems to be doing a very effective job itself?

What is at stake here? I believe that it's wrong to think that the more liberal Christians are simply denying the resurrection. On the whole they wish to affirm very clearly that Jesus Christ is alive, having risen from the dead on the third day. They will speak, however, of a 'spiritual' resurrection, one that involved the spirit of Jesus surviving death and encountering his disciples both then and now. On this view it does not matter in the slightest whether the body of Christ is still in its grave or not. Indeed many of these Christians think it most likely that the physical remains of Jesus are still in the ground. For them, the resurrection is spiritual.

Several remarks need to be made. In the first place, the liberal view involves a repudiation of the original witnesses. Read the gospels yourselves — if they are not saying that the tomb was empty on the third day, they are saying nothing at all and language has lost its meaning.

Secondly the liberal view puts a great deal of emphasis on what is called the experience of the resurrection, namely the impact that the resurrected Christ has on people's lives. Now I would be the last to deny that this is so — he lives for me, too — but it is foolish to stress the experience at the expense of the fact. These two belong together — without



the physical resurrection of Jesus there would be no fact worth talking about. The experience presupposes the empty tomb.

Thirdly, the liberal view seems strangely shy of the body. It prefers spirit to body; yet God created both spirit and body and is willing and able to have us dwell in the future in bodies transformed to be like the glorious body of our Lord Jesus Christ. The liberal view involves the miraculous, just as the conventional one does; but it seems such a thin and unsatisfying miracle, beside the bodily resurrection of our Lord Jesus Christ attested to by scripture. 'I believe in the Resurrection of the Body'!

Peter Jensen

(We suggest that you might like to use this article in your Parish Paper)

Interpreting the Bible continued

restored by Christ to acceptance of the truth. God's word interprets the universe of which the Bible is a part. The Bible is a unique part for it is God's word written. Therefore, it must interpret itself in the same way that God must identify and interpret himself to us. When we say that the self-interpreting Bible is interpreted through Jesus Christ, we are identifying the actual content of the Bible which dictates the correct method of interpretation of the biblical literature.

It is easy to say that the Holy Spirit applies the word of God to us. We realise, of course, that this is not an automatic thing. Essential to our lives of service to God is the humanly responsible task of submitting ourselves to the word through careful study of the Bible. This study, to be fruitful, needs to include the right interpretation of the word so that we understand its meaning for us.

When we allow the Bible to identify its own message certain characteristics stand out. We discover a unity based on the history of God's dealings with his created order and, in a special redemptive and revelatory way, with his people. The unity exists because all God's purposes reside in Christ. It is the nature of the unity in Christ which dictates the method of interpretation.

The Christian interpreter

The first stage of interpretation is the exegesis of the passage in question. This means finding out what the text was saying when it was originally written. The words, or the grammar of the passage, must be understood in their context of history and culture, hence the so-called grammatico-historical method. Some exegetes regard the rules of exegesis as common sense and self-evident scientific rules. The Bible is treated as any other book. But the grammatico-historical method is valid only because God has spoken through human mediators of his word. And all his words thus spoken point to and are fulfilled in the Word made flesh, Jesus Christ. History and culture do not swallow up the eternal truth of God in that the incarnation of Christ was not culturally and historically conditioned. When grammatico-historical exegesis tries to establish the meaning of the text apart from the recognition of God's word as the ruling factor, its findings are futile.

The second stage of interpretation is to establish the meaning of the properly exegeted text in its organic relationship to Jesus Christ. Curiously, many evangelical books on the subject of interpretation (or *hermeneutics*) make only passing reference to the unity of the Bible and seem almost unaware of the controlling function of the gospel in all interpretation.

The Bible itself must inform us of the way in which all texts relate to Jesus Christ. The nature of the gospel as the historic event of the God-man establishes that the unity of the Bible lies in the natural historical sense of the text as it testifies to the saving acts of God. This rules out a bald literalism which assumes that history is self-evident and self-interpreting. The natural sense of the Bible is not what the naturalistic critic would accept. He has already precluded a universe in which God controls history, acts in history, and speaks a word to interpret history.

The gospel also rules out allegory as a method of interpretation since this assumes that history is meaningless. That leaves us with a controlled method of typology. Typology refers to the clearly discernible fact that what God has done in Jesus Christ he has foreshadowed in the real historical acts of redemption in the Old Testament. History is given its true significance as that which God controls for his purposes. The way God moved from his first redemptive revelation (Gen. 3:15) to his goal in Christ can be described in terms of key elements. We can look at it from the point of view of the covenant, or the kingdom of God, or some other aspect. The important thing is that we allow God's fullest and final word in Christ to interpret all that goes before or after it.

Thus, the relationship of every single text in the Bible to us as Christians is indirect. There is one mediator between God and men, the man Christ Jesus (1 Tim. 2:5), and we related to what God has said at any point only through him. (There are three questions which must be put to all texts if we are to interpret them correctly. First, the exegetical question, what did the text mean to its original writer? Secondly the hermeneutical question, what does the text mean in relation to Jesus Christ? Thirdly, the homiletical or pastoral question, what does the text mean for us today?)

WORLD

Brother Andrew attacks liberal theology

Produces empty churches, full hospitals

KOSSEN, Austria (EP) — Liberal theology has "paved the way for empty churches and full hospitals," Brother Andrew claimed during an international conference of Christian medical workers, held in Austria recently.

The Dutch-born founder of Open Doors and author of the best-selling book *God's Smuggler*, made his scathing attack on liberal theology during the International Hospital Christian Fellowship (IHCF) Conference.

He cited the situation in Holland where he said that last year there were some 20,000 cases of euthanasia and 50,000 abortions.

"All of this is a result of man turning his back on God's answer," said Brother Andrew, who is also an International Coordinator for IHCF. "Liberal theology has paved the way for organized unbelief and the rejection of the divine commandments. The result is not only empty churches but full hospitals, crowded abortion clinics, and overcrowded psychiatric institutions."

He claimed that because of liberal theology, today much of the Church has "no influence on the quality of our lives."

The Dutchman told medical personnel that they had a unique opportunity to share the "Gospel of forgiveness" with patients and fellow workers. "One psychiatrist in Holland told me that if someone could convince his patients that their sins were forgiven then 50 percent could go home tomorrow," he said.

(EPNS)

English Evangelical clergy challenge

'Repudiate Jenkins'

Evangelical clergy in the north-east have called on the Archbishop of Canterbury "or such bishops as are prepared to identify with the faith of the universal Church publicly to repudiate" the teaching of the Bishop of Durham.

"Certain requests" are being made to the Archbishop and other bishops following the meeting of the executive committee of the North-East (Durham and Newcastle) Diocesan Evangelical Fellowship last week.

Members of the fellowship were particularly worried by the suggestion of the Archbishop of Canterbury in his speech at the General Synod that it was "possible to believe fully in the Resurrection and Incarnation" while having doubts on the empty tomb of Jesus and the virgin birth.

They agreed with the remarks of the Bishop of Salisbury, chairman of the Church of England Doctrine Commission, on BBC Radio 4 that the Bishops' Report "sanctions a departure from the accepted sense of the universal faith as reflected in the creeds"; but they saw this as showing that very serious problems remain.

The greatest alarm, however, was caused by the Bishop of Durham's remarks at the General Synod, which were seen as "caricaturing" the universal faith of the Church in a God who caused the virgin birth and empty tomb. The Bishop of Durham had said that such a God was either "a cultic idol" or "the very devil".

(CEN)

Egyptian Christians released from prison

World concern a factor in their freedom

ARABOD, CYPRUS (ODNS) — Four Muslims who converted to Christianity have been set free from Cairo prisons where they had been held since January 1986 on charges stemming from their "crime" of converting from Islam to Christianity.

First to be released in mid-August was Ibtisam Mustapha Tawfik, the mother of seven-year-old twins, Mohib and Eman. Her husband Samir Abdul Bari, a Cairo dentist, and her sisters, Eman and Nagwa Tawfik, were released a few days later.

According to a spokesman for Ministry to Middle East Christians of Phoenix, Arizona, all four were held without formal charges and were detained "simply because they had all left Islam to follow Jesus Christ."

The growing outpouring of letters and petitions from concerned Christians around the world unquestionably was a factor in the release of this family. Both human rights organizations and several governments became involved in low-key ways to see that these Christians were released.

While radical Muslim newspapers and extremists were calling for the executions of these prisoners who had turned away from Islam, the Egyptian government, whose past Human Rights record has been commendable, was putting forth considerable effort in seeking a peaceful way out of this dilemma. However, due to the extremists' fervor for the deaths of the converts, those released are in a great deal of danger.

The MMC spokesman reported to Open Doors News Service that "while the four Muslim Christians were imprisoned they had a number of fruitful opportunities to demonstrate the power and grace of God's love and relate the much-needed good news of Jesus to other prisoners, as well as to the prison officials."

"Upon their release from prison, the converts received what amounted to verbal apologies from officials who had spoken against the believers. The officials expressed great respect for and interest in the lives of these converts to Christ and acknowledged they had told lies about them because there were 'pressures' upon them to do so."

(EPNS)

English Rural Churches reprieved

Lay eldership an answer

A Suffolk rural deanery, with four clergymen between 23 country parishes, last weekend commissioned 13 lay parish elders to conduct services and do pastoral work for their own communities.

The Rev. Stuart Morris, the Rural Dean of Beccles and South Elmham, said the commissioning of local elders arose out of a practical necessity but "is really a better vision of what the church is about."

The elders, commissioned by Canon Geoffrey Tarris, come from a wide range of ages and backgrounds. The rural dean said that some were indigenous village people and some were retired people from the towns: most were women.

They have been trained, some in pastoral work, some in leading worship and some in both.

Mr. Morris said that two years ago the deanery had to make a decision, either to shut up the country churches or to develop a new pattern of ministry. There was an almost unanimous decision to try something new.

Although there was no opposition locally to the commissioning of parish elders Mr. Morris said that he had had to face some opposition from within the diocese.

The four clergy, who under the Sheffield formula are meant to be reduced to two, see themselves as having a support and oversight role.

The elders will organise the visiting of the bereaved, the sick and newcomers and conduct PCC meetings and Sunday services, except for Holy Communion.

They may not preach, but a series of homilies is being prepared that they can read.

(CEN)

REVIEW

Noah's Ark search abandoned again

James Irwin imprisoned in Turkey

ERZURUM, Turkey (EP) — Former US astronaut James Irwin was detained Aug. 30 by Turkish police following allegations that he was engaged in espionage during his search for Noah's Ark. Irwin denied the charge.

Five American members of Irwin's team and two Dutch television crewmen were also detained. All eight were put under house arrest on the morning of the 30th, but were released in the evening with no explanation.

They had been detained on charges of making an illegal flight and taking illegal pictures. Officials said they may have filmed sensitive military areas on Turkey's border with the Soviet Union, as Mount Ararat is adjacent to both Soviet and Iranian borders. An independent news agency reported that Irwin's team was released when Turkey's police chief confirmed that the team had been given permission to fly and photograph in the Ararat region.

Irwin decided to abandon this year's quest for Noah's Ark when Turkish officials barred him from climbing the Ahura Gorge on the northern face of Mount Ararat, close to the Soviet frontier, where Irwin believes the Ark is located. His team was given permission to climb only the southern face of the mountain. Irwin has climbed Ararat five times.

National Christian Conference in Beijing

Protestant church statistics revised.

The Fourth National Christian Conference opened on 16 August in Beijing. At the opening session, Bishop Wang Shenyin, a Vice-chair of the Three-Self Patriotic Movement, summarised developments since the Third National Conference in 1980.

Protestant churches across China now have about 6000 clergy and have ordained 300 since the seminary at Nanjing opened in 1981, according to Wang. He also noted that after the major seminary at Nanjing was established ten other junior or two-year seminaries have been established around the country. Two more at Guangzhou and Beijing are to be opened soon. Wang put the number of Protestant churches open in China at "more than 4000," and the number of Protestant Christians at three million. He said that 2.1 million copies of the Bible have been printed in China since 1980. (People's Daily, overseas edition, 19 Aug 86; NCNA in English, 18 Aug 86)

Some of Wang's figures are not very precise. In November 1985 Ding Guangxun said there were 4000 churches open in China. This compares with just 1600 in April 1984. Therefore in 1984 and 1985, churches were being opened at a rate of at least 1200 per year. If this rate of growth has continued, there should be close to 5000 churches open in China. Wang's suggestion that there were three million Protestant Christians is also a revision downward from previous TSPM public statements that there are about four million Christians in China. Other sources outside China, including our Center, estimate that the number is in fact much higher than either of these figures.

The Chinese Church Research Center has also learned from a recent visitor to China that the new Beijing Seminary will be named the Yenching Seminary. Yenching was the name of one of China's most famous seminaries. In the 1950s it was one of just two seminaries along with Nanjing Union Seminary after the union of seminaries in China. Yenching was then closed in 1960, with the students being transferred to Nanjing. The informant believed that Yenching would offer more advanced courses. Beijing already has a small two-year seminary.

(NCRC)

International Christian Media Conference

Holland venue for October gathering

The INTERNATIONAL CHRISTIAN MEDIA CONFERENCE will be held October 13-17 in Holland, under the theme of PARTNERS IN COMMUNICATION. The Conference will gather some 500 Christians who are involved in media use.

Among them will be Rev. John and Cathryn Thew, missionaries with Church Missionary Society in Pakistan. They were first in Karachi where they established Dastak Recording Ministry for the Church of Pakistan. Dastak supplies 4 weekly programs to Radio FEBA, Seychelles.

Last year John and Cathryn moved inland, where they are establishing the Audio-Visual Project for the Diocese of Hyderabad. This project, in partnership with others, provides development, teaching and evangelistic materials for the tribal peoples of Sind, Pakistan.

Letting "god" get in the way of God?

Once, one of my colleagues asked what it was like to work, in counselling, with so many highly religious clients. He was less interested in my answer than he was to offer his own opinion. He felt that it must be very difficult to work with such a mess of superstition, guilt feelings and repressions. Surely you find it hard to respect all that garbage! My brief reply was that there is a great deal more to religious faith than he gave credit for and that he would do well to recognise the danger of generalization and oversimplification. I don't think he was too impressed by my desire for him to think about his prejudices in a little more depth.

My colleague's view is very common. It contains some truth for some people, but it cannot be fairly applied to all highly religious people. My experience in counselling Christians is that, for many, their faith represents a significant resource. It gives them hope and a sense of optimism. It gives them a foundation on which they can build changes which otherwise might represent vain goals. Faith provides a spiritual dimension for the development of self and other-person awareness, an awareness in which God's word is taken seriously. Faith looks to a renewed, real and dynamic relationship with God, enabled by Christ's sacrifice, and empowered by the sanctifying work of the Holy Spirit. Anything, in the will of God, is possible and this has to be an enormous source of encouragement. All these factors combine to produce a highly effective set of resources in a counselling situation. But what of the times when my colleague's view contains substance?

Christian faith is only a resource when it is authentic, that is, when it is based upon what God has revealed of Himself in scripture and in Christ. Sometimes, human views of God are distortions and misinterpretations of that revelation. In the extreme, these views can come more from our fears, hang-ups and false assumptions than from what God has chosen to reveal to us. No wonder that some people can worship a god of the volcano more readily than the God of revelation when their lives are dominated by fear of an imminent eruption.

People often let the 'god' created by their own mind and emotions get in the way of their view of God as He reveals Himself. I remember when I was a young Christian, being helped to recognise this point by reading "Your God Is Too Small" by J. B. Phillips. His thesis was that there are destructive and unhelpful views of God — the resident policeman, the parental hangover, the heavenly bosom, the managing director etc. — which impede our view of God as he really is.

People with distorted views are greatly at risk. Their lives are often cluttered with the kind of mess to which my colleague was referring. There can be guilt feeling which stems from a completely false idea of what God wants for us. The opposite can also be true, where there are feelings of complacency when repentance is more in order. There can be a reluctance to face certain feelings and beliefs because they are falsely assumed to be unacceptable to God. In this situation people can lose sight entirely of certain critical attributes of God and hence come to feel that God is unapproachable and solely a source of torture.

J. B. Phillips has put it well: "There are undoubtedly professing Christians with childish conceptions of God which could not stand up to the winds of real life for five minutes." I would go even further. There are some people whose misconceptions of God are such that they cannot know Him at all unless they



Alan Craddock

can shed these unhelpful views and discover the truth. Of course, this is one of the outcomes which is possible through a counselling process.

Thus, as a Christian who is also a counsellor, I certainly do not regard working with highly religious persons to involve work with an unrewarding mess. On the contrary, true faith adds a liberating and dynamic ingredient to the counselling process. Where a person's view of 'god' hinders his/her relationship with God there is the opportunity for loving and gentle confrontation in which the client may choose to make some changes and become freed from unhelpful misconceptions.

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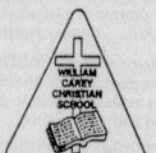
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THE AUSTRALIAN CHURCH RECORD. Editorial and Business. First Floor, St. Andrew's House, Sydney Square, Sydney 2000. This is a National paper issued fortnightly on alternate Mondays. Subscription is \$20.00 per year, posted. Printed by J. Ball & Co. Pty. Ltd. 13 McCauley Street, Alexandria, N.S.W. 2015

Perth Bible Society in new news venture

"Audiolink" — an exciting communications advance



The people behind each other — behind the voices: (l. to r.) Grant Stone (Movie Reviews), Ruth Walker (News), David Harris (Music Scene) and Brad Entwistle (Presenter), the man behind everyone else!

The BIBLE SOCIETY IN WA, Perth, has produced an exciting means of conveying news interviews, contemporary music scene items, both through interview and album selections, as well as movie and book reviews.

It is called "AUDIOLINK". AUDIOLINK is a stereo cassette "magazine" produced quarterly, for the subscription price of \$15.

Although produced by YOUTHFORCE, the Youth Department of the Bible Society, it is not a Bible Society programme "gimmick" but rather an endeavour to have a positive ministry to young people, through the one common means of communication all young people enjoy... stereo cassettes.

As the name suggests, "AUDIOLINK" links young people with what is happening in the world around them, through an audio recording.

Commented as a promotional product in 1982, by Gene Howell, a WA Bible Society deputationist, AUDIOLINK was taken over in 1984 by Kim Duncan, the newly appointed Youth Worker at that time. Kim had a technical background in radio, but no experience in announcing or on-air interviewing.

One of the listeners, Brad Entwistle,

contacted the Bible Society and offered his services. "The quality and contents shot up," commented Kim Duncan.

Brad Entwistle is the AUDIOLINK Presenter.

The production team grew as professional radio personalities were approached and became involved. Ruth Walker reads the news segment, in her experienced ABC newsreader voice. Ruth has been on the ABC in Perth for more than four years and her professional experience shows, or rather, can be heard.

Grant Stone presents movie reviews for AUDIOLINK. He has a weekly radio programme "reviewing science fiction and fantasy." Grant is also an elder in the Dianella Church of Christ and works as Special Collections Librarian at the Murdoch University.

David Harris has worked in such radio stations as Sydney's 2JJ, 2WG Wagga, 3CV Maryborough 3SH Swan Hill and 3KZ Melbourne. David claims that he "fled Melbourne seeking more (in life) than telling the time and playing pointless music".

Quite a mixture of talent and yet all contributing to the finished product of a cassette magazine which "communicates to young people on the move".

"Peace Movement subverting the church?"

Controversial issues proclaimed for Sydney Conference

Many controversial issues concerning the Christian, the Peace Movement and the Church will be closely examined at the 1986 National Conference for Peace, Freedom and Justice at the NSW Baptist Theological College, Sydney from Friday 3rd to Monday 6th October, 1986.

Issues to be discussed concern Peace and the Catholic Commission for Peace and Justice. During 1986 there has been a great deal of debate over the policies of the Commission and the expenditure of funds raised for overseas aid.

Another area of debate to be examined is the Peace Movement and the Uniting Church. Some critics have claimed the pro-communist elements of the Peace Movement are using the Uniting Church as a bridgehead into the other Christian denominations, into the whole Christian Church.

The morality of military service will also be carefully considered in view of the recent attacks by vocal critics in the Church on the role of military chaplains, so-called militaristic hymns "Onward

Christian Soldiers," etc., and cadet units in Church schools.

The Chairman of the Conference Committee is Rev. Fred Nile, E.D., L.Th., M.L.C., a member of the NSW Parliament and a minister of the Uniting Church of Australia.

The Conference Registrar is Dr. Leslie Kemeny, a leading nuclear scientist of the University of NSW. Dr. Kemeny is an active member of the Baptist Church.

Another major speaker at the Conference is Dr. John Whitehall, who is a specialist Paediatrician. He is also an active member of the Baptist Church.

Professor Mark Cooray of Macquarie University is also a key participant at the Conference. He is an active member of the Anglican Church.

The National Conference will be opened at 7.30 p.m. on Friday 3rd October, 1986 by the US Consul-General Mr. John Dorrance with his keynote address on the subject — "Peace, Deterrence and Arms Control — The US View."

LETTERS

Finding true peace

Dear Sir,

Have you read the drivel on the brochure, "1,000,000 Minutes of Peace"? Drivel it is and worse, for the attractive insert is devoted to the breaking down of true spirituality. The message is syncretist and religious occult.

It is not the United Nations Organisation or the World Council of Churches that is in charge of men's affairs. If we persist in ignoring God and turning to the systems of man's mind, then He withdraws Himself leaving us to the folly of "reprobate minds" (Romans 1:28), hardened, and unprincipled and the whole nation can be dragged into the cesspool of godlessness.

How our Almighty God must burn hot with indignation to see these false prophets of peace deceive His people, and His words twisted. Yet He knows the end from the beginning and His curse is upon world government and those things which emanate from ideological international decrees (Genesis 11).

God's word to this generation is that peace depends totally on our spiritual acknowledgement and confession of Christ. Biblical history records thousands of 'Christians' being destroyed because, although they knew God, nevertheless gave heed to deceptive spirits (1 Tim 4:1), the like of which are found in this 'Peace' brochure. But God is in full control.

The brochure displays the support of K. Mart, Caltex, Macquarie Network, Bowater Scott, and others: they should be noted as should be the Federal Government for the abuse of public money in propagating falsehood.

The most terrible sight is to find many Christian journals harbouring similar trends of apostasy emanating from clergy and lay alike. "It is a terrible thing to fall into the hands of the living God."

A. James Wilson
Buderim, Qld

The church in Russia

Dear Sir,

How much religious freedom operates behind the iron curtain of communist Russia?

Some Australians, returning from a visit, say churches in Moscow are full, and that no attempt is made to curtail worship.

On the other hand, I have just returned from a fact, film and prayer evening conducted by the Australian representatives of the evangelical churches in Russia. Their story is one of intimidation, persecution and imprisonment.

The printed report states in part,

"EASTER IN THE USSR, 1986... The police arrived in buses and cars. The believers were chased into the street where two buses drove at them from opposite directions. They were beaten, dragged by the hair and abused. The report mentions three officers by name, who 'distinguished' themselves by special brutality..."

Could it be that both reports are true? Perhaps the communists do not oppose a religion that is confined to the dull repetition of pious platitudes.

In 2 Timothy, 3:5 we read as a characteristic of the "Last Days"... "they will hold to the outward form of religion, but reject its real power."

So here we have the secret of peaceful co-existence with Satan. Don't rock the boat!

But is that the Gospel for which Christ died, and against which the gates of hell will not prevail?

If your church were in Russia, how would you find things?

Yours faithfully,
Fred Woodgate,
Collaroy Beach, NSW

Place of church music

Dear Sir,

It was my great pleasure recently to be involved with the Sydney Choirs Festival — an annual event organised by the Royal School of Church Music NSW Committee. At the conclusion of the rehearsals, the guest conductor, Mervyn Byers, an Australian musician and former organist at St. Andrew's Cathedral who is now living and working in England, exhorted us all to "keep traditional church music alive". It seems, however, that we have been doing rather the opposite in recent times, the result being to bring our church music down to the lowest level of acceptance. A consequence has been an attitude in worship which is not honouring to God.

Quite obviously, the encouragement to such life one way or another must come from those in authority, namely, clergy, choir directors and organists.

Unless there is dialogue between these groups and they work together, fine church music, both traditional and contemporary, containing those scriptural truths which enable the believer to worship truly and "see the King in His glory", will, in the main, be sung by secular choirs, many of whose numbers would not profess to understand what they are singing, let alone believe it!

Shirley Mills
Choir Director,
St. Pauls, Wahroonga, NSW.

Melbourne Anglicans voice concern

More justice for families and in families

The Anglican national Social Responsibilities Commission, for the first time in five years "going it alone" in a Social Justice Statement, has called on governments to provide more economic justice for families and more justice within families.

The Statement, released today simultaneously in all States, will be read and studied in Anglican Churches for Social Justice Sunday September 28.

While using some of the same data as the recent Catholic Social Welfare Commission report "Fair Go For Families", it comes up with different solutions. It does not support income splitting, but reform of the tax and social security systems and better distribution of financial resources.

The Statement identifies major social justice issues for Australians as

- * Unequal wealth distribution
- * Increasing feminisation of poverty
- * Deteriorating government economic support through taxation and income security systems
- * Families with children penalised by tax system
- * Poverty traps for pensioners trying to re-enter the work force
- * Lack of permanent part-time work and job-sharing hurts sole parents
- * Social isolation and homelessness of some families
- * 100,000 families on waiting lists for public housing
- * Inadequate income transfers within families

- * Non-payment of maintenance by non-custodial parents keeps children in poverty
- * Domestic violence

The Statement calls on the Church to examine male and female roles more critically, to take marriage preparation of young people more seriously, and to start programs for "singles".

"No wonder many give the church away", says the Statement. "They see no justice there".

The Statement challenges State and Federal Governments to "take family life and functioning seriously", and to recognise that family units are "the most cost-effective way to organise Australians and share resources together".

It concludes: "The Government must reform the tax and social security systems to support family life generally, but also to shift resources towards poorer and larger families. This is not just an ideological question. It has become a social justice issue".

Commission Chairman Bishop Oliver Heyward of Bendigo said today: "The Church has had a significant commitment to family life as an ideal, but we have not always been realistic about its difficulties."

"This Statement addresses the social justice dimensions of family life in Australia and calls on governments to be more supportive."

"Families are not only the best way to live, they are the most economical. For that reason at least governments ought to take more interest".

Editorial

Bible, tradition and weariness

For over 300 years the Anglican Church has been interpreting article 34 of its 39 Articles in a variety of local situations which are far different from that of 1662:

"It is not necessary that the traditions and ceremonies be in all places one, and utterly like; for at all times they have been divers, and maybe changed according to the diversities of countries, times, manners, so that nothing be ordained against God's Word."

The Articles have given freedom for revision, for change, for diversity. They have incorporated a spirit of freedom reflective of the fluidity of churches glimpsed in the earliest christian communities. Yet, that spirit of freedom we see in the Articles was not without definition — "that nothing be ordained against God's Word."

God's Word was the defining principle of the Reformation. It set men and women free to believe and to teach the truth in truly effective ways, ways then foreign to the prevailing orthodoxy. The Word set men and women free to die for a message that they had come to understand as of more importance and value than outworn and untrue traditions.

The church of the Reformation century, threatened on all sides, survived because of the dedication with which it pursued and practised God's Word. In the 39 Articles it captured definitions of truth that would safeguard a biblical church. Unfortunately, in our laws and constitutions, those statements have accrued so much legal baggage that the church is in danger of being ruled by modern scribes whose pedantic interpretations befuddle the clearest biblical mind. Men's legal word is in danger of dictating to God's Word.

What we desperately need is courage to break with this scribal tradition and let the Bible and its ministry be our only basis of policy.

Christian leaders and congregations need to be encouraged to let God's Word be the basis of decision making. Legal interpretation of articles and constitutions must be subservient. An uncluttered and unfettered gospel needs to be proclaimed. Urgently, congregational growth needs to be fostered in a way that reflects New Testament definitions and flexibility.

But for many of us, our nerve is being sapped through the tiredness of having to seek harmony with those who will only give it on less than biblical grounds, and the constant re-stating of biblical principles in the face of covert or open denigration. A lot of the tiredness comes from letting very subordinate, even untrue sources of authority compete for the place we are bound to give to the Bible alone. Two examples will suffice.

First, godly men and women in our denomination are encouraged to spend time in conversations and discussions with a church, the Roman Catholic church, which denies the all sufficiency of Christ and his Scripture. Even leaders who will not appear publicly with the Pope

on his forthcoming visit will, nevertheless, spend hours in discussing reconciliation with his church on a basis which will compromise the gospel. They also urge others to spend time listening to the results of these discussions, and so draw them into the same process. But, there would be little room for such profitless conversations if the Word of God were being proclaimed boldly. Where attention is paid to speaking the gospel clearly, Roman Catholics are converted to Christ, grasp him with full assurance by faith, not "amalgamated" into a new denomination.

And the confusion which comes from allowing competing centres of loyalty determine what we do spreads. Now it is women's ministry which is being discussed by Anglicans, with Roman Catholics, for their response. No longer does the Bible just have to compete for our attention with Anglican tradition on this most important issue, but also papal tradition. When will we clear our sights, and work to define and implement the essentials of the biblical teaching on women's ministry?

The second example of weariness comes from within the Anglican church. The 39 Articles define a church as 'a congregation of faithful men, in which the pure Word of God is preached and the sacraments ministered according to Christ's ordinance (art. 19)'. What is 'Christ's ordinance' when it comes to the ministry of the sacraments? Can only a priest minister them, and in a white robe? Does Christ's ordinance forbid duly licensed lay people from administering the sacraments, in the same way as they already do with the Word of God through preaching? Not likely. But the fears and jeers of Anglican tradition again force us to displace the concerns of the Word of God; with the end result that the sacraments and their ministry continue to be approved in the church at large as mystical and mysterious, instead of the clear signs of fellowship which the Bible portrays them as.

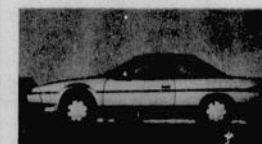
Again, when will we clear our sights, and work to define and implement the essentials of the biblical teaching on lay ministry?

All this weariness, and misplaced energy, comes from letting our perspectives and actions become dominated by the contradictions of Anglican denominational life, instead of letting the bible call the shots. Our Reformers let the bible reconstruct their church even to the point of arrest, banishment and death. By letting other voices qualify the Word of God, we not only betray the gains of the Reformers, which we live off, but are in danger of falling under Stephen's censure:

'You stiff necked people, with uncircumcised hearts and ears! You are just like your fathers: you always resist the Holy Spirit! Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him — you who have received the law that was put into effect through angels but have not obeyed it (Acts 7.51ff, NIV)'

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Fiona Pfennigwerth

For a year I worked part-time for The Adult Literacy Information Office, a couple of years ago. Till then, I'd met the occasional illiterate adult or one with only primary school education. I had no idea of the large proportion of our population with reading problems. People of all walks of life came seeking help. Hairdressers, Housewives, Real Estate Agents. They felt handicapped, inferior, embarrassed.

Along with my art student friends I mentioned last issue, I visualise them in the pew with me as I read the Prayer Book. Often I'm mentally translating as I go. So much so, that I bought my own copy and have begun cutting and pasting it on alternate pages in a book, with a draft Plain English version opposite. I'm toying with the idea of submitting it to the Liturgical Committee working on the AAPB. I'm not an expert either in Prayer Book, Theology or Plain English. It would come simply from an average Anglican Christian, worried about communicating to average Australians.

If I do (or even if I don't) I want to make a very strong recommendation that the committee consult Kath White of the Adult Literacy Office, and Professor Eagleson who designed the new format Tax Return you may have completed this year.

I also recommend to all involved in writing and leading services Sir Ernest Gower's **THE COMPLETE PLAIN WORDS**, written to British Civil Servants about the pitfalls of officialese and jargon. Very readable; very helpful. It is crucial that what we say be as clear as possible for our own church members, as much as for outsiders. There are two equally important reasons for a Plain English AAPB. One is that more people can understand it. The second is that they feel that the prayers are their own: that they can speak to God in their own language, and that God is speaking to their situation.

It seems to me that the language — both vocabulary and style — has four problem areas: jargon, metaphor, highly educated and old-fashioned (pre 20th century) English.

Consider vocabulary first. Jargon is easy to find. In 'Another Order of Service ...' (which I think was designed for young people or outreach): "Bring forth in us the fruit of the Spirit that we may live as disciples of Christ". In the more common Orders, there are many obscure terms for the uninitiated: The "Catholic" Church; "He descended into hell". Most

A Good News Prayer Book?

religious jargon can be eliminated. Essential ones could be explained in a Glossary at the front.

The problem with jargon is the presumption that users understand it. A lot do: many churchgoers were brought up in the church. But many were not, some not having been to church or Sunday School or even school scripture before their conversion. Amongst both groups, many would be hard put to define words or concepts used. It was not till I read the rubric prefacing the commandments, that I realised that the first phrase of the responses was asking for forgiveness of past sins. Till then, I thought I was praying that God in his mercy help me keep his commands. It is not difficult to be much clearer.

The metaphor at which I balk most is from the Communion: "Grant us therefore gracious Lord, so to eat the flesh of your dear Son, and to drink His blood ...". I think we live in a society of concrete thinkers, so that what we say should be concrete and unambiguous. I haven't worked out an alternative: something simple about trusting in his death as a means of forgiveness, and therefore of eternal life.

Only half the population can read the daily newspapers. Yet, when an educationist friend tested the readability of The First Order of Communion, she found that a reader needs at least thirteen years of education (or University level) to understand it. This is based on the sentence and word length and does not take into account jargon or words not commonly used.

The service is full of words like 'oblation', 'concord' and 'manifest'. Some may conjure up very different images to those intended! Many words are no longer used in our society: 'Alms', 'bounden duty', 'worthily magnify', 'beseech'. These also contribute to the sense of culture shock on hearing a service.

Phrasing plays as important a part as vocabulary. "We beseech you to inspire continually The Universal Church with the spirit of truth, unity and concord ...". We do not communicate like that at any other time. Problems are in sentence style, structure and length. Some are previous centuries'; others are just too complex.

Readability is also by layout. Did you notice the change in the tax form? Boxes, clear alternatives, blank spaces. An expert communications designer needs to be consulted on this.

The size and complexity of the book is also confusing. "The AAPB is an intellectual marathon, with a bewildering number of choices requiring the reader to rush from place to place, written in barely comprehensible language", said Bill Lawton in this year's Moore College lectures. I suggest using booklets for different services, leaving the present book as a handbook for leaders.

A Good News AAPB? Why not? It need not lose its depth or reverence. We could also educate users — in AAPB, giving headlines and short explanations; in churches, teaching doctrines assumed in AAPB clearly and systematically; helping people to read better. I am by no means advocating giving up the written words. The Adult Literacy Information Office could advise us on that.

I've made a very tall order, which I have no right to make. After all the work that has been done on AAPB, I'm not saying it's not enough. But we must face today's reality. Many of our churchmembers and most outsiders we wish to draw in, were not brought up in it, and don't understand it. Many are not as educated or as literate. We have as much — if not more — obligations to them, as to those who do understand and love the present book.

ARCIC-II in Wales

Agreement on salvation and the church

The Second Anglican-Roman Catholic International Commission (ARCIC-II) held its fourth plenary meeting at St. Michael's College, Llandaff from 26 August — 4 September 1986.

At this meeting the Commission completed work on a statement entitled **Salvation and the Church**. In this statement the Commission members claim to have reached agreement on those issues of salvation and justification which gave rise to deep divisions between Roman Catholics and Protestants in the sixteenth century. The statement will now be submitted to the authorities of the two Communions for their consideration and with a view to publication. The agreed statement acknowledges that the extent to which Anglicans and Roman Catholics have actually been in disagreement on this topic is itself a matter of debate. But the Commission addressed itself to this topic in response to the conviction that it is necessary for the two Communions to be in agreement on this issue as they make further progress towards full communion of faith and sacramental life.

The document notes four areas of difficulty that surfaced at the time of the Reformation, namely the proper understanding of the **faith** through which we are justified; the correct understanding of the term **justification** together with the related concepts of righteousness and justice; the bearing of **good works** on salvation; and finally the **role of the Church** in the process of salvation.

The statement goes on to articulate a statement of faith on each of these topics which commands the assent of the members of the Commission. It is their view that this agreed statement is coherent with the official formularies to which each Communion is committed. Moreover the Commission submits that any outstanding differences of interpretation or ecclesiological emphasis, in this matter, are not such as can justify continuing separation

between Anglicans and Roman Catholics.

The Llandaff meeting also had before it papers relating to its future agenda. These included a paper called **Steps Towards Unity** which was a study of the various steps and stages by which Anglicans and Roman Catholics might move closer together on the basis of the degree of unity that exists between them at the moment. The Commission also received and discussed a paper on renewing and restoring communion between our Churches. It became clear that the New Testament concept of **kooinonia** or communion will become an increasingly important basis for the Commission's work.

One of the major tasks that lies before ARCIC-II is that of studying all that hinders progress towards mutual recognition of ministries between our two Churches. As is well known the ordination of women in some parts of the Anglican Communion is seen by the Catholic Church as a serious obstacle to such progress. For this reason the Commission received and discussed two papers which considered the question of how the Commission should deal with this issue in the context of its work on mutual recognition of ministries.

It is clear that in the next few years the two related issues of **Steps towards Unity** and **Reconciliation of Ministries** will be central to the Commission's agenda.

The Commission received warm hospitality at St. Michael's Llandaff and completed a great deal of work. The next plenary meeting of the Commission will take place at Palazzola, near Rome from 1-10 September 1987.

Australian members of the Commission are Bishop Donald Cameron (Anglican) and Father John Thornhill (Roman Catholic), both from Sydney.

Russian Christians reproach western churchmen

Don't be taken in by "pleasant memories"

Three **samizdat** documents have reached Keston College concerning the continuing persecution of imprisoned Russian Orthodox Christian, ALEXANDER OGORODNIKOV.

Ogorodnikov was first arrested and sentenced to one year's ordinary regime camp for "parasitism" in 1978. He was rearrested in camp before the expiry of this term and sentenced to six years' strict regime camps to be followed by five years' internal exile on charges of "anti-Soviet agitation and propaganda". Before the expiry of the camp sentence he was again rearrested and resented (in April 1986) to a further three years in strict regime camps under Article 188-3 of the criminal code of the RSFSR for "violating camp discipline".

This article enables the Soviet authorities to impose an additional period of imprisonment of up to five years solely on the evidence of camp officials. One of the **samizdat** documents received by Keston College contains details of the April 1986 trial and cites witnesses who alleged that Ogorodnikov "systematically disregarded the orders of camp personnel and violated camp rules".

A further document, written by a group of Russian Orthodox Christians in defence of Ogorodnikov, contains a severe indictment of the uncritical attitude of Western Churchmen towards religion in the USSR: "Your Christian preachers return home from the USSR with a host of pleasant memories: you are all inspired by the simple beauty of our Churches and the numbers of people filling them. This picture lingers in your memory, evoking the best and warmest emotions. But you must understand that what you have seen is the sum total of what is permitted to us. In all other aspects of our lives — family, social, political and cultural — we are not allowed to be Christians. We may only 'perform the cult' ...".

The document forces home the plight of Christians in the USSR whose attempts to lead Christian lives outside the Church

are met with persecution. "Maybe our position will be clearer to you if we simply say that service (to God) is forbidden to us by the penal code of our country." The authors of the document call on Western Christians to "abstain from helping the persecutors to hammer yet another nail into the crucified body of our Lord Jesus Christ, which you do every time one of you makes confident assertions that there is no persecution of believers in the USSR, or repeats the official statements of those of our hierarchs who have remained blind to the religious renaissance in their flock".

Ogorodnikov is held up as a prime example to illustrate that "even under our atheistic and totalitarian system, there are those who do not fear to profess their Christian faith openly, and to rise up in defence of human dignity despite the threat of persecution or even death".

The third document is a letter from Ogorodnikov himself, addressed simply 'to my friends'. He gives details of the persecutions to which he and other Christian prisoners have been subjected and ends with a bitter denunciation of the Soviet authorities' implementation of Article 188-3: "The creators of the new (Soviet) anthropology have managed to turn time itself against us by extending the traditional Gulag torture by cold and hunger indefinitely, and turning life — that most precious gift of God — into a curse."

Ogorodnikov's commitment to his beliefs is underlined by the document written by his friends. "The Soviet government", they write, "is carrying out a planned and methodical killing in one of its concentration camps of a man who professes Christianity and, therefore, wishes to wear a cross and have a Bible. This is a much more telling illustration of the real nature of our subjugated society than any loudly-voiced claims of religious liberty, uttered for the benefit of trusting West by Soviet officials or by those of our Bishops who have forgotten their duty to the Orthodox Church."

Christianity Today article supports women's ordination

The view that the ordination of women is permitted by Scripture is strongly endorsed in an article to be published in the Oct. 3 issue of **Christianity Today** magazine. The article was written by Kenneth S. Kantzer, dean of the Christianity Today Institute (CTI) and former editor of **Christianity Today**.

The article, part of a series stemming from a recent CTI forum on the role of women in the church, says "the Bible simply cannot be construed as universally forbidding women to teach, to teach in the church, or to teach men ... we believe the subservience of women is part of the curse (Gen. 3:16) from which the Gospel seeks to free us."

Kantzer says the "biblical case against women preachers and teachers generally rests on the well-known passages in 1 Timothy 2 and 1 Corinthians 14. We believe that neither of these passages rules out the ordination of women as preachers, teachers, or leaders in the church. For one thing, neither mentions ordination nor remotely hints that the biblical author has ordination in mind. Ordination is the formal recognition by a church or God's call to ministry. To refuse ordination to women is to maintain that God does not call women to ministry, and we believe the Bible disproves that."

"The Timothy passage is a plea for teachers and leaders who are instructed. The apostle clearly states that women were told not to preach because they [like Eve] were uninstructed," Kantzer

continues. He reasons that Eve was easily led astray because she was uninformed. "Women who are untaught in the things of the Spirit can easily lead the church into error. The restriction does not apply to educated women."

The article points out, however, that it is occasionally advisable to deny the roles of teacher and leader to women just because they are women. "Though 'all things are lawful, not all things are expedient.' Sometimes for the sake of the 'weaker' brother we must forgo using legitimate freedoms". Kantzer suggests that in certain situations — such as missionary efforts — where cultural customs must be respected, it may be necessary to exercise self-restraint. "In order not to offend others who are convinced (mistakenly we believe) that the Bible forbids women to teach, in certain situations we must choose not to ordain women for the sake of the Gospel," Kantzer says.

The article concludes with a challenge: "We urge the church to do all it can to resolve this issue, and to proceed in earnest. The church suffers from a dearth of solid, scripturally sound teaching and from a dangerous void of leadership. Women could supply more and more of these crucial services were we more open to their ministry. Our failure to utilize their skills becomes more and more irrational in the light of the role of women in the society around us."

(EPNS)

Liberation theology a — warning

Only 'warmed — over Marxism'

Liberation theology, as promoted by the Maryknoll Missioners and the National Council of Churches, is really only warmed-over Marxism, states Humberto Belli, a former editor of **La Prensa**, Nicaragua's large conservative Catholic newspaper. This new theology, he claims, is actually a front for atheistic materialism, with only a nebulous pantheism to give it a semblance of spirituality.

Belli, a former Sandinista Marxist turned conservative Christian, told in a recent interview that the Sandinista National Liberation Front (FSLN-Frente Sandinista de Liberacion Nacional) has gained support among religious people in the US by riding on the tails of a coat of sympathy generated when the Sandinistas were the underdogs fighting the corrupt Somoza regime.

Belli warns that the proponents of liberation theology have from the start rejected traditional Christian beliefs in favor of a pantheism which views Jesus as

the spirit of social reform, through violent revolution if necessary. "God is the force of social revolution" to the liberation-theology Sandinistas, he notes, citing Nicaragua's minister of culture, Fr. Ernesto Cardenal. God is viewed more or less as a force in wind or history, particularly "the history of socialism," Belli says.

Humberto Belli was born forty years ago in Nicaragua of Italian, Spanish, and Miskito Indian ancestry. He directs the Puebla Institute, Garden City, Michigan, an organization seeking freedom of religion for Latin American churches. His book, **Breaking Faith: the Sandinista Revolution and Its Impact on Freedom and Christian Faith in Nicaragua**, was published last year by Crossway. Belli identifies with what he describes as the "evangelical movement" within the Catholic Church, though he is in demand as a speaker at conservative Protestant churches as well as Catholic.

(OPEN DOORS)

Every Home Crusade in France

Back-up for Billy Graham's French Crusade

PARIS, France (WLC) — Six million people who live in the city and suburbs of Paris received evangelistic literature to prepare their hearts and minds for Billy Graham's "Mission France" crusade in late September.

Hundreds of Christian volunteers from local churches worked with Every Home Crusade and Operation Mobilization to systematically deliver a pre-crusade gospel message to every home in the Paris area.

"An event of this importance for France will mobilize thousands of believers," said Pierre Clement, the National Director for Every Home Crusade in France. "All Parisians and residents of the larger area should be made aware of the message of the Gospel before the month of September."

Billy Graham wrote the evangelistic message for adults that appears in the booklet, while Every Home Crusade prepared the children's text. Each booklet also contains an invitation to attend the "Mission France" crusades from September 20-27.

Every Home Crusade will send a four-

part Bible Correspondence Course to everyone who responds to the gospel appeal. The French Bible Society has also provided 6,000 copies of the Gospel of John to be included as part of the follow-up materials.

"Every Home Crusade has taken the responsibility of supervising and teaching the thousands of persons that will respond to this appeal," Director Clement said. "This is a great challenge for the Kingdom of God, when you think that there are not more than 500,000 evangelicals in all of the French population."

Nightly crowds of 15,000 people are expected to fill the Bercy Palace sports stadium to attend the eight crusade meetings. Live coverage of the meetings will be beamed by satellite to more than 30 cities throughout the country.

Teams of volunteers will continue to distribute gospel literature in other French cities even after the "Mission France" crusade comes to a close. Every Home Crusade has coordinated the distribution of more than 58 million gospel messages in France since 1972.

Brother Andrew in Lebanon

BEIRUT, LEBANON (ODNS) — Brother Andrew, the Dutch-born founder of Open Doors, has travelled to war-torn Lebanon to present a new "Christian Peace Plan" to Christian leaders in the country.

The Dutch leader presented his "stop the bloodshed" initiative during an eleven-day visit to Lebanon in August.

"I met with a number of Christian leaders and shared with them this 'Christian Peace Plan' which I explained is based on personal peace in their hearts," Brother Andrew said from Holland, just hours after arriving home.

"I told them they could not be part of the solution if they continue to be part of the problem."

Brother Andrew also told them that the Christians of the country must seize the initiative and start the peace process by declaring their homes to be 'houses of peace'.

"I said to the leaders that I met, 'If your house is in peace and if there are houses of peace spread across Lebanon, then true peace can finally come to this troubled country. I told them they must pledge to not fight with their brethren, their families, their neighbours and the Muslims, and that they needed to say, 'I will not fight, period!' "

So what was the reaction of those he spoke with? "Some thought it was too drastic and some wanted to run with it, so that was encouraging," he said.

He revealed, however, that he spoke

with a general of a 'Christian' militia group who told him their motto is: 'Every Lebanese must kill one Palestinian.'

"In human terms, there is no hope for Lebanon, and it's going to get worse — unless God intervenes — or the Christians start living out the Gospel," he said.

Besides addressing a dozen services in Beirut, Brother Andrew went out to the Bekkah Valley with a representative of the Bible Society distributing Scriptures, mainly to Muslim soldiers, at roadblocks.

"We went into areas of the country where the Christian Lebanese cannot go anymore because you have to go through Druse checkpoints and they are leftists who would kill the Christian Lebanese," said Brother Andrew. "While we were in Baalbeck, we were stopped at a very hostile roadblock by an Amal militiaman. He insisted on inspecting our vehicle, but when the officer in charge saw the Bibles, he said, 'I want a book, but I don't want the Israel book, I want the Jesus book.' In other words, he wanted the New Testament"

Brother Andrew also visited Damascus, the Syrian capital. "The situation for believers in Syria is now even harder than in Lebanon," he said. "There's no liberty there. They say that Damascus alone has some 250,000 called 'secret policemen' who control every street with machine guns and walkie-talkies. Everybody is being watched."

(OPEN DOORS)

Worldwide interest in religion

Gallup identifies trends

AMSTERDAM, The Netherlands (EP) — International pollster George Gallup Jr. has identified two religious trends in the world today — an intense search for spiritual depth in life and a search for meaningful relationships with other people, arising out of loneliness, broken families, and divorce.

Speaking at a press briefing during the International Conference for Itinerant Evangelists, Gallup noted a rising tide of interest in religion worldwide, accompanied by a return to faith.

"People in many nations appear to be searching with a new intensity for spiritual moorings," said Gallup. "One of the key factors prompting this search is certainly a need for hope in these troubled times of nuclear threat. Accompanying this need, a note of desperation is sometimes found in the comments of survey respondents: 'Where else but to God does one turn in times like these?'"

Gallup said disenchantment with modern lifestyles and philosophies may be another factor in growing religious interest. "In considerable measure, this new search for spiritual depth and deeper relationships in life arises out of the

failure of the 'isms' in recent years to give meaning to life and to provide an ideal by which to live — the 'isms' of materialism, secularism, agnosticism, and atheism," he said.

Small prayer and fellowships groups should be encouraged, said Gallup, because these groups will meet modern needs. "People who are reached for Jesus Christ should be encouraged to join a Bible study group or a small fellowship group to nurture their new faith," he said. "There would appear to be today a growing trend toward these groups stemming from a search for relationships ... religious bonding and the growth of small fellowship groups could be the most important trend of the next 50 years."

Gallup also called for Christians to "close ranks with our fellow Christians." The wide rift between liberal and conservative Christians is "one of the most worrisome developments in contemporary Christianity," he said.

"Probably the most solid ground for a coming together of the left and the right is, in the last analysis, in the importance both groups place on love of God and love of neighbour," Gallup concluded. "People in the two wings of Christianity may not always like each other, but they may be able to come together in a loving fellowship rooted in love of Christ"

(EPNS)

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When attending the city Bible studies conducted in Sydney by the Department of Evangelism, I often asked speakers where they had found certain points. (Occasionally I would give them credit for being original, but not always!) Invariably they would refer me to Calvin.

Now, I'm not going to say that I've carefully read this volume. Some pages have been perused, and show that they are typical of the great reformer's consistent and incisive approach. When the time arrives to expound the minor prophets this volume will be one from which much of true worth will be gleaned.

After all, it was Arminius himself who said, "Next to the studies of the Scriptures, I exhort my pupils to pursue Calvin's commentaries . . . I acknowledge him to have possessed above most others, as rather above all other men, what may be called an eminent gift of prophecy."

Donald Howard

The Weapons of Goodwill

Frederick Coutts

Hodder and Stoughton, 1986

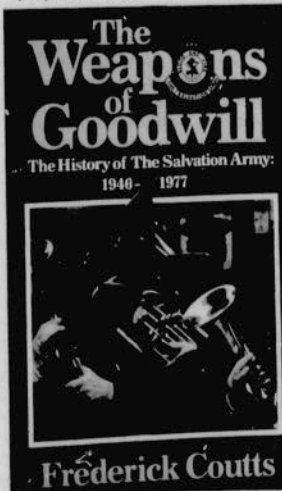
347 pages

This book is volume 7 of the official history of the Salvation Army, and covers the period 1946-1977. Frederick Coutts was General (for which Anglicans might read 'Archbishop of Canterbury') 1963-1969 and has written volume 6 of this present series, as well as a one volume history NO DISCHARGE IN THIS WAR. His long career in the Army has included leadership of the Australian Eastern Territory, and his grasp of its history, and love of its personnel is on every page.

The book has five sections, each tracing the history of the Army under the leadership of the generals whose ministries span the period. For Salvationists the end of the War in 1945 brought greater joy than to most. It meant that contact with brothers and sisters in Germany could be resumed, and disrupted work recommenced. After post-war shortages (even the 'War Cry' had to reduce its type-size when paper was rationed!) the late 1940's and 1950's

brought new evangelistic challenges in almost every country. The odd combination of spiritual hunger and moral permissiveness of the sixties and seventies led to new challenges. Coutts tells his story with a wealth of historical and personal detail, and so writes the type of history which is encouraging, for it is an account of God's Grace operating in the lives of ordinary people.

The history has its highlights. One is obviously the ten days of special events celebrating the 'Army's centenary in London in 1965. Not only was there a gathering in the Royal Albert Hall with the Queen and various church leaders participating, but a service in Westminster Abbey where a bust of William Booth was unveiled. Eighty years earlier the presence of Salvationists in an English Cathedral, despite the friendship of Dean Church and Bishop Lightfoot, could never have been imagined. Most of the centenary celebrations were, however, characteristically evangelistic! Throughout the book runs the theme of the willingness to seek new ways of reaching out with the Gospel. In the 1920's they were amongst the first Christians to use the then new medium of radio (the wife of the Archbishop of Canterbury at the time still thought that a window needed to be left open to receive a transmission!). In 1964 a group of student cadets formed a musical group whose standard was such that they produced several LP records, appeared on TV and were even invited to the "Blue Angel" nightclub! Whilst discussion was heated within and outside the 'Army (even Billy Graham was opposed, according to the Canadian 'War Cry') they went and there proclaimed the Good News in word and song as the 'Army had done in all manner of unlikely places since 1865. Flexibility is possible not because of lack of structure, but because the fairly rigid structure is about Gospel proclamation.



No doubt the appeal of this book will be chiefly to Salvationists. Yet it ought to be read by other Christians as the great witness to the power of the Gospel and of caring good deeds in the Name of Christ that it is. Whilst Coutts stresses the continuity of the 'Army with William Booth one cannot but wish to know about the legitimate differences. How has Salvationist evangelistic preaching changed over forty years? What difference could be seen at an open air meeting, or at a Holiness meeting? How have doctrinal debates (e.g. Death of God theology the Charismatic movement) changed their approach, or their prospective hearers' attitudes? How has training for officership changed? Had questions such as these been probed a good book would have been even better!

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East African

Celebration at Kabale Uganda

Thousands of Christians have converged on Kabale, in south-west Uganda, for the ten-yearly Kabale Convention.

Postponed from last year because of Uganda's political troubles, this year's Jubilee Convention marks the 50th anniversary of the great East African Revival.

It was in Kabale, that the revival first broke out. An Anglican Church was fairly well established in Uganda by that time, but many who belonged to it were nominal Christians with no real change of heart or lifestyle.

Christianity had gained wide acceptance. Baptism and confirmation had become the 'done thing'. But heathen practices were being continued under cover of darkness.

"Many were moved and sometimes alarmed, by dreams, . . ."

It was said that in Uganda at that time the only difference between Christians and pagans was that the latter sinned openly while the former did so in secret.

The Ruanda Mission had set up a mission station, its first, in Kabale in 1921 and had subsequently established other stations in neighbouring Ruanda-Urundi (now Rwanda and Burundi).

Dr. Joe Church

By the 1930s, missionaries, committed African Christians and a band of people in the UK called the Friends of Ruanda had all become concerned at the lifeless state of the church. Prayer for revival began.

In September 1935, a team was invited to Kabale from Gahini, in Rwanda, where a recent wave of blessing had been experienced.

Led by Dr. Joe Church and three Africans, the team conducted a ten-day convention for the 300 or so evangelists and school teachers of the Kigezi District around Kabale.

Dr. Church wrote: "We soon began to see the convicting work of the Holy Spirit in men's hearts, including our own hearts . . . like a stone dropped into still water, the ripples spread out to the 250 bush schools and village congregations in this mountainous part of western Uganda. The message was passed on from mouth to mouth in the days following the convention. It was good news carried like the Gospel in the days of the Acts along the Roman roads. The whole country of this rather independent hill tribe, the Bakiga, was stirred, and in places crowds flocked to the churches."

He went on: "Strange things began to happen, as we were seeing at Gahini. Many were moved and sometimes alarmed, by dreams, and strange visions.

"A sense of fear of sin, and the results of sin, came upon many, sometimes upon whole gatherings, and people began 'trembling' and weeping for their sins . . . Many who had these experiences (but not all) came through into a wonderful new peace of mind and were truly saved."

The experience of repentance and the message of forgiveness through the blood of Christ spread like a prairie fire throughout Uganda, Rwanda and Burundi, and later to Kenya, Tanzania and beyond, reaching even to England and America.

"Such Love Makes

A Personal Perspective on

Bp Festo Kivengere, Bishop of Kigezi (Uganda) came to Christ in the East African Revival. This is his personal testimony. Kathy Call is the executive director of Africa Enterprise.

My first exposure to the East Africa Revival was in 1936 while I was studying in a small mission school in Uganda. The boys in this school were having early morning prayer meetings completely on their own initiative. At 5 a.m. they would quietly jump out of their beds and go into another room to pray. They had been revived — I hadn't.

I don't know why, but they took me into the prayer room. They didn't speak to me, but simply spoke to the Lord. By the time they finished, I saw that they knew Jesus in a way I didn't. So I told them, "I want to know him the way you do." They prayed for me and I accepted Jesus as my Saviour. That was early in my life.

Later, in high school, I wandered away from my Lord and became cold and proud and lost my way. In 1941, I became a teacher. I was very wild. Because of the earlier experience, I also knew I was a backslider. I tried to drown this uncomfortable awareness by doing all sorts of things. All the while, people kept praying for me.

The Seed Re-Planted

Finally, as the Lord planned it, I was given a teaching post back in the first school where the Revival was at its height. People were being born again, hundreds every week. The churches became too small, so they gathered outside under the trees. It was powerful! I fought it for eight long months.

It was now October 1941. One Sunday morning I went to church with a friend. He was a good man, very moralistic, very Anglican. But he had never come to know the Lord Jesus as his Saviour. It

happened that my niece also attended this church. As I sat there that morning, my niece said a lot of things in her testimony that angered me. I thought she was far too emotional! She even told the congregation she believed that I, Festo, would come to the Lord. As far as I was concerned, that was a terrible thing for her to say about me in public. So I left the church right away — just in case!



Bishop Festo Kivengere.

I spent the entire day with my uncle who was a chief among our people. We talked a lot, and drank as much as we talked. I came back late in the day feeling, of course, that I was quite safe. How could the Lord possibly come my way now?

Encounter on the Road

It was two miles between my uncle's place and where I stayed at the school. A little more than halfway there, I met the man I went to church with that morning. He was on his bicycle heading toward me. He stopped and said some very simple things to me:

Festo, after you left me in the church this morning, just a few hours ago,

revival 50 years on



The scene at the ten-yearly Kabale Convention.

It is thought that the changed lives of many of the Kikuyu Christians in Kenya helped during the ravages of the Mau-Mau rebellion; some of them were martyred at that time.

Those who had been touched by this remarkable movement and had been born again or revived with new life had their eyes fixed firmly on Jesus.

Teams of revived Africans began to go out around the country taking the message of sin, confession and repentance. Restitutions were made, things put right between individuals and sins openly confessed.

It was a time of heart-searching and brokenness for missionaries and Africans alike, and an openness and true fellowship was established.

To help them keep to this high standard, the single word 'Highest' was

displayed above the doors of many a room where brethren met together to read the Bible and pray.

Fellowship meetings are still held, usually twice a week, in villages and towns throughout Uganda and beyond.

As a further result of revival, many churches are now full to capacity. This first became clearly noticeable during the time of persecution which culminated in the tragic murder of the late Archbishop Janani Luwum, who was himself a product of the Revival movement.

Kabale Convention 1945

The urge to proclaim the Good News of Jesus Christ and of salvation in him drew thousands together to the first great Kabale Convention in 1945. The singing of the 15,000-strong crowd could be heard over miles of surrounding countryside.

The World Seem Stale"—

the East African Revival

Jesus Christ came my way. Now I know my sins are forgiven. Festo, I want to apologize for the way you and I have been living as friends. I shall never again be involved in the things we were doing, because Jesus has given me a better way of living.

It was a shock! But he didn't give me time to ask questions. He got back on his bicycle and off he went, whistling his happy song. He left me flatfooted in the middle of the road — absolutely angry — with my mouth wide open!

The Cross: Picture of Love

From that moment, the Holy Spirit took over where my friend left off. I continued cycling toward my house, utterly miserable. I couldn't do anything except go and pray. Even though I had come to the Lord earlier, I hadn't prayed for about three years. So I knelt in my bedroom and said to the Lord:

Here is an empty life. I really don't believe in prayer. You know that I no longer believe in you. But I want you to do something in me — just as you have done something for my friend whom I met on the road.

And that was where the Lord came in!

What came next was a completely new experience. There on my knees it was as if the Lord opened up a whole new world — a world where my eyes were fixed on the Cross. I saw One hanging there whom I knew intellectually, but whom I had never known personally.

The Holy Spirit whom I hadn't yet known, opened my eyes to see the wonder of that One. And He seemed to be saying to me, "Festo, I am hanging there on the Cross for you! That's how much I love you!"

I simply shook my head. "You couldn't possibly love that much the kind of man I am," I said. "I don't pray. I don't even like you. How could you love me like

that?" But I knew it was true — that's how much he loved me! Of course, the next moment came a display of my horrible sins which had crucified my Lord. I was in tears, overcome by the fact that he loved such an unlovable character! I broke before him. And he forgave me. Immediately I entered into the most tremendous liberty, forgiveness and union with Christ — love unspeakable and full of glory.

The Love of the Brethren

I jumped up and started singing like a madman. My whole person was completely filled with one desire: "Lord", I prayed, "now that you have done this for me, give me only one more week to live and I'll tell everybody!"

"forgiveness and union with Christ— love unspeakable and full of glory"

As I said that, I stepped outside. I saw a Christian woman walking by my house. So I called out to her and said, "Jesus has come my way!" She didn't believe it. She knew how tough this young teacher was. She thought I was mocking her beliefs.

So I ran back to the church. Those people were still singing at 6:30 on Sunday evening. I burst inside to tell them, including my niece, what had happened to me. But as they saw me coming — without even waiting to hear

its theme, 'Jesus Satisfies', was displayed on a banner above the platform on which the speakers stood to address the crowd gathered in the great open-air arena.

"during the ravages of the Mau-Mau rebellion some were martyred"

The Jubilee Convention's title, 'Behold, I am Making All Things New', has turned out to be particularly apt at this moment in Uganda's history.

Bishop Festo Kivengere

The present Bishop, the Rt. Rev. Festo Kivengere, is another product of the revival and has been instrumental in running the Convention since its beginning.

Its continuing popularity is, in Dr. Joe Church's words, "a remarkable demonstration of the fact that the East African Revival was no flash in the pan, but has continued to have far-reaching effects up to the present time".

The Kabale Convention is not to be seen merely as a monument to a past outpouring of the Holy Spirit but as a testimony to the continuing effect of that moment in a continuing experience of repentance and renewal in the lives of numerous individuals.

(CEN)

by Festo Kivengere with Kathy Call

why I had come, or what I had to say — they rushed from where they were singing to embrace me. It was as if they were just waiting and singing, fully expecting me to come to the Lord!

Here I was — half-drunk, a tough youngster, totally against their kind of religious experience. Normally these things would have created barriers. But to my amazement, here was a group of people who, instead of hesitating, rushed forward like the Father to meet the Prodigal. One very tall man of God lifted me up and put me on his shoulders. He danced around with me. Then they took me to my home. We all spent the night at my house praying, singing, praising that I had come to know the Lord. And in the days that followed, they went with me as we shared our testimonies.

This is how the brethren counselled. They surrounded you with such love that it suddenly made the world seem stale and colourless.

Of course when the Spirit begins to move, people begin to put their lovely labels on the experience, or to concentrate on the experience itself more than the One who does it. Fortunately in East Africa, if you wanted to push your own experience too far, the brethren would say, "Take it easy, brother. It is the Lord himself that we need!"

All this was many years ago. I have fumbled along the road as I've been learning how to walk with him. These dear brethren of the East African Revival have helped me tremendously. I owe them an unspeakable debt for their openness, their humility, their readiness to share their depth of understanding of sin and redeeming love, their openness to the promptings of the Holy Spirit and their deep sensitivity. I praise God for them!

(WORLD EVANGELIZATION)

A Manifesto for the Christian Church

Strong words from evangelical group

MOUNTAIN VIEW, Calif (EP) — A Manifesto For The Christian Church, Declaration and Covenant has been produced by the Coalition on Revival (COR). The document's purpose is "repenting of our corporate sins like Daniel and Ezra and declaring where the Christian must stand and what action it must take over the remaining years of this century," according to the COR.

The list of participants in COR reads like a Who's Who in the evangelical community. Among COR's backers are Dr. Bill Bright, Ted DeMoss, Dr. James Draper, Robert Dugan, Michael Farris, Dr. Arthur Gay, Melody Green, Dr. E. V. Hill, Dr. D. James Kennedy, Dr. Jay Kessler, Dr. Tim and Beverly LaHaye, Dr. Harold Lindsell, the Rev. David Mains, Dr. Josh McDowell, Dr. Robert McQuilkin, Dr. J. I. Packer, Dr. Luis Palau, Dr. John Perkins, Dr. Adrian Rogers, Edith Schaeffer, Franky Schaeffer, Congressman Mark Siljander, Dr. Jack Van Impe, Brother Andrew (Vander Byl), the Rev. Donald Wildmon, and Dr. Ralph Winter.

The Manifesto declares, "The Church of Jesus Christ, now grown lukewarm and indifferent in pursuing its redemptive priestly ministry and corrective prophetic authority, largely has tolerated or participated in the dominant evils and errors of this sin-filled age, further adding to our planetary crisis."

Among the confessions of the Manifesto are these: "We have built our own egos rather than advancing the Kingdom of Christ"; "We have failed to confront falsehood and unrighteousness consistently in the Church or in the world because of our fear of man and of losing prestige or security"; "We have tolerated sin within our ranks when we should have administered church discipline and excommunication"; and "We have allowed our churches to become irrelevant, powerless ghettos while those who hate or neglect God and His righteous standards for society have stolen the America of our founding fathers out from under our slumbering eyes."

The Manifesto then lists "A statement of essential truths and a call to action." The document says "The Christian Church must learn what is reality" and lists such things as the inerrancy and authority of the Bible, the cause and effect relationships of God's commandments, and that the Lordship of Christ is non-optional.

The document also calls the Christian Church to be "salt and light to the world," by making disciples of all nations, casting out demons, and opposing various social issues, including abortion on demand, infanticide, euthanasia, adultery, fornication, homosexuality, bestiality and other forms of sexual perversion, pornography, prostitution, sexual entertainment, rape, drug abuse, unjust treatment of the poor and disadvantaged, criminal injustice, racial discrimination, theft, fraud, violence not in self-defence, State usurpation of parental rights and God-given liberties, Statist-collectivist theft from citizens through devaluation of their money and redistribution of their wealth, atheism, moral relativism, evolution taught as a monopoly viewpoint in public schools, Communism/Marxism, fascism, Nazism, and the one world government of the New Age Movement.

COR is challenging churches worldwide to stage their own "Nehemiah-type Solemn Assembly" and have their own congregation sign the Manifesto and Covenant after hearing the church leadership read it from the pulpit. "This kind of action will tend to force needed discussion and self-examination and will, we believe, help set the hand of God in motion for revival of the Christian church and reformation of our disintegrating society."

[Editors: For a copy of the Manifesto, or other COR documents, contact COR at 89 Pioneer Way, Mountain View, CA 94041, or call Jay Grimstead at (415) 968 3330.]

(EPNS)

Here come "POM POM", "PIFFLE" and "REB"

New children's books from ANZEA



Clifford Warne (right) and Radio 2GB personality, Kel Richards (left) with his daughter, Sarah.

The first "Polar Parables", produced by ANZEA PUBLISHERS, were launched in the CMS Bookstore, Sydney, on Saturday, September 13th. They introduce children, and those who love a good chuckle, into a new world of characters created by author Clifford Warne O.A.M.

It is the world of the Arctic. Here the animals are cuddly and cute, with the ever present menace of "bad guys". As the story unfolds, you suddenly find a spiritual truth emerging which can be applied by the parents as they read these entertaining stories.

Expertly illustrated in full colour by Graham Wade, "POM POM" the polar bear, "PIFFLE" the puffin and "REB" the reindeer come to life through their various adventures. They are the comical characters created by Clifford Warne and Graham Wade, for the television series "SING ME A RAINBOW".

The three books launched had such titles as "WHO'S A FRIEND OF THE BIG BAD WOLF?", "LIFESAVER WANTED" and "RUNAWAY REINDEER". At the launching, a TV Producer was heard to remark that "RUNAWAY REINDEER" simply has to be

animated for television!

Ron Loftus and Howard Whitehouse of CMS Bookstores compered the launching. Howard Whitehouse claimed, "These books are saying something very worthwhile. The story in each one is clear in itself, yet each one enables the parents to expand on the meaning contained behind each story."

The guest speaker was Talk-show Host Kel Richards of Radio 2GB. Kel Richards had already read the books to his daughter, Sarah, so knew, from experience, how they hold the attention of the young... and the person reading them!

"Clifford Warne is an expert communicator", commented Kel Richards. Amongst the many guidelines necessary for communicating efficiently, Clifford Warne was described as having "Clarity, humour and narrative".

"On behalf of the profession of communication, I thank you for these books," said Kel Richards, addressing Clifford Warne. "They communicate perfectly".

A night with the 'Poms'

Leading Evangelical churchman to speak

Members of the UK Migrants' Christian Group, who meet three times a year in the Sydney area for an evening of fellowship, are looking forward to having Canon John Bournan and his wife, formerly of Ware, Hertfordshire, as the guests at their October gathering. This takes place on the evening of Tuesday,

21st October at the Burwood Baptist Church hall. Any readers of the C.R. whose roots or interests are in the Old Country are welcome to be present. The group is quite informal and inter-denominational. Enquiries to Philip Simpson (02) 477 2499 or the Revd David Baker (049) 26 3395.

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MAINLY ABOUT PEOPLE

DIOCESE OF WILLOCHRA

The Rev. Gavin Scantlebury is leaving Streaky Bay to become Rector of Clarendon, 220 km from Dunedin NZ.

DIOCESE OF ADELAIDE

Rev. W. J. Ogle has resigned from the parish of Ingle Farm as from December 31, to become Rector of All Saints', Brisbane.

DIOCESE OF MELBOURNE

Rev. J. R. Richardson has resigned as Assistant Curate St. Matthew's, Glenroy, to become Priest-in-Charge, Holy Trinity, Balaclava. He will be commissioned by Bishop John Wilson on October 14.

DIOCESE OF RIVERINA

The Rev. Ron Platt was ordained priest at St. Alban's Cathedral, Griffith, on September 29.

Rev. Mapson Williams has served as Rector of Wilcannia parish, which includes White Cliffs, Tilpa and Tiboburra, for the past three years, after reaching retirement age in the Sydney Diocese. He has now retired again from the Diocese of Riverina, to live near Wollongong.

Rev. Kevin Farrelly, who has served in the parish of Corowa since early 1984, will begin a new ministry in charge of the parish of Coolamon-Ganmain on December 1.

Summer Institute of Creation Science

Eminent British scientist to speak

One of the world's most highly qualified scientists is coming to Australia in January to present evidence for his belief that God, and not evolution, is the true explanation for our origins.

The scientist, Professor Arthur Wilder-Smith from Switzerland, believes the early chapters of the Book of Genesis are factual accounts of how our universe and life began.

He is one of the few scientists in the world to have earned three doctorates in advanced science.

Professor Wilder-Smith is presenting a series of talks on the creation-evolution controversy at the Summer Institute of Creation Science in Brisbane from January 5 to 10, 1987. He has been invited to Australia by the Creation Science Foundation in Brisbane.

Professor Wilder-Smith is respected

world-wide as an outstanding scientist and spokesman on creation. He is well known for his presentation of the *Origins* series of films.

These popular films, which deal with how the universe and life had to be created by God, have been in great demand for churches and creation science seminars throughout Australia.

As a Christian, Dr. Wilder-Smith was surprised but honoured earlier this year when he was invited to present the T. H. Huxley Memorial Lecture at the University of Oxford in England.

Ironically, this Oxford lecture is named after an evolutionist, Thomas Huxley, who was one of Charles Darwin's strongest supporters in the late 1800s.

This was the first time a creation scientist has been invited to give the Huxley address.

WEF statement on Roman Catholicism

Heals rift in ranks

Delegates to the World Evangelical Fellowship's (WEF) Eighth General Assembly overwhelming by approved a 338-page document entitled "A Contemporary Evangelical Perspective on Roman Catholicism." That was the final step in a three-year process of arriving at a common stance among the 56 national and regional bodies that comprise WEF's membership.

Six years ago, at the meetings of the Seventh General Assembly in Hoddesdon, England, former general secretary Waldron Scott not only invited two Roman Catholic observers to attend but permitted one of them to bring greetings. This angered some of the delegates. The Italian Evangelical Alliance withdrew its membership and the Spanish Evangelical Alliance placed its membership in abeyance.

The WEF Theological Commission responded by creating an Ecumenical Issues Task Force and assigning it to forge a statement of evangelical stance toward Roman Catholicism that all member bodies of the fellowship could endorse. With three members each appointed from Italy and Spain, the task force was weighted to give adequate attention to their grievances.

The task force spent two years preparing, circulating, and critiquing a series of three study drafts. It then spent

a week in Madrid working through the third draft sentence by sentence and making numerous adjustments in detail. This revised draft was then circulated to all the members for their study.

Dr. Paul G. Schrottenboer, coordinator of the task force and general secretary of the Grand Rapids, Michigan-based Reformed Ecumenical Synod, observed that the situations reported by members from Southern Europe and Latin America nudged the document toward a somewhat more rigorous stance than that taken by certain evangelicals involved in dialogue with representatives of the Vatican.

The WEF document, however, was not designed for dialogue. It sought to accurately present the official teaching of the Catholic Church and explore its different "faces" as seen by evangelicals in various areas, assessing these on the basis of evangelical principles.

In discussion on the assembly floor, some Northern Europeans — who besieged as they are by secularism and anti-Christian ideologies, sometimes make common cause with Catholics in some spheres — expressed misgivings about the tone of the document. But the Spanish and Italian delegates and observers expressed their delight with the document in the form in which it was presented.

Nungalinga College venture

New building project

For some time, the Nungalinga College Trust has been considering the pressing needs for adequate classrooms and offices for staff, and have had plans drawn up to extend the administration building to provide these facilities. The total cost of the project is close to \$200,000. Despite having existing loans of \$43,750 and only \$16,000 in hand for this project, the Trustees have decided that building must go ahead now to meet the urgent needs and to avoid substantial rises in costs of materials that are

expected.

The development of the College buildings over the past 11 years has depended entirely on the gifts of churches and individuals. We are most grateful for this support and will be depending on strong continuing support for the Building Fund (tax deductible). The Trustees are negotiating low-interest loans over 10 years to finance the project and are seeking gifts to meet repayments of existing and new loans of approximately \$35,000 a year.

revival 50 years on



The scene at the ten-yearly Kabale Convention.

It is thought that the changed lives of many of the Kikuyu Christians in Kenya helped during the ravages of the Mau-Mau rebellion; some of them were martyred at that time.

Those who had been touched by this remarkable movement and had been born again or revived with new life had their eyes fixed firmly on Jesus.

Teams of revived Africans began to go out around the country taking the message of sin, confession and repentance. Restitutions were made, things put right between individuals and sins openly confessed.

It was a time of heart-searching and brokenness for missionaries and Africans alike, and an openness and true fellowship was established.

To help them keep to this high standard, the single word 'Highest' was

displayed above the doors of many a room where brethren met together to read the Bible and pray.

Fellowship meetings are still held, usually twice a week, in villages and towns throughout Uganda and beyond.

As a further result of revival, many churches are now full to capacity. This first became clearly noticeable during the time of persecution which culminated in the tragic murder of the late Archbishop Janani Luwum, who was himself a product of the Revival movement.

Kabale Convention 1945

The urge to proclaim the Good News of Jesus Christ and of salvation in him drew thousands together to the first great Kabale Convention in 1945. The singing of the 15,000-strong crowd could be heard over miles of surrounding countryside.

Its theme, 'Jesus Satisfies', was displayed on a banner above the platform on which the speakers stood to address the crowd gathered in the great open-air arena.

"during the ravages of the Mau-Mau rebellion some were martyred"

The Jubilee Convention's title, 'Behold, I am Making All Things New', has turned out to be particularly apt at this moment in Uganda's history.

Bishop Festo Kivengere

The present Bishop, the Rt. Rev. Festo Kivengere, is another product of the revival and has been instrumental in running the Convention since its beginning.

Its continuing popularity is, in Dr. Joe Church's words, "a remarkable demonstration of the fact that the East African Revival was no flash in the pan, but has continued to have far-reaching effects up to the present time".

The Kabale Convention is not to be seen merely as a monument to a past outpouring of the Holy Spirit but as a testimony to the continuing effect of that moment in a continuing experience of repentance and renewal in the lives of numerous individuals.

(CEN)

A Manifesto for the Christian Church

Strong words from evangelical group

MOUNTAIN VIEW, Calif (EP) — A Manifesto For The Christian Church, Declaration and Covenant has been produced by the Coalition on Revival (COR). The document's purpose is "repenting of our corporate sins like Daniel and Ezra and declaring where the Christian must stand and what action it must take over the remaining years of this century," according to the COR.

The list of participants in COR reads like a Who's Who in the evangelical community. Among COR's backers are Dr. Bill Bright, Ted DeMoss, Dr. James Draper, Robert Dugan, Michael Farris, Dr. Arthur Gay, Melody Green, Dr. E. V. Hill, Dr. D. James Kennedy, Dr. Jay Kessler, Dr. Tim and Beverly LaHaye, Dr. Harold Lindsell, the Rev. David Mains, Dr. Josh McDowell, Dr. Robert McQuilkin, Dr. J. I. Packer, Dr. Luis Palau, Dr. John Perkins, Dr. Adrian Rogers, Edith Schaeffer, Frank Schaeffer, Congressman Mark Siljander, Dr. Jack Van Impe, Brother Andrew (Vander Byl), the Rev. Donald Wildmon, and Dr. Ralph Winter.

The Manifesto declares, "The Church of Jesus Christ, now grown lukewarm and indifferent in pursuing its redemptive priestly ministry and corrective prophetic authority, largely has tolerated or participated in the dominant evils and errors of this sin-filled age, further adding to our planetary crisis."

Among the confessions of the Manifesto are these: "We have built our own egos rather than advancing the Kingdom of Christ"; "We have failed to confront falsehood and unrighteousness consistently in the Church or in the world because of our fear of man and of losing prestige or security"; "We have tolerated sin within our ranks when we should have administered church discipline and excommunication"; and "We have allowed our churches to become irrelevant, powerless ghettos while those who hate or neglect God and His righteous standards for society have stolen the America of our founding fathers out from under our slumbering eyes."

The Manifesto then lists "A statement of essential truths and a call to action." The document says "The Christian Church must learn what is reality," and lists such things as the inerrancy and authority of the Bible, the cause and effect relationships of God's commandments, and that the Lordship of Christ is non-optional.

The document also calls the Christian Church to be "salt and light to the world," by making disciples of all nations, casting out demons, and opposing various social issues, including abortion on demand, infanticide, euthanasia, adultery, fornication, homosexuality, bestiality and other forms of sexual perversion, pornography, prostitution, sexual entertainment, rape, drug abuse, unjust treatment of the poor and disadvantaged, criminal injustice, racial discrimination, theft, fraud, violence not in self-defence, State usurpation of parental rights and God-given liberties, Statist-collectivist theft from citizens through devaluation of their money and redistribution of their wealth, atheism, moral relativism, evolution taught as a monopoly viewpoint in public schools, Communism/Marxism, fascism, Nazism, and the one world government of the New Age Movement.

COR is challenging churches worldwide to stage their own "Nehemiah-type Solemn Assembly" and have their own congregation sign the Manifesto and Covenant after hearing the church leadership read it from the pulpit. "This kind of action will tend to force needed discussion and self-examination and will, we believe, help set the hand of God in motion for revival of the Christian church and reformation of our disintegrating society."

[Editors: For a copy of the Manifesto, or other COR documents, contact COR at 89 Pioneer Way, Mountain View, CA 94041, or call Jay Grimstead at (415) 968 3330.]

(EPNS)

The World Seem Stale" — the East African Revival

by Festo Kivengere with Kathy Call

Jesus Christ came my way. Now I know my sins are forgiven. Festo, I want to apologize for the way you and I have been living as friends. I shall never again be involved in the things we were doing, because Jesus has given me a better way of living.

It was a shock! But he didn't give me time to ask questions. He got back on his bicycle and off he went, whistling his happy song. He left me flatfooted in the middle of the road — absolutely angry — with my mouth wide open!

The Cross: Picture of Love

From that moment, the Holy Spirit took over where my friend left off. I continued cycling toward my house, utterly miserable. I couldn't do anything except go and pray. Even though I had come to the Lord earlier, I hadn't prayed for about three years. So I knelt in my bedroom and said to the Lord:

Here is an empty life. I really don't believe in prayer. You know that I no longer believe in you. But I want you to do something in me — just as you have done something for my friend whom I met on the road.

And that was where the Lord came in!

What came next was a completely new experience. There on my knees it was as if the Lord opened up a whole new world — a world where my eyes were fixed on the Cross. I saw One hanging there whom I knew intellectually, but whom I had never known personally.

The Holy Spirit whom I hadn't yet known, opened my eyes to see the wonder of that One. And He seemed to be saying to me, "Festo, I am hanging here on the Cross for you! That's how much I love you!"

I simply shook my head. "You couldn't possibly love that much the kind of man I am," I said. "I don't pray. I don't even like you. How could you love me like

that?" But I knew it was true — that's how much he loved me! Of course, the next moment came a display of my horrible sins which had crucified my Lord. I was in tears, overcome by the fact that he loved such an unlovable character! I broke before him. And he forgave me.

Immediately I entered into the most tremendous liberty, forgiveness and union with Christ — love unspeakable and full of glory.

The Love of the Brethren

I jumped up and started singing like a madman. My whole person was completely filled with one desire: "Lord, I prayed, 'now that you have done this for me, give me only one more week to live' and I'll tell everybody!"

"forgiveness and union with Christ — love unspeakable and full of glory"

As I said that, I stepped outside. I saw a Christian woman walking by my house. So I called out to her and said, "Jesus has come my way!" She didn't believe it. She knew how tough this young teacher was. She thought I was mocking her beliefs.

So I ran back to the church. Those people were still singing at 6:30 on Sunday evening. I burst inside to tell them, including my niece, what had happened to me. But as they saw me coming — without even waiting to hear

why I had come, or what I had to say — they rushed from where they were singing to embrace me. It was as if they were just waiting and singing, fully expecting me to come to the Lord!

Here I was — half-drunk, a tough youngster, totally against their kind of religious experience. Normally these things would have created barriers. But to my amazement, here was a group of people who, instead of hesitating, rushed forward like the Father to meet the Prodigal. One very tall man of God lifted me up and put me on his shoulders. He danced around with me. Then they took me to my home. We all spent the night at my house praying, singing, praising that I had come to know the Lord. And in the days that followed, they went with me as we shared our testimonies.

This is how the brethren counselled. They surrounded you with such love that it suddenly made the world seem stale and colourless.

Of course when the Spirit begins to move, people begin to put their lovely labels on the experience, or to concentrate on the experience itself more than the One who does it. Fortunately in East Africa, if you wanted to push your own experience too far, the brethren would say, "Take it easy, brother. It is the Lord himself that we need!"

All this was many years ago. I have fumbled along the road as I've been learning how to walk with him. These dear brethren of the East African Revival have helped me tremendously. I owe them an unspeakable debt for their openness, their humility, their readiness to share their depth of understanding of sin and redeeming love, their openness to the promptings of the Holy Spirit and their deep sensitivity. I praise God for them!

(WORLD EVANGELIZATION)