

A night to remember



"A Night to Remember" was a Gospel Concert with Rose-Marie Longe, at the Roselea Community Centre in Sydney, August 1st. This was the second concert in the Gospel Star Performer series.

Rose-Marie is a soloist in the Bill Newman Crusades around Australia. Her second album, "I Can Be What I Am", on the Cornerstone label, was launched during this concert.

Trevor Filewood, the associate artist for the evening, is known for his musical involvement in Anglican television.

Photo: Ramon Williams

Fee for contraceptive advice

The Right to Life Association (NSW) is receiving complaints from many parents who are upset that the Family Planning Association personnel are educating their children during school hours in the use of various contraceptives and especially the inclusion of abortion as a backup to these methods when they fail.

Dr. Llewlyn Jones has expressed concern that the Family Planning Association now will have to charge a fee to teach in schools because of the cut back from the Federal Government in funding to the States which may in turn decide to reduce the present allocation of State money to the Association.

"This Association is disturbed that the children in this State, in both State and independent schools are receiving education by this means, which could promote the abortion industry and increase the V.D. epidemic instead of discouraging permissive sex among the young," said Mrs. Doris Braver, the Associations' President.

"Breaks down barriers"

In Australia, approximately one in ten people have a major disability which hinders their opportunities to participate in every aspect of society. The Bible Society has taken up the theme "Break Down The Barriers" to focus attention on the aims of the International Year of Disabled Persons and to draw attention to the range of specialised Scripture resources available in this ministry.

Braille Bibles, cassettes, large print and simplified Scriptures are an important part of the Bible Society's mission in providing God's Word for all people. Almost 30,000 booklets titled "What The Bible Tells Us", designed for use by people who have difficulty in reading skills, were distributed throughout Australia in 1980.

Also, two Scripture Selections titled "Why Me", and "Trust Me", have been published for use by those persons who have become disabled through accident or illness. Selected verses from the Bible provide strength and comfort through this difficult time.

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"Not Enough Witches"

Growing interest in the occult was highlighted recently by headlines in Perth's "Sunday Times" saying "Not Enough Witches, So Classes Start". The article said that because of the need for more witches, a Perth resident was advertising a series of lessons in witchcraft.

The uncovering of Satan worship and occult involvement were surprising results in two evangelistic crusades held in Western Australia recently, according to Mr. Alan Bartlem, Australian Director of Ambassadors for Christ.

Mr. Bartlem said the message creating the greatest interest was titled "Satan and the Occult".

"The Counselling Chairman said that the majority of enquirers had deep occult problems," Mr. Bartlem said. "They need continuing counselling in this area."

The Karrinyup crusade began on June 16 with the first week focussing on high school meetings. Mr. Bartlem spoke to more than 4000 students in four days.

Royce Perkins

Run for life — Teresa's ready

Teresa Pirola, an 18-year-old student from Coogee, is running for life — not her life, but out of concern for the tens of thousands of human lives being destroyed by abortion in Australia every year.

"I really didn't know what I could do about it," she said, "but I wanted to do something positive and non-violent — something that would be in contrast to the violence and negativism of abortion."

So she decided to run from Canberra to Sydney. The idea grew. Others wanted to join — some the whole way — some just part of the distance. Now the Lord Mayor of Sydney, A. J. Sutherland, has agreed to meet the runners when they arrive. The finish will be at the end of Hyde Park near the Archibald Fountain at 1.00 p.m. on Saturday, 29 August.

Teresa has also been addressing high school students in their schools for the past month and was amazed at the response of our youth today. Teresa said "I could hardly believe the concern and anger which has been expressed to me by hundreds of young Australians who wanted to know why our governments are not taking definite steps to stop this violent disregard for human life."

"Hundreds of people have already assured me that they will be there at the end of the run to greet us and speak up for life." Many others will be running the last mile from Victoria Park (opposite Grace Bros. Broadway). "This is a practical way of them showing that they care," she said.



The run will take ten days. It started from Parliament House Canberra on Thursday, 20th August at 1.15 p.m. Teresa and her team were fettered by a number of concerned Federal politicians of all political persuasions. During the run there will be stops in towns along the way to talk to school and youth groups.

"I am so glad to see so many young people taking action on the pro-life scene," she said. "It's up to us to show that we care for human life. We have to take a positive compassionate approach to this issue."

The rally at the end of the run is expected to include speeches from the Mayor and State Politicians concerned for the unborn. Entertainment will also be provided by a band "One Night Stand".

Australia's new Wycliffe director



Darryl Kernick

Darryl Kernick has been elected Director of the Australian Division of Wycliffe Bible Translators. He succeeds David Cummings, who was recently elected International President of Wycliffe.

Prior to joining Wycliffe seven years ago, Darryl was pastor of Mt. Evelyn Church of Christ in Victoria. He had become its student pastor while studying at the Melbourne Bible Institute in 1967, and what began as a one year assignment stretched to eight years.

Flying Bookshop Lady Award



June Perry, of Kogarah, Sydney, has been awarded one of the seven Amelia Earhart Scholarships for 1981, given by "The Ninety-Nines Inc." Annual Convention, held in Boston Ma. USA recently. June Perry is known for her work, "Bookaire".

This is only the second time that such a scholarship has been awarded to an Australian woman pilot, in the 40 years of the scholarships.

"The Ninety-Nines Inc." was formed as a group of women pilots from around the world met together, under the chairmanship of Amelia Earhart, the first woman to fly solo across the Atlantic.

There were ninety-nine women at that first meeting, hence the name given to the organisation.

The aim of the scholarship is to enable women pilots gain further training. Already Miss Perry has her commercial licence, but this award will enable her to progress with an instrument rating.

Miss Perry is the manager of her own, flying Christian literature distribution work, named "Bookaire". She flies Bibles, books and even greeting cards, to country areas. There she displays her goods, making all available to townspeople who are hundreds of miles from their nearest Christian bookshop.

Jean H. Pearson, Chairman of the Amelia Earhart Memorial Scholarship Fund of the Ninety-Nines Inc., remarked that Miss Perry deserved the award as she is "One of the most outstanding women to receive this award".

Ramon Williams

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Another Uganda?



"The consequences of war and drought will soon be the same here as in Uganda," said Mr. Fessehaie Abraham of his country Eritrea.

He was speaking in Sydney on his return from Eritrea where he had attended a Conference of the Eritrean Relief Committee.

"We didn't want war"

"For 20 years we have been at war with Ethiopia. It was not our choice. It is the policy of Ethiopia to exterminate us. We are in a very strategic position, with 70% of the world's oil passing by our land. Only on the surface is it Ethiopia fighting. It is both the super-powers against us. The US have aided Ethiopia by funding 'war relief', which has not reached any refugees, and has been found in Ethiopian army camps. Even when Ethiopia declared itself Socialist, the aid continued to come in.

"In 1977, Russia stepped in, and completely took over the war. Within two weeks 200,000 people had been displaced, by the use of cluster and phosphorus bombs."

No grain, no water, no livestock

"Eritrea has been hit by famine since 1972.

"When Ethiopia gained ground with Russia's aid, it made a policy of poisoning wells. 80% of the people gain their livelihood from the land. But with napalm and phosphorus bombing, most of the livestock have been killed. There is no oxen to plough crops, and no water. Grain near harvest is bombed. Even at my lodging for the Conference, there was the stench of dead animals."

"The war has restricted the Eritrean people in many other ways. We have gone underground. Our hospitals, schools and meeting places are underground, so they can't be seen from the air. We have doctors, nurses and teachers. We're upgrading education, so that the minimum schooling will be 4th grade. But we are very short of resources. Nothing we have is wasted, and we utilise everything. But we need bandages, and vitamin C to fight scurvy which is a major problem. There is a great shortage of paper and pens, and trucks to transport food and other aid."

"Not just an internal Ethiopian affair"

In 1889 Eritrea became an Italian Colony.

The Italian occupation lasted until 1941, when Mussolini's forces were driven from the colony by the British during the Second World War.

After the Second World War, Britain was given responsibility to administer Eritrea until a decision was made about its future at the United Nations. The Eritreans hoped that they would become independent like other ex-Italian colonies in Africa, such as Somalia and Libya. However, in 1950 the United Nations General Assembly, without consulting the people, resolved that Eritrea should become a self-governing state federated with Ethiopia.

The Federation did not work. The Ethiopians, who had no democratically elected Government of their own, ignored the Eritrean Parliament which was set up and gradually took over the Civil Service and local government.

Continued on page 7



"Contrary to the Constitution, Catholic Order and Apostolic Teaching"

"It seems to me that this Bill is contrary to the (Anglican church's) Constitution, Catholic Order and Apostolic teaching. It is not something I want to commit the Church to, or to divide the Church," said Bishop Robinson. He was speaking against a motion to amend the Constitution to remove a bar preventing women being ordained to the orders of the bishop, priest and deacon. The matter was debated over several hours, following lengthy debate over two preceding days to overcome technicalities preventing the Bill's presentation.

The Bill was passed in the three Houses of Synod: in the House of Laity by 58 to 32, the House of Clergy 51 to 42, and the House of Bishops 15 to 5. Although passed by the General Synod, it must now go back to all 24 dioceses where it needs to be accepted by 3/4 of the dioceses and all metropolitan

diocese, and referred back to the next General Synod for the passing of a specific bill providing for the ordination of women to the three orders.

Fundamental objection

Bishop Robinson, as chief speaker against the motion, said, "My objection is about as fundamental as could be made in any ecclesiastical matter. Also, the method proposed is a weakening of the Constitution. We should not change it, simply because it may be inconvenient." "Genesis 2 sets up a fundamental order of creation, which the church observes. I cannot see that the ordination of women will do that," said Dr Bill Dumbrell, Vice Principal of Moore College.

Doubt as to sure warranty of Scripture

"There is doubt as to the sure warranty of Scripture on this issue", said another

speaker. "We make a claim to be a scriptural church, with our course justified without doubt from scripture. But can we feel so here? We need to take scripture as a whole on this issue. We can't argue one part of Paul against another. We have explicit teaching on the church from Paul. We can't set up his doctrine of the oneness in Christ against that."

Need for Consensus

"Consensus has not been reached, and I think we should be of one mind before we act. I have very great doubt whether we are proceeding the right way, by agreeing to this bill", said Canon Broughton Knox.

"I, too, wish to reach consensus, but I think freeing the Constitution will enable discussion, otherwise it may be a shackle which may drive people outside the church", said the Archbishop of Brisbane.

"What could we lose?"

"Do we fear that if the Bill is passed, there will be a floodtide of militant feminists, or that the Lord will desert us? Are we so insecure? We can't claim that we have been free from error, or that no men have been wrongly ordained", said the Bishop of Warraratta, in seconding the motion. "I have no doubt that whatever we do today, God will find godly women to serve the church." In supporting the motion, Deaconess Janet Wyatt of Canberra said, "The fact of exclusion from ordained ministry is a symbol of the exclusion of women from using their gifts in the church. There are not enough positions for women in the whole church structure."

Limited ordination motion lost

An amendment to the bill was proposed preventing women from being in charge of a parish. It was lost.

EDITORIAL

"Playing Parliament"

A religious commentator, on the eve of the General Synod of the Anglican Church, suggested that Anglicans love to "play parliament".

This was certainly true when the Synodical Government was established in Australia last century along the lines of the secular form of colonial government. It is certainly still true of the Anglican Church at its recent General Synod.

Those who participated, like parliamentarians no doubt, felt a sense of the great importance of what they were doing, an importance lost on the rank and file members and certainly those outside.

In the light of the cost of staging General Synod, both in the cost of reports published for a limited audience and the tie-up of ecclesiastical manpower for the week, as well as the vast number of manhours that lie behind the reports, the rank and file will ask, "What has actually been achieved?" We leave it for our readers to judge but as in parliamentary government, expediency gets things done.

On the issue of divorce and the re-marriage of divorced people, General Synod has apparently arrived at the mind of God on this most crucial issue by simply passing a canon which regularises Anglican practices in different dioceses. As apparently there is no final canon or rule by which God's attitude can be determined, the issue of re-marriage of divorced people will be by "rule of thumb", depending on the attitude of the particular ecclesiastical thumb.

On the matter of the ordination of women to the priesthood, General Synod "ignored" the findings of the Sydney Diocesan report which was specially printed for General Synod. They have set in motion the machinery for its ultimate acceptance, provided Diocesan Synods will agree. The integrity of the Anglican Church must surely be questioned for the way it has manipulated the constitution to achieve this end. We noted in the Editorial of June 29th

"There is no general agreement in the church of Australia for the ordination of women to the priesthood and those advocating it have run up against the rigidity of the constitution. The method suggested to circumvent this rigidity is an extraordinary one. It amounts to giving the word 'priest' a different meaning in different sections of the constitution. In the Fundamental Declarations of the constitutions which the church affirms it will never alter, the word 'priest' excludes women but in the rest of the constitution it is proposed that it should include them. The proper way to overcome the rigidity is to return to the parliament and ask for a modification of the constitution which ultimately rests on an act of parliament. But since there is no consensus this method is seen to be impractical. If there were consensus it would be as simple as the change of the name of the church has proved. The attempt to be proposed in General Synod to get around the problem that the constitution at present excludes women from the ministry, will not only be divisive but also bring the whole General Synod into the contempt of the public at large because it will be seen to be a subterfuge. In the Fundamental Declarations the church continues to declare that it will ever maintain the order of priests (and the word explicitly excludes women) but in the rest of the constitution and the church at large the word 'priest' will have another meaning so that the order of priests will be essentially different to the order that the church continues to affirm it will ever maintain."

Finally, on the "Great Church", General Synod was persuaded to continue with the idea. So we shall have not only Capitol Hill but also Ecclesiastical Hill in the national capital. We shall need a typically Australian design perhaps in the shape of an aboriginal lean-to in keeping with our identification with the poor. We shall need also a typical Australian name appropriate to this monument to Anglican foolishness.

We have come a long way since the Reverend Richard Johnson arrived in Sydney with the First Fleet to minister to the spiritual needs of the convicts and those who accompanied them to found this nation. The zealotry of this Anglican Chaplain is something that the Anglican Church in Australia would do well to recapture as a fitting monument to the bicentenary celebrations in 1988 rather than the erection of this useless national edifice.

DIRECTOR OF ADMINISTRATION

The Wesley Central Mission is one of the world's largest city churches, with an extensive social welfare programme in Child Care, Aged Care, Community Services and Activities. The Mission is seeking to appoint a new Director of Administration in late 1981.

The person we are seeking should be in the age range of 30-50 years and have proven administrative skills as an executive, a mature outlook, pleasing personality and be experienced in dealing with people. The appointee must be able to take up the responsibilities of this position quickly and efficiently and be able to work with initiative and a minimum of supervision.

The Director of Administration co-ordinates the Mission's corporate responsibilities, negotiations with governmental bodies over funding, handles personnel functions including staff training programmes and Mission industrial relations, oversees the Mission's maintenance programme and the property management of the Mission's city building, and is the Office Manager of the city Head Office.

This position offers a high degree of job satisfaction.

The position demands that applicants be dedicated Christians. This dedication will be evidenced by an active involvement in the Christian Church.

For further information or the lodgement of applications, please contact Mr. S. H. Manning, General Manager, Wesley Central Mission, 210 Pitt Street, Sydney 2000.

LETTERS TO THE EDITOR

Dear Sir,

A meeting of the Indonesia-Australia Mission Group of the Australian Council of Churches is to be held at the Conference Centre, Morpeth from 19th-25th October 1981, and will be attended by delegates from both Indonesia and Australia. The Indonesian delegation will be led by Dr. Soritua Nababan, Moderator of the World Council of Churches' Commission on World Mission and Evangelism, centred at Geneva.

As a means of strengthening Australian and Indonesian relationships, some Indonesian clergy have put forward a challenging proposal. It is that Australian church people invite into their homes Indonesia students who have come to Australia specifically for the purpose of studying. Many such students will however be Moslem and it is felt that there was a lot to be gained for future leaders in Indonesian society to have a sympathetic relationship with Christians in Australia. Certainly the Indonesian churches see this idea as very much in terms of part of the mission of Australian churches to Indonesia.

The Rev. Musa Sinulingga and his wife, the Rev. Mary Sinulingga, under the auspices of the Australian Council of Churches, minister to the Indonesian community in Sydney, and to Indonesian students in particular. They will esteem it a privilege to put Australian church people in touch with individual students, whether Moslem or Christian. They may be reached, either by letter to the above address, or by directly telephoning them at (02) 698 3837.

Yours sincerely,
The Rt. Revd. Vernon Inman, D.D.

Secretary,
Commission of Overseas Mission, ACC.

Dear Sir,

I would like to comment on some of the matters raised by Rev. G. L. Harrison in his letter to the "Church Record", 24/8/81. I think it would be a disaster to withdraw from Special Religious Education.

At the present moment there are many factors supporting the Church's work in public schools in N.S.W. At a time when the school population is dropping, the number of people available as S.R.E. teachers is growing. The increasing number of S.R.E. teachers is made up of Youth Workers, additional Curates and other lay people. Unfortunately the increase in teaching is not spread evenly across the Diocese.

Our Board of Education records show that an increasing number of S.R.E. teachers have attained at least basic training with many having done further work. The Board hopes this trend will continue and is implementing an accreditation scheme to encourage this.

I would like also to point out that the S.R.E. position in secondary schools is quite different to that of the primary. The majority of infants and primary S.R.E. teachers are laywomen. Most Anglican children receive S.R.E. teaching during their infant and primary education.

S.R.E. in the secondary schools is in a much healthier position than it was in the early 70s. The improvements are due to the "Small Group" method being introduced, seminars, and the small but effective group of Youth Workers who, incidentally, relish secondary teaching.

I would be pleased to take up any matters your readers may have with regard to S.R.E. in N.S.W. public schools.

Yours Sincerely,
Tom Smith,
S.R.E. Consultant
Sydney Board of Education.

MAINLY ABOUT PEOPLE

SYDNEY DIOCESE

Rev. A. G. Tress, St. Paul's, Fairy Meadow is to be Rector, St. John's Sylvania Heights.

Rev. B. J. Dooley died 16th August, 1981.

ADELAIDE DIOCESE

Rev. R. O. Herde will be issued with a General Licence from 1st September, 1981.

The Rev. D. J. McLean has tendered his resignation as Assistant Curate in the Parish of Brighton as from 21st September, 1981 upon accepting the incumbency of the Parish of Merbein and The Millewa in the Diocese of Bendigo.

GIPPSLAND DIOCESE

Archdeacon Denys Smallbone, now Rector of Leongatha, will probably move to Toora by the end of 1981. He will retain his present office as Archdeacon of South Gippsland. His appointment will succeed the Reverend Gordon Armstead, who returned to England in May this year.

Mr. J. Finlay Patrick, O.B.E., E.D., U.I.M. has been appointed Chancellor of the Diocese of Gippsland.

A Lay Canon of St. Paul's Cathedral, Melbourne, Mr. Patrick has recently retired as Legal Advisor to the Commonwealth Bank of Australia. He is a Barrister with the High Court of Australia. He was also Chairman of Committees for the Anglican General Synod of Australia.

Mr. Patrick, who lives in Camberwell, will act as Legal Advisor to the Gippsland Diocese. He will visit the Diocese on more formal occasions, particularly for meetings of the Synod.

Mr. Patrick's appointment succeeds that of Mr. Geoffrey Littleton, who held the position of Diocesan Chancellor from 1938 to 1981.

MELBOURNE DIOCESE

Rev. A. Kornaczewski, Asst. Curate, St. Mark's Camberwell, will be commissioned as Priest-in-Charge of Airport West/Keilor on 4th November, 1981.

Rev. W. G. Nicholson from the Diocese of Newcastle is to be inducted as Rector, All Saints' Preston on 7th October, 1981.

Rev. M. J. Tym was commissioned as Priest-in-Charge, of the parish of Epiphany, Hoppers Crossing on 21st August, 1981.

Rev. C. E. B. Wood, St. Philip's, Mount Waverley is to be inducted as Rector, St. Chad's, Chelsea on 24th November, 1981.

Rev. R. M. Davis is now Area Dean of Preston. Rev. E. E. Horth will resign as Secretary, B.C.A. Victoria on 7th December, 1981 to take up duty in the Diocese of Tasmania.

Rev. C. H. Duncan will retire from the Diocese of Melbourne on 30th September, 1981.

BCA MAN TO TASMANIAN DIOCESE

The Victorian Secretary of The Bush Church Aid Society, the Reverend Ernest E. Horth, has accepted nomination to become the next Rector of St. John's Anglican Parish, Launceston, Tasmania. The Induction Service is planned for Friday night December 4th.

ARMY CHAPLAIN APPOINTED

Revd D. H. Percival, an Anglican Regular Army Chaplain since 1960, was appointed Principal Chaplain (Anglican) of the Australian Army on the 1st July, 1981. The office of Principal Chaplain was instituted to replace the office of Chaplain General, which was abolished on the 30th June, 1981. An Army Principal Chaplain has the status of Brigadier.

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Anglican General Synod Debates

Do we want a "poetic statement in stone"?

"Would not we rather have living agents of the gospel, than symbols in stone?" asked Mr. Robert Tong of Sydney, speaking against the Bishop of Canberra/Goulburn's motion for the building of a great church in Canberra.

The Bishop said that the church would be a "Poetic statement in stone that the church is present in the national capital. All sorts of national institutions are there: Parliament House, the High Court etc, but our (the Anglican church's) contribution is a vacant block of land."

"By its craftsmanship and quality of its structure, the offering of this country, the use to which it is put in the ministry of word and sacrament, music and the arts as servants of the gospel, the church could be a platform from which a statement could be made to the life of this nation", said the Bishop. In a booklet outlining the project, the cost was estimated at \$8 million. An amendment was put forward by Mr. Peter Corney, of Melbourne that the erection be a canvas tent, which is the image of the church as pilgrims. "The property was acquired in the 1920's, but the idea lapsed because the Depression came. It is highly inappropriate to raise this again at this time in our national life, and in view of the situation in Asia and the desperate needs of the third world. I know how the

young adults in my congregation would feel about it: institutional irrelevance, extravagant misuse of resources and an image of power we cannot afford to project". A further amendment suggested that the site be used for Aborigines for their centre in Canberra. "It would be extremely appropriate for all dioceses to give Canberra/Goulburn for such a purpose", said Mr. Neil Cameron, proposing the amendment. In seconding the amendment, Deaconess Margaret, Rodgers said, "We passed a motion enthusiastically on Monday night that freehold land be given to Aborigines, but when we are called to action, we move with our feet."

Proposal loses its teeth

The matter was adjourned and the bishop requested to resubmit an amended motion which was debated the following day. It was further amended and passed by a large majority in these terms:

"That this General Synod endorses the idea that the Anglican Primary Site in Canberra be developed as a national project of this Church and asks the Standing Committee to appoint a working group to plan the project in detail, so that if the next General Synod so approves it may be implemented without delay."

Motion against the WCC lost

A motion "that this General Synod, while deploring all forms of racial discrimination, expresses its dissent from that part of the World Council of Churches Programme to Combat Racism which gives financial support to groups engaged in violence or terrorist activities" was lost at General Synod, though it did receive a fair amount of support. Bishop Donald Cameron in moving the motion, said, "Violence once pumped into the bloodstream is not easily eradicated. I would hate to see Johannesburg become the Belfast of the 80's and 90's, though I make no defence for the South African situation. Some of the funds from the programme used in South Africa are still being sent to groups who aim to change the social structure including by means of violence. I would like it recognised that a diocese might have conscientious grounds for not supporting those parts of the WCC levy it does not agree with."

"We want peace, but we are not pacifists"

"When we can have both peace and justice, this is the ideal. But if we don't have justice, it may be that peace must go to achieve it", said the Bishop of Newcastle against the motion.

"The definition of violence should include structures which bring the response of violence. We need to speak out against them."

"We in the West are doing our theology from the comfort of our studies, and from an oppressors' position. There is a deep theological understanding in those groups doing violence. We cannot be judgemental towards groups in poverty and oppression. It is a situation in which it is unwise to be dogmatic. It is a highly complex one. The decision made may be one which we do not like but we must respect."

Aborigines "screaming for help"

"In my State, to be silent is to condone the present treatment of Aborigines and Torres Strait Islanders", said a Queensland member of Synod. He was speaking to a motion passed overwhelmingly

"That this Synod, recognising the common humanity of the Aboriginal Torres Strait Islanders and non-Aboriginal people of Australia and the unity of all peoples declared in the Christian Gospel: a. calls upon all Anglicans to recognise the existence of racial discrimination in Australia and to work towards its elimination in their own communities; b. encourages the Church to affirm the creative aspects of Aboriginal and islander culture, and to recruit and train more Aboriginal Torres Strait Christian leaders; c. calls upon the Federal Government to take initiatives with State Governments to make freehold land available to recognised Aboriginal Torres Strait groups as a foundation for the expression of their spiritual inheritance and cultural identity; d. urges relevant authorities to provided resources in order to encourage self management, health, welfare, legal and educational services which would lead to satisfying employment advantages and involvements for Aboriginal people."

"Everyone needs some physical, psychological; and emotional space. The Aborigines need freedom to organise their group for their own identity, for their own groups and beyond them." Speakers described the plight of Aborigines and Torres Strait Islanders in regard to their health, educational and unemployment problems, and noting governmental actions frustrating Aboriginal wishes, including the termination of funds for legal aids and health centres, and in relation to land rights.

What action?

On the land rights issue, Synod was urged to adopt a fairly sophisticated view. "Aboriginal people belong to the land. They are bound with it. To deprive them of it would destroy them. We need to do something about their security of land and depth of consultation," said the Archbishop of Brisbane, in moving the motion.

It was noted that 30% of the Northern Territory land belongs to the Aborigines, and that current land claims, if granted, could increase that to 45%. "An important way of helping them is by working with them. Unless the CMS can find one or

two missionary-minded nursing sisters, it will have to hand over its health centre to the government. There are other categories of workers also required", said one supporter of the motion.

A second motion calling on church members to examine the implications on Aboriginal Australians of the Bicentennial Celebrations in 1988 was passed with an amendment deleting any reference to the celebrations. The mover of the motion, the Bishop of Newcastle asked, "How can the Aboriginal people celebrate the Bicentenary? What right have we to do so at their expense?"

Unemployment "a critical moral issue"

"The present unemployment level in Australia is a symptom of the deep moral injustice of our society. If the church of Jesus does not take up the issue, it is unlikely that any other group will", said Canon Peter Hollingworth in moving a motion expressing concern at the unacceptably high levels of unemployment especially amongst young people. "There are 100,000 young people who are long-term hard core unemployed, locked out of the workforce."

"Burning question of distribution of wealth"

"We are a very affluent country by any measure. The rich are getting richer, and the unemployed are in more and more a desperate situation. We must relieve the burden of oppression. The major problem is that we are creating a hard core of disgruntled undisciplined people", said the seconder of the motion.

Embarrassed at image of the church

"I see disillusion, despair and anger amongst the unemployed. We must follow the footsteps of our Lord, in caring action. We must look at our own house, as well as calling on the government and community to act. We need to reconsider our values as a church, in our personal lifestyle, and the image we project to a disillusioned society", said one supporter of the motion. In a near-unanimous vote, the Synod passed the motion in the following terms:

That this General Synod expresses great concern that in resource-rich country there are still unacceptably high levels of unemployment especially among young people.

It believes that prolonged unemployment leads to boredom, loneliness, isolation from the mainstream of society and ultimately perhaps to violence.

It therefore calls on the Federal Government immediately to:

- introduce locally organised Federal-funded work experience and job creation programmes for unemployed young people;
- immediately raise the adult base rate of unemployment benefit from \$53.45 to \$66.65 per week;
- raise the under-eighteen unemployment benefit rate from \$36.00 to \$44.10 per week with an additional \$20.00 accommodation allowance for persons of all ages having to support themselves independently;
- restore and reconstitute and reintroduce a youth scheme which was terminated by the Federal budget.

It calls on all General Synod representatives to promote these and allied matters at parish and diocesan levels. It also calls upon the community as a whole and government employers and trade unions in particular to accept that unemployment will not disappear unless there is a genuine attempt to address the underlying causes of unemployment which includes:

- The increasing percentage of the population entering the paid workforce
- the increase in part-time and casual work at the expense of full-time work
- the lack in some school leaders of certain skills to a degree sufficient to ensure their paid employment and
- the indicated impact of technological change

policy changes no 2

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Evangelicals and the social gospel

The relationship between evangelism and Christian social responsibility has become a lively topic in evangelical circles. Many are concerned that it may develop into a divisive issue.

Recent evangelical advances in North America and church growth in many parts of the Third World have demonstrated a commitment to evangelism. At the same time, however, there has developed an insistence, especially among younger evangelicals, that legitimate spiritual renewal is accompanied by dynamic social involvement and action.

An increasing number of evangelical agencies have provided channels for the deployment of funds and personnel for relief and rehabilitation in all parts of the world. Their evangelical commitment is evident, but their immediate emphasis is upon practical assistance to people with pressing needs.

Some critics within the movement contend that liberal churches emphasize social service to the exclusion of evangelism, and they warn that the same danger faces evangelicals today if evangelism is not given undisputed priority in their churches. They see social involvement as secondary and optional.

An international consultation in 1982 will attempt to come to grips with the issues involved and reach conclusions based on scripture. The Consultation on the Relationship Between Evangelism and Social Responsibility will be held next year in Grand Rapids, Michigan from June 19 to 26. It will be sponsored by the World Evangelical Fellowship and the Lausanne Committee for World Evangelization and involve 40 invited participants and ten observers.

The Third World will have heavy representation at the consultation, eight from Africa and the Middle East, eight from Asia, and six from Latin America. In addition, there will be ten from North America, six from Europe, and two from Oceania.

English Churchman

Bulgarians close Pentecostal churches

Bulgarian authorities have closed several Pentecostal churches and demolished at least three church structures, according to a Keston College report.

Bulldozers levelled the Plovdiv Pentecostal Church building in May. This has forced congregation members to meet in a private home. Usually the Bulgarian government supplies a new building for evacuated congregations. Nothing has been offered to this group, however, and there has been no government explanation.

Pentecostals in Sliven are also without a church building now that Bulgarian officials closed their former place of worship.

In Yambol a 500-member congregation has been moved twice over a short period of time. After each move, the government demolished the previous meeting place.

KGB defections increase

Defections of KGB (Soviet secret police) agents and other intelligence personnel from the Soviet Union and other East Bloc countries to the United States have increased significantly in recent years, a senior US government official said.

Fifty people, including highly trained agents of the KGB have defected to the United States in the past five years according to a Los Angeles Times report (July 19, 1981) which cites Theodore Gardner, head of the FBI's Washington office.

Gardner said that while the number of defections has increased, the Soviet Union and other East Bloc nations have stepped up their efforts to infiltrate US intelligence.

Defection is not the only indication of discontentment by KGB personnel. Faith in the Second World (G2W) recently reported in Zurich, Switzerland the arrest and sentencing of former KGB officer Vladimir Titov (EWNS June 15, 1981), who is presently in the psychiatric ward of a prison hospital in the Soviet Union.

Titov had refused to spy on Baptists, and is now a church member, himself.

Staff required for Mogadishu, Somalia

Phil Maxcon ICA Somalia is requesting further staff for replacement and expansion:— 3 doctors, 12 nurses, 1 skilled mechanic (diesel/petrol), 2 general workers, with some construction skills.

Term of Service six to twelve months. Contact Rev. David M. Kimpton, 46-48 Restwell Street, Bankstown, NSW. (02) 709 5442.

U.E. increases Christian radio output for 1981

Underground Evangelism (UE) projects more than 4,000 quarter hours of religious radio broadcasts will be beamed into countries behind the Iron Curtain featuring UE Gospel-oriented productions in 1981. This is an increase from the 2,432 quarter hours UE produced in 1980 and includes the addition of an Albanian programme.

The Albanian broadcast went on the air in 1980 and is the first such programme to beam the gospel into that nation where the communist government has pledged to eliminate religion. In Europe 19 producers prepare UE Christian radio programmes in nine languages. All productions are designed for a broadcast to communist countries, UE reports.

Prayer offered by Polish labor leader

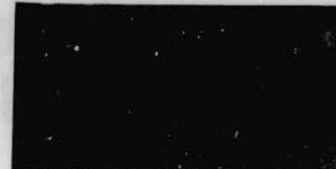
Lech Walesa, the leader of the Polish independent labor union, Solidarity, offered a prayer for the Roman Catholic Church and Poland during a recent service in Gdansk. A copy of the prayer was received by the Research Centre for Religion and Human Rights in Closed Societies here.

In that prayer Walesa said that he was "a man of faith" who must seek God's protection for not only the church and continued freedom to worship God, but also for his country. He also presented Solidarity as a cause in need of Divine care and guidance.

"I beseech Thee," he prayed, "take our country under Thy protection so that Poland may become a true home for our people, a safe dwelling place for God's children, where justice, freedom, peace, love and solidarity reign."

Walesa concluded with a request that God guide him and use his hands as a tool to serve Poland.

Solidarity and the communist government in Poland are still engaged in a struggle over labor rights which has been at the forefront of the world's attention for more than one year now. Although some gains have been made, tension remains high as the Soviet Union continues to warn against further government concessions to Solidarity.



In Yugoslavia alone, UE spokesmen say that programmes are heard in Serbian, Croatian, Macedonian and Slovenian, the four major languages there.

PREACHER IN BEER HALL

An AE team member, the Rev. Stephen Mung'oma, after preaching in Nakuru Cathedral, Kenya, at a Sunday morning service, was taken to a rural suburb of the city by a Christian man who had recently moved into the suburb.



He explained to Stephen that he had found this suburban village full of drunks and thugs and decided to see what could be done. First Stephen preached outside the beer hall and the next day the proprietress of the beer hall invited him to preach inside. At the same time she expelled potential trouble-makers. Then the proprietress said she did not want to sell liquor any more and invited the Christians to use the beer hall for meetings, which are still continuing, and the whole atmosphere of the area has changed.

Mr. Mung'oma was in Nakuru to lead a leaders' conference of about 25 clergy and school teachers. A month later a training session was held at Nakuru for pastors and their wives, school principals, evangelists and church workers. This preliminary work will lead into a mission in October at Nakuru, which is the principal city in the Rift Valley west of Nairobi and the centre of a large agricultural and cattle raising area.

MEETINGS HELD IN LESOTHO

David Peters recently conducted evangelistic meetings in Leribe, Lesotho. David had this comment to make on his return, "I was expecting to address small groups, but well over 300 people packed the hall each night. The Lord moved in a marvellous way and touched the lives of many people. Seventy-five young people, many of them involved in drugs, gave their lives to the Lord on the Youth Night". Elias Motebang shared his testimony with David and said that, "Many lives have come to Christ and now know Him as their personal Saviour. Please pray for us, especially the Youth of Lesotho — we need your prayers. There is much corruption and sin here and David's ministry has encouraged us". Over 200 people are now receiving follow-up material and being cared for and nurtured in the faith.

AFRICAN ENTERPRISE Man of Africa

Supporting national evangelistic ministries, Christian outreach and relief programmes throughout Africa

Registered by Australia Post, Publication No. NAR 4242

SEPTEMBER 1981

9



An interview with
BISHOP FESTO KIVENGERE
A.E. East African Team Leader.

UGANDA WHAT LESSONS FOR AFRICA?

Reprinted from "STEP" published by Youth for Christ, Kenya.

Q Why has Uganda gone through so much suffering? Is it God's judgement?

A I fear interpreting things which happen as God's judgement or God's approval. I would rather say that the sufferings which have taken place in Uganda are lessons of life. No country can say, "We are prosperous because we are righteous." If you waited for a righteous country, which would therefore deserve God's favour, the whole world would be in hell. Events which overtake countries like Uganda are human errors, human selfishness, and therefore are lessons to be learned by those citizens and the leaders of the country.

And many times even people who suffer find it very difficult to learn the lessons of their suffering. Human hearts find it difficult to listen. Uganda has passed through those terrible times politically, which resulted in the breakdown of the economy. People became desperate and threw to the wind all the standards which make human beings live together. So you can say that Amin succeeded in dehumanizing Ugandans.

However, he did not succeed in demoralizing the Christian church, because the Christians draw strength from sources other than the economy, the political security, the stability of the infrastructures. Those can break down and the church still remains one. For the church draws its stability from the fact that it is a community of the risen Christ. That is why the church in Uganda remained. Amin did not stop the church from evangelizing. He harassed the church, he accused the church, he arrested the leaders, he even killed some of them, but he never stopped the services. Churches were packed up.

Q Can you tell us a case where a person's life has improved as a result of the persecution?

A These kind of statements are very dangerous. You can't explain a man's life having been improved by persecution unless he says so himself. What I can tell you is that there are lives which shine out for Jesus in persecution. In persecution the light which was in a man is given an opportunity to shine. This happened repeatedly in Uganda. There are people who were shaky as Christians but who became firm during persecution.

Sometimes it is difficult to tell the

reason why, but humanly speaking when men face problems their world becomes narrower. They begin to think a little more seriously than they did when they were in prosperity. They become more serious in their faith, because danger is near. This is because of our human weakness. One should never wait until he is pressed in order to have faith. But unfortunately we are like that. There are many Ugandans who can tell you, "God became more real when I was in danger." You can't die for something you don't believe. Either the uncommitted disappear and run away or they become serious and commit themselves. Some people became Muslims in order to get money from Amin, because he had money from Arab countries to convert Christians, jobs because he was the president, business because business was in his hands. Those who wanted the worldly prosperity, money, better jobs, turned away. But they were not in big numbers as he expected. He expected the money from oil rich countries would convert Uganda into a Muslim country. The opposite took place. More people became Christians, churches were fuller than ever. The uncommitted became committed.

Q I observe that in every country where there has been stability and prosperity, the church takes a more comfortable route. Many times it offers no strong opposition to any kind of oppression or evil that is creeping in. What would you say is necessary for the church that is comfortable?

A You can never prepare a Christian community for bad times by giving them certain things to do. They remain superficial. You can only prepare the church to stand by making Jesus Christ central in the church. Even in times of prosperity the church needs continual renewal. And when Jesus Christ fills the hearts of His people that is the best preparation. When Christians see Him, love Him, commit themselves to Him, anything may come; it doesn't matter, they will meet it. You couldn't have prepared Christians in Kikuyu to face Mau Mau persecution. There is no way. But when renewal and revival took place in Kikuyu, men and women in different villages said, "I love Jesus; whatever you do is okay." That was the best preparation.

We need a Spirit-filled church, which means a church whose centre is not doctrine. This is the danger with the Christian churches. They think

when the doctrine is right we are right. You are not right. You can have the most sound doctrines and be the most sleeping church. You find Christians who believe solidly in the most sound doctrine fighting among

We have about 12 to 15 lorries taking food and milk from our Christian friends overseas. We have blankets for those who have nothing to cover their bodies, medicines for hospitals which don't have medicines.



Some of the scenes from the Kampala City mission conducted by A.E. Team members in Uganda.

themselves. And then you find some who say, "If our tradition is okay, we are okay." You can be as dead as a stone even when your tradition is okay.

Q What is the role now of the church in Uganda?

A The role of the church in Uganda is nothing new. The church is not there because of emergencies. The church in Uganda has one big role as it has always had, sharing the good news of the Lord Jesus Christ. By saying that some people would say, "Oh, therefore, all the church needs to do is to preach." Okay, yes, proclaiming the message of reconciliation, of restoration, of renewal, which means Jesus Christ proclaimed, is primary. But as soon as you preach that message of reconciliation then immediately that message forces you to step forward and get reconciled with another human being. And as soon as you preach the redeeming love of Jesus Christ immediately that redeeming love forces you to go and give food to the hungry. If you sit comfortably and preach God's redeeming love and the orphan is starving and the widow is naked, you may as well forget it. So the church in Uganda now is involved in the ministry of giving food to areas which are starving, like Karamoja.

We also have a tremendous ministry of helping people to get reconciled. When a country suffers as Uganda did, such suffering leaves behind a trail of bitterness and desire for revenge. These cannot be healed by food or water or medicine. This is something deeper in the hearts of men and it needs the message of Jesus Christ. That is what we are doing in Uganda today.

Q This is a complicated question which was raised by a conversation I had with a Ugandan friend, a lecturer who moves in the intellectual circles. He said there was a distinction between the general people of Uganda and the intellectuals in the city. The city folks, he felt, were disappointed that the church had never taken a stronger stand, a more united stand, against Amin. If that is true does the church in Uganda make any attempt to reach those people in a different way? How do you cope?

A There is no different way. You will have no way ever of convincing every intellectual to his satisfaction. If you ask that intellectual what he did under Amin, if you ask him

Continued page 4.

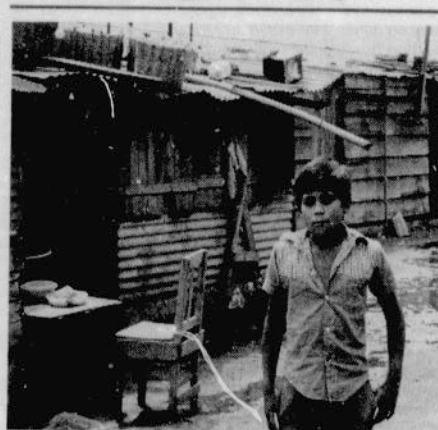
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DAVID HEWETSON

comment

THE HISTORY MYSTERY

"The universe is indifferent," said Andre Maurois, "Why are we here on this puny mud-heap spinning in infinite space? I have not the slightest idea, and I am quite convinced that no one has the least idea." The Christian has to disagree. There is a plan and a purpose. But it is not plain and obvious... at least not yet.

In fact the world is a confused place. History is a tangle, its meaning a riddle. And because of this Jesus' teaching was sometimes very enigmatic and perplexing. He often taught in parables. And because he did not explain them (except later by request to the disciples) people had to try and work it out for themselves. And when the disciples asked Jesus why he used parables he had some very intriguing things to say about how God's Kingdom was being established in history. This should be a profound help to us in these confused times.

Jesus was not giving people an intelligence test. But he was testing them. He was gauging their response to him. His disciples knew the 'secrets of the Kingdom' (Matthew 13:11) i.e. they knew that Jesus was the King and that they must submit their lives to him. The crowds, however, did not in the main do that, and Jesus used his 'riddles' to test whether they would accept his claims or not. The secrets of God's Kingdom in this world were wrapped up in story form and as we meditate on them to-day they help us solve the history-mystery.

For example the parable of the weeds in the wheat (Matthew 13: 24-30; 36-43) helps us to stay confident in a confused world. Good and evil grow side by side like the nourishing and the poisonous plants in the story. People are won for Christ but persecution erupts; churches expand in Africa and racial tension grows stronger; Christ transforms lives and society becomes dissolute, etc. etc. Nor is it always easy to pick and choose between that which is 'good' and that which is 'evil'. Respectable upright living can often be a cloak for self-righteousness or a cover-up for other wrongs; and wild behaviour can sometimes be a distress signal by those desperate for help. As in the story pulling out the bad can sometimes also destroy the good, since like the wheat and the weeds, the roots are intertwined.

This parable tells the bewildered Christian to leave the running of history to God. He will sort it out at the end, and make no mistakes either. What a relief it is to know that it is his world, his Kingdom, his church. Let us get on with the sowing, leaving the assessment of men's hearts to him. Let us face the future with assurance. Let us face the present with confidence. That is the solution to every riddle.

The Nat'l Witness, Tuesday, July 7, 1981

Cassidy helps youth leaders of troublespot

Fifty-five Black youth leaders from one of South Africa's most explosive troublespots — Elsie River in the Cape — were brought to the City last week by Mr Michael Cassidy and the African Enterprise team, following a mission in the area earlier this year. They have been undergoing training in Christian leadership and "how to grapple with some of the realities in South Africa". Mr Cassidy described his mission as "unusually successful".

"We had a tremendous response from the whole community — at our closing rally we had about 9000 people present, which is quite significant," he said. "It is very evident that they find most White politics pretty irrelevant to them."

"It would seem that the gap between Government authority and these young people is virtually unbridgeable, because our policies have generated a legacy of enormous suspicion."

"The current view among most young people seems to be that no good thing can come out of Pretoria."

"What this says to me personally, is that South Africa is very rapidly running out of time in which to find answers that are going to connect meaningfully with the Black world."

"If an answer is to be found, I believe it would have to come out of dialogue conducted on a Christian basis. The starting point can no longer be political," he said.

SOUTH AFRICA LAY WITNESS STIMULATES OUTREACH

The outreach of the Church in South Africa is being stimulated by lay witnesses trained at week-end missions conducted by African Enterprise. The scope and success of the scheme was explained in a recent interview with Mr. David Richardson, of AE's South African team.

Mr. Richardson said the week-end missions were held in local churches and were entirely staffed and led by lay people trained by AE. After they had been trained these lay witnesses were involved in evangelism through personal testimony. They shared their Christian experience with a congregation. After that the congregation was divided into smaller special groups, which looked at what commitment to Christ really meant. So the project was really a ministry of renewal — first to the congregation and then to those outside the congregation.

Asked whether the lay witnesses were expected to work in their own towns and cities or to move beyond those areas after training, Mr. Richardson replied, "The lay witness mission tended to be regional. We try to set up teams in each of the provincial areas of South Africa and we do like to have folk moving from within their own region to places fairly nearby because they are responsible totally for all the costs of travel, and in fact, all costs of mission are borne by team members. This is part of their ministry. They are commissioned by their local mission and sent out."

"Do you encourage them to relate to their own church and to remain loyal to it?" Mr. Richardson was asked.

"Very much so," he said, "In fact, that is a prerequisite for any team member. They are involved in their local churches and this activity is seen as an outreach from that church."

Asked whether the lay witness ministry was usually done as part of a mission organised by African Enterprise or was operated separately, Mr. Richardson said, "Both are true. The team existed in effect before it became part of African Enterprise, but we see the lay witness mission as part of a mission build-up in renewing the Church in preparation for a major outreach in a city. Converts going back into their churches look to us as well, and lay witness forms a means of doing that."

Mr. Richardson illustrated his account of the work of the lay witness missions by several stories.



"One of the loveliest stories I can tell you," he said, "relates to the wife of a minister who at the end of a mission was sharing fellowship with the team. Just as we were closing off she said, 'You know, it's been such a wonderful loving experience seeing people from all denominations working together in a team. That kind of love and recommitment to Jesus Christ is something that has been rekindled in my heart, and right here before my husband and before the elders of my church, I just want to recommit my life to Jesus, too.'"

"And there is the incident of a minister, at the evening service after a mission, feeling that he wanted to nail his colours to the mast as it were. So he went forward in his own church and just said to his congregation that this was a time when he wanted to re-dedicate himself. To his amazement and delight, seventy of his congregation joined him. 'I could tell you many stories

like that. You see the power of the Holy Spirit through a simple obedience by people in sharing simply what Jesus had done in their own lives. There is nothing spectacular about it, but it is a personal sharing to which the people in the pews really relate. No one could place them on a pedestal, as we so often do with the clergy. They are ordinary

folk from all walks of life, and the relevance of Jesus Christ in their lives and the way in which both the joys and the sorrows, the ups and the downs are related, really had had a tremendous impact. The Holy Spirit seems to be using more and more lay people in ministering to their fellows.

REACHING ASIANS IN KENYA

AE is active in the work of reaching out to Asians in Kenya. As part of its mission to Asians AE recently organised two meetings in Nairobi for Dr. Akbar Haqq of the Billy Graham Association. Forty pastors were motivated to reach Asians. There was a good representation of Indians and Pakistanis at a public meeting attended by about 600 people.

out the week. Pre-mission training was organised by David Richardson, and the evangelists were Bill Winter, David Peters



Bill Winter



David Peters



Abiel Thipanyane

REVITALIZATION IN ZAMBIA

A mission to revitalise and re-energise the Church in Zambia, undertaken by African Enterprise in August, is expected to lead to a wider mission in that country.

AE was invited to conduct the mission to the Anglican communities on the Copper Belt-Ndola, Chingola, Kitwe, Mufu-lira and Luanshya. Pre-mission discipleship and training meetings were held in each of those towns in June. Week-end training for pastors and lay leaders on mission and evangelism took place from August 7 to 9. Then from August 10 to 16 the mission itself was held in Anglican churches in the five participating towns. Other denominations were invited to attend these meetings, which ran concurrently in each centre through-

and Abiel Thipanyane. Arrangements have been made for discipling and follow-up work after the mission.

UGANDAN SCHOOL FEEDING PROJECT EXPANDED

Expansion of the school feeding programme in the drought-stricken region of Karamoja in northern Uganda has been one of the most urgent projects undertaken by African Enterprise during the past three months.

The gratitude of the recipients of the aid already given is shown by letters which African Enterprise has received, often written in quaint English but self-evidently sincere. For example: "Fellow Christians, we are extremely happy with what the Lord has done through you to our country Uganda, especially our school, Katakwi primary school. We are very grateful indeed for that and we hope the same love to continue."

Another letter from the headmaster of the Angole/Wera primary school says: "Your kind assistance has met our desperate need for help. We are very much relieved and are happier and able

to work better." And from the headmaster of the Malera primary school: "I would like to send our profound gratitude for having selected my school to be one of the lucky ones. This supply of food has indeed motivated many children to be courageous in attending school regularly though they are still experiencing famine in their respective areas."

Close touch with the needs of the Karamoja region has been kept by African Enterprise through its project director for aid and development, Mr. Kevin Lyne, and by Bishop Festo Kivengere, leader of the organisation's East African team.



The Reverend John Wilson, a Ugandan, who recently visited Australia as a member of an African Enterprise mission team, has also been identified with the project for expanding the school feeding programme in the

famine-stricken areas.

Outlining the project, Mr. Wilson said the programme had five aims; to save many children from death by providing adequate feeding for children at selected schools; to save children from brain damage as it is feared that with prolonged famine many children could be so affected; to improve school attendances; to bring villagers together and form a basis for social progressive community life; to bring scattered villagers into communities round the schools so that local churches will be able to bring the Gospel of Christ to the people.

The schools are carefully selected so that the project finds acceptance and acts as an example to others. Every school selected must prove first it is able to raise a strong parent-teacher association which would be a catalyst for forming the wider community life of the area. Every school also needs to have a farm, able to instil interest in the children in farming on the one hand and in producing food by their own

efforts on the other hand.

African Enterprise originally launched a pilot scheme to find out whether it would be feasible to start a school feeding programme in Karamoja. Three primary schools were selected — at Ngora, Soroti and Katakwi — and the results after 12 weeks were so encouraging that African Enterprise guaranteed to feed children at six schools for a minimum of 18 months and to increase the number as problems of transport, security and staff were overcome. This programme was launched with the support of Christians in West Germany, the United States, Britain, Australia and Holland.

To encourage schools to augment the gift of food African Enterprise will supply hoes, pangas and axes to enable fields to be cleared and seed planted on the school farms. Advice will be sought from the Ugandan Ministry of Agriculture and from the Church of Uganda's seed project scheme based at Kotido.

This project now covers 40 schools with a total number of 28,000 pupils.

SOUTH AFRICAN DIARY



from
Malcolm Graham
Team Administrator.

To be part of our Lord's great commission is to be part of the primacy of the Gospel... and you will be witnesses for me in Jerusalem, in all Judea and Samaria... Whilst readers may not necessarily feel that they are part of this plan we know that the very nature of your involvement with us, thrusts you very much into these opportunities with us. Your support, whether in prayer or in giving, indicates your active participation in these events. We know you are right there with us in spirit because we have experienced the power of the Holy Spirit in these Missions.

As this reaches you Michael Cassidy will have just completed his meetings in Malawi. Miss Florence Yeboah of Ghana was assisting Michael with this Convention. Her focus was to the young Malawians in Blantyre. Florence, a vibrant personality, has an exciting youth ministry on the "Gold Coast" of West Africa.

Abiel Thipanyane and his team are with the Roman Catholic Mission Hospital in the Transkei. These are very meaningful opportunities for the Gospel, because it has a profound impact on Doctors, staff and patients in a very 'captive' situation.

Perhaps the most important need for prayer at this time is the Festival of Hope and Unity in Windhoek and Rehoboth in South West Africa/Namibia. 'Hope '81' is the theme and during September we will be tying down the loose ends with local committees for the main outreach meetings in October.

Brian Harlech-Jones and Andrew Alexandria, Mission Chairmen respectively of Windhoek and Rehoboth, report on the growing involvement of the many different denominations. Our prayer is that there will be real unity of the Christian witness to give leadership and direction to the future of this beautiful and unique country.

Billy Winter and David Peters will be with the Churches of Fish Hoek and Ocean View for outreach meetings from the 21st to 27th September. The outstanding features of the preparation has been the bridge-building process between two district groups and the sharing together of resources and skills which both committees enjoy.

Plans are under way for a major mission in Gwelo, Zimbabwe. Chris Sewell, leader of the Zimbabwe team is working towards involving A.E. team members from Uganda/Kenya and South Africa. The impact of a team composed of such diverse backgrounds is something really precious which the Lord uses to mighty effect.



Evangelism to cities of Africa



Sharing with business communities



Child Care in black Schools



Feeding Programmes



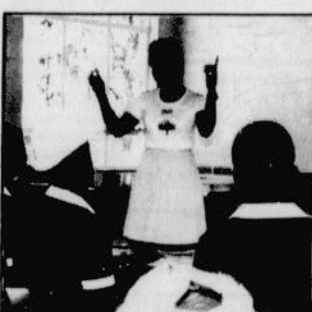
Youth Evangelism



Radio Ministry



Ministering to Disabled



Leading Scripture Classes



Immunizing needy children

African Enterprise supports national evangelistic ministries, christian outreach and relief programmes in Africa. Teams are working in Uganda, Zimbabwe, South Africa, Kenya and Tanzania and ministering in countries throughout Africa.

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IN AFRICA TODAY

Australian Support Office: 62 Pitt Street, Sydney, 2000. (02) 231.3505. Chairman: Dr. Paul White. Director: Warwick Olson.

AFRICAN ENTERPRISE





UGANDA DIARY

from James Katarikawe
Team Leader, Uganda.

The Kampala city mission held in June was organised by the Diocese of Kampala to reach the city dwellers with the Gospel of God's love to mankind as demonstrated by Jesus Christ's death on the Cross.

The Kampala Diocese invited the AE team as speakers, Bishop Festo Kivengere being the chief missionary.

Missioners went to all schools in the city, Makerere University, Luzira Central Prison and other big educational institutions and many other church centres.

Bishop Festo addressed big crowds who came daily at the City Square during lunch hours

from Monday to Friday. At every rally many came forward to accept Jesus Christ as their Lord and Saviour.

Also daily at 4.00 p.m., Festo spoke at the All Saints Cathedral. Again we daily saw many people who found rest for their souls in Jesus Christ.

During the mission we saw a miracle of grace. At one of the meetings came a man to hear what the missioners were talking about. That man had a grudge and hatred against one of his workmates.

The hatred was so great that he decided to finish him up. He went and paid killers to lay in wait for him on his way home

and kill him. The price was fixed and the time and place decided upon.

When the Gospel was preached, he was deeply convicted in his heart. He repented, straight away he went to the men he had hired and told them "The Lord Jesus has saved me, therefore I do not want to kill my friend any more and please forgive me for involving you."

He went the next day early in the morning to the place where his former enemy was working; the whole place was stirred with fear and amazement as he repented deeply to the man he had planned to kill and to all those who were around.

All the work stopped as they turned that time to time of prayer, praise and testimonies.

On Sunday, the last day of the mission, streams of people started flowing into Nakivubo

Stadium in the heart of Kampala City, from 9 a.m. They continued coming until the end. The service started at 10 a.m. and did not close until about 2 p.m. There was singing and testimonies before Bishop Festo Kivengere addressed the crowds.

Future Plans

Because of the floating of the Uganda shilling, life has become intolerably difficult. Now to fill a car petrol tank — 60 litres — one needs Shs. 6,000/- (approx. \$60), which is Shs. 200/- a litre. A cylinder of cooking gas which a year ago was at Shs. 64/- is now at Shs. 2,500/-. Everything has gone up except salaries. For this reason it is going to be extremely difficult to run missions or conventions unless God intervenes in another way. However, we are now planning missions to secondary schools on a week-end basis and of

course this does not mean that we are abandoning our town programme. All these will need a lot of prayer as well as material support.

The Kampala people are already asking for another mission — 1982.

The Rev. Canon P. Kigozi, the Archdeacon of Kampala Diocese told me the other day that as a result of the mission, groups of fellowship have been formed where they never existed before at many church centres in Kampala. On the 5th July, 1981, there was a special meeting arranged by the brethren to welcome into the fellowship those who were saved during the mission. About two-thirds of those who came were the newly-saved ones. The gathering started at 9 a.m. and closed at 4 p.m. but the people were still reluctant to go.

the Archbishop died. And he was there. That was two weeks before I had to escape from Uganda. So sometimes about these so-called prophetic messages you don't really just say it. There are times when God speaks, there are times when God says for you to go, as I went in '73, personally, to Amin to protest to him against his announcement of the first executions of Ugandans in history. A dangerous thing to do, but something you can't help when God says, "You go."

You've been through some dangerous and difficult, very, very hectic years. How has it affected you personally?

A Very deeply. I've had my times when I realized the danger. Like those days of pressure, the week I had to escape; because friends and Christians felt I was the next man on the list. Those were very pressing times. But the presence of the Lord was a tremendous cushion under my weakness. Then the lesson that I kept learning, though learning it rather badly, was that the Lord wanted me to take advantage of the dangerous situation, allow the Spirit of God to transform those dangerous periods into opportunities to demonstrate the love of Christ. That is the greatest lesson of my life. I have written a book called *I Love Idi Amin*. Some people think I put a catchy title on the book. Anyone who reads it knows it came through pain and stress. It's a testimony. A testimony of what? Not a testimony of a wonderful Christian who loves his enemies naturally. It isn't natural. There is no natural way of loving your enemies. It's a testimony of a man's struggle with the tendency to strangle himself spiritually by becoming retaliatory in his attitude. The Holy Spirit made me realise I was the loser if I remained bitter. And I was set free from that terrible strangling spirit, so that I could then love Amin.

My Lord set me free to do

that. And then not only did he set me free to do that, but I realised that the best way to protest against Amin was to love him. If I didn't love him then I would join him.

Would you like to mention some of the outstanding needs Uganda has at this time of rehabilitation?

A Well, the outstanding need of Uganda, as said by committed Christians, non-committed Christians, as well as by politicians, is spiritual rehabilitation. That's what they keep saying. Because they have seen how twisted the morals, how dehumanized society has become. Politicians may form a new government, economists may try to bring the shattered economy together. But primarily what is needed is to make Ugandans human again. The restoration of their relationship with God through Jesus Christ, upon which they can build relationships with each other, upon which they can build understanding of the meaning of service is needed. Instead of serving for money we should serve one another. This is almost forgotten in my country. They are only serving for money. It is a very big challenge for the church. It doesn't mean that every man in the church has got that vision either. Some have all sorts of visions. I wish they all had the same vision.

What is the aim of the mission you are going to hold in Kampala in June?

A Oh, this is evangelization. Our team of African Evangelistic Enterprise and the church will be working together to evangelize the towns and cities of Uganda. We want to start with the big cities. The message of Jesus Christ is the only power that can really rehabilitate people, by bringing back their understanding of the value of human life, the dignity of human life, and the honesty which you need in business and economics.



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WHAT A WORLD

Clouding our values

The survival dilemma makes a fascinating discussion situation. It is a popular choice of exercise for anything from Fellowship groups to Personal Development classrooms. Here is a typical one — the Fall-Out Shelter Problem.

"The fall-out shelter has food, water, etc. for only six people. A larger number of people has taken refuge in it. The whole world is at war, any anyone left out of the shelter will certainly die. The problem is to select the six who may be over again, from the following: a bookkeeper, aged 31; a clergyman, aged 75; a female physician, aged 36, unable to have children; a black militant, aged 20, no special skills; a retired prostitute, aged 39; a homosexual architect; a male law student, aged 26, and his 25-year-old wife who has spent the last 9 months in a mental hospital and is still heavily sedated (they refuse to be separated); a girl aged 16 of questionable I.Q. who is a high school drop-out and pregnant."

It can be tackled in various ways. A group of nine people might each be allocated one of the roles, and have to defend his/her right to survive. The decision, however, has to be a group decision, based on the "qualifications" of the characters. There are not supposed to be any right or wrong answers. The teacher's instructions give these questions to ask when the group has made its choices:

"How well did you listen to others in your group? Did you allow yourself to be pressured into changing your mind? Were you so stubborn that the group couldn't reach a decision? Did you feel that you had the right answer? What do your selections say to you about your values?"

VALUES CLARIFICATION

This exercise is a technique of a movement in education called Values

Clarification, promoted originally by Sidney Simon in the U.S. In the paper *Sexuality and the School* he wrote: "The schools must not be allowed to continue to foster the immorality of morality. An entirely different set of values must be nourished."

The effect of an exercise like this (it is just one of many strategies with similar aims) is to disturb children's moral certainties if they have any, and to push them towards relativism — the humanistic values of moral autonomy, and the rejection of any God-given absolutes. Instead, easily manipulated group values are substituted.

NOT PLAYING THE GAME

A well-instructed and aware Christian with clear-cut ethical principles would either refuse to participate at all in such an exercise as being too contrived and hypothetical, or would insist that none should be forced out of the shelter, but rather that what food and water there was should be shared regardless. A Christian does not regard physical death

as the ultimate evil, but separation, through unbelief and wilful sin, from God.

But how many children could take such a stand? Not to play the "game" would be awkward and unpopular. The list of people is full of traps to show up "moralistic" or "discriminatory" thinking, and expose it to ridicule. Other strategies used in Values Clarification involve an "arrogant invasion of privacy, and prying into family relationships. Young people in general accept the values of their parents on trust before they are able to defend them, and it is plain that these strategies are designed to shake students' faith in home values."

Roman Catholic layman Vince Nesbitt of Sydney has written and published a most useful booklet *Humanistic Morals and Values Education*, to which I am indebted for the example of the survival dilemma, and from which I have just quoted. It is valuable for alerting parents to some of the educational practices and ideologies to which our own children, in public or private schools, might be subjected. Humanistic thinking is very pervasive, especially in teacher education.

The Humanist Manifesto II (1973) asserts "... we begin with humans, not God, nature not deity ... humans are responsible for what we are or will become ... No deity will save us; we

must save ourselves." On ethics, it affirms that "Moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stem from human needs and interests."

These are the underlying assumptions of much that is being taught in schools. Far from being "clarified" (a clever euphemism), Christian values are being clouded and mocked. We need to be vigilant and prayerful for our children.

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The Lord, God of Hosts said: "I want to see a mighty flood of justice, a torrent of doing good." AMOS 5:24

1. OUR MOTIVATION

We believe our State of New South Wales is facing a spiritual, moral and social crisis which concerned Christian citizens can only afford to ignore at the peril of future generations of Australian children.

A prominent Church leader, Bishop Thomas Muldoon said recently "I see a very grave threat. I can see the philosophy behind all this — secular humanism — a deliberate attempt to remove Christian influence from the field of hospital care, etc. ... I think the people of New South Wales should sit up and take notice."

We also believe a fundamental struggle is being waged between Christian belief and values on one hand and atheistic secular humanism and materialism on the other hand. This struggle is occurring in every area of our society, e.g. schools, streets, prisons, welfare, media, universities, etc.

2. DISTURBING DEVELOPMENTS

In recent months we have seen many disturbing developments:—

- Increased violence on the streets and elsewhere, e.g. Newcastle and Bathurst riots.
- Expansion of prostitution into the suburbs and towns of N.S.W., e.g. Darlinghurst, Campbelltown, etc.
- Brutal assaults, rapes and murders against women and children, taxi cab drivers and even senior citizens and disabled persons.
- Spread of moral pollution centres and the sexual exploitation of children, e.g. 650 children on Sydney streets.
- Growth of organised crime, illegal casinos, S.P. Betting, e.g. over 63 casinos in Sydney.
- Allegations of the bribery and corruption of politicians and police officers, e.g. Mackay case.
- Breakdown in the quality of education with the introduction of witchcraft, amoral sex education, etc., into primary schools, and preparation of homosexual kits for Secondary Schools.
- Increased drug usage and teenage addiction and drunkenness, e.g. over 10,000 heroin addicts.
- Commencement of so-called homosexual "churches" and pagan witches "churches" in Sydney.
- Breakdown in prison discipline with prison murders and daily escapes resulting in further murders and rape e.g. Bathurst.

We believe this serious situation requires all Christian citizens to do the right thing and put Christian principles before their traditional party loyalty. As Edmund Burke said "The only thing for evil to flourish, is for good men to do nothing."

3. OUR OBJECTIVE: "1981 ELECTION CRUSADE"

1. By supporting Fred Nile we believe that based on his outstanding result in the 1980 Senate Election with over 130,000 votes we can win at least one seat in the N.S.W. Upper House.
2. We will then have Fred Nile as our spokesman in Parliament to represent the Christian "Moral Majority" and the people of goodwill in N.S.W.
3. He will be able to give encouragement and support to the decent parliamentarians who may find it difficult to speak up because of Party policies and the "Party Gag".
4. He will be able to expose the moral bankruptcy of both the small "I" trendy Liberals and the secular-humanist wing of the A.L.P. who are promoting homosexuality, prostitution, pornography, etc.
5. He will be able to use the Upper House as a "pulpit" and a "platform" to promote positive Christian and family values.
6. He will be able to use "Parliamentary Privilege" to expose the activities of organised crime, abortion clinics, casinos, brothels, child exploitation, bribery and corruption, etc.
7. We will make the 1981 Elections a type of "Referendum" so that voters can show the major parties the strong support for pro-family policies.

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NEWS

Dr. Dwight Pentecost will be the guest speaker on the Pacific Prophetic Cruise 7th May, 1982. Dr. Pentecost is a well-known Second Advent speaker and he will be running two sessions each day while the ship is travelling. The cruise is for 14 days and includes visits to Tonga, American Samoa, Fiji and Noumea. The Oriana is a magnificent ship with excellent facilities and is fitted with all the navigational and stabilising aids to make for as smooth a voyage as possible.

Word of Life are the sponsors of the cruise and further details can be requested from them at P.O. Box 205, Ryde, N.S.W. 2112

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Announcers, News editors, Senior Journalist, Studio Operators, Producers, Administrators, Accountant, Clerical Staff, Public Relations Officers, Community Projects Officers, Representatives, Counsellors, Engineers, Mechanics, Handy persons, Technicians, Graphic Artists, Personnel Officer and Market Research Officer. Further staff are also required for Rhema branches and studios in other parts of the country.

If interested please phone me, Mr. Berry, or my assistant Mr. Short. (Any time between 8 am and 11 pm.)

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Interstate Services

PERTH: St Alban's, 423 Beaufort Street. Service: 9.30 a.m. Rector: Rev Ken McIntyre. All welcome.

GOVAPAROO: St. Stephen's, Brisbane, Cnr. Cavenish and Chatsworth Roads. Visitors welcome. 7.30am and 9am Holy Communion. 7pm Sunday at Seven. Rector: Rev Ken Baker.

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TO UNDERSTAND EACH OTHER

Sorry I'm Happy ... ?

Some time ago I was acting as a group leader in a discussion dealing with the skills of listening to and getting in touch with the feelings of others. The discussion reached the stage where we found ourselves talking about our own feelings and how prepared we were to express these feelings in the group. Several members of the group spoke very honestly about their feelings of anxiety and others of their depression. Their honesty appeared to loosen the restraints upon the feelings of other group members and there was a very useful unburdening of many varieties of emotion.

This led one member of the group, who had been silent up to this moment, to ask a very important question. "I hate to bring this up, but I'm feeling very happy and content with life. Is this wrong? Am I just blind to the way things really are? Or, can't I be honest about my real feelings?" This person was feeling guilty about her contentment and was having real doubts about the validity of that feeling. In the midst of all the troubled emotions her satisfaction seemed dishonest.

But was she right to doubt? The group was silent in the face of her questions for only a very brief time. Then one member

of the group commented that it is just as useful and appropriate to express pleasant or positive emotions as it is to express the more difficult and troublesome emotions.

I believe that this statement contains an important truth which is of enormous importance for all people, but especially so for Christians. So often we open up to one another and to God when we are faced with feelings which are a burden to us. This is right and useful. It is far better to do this than to attempt to deny the feelings. But once our troubled emotions are dealt with, and are replaced with feelings such as joy, contentment and confidence, why is it that we keep those feelings to ourselves?

Is it because we feel guilty about being happy? Do we feel uneasy because the happiness is somehow seen as a selfish and undesired state of being? We do well to guard against smug self-confidence or inflated and exaggerated pseudo-happiness but we should not impose restraints upon the feelings of peace and contentment which are God's gifts to us.

In our prayers we recognise that there are occasions when our time is largely spent agonising over burdens and our inability to handle our emotional

reactions to them. However, there are also times when our prayers reflect our peace and joy in the expression of thanks and praise. The point is that prayer is a place for the expression of feeling, irrespective of the nature of that feeling.

In our relationships with our friends and family members the same principles apply. I can think of one case I read about in which a clergyman only ever felt free to share his emotional difficulties with his family or close friends. It was very helpful for him to be able to do this, but the puzzling thing for those who helped him was that once things began to improve he would become closed off from them as if he didn't need them anymore. He could share his difficulties but not his joys.

He became a rather morose person who could only find relationships with people when he or they were burdened by difficult emotions. This is too one-sided. This kind of attitude sees emotional expression as only necessary and appropriate when emotions are burdensome. A consequence of this attitude is a failure to enjoy the benefits of expressing and sharing the emotions which accompany times of blessing.

Such emotions need not be expressed in a dramatic and theatrical fashion. In

Dr. Alan Craddock

this case the clergyman tended only to talk honestly and earnestly to his wife and children when he was feeling depressed. What a great deal it would have meant to his wife if he could have simply walked up to her, put his arms around her, and said that he was so happy to be alive when that was how he felt. He often felt that way but tended to take those feelings for granted. He didn't believe that those feelings needed to be expressed and so his family never saw that side to his character.

Paul often noted the two sides of our emotions and the place of each side in our relationships with one another ("Rejoice with those who rejoice and weep with those who weep" Romans 12:15), and in our attitude toward God ("I have learned in whatever state I am to be content. I know how to be abased and I know how to abound... I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in Him who strengthens me" Philippians 4:11-13).

Christians are rightly quick to express and to share their burdens but we are far too reluctant to naturally share our joys. This reluctance mars our fellowship with one another as well as impairing our prayerful relationship with God.

BOOK REVIEW

Help, Lord — I'm a Woman

Lorraine H. Mills

Lorraine Mills is a Victorian wife and mother with an unbounded confidence in the Lord's direction of her life. This even extends to her willingness to arrange the private publication and promotion of her book, which says much for her determination.

It consists of 25 chapters, mostly short, combining autobiographical sketches with devotional applications. Each chapter closes with a short prayer and suggested Bible readings. The writing and theology are unsophisticated, but her experience and insights are valid, and could well challenge and help readers, especially other wives and mothers, to seek to serve Jesus Christ, despite life's problems, with a single-mindedness equal to that of Mrs. Mills.

The book is handsomely produced and includes several photos of the very attractive Mills family. It is priced at \$4.95.

Lesley Hicks

Christmas Bowl response up in N.S.W.

New South Wales people have given nearly \$400,000 to the Annual Christmas Bowl Appeal of the churches so far this year. This is a 28% increase over last year, which compares favourably with a national increase of 21%.

Commenting on the result, the State Council Executive Secretary, Rev. Bern Stevens, said that we can't afford to rest on our laurels. "Although the projects funded by the Appeal are increasingly effective in achieving a permanent new quality of life for people in great need in many parts of the world, the overall need continues to grow, and we in Australia can afford to do much better as we encourage others to join us in the fight against poverty and oppression in the name of Christ," he said.

Plans are well under way for the next Appeal to be launched on 25 November.

Churches "content with status quo"

The "great institutional Churches" are too content with the status quo and are afraid of future changes, according to the Archbishop of York, Dr. Stuart Blanch.

Writing in August's York Diocesan Leaflet, he says that, at a time when churches look less secure and imposing than they used to, they ought to be looking to the future more.

Many of the revised liturgies in the church have restored the old affirmation "Christ has died, Christ has risen, Christ will come again."

"The Church has been sedulous in cultivating faith in the first of these two affirmations," Dr. Blanch says, "But we have been less than sedulous in affirming the third, Christ will come again."

Unhealthy

"This is, no doubt, due in part to the

fact that the future is more difficult to envisage than the past and partly because Christian history has been marred by the ugly fanaticisms which have resulted from an unhealthy emphasis on the second advent.

"But it could also be because this hope, so characteristic of the early Church, challenges those great institutional churches which are so well organised for the present, so uneasy at the thought of any change in the future.

"Like Israel at the first advent, we are too content with things as they are.

"But perhaps the time has come to restore this dimension — with the churches looking less secure and imposing than they used to and with the whole of civilisation teetering on the edge of nuclear disaster."

CEN

Another Uganda?

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In 1962, the Eritrean Parliament was forcibly dissolved and the Ethiopian Emperor, Haile Selassie, declared that Eritrea was henceforth merely a province of Ethiopia. The United Nations did not discuss the matter.

The Eritreans had begun to fight against Ethiopian occupation in 1961 even before their Parliament was dissolved. Their opposition to annexation was put down by the Ethiopian army and in 1967 thousands of civilians were killed, their villages and crops burnt and their animals slaughtered. Over 200,000 fled to Sudan where they still live in refugee camps.

The war is still going on.

"The Australian government has expressed its sympathy for Eritreans, but says it's an internal affair of Ethiopia. It is ignoring the facts."

"Aid is not reaching us"

"The population of Eritrea is about 3½ million. Of these, 500,000 are refugees in the Sudan; 100,000 have fled elsewhere; and 500,000 are displaced in Eritrea in valleys, under trees and underground.

"Aid has been given to Ethiopia for war refugees — but it doesn't reach us. The EEC, and even the Australian government, have given aid 'to the victims of war' to the Ethiopian government. How can it get to us, when Ethiopia's policy is to exterminate us? The Sudan is helping us as much as they can, but they, too, are a poor third world country with their own problems.

"Relief will only get to us through the Eritrean Relief Committee. Church relief agencies, Oxfam, Red Cross and others



work through this Committee to ensure that it gets to the right place. We are not part of the ACC, but they let us use their name, so that Funds can be sent through them to us."

"One day Eritrea will be free"

"One day Eritrea will be free and her people at peace. We hope it won't be long before the UN takes up the issue. We have a growing number of friends in Africa, the Arab League and the Islamic Conference States."

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