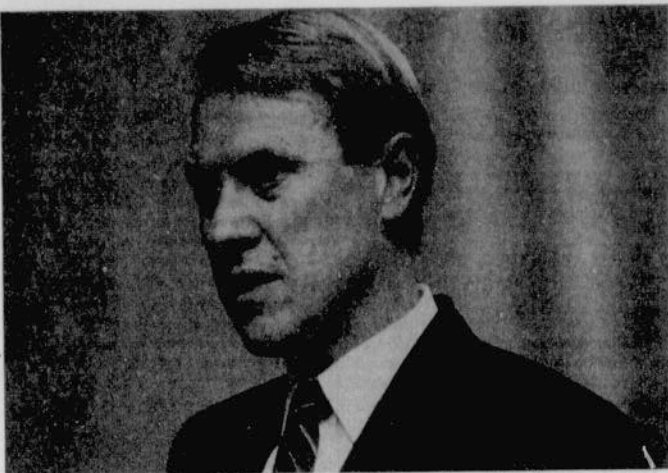


"Operation Mustard Seed"

New bible society initiative



MP Bruce Baird at Launch of "Operation Mustard Seed".

The Bible Society in Australia has launched an innovative method of raising funds to direct Bibles into India and Pakistan.

To be known as 'Operation Mustard Seed', the idea is that supporters of the Society be asked to make an interest free loan of \$100 or more to the Society for one year or more.

The money received will then be wisely invested, and the interest gained used for Scripture production and distribution in India and Pakistan.

The scheme was launched by a member of the N.S.W. Parliament, the Shadow Minister for Transport and Finance, Mr. Bruce Baird M.P. at a Bible Society function at an Indian restaurant in the city.

He said that if each one of the Society's 70,000 members throughout Australia invested \$100 interest free for one year, \$7 million would be raised. Soundly invested, this could yield \$1 million a year for the production of the Scriptures.

The Bible Society pledges, at the end of each year, to return the investor's money, or to re-invest it again if the investor so desires.

Realistically the Society does not expect every one of its supporters to respond, but believes that the scheme has the potential to appeal to many Christians who would like to see a spare \$100 they have working towards the production and distribution of the Word of God in two countries where there is an immense demand for the Bible.

It is refreshing to see a State Parliamentarian making a public Christian commitment. In his short address, Mr. Baird recalled that in his youth a vivid impression was made upon him when his grandfather, on his deathbed, asked for the 23rd Psalm to be read to him.

There are 760 million people in India and another 100 million in Pakistan. There are anti-Christian moves in both countries — in Pakistan towards Islamisation, and in India to restriction of Christian missionary activity.

This was an interesting sequel to the function in the restaurant at Sydney's M.L.C. centre. One of the Pakistani waiters listened intently to all that was said, and later asked for a Bible. He is a Muslim. The Muslim Awareness Fellowship has been asked to send material to him.

Norway finds a new way

Exciting Oslo crusade

OSLO, Norway — Response to a recent evangelistic crusade in Oslo was so strong that meetings were extended by two weeks. Hundreds of Norwegians responded to an invitation for spiritual counselling, and many of them made commitments to Christ.

Church leaders said the event was one of the most significant ever in Norway. More than 60 churches cooperated in the crusade, which was conducted by Avil Edvardsen, a Norwegian evangelist. Meetings were broadcast live on government television — a first for Norway.

MAINLY ABOUT PEOPLE

DIOCESE OF MELBOURNE

Appointments

McIntyre, Laurie — From Newcastle Grammar School, Diocese of Newcastle to Incumbent S. Thomas' Werribee. Induction by Bishop John Stewart on Friday, 24th April at 8.00 p.m.

Rutherford, Graeme S. — From Incumbent S. Paul's Malvern to Incumbent S. John's Camberwell. Induction by Archbishop David Penman on Friday, 3rd July at 8.00 p.m.

Turnbull, Lawrence E. — From Assistant Curate S. James' Dandenong to Priest-in-Charge (under the direction of the Regional Bishop) S. Philip's Mount Waverley. Induction by Bishop James Grant on Wednesday, 3rd June at 8.00 p.m.

On Missionary Service:

White, Peter J.W. — From Incumbent S. Peter's and S. Andrew's Braybrook to South American Missionary Society from 3rd May, 1987.

Retirement:

Brown, Archdeacon Gordon A. — From Incumbent S. Paul's East Kew and as Archdeacon of Box Hill from 16th August 1987.

DIOCESE OF ADELAIDE

Rev. J. I. Fleming, Rector of Plympton resigned on April 26.

DIOCESE OF ROCKHAMPTON

Rev. Norman Wagstaff was commissioned as rector of Barcoo Parish at Holy Trinity Church Blackall on Friday 27th February.

Rev. Canon Norman Kempson is to resign as Rector of Gladstone Parish as from June 14th. He will be returning to his former parish of Orange in the Diocese of Bathurst.

Rev. Chris Desgrand was commissioned as Rector of Emerald on January 29th.

DIOCESE OF SYDNEY

Rev. P. F. Lockery, from leave of absence, has accepted the position of Asst. Minister, Smithfield. —

Rev. R. V. Ash will retire as Rector of Katoomba on July 19.

Rev. R. A. Jones, Rector of Denistone East/Marsfield, has accepted the position as Rector of Lindfield.

Rev. D. B. Tyndall, Rector of East Willoughby, has accepted the position as Rector of Normanhurst.

Rev. J. A. Burrows, Rector of Naremburn/Camberay, has accepted the position as Asst. Minister of St. Ives.

Rev. W. G. Collier, Curate-in-Charge of Erskineville, has accepted the position as Rector of Smithfield.

DIOCESE OF RIVERINA

Rev. Robert Cooper has been appointed as Regional Director for the South-West Region of

N.S.W. for the Australian Board of Missions. He is resident in Canberra.

Rev. Robert Done will resign as Rector of the parish of Corowa as he has accepted an invitation to become Rector of the parish of Deniliquin.

Rev. Donald Hoore is to resign from the parish of Wentworth. He will be living in Narrandera.

DIOCESE OF GIPPSLAND

Mr. Bill Ray was commissioned as the Diocesan Education Officer.

Rev. Fred Horton was admitted into the Order of Priests on 24th April. The service was held at St. James' Church, Taralgon.

Rev. Wayne Ireland will be commissioned into the Parish of Stratford on Sunday 19th July.

Rev. Russell Macqueen will be commissioned into the Parish of St. James' Church Orbest on 26th June.

DIOCESE OF WILLOCHRA

Bishop Bruce Rosier was commissioned as Rector of St. Oswald's Church Parkside on Friday, 13th March.

DIOCESE OF WESTERN AUSTRALIA

Keith Elvish was ordained as deacon at Kalamunda Church.

Archdeacon John Smith died suddenly on 14th February of a heart attack.

Rev. Gordon Crook died in England on 14th January.

Archdeacon Wilfred Elliott died on 3rd March.

DIOCESE OF THE MURRAY

Rev. Roger Wood will be instituted as Rector of Renmark Parish on Friday 5th June, by the Bishop. He will also become Rural Dean of the area.

DIOCESE OF NEWCASTLE

On Saturday 7th February, the Bishop of Newcastle, the Rt. Revd. Alfred Holland ordained as deacons: Revs. Phillip Saunders, Raymond Moyes, Bruce Hunter, Brian Bailey and Gary Atherton. The service took place at Christ Church Cathedral.

Rev. Robert Perry was inducted into the parish of The Camden Haven at Holy Trinity Church, Laurieton on Monday 2nd February.

Rev. Robert Howell was instituted and inducted as the Rector at St. John's Newcastle on 30th January, by Bishop Richard Appleby.

Rev. John Crane was inducted as the Rector of the Parish of Clarencetown on 29th January, by Bishop Richard Appleby.

Sister Jane Henry of the Church Army was commissioned by the Rt. Rev. Alfred Holland as Youth and Evangelist Worker for Raymond Terrace, at St. John's in February.

DIOCESE OF TASMANIA

Rev. Max Jones was inducted as Rector of the parish of Sorrell by the Bishop of Tasmania on Friday 27th February.

Schuller — the other side

Hopes to come soon

Televangelist Dr. Robert Schuller has issued a public statement, concerning the cancellation of his scheduled seminar appearances in Adelaide (March 11th), Melbourne (12th), Brisbane (14th) and Sydney (17th).

In a newsletter circulated to the supporters of the HOUR OF POWER and the ROBERT SCHULLER MINISTRIES in Australia, Dr. Schuller commented that he "hopes to come to Australia and give the motivational lectures free, without expensive tickets being sold, that would only add to someone's personal financial profit and gain."



Although Dr. Schuller had already received US\$22,000, he returned every cent to his Sydney office, to be placed in a special trust account and used to reimburse anyone who may have paid for their ticket in advance.

Dr. Schuller stated, "All monies received for my commercial lectures are placed in a non-profit Foundation for Ministry to Ministers. This ministry is used for ministers counselling, training and for those who need inspiration."

He explained, "When an opportunity presented itself from a group (Tresgain Ltd) in Australia, for me to lecture commercially, arrangements began through an agency in America. I did this because I had to be covered and guaranteed that the promoters be able to fulfill all the terms of our contract."

"The promoters failed to fulfill them and also would not meet their financial obligation. (They) requested access to the names and addresses of all my HOUR OF POWER friends and viewers in Australia, to attempt to 'sell' tickets on the strength of my name."

The promoters asked Dr. Schuller to apply for a tourist visa and not a work visa, however, since he was being paid for his services he actually should have had a work visa. To obtain one he needed an official invitation from those in Australia "hiring" him. This was never received.

"This was enough to convince me that I desired no further involvement with this group," explained Dr. Schuller.

Solicitor Geoff Nye said that people claiming refunds should deliver or send their original tickets to:

ROBERT SCHULLER MINISTRIES LTD,
PO Box 1407,
NORTH SYDNEY, NSW 2060

Credit card receipts are not acceptable.

"I will do all I can to make certain that you, or anyone like you, is never again innocently harmed in a similar way," stated Dr. Schuller to his supporters.

(RAMON WILLIAMS)

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Evangelism in Holland

The Reformed Church has changed its emphasis

(Amersfoort, Neth.) Evangelism used to be considered witnessing to unbelievers about Jesus Christ in an effort to bring them to faith in Him. Thus evangelism was perceived to be forty years ago when the Reformed Churches in the Netherlands (GKN) appointed their first minister (Rev. W. A. Wiersinga) as minister of evangelism in general service and also set up the national Centre for Evangelism, "De Nijenburgh".

In the forty years that have passed the focus has greatly changed. Today the vertical emphasis on conversion has been replaced by the horizontal accent of talking with others about crucial social needs: the elusive goal for peace, the effort to erase discrimination and to prevent poisoning of the environment and thus to promote the kingdom of the resurrected and ascended Lord.

This changed focus was verbalized by several speakers, including the Rotterdam pastor, Rev. Sillevius Smitt, Dr. Okke Jager of the Kampen Seminary of the GKN, and religion sociologist, Dr. Mady Thung, at the 40th anniversary celebration of the evangelistic centre. Another speaker, Rev. F. H. Veenhuizen from Apeldoorn, pleaded

for the retention of traditional evangelism, maintaining that the apostolate ought not to be traded in for predominantly diaconal service.

A questionnaire about the goal of evangelism sent out last year revealed that many no longer believe that evangelism is primarily the winning of souls for the church or "converting people." Instead the emphasis has shifted to listening to people and helping them. The answers also revealed that, despite the emphasis of the Centre for Evangelism on the social and political implications of the gospel, many congregations still hold traditional notions about evangelism.

(RES NE)

New anglican aids officer

Diocese of Melbourne's appointment

The Anglican Archbishop of Melbourne, Dr. David Penman, recently announced the appointment of a full-time AIDS Education & Policy Officer for the Diocese of Melbourne.

He is Dr. John Roffey, an Anglican priest currently serving as associate minister at St. Stephen's Church, Richmond. He has a BA degree from Melbourne University in Psychology and Philosophy and a PhD in Counselling Psychology from the University of Kentucky. He has also gained a post graduate degree in Biblical Theology from Yale University and is an experienced student counsellor.

A former lecturer in Biblical and Pastoral Theology at the Churches of Christ College in Melbourne, Dr. Roffey has recently lectured at Trinity Theological School and the Middle Eastern Studies Department of the University of Melbourne.

The appointment is a "first" for the

church in Australia. It follows the earlier appointment of Sr. Hilda as full-time chaplain to AIDS patients at Fairfield Hospital, of Archbishop Penman as member of the national AIDS trust and Archdeacon Charles Bailey to the NACAIDS committee.

Dr. Roffey's job will be broadly to generate among Anglican clergy, members of congregations and Anglican school communities, changes in attitude which would heighten concern for people with AIDS and seek to counter attitudes expressed in parts of the church that AIDS is due to "the wrath of God".

Having changed attitudes from antagonism to concern, Dr. Roffey will seek to change community attitudes. There are some 350 parishes with 400 full-time clergy in the diocese of Melbourne, and Anglican schools with a student population of around 10,000, predominantly at secondary level.

National Pit Padres Association

Getting the 'Revs' together

Australia's six state motor racing chaplains are forming the "Australian Pit Padres Association" to act as a consultancy body to the "Australian Confederation of Australian Motor Sport" (CAMS).

In 1985 Reverend Mark Tronson the Ministry Co-Ordinator of the "Specialised Life-Orientated Ministry" (SLM) came to a formulated policy with CAMS on Motor Racing Chaplaincy, the third point of the agreement was that of a "Pit Padres Association".

The emphasis of the then proposed "association" was for the mutual benefit of motor racing chaplains and those to whom they serve. With a number of track side deaths and resultant administrative assistances and the National spread of SLM Chaplains the time has come to formulate the "Association".

Members include Reverend Dean Lloyd (Tas), Reverend Gary Coleman (NSW), Reverend Peter Linn (SA), Reverend Graham Watkinson (Vic), Reverend Russel Hinds (Qld), Reverend Joe Grealy (Grand Prix) and Reverend Mark Tronson (SLM Ministry Co-Ordinator).

The first "Australian Pit Padres Association" annual conference is being planned and meanwhile the Association is in the process of electing their President. The elected President is then invited to present his credentials to CAMS Federal Council.

The significance is that through the "Pit Padres Association" the Chaplains contribution will not only be a recognisable part of motor racing as is now, in addition the collective wisdom of the Chaplains guided by the Holy Spirit will be heard at National level.

Christian Writers' Workshop



Dr. Sherwood Wirt with Pat Rich at the "CHRISTIAN WRITERS' WORKSHOP". Dr. Wirt, author of over 20 books and the founding editor of the Billy Graham magazine, "Decision", was the guest lecturer. Over 100 participants listened, studied and learned from ten lecturers, speaking on ten different subjects. Amongst the participants was Pat Rich, representing the Australian Church Record. Her full report will appear in the next issue.

Photo: Ramon Williams — Worldwide Photos.

Archbishop Robinson's view of CESA

'Not truly Anglican'

The man who caused widespread anger and dismay by consecrating a bishop for the Church of England in South Africa now thinks that CESA is no longer a truly Anglican Church.

CESA — which is much smaller than the Church of the Province of Southern Africa and is not "recognised" at an official level by other Anglicans — has its origins in the late nineteenth century, when a number of Evangelical congregations which resented the Tractarian and Anglo-Catholic traditions of the South African province as a whole set themselves up on their own. CESA's subsequent relations with CPUSA have often been stormy and have resulted in bitter and protracted lawsuits.

CESA, as distinct from CPUSA, does not belong to the official Anglican Communion — which is why there was such strong reaction when, in 1984, Archbishop Donald Robinson of Sydney consecrated one of his priests, Canon Dudley Ford, as a bishop in CESA.

Archbishop Robinson, in Singapore for the seventh meeting of the Anglican Consultative Council told the *Church Times* representative there that it was recent changes in CESA which had now led him to believe that the Church was no longer an Anglican one and that the desire in CESA for reconciliation with CPUSA was almost dead.

He put this down to the fact that CESA's membership is growing — it is attracting CPUSA people who dislike Archbishop Desmond Tutu and CPUSA's political stance — so that CESA no longer feels the need for the acceptance of the wider Anglican Church.

Archbishop Robinson also feels that Bishop Ford, who wants reconciliation with CPUSA — one reason why he agreed to consecrate him — probably will not be able to achieve his aim because there is insufficient support for it.

At ACC-7 the Archbishop has been concerned to correct certain points in the report on the Ford consecration issued by the ACC-6 meeting held in Nigeria three years ago; he was unable to give a personal account of his actions there because the Nigerian authorities refused him a visa.

Despite Archbishop Robinson's present view of the situation, ACC-7 passed a resolution last week encouraging the re-establishment of the joint liaison committee between CESA and CPUSA.

(CHURCH TIMES)

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MARANATHA

Daniel 10

Notice the date in verse 1 — the 3rd year of Cyrus. Why did Daniel remain in Babylon when he had opportunity to return to Jerusalem as we read in Ezra 1? Clearly God had a further revelation to give him. But if Daniel was merely an ideal figure created to show people how to live under persecution in the Maccabean period around 165BC, why did Daniel not behave as an ideal Israelite and return to Jerusalem? That is, the date in the opening words of this and the next chapter only make sense if Daniel is historical and the writer of this book around the period 550-535BC.

Verse 1 describes the message or word that was revealed to Daniel. It was a word which he understood. But it was a word that brought two things — truth and great conflict.

The cost of Receiving and Understanding God's Word.

In chapter 9 we saw that true prayer arises out of an understanding of who God is. For Daniel, and for every one of us, this arises from the knowledge and understanding of God's Word. Daniel had observed in the prophetic books who God is (9:2), and he responded in prayer and repentance.

Now in ch. 10, we find Daniel in mourning and fasting and prayer at the time of the Passover and Feast of Unleavened Bread (cf Leviticus 23:4-6). But this was a far deeper mourning than that of later prophets such as Haggai, and priests like Ezra, and governors like Nehemiah, over the fewness of Israel who had returned to Jerusalem; or the loss of enthusiasm after the foundations of the temple had been laid; or the opposition of the Samaritans to the building.

Daniel's mourning was that so few of his people shared the repentance he had expressed in chapter 9; that so few had seen their God as he had seen Him in His Word; and that God's Word was shut to their eyes because their heart was not with God — even after 70 years of judgement. It was a mourning that his people might return to their God.

And Daniel mourned that he had no one to explain to him the hard issues of God's word. The simple things such as the 70 years had been worked out, and the remnant had returned home; but what of the real significance of the other elements of his dreams and visions? **The sound of his words was like the sound of a tumult** (v6), and the impact of the vision seems to have felled Daniel as though he'd collapsed in shock (v 9, 10).

Thus when we read in verse 1, that Daniel understood the message and had an understanding of the vision, this does not mean that he woke up one morning and said "eureka! that's it!". Rather, he toiled to understand and receive God's word by what we can only call hard labour, self-denial, and much prayer. Daniel was one who took seriously the concept that fasting (v3) helps the believer to struggle with a particular matter in prayer.

And if we want to come to grips with the message of the Bible, and to give the problem of interpreting the Bible the concentration it demands, we too will have to drop a lot of things so that we can devote our attention to God's Word alone. For example, we need to give up such things as the preparing and eating of

lots of food; watching so much television; going to all those club and society meetings; sport; leisure; or whatever else God lays on our heart. We allow so much to divert us from bending our backs to come to grips with God's Word — the book without which we are lost — for in this book alone are the words of eternal life.

Are you willing to pay the price — the cost of receiving and understanding God's Word, the Truth.

The Cost of Understanding and Practising God's Word.

Daniel is confronted with an angelic messenger who comes both in a vision (v5-7), and then apparently 'in the flesh' (v10, 16, 18). Some commentators identify this figure as a theophany (an appearing of Jesus before his human birth in Bethlehem). It's hard to tell, particularly as the description is heavenly, and his words coincide with the words of God to Joshua, and with the words of Jesus so often in the gospels. eg. verse 19 **Don't be afraid. Peace be with you. Be strong and very courageous.**

In the end it doesn't matter whether it was Jesus Himself, or an angel coming with the authority and message of the Lord God. In this life we'll never be sure. Far more important is the message. Chapter 10 is clearly by way of introduction to chapters 11 & 12, and places that later important message in the context here of the revelation of the intertwining of the physical and spiritual worlds.

Look at how verses 12 & 13 speak of the three weeks prayer of verses 2 & 3.

i. Immediately Daniel prayed, GOD answered.

ii. But GOD's answer was held up in the spiritual world. God's messenger was opposed by the spiritual enemies of God.

iii. Michael (who according to 12:1 is the guardian of the people of God) came to the aid of God's messenger.

The tension between those who oppose God and his people on earth, and the people of God, is reflected in the heavens, the spiritual realm. So that in verse 13 the messenger speaks of the spiritual kings of Persia, and in verse 20 the spiritual princes of Persia and Greece.

But the important aspect of this physical/spiritual interconnection is that the heavenly conflict took place during the time when Daniel was engaged in prayer! This is exactly what God said through Paul in Ephesians 6. Our struggle is not against people. (That's one reason why we can love our enemies.) The real battle is a spiritual battle. We don't know what Daniel experienced in those three weeks of prayer. But he was somehow caught up into the spiritual conflict, and was able to participate in it through his prayers, and thus he helped to bring about sooner the successful outcome.

And having told Daniel this, the angel also speaks of returning to the fight (v20). It's as though, having strengthened Daniel, he invites him to again engage in the spiritual battle through prayer.

Prayer is the work. Your prayers produce results not only here on this earth, but also on the spiritual battle ground. But again, it's a costly work. Are you willing to pay the price — the cost of understanding and practising God's word, particularly in exercising the ministry of prayerfulness?

Lunch time Bible Studies at Parramatta

Parramatta is the fastest growing administrative and commercial centre in Australia. The centre for Sydney's rapidly expanding western suburbs and the one and a half million residents of the western region it is experiencing a boom in development. The new Commonwealth Office Block in Macquarie Street (currently the second largest building under construction in Australia) will house over 3,000 office workers alone.

St. John's Anglican Cathedral at the southern end of Church Street on the new Mall is endeavouring to meet community needs on a trans-denominational basis with a lunch time service of a Wednesday at 1.15 p.m.

Numbers attending are on the increase.

The more recent innovation is the Friday Lunch Time Bible Study at 1.15 p.m. of a Friday in the Parish hall complex. These have been modelled on the very successful City Lunch Time Bible Studies. Christians from all denominations are welcome.

Speakers over the coming month include Arthur Deane, the former Principal of Croydon Bible College and regular Bible Study leader with Sydney's Christian FM station 2 CBA-FM, Howard Green and Simon Manchester.

Christians are encouraged to share in fellowship and invite others.

Strategic student ministry launched

AEF Australia's new venture

African Evangelical Fellowship Australia is to give priority to a new ministry that will be directed primarily toward university and college students.

This new student ministry will be the responsibility of Roger Kemp, AEF's Ministries Coordinator.

In association with AEF and the Australian Evangelical Alliance, Roger will work under the auspices of the Australian Fellowship of Evangelical Students (AFES). Designated "International Ministries Representative" by AFES,

Roger will visit student groups on campuses across the continent to present the Biblical challenge of missions.

This bold move by AEF Australia comes at a time when, according to Roger, there is a serious approach to Campus evangelism by students, many of whom are very interested in overseas and cross-cultural service. By meeting with students informally, Roger hopes to provide them opportunity to pose questions they are afraid to ask publicly. For many it is the first personal contact with a missionary.

Senator backs ACC in terrorist link claim

An irresponsible and malicious allegation

Both the General Secretary of the Australian Council of Churches and the Minister representing the Minister for Foreign Affairs in the Senate, Gareth Evans, categorically denied that the ACC had supported groups linked with recent violence in Sri Lanka.

In reply to a question in the Senate, Senator Gareth Evans described allegations by Senator Don Jessop as "irresponsible and malicious".

Senator Evans told the Senate that "the Council of Churches advises that it has indeed supported church-based organisations in southern India which offer relief and rehabilitation services to Tamil people from Sri Lanka who have fled their country because of the situation there. The Organisation for Eelam Refugees Rehabilitation, known as OFFER, and the People Education for Action and Liberation, known as PEAL, provide emergency relief for refugees, including shelter and loans for the setting up of a small business and/or continuing education. It might interest Senator Jessop to know that the Australian

Council of Churches reports regularly to the Government on these activities.

I readily acknowledge as a general matter that it is inevitable that relief organisations and militants, including terrorists in pursuit of recruits, will on occasion find themselves in physical proximity as they pursue their very different objectives among the victims of violence in refugee camps in many parts of the world. But the needs of the hungry, the sick and the homeless cannot be held hostage to ethnic antagonisms, nor to the ideological climate prevailing, or which is believed to prevail, in the refugee camps. It would be quite unreasonable to expect non-government organisations to tailor their assistance to such considerations".

The ACC's General Secretary, Jean Skuse, in denying Senator Jessop's allegations, went on to say, "In the context of a deteriorating situation in Sri Lanka, the ACC calls for the prayers of the Australian people and reaffirms its commitment to offer whatever assistance is available to the victims of violence." (ACC)

World Vision's top 40

Biggest names in Australia join fast

The 1987 World Vision 40 Hour Famine, with 40 of Australia's top personalities joining the fast, aims to marshal all its resources in an attempt to relieve Africa's latest famine tragedy in Mozambique.

World Vision's Executive Director, Harold Henderson, in announcing the 1987 World Vision 40 Hour Famine, said the event would help fund emergency relief and on-going development programs being set up in crisis areas of Mozambique.

Australia's Top 40, a star-studded line of 40 celebrities, including Mel Gibson, Paul Hogan, Rowena Wallace, Debbie Byrne, Darryl Somers and Sigrid Thornton, has vowed to help reach the target of \$5.25 million.

"Never before have so many of Australia's biggest names come together to fast for life," Henderson said.

"The Mozambique crisis is the biggest since we faced mass starvation in

Ethiopia. We are struggling to save thousands of people locked into a famine which has been primarily caused by war. However, with the emergency team on the ground in Mozambique and so many Australians prepared to fast here, I know we are going to win this struggle," he said.

This year's World Vision 40 Hour Famine will start at 8 pm on Friday, June 12 and conclude at Noon, Sunday June 14.

During the 40 hours, people give up all solid food and exist on tea, coffee, fruit juice and barley sugar. Already schools, churches, community groups and individuals across the nation have joined the Top 40 personalities in the World Vision 40 Hour Famine.

Harold Henderson and Australia's Top 40 are challenging every Australian to join the World Vision 40 Hour Famine by ringing (STD free) on (008) 33 1337 or for Melbourne metropolitan area residents on 690 2166.

Agenda for a Multicultural Australia

Prime Minister establishes Advisory Council

Mr. Tim Shao, Director of the Australian Council of Churches' Refugee and Migrant Services, has been appointed to the Federal Government's newly established Advisory Council on Multicultural Affairs.

The 22-member Advisory Council of Multicultural Affairs is charged with providing advice to the Prime Minister and the Minister Assisting. Mr. Young, on ways in which the Government might advance its objective of encouraging the further development of our multicultural society. The Prime Minister, Mr. Hawke, at the inaugural meeting of the Council in Canberra, 9th April, proposed that it

should prepare a National Agenda for a Multicultural Australia.

Mr. Hawke said the Government sees multiculturalism as a key social policy which significantly affects all Australians. It is central to the pursuit of social justice. There is a need to ensure that all Australians, regardless of ethnic origins, are able to enjoy equal life chances.

The Australian Council of Churches, whose membership includes 8 Orthodox traditions, has always worked to foster a multicultural society in Australia.

The Heads of Churches, later this year, plan to issue a paper on Reconciliation in a Multicultural Society.

Church with one million members?

by Tom Muir

Dr. Paul Yonggi Cho in Sydney

"I am just a simple Korean preacher".

This was Dr. Paul Yonggi Cho's description of himself to the media at his Sydney press conference during a recent short stopover.

Humble words, considering that the YOIDO FULL GOSPEL CHURCH in Seoul, Korea, pastored by Dr. Cho, has a membership well in excess of 500,000 people — the largest congregation in the world.

Martin Luther once defined humility as 'the joyful acceptance of God's will'. The softly spoken, 51 year old Paul Cho clearly exhibits the hallmarks of the Christian grace of humility, enjoined by Christ in His teaching and example. He attributes the unique success of his ministry to the sovereign will of God.

Christians from all over the world have been intrigued and fascinated by the spiritual phenomenon of the Yoido church which is evangelical in its style and conservative in its theology.

Dr. Cho, an Assemblies of God pastor, is frequently asked the formula for his success, as he was again in Sydney. His answer? Preaching and prayer!

As far as the preaching is concerned, Cho's confession of faith is along these lines:

"I believe that the Word of God was written by the correct and infallible inspiration of the Holy Spirit. I believe that the three persons of the Holy Trinity: Father, Son and Holy Spirit, work in unison. I believe that the redeeming blood of Jesus is the only source of atonement for our sins. I believe that Jesus rose from the dead, ascended into heaven and will come again. After His reign of one thousand years there will be created a new heaven and a new earth which will last for ever. I believe that everlasting life is prepared for those who believe in Jesus while eternal punishment is for those who believe not.

We, of Yoido Full Gospel Church, recite the Apostles Creed whenever we meet for worship and believe all of the statements are true".

How is the preaching conducted when the membership of the church exceeds half a million? The regular schedule of Yoido Full Gospel Church includes seven worship services on Sunday, three worship services on Wednesday and an all night prayer meeting on Friday which overflows the main sanctuary from 10 p.m. through to 5 a.m. on Saturday.

home cell is the centre

The main sanctuary seats 25,000 members, and with 15 auxiliary chapels connected by closed circuit television, a total of 50,000 members and participants can worship simultaneously.

And so, Dr. Cho explained in Sydney: "Through preaching every Sunday and Wednesday, people are coming to hear the message, and so they meet Jesus, and lives are changed.

"Then, also, we have a very strong prayer program. In Korea we have early morning prayer meetings. People get up at 4.30 a.m. Sometimes that heals you or chills you! On Friday night people come out and they spend all night praying. At the weekend about 10,000 people come up to the Prayer Mountain to pray."

Prayer mountain

The Yoido Church Prayer Mountain was built in 1973 as an interdenominational prayer house, and is open to all who wish to fast and pray. In addition to the 10,000 seated in the main sanctuary, another 19,000 can meet in eight smaller chapels joined by closed circuit television. One hundred and fifty prayer grottoes provide a more private atmosphere for personal prayer.

Pastor Cho has 500 full time ministers apportioned to districts throughout Seoul, as well as 50,000 trained lay Christians who are cell leaders and responsible for their own "sheep".

"We do not have a big fanfare of evangelistic meetings. We are just in personal contact through the cell system", says Pastor Cho.

And what a system it is! For believers,



Dr. Paul Yonggi Cho in Sydney Square.

the home cell is the centre of church activities. Seoul City has been divided into 19 districts and a much larger number of sub-districts. An average of 10-15 households make one home cell. Regular home cell services are held at a member's home, in turn, once a week. The program includes Bible study, joint prayer, fellowship and the encouragement of each other in witness to unbelieving neighbours. Throughout Seoul there are more than 44,000 home cells.

"Nowadays people are intimidated by coming to church, but when they are invited to their neighbours, they just come, and there they hear about Jesus Christ" Pastor Cho said.

"There is a low drop out rate. Very few turn away from the cell system because of the concern shown towards them by Christian neighbours".

"The cell system is like a fisherman casting a net instead of using a fishing rod. Most ministers try to save by using a fishing rod, one by one. In Korea we get the lay people organised into a 'big net' through the cell system, cast over the whole city. The cell system becomes like a 'cobweb of love' because troubled people come to their neighbouring Christians. Through this 'cobweb of love' we keep people in the church, and they come to services of worship" he said.

'Group' not 'freedom'

The mind of Korean society, says Dr. Cho, is very different from the mind of western society where people have been born in the 'freedom' society and are very individualistic. Koreans, on the other hand, are members of a 'group' society, a very old culture, and it takes them a very long time to learn the democratic system and society.

"Korean Christians are divided into two groups — those with a liberal theology, of whom there are about 20%, with the remaining 80% having a conservative theology. The conservative Christians are preaching the Gospel and they carry out the social work. The liberals carry out social action and are deeply involved in politics. Because of their 'fanfare' they are more in the news. The conservative Christians are only praying and they are therefore not too much of a newflash", Dr. Cho said.

The Yoido Church is so large that satellite churches are being structured around Seoul and, indeed, other parts of Korea.

Dr. Cho has a unique method of cutting down on numbers. He simply gives out large segments of the congregation to other churches.

He started doing this two years ago. He explains it in this way: "To one church I gave 10,000 members to take and start your church, in another place 5,000, in another place 5,000 and in another 7,000 and so on. This year I am planning to give more to other churches."

"Even so we want to see our own church grow to 1 million members by a cable system of closed circuit television. The plan is to put dozens of churches of about 3,000 people around Seoul and to connect them by the cable system".

Dr. Cho says that there are 10 million Protestant Christians in Korea a million Roman Catholics. Every year there about 1 million converts.

"Korea is basically a pluralistic and Confucianistic country but a great wave of revival is sweeping people into the Christian faith. Korean Christians are playing a very definite role in the development of the country's economy and society."

The defence forces are not normally noted for being bastions of Christianity, yet Dr. Cho says that 60% of Korea's army of 800,000 soldiers are born again Christians, including some generals!

"Korea is becoming a powerful Christian nation in the Pacific area", he said.

Korean Christians in two groups

When a reporter asked why this was so, the reply was in Dr. Cho's humble, characteristic style: "The sovereign will of God is the reason. Korea is receiving Jesus powerfully".

Those who have followed the history of Korea know that its people have suffered greatly over the years, being over-run by China as many as 4,000 times in 5,000 years, according to Dr. Cho. This, he said, has made it a broken nation in its heart which was accentuated when Japan occupied the country for 36 years. The Christian Church, in this, was the resistance group, fighting for independence, so that the people take it as a patriotic organisation.

When the Communists took Korea, 16 United Nations came to help, including some from Australia.

The thought of Australia in this context brought Dr. Cho to reflect on the status of our country today as he has seen it during his stay here.

"I do not know whether you are a Christian country or not. I seem to see more secularism here right now", he said pensively.

When Paul Yonggi Cho was 17 years of age he contracted tuberculosis in both lungs. The doctors told him that he would only live for three months.

"At that juncture", he says, "I received the witness of Jesus Christ. I said, 'Lord, if you can not only save my soul, but heal me from this sickness, I will dedicate the rest of my life to your work and to you'. So Jesus personally saved and healed me from the destructive tuberculosis at a time when I was gasping for air every morning. I virtually climbed out of my deathbed, and so I took Christianity very seriously, as the hand of the Lord touching every facet of my life."

"With this sort of background, I seek to bring Jesus to broken people, the so called failures in society."

"We need the love of Jesus who can touch our hearts powerfully and give hope. This is what I preach, and people come. Most of our congregation are low class and middle class people. But we also have about 10,000 business people. Scores of these are becoming

millionaires. They are practising Christian ethics in their business lives, and they are making major contributions for the work of the Lord."

Television Evangelism

When drawn on the question of television evangelism during his press conference, Dr. Cho made a clear distinction between his own television programming which goes out through five channels in Korea, five in Japan and about 20 in the United States, and the programmes of American evangelists.

"Every time I go to America my heart is irritated and confused when I watch the TV evangelists who are more concerned about raising funds than giving the Word of God. They did not begin at first in this way, but they have tried to enlarge their programs beyond the blessing of God by human ingenuity, so they need more money and they begin to press people. I have even felt abomination of American television evangelism. They should go in the limit of their own finance, as the Lord provides."

Unlike many of these American evangelists, Dr. Cho avoids huge fund raising appeals. Somehow the money comes in. This year he is spending \$30 million on social work including what he quaintly terms 'an old folks project'.

Church Growth

Dr. Cho is Executive Director of Church Growth International which was founded in 1976 with the objective of promoting church growth around the world on a biblical foundation by learning from successful pastors and model churches. Its major work is the training of pastors and church leaders through seminars. Participants so far number about 750,000. The graduates return home with a new vision to share their faith.

And so, this 'simple Korean preacher' preaches on as God uses him mightily in his own country, and throughout the world.

But an older and more experienced evangelist, Billy Graham, does not see Dr. Cho in the same simple terms as he sees himself.

Let the final word come from Billy Graham: "And God raised up a man by the name of Paul Cho. Dr. Cho began to work in a new way and he developed, under God, the largest single congregation in the world today. When I read the things he does, it makes me tired. This man does everything!"

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Quick Cuts

The sanctuary and the kitchen

For centuries Rochester was an important stop on the journey from Dover to London. Today it is an hour's tram journey from London and its High Street is a mecca for bibliophiles. Opposite the splendid Dickens museum is the ancient Cathedral. The thirsty traveller can get a good cup of tea and a scone in a pleasant kitchen at the back of the cathedral looking out over well manicured lawns and immaculate flower beds. On the kitchen wall hangs a nondescript portrait of Nicholas Ridley who for 3 years (1547-1550) was bishop of Rochester. The real hero of the place is that other martyr bishop John Fisher who was there for 30 years before losing his head by order of Henry VIII. A splendid statue in the sanctuary commemorates him.

They were both men of strong convictions who were fully prepared to die for their beliefs. Fisher was a man of the old order, scholarly, saintly, austere. He wore a hair shirt and would never sleep for more than four hours without rising for prayer. He scorned the court of Henry VIII and devoted himself to pastoral visiting and preaching throughout his small diocese. As early as May, 1521 he preached at Paul's Cross in the heart of London against the teachings of Luther. He died because he defended the rights of Catherine of Aragon, the deposed wife of Henry and because he opposed the crown's efforts to undermine the universal and papal authority of the church.

In stark contrast, Ridley was a reformer, and close confidant to Archbishop Cranmer who appointed him to Rochester in order to have him near at hand. Perhaps his picture only deserves to be in the kitchen as he apparently spent little of his brief episcopate at Rochester resident in the diocese. In those years Ridley was caught up in the great affairs of the nation as chaplain to Edward VI. He preached at the opening of Parliament in 1547 and was certainly present when all the great decisions were made, helping Cranmer to steer the first prayer book.

through Parliament and speaking there in denial of transubstantiation. He returned briefly to Rochester in 1548 to give a national lead to the suppression of images in the churches throughout his diocese, and again the next year to enforce the use of the new prayer book in the parishes. Shortly afterwards he moved to the diocese of London where he continued to spear-head the reform programme until the great reversal in the time of Queen Mary.

I suspect we should have found both men formidable. Both were men of strong convictions, earnestness of purpose, and determination to do the will of God as they saw it. The deep gulf between them is best illustrated by Fisher's Ten Theses refuting Luther's teachings which he published in 1523. He will not have the Bible used to question what the church does, arguing that "those who have trusted to their own wills in the interpretation of the scriptures have generally erred exceedingly". He will insist that human effort, goodworks, is essential to gain salvation.

The reformed faith which Ridley embraced was radically different. He described it as 'the religion of Christ' given to us in the scriptures 'this holy and wholesome true word,' 'the revelation of his blessed will and pleasure'. In scripture it is taught 'Lord God hath given his own only dear beloved to death for our salvation, and by him hath sent us the revelation of his blessed will and pleasure.'

Circumstances change but the central issue remains. The divide is as great as it always has been between those who view religion as a matter of human effort and pious achievement and those who have discovered that there is only one way, revealed in the Bible, to come to God through Christ and his death on the cross for me.

Maurice S. Betteridge

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

"Christianity and the Spanish speaking community"

An all-day workshop on May 2nd, aimed at Wollongong at sensitizing christian people to the Spanish speaking community.

Dorys Hernandez, Spanish Speaking Welfare Worker with Wollongong Care Force for nine years, examined the problems Spanish speaking people may face as they settle into Australian culture.

The history and development of

Christianity in South America was overviewed by Ted Newing (South American Missionary Society). Participants gained a better understanding of the 'Christian' culture which Spanish Speaking people have previously been exposed to.

Mr. Melendez (Wollongong Spanish Baptist Church) gave a session entitled "How the Spanish Speaking Community sees Australian Christians". While acknowledging the difficulties of culture Mr. Melendez spoke enthusiastically of the bonds with, and love he had received from, Australian Christians even before he could speak English.

Victor Herdandez gave a brief Spanish lesson (Hello, how are you, would you like tea and coffee), and a number of members from the Spanish Grandmothers Group gave individual coaching in the newly acquired Spanish. No one was served lunch until they could ask for their tacos in Spanish.

Bill Graham (Wollongong Anglican Cathedral) explored the entry points of the gospel in to the Spanish speaking community. At present, there are a number of women's groups around the Wollongong area, as well as the Spanish grand-mothers group, counselling services, and two group homes for Spanish-speaking aged people. Local churches (Oak Flats, West Wollongong and Wollongong Cathedral) have involved themselves in the grand-mothers groups. Spanish church services are held regularly at the Cathedral, and the second morning service is bilingual — even the pertinent parts of the green prayer book have been translated.

(Tape order forms available from Liz Henigan (042) 29 7911).

WORLD

Evangelists "trapped" in Ho Chi Minh City

Funds have dried up

HO CHI MINH CITY, Vietnam. Two-hundred Vietnamese evangelists, all recent graduates of an underground Bible Seminary in Ho Chi Minh City, formerly Saigon, are pinned in the city because they cannot raise the finance to travel to their allotted mission fields in the centre and north of the country.

"It's a tragedy," said one of the Bible seminary teachers. "They are trained, eager and ready. But the local Christians are simply too poor to send them where they need to go."

I was told that each evangelist needs about \$50 (US) to travel the 800 miles northwards to the rugged central highlands and beyond, where primitive tribes are turning to Christ in considerable numbers. The main target of the evangelists is northern Vietnam, where Christians there number less than 10,000 and the people remain extremely unresponsive to the Gospel. Another aim is to ground the new converts in the highlands in sound doctrine, so that "weird" cults and heresies will not take root.

Vietnam is one of Asia's richest countries in terms of natural resources, but through economic mismanagement only neighbouring Laos is poorer. The average annual income is \$400 and the current rate of inflation flutters around 500 percent.

"The churches have done all they can, but they cannot give the evangelists money they do not have," said a Vietnamese Christian.

(OPEN DOORS)

Christians that spring to mind

English 'non churchd' surveyed

Non churchgoers when asked in a recent survey to name a nationally known Christian all said Cliff Richard.

The "properly conducted" survey carried out among 5000 non churchgoers and collated by the Media Services Agency, polled Mrs. Thatcher fourth with 81 per cent and had Dr. Robert Runcie trailing behind with only three per cent of the votes.

Mother Teresa, however, came second in the ratings with 98 per cent, but the Pope reached only 31 per cent.

The survey defined a non churchgoer as someone who had not attended church more than twice a year, apart from baptisms and weddings over the past five years.

When asked why they did not attend church regularly, 42 per cent of the sample said: "Church is not for me, it's more for the middle class".

Despite this figure, only 14 per cent said that church was boring and less than 10 per cent said they didn't believe in God.

Choice

The Baptist church came top of the list of mainstream churches that non churchgoers would go to if they decided to attend church regularly. The Church of England was the least popular choice.

The sample's opinions on the duties of the clergymen did not put them in a favourable light. All of them said that the clergy's job was to bury people and visit the sick and lonely and 95 per cent said that their duty was to raise money for the church.

(ICEN)

330,000 Christians martyred every year

Mission expert findings

Richmond, Virginia — A world missions expert has stated that an average of 330,000 Christians a year are martyred for their faith around the world.

Dr. David Barrett, editor of the *World Christian Encyclopedia*, said in an interview with the *Open Doors News Service* from his office in Richmond, Virginia, that he has come up with these provisional figures during a major investigation he is doing on martyrdom in the Church since its inception.

"The twentieth century has seen a rise in Christian martyrdom," said British-born Barrett. "In recent years, the average number of Christians who have been martyred for their faith is 330,000 per year."

Dr. Barrett defined Christian martyrdom as, "a Christian who loses his life for Christ in a situation of witness as a result of human hostility," and a Christian as "anybody who is a believer in Christ".

Yugoslav Christian bookstore

A first for Eastern Europe

The first registered Christian bookstore in Eastern Europe will open soon in Zagreb, Yugoslavia, a breakthrough credited to the efforts of Branko Lovrec, a medical doctor and Christian publisher. Ethel Arter, executive assistant of Media Associates International/Evangelical Literature Overseas, says the store fulfills one of Dr. Lovrec's dreams.

"Dr. Lovrec had a burden for Christian literature in the language of his country and it has developed into a full-fledged publishing ministry, all with the sanction of the government. He has managed to accomplish a great deal within their guidelines."

Zagreb, the second largest city in Yugoslavia, will host the university games this summer. Lovrec hopes to open the bookstore in time for the thousands of students expected to attend the event.

(RES NE)

Luwero Triangle sounds a happier note

Evangelists visit Ugandan devastation

Recently 40 evangelists converged on the Luwero Triangle in Uganda, an area which suffered total destruction during Obote's second regime from 1980-1985.

African Enterprise and Youth with a Mission were invited by Bishop Misaeri Kauma to minister to people who had lost property, relatives and friends in the struggles.

The ten teams witnessed to people in police stations, bars, schools and churches. They commented on the depravity, suffering and bereavement that the people of the area had endured.

Among those who came to faith were 120 school pupils some of whose parents had been killed in the regime.

African Enterprise is also working on aid and development projects in the Luwero Triangle.

(ICEN)

REVIEW

'Need to rethink our faith'

WCC dialogue units call

(Geneva) One World, the attractive monthly of the World Council of Churches (WCC), sets forth in its "WCC 87" number "a call to rethink our theological assumptions about other religions". Present frequent discussions on other religions have been prompted by such events as the World Day of Prayer for Peace in Assisi in October, a Christian-Muslim colloquy in Tripoli, Libya and in general by the new awareness of the religious and theological pluralism of global society today.

The same general theme of the relation of Christianity to other religions occupies the attention also of evangelicals. A recent Mexico Conference of Third World evangelical theologians sought to understand "the person and work of the Holy Spirit as it relates to the context of other religious traditions and movements for social transformation."

T. K. Thomas, WCC publications editor, seeks to explain in the WCC periodical, *One World*, the present state of the discussion on "what it means to be a Christian in a culturally, religiously and ideologically plural world".

The question whether God listens to the prayers of people who are not Christians has arisen in WCC circles out of engagement in inter-religious dialogue. In the present theological ferment and uncertainty, the WCC sub-unit on Dialogue calls for "nothing less than a radical re-examination of some of our basic assumptions — theological assumptions — about other religions and their adherents. In that situation we need to rethink our faith".

A study guide prepared by the WCC sub-unit on Dialogue recognizes that "religions and religious movements have often been co-opted in the past — and are co-opted today — by demonic powers in the world".

What does the sub-unit hope to achieve in the new study on other religions? Thomas stresses that the study has an exploratory character and he leaves the impression of deep uncertainty. The questions are "not so much to be answered as to be faced and lived . . . There is the possibility that, face to face with their faith, our faith may be enriched and our sense of human community enhanced."

(RES NE)

WCC lacks interest in Evangelism

Evangelism secretary claims

In a recent newsletter Raymond Fung, evangelism secretary of the World Council of Churches, openly ponders the lack of interest in evangelism in the WCC. Defining evangelism as "communication of the Christian faith so that others may move from no faith or nominal faith or other faiths to faith in Jesus Christ," he finds it puzzling that evangelism does not appear high on the WCC agenda. In his work as evangelism secretary he receives tremendous support from WCC colleagues and churches, but this, he says, is not reflected in the overall agenda of the WCC. He suggests that a major factor is the WCC churches' low evangelism expectation from the WCC. The churches themselves are interested in evangelism, but they do not see that as part of the ongoing business of the WCC as an organization.

(RES NE)

Sudan government accused of favouring Islam

Pressure applied to Christian leaders

NAIROBI, Kenya (ODNS) — Christians in the Sudan have complained that the government there is favouring Islam.

"Christian churches are facing serious difficulties in procuring government and civil authorization to construct churches, let alone hold the open-air religious services."

A spokesman for Open Doors said these facts came to light at a five-day Christian Lay Council (CLC) meeting of the Archdiocese of Juba.

"The meeting had the arduous but enviable task of deliberating on a range of issues affecting the freedom of worship in the Sudan," he told the *Open Doors News Service*.

The theme of the gathering, "Ministering in the Midst of Crisis", was weighed against a background of serious political problems which have hit the Sudan. These include the forced introduction of Sharia (Islamic law) and attempts to change the country's permanent constitution with its implicit implications of turning the Sudan into a *de facto* and *de jure* Islamic state.

Patrick Johnstone, writing in *Operation World*, said that the Sudanese church has gone through thirty years of suffering and periods of persecution.

"Persecution has increased in intensity since the implementing of Islamic law," he stated. "During the sixties many churches were destroyed, congregations scattered and pastors killed. Since 1983, some churches in the Nuba Mountains have been burnt down and great pressures applied to Christian leaders."

Johnstone, who is director of research for World Evangelization Crusade (WEC) based in England, said that the growth of the Church since independence "has been significant in some areas". He added, "For many, Christianity has become a means of demonstrating opposition to the Muslims, but for others there has been a genuine work of the Spirit."

New Liturgy Commission

Anglican consultative council decision

A Liturgical Commission is to be set up for the Anglican Communion, the Anglican Consultative Council decided in Singapore recently, even though some delegates had reservations about the proposal.

Some were concerned about its estimated cost — £8,000 a year — at a time of financial stringency, while others felt that it was unfair to spend the money on a new body when groups like the ACC's networks had to find their own funding.

But the meeting passed a resolution inviting the ACC's Standing Committee to establish the commission. The group which made the proposal said that such a commission could become "a useful means by which the Communion assimilates and expresses its coherence, self-understanding and vocation."

The Commission will review liturgical revision, advise provinces which have few liturgical specialists, study those areas in which "inculturation" of Anglican worship is developing, study ecumenical developments, and attempt to discern liturgical features and principles in which the Communion could recognise its continuing identity.

(CHURCH TIMES)

Individualism & Relationships



Alan Craddock

In my column 'Individualism and Social responsibility' (April, 13th) earlier this year, I argued that there was no need for there to be a clash of purposes in these areas. We can best grow as individuals when we are liberated and aided by our own sense of responsibility towards other people and when they reciprocate this value in their own behaviour towards us. I would like to expand on this theme in this column.

My motivation for continuing this theme comes from recently hearing two quite different statements which appear to be common and yet damaging. The first statement was that relationships are entirely an abstraction, hence it is ridiculous to speak of growth in relationships. There can only be individual growth. The other statement was that there is no place at all for individual growth in relationships for it is totally incompatible with the development of good quality relationships. Quite clearly the two statements are contradictory and we can be tempted to reject one and accept the other.

Such a response, in my view, fails to recognise that both statements are so extreme and dogmatic that it is more likely that they are both false. I've seen these extremes expressed by clients in counselling: "I'm feeling stifled in this marriage — the only way for me to grow is to get out of this relationship". Or: "Our relationship is all that counts and we have to make sacrifices — so what if you're feeling depressed and frustrated, you've got responsibilities". When these feelings are examined the extremeness, dogmatism and oversimplification become more obvious.

We need to recognise that individual growth is important but that it mostly takes place through relationships. Of course, it also follows that it can be handicapped through relationships as well. The rate and quality of growth depends upon the quality of relationship.

This implies that relationships are real rather than mere abstractions. The Bible clearly teaches that relationships are real and concrete. The fundamental relationship is the one which can exist between God and His people. This can be rendered dead through rebellion or made alive through Christ. The marriage relationship is described as involving two persons who become 'one flesh'. Where there is commitment between two parties things start happening, things which did not exist prior to that commitment. These things (they are concrete and identifiable) may have a positive and helpful effect upon individual feelings, thoughts and behaviour — this is what growth is all about.

This is not merely an abstraction. It is a concrete and identifiable process. Let me cite an example. I believe that, through marital and family experiences, I have learned a great deal about myself. Those who are closest to me have loved me and stood by me even when I have not acted well (a rare occasion I would like you to believe). They have not just ignored me or even given approval to this behaviour. They have cared enough to understand, to make allowances when appropriate, and to look for opportunities to correct me and have helped me to feel and behave differently in the future when faced with similar circumstances. Surely this is individual growth. However, it is growth facilitated by and occurring within relationships. I am helped and given satisfaction by my family. This is not an abstraction, it is real. Just as the enabling power of God's grace in our lives is real.

These ideas can be very encouraging to clients facing the kinds of feelings quoted earlier. It is possible to deal with

individual issues without having to abandon commitment to a relationship. It is more than merely possible, I am arguing that it is helpful and exciting when the individual growth comes out of an accepting, caring and constructive relationship.

For this to happen there is a need for mutual commitment to the relationship, and for a joint implementation of the skills and values associated with encouraging, supporting, understanding, and negotiating compatible change. Compatible change is change that is right for the members of the relationship as individuals, as marital or family members, and in the light of their circumstances. It also needs to be right in the sight of God.

The tragedy is that sometimes mutual commitment is not possible. This seems to suggest that the relationship has become non-existent. Christians have always had trouble coming to terms with this situation, especially when divorce is the final expression of the relationship's fate. A recent book by Dr. Ward Powers (*Marriage and Divorce: The New Testament Teaching*) is a thought provoking discussion of these and related issues. I have found his discussion helpful and even-handed and would recommend it to the person wanting a detailed discussion of this topic. It is available through Specialist Publications, P.O. Box 143, Concord 2137.

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Governor General's Green Valley visit



A note for the future . . . the Governor General inscribes a message for a young Green Valley local.

The Governor General of Australia, His Excellency Sir Ninian Stephen, made an official visit to the Sydney City Mission's Green Valley complex on Thursday, May 14.

Especially interested in the Sydney City Mission's Vocational Employment Training Scheme (V.E.T.S.), the Governor General spoke of his strong concern for unemployed youth in Sydney's Western Suburbs.

"Any society that abandons its young population is heading towards the creation of a generation who, as adults, feel they owe society nothing," Sir Ninian Stephen said, "our young people are the shapers of the future and we must show them that we care."

"The Sydney City Mission is a bridge back into society for those once perilously near the brink of abandoning it. The young have suffered perhaps more than any other sector of society from the scarcity of jobs. To be unable to find employment at the outset of adult life is

an utterly demoralising experience. It (the Mission) restores hope and trust and from that good inevitably flows."

Watching young, unemployed students develop Trades, Health and Office Procedure skills in a 'workplace environment', His Excellency witnessed the V.E.T.S. program which teaches young people those skills that will not only gain them fulltime employment but will help them to keep it. Describing the V.E.T.S. courses as 'one of the most successful training schemes in Australia', the Governor General praised the community spirit behind the program.

"The complex itself, built by unemployed young people, is a constant reminder of what can be done through a combination of will, guidance and training" he declared, "if further proof is needed of the success of the (V.E.T.S.) scheme, an astounding 95 per cent of those who take the course find fulltime work at its end."

South Korean Pastors fast for democracy

Call for Solidarity from the world's Christians

The National Council of Churches in South Korea has called on Christians around the world to express solidarity with Korean pastors who are fasting for democratic rights.

For the past week 160 Christian pastors have been fasting in support of a constitutional amendment for democracy and the National Council of Churches called an all-night vigil at the A-Hyung Methodist Church in Seoul on May 12th. Freedom of speech and democratic rights in South Korea are limited and those who protest are often in physical danger.

LETTERS

Protecting human life

Dear Sir,

It was heartening to read the Anglican Bishops Statement on AIDS in the Australian Church Record 27 April and then further to read 13 April that a statement would be forthcoming on Social Justice from the Social Responsibilities Commission.

It is to be hoped that the questions relating to the protection of human lives will be addressed. One of the greatest injustices now happening in Australia is, as many of us know, the destruction of approximately 80,000 unborn children annually.

Statistics show that over 95% of these lives are taken, not because they deserve such a sentence but because they are socially inconvenient.

All too often church people are reluctant to become involved in these 'hard' issues. The time to be silent and non committal is long since passed.

Yours sincerely,
Patricia Judge
Foundation Genesis
Straitfield NSW

Problem of punishment

Dear Sir,

I read with interest and concern the letter by Mr. Bob McCosker of Amnesty International encouraging your readers to take a stand against the "barbaric" practice of the death penalty. I think that Mr. McCosker should read the Bible in a more studied manner before he encourage Christians to take a stand against something.

Firstly, the application of the death penalty in most cases as practiced in the United States is for murder. To advocate the right to life in this situation is to forget too quickly the life that was destroyed by the murderer. The recent case in Sydney of the brutal murder of a five year old child plus an average of 2 a week this year raises questions as to the state's effectiveness in solving the barbaric crime of murder with its current practice of locking up people in gaol as punishment.

This raises the Biblical principle of punishment (a term not liked by liberal theologians because God is only a god of love). Throughout scripture there is ample evidence of God's love and compassion for mankind but also God's judgement upon people who do not walk in His Ways. We are all under the judgement of God if we walk contrary to His Will, but His grace covers our transgressions (if we are Christians).

God's judgement is always redemptive. That is, it is always in the context of bringing man

back to Himself. God does not judge out of vindictiveness but because He is a Holy God. God's law and His justice are interrelated. He has a set of laws (the Bible) which represent His requirements for man to act in relation to his fellow man and to God. If you violate these laws then you receive the just punishment. God's justice in the case of murder is the death penalty. It is to be carried out by the state or community but not by the family.

Man's answer to God's requirement of the death penalty has been the building of gaol. What has been the results of these "humanitarian" moves. We have gaol that are filled with young men who are trained in crime. A recent case of murder in Sydney is of two men released from gaol who went and murdered a man involved in the original case that sent them to gaol. So much for rehabilitation and reform? We are giving our prisoners needles so they will not have to catch AIDS while they are in gaol. Homosexuality is rife. Good ways to reform man.

Not only that but the justice system would give a man two years for attempted murder but 9 years for robbery. Property more important than people in our current society?

So while agreeing that there are many crimes in the world committed by political states (over 100 million people have been killed by political states this century) I don't think that we should put the death penalty for murder into that category.

Yours sincerely,
Scott L. Smith
Blackheath, NSW

Continuing C of E!

Dear Sir,

Dr. Knox's article on the church should say "and Conglomerations" rather than Denominations.

If the whole of the Anglican Communion remained true to the creeds, commandments and thirty nine articles (particularly the sixth), we would claim to remain an assembly or church of true believers.

When our family moved from a Sussex village to Sydney in 1960 we were completely at home and in fellowship with the service in Dulwich Hill.

The Church Society in Britain has seen the need for preparing to form a continuing Church of England, based on all the good grounds of our church. And repudiating not only the ordination of women, but also Roman Catholicism, homosexuality and liberal theology.

Yours faithfully
J. R. Browning
Nelson Bay, NSW

Camp Howard for year 12s

To help HSC students study and unwind

Are you having to live with a year 12 student who should be studying in the July holidays, but wants to unwind?

This July, the Anglican Youth Department's Camp Howard are running three Study Camps for year 12 HSC who need to study, and recover.

The camps, which are held from the 4th-11th, 11th-18th, and 13th-19th of July, will provide students with the opportunity to refine their study skills and revise their school subjects, with the help of qualified tutors, in a Christian community.

This year tutoring will be provided in Maths, Music, Art, Biology, Physics, English, Modern History, Ancient History, Economics, Geography, Engineering, General Studies, Chemistry and

languages — depending on the campsite.

"But there will still be time for students to relax" said Camping Co-ordinator, Mr. Rex Harris.

"We're holding camps at three very different locations. Springwood in the Blue Mountains, the Seven Mile Beach at Gerroa on the south coast, and the dairying country near Menangle, so students will have the choice of bushwalking, or surfing, or playing tennis, billiards or volleyball when they need time off."

People interested in learning more about Camp Howard camps should ring the Anglican Youth department on 265 1629 or 265 1626 during office hours.

Bumper harvest for super fund

Members to benefit

For the fifth successive year the Sydney Diocesan Superannuation Fund has achieved a record surplus and will distribute these earnings to its members at a rate of 22.2%.

This represents the highest distribution to members on record. Previous distributions were 19.4% for 1985 and 15.7% for 1984.

In announcing the result Mr. Norman Turner, the Chairman of the Superannuation Fund Board, said that he was delighted with the Fund's performance. "The Fund has adopted sound investment policies in a difficult economic climate," he said. "Fund members have every reason to be

confident that their retirement benefits are protected from erosion by inflation and possible future downturns in the market value of the Fund's investment. The Board is aware that the share market is at an all time high and, at some stage in the future, is likely to fall. Substantial provisions for such a market fall have been made to safeguard the benefits due to members.

The Fund continues to maintain its position as the largest Superannuation Fund in the Anglican Church in Australia. During the year net assets increased by 25% to \$22.4M.

1987 marks the 25th Anniversary of the Fund.

Editorial

Money, and contentment

Money figures largely in our thoughts. We occupy a lot of time thinking about it, about how much we have got, how much we need, how much we earn, how much we spend. The New Testament also has a lot to say about money. And what it says is quite remarkable because it is the opposite to what we normally think about money.

Some Christians say, "It is God's will for me to be rich". That is, they believe they should seek after prosperity. Are they right?

Because of the emotional power of this subject, we need to ask ourselves whether we are willing to accept God's thoughts on the subject of money when these are clearly announced in the pages of the Bible, and particularly taught by Jesus Himself. Does God the Creator know more about the management of money than we do, and are we willing to accept His words as the rule for our conduct in this subject? Christian obedience means complete obedience and not only in those things where we happen to agree with God. Christian faith means trusting God even when our own views seem to suggest the contrary.

The first thing to note in the Bible teaching about money is that affluence is unimportant. Having a little more or a little less is irrelevant to life. Jesus taught this very clearly when He said "a man's life does not consist in the abundance of his possessions." (Luke 12:15). From this it follows that the first virtue to be cultivated with regard to the handling of money is the virtue of contentment. Thus, Paul teaches clearly that having food and clothing, with these we should be content (1 Timothy 6:8). His remarks are in the context of his condemnation of Christians who think that the Christian life and particularly the Christian ministry is a way of making money and becoming rich, and he comments, "the Christian life with contentment is certainly great riches". *Godliness with contentment*, that is the apostles recipe for living, and what wonderful peace it brings, complete release from the rat-race. We are to live within our circumstances, for our circumstances

are God-given. God is Sovereign. The silver and gold is His. He is able to multiply money if we need it as easily as He multiplied the loaves and fishes on the hillside in Galilee. If we look after God's affairs, He will look after us.

The second point about money that the Bible underlines is an obvious one. Namely that affluence is unreliable. We can lose it quickly, and we all lose it at all events at death or in old age when it is no use to us as we can do nothing with the money because of the weakening of our physical frame in the last years of our life. Jesus, therefore, warned His disciples not to be rich in this world but rather to be rich in the next, rich towards God. He told the story of the rich farmer whose fields had produced abundant harvests. Instead of thanking God he simply said "what will I do? I will do this, I will pull down my barns, and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry". But God said to him, "Fool! This night your soul is required of you; and the things you have prepared, whose will they be?" and Jesus added "So is he who lays up treasure for himself, and is not rich toward God" (Luke 12:18-21).

Money tempts us very strongly to put our trust in it, but it is a very uncertain thing, and after all, is completely under God's control. Thus, the apostle tells Timothy:

"As for the rich in this world charge them not to be haughty, nor to set their hopes on uncertain riches but on God who richly furnishes us with everything to enjoy. They are to do good, to be rich in good deeds, liberal and generous, thus laying up for themselves a good foundation for the future, so that they may take hold of the life which is life indeed."

Affluence is unreliable. It is a snare to rely on money for the future. Our trust must be in God who is in charge of our future and who will supply our needs because He cares for us.

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Lesley Hicks

Like me, you must have seen the graffiti scrawl on walls here and there — STOP POLICE VERBALS, or variations on that theme. Because in general the fate of accused persons had not been of any special concern to me, and because I prefer to trust police than criminals, I felt more annoyed with the graffitiists than the alleged perpetrators of "verbals". Now I know more about the problem, however, I see it as a moral issue that goes to the heart of the ethos and integrity of our justice system and the rule of law in Australia.

On New Year's Day, 1979, John Stuart died, probably from the effects of a hunger strike, in Brisbane's Boggo Road Gaol. He was, with James Finch, convicted of murder in the firebombing which caused the deaths of fifteen people in the Whiskey Au Go Go night club in March 1973. His fast to death was his last ditch protest against what he and Finch insisted from the start was a wrongful conviction based on a "verbal" — an unsigned and denied confession in a police record of interview. A few years before his death, during a gaol riot, he had climbed on to the roof of one of the buildings and dramatically spelt out with loose bricks his protest "WE WERE VERBALLED" for Brisbane's news helicopters to publicise via TV.

Role of Rogerson

Few juries would accept the word of men with criminal records against top policemen giving evidence on oath in court. But when we realise that in this case one of those police officers was a certain Roger Caleb Rogerson, sent up from Sydney to help catch and convict those responsible for this appalling crime, the ground of credibility shifts sharply towards Stuart and Finch. Rogerson has now been dismissed from the NSW Police Force with his reputation and credibility in shreds.

If his Queensland colleagues shared in his acceptance of the verbal — the false record of interview — as an effective and fully justifiable method of nailing a conviction to one bound, in their opinion, to be guilty anyway, they may actually have conspired to convict two innocent men. It is perhaps significant that Rogerson was also one of the police officers involved in the verbals which contributed to the conviction in 1979 of the three Ananda Marga men, Alistair, Anderson and Dunn, for conspiracy to murder. The inquiry which was finally set up in 1984 resulted in the trio being unconditionally pardoned. Later, grudgingly, monetary compensation for their wrongful imprisonment was paid to each of the men. However, the convictions were never actually quashed. That would have suggested not only that the Ananda Margis were innocent, but

Police verbals — pragmatic perjury

that they were framed by the combined efforts of informer Richard Seary and up to sixteen police officers.

Four Corners programme

In the case of Stuart and Finch, there is excellent evidence from the science of stylometry, the computer analysis of writing and speech style patterns, that Finch's alleged confession was not his wording but that of the officer typing the record, who is now near the top of the Queensland Police Force. Very relevant to the whole background to this case is the recent **Four Corners** programme on protection rackets and corruption in that State. Little has apparently changed since 1973; as one result of this corruption, a man has died in gaol and another is still serving an undeserved life sentence, with little hope of redress because of the heads that would roll if he were shown to be telling the truth after all.

John Stuart, Philosopher

Both James Finch, whom I recently had the privilege of meeting, and the late John Stuart became Christians after their conviction. Stuart, a brilliant man whose gifts were wasted on the fringe of the criminal world before the Whiskey tragedy, spent his time in prison unremittently protesting his innocence, and resisting all attempts to cow him into submission. He was a remarkable writer and thinker. In a powerfully argued long "last will and testament" to his lawyer before his death, he wrote:

"Innocent men, imprisoned, are in a state of perpetual revolt. They will not accept. Someway, they will continue to break away and not fall into line . . . And why? Well it's simply because they know something that no-one else does: that they are innocent. You just can't imprison an innocent man for life. He won't accept it, nor should he.

. . . "My hunger strike against wrongful imprisonment is something that I can say, quite seriously, **must** be done, as it's the only way of fighting that I have and I **must** fight. I'm breaking away from what I'm supposed to be accepting, that **dira necessitas**, just because that's the way the cookie is supposed to have crumbled for me. I'm not curling up beside a challenge to my spiritual strength. What I'm doing is no suddenly inspired stunt either, but the almost necessary culmination to my life as a criminal who has been verbalised — to different degrees — all his life . . . I couldn't reconcile myself to living a life-long lie."

Means of reform

John Stuart seems thus far to have died in vain, but I'm one more who has now got his message — reforms are urgently needed to end the practice of "verballing" by police. No decent society can tolerate the reign of perjury by those we entrust with the task of upholding and enforcing the law. Dishonesty on the part of the police ultimately plays right into the hands of the criminals, who so despise police officers as corrupt as themselves that they consider the law a cynical joke.

We have the means — by legislating for the electronic recording by videotape or at least audio tape, of all police records of interview. This measure would not only protect suspects from bashings and fabricated "verbals", but also protect police from false accusations from vindictive criminals. This legislation has been widely recommended for years; further delay is unconscionable.

The book of Proverbs has a relevant word, as so often: "Acquitting the guilty and condemning the innocent — the Lord detests them both." (18:5)

English Govt. Minister under fire

Single parent families criticised

Local Government minister Dr. Rhodes Boyson triggered the ire of single parent associations and two bishops by claiming that "the intentional one-parent family is probably the most evil product of our times".

His remarks came in a pamphlet which he wrote jointly with the Rev. Dr. David Samuel, director of Church Society.

Dr. Boyson believes that the family today is under attack from "feminists, the youth cult, homosexual lobbies, the political wreckers, and the increased power of the state".

He points to a 71 per cent increase in the number of one-parent families in the decade from 1971.

Values

"Boys can generally only be civilised by firm and caring fathers," he says. "Thus, the banishment of the father means that boys take their values from aggressive and often brutal peer groups and are prepared for a life of violent crime, of football hooliganism, of mugging, and of inner city revolt."

He believes that part of the root cause of permissiveness and violence has been the increased power of the state, which has diminished individual responsibility.

Dr. Boyson insists that the increased power of the state is weakening the family. "It is ironic, to say the least, that for tax purposes — mortgage relief, capital gains . . . a married couple who

split up are treated more generously than those who stay together."

Finally he lists three hopes, which he admits are "sadly, less likely to be fulfilled than when I was a boy two generations ago:

"1. That children may be born in a normal family with the presence of father and mother.

"2. That they may attend schools where they are taught proper discipline and respect for religion and authority.

"3. That they attend churches where religion is a personal relationship, through the church, with one's God, and not a preparation for an all-solving protest march."

Dr. Boyson's statements immediately came under fire from the National Council for One Parent Families. It said that most single-parent families were not single by choice and many were struggling through poverty to provide their children with love and support.

The Bishop of Leicester, the Rt. Rev. Richard Rutt, said "No clergyman I know of would describe one-parent families as evil."

The Bishop of Peterborough, the Rt. Rev. Bill Westwood, said Dr. Boyson, who is a lay preacher, had used the word 'evil' irresponsibly. "Soviet prison camps and the torture camps of South America are what I would call evil," he said.

(CEN)

World Anglicanism

Far reaching changes proposed

A working party of the Anglican Consultative Council has suggested far-reaching changes in the international arrangements of the Anglican Communion.

The group, which included two archbishops and was chaired by the Archbishop of Armagh, the Most Rev. Robert Eames, suggested increased lay representation at the Lambeth Conference of Bishops, frequent regional meetings of bishops, and a strengthened Anglican Consultative Council with more lay people.

It also suggested holding another Anglican Congress with bishops, clergy and lay people from every diocese.

In the session of the Council which received the report, the Archbishop of Canterbury made it clear that he was against changes which would affect the existing character of the Lambeth Conference.

A long deadline has been set for response to the report which will now go

to Primates and Provincial Secretaries.

Any increase in costs to inter-Anglican structures, which have already grown substantially over the last decade, would also meet with opposition.

Under present arrangements, contributions to the inter-Anglican budget are levied on all member churches, weighted according to size and ability to pay.

But there are signs that at least some of them will not be keen to dig deeper into their pockets. One of the Australian representatives at ACC-7, Archbishop Donald Robinson of Sydney, told a budget session that it should consider carefully before taking on more work.

His Church had been unable to meet its present quota which has increased ten-fold in the last decade.

Archbishop Eames told the meeting that Anglicanism had reached a crossroads and stronger international structures were needed.

(CEN)

A brave man in Lebanon

World Vision official in constant danger

A senior aid agency official in Lebanon believes kidnapped Anglican Archbishop's envoy, Terry Waite, is still alive and being held in the country.

"Following information from responsible sources in Lebanon, there is a general belief that Waite is still alive, but is being held in a bid to force an exchange as part of a big deal," says World Vision Lebanon's director, Jean Bouchebl.

"The problem is that the situation could change at any moment though and his life could then be in danger."

Bouchebl says the hostage situation and the violence against people living and working in Lebanon remains a major concern.

In late 1985, Bouchebl, his wife Renee, 14-year-old son Patrick and 10-year-old daughter Carol were kidnapped in Beirut. Bouchebl must constantly deal with the difficulties of crossing the many political boundaries in Lebanon.

"We continue to live in a constant tragedy here in Lebanon," says Jean. "We do experience every day the loss of friends and the further destruction of our country."

Five years before the kidnapping, Jean Bouchebl had been managing the extravagant food and drink demands of some of the world's richest people in a chain of glamorous Saudi Arabian hotels. He held the title Regional Food and Beverage director for

Intercontinental Hotels in Saudi.

In 1980, he could no longer resist a strong belief that God wanted him to return home.

"I felt God calling me to go back to Lebanon to serve my own people because I had been witnessing their suffering and seeing a clear vision that it was time for me to trust in the Lord more than material things."

So followed his resignation, return home and four years of unemployment and hard times. He spent those years working with his church amongst the people who were the victims of the chaos in Lebanon.

The trauma of the Palestinian refugee camps in Beirut, after the massacre in 1982, has never left him.

"Serving in those camps was the greatest opportunity I have ever had to serve God. The Palestinians are people who are suffering. If we put ourselves in their shoes and then if we see the misery that they experience, I think that we have no choice except to feel compassionate and loving towards them."

A member of the Lebanese Baptist church, Bouchebl believes fiercely that the churches of the world cannot ignore what is happening in Lebanon. His own church places great importance on maintaining unity with fellow churches in the country, as an example to the rest of the nation, which is split into so many different factions, religions and alignments.

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Is the Bible too hard?

The Appellate Tribunal's Use of the Bible

The recent decision of the Appellate Tribunal has evoked strong responses in the Australian church. The underlying issue of the role and ministry of women is both complex and controversial, made even more confusing by sailing around in the unfamiliar waters of canon law.

While the implications of the decision have been widely canvassed, what has been overlooked is how the Bible was used in the reasoning of the Appellate Tribunal. What can be found there are attitudes to the Bible that reflect the approach of many Christians on other issues.

However, the role of the Appellate Tribunal needs firstly to be clarified. Their task is not to act as a final court of appeal in determining finely balanced theological questions; but to interpret the Constitution which governs the Anglican Church in Australia. The issue before the Tribunal was whether a canon already passed by the General Synod in 1985 (enabling women to be ordained as deacons) was prohibited by the Constitution or not. The role of the Tribunal was not to decide whether they thought the church should ordain women, but whether they had the power to do so, in the way it had been done, without changing the Constitution.

The Place of the Bible

What place does the Bible have in all this? Buried under piles of legal argument, the Tribunal needed as well to decide two key issues:

- how central was the makeup of the ordained ministry to the Christian faith?
- must the New Testament evidence be read in such a way as to preclude women being ordained as a deacon within the Anglican system?

The first question arose because the Synod is prohibited from changing the central doctrines or fundamentals of the Christian faith, but has power to adapt the practice of the Anglican churches in more peripheral areas (such as which Prayer Book to use). While much consideration was given to how broad this central core should be, the issue for the ordinary Christian is where does the maleness of the ordained ministry fit in our biblical understanding?

The Search For The Biblical Core

Bishop Holland adopted John Macquarrie's view that there is a hierarchy of truths in the Bible and that the headship or subordination principle in Genesis and in Paul is in the peripheral area. That is, it should be seen as a matter on which the church is free to decide afresh in each generation.

Archbishop Robinson — the only Tribunal member who held the canon to be invalid — argued that Paul's teaching about women not exercising the authoritative teaching role, is included in the core of apostolic 'tradition' [a technical word in the New Testament]. It is therefore seen as authoritative in governing the faith and order of the early church. So Paul, having just described the role of women in the church gathering, asserts in 1 Cor. 14:37 that what he has written is "a command of the Lord".

do we brush too quickly over difficulties?

The impression is given that both men, having decided the issue on other grounds, are seeking to marshal whatever arguments they can in support of their convictions. Bishop Holland seems to find unacceptable that women are excluded from the ordained ministry in our modern age, but does he use this presupposition to trim down the ongoing application of the Bible to only those areas found compatible with modern thinking. In so doing, he operates with a 'cut-and-paste' approach to the Bible, a canon within the canon, which ultimately enables the modern individual to determine what part of scripture still applies to him. Man thus sits over God's word as judge, rather than under the word and its authority.

On the other hand, Archbishop Robinson seems to be pushing Paul's teaching on this matter — important though it is — too close to the centre of the Christian faith. Is the ordained ministry, and its maleness, self-evidently central to the content of the apostolic tradition? Do we brush too quickly over the difficulties in the New Testament texts cited? For example, what is 'the command of the Lord'? Is it that women should not authoritatively teach in the congregation, or is it the underlying principle of everything being done in a fitting and orderly way when Christians gather?

A further danger is that it is possible to read our Bibles through Anglican filters. That is, to some extent, inevitable in an Anglican Tribunal. Yet, there was a sense in Archbishop Robinson slipped uncomfortably between the Bible and the formularies of the church. So, for example, he argued that it is the judicial interpretations of scripture which legally bind us. This was a view not followed by

alternative views do not imply no right answer

the lawyers on the Tribunal, but happened to support his case. Further, he wishes only to understand the diaconate in its historic, Anglican form, rather than in the possible allusions to it in scripture, or to the ways in which it may be developed in future. The approach seems to be to appeal to the Bible when that supports you, but narrow your focus to Anglicanism if that strengthens your hand. The danger of such an approach is that it can lead to a narrow view of the Bible — based on a different canon within the canon — which misses some of its diversity and freedom.

Deacons or Priests?

The second key issue is whether the New Testament evidence must be read in such a way as to preclude women being ordained as a deacon within the Anglican system?

Many have a strong, and probably well-founded, fear that ordination of women to the diaconate is just the thin edge of the wedge, and that the ultimate goal, and real question is whether women can be admitted to the priesthood or take sole charge of a parish. Yet, if that is the real

concern, then it should be honestly argued for on its merits, even if others think that it is tactically naive. Those who have reservations about ordaining women should not become like an opposition party in politics which often opposes government legislation for political mileage irrespective of the merits of the legislation.

The debate over the ordination of women has afforded the Anglican Church opportunities to rethink the nature of the diaconate, and to address the Bible with fresh questions raised by our modern world. The Bible is still to be looked to for the answers, but we need to be free to look beyond the way things have been done in our denomination in the immediate past.

Eenie, Meenie, Minie, Mo

Yet, we must be careful how we do this, particularly when we examine the approaches to the Bible in the Appellate Tribunal. Two disturbing features need to be noted.

Firstly, the comment was made several times that Biblical scholars hold differing views on a particular text. That is to be expected. However, the jump was often then made to say that one is therefore free to pick and choose whichever view you like. This is both absurd and dangerous. The underlying assumption is that one opinion is as good as any other — that it is not possible to find out what is the teaching of the Bible on a particular topic. Of course, it is often not easy, but it is a different matter to say that it is not possible. One wouldn't dream of applying the principle to a medical diagnosis, or to the establishment of an historical 'fact'. The presence of alternative views doesn't imply that there is no right answer, but should lead us to examine the evidence more closely.

Is the Bible Too Hard?

The second and related problem is that the impression is given that the Bible is too hard to understand. Thus, Mr. Justice Taggart, for example, argued that the ancient texts are far from unambiguous, with no prospect of unanimity, rendering the quoting back and forth of scriptural texts "relatively profitless". Mr. Justice Young also referred to the bewildering effect of reading the many Biblical commentaries referred in the submissions. The conclusion seemed then to be that such issues that had to be decided on other grounds. While this is

undeniably a complex issue, and the legal argument was central, the Tribunal in effect implied that the scriptures are too hard to be of much use.

The Tribunal had, in fact, delivered an advisory opinion in 1985, which reflects their wider thinking about how to interpret the Bible. What is disturbing here is their method of circumventing the force of particular texts by reading them down because of "the context of the teaching of the New Testament as a whole". While the context of any passage must be taken into account, the danger in practice is that people read difficult passages down to fit in with their preconceived ideas, and fail to wrestle

what is true freedom?

hard enough with the text itself. This is unacceptable. So Bishop Holland cites with approval the principle laid down by F. F. Bruce — "whatever in Paul's teaching promotes true freedom is of true and universal validity; whatever seems to impose restrictions on true freedom has regard to local and temporary conditions". The first difficulty is in working out in any given situation what true freedom is. The second is the wider one of whether this principle is broad enough to do justice to the full corpus of the Pauline teaching.

As was said at the outset, the decision of the Appellate Tribunal was not one of weighing on its merits the issue of ordaining women deacons. That battle was fought in General Synod in 1985. This was primarily a decision about the use of legal powers to enact certain legislation. That is where the teaching of the Bible was significant.

Yet the way in which the Bible was used — by exponents of both views — gives grave cause for concern. The question that we address to the Tribunal decision is one that each of us must face honestly for ourselves. In controversial issues, do we come to the Bible seeking only to buttress our established way of thinking, or do we come searching for what scripture has to say?

There is a need not only for us to think clearly about the ordination of women, but also to have clear and honest minds as we seek to use the Bible in issues of doctrine and daily living.

IT'S A FILTHY STORY

Sewage flows in the filthy alleyways.
Disease infests the water.
Sickness racks the tiny bodies of children.
Grinding work pays less than the cost of survival.
Unjust rulers crush the people's will.
Hunger strangles the powerless while the powerful dump surplus food into the sea.

These dirty stories afflict the poor all around the world. And they are dirty stories that a Christian should not avoid.

As a Christian aid agency, we face these filthy stories and try to find an answer. We want to help people — all are made in God's image.

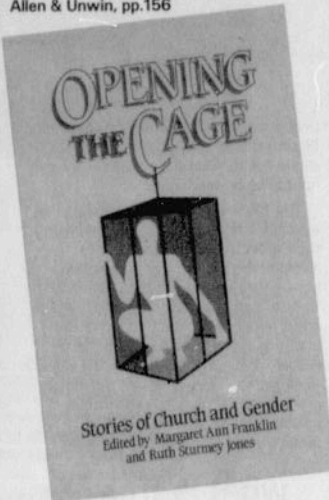
If you want to help stop the filth, contact World Vision at GPO Box 9944, in your capital city.

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THE GOOD READ

Opening the Cage: Stories of Church and Gender

Allen & Unwin, pp.156



The Church is currently engaged in a seemingly endless debate over the ordination of women, a debate which often seems to generate more heat than light. Participants from both sides often appear so concerned with putting their own argument that they do not listen to the idea side. The result is more confusion and hurt than already exists with battle lines becoming even more firmly drawn.

This book attempts to give some background to the struggle from the point of view of those who are concerned to open up the ministry of women in the church. This is done through the "life story" technique though the stories are

told with an eye firmly placed on the larger issues involved.

The contributors are an interesting mix. They come from a variety of denominations, ages, educational backgrounds and include some men who support an increased role for women in our church. There is no attempt to sustain a consistent line of argument rather each contributor has been given the freedom to express his or her own ideas. So there are very conservative expressions of the situation, represented by the article from Jacinth My'as, through to the more radical feminist position. There are simple stories and more solid historic or polemical articles. It is an easy book to "dip into".

As I read this book I gained a much greater understanding of the background to the debate. I became more aware of the feelings of hurt and how they have developed, I agreed with some expressions of injustice and I felt sorry for some contributors who appeared confused by the experiences of their life. This was helpful in bringing a more human face to the debate and gave me a greater understanding of some of the motivation behind the arguments. It added very little to the theological side of the debate for most contributors seemed to represent a theological position that was far from a Biblical one.

The book's greatest value lies in this area of understanding background. It is a valuable book for those who argue against women's ordination for it will help to open up some of the hidden agendas in the debates without going over all the old arguments again.

I did not find that the book did anything to clarify what for me are problem areas in the debate nor did it lead to any change in my position. But I valued the insights, both positive and negative that I gained

Denis Kirkaldy

Student's Atlas of the Bible

Paternoster, pp.20

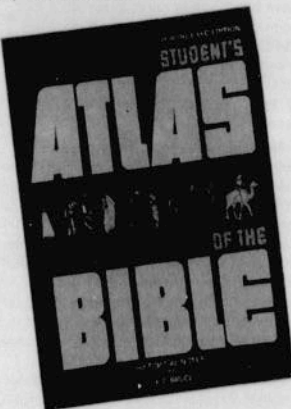
A good Bible Atlas is an important aid to anyone who is serious about getting the most out of their Bible study. A good Bible Atlas is hard to find. Most are either too expensive or too detailed for most people while maps in the back of Bibles are too small.

It is, therefore, a pleasure to review this new publication. There are just 17 maps (though some have smaller maps inserted within them and there is a small but clear physical map on the inside cover) with brief historical notes written by F. F. Bruce. The maps begin with the Culture and Commerce of the Ancient Near East and go through to the Growth of Christianity in the first few centuries. They cover not only the essential Biblical material but also the world in which the Bible is placed — maps of the Greek and Roman Empires, for example.

The maps are clear with colouring in pastel shades which allows the printing to stand out clearly and which makes the

maps easy on the eye. There is a lot of information on each map but not enough to cause confusion.

There has been a tendency in such publications to ignore putting scales on maps, effectively limiting their usefulness. I am delighted to note that these maps all have the scale clearly printed and the map key, is, in each case, easy to understand.



The book is slim (20 pages) and easy to carry. It is a large format (24 x 33 cms) which is necessary to give clarity to the maps.

There is a chronological table on the back cover — the only part of the book that is confusing: made confusing by the way that it is set out.

I have been looking for a good, simple but thorough Bible Atlas in a format that is not too difficult to carry. I have found it! Congratulations to Paternoster Press for a very helpful publication.

Denis Kirkaldy

Open to God — Closed to the Church

Where are the youth?

The church must become more aware of the concerns of modern youth and sensitive to their mood if it is to be effective in evangelising them and in conserving, mobilising, and enlisting its own Christian youth in mission. That's the contention of Donald C. Posterski, Ontario director of Inter Varsity Christian Fellowship of Canada.

"Young people between the ages of fifteen and nineteen are turning away in large numbers from church attendance and from participation in church life," he contends in *Friendship*, a book which analyses Christian ministry to today's youth. "Young people are voting with their feet. They are raising critical questions concerning the style and content of the church's ministry. The church turns aside their questions at the risk of gravely compromising its effectiveness."

Although the book is based on his analysis of responses to a survey of Canadian youth, Posterski feels that both the survey and the analysis probably reflect at many points the situation among young people in many industrialised nations. If he is correct his book becomes required reading for Christian youth leaders and evangelisation strategists.

"Project Teen Canada" was a nationwide survey of young people from 15 to 19 years of age. Conducted in 1984, it brought responses from 3,600 young people to a 15-page questionnaire which probed their personal concerns, beliefs, hopes, values, sources of enjoyment, and their attitudes toward family, friends, sexuality, and the church.

The project was co-ordinated by Posterski and Dr. Reginald W. Bibby, professor of sociology at the University of Lethbridge. Analysis of the survey is contained in their book, *The Emerging Generation*.

Youths want friendship

Young people today place a high value on friendship, the survey revealed. The fact impressed Posterski, who has devoted his life to the ministry of youth. In opting for friendship as a priority, young people expressed indifference for institutions, including the church. Paradoxically, Posterski states, they appeared to be "open to God — closed to the church".

"Just as there is a definite openness to God among young people, there is a marked reluctance to participate in the established church," he observes. "If young people are not presently involved in a church, they are also not planning to become so in the future. Participation in structured religious life doesn't even exist on their list of options. Either their previous involvement with organised religion has turned them off, or they now hold views of the church that preclude their participation."

Youth are not in revolt — they are indifferent.

Failure to appreciate youth's "quiet but growing disillusionment with institutions," he suggests, "can cause adult Christians to interpret it as rebellion against God and rejection of spiritual values." The results of the survey convincingly contradict such an interpretation.

The teenagers' acceptance of fundamental beliefs regarding God, the unity of Christ, and life after death closely paralleled that of adults. In fact, the young people's level of acceptance was consistently *higher* than that of their parents. Eighty-five percent of the youthful respondents indicated belief in the existence of God (compared to eighty-one percent of adults). Eighty-five percent of the teenagers reported belief in the deity of Jesus Christ (compared to sixty-eight percent of adults). Regarding

life after death, 80 percent of the young professed belief (compared to 69 percent of adults).

A decided contrast emerged, however, between the attitudes and practices of teenagers and adults with regard to church attendance. Young people placed less emphasis than their elders on regular attendance at religious services.

Indifference, not rebellion

Posterski points out that today's young people are not in fiery revolt against institutions and traditions. They are not characterized by *anti-institutionalism* and *anti-traditionalism*, but by *non-institutionalism* and *non-traditionalism*.

The fact that modern teenagers are not demonstrative in their attitude toward the institutional church can lull church leaders to the conclusion that no crisis exists. He warns, however, that "adults should not confuse teenagers' outward quietness and lack of dissent with approval or satisfaction with institutional life".

Friendship with other young people far outweighed anything else in their list of priorities. An overwhelming percentage of young people (91 percent) indicated they considered friendship to be very important to them. Seven other values were very important to a decreasing number: Being loved (87 percent); Freedom (84 percent); Success (78 percent); Excitement (58 percent); Acceptance by God (41 percent); Recognition (41 percent); Being popular (21 percent).

Young people are turning away from the church in large numbers.

That emphasis on friendship was reflected across the national youth spectrum: "The value placed on friendship is the same across the nation, whether the respondents are male or female, go to church every Sunday or stay in bed, live on a farm, on the prairies, or in a busy metropolis in the east. Nine out of every ten teenagers choose friendship as their highest value".

Posterski interprets that emphasis on friendship as an indication that "today's adolescents are pressing to humanise their existence." He contends, "They are intuitively attempting to replace institutional programming with informal personal experiences. Organisational structures are being pushed aside by the appeal of significant relationships. The vast majority of teenagers are clustering together and enjoying their small circle of friends."

Implications

Those findings have far-reaching implications for Christian youth workers, he maintains. The "friendship cluster" can be a potent vehicle for Christian fellowship and evangelism, Posterski suggests. In spite of the evidence and daily functioning of such informal Christian youth groupings, church leaders are too often inclined to disregard or to decry "cliques" and to push programmes which young people regard as irrelevant. "Youth workers often rack their brains trying to come up with ways to bring out larger and larger crowds for church activities, while completely overlooking the high-quality relationships of the small friendship clusters already attending."

With their indifferences toward institutions, including the church, and

by Leslie K. Tarr

toward rigid ideology, young people can quickly become "drop-outs". It must be noted, Posterski reiterates, that they are simply registering their indifference toward the institutional dimensions of religion.

The church can and should become attuned to the heartfelt needs of young people without compromising the truth or its mandate, state Posterski. As it does so, he adds, it can address them at the point of their felt needs. "It has to be accepted that ministry that attempts to serve teenagers at the point of their needs is a better strategy and motivation for effective ministry than transmitting a system of beliefs and a list of rules. Ministry doesn't have to stop at their needs level. But it must start there".

Sensitive Christian youth leaders, he adds, will discover that such an approach to young people will meet their needs and, at the same time, be the bridge by which the Word of God can be communicated to them.

Posterski recognises the ever-present

danger that well-meaning Christian leaders can lean so far in the direction of understanding and empathising with those they are seeking to reach that they dilute the gospel. He warns: "Regardless of where the cultural pendulum is swinging, the Christian faith stands with enduring strength because it is erected on truth . . . Attempting to experience the Christian life while remaining indifferent to the content of the faith is like trying to sing a hymn without any lyrics."

The Bible, he insists, must be given top priority. Frazzled youth workers, searching frantically for cut-and-dried programmes to implement in their church youth groups would probably feel they have no time for consideration of anything so nebulous or commonplace as friendship. However, if friendship is the glue which holds together today's youth, to overlook it as a vehicle for fellowship and evangelism is nothing less than shortsightedness.

(WORLD EVANGELISATION)

Russian dissident re-arrest threat

Recently released after eight years in prison

Keston College reports that the Russian Orthodox dissident Alexander Ogorodnikov, released recently after eight years in Soviet prisons, is under threat of re-arrest because the authorities are refusing him permission to live in Moscow.

Ogorodnikov has been petitioning the authorities over his place of residence since his release in February. But his application is being passed back and forth from bureau to bureau without any results.

In the meantime, through no fault of his own, Ogorodnikov could, technically, be

re-arrested at any time for "violation of passport regulations".

There are reports too that Father Gleb Yakunin, a Russian Orthodox priest freed on March 10 by decree of Presidium of the Supreme Soviet is back in Moscow.

Yakunin, a founder member of the Christian Committee for the Defence of Believers' Rights, had been exiled to the village of Ynykchansky in Yakutia.

There are indications that the ban on his exercising a priestly ministry may be lifted soon.

(ICEN)

Soviet dissident asks for baptism

Psychiatrist to enter Russian Orthodox Church

ANATOLI KORYAGIN, the dissident Soviet psychiatrist who arrived in the West recently, has asked to be baptised and received into the Russian Orthodox Church Outside Russia. The baptism will probably take place in Geneva, with Archbishop Anthony of Geneva and Western Europe officiating.

[Editorial Note: The Russian Orthodox Church Outside Russia does not recognise the authority of the Moscow Patriarchate. It was founded in 1921 on the basis of the decree of Patriarch

TIKHON, the Holy Synod and the Supreme Church Council of the Russian Orthodox Church of 20 November 1920. This decree granted temporary autonomy to those parts of the Russian Orthodox Church beyond the reach of the Soviet authorities due to the political and military circumstances of the time. In the hope of an eventual reunification of Russian Orthodox Churches in conditions of true freedom, the ROCOR is headed by a Metropolitan (not a Patriarch.)

(KESTON COLLEGE)

AEF missionaries return to Mozambique

Absent for over a quarter of a century

After an absence of 27 years, African Evangelical Fellowship missionaries have returned to the northern part of

Mozambique to begin a ministry of Bible training with church leaders in the area.

This return follows a recent decision by the church in Mozambique, to locate a missionary couple in the city of Nampula. Until now, it has been impossible to have missionaries in the area because of the dangers from the rebel activity and the extreme hardship and poverty, brought on by the famine and war.

Nampula is the third largest city in Mozambique and is the transportation hub of northern Mozambique. At present, it is only accessible by air or armed convoy. Not only is it the centre of a large Muslim community but it's also the heart of an area in which the Church in Mozambique is thriving. In Nampula itself, three new churches were started in a period of two months.

This move into the northern part of Mozambique is significant for AEF. None of our missionaries has been in the area since 1959, when all were forced to leave the country. AEF left behind a small church of about 3000 believers. Without the help of the missionary and after much suffering and persecution, this church has grown to about 130,000 baptized believers. It is estimated that, in this area, it is growing at about 40 percent a year.

(AEF)

Church marriages are "more special" (USSR)

Civil registry officials criticised

In the Soviet Union, marriage is deemed legitimate by the Soviet authorities only when a civil ceremony has taken place. This means that for many believers, there must be two marriage services — one civil, for the authorities, and one religious, to legitimise the marriage before the eyes of God. Yet according to an article in *Pravda Vostoka* on 3 April, atheists are beginning to marry in church now, and in ever increasing numbers. The reason for this surprising trend? In the words of a couple who were interviewed: "The civil ceremony didn't mean very much. But here (in the church), it's something special." The author took great pains to point out their awkwardness in following the order of service — not knowing when to sit or stand, when to cross themselves, and emphasised their irreverent attitude during the ceremony, ie, talking among themselves and with their parents. The author also claims that the young couples he had talked to were not asked by the

priest if they had been christened into the Orthodox faith. The Church, the author declared, accepted anyone for the rite of marriage, just to "ensure the hearts of the people" once they were inside the church.

This tendency, however, is obviously causing some concern. The author reproaches the people who work in the civil registry offices for not making the marriage ceremony more of an occasion, more emotional for the couple, rather than it being what it is at the moment, an indifferent and rushed affair with no atmosphere at all. He says that the emotional aspect of the ritual gives it its meaning, and that all ceremonies which take place in Soviet society nowadays ought to be seriously looked at — perhaps to be given some "spiritual" meaning, lost when religious ceremonies were rejected.

(KESTON COLLEGE)

Russians ask for 10,000 Bibles

UBS printing underway

A request has come from Russia for the United Bible Societies to supply 10,000 Bibles.

The request came from the Reverend Alexei Bychkov, General Secretary of the All-Union Council of Evangelical Christian Baptists, after he received permission from the authorities to import the books.

It is the third time in recent years that the UBS has been officially invited to send Bibles to the USSR.

The first major despatch of Russian Bibles took place in 1978 when 25,000 copies were printed in Stuttgart and sent overland to Moscow at the request of the Council.

The response was overwhelming. Within a week more than half the Bibles had been sold and it was reported that some church leaders travelled huge distances to personally collect their copies.

"We have had a really wonderful reaction from all our churches," said Mr. Bychkov at the time. "We praise God he has blessed us in this way."

In 1984 the Council was granted another import permit, for 10,000 Bibles. Again, the Bibles were produced in Stuttgart at the printing works of the German Bible Society, and sent to Moscow by the State-run Soviet transport company Sovtrans. They arrived in December and all were distributed to Baptist congregations by the end of January.

As with other despatches the cost of the Bibles, freight and customs charges, which amount to about \$A95,000 will be paid by the UBS.

A request was also made for 10,000 hymnals, and these are being supplied by another Christian organisation.