

"PEACE THROUGH CHRIST" was the theme of this year's Good Friday Service, held in Sydney Square. Those taking part included the brother and sister duo, Steve and Chris Hui; Archdeacon Philip Oliver; radio personality, Len London, who read the scriptures, while artist, Graham Wade depicted the scenes on two huge display boards; with the address given by Archbishop Donald Robinson. photo Ramon Williams WORLDWIDE PHOTOS

## "Body-building" in the church Getting us into shape

Care Force the welfare division of the Anglican Home Mission Society has appointed a church "body-builder" to work Sydney's outer western suburbs — but Marion Sheridan has no business with leotards or weightlifting.

A Christian with a degree in welfare work, her task is to help people in parishes from Parramatta to Penrith to use their own gifts and talents collectively to help those in material, emotional or spiritual need.

Explaining her concept of the church's people as the body of Christ, Marion recalled her days as a worker in a King's Cross youth centre.

"The workers were all very different, yet somehow our strengths and weaknesses complemented one another," she says. "This made for a powerful team approach to the task."

"We were like integrated parts of one body — much as St. Paul explains it in the 12th chapter of his letter to the Romans. We had a strong sense of community and a common goal."

"The local church can also develop in that way."

Marion feels that although the mushrooming growth of suburbs west of Parramatta is posing all sorts of problems, the church congregations have some potential to meet some of these needs.

"Perhaps more than any other group of people, the church has the potential to



Marion Sheridan Parish Community Worker work as a body," Marion says: "All the parts of the body are there and we have God as the head and the Holy Spirit as the empowering source."

Marion feels that sometimes lack of information about the real needs and resources of the functioning of the church's body. "Part of my role is to work with the congregations to determine the talents and resources available in their parish," she says.

# MAINLY ABOUT PEOPLE

## DIOCESE OF ADELAIDE

Rev. Raymond Hartley became Deputy Warden, St. Barnabas' Theological College on 1st April, 1986.

Rev. Grantley Bullen resigned as Asst. Minister, Stirling, on 12th April, 1986 to become part-time Chaplain at Flinders University and Asst. Youth Officer.

## DIOCESE OF BATHURST

Rev. G. G. Atkinson from Assistant Priest, All Saints' Cathedral, Bathurst to Chaplain, All Saints' College, Bathurst.

Rev. M. C. L. Bain from Rector of Molong to Rector of Coonabarabran.

Rev. R. H. Booker from Priest-in-Charge Area of Special Ministry, Parish of Hill End/Rockley to Rector of Oberon, Canon of All Saints' Cathedral.

Rev. T. R. Brownscombe from Assistant Priest Parish of Mudgee to Assistant Priest Parish of Bathurst.

Rev. A. E. R. Burge from Rector of Lake Grace, Diocese of Bunbury to Rector of Trundle.

Rev. D. R. Cooper Chaplain Orange Hospitals. Appointed Spiritual Director of Cursillo Movement in the Diocese of Bathurst.

Rev. W. H. Dempsey from Rector of Cudal to Rector of Molong.

Rev. E. J. Evenden from Rector of Dunedoo to Rector of West Wyalong.

Captain B. D. Geeves (Church Army) from Area of Special Ministry, Parish of Hill End/Rockley to St. Anne's, Ryde, Diocese of Sydney.

Rev. K. J. Graham from Assistant Priest Parish of Holy Trinity, Orange, to Assistant Priest, All Saints' Cathedral, Bathurst.

Rev. P. S. Hanlin from Rector of Warren to Rector of North Midland, Diocese of Perth.

Rev. F. J. Hawkes from Chaplain of All Saints' College, Bathurst to Rector of Gulgong.

Canon L. A. Johnston from Senior Assistant All Saints' Cathedral, Bathurst to Rector of Mortdale, Diocese of Sydney.

Rev. A. F. McNulty from Hon. Assistant Parish of St. Barnabas', Orange to Rector of Dunedoo.

Rev. D. C. Palmer from Director of Communications to a teaching position at Mitchell College of Advanced Education, Bathurst.

Rev. T. G. Philpott from Rector of Coonabarabran to Senior Assistant, Parish of Mudgee.

Rev. Stan Hessey recently retired as an Army Chaplain, has become Rector of the Parish of Morpeth.

## DIOCESE OF WANGARATTA

Rev. Wayne Weaire was ordained to the priesthood last February.

Rev. Geoffrey Pryor was ordained to the priesthood on February 24.

Rev. Tim Cohen formerly Rector of Trafalgar was inducted as Rector of Alexandra recently.

## DIOCESE OF GIPPSLAND

Archdeacon Frank Lowe, Rector of St. Mary's, Morwell since 1970, is to take up a parish appointment in the Diocese of Southwell, England. A former editor of the Gippsland Church News, now the Gippsland Anglican, Archdeacon Lowe has also been press officer for the Diocese of Gippsland.

## DIOCESE OF MELBOURNE

APPOINTMENTS  
Daniel Baldwin to priest-in-charge, Christ the King, Mount Eliza. Induction April 27.

Elizabeth Britten to Archbishop's Examining Chaplain, Commissioning March 17.

John Davis from Ascension Springvale, to Chaplain, Canterbury Fellowship and Asst. Chaplain, Trinity College.

Peter Hill from Chaplaincy Department to ITIM from June 1.

Alan J. Foster from Holy Trinity, Pascoe Vale to St. Alban's, North Melbourne.

Russell S. Joyce from Dio. Wangaratta to Incumbency, St. Stephen's, Warrandyte with Park Orchards. Commissioning Bishop Robert Butters, April 18, 8 pm.

Richard McKinney Director of Trinity Theological School and Archbishop's Consultant Theologian, commissioned March 14.

Darrell Paproth Lecturer, Bible College of Victoria.

Ray Rickards Induction, Archbishop Penman, March 4 to incumbency of St. Matthew's, Mulgrave.

John Robin from Chaplain, Geelong Grammar School, to priest-in-charge, St. George's, Queenscliff.

Trevor Smith to Director, GBRE, February 17.

David Wood from St. John's, Sorrento to Incumbent, St. John's, Croydon. Induction February 10.

## ARCHDEACONS

John Bayton to Archdeacon of Malvern. Collation, St. Paul's Cathedral, March 20, 5.20 pm.

Alan Charles Nicholls to Archdeacon of Melbourne, July 1.

Martin Barry Smith to Archdeacon of Geelong, June 1.

## DIOCESE OF SYDNEY

Rev. J. W. Squires will resign as Rector of Longueville on July 5 to become Asst. Minister at the Cathedral with special responsibilities for the Healing Ministry.

Rev. B. V. Watt will resign as Precentor of St. Andrew's Cathedral on 4th May to become the Parish Representative of the Anglican Home Mission Society.

Rev. B. G. Judd will retire as Rector of East Sydney on July 10, 1986.

Rev. R. Woodward who held a General Licence in the Diocese, died on March 28.

Rev. B. Wynn, rector of St. Mark's, Ermington, is on long service leave. Canon C. H. Sherlock has been appointed as Locum Tenens.

## Baptists meeting continued

### Alternatives

It was stressed during the course of the Assembly that the Council of the Department of Theological Training discussed at some length the above resolutions and that it would welcome any proposed alternatives to the Sydney College of Divinity. Although the motion was opposed it was endorsed by the Assembly when put to the vote.

1) The need for the proposed award to be accredited by the Higher Education Board.

2) In the case of an overseas award, for that award to be endorsed by the appropriate secular authorities.

A significant announcement was made that the College Council had recently set up a committee intended to monitor the response of baptist churches to the denomination's affiliation with the Sydney College of Divinity. Initially, when the Assembly was informed of the formation of this committee, the members names were not listed. Following a request from the floor for the names to be cited, it became immediately apparent that each committee member selected, without exception, was strongly supportive of the Baptist Union's affiliation with the Sydney College of Divinity. There was no committee member to represent the large number who do not endorse the Sydney College of Divinity alliance.

Concern was expressed that a more substantial balance was needed on the

committee in order that justice might not only be done, but be seen to be done. A motion was moved nominating an additional member to serve on the committee, thus providing an alternative perspective to the Sydney College of Divinity. Although the motion was opposed it was endorsed by the Assembly when put to the vote.

### Questions to Ask

The whole issue of the Baptist Union's association with the Sydney College of Divinity continues to be one of grave concern in the life of the denomination. Many recognise the critical nature of the issue and its enormous potential for major division amongst Baptists.

Many are convinced that certain matters have not been resolved. There is a clear divergence of opinion. Current discussions will markedly influence and determine the whole character and future of Baptists in NSW.

The following questions need to be asked:

Will such an alliance lead to a new reformation?

Will it lead to a renewed stress on the biblical gospel?

Will it lead to the exaltation of Christ as Saviour?

Many Baptists would answer these questions in the negative and view such an alliance in terms of the compromise of the gospel of Jesus Christ, and spiritual disaster.



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## National Agenda for Women

### Senator Ryan meets with Christian women

Church women were well represented at a meeting with Senator Susan Ryan held recently in Sydney, as part of a series of consultations around Australia on the National Agenda for Women.

Senator Ryan will be travelling Australia until June, hearing submissions, and encouraging women through a questionnaire or by written submission, to express their concerns, and to state what areas the government should be addressing over the next 15 years concerning women.

The National Agenda for Women is being formulated by the government with a view to advancing the status of women towards the year 2000.

A statement was made to the Parliament in November last year by the Prime Minister, Bob Hawke, setting out how the government sees its plan of action over the next 15 years. These consultations are giving women all over Australia the opportunity to have a voice in the formation of such an agenda.

The Commission on the Status of Women of the Australian Council of Churches, one of the sponsors of this consultation in Sydney, felt it was important that church women should have their say.

Marie Tulip, member of the ACC Commission on the Status of Women but also a representative on the Federal Government National Women's Consultative Council, chaired the first part of the meeting.

Representing the Anglican Church in Sydney were Ann Hewetson, Leslie Hicks, Marie Robinson, and Margaret Williard.

### Home and family

The agenda at present acknowledges the choice of some women to be homemakers, an issue often of concern to churches.

It states: "Women must also feel free to

choose to be full-time mothers without the fear that their contribution to family life is somehow of a lesser status than work outside the home. They must be able to choose to combine motherhood and employment and not feel that the difficulties of being a working parent receive no acknowledgement or support.

"Increasingly Australian women choose different roles at different stages of their lives. Many women want to leave the workforce to nurture their young children and then be able to return to employment without having to start at the bottom again."

Ann Hewetson, in her submission to Senator Ryan, acknowledged this but added that many women who do remain at home to nurture families, feel unrecognised and of little worth in this role.

She said, "This is borne out by the fact that the desire to return to the paid workforce as soon as possible after childbirth is enormously strong."

Mrs. Hewetson felt that this tendency had contributed to the high rate of family disharmony and disintegration which she experiences in her own suburb.

She asked Senator Ryan also to consider raising the status of women who choose the homemaking role.

She said, "In giving women a choice, I suggest that the senator be totally even-handed and that one type of choice, paid employment, be not upgraded over another choices, the nurturing and stabilising of our homes."

She concluded her submission by saying, "As a representative of the Christian women of this city I wish to encourage the government in the pursuit of Christian goals — especially unselfishness, fidelity in marriage, and concern for others rather than the grabbing of rights unilaterally — which will, in the end, exalt the nation."

## Bake for Bibles

### Launch for lunch



The two ladies most involved in the BAKE FOR BIBLES, Jan Berkley (left) and Jan Coggins (right). photo Ramon Williams WORLDWIDE PHOTOS

The latest project of the Bible Society in Australia (NSW) is "BAKE FOR BIBLES", which was launched in front of the passers-by, lunchtime (12.00-2.00 p.m.), Monday April 14. Present were staff members as well as the two ladies most involved in the BAKE FOR BIBLES, Jan Berkley and Jan Coggins.

Jan Berkley is the Evangelical Convenor, Women's Speaker and writer, with the Mothers' Union.

Jan Coggins has the official title of "BAKE SECRETARY". Jan is the manageress at the Southern Cross Ski chalet, Smiggin Holes. Both ladies are members of the BAKE FOR BIBLES Committee which was formed following the suggestion from the Bible Society's financial advisor, David Jamieson, to "Bake for Bibles".

The aroma was enticing; the sight delectable and the choice the despair of anyone on a diet! Everyone in sight was invited to "Come on over and buy your lunch". Most could not resist the spectacle. Sales even commenced twenty minutes before the starting time!

Three tables were set up, right in front

of Bible House, 95 Bathurst Street, Sydney. They were laden with biscuits and slices; plain cake, fruit cake, lemon cake; meat loaf, pasties, vol-au-vent; and, of course, lamingtons! A Scripture selection was also given away, with every item sold.

"BAKE FOR BIBLES" is aimed at raising funds to "get the Scriptures into the hands of people, both here and overseas". A "BAKE KIT" includes a direction sheet setting out the moves, step by step, whereby any group could participate in their own "BAKE FOR BIBLES". Suggestions are given as to when and where to set up such a table of goodies.

Judging from the success of this initial launch, any group could assist in the raising of funds for Bibles, through "BAKE FOR BIBLES".

For further information, or "BAKE KITS", contact: THE BIBLE SOCIETY IN AUSTRALIA (NSW), 95 Bathurst Street, Sydney, 2000 or telephone (02) 267 6862.

Ramon Williams (WORLDWIDE)

## Nicaraguan evangelical leaders

### Sandinistas crack-down on protestants

MANAGUA, NICARAGUA — Nicaraguan Protestant leaders are regrouping following a sudden crackdown against leading evangelicals and their organizations by the Sandinista authorities in which they were interrogated, admonished, finger-printed and photographed.

The crackdown began on October 31 when Jimmy Hassan, executive director of Campus Crusade for Christ, was arrested at his home by armed policemen and state security agents and quizzed regarding his connections with US-based organizations, among other accusations.

While he was being held, state security agents, on that same day, raided the Campus Crusade office and confiscated office equipment, Christian literature and files.

Hassan was released the next day and held under strict residential surveillance until his departure from the country with his family on December 10.

"Jimmy Hassan, a former judge and attorney, finally left the country when the Marxist government officially banned Campus Crusade from further operations in Nicaragua," said an eye-witness who spoke with him in Managua prior to his departure.

"Although Hassan has no intentions of leaving Nicaragua, repeated threats against his life and that of his family

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## Scottish call for ministry of all believers

### No 'down-grading' of eldership

The eldership working party of the Kirk's Education Department has welcomed the emphasis of the Kirk's Panel on Doctrine on "the ministry of all believers", though it says the interim report on ministry from the Panel has failed to shake off sufficiently the categorisation of the Church's people into clergy and laity.

But the eldership working party does credit the Panel with being aware of the "falsity" of this distinction and "the damage" which its perpetuation has caused. It says that the Panel on Doctrine has accepted its own view that kirk sessions are "the leadership team in every congregation" but warns that an idea floated by the Panel — that elders might be commissioned and not ordained — would undoubtedly be seen as a down-grading of the eldership.

It says that this change would confirm the idea of a "two-tier hierarchy" in the Church and complains that the report is weak in discussing the nature of ordination.

The eldership working party suggests that the way ahead is to emphasise "one single, Christ-centred ministry of all believers" in which people "are

appointed to carry out specific functions". It suggests that to remove present confusions all those with "categories of ministry" — the report discussed the diaconate and lay missionaries as well as ministers and elders — should be ordained. Then, suggests the Panel, there should be commissioning to particular tasks.

The working party says it supports permission for elders and some other specialist categories to preside at Communion, with restriction for the good ordering of the Church. It also wants such factors as "spiritual maturity, appropriate training, and a proper understanding of the sacrament" being taken into account and not only the absence or unavailability of ministers.

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# MARANATHA

## Teach your children well

Deuteronomy 6

All of the greats of the Christian church have been men and women of great vision, not just of what may be tomorrow, but also of what may be twenty, fifty, one hundred years down the track. Charles Simeon of Cambridge, even though he stayed put in one church for over fifty years, was probably more influential in the Church of England than any primate ever has been, and his influence is still felt today. He tried to give the Church of England a future by drawing it back to the gospel and the Bible.

Many people today are asking, 'What is the future of Christianity in Australia?' 'Will it die out?' 'What can we do to ensure its future?'

### Israel — Planning for the future

'Will Israel have a future?' is the question in Moses' mind in Deuteronomy 6. After being slaves for a few generations, they are about to set up a new political unit: a nation that didn't exist as such before, in a land which was not theirs. How would you try to ensure a stable future for this volatile, emerging nation? Create a regular army? Build 'The Great Wall of Palestine'? Create a centrally controlled economy?

For Moses, the critical strategy in ensuring a future for Israel was the nurturing of their children. The commands of God which he gives them are to find their way into the hearts of the current generation (v6) so that they may truly love the one and only God with obedience to his will from the heart. But as well as obeying the commands themselves, they are to "impress" them on their children (v7). All children are inclined to be slow learners when it comes to controlling their behaviour, so the parent is to use the constant drip method of patiently repeating them over and over.

But how do you impress these commands of God on children in such a way as to write them on their hearts instead of just forcing outward conformity? Not by hiding them away for special occasions, but by talking about them all the time — around the house, on the road, cleaning your teeth, over breakfast (v7). This is much more than a whole series of "Don't..." directed at our children; it is the ongoing chatting with our children, explaining the reason for God's commands, showing how righteous and wise they are (Deut 4:6-8), reflecting on the consequences of their behaviour with them. It is not something you can do in five minutes each Saturday morning. So we must be teaching our children Christian morality, which is not just sexual, but includes things like

Tim Thorburn

honesty, responsibility, compassion, generosity, justice and thankfulness.

But a Christian upbringing involves more than teaching morality. In verse 20, Moses envisages the children asking their parents the meaning of God's commands. The answer the parent is to give is not in terms of God's authority nor threat of punishment for offenders nor utility, but in terms of God's grace — "We were slaves... but the Lord brought us out... and gave us the land... and commanded us to obey... so that we might always prosper and be kept alive... be our righteousness". Their reason for obeying the commands of God was because he had saved them and made them his people and in setting up house for them he had revealed the principles by which they ought to live as his people. And so each generation of children would be encouraged to respond to the grace of God by willingly taking on the privilege and responsibilities of being God's people.

Israel would only last long in the land if each generation taught their children God's grace and God's morality, and if each generation of children honoured their parents (thus Deut 5:16).

### Our planning for the future

The future of Christianity is primarily in the hands of our children. Not that I am opposed to evangelising outsiders (I am all for it), but if the new convert's children don't become Christians then in fifty years we are back to square one. If we are really going to grow, then we must do all we can to bias our children toward God. Besides, God gives us (especially fathers!) the responsibility to bring our children up "in the training and instruction of the Lord" (Eph 6:4). It takes a lot of time to bring up children, especially if we are going to chat about godly living with them as we "go out and come in" — it is very labour intensive and expensive! But it is the most important job in the world. Our future depends on it.

Yet it seems to get such a low priority. We are willing to pursue our careers when they take us away from home for all the waking hours of our children. We push mothers to rejoin the workforce as soon as possible so that they can feel they are "doing something worthwhile". We go out to teach others the commands of God and neglect to teach them to our children.

We need to be men and women with long term vision who ensure, under God, the future of Christianity, by teaching our children both the grace of God in Jesus and the commands of God.

## 1988 Evangelism Executive Committee

### Dream of a Christian Australia

An independent group of Christian leaders has issued a call to the Churches in Australia to interact meaningfully with culture and society in order to co-operate with God in transforming Australia into a Christian nation.

The group of evangelists, church pastors and parachurch agency heads from all over Australia has been meeting regularly in Melbourne for 18 months under the chairmanship of Bishop John Reid of Sydney.

Under the name of 1988 Evangelism Executive Committee and in association with the Lausanne Movement, the group has commenced preparations for major prayer initiatives, publication of a book, TV series and videos, and the establishment of study clusters to look at issues — as a lead-up to the Australian Bicentennial in 1988.

Bishop Reid issued today the Committee's "Call" in the following terms:

"We have a dream for the Christian church in Australia and for Australia, in which our culture is shaped and informed by Christian values.

- "What we would love to see is—
- Every Christian eager to share faith in Christ.
- Every Australian church engaged in outreach and proclamation of the gospel.
- The gospel advanced and disclosed by both word and deed.
- Growing churches planted in new areas in our cities and rural areas.
- Effective models for evangelism freely exchanged around the churches.
- Vigorous, continual and effective evangelism through mass media.

"In encouraging an Australian spirituality, we look to the church being renewed through the work of God's Spirit, with an indigenous theology developed within Australian Culture.

"We dream of men, women and children contributing to the life and ministry of the church."

Bishop Reid, in announcing a nationwide call to prayer in Pentecost (May) 1987, said that a fresh spirituality and prayer life must be at the heart of every new Christian endeavour, and there was need for ongoing corporate prayer for the transformation of Australia.

On a social concern, Bishop Reid said that a Christian Australia could only be brought about when church leaders are

well informed on social and political issues, and when congregations are active as an integral part of every neighbourhood in Australia.

"Positive programs need to be developed in marriage enrichment and family support. Christian concerns about legislation need to be effectively and appropriately expressed in and to Parliaments.

"Relevant and caring pastoral care needs to be developed through all churches to people in broken marriages and disrupted families. Only by this kind of care will the gospel become relevant to many Australians.

"Cultural pluralism must be better understood by church people, so that we can understand the diverse forces which have shaped Australia, and so that our worship and life can be relevant. Only when the church demonstrates that it is able to speak prophetically to it. Aboriginal and other minorities need to be included in a true fellowship of diversity."

Bishop Reid, on behalf of the Committee, called for increased outreach of Christian mission from the Australian church into Asia and the Pacific, matched by reciprocal ministry within Australia.

A church for the poor within Australia needs to be developed. Christian agencies and parishes need to be committed to both urban and rural mission.

"Large sections of the nation are unreached as far as the gospel is concerned. Essentially, what we have been dreaming about together is a future generation of Australians not disillusioned by the church, but attracted by the gospel and appropriately nurtured by their local churches."

Members of the 1988 Evangelism Executive Committee, listed by States where they reside, are—

- Tasmania: Max Bushby, MP
- Western Australia: John Prince
- South Australia: Dean Brookes, Barry Chant
- Queensland: Reg Klimionok
- NSW: Bishop John Reid, John Mallison, Brian Willersdorf
- Victoria: Brian Bayston, Jean Penman, Ron Buckland, Vic Campbell, Peter Corney, Stuart Robinson, Mal Garvin, Neville Lilley, Barry McGaw, Alan Nichols, Kim Smith, Ian Webber.

## Faith sharing rewarded

### Aboriginal Church growth

In the far western region of Victoria a vita ministry is being carried out amongst the aboriginal people. In Lakes Entrance, an average of 50 people, both adults and children, meet together for "church" in various homes throughout the area.

CMS missionary, Revd Graeme Vines, commenting on the situation said: "There is spiritual growth among these people. One just has to stand back in wonder and amazement, to see God at work."

The aboriginal people are reaching out to other members of their families, as well as friends, sharing their faith, and encouraging them to come to church. And lately more men have been joining their families for worship each week.

A small group of aborigines also meets regularly at Bairnsdale, usually in the Kilmany Cottage Homes for aboriginal children. Although only a small group, those who attend have a real faith in the Lord Jesus.

Graeme, his wife Maree and three children have been working in this area amongst the aboriginal people for three years now. Prior to this, the Vines family had been working with CMS in Northern Australia.

(SEE)

## 1986 Banner of Truth Conference

### Kiwi and Scot as key speakers

The Banner of Truth Conference for Ministers, Christian Leaders, Missionaries and Students for the Ministry will be held at 'Vision Valley,' Arcadia (north of Sydney) from 16 to 18 June 1986.

Those of us who have attended 'Banner' Conferences in the past will be looking forward to yet another time of fine fellowship and useful instruction rich in practical help for our various ministries.

The Rev. Iain Murray, General Editor of the Banner of Truth Trust, reports that two much-used servants of Christ — both Presbyterians — from overseas are available for the main speaking engagements. They are the Rev. Wynford Davies, Minister of Glendowie Presbyterian Church, Auckland, New Zealand, and the Rev. J. Douglas MacMillan, Professor of Church History, Free Church of Scotland College, Edinburgh.

Major themes are: 'Biblical Evangelism,'

(AUSTRALIAN PRESBYTERIAN LIFE)

'Facing the Contemporary Missionary Challenge,' and 'Can We Prepare for Revival?'

As usual, this inter-denominational gathering has the primary purpose of strengthening fellowship and prayer among ministers and missionaries who share a common concern to see the revival of historic Christianity, and to receive sound and purposeful instruction as well. It will not be possible to hold the conference anywhere else in Australia this year, but it is hoped that men from interstate will be able to make the journey to Sydney, possibly with assistance from their congregations.

The cost of the conference is just \$43 per person, plus \$3.50 if linen is required.

For full details and registration forms contact:

Banner of Truth Trust,  
C/- 24 Shell Rd.,  
Cronulla, N.S.W. 2230.

## Sydney's Dean castigates Casino

### 'Immorality being legalised, popularised and glamourised'

Speaking at St. Andrew's Cathedral, the Dean of Sydney, The Very Rev. Lance Shilton said:

"The government-approved casino to be erected at Darling Harbour as a Bi-Centennial Year objective is in defiance to divine law. It will be Sydney's Tower of Babel leading to disaster for many Australians and overseas tourists. It is a case of **immorality being legalised, popularised and glamourised.**

"The world, famous Sydney Harbour Bridge which has brought honour to Sydney is to be overshadowed by the infamous casino which will bring disgrace and misery.

"It will have the dubious distinction of being the largest gambling den in the world but with a glamour which will lure in the sophisticated, the susceptible and the stupid.

"Sydney with the strong suspicions of

organised crime in high places is the last place to add to legalised temptations. The families of compulsive gamblers will be hurt. Young people will become hooked, while the money grabbers make a packet for themselves with a share of the spoils for state government revenue.

"The estimated cost of the casino gambling den is \$500 million which could be better spent in areas of need for the sick, the aged, the handicapped and the unemployed.

"My advice to all is to keep clear of it and start teaching your children now that it is an evil to be avoided and that all now legally accepted and promoted is not necessarily morally and spiritually right. Parents need to set a good example by giving up all other forms of gambling.

"The power of prayer is such that the whole casino project could be a gigantic flop to the Glory of God."

## China Church restoration

### Worship can draw tourists

Those who have visited Fuzhou and Xiamen probably realise that in the two provinces' many religious worship places are natural tourist attractions.

Various rituals, architectural styles and, above all, the fundamental differences in the world's major religions can be found in the provinces.

A recent movie shown in Hong Kong traced the history of the Fujian Shaolin temple. Most of the scenes were shot at the Drum Hill Buddhist Temple, reported the *South China Morning Post*.

Today, the temple is being refurbished, with funds from mainland China's religious bureau.

Larger scale refurbishment work is underway in another temple in Xiamen where new recruits are being trained.

A couple of Protestant churches in Fuzhou are also being "revived".

One 82-year-old woman, who would only give her name as Christian, said her faith had never been shaken, not even during the cultural revolution, when believers, particularly Christians, were being purged.

She was very glad that churches were being reopened.

The residing priest of the Trinity Church in the piano island of Gulanyu said: "Religious freedom is very subjective. People believe in whatever they deem true. And nothing can change it."

The church now conducts two sessions of Sunday worship as well as a weekday choir practice and fellowship. Most of the church-goers are old women. Young converts are notably rare.

Meanwhile, Muslims are granted comparatively greater tolerance by the Government as many of mainland China's minority groups are Islamic followers.

As early as the 1950s, the law that

## Successful National Women's Conference in Sydney



Guest Speakers at the 1986 National Women for the Family Conference. Left to Right: Mrs. Marie Bignold MLC; Mrs. Judith Jakins MLC; Mrs. Elaine Nile (Chairman); Mrs. Merle Hurcomb and Mrs. Babette Francis.

Over 200 women attended the 1986 National Women for the Family Annual Conference at the N.S.W. Baptist Theological College from 11th to 13th April, 1986.

The National President of Women for the Family Mrs. Elaine Nile challenged the delegates from Queensland, N.S.W. and Victoria to make sure their voice was heard to influence the Federal Government's new "National Agenda for Women."

Elaine Nile said, "As mothers, we demand a genuine say for women, not just the strident voice of 'radical feminists' and the Women's Electoral Lobby (W.E.L.)."

The Conference adopted a new programme — "A Genuine Say for Women," copies of which are being

forwarded direct to the Prime Minister. Free copies are available from "Women for the Family, c/o Festival of Light Office, P.O. Box A87, SYDNEY SOUTH NSW 2000.

The Conference was officially opened by Rev Fred Nile, M.L.C., who congratulated the delegates from church and community groups for their keen interest in the true welfare of the family.

The Guest Speakers on the opening night included Mrs. Merle Hurcomb, Sydney City Mission; Mrs. Judith Jakins, National Party, M.L.C.; and Mrs. Marie Bignold, Call to Australia, M.L.C.

Merle Hurcomb strongly criticised Mr. Frank Walker, M.P., for cancelling the promised grants for the S.C.M. Wilderness Project for young offenders and drug addicts.

## The flying angel has flown

### New temporary home

After nine years in Macquarie Place The Missions to Seamen N.S.W. will open its doors to the seamen of all nations at 441 Kent Street on Monday, 21st April, 1986. Telephone No. — 264 9900.

These premises will be used by the Mission until arrangements for a new permanent home are finalised.

Our temporary home has been extensively refurbished and will offer comfortable modern amenities for the 70,000 seamen who visit this port each year. The work of 130 years providing for the spiritual, moral and physical welfare of all seamen visiting the ports of Sydney continues.

## IS THE PAPACY PREDICTED BY ST. PAUL?

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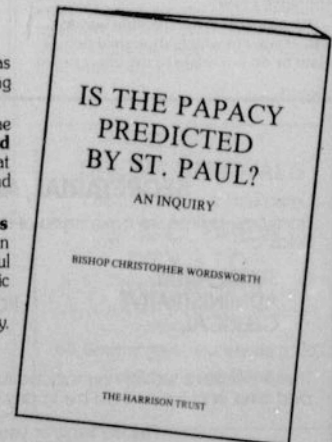
Wordsworth (Bishop of Lincoln 1869-1885) advances not his own views but those of Scripture. He shows how but one interpretation is possible, an interpretation which sets forth clearly the true nature of the papacy and gives an awful warning to the Church to avoid entanglement with it, and to hold fast the Catholic faith.

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# Quick Cuts

## Decisions — Now or Never?

It's rather a relief, isn't it? Halley's comet has gone on its way. In 76 years time it will again be a novelty and perhaps some teenage reader of this paper, then a vigorous nonagenarian, will recall the hoo-ha of 1986.

But you missed seeing it. 'Don't worry, everyone will tell you. It was hardly worth the bother.' We have it on good authority that it was the least spectacular appearance for the past two thousand years and it can only be better next time.

Yet what was it that drove most of us outside at the oddest hours to gaze into the heavens and search for the smudge? Curiosity maybe, certainly the hyped media attention it attracted. But more than that, probably the realisation for most of us that it was **now or never**.

It is sobering to reflect on opportunities lost and now beyond recall. Etched on my mind is the first New York Billy Graham Crusade in 1957 when, after the Madison Square Garden meetings, I remember seeing and hearing crowds moving through the concrete canyons of New York singing, 'This is my story, this is my song.' It was clearly the hour of decision for many. But how many others came to the point of decision, God's moment in their lives, and backed away?

Jesus our Lord knew the pressure of seizing the opportunity! He aimed to do his Father's will while it was day. There is always a quiet urgency about Christian service. There are strategic times and places for sharing our faith with those with whom we work, with those making the great transitions of life, taking the first job, entering tertiary studies, getting married, facing personal crises. In short, whatever, or indeed, however, limited they may seem to be, the opportunities for Christian witness which are ours may not occur tomorrow.

We are the great procrastinators, long on talk and short on action. We should not excuse ourselves for our failures in sharing our faith. But there may be a



deeper problem. Daily Christian living is life lived by the grace of God. Our failure to witness could be simply a barometer of the low level of our spiritual experience. A well known Sydney personality used to talk about her up time and down time, time for work and time for relaxation. It is good for us to review our use of quality time, time spent with God's word time spent in the presence of God.

Gazing into the sky has once again made us aware of the unimaginable immensity of the universe. The comet has moved gently across our night sky but in reality it has been travelling faster than a bullet. It took me back to Psalm 90, 'A thousand years in Thy sight are but as yesterday.' We face again our smallness and our brevity. The overwhelming wonder is that God should love us so much that He sent his son to die for us. Now indeed is the day of salvation, the time for decision, the opportunity for service.

Maurice Betteridge

## Aboriginal work considered

### Interdenominational consultation at Dubbo

The Bishop represented the Riverina diocese at a meeting at Dubbo recently, joining ministers and clergy from the Anglican, Roman Catholic and Uniting Churches, for the areas covered by our dioceses of Bathurst and Armidale.

Father Fred Wandmaker, who is now on the staff of the General Synod, with a special brief for ministry to aboriginal people in Australia, led the day together with a Roman Catholic nun and an aboriginal pastor.

The purpose of the meeting was to look at ways in which aboriginal people relate or do not relate to the churches in

our rural areas, and as such it was exploratory. Father Fred hopes to develop ways of improving our fellowship with aboriginal Christians, and to work towards more effective outreach to people of aboriginal descent living in and near our towns.

There is a growing movement among aboriginal Christians in Australia, which is bringing the faith to many of their own people, and, with better understanding, our present congregations can be led to have fellowship with them, by the help of God.

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# WORLD

## China's house church leaders adopt lower profile

### New direction for Gospel Team

A conference of house church leaders in Central China met recently to adopt resolutions for this year's work. Most of their discussion centred around the work of the "Gospel Team", the band of itinerant preachers supported by these churches and sent to several provinces in the Northern half of China. They have also determined to change their previous attitude of confrontation with the open church leaders in China.

They summarized their resolutions under three main headings. First, they pledged themselves to peaceful service. The work of these house groups is expanding. Many other house groups have requested contact and assistance, but have emphasized that they wanted this done in peace. The conference noted that there have been changes in style of work, and urged that the focus of work now be on winning people's hearts. By this they meant that they would work for a basic inner change in people rather than insisting on a complete public break with the open churches and the Three-Self Patriotic Movement.

Secondly, they pledged to work for holiness. They noted that people must become holy in their personal lives. This discussion arose because of some discipline difficulties within the Gospel Team. Although the team members had shown themselves to be powerful preachers, their ethical conduct was not always equally good.

Thirdly, they resolved to work for unity. They noted that the itinerant teams had a lot of internal conflicts. The stress of travel and of very heavy workloads sometimes made agreement difficult. They compared themselves to the examples of Nehemiah and Moses in that they had to lead a people that was sometimes divided. Even when just two people were travelling together, there were strains that developed.

In sum, the meeting arrived at the consensus that if they could seriously address and solve these problems this year, their work could continue to go forward.

(CNCR)

## Peru evangelicals 'in peril'

### Government and guerilla forces hostile

LIMA, Peru — The Peace and Hope Commission of Peru's National Evangelical Council has documented the killings of 90 evangelical Christians from 1983-1985 in Peru. The killings took place in Peru's "emergency zone," which includes the mountainous Ayacucho State, the site of much terrorist activity.

Nearly 70 percent of the victims were members of Pentecostal churches. Some of the victims were killed while gathering for worship. In 1985 seven evangelicals were killed; that figure is down from 64 in 1984.

The commission also documented the disappearances of 20 evangelicals after they were detained by government forces.

The commission attributed the violence to Maoist guerillas (known as Sendero Luminoso, or Shining Path), and to police and government soldiers. Guerillas oppose evangelical Christians because evangelicals refuse to join the armed struggle, and commonly speak against communism. However, evangelicals are often willing to treat the wounds of communist guerillas, and this leads to attacks by police and soldiers.

## C of E Prayer Book survey

### Reveals a cause for concern

A survey of theological colleges, published last week, in England claims to have revealed, "a blazing scandal in which the public integrity of the Church of England is clearly compromised".

The survey, commissioned and funded by the Prayer Book Society, shows that the 1662 Prayer Book is "got out and dusted down as an occasional concession," in most Anglican theological colleges in this country.

Professor David Martin of the London School of Economics, who carried out the survey in conjunction with Dr. Roger Homan of Brighton Polytechnic, points out that in June 1981, in answer to questions in Parliament, the bishops issued a strong statement, "injoining the use of the Prayer Book in the preparation and worship of theological colleges".

This statement was, he says, a matter of considerable relief to those who were anxious about the fact that the Church's "historic legacy" and "official repository and vessel of doctrine" was being "grossly neglected" in Anglican colleges.

## WCC staff visit North Korea

### Christians mainly Protestant

Two members of the international affairs staff of the WCC visited North Korea in November of last year, reports Christian Conference of Asia News.

The two representatives were invited jointly by the Korean Christian Federation and the (Government-inspired) "Committee for the Peaceful Reunification of the Fatherland".

The representatives worshipped in a "house church" on the Sunday of their visit — a meeting of eight in an apartment in central Pyongyang. They also visited Nampo and Kaesong. Federation officials told them that there are about 10,000 Christians in the country, the great majority of them Protestants with Methodist or Presbyterian roots; they have about 500 fixed meeting points. There are only about 800 Roman Catholics, who worship mainly within their own families. The Federation claimed to have trained about twenty pastors in three-year theological courses since 1972. Of those ordained before 1945, some ten are still serving. The Federation also claims that a new translation of the complete Bible as well as a new hymnbook have been published in the country.

(OPEN DOORS NEWS SERVICE)

## Sudan expels famine relief team

### C.M.S. U.K. workers involved

Pressure from Muslim groups may have been responsible for the expulsion by the Sudanese Government this week of a famine-relief team which includes Church Missionary Society workers.

The team involved is from the international Christian agency ACROSS, of which CMS is a member — organisation. ACROSS has been supplying personnel for a famine-relief operation in the Darfur region centred on a camp where numbers have risen to as high as 25,000 people.

With conditions improving, ACROSS had planned to move to a second-stage resettlement project about twenty-five miles from Angi-Koti; and therefore the order that the team must leave came as a surprise to CMS's regional secretary, Miss Diana Witts.

# REVIEW

## 'Arabian nights' oil dream over?

### Saudi Christians may become scapegoats

RIDAYH, SAUDI ARABIA (ODNS) — As world oil prices go through the floor, it is claimed the Saudi government, under pressure from the fundamentalist Wahhabi sect of Islam, is now planning fresh moves against the country's illegal Christian groups.

The fresh crackdown is thought to be taking place because of the need to find scapegoats for the current financial crisis in the country.

"Since the discovery of oil, thousands of Christians from all over the world have gravitated to the kingdom to work," said an evangelical source in the country. "The peak period was during the mid-1970s when American corporations had a boom based on lucrative development contracts signed with the Saudi government.

"Now the oil boom is over and as prices go through the floor, the temptation for Middle East governments to find scapegoats for their own financial mismanagement in the expatriate workers and Christian minorities living in the Middle East is becoming irresistible.

"In Saudi Arabia, the government maintains the only religion is Islam and, of course, the Saudi monarchy is the protector of the holiest shrines of Islam, at Mecca and Medina.

"Although Christianity is illegal throughout the kingdom of Saudi Arabia and churches banned, there are officially-constituted church services on at least one oil company compound."

But elsewhere in the kingdom, things are not so good. Two years ago a mass expulsion of Christians, nearly all American, led to the closedown of the Ridayh International Christian Fellowship. "But Christians continue to meet, in small groups, usually of about 20-25, their presence tacitly acknowledged by the Saudis," said the source.

Now there are indications that even this precarious tolerance may be withdrawn.

## Good news from Ethiopia

### Release of aid worker hostage

From Ethiopia this week comes good news... of the freeing of an international aid worker, who'd been kidnapped by armed men after a health centre raid last month.

Two other aid workers were killed in the raid on the Alamata health centre, but now a World Vision nutritionist, Ato Abiyou, taken hostage after the attack, is free... thanks to the efforts of two orphan boys.

When the armed men swept into Alamata they not only took the nutritionist away with them, but also 15 local residents. Several days after the raid, two teenage boys decided to seek the freedom of their friends. The boys, Dejene aged 12, and Barekay 14, trekked 30 kilometres to the kidnappers' camp. There, the boys found the hostages, but were accused of spying for the Ethiopian Government — and they too became hostages. It wasn't until some days later that they were set free, along with the nutritionist and allowed to return to the health centre. They arrived back safe and in a reasonable condition. The fate of the 15 kidnapped Alamata residents is not yet known.

World Vision executive director, Harold Henderson, said; "It is wonderful to hear of the safe return of the hostages and the boys to the camp, and an inspiration to us to know that they risked their lives for others. The Lord has answered the many prayers offered for the safe return of the hostages".

# Growth in Ministry

## Handling conflicts

Most congregations experience conflict of some kind, though it may be called something else, such as An Unresolved Issue, A Matter of Concern, A Point of Contention.

It may not be called anything, or even be not recognised, but evidence includes increased use of voting to make decisions, decreasing attendance over the long run, sharply increased attendance at certain meetings, decreasing offertory-money, unfocused anxiety, interminable discussions on goals, long-drawn-out personally unfulfilling meetings, difference between what is said at a meeting and on the phone next day, treatment or discussion of symptoms but not the "real" problem...

Sometimes of course Conflict may be obvious. Whenever differences over issues, or in opinions or goals or style keep folk apart in some way, there is Conflict.

### Differences, not conflict

Differences are inevitable, but they need not lead to Conflict. The "bearing of each other" (Eph. 4:2) literally means "fit-in with each other", and so the peaceful holding of Differences is to be a distinctive of a Christian group. Much of a Pastor's time is spent in Managing Differences between members. Through them he seeks their personal growth, and productive results for the congregation.

But many Pastors treat Differences for too long, without realising (or wanting to) that they have already become Conflict. Differences over issues for example can easily become personality-clashes, or power-struggles.

### Reducing conflict

Discerning when a Difference becomes a Conflict is a great but rare skill, yet is necessary for Pastors or Elders, for the change requires a change in leadership style. We manage Differences, but reduce Conflicts.

The Managing of Differences requires a supporting and teaching Leadership style. The Reducing of Conflicts requires an initiating and collaborative style, more easily expressed usually by a non-involved third party, who brings all concerned together, to define the problem, develop a process, with goals, steps and a time-line, and to delineate an acceptable solution.

A most practical book is "Church Fights — Handling Conflict in the local Church", by Leas & Kittlaus (Westminster 1973). Not so practical but with interesting Discussion questions is "The Contentious Community — constructive conflict in the Church," by Miller (Westminster 1978).

### Avoiding conflict

A wise Pastor can often see ahead issues arising which may lead not only to Differences, but also Conflicts. He saves himself much time and trouble by avoiding Conflicts before they happen, or at least minimising them when they do.

The following principles in his constant style of ministry should help:

• Delegate. When he sees a change that is desirable and obvious, yet likely to cause contention even among a few, his delegating the issue to the Church committee, or by arranging an ad-hoc committee, not only effects the change and involves others in its ownership, but deflects criticism from himself to "the committee". When Differences are not personalised, they are less likely to become Conflicts — certainly not in a way that hinders offended members from "hearing" the Pastor's ongoing ministry.

Delegating can be risky, and take longer, but a Pastor who is secure and patient finds only benefit from the regular practice of delegating, whether to a committee or to individuals.

• Concentrate. Sometimes a Pastor finds his Church Committee impervious to any change, and unable even to discuss its possibility. He then seeks



among the rest of the congregation the kind of person likely to be most amenable to his style of ministry and goals. He unobtrusively concentrates on such persons, spending time with them casually or formally training them, teaching, sharing his life and vision with them, so that after perhaps two or three years there is a small but solid core in the congregation, supportive of and ready for a ministry that is realistic and relevant.

When change is then suggested or effected, there is sufficient groundswell to carry the day and avoid Conflict. Some of such persons may even be able to then serve on the Church committee, and the Pastor no longer has to work independently of it.

• Obfuscate — defined by a dictionary as to perplex, or bewilder. It means to load the gun but let others fire it!

By sowing the seed of an idea with the leadership, or a person he has concentrated upon, and by casually referring to it periodically, he often finds a year later the very change he wanted has been suggested and even implemented by someone other than himself. How bewildering for a cranky member who was resisting the Pastor's hopes to find them activated by someone else!

The Pastor may be able to engage a respected leader or member, or his own assistant, to fire the gun he has loaded. In this way his long-term ministry need not be affected by any resulting Conflict. Such Conflict is also likely to be shorter than if it were directed at the Pastor.

Such strategy is not to preserve his image, or avoid involvement. It is so that he can get on with his ministry. "We try not to put obstacles in anyone's way" (2 Cor. 6:3).

THUS...

Delegate, Concentrate, Obfuscate are three Principles worthy of consideration by a Pastor desiring to avoid Conflict. At the very least they help minimise Conflict if he finds it inevitable.

Timothy

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## "Star Wars"

### Religious leaders endorse it

Washington, D.C. — The recently formed Religious Coalition for a Moral Defense Policy (RCMDP) has issued a statement supporting President Reagan's Strategic Defense Initiative policy, popularly known as "Star Wars".

"We believe that the Strategic Defense Initiative (SDI) which the President and the Congress have launched offers the real prospect of providing a morally and perhaps also militarily superior policy... designed to protect and save lives rather than to brutally avenge them," said the statement.

SDI's goal is to develop technology capable of destroying missiles carrying nuclear warheads. This philosophy differs from the prevailing defence policy, which depends on the deterrence value of a retaliatory strike in response to nuclear attack.

The RCMDP statement condemned the current defence policy as "Mutually Assured Destruction," saying it leaves America without any protection against nuclear attack, and instead threatens to

kill millions of Russian citizens in retaliation. That policy "is militarily questionable and ultimately immoral, if ever carried out," said the statement. "It should only be tolerated so long as an effective and morally superior approach is unavailable."

Included in the new group is Tim LaHaye's American Coalition for Traditional Values (ACTV), the American Catholic Conference. The statement says that ACTV represents Ben Armstrong of National Religious Broadcasters, Jim Bakker of PTL Television Network, Bill Bright of Campus Crusade, Jerry Falwell of the Moral Majority, Jimmy Swaggart, Rex Humbard, D. James Kennedy, and others.

The statement closed by asking God to provide U.S. and Soviet leaders with "the wisdom and spirit of cooperation" to jointly devise and carry out "a transition plan to defensive systems and the more secure and peaceful world that can come from them."

(EPNS)

## American church builds Jerusalem

### In true Hollywood style

Hollywood, Calif. — This year's Easter project at Hope Lutheran Church in Hollywood goes beyond the usual handful of kids in bathrobes waving "palm fronds" from rubber plants. The church is erecting an enormous sand castle.

The "Giant Easter greeting to Los Angeles" will be "a spectacular recreating of the holy city of Jerusalem in sand on Melrose Avenue," according to church literature. The two-storey sand sculptor will use 160 tons of sand and is being touted by the church as "L.A.'s newest art treasure."

## Reformed reading

### Five new periodicals come into being

Five new Reformed journals have recently appeared or are on the drawing board.

**Perspectives: A Journal of Reformed Thought** is the new theological journal of the Reformed Church in America. In it "theologically thoughtful members of the RCA will have a forum in which they can engage each other." Address: 1324 Lake Dr., S.E., Grand Rapids, MI 49506.

**Reformed Theological Journal**, to be published annually, is the new theological journal of the Reformed Theological College, Belfast, Ireland, the theological school of the Reformed Presbyterian Church of Ireland (Covenanters). The first issue offers biblical studies and historical sketches of church leaders. Address: Cameron House, 98 Lisburn Road, Belfast, Northern Ireland BT9 6AG.

**Kerux: A Journal of Biblical-Theological Preaching**, to appear three times per year, is designed to promote biblical-theological preaching through publication of actual sermons and

addresses. The Spring 1986 issue will include an unpublished sermon of Geerhardus Vos. Editor is James T. Dennison, Jr., librarian of Westminster Theological Seminary in California. Address: P.O. Box 2215, Escondido, CA 92025.

**Kerkeljk Magazijn**, in a new Dutch monthly containing church news, interviews, press surveys and book reviews. Editor is Mr. N. Scheps who until the end of 1985 was editor of *Kerknieuws*. The focus will be on events in reformational churches. The menu will also include news about other churches, including the Roman Catholic Church.

**World**, to appear weekly, will offer political and social news as well as commentary from a Christian perspective. The initiative for the magazine was taken by **The Presbyterian Journal**, a church weekly read mainly by conservative Presbyterians, particularly of the Presbyterian Church of America (PCA). Address: Box 2330, Asheville, NC 28802.

(RESNE)

## Navigators' new leader

### Astronautics professor

The Navigators, international organization devoted to making disciples and training laborers for Christ, on March 1st chose a new international leader, only the third in their 53-year history.

Dr. Jerry White, 48, has been named to head the worldwide mission effective June 18, General Director Lorne Sanny announced today. On June 18, 1956, Navigators Founder Dawson Trotman drowned in a boating accident, an event which thrust the 35-year-old Sanny into leadership of the organization.

Sanny's recent announcement that he will step down after 30 years of developing and leading the Navigator ministry throughout the world set in motion a carefully developed process for selecting his successor. With board input from staff members throughout the world, a representative International Council unanimously chose White, now Executive Director.

Born in Iowa and later living in Spokane, Washington, White met The Navigators while a student at the

University of Washington. There he met and married Mary Ann Knutson, a fellow student who shared his evangelical commitment.

The Whites' active involvement in Navigator ministries developed through his postgraduate years and more than thirteen years of active duty in the U.S. Air Force. With a Ph.D. in astronautics from Purdue University, White spent six years at the Air Force Academy where he became associate professor of astronautics. He also served in the space program as a mission controller at Cape Canaveral.

Joining The Navigators staff full time in 1973, White was appointed Executive Director in 1983, responsible for day to day operation of The Navigators worldwide. In this position he has worked closely with Sanny and gained firsthand knowledge of the staff and fields around the world.

The Navigators staff of 2600 men and women of over thirty nationalities are at work in 63 countries.

# The People behind the PLAIN TRUTH

John Buchner

The PLAIN TRUTH is one of the world's largest circulation free religious magazines published in seven languages and read by over 8 million people in almost every country. It started in 1934 as the newsletter of Herbert W. Armstrong's "Radio Church of God", now called the Worldwide Church of God, which also sponsors the WORLD TOMORROW television program, seen on several Australian stations. Armstrong's beliefs are a blend of several christian heresies, and he was dubbed "Mr. Confusion". The Armstrong church (which some call a cult) has been confusing Australians since 1956. Here is a short personal review of how this happened.

Ask Australian members of the Worldwide Church of God about their religious background, and half would say that they were brought up as Anglicans, and half of these would have attended church fairly regularly. They would not have had formal theological training, but these Anglicans had a reasonable interest in Bible study.

### An Appeal to the disenchanted

Over half became disatisfied with the Anglican Church over theological matters, although a few were alienated by church politics. Very few had any responsibilities in the church. Two-thirds of these Anglicans knew little about sects or why certain teachings were

Readers with a growing interest in religious teaching are able to receive ample free literature, including the glossy **Good News** (with doctrinal and christian life-style topics), many booklets that explain Armstrong's teachings as well as some that are critical of orthodox Christian beliefs, and a free correspondence course which systematically "programs" the student to accept Armstrong's version of religion. There is also a magazine called **Youth**, appealing to the interests of teenagers. From time to time, Australians are featured.

When the PLAIN TRUTH reviewed Bishop Bruce Wilson's 'Can God Survive in Australia?', he called it a "scurrilous use", which "with a sweeping assertion dismisses the enormously complicated socio-historical background of the current state of the Christian church in Australia under the carpet of 'religion is in decline in Australia because the institutional churches are corrupt'" and the Plain Truth "can only be called sectarian propaganda" (personal communication).

Most Worldwide Church of God members were first attracted as young people (in my study, I found that most remained members from 11 to 15 years), the majority being single men from Australian middle-class backgrounds,

celebrate their way of being christian. Attendance at a meeting is subject to being in full accord with Armstrong's teachings, and showing evidence of a changed life, which is usually marked by baptism or re-baptism. This involves repudiation of past religious commitments. The Armstrong convert feels separated from former church contacts, often social networks are disrupted, and family members or spouses may be offended by their sense of being excluded by the "true believer".

## MANY FOLLOWERS "WERE DISSATISFIED WITH THEMSELVES, SOCIETY..."

The convert will be expected to attend services without fail, every Saturday for a two-hour preaching session, as well as regular "Bible Study" meetings and communication training classes. Attendance at annual Holy Days (such as the Jews keep) is compulsory. Regular private counselling sessions, to determine the member's commitment, are held. Financial obligations include a "first tithe", 10% of the member's gross salary paid directly to the Armstrong Australian office at Burleigh Heads, Queensland, a "second tithe" which the member uses for expenses at Holy Day convocations at a number of resorts around Australia, and a "third tithe" which is paid to the sect about every three years, for the needy in the Armstrong fold.

On the other hand, the convert will withdraw from social contact with unbelievers (especially the lapsed Armstrongite) and will reject Christmas, Easter and birthday celebrations, the eating of non-kosher foods, military and jury service, and in some cases be required to terminate romantic friendships or marriages that are regarded as adulterous. Young people will be discouraged from studying the human sciences, and other religious viewpoints, although some will be influenced to attend the sect's Ambassador College in Pasadena, California. Racial segregation is favoured, and women are accorded a subordinate role in all matters. One aspect is the prohibition against cosmetics.

Even so, membership of Armstrong's church can be a fulfilling experience, in which close friendships are developed, a sense of purpose and mission sustains the member's feelings of identification with the Armstrong cause, and improved personal circumstances can be cultivated. New converts are welcomed with friendliness and are soon "at home" amongst apparently genuine and lasting brethren. Worldwide Church members are **good people**. They have a high regard for the Bible and zealously observe its teaching, or as much as is in their rule of life. Prayer, Bible study, acts of piety, free-will offerings, reliance on God for healing, careful diets, positive citizenship, and many other good traits mark their character.

Their ministers also labour for the good of the flock, teaching and exhorting them to carefully observe all the requirements for christian living. By and large, the members of the Armstrong church are fine examples of holy living. Their

dedication to obeying God is matched with an abundance of "fruits", which seem to authenticate the Armstrong teaching. We would be happy to embrace such people as fellow christians. What, then, separates Armstrong's followers from other Christians?

### Another Gospel — Bad News

It is distressing that many of the sect's members feel rejected by other churches (even my term "sect", used sociologically, may be offensive). They do not feel the **acceptance** that the true Gospel allows us to extend to folk of various traditions. There are indeed barriers. The dividing point, of course, is the Gospel. The sect's followers have separated themselves on account of another Gospel, which we will recognize as being **bad news**. We believe that God has accomplished (and continues to sustain) our salvation, in Christ Jesus. Having received that Gospel, we continue in grace as the Holy Spirit is with us. We trust that we will be led into a life of holiness.

The Armstrong follower's salvation depends on the life he or she lives. Armstrong did **not** teach salvation by works, as the initial saving work of Christ was accepted. However, the nature of Armstrong's "gospel" requires the convert to contribute to the "sealing" of that salvation and the rewards that might be expected in the next life, through obedience to the sect's teachings. Armstrong's followers believe that the orthodox Christian Gospel is satanically-inspired, and that the Christ of our church is a satanic impostor. In particular, the Holy Trinity is maligne as being of the Devil.

## "What separates Armstrong's followers from other christians?"

The reason for this is that Armstrong's gospel, like that of the Adversary (Genesis 3:5), promises membership of the Godhood. Armstrong assigned himself a prominent position in that category; his followers aspire to hierarchical positions in that Deity and acknowledge Christ as a forerunner. The Holy Spirit is to them power for accomplishing this objective. The Holy Trinity, of course, excludes the possibility of such deification. Within Armstrong's scheme, Christ made such accession possible, but the Holy Saviour is displaced in the task of accomplishing it.

To become **God** is an intoxicating prospect. To return to the Christian fold is a frightening spectre of apostasy and unpardonable sin. To remain with friends and loved ones in the security of Armstrong's church, or to be paralysed by indecision, may be the only option that Armstrong's followers feel that they may allow. All this in the face of mounting discovery of Armstrong's illegitimate religious start, doctrinal somersaulting, and personal unfitness for the ministry. Members of the Worldwide Church are in dire need of the prayers of God's people everywhere.

My files bulge with revelations and testimonies by former Armstrongites. Ultimately, this religion is betrayed by its fruits. In its quest for Godhood, it has not appropriated the righteousness of Christ, which is our birthright in the Gospel. The "righteousness" of the Armstrong sect is being revealed as "wretched, pitiable, poor, blind and naked" (Revelation 3:17).

Recognising that the Christian church is always called on to submit to

examination by the Gospel, and cling to the righteousness of Christ, we can sympathise with the people of Armstrong's church whilst abhorring the bondage and duplicity that it imposes on its unfortunate members. In a recent **Good News** article, a writer stressed that

## "Armstrong's gospel... promises membership of the Godhead"

we are "not good enough". He was pointing to the Law of God as the standard of measurement. To be sure, that is what these people will be judged by. As we are in Christ, let us not judge the followers of this misguided sect. They are judged by their law.

### The future?

Where is the Worldwide Church of God heading? Since the death of its founder (see ACR April 7, 1986) it may be that members will reappraise their commitments. It will be difficult to sustain a prophetic urgency, which was associated with the life of Armstrong. There may be less incentive to sacrifice financially. People will look around for explanations, and may re-examine cherished beliefs. A few might be attracted to Garner Ted Armstrong's **Church of God International**, which hasn't got off the ground in Australia, but most will be searching for more fundamental answers to the failure of their expectations. Christians should expect to be asked about the Gospel and be ready to accept disillusioned Armstrong followers, into the fellowship of Jesus Christ.

Several have come out of Armstrongism having read John Stott's commentary on Galatians, and now are in communion with the Anglicans again. Their happy judgement is in Christ, and that is the real "plain truth".

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Name of group _____ Age (if under 18) _____			

World Vision, Australia's largest overseas aid agency, is a Christian humanitarian organization reaching out to a hurting world. Registered office: World Vision of Australia (inc. in Victoria), 161 Sturt Street, South Melbourne, Vic. 3205.

# Evangelical-Roman Catholic Dialogue on Mission

## Findings published, but keep on talking

"Occasionally there is an event of such significance in shaping the future course of mission theology and practice that it becomes a permanent part of the landscape in mission studies." Just such a landmark is the publication of the report of the Evangelical-Roman Catholic Dialogue on Mission (ERCDOM) says Gerald H. Anderson in introducing it to the readers of *International Bulletin of Missionary Research*.

The ERCDOM document is the product of these meetings, stretching over the period from 1977 to 1984, of leading evangelicals and Roman Catholic participants named by the Vatican Secretariat for Promoting Christian Unity. The report was given its final form by Basil Meeking for the Secretariat and John Stott for the evangelicals. The report is written in an irenic tone but does not avoid "the divisions on important questions of faith" between evangelicals and Roman Catholics.

Excerpts from the report follow:

- Our Report is far from being definitive; the dialogue needs to be continued and developed.
- We are agreed that since the biblical texts have been inspired by God, they remain the ultimate, permanent, and normative reference of the revelation of God.
- Many of our teachers belong to the past. Both Evangelicals and Roman Catholics have inherited a rich legacy of tradition. We cherish creeds, confessions, and conciliar statements. We peruse the writings of the Fathers of the Church.
- Roman Catholics think Evangelicals overstress the corruption of human beings by affirming their "total depravity" ... while Evangelicals think Roman Catholics underestimate it and are therefore unwisely optimistic about the capacity, ability, and desire of human beings to respond to the grace of God.
- The word "gospel" has come to have different meanings in our two communities.

# Canada primates host gathering

## Anglicanisms world leaders conference

Every three years the Primates of the worldwide Anglican Communion gather for discussion, sharing and fellowship. The Anglican Communion is both cosmopolitan and global in representation. This gathering of 28 Primates has an international flavour. Over one-third of the Primates attending the meeting in Toronto, Canada, March 12-15 have been newly appointed since the last meeting in Limuru, Kenya, in 1983.

Opening the meeting the Archbishop of Canterbury, the Most Reverend Robert Runcie declared "We gather as a family". But he added, "It is a family whose members face grave challenges and serious difficulties". After welcoming recently elected Primates, Archbishop Runcie asked some whose jurisdictions are in areas of unrest and tension to share their recent experience with the meeting.

The Primates proceeded to discuss preparations for the 1988 Lambeth Conference. Since 1867 Lambeth Conferences have been held approximately every 10 years. Originally held at Lambeth Palace, the Communion has developed to such an extent that it now meets in residence at the University of Kent at Canterbury. About 500 diocesan bishops will attend in 1988.

The four themes of the Lambeth Conference ... 'Mission and Ministry', 'Dogmatic and Pastoral Concerns', 'Ecumenical Relations', and 'Christianity and the Social Order' ... will be discussed throughout the Anglican Communion before Lambeth.

Subjects for consideration under the themes include a report of a theological and doctrinal commission, a report on

The sociopolitical consequences of God's saving action through Christ have been manifest throughout history. They still are.

We have been agreeably surprised to discover a considerable consensus among us that repentance and faith, conversion and baptism, regeneration and incorporation into the Christian community all belong together, although we have needed to debate their relative positions in the scheme of salvation.

Roman Catholics and evangelicals are agreed that the only ground for assurance is the objective work of Christ; this ground does not lie in any way in the believer.

Evangelicals tend to stress the discontinuity, and Roman Catholics the continuity, between man unredeemed and man redeemed.

There seems to be no justification for organizing separate Roman Catholic and Evangelical projects of a purely humanitarian nature, and every reason for undertaking them together.

Since both Roman Catholics and Evangelicals believe that the Lord's Supper was instituted by Jesus as a means of grace, and agree that he commanded his disciples to "do this in remembrance" of him, it is a grief to us that we are so deeply divided in an area in which we should be united, and that we are therefore unable to obey Christ's command together.

We recognize that conscientious conviction leads some people to change from Catholic to Evangelical or Evangelical to Catholic allegiance, and leads others to seek to persuade people to do so. If this happens in conscience and without coercion, we would not call it proselytism.

The ERCDOM report will be published by William B. Eerdmans in Grand Rapids and Paternoster Press, Exeter, England.

(RESNE)

the rights and responsibilities of nations, essays on renewal for mission, a study on the future of the family in society, and documents on ecumenism from the Anglican/Roman Catholic International Commission and the World Council of Churches (Baptism, Eucharist and Ministry).

The problem of organizing a viable parish ministry in remote areas where there are few people and a desperate shortage of clergy was one of the main items on the agenda of the 28 Primates of the World-wide Anglican Communion today.

"We want to see how we can help such dioceses as those in the southern part in South America", said Archbishop Robert Eames, Primate of all Ireland at a press briefing.

Some bishops in South American dioceses have been requesting permission for them to license community lay readers to consecrate and administer the sacraments where no clergy are available.

The Primates agreed to support a resolution of the sixth Anglican Consultative Council that the tradition of priests presiding at the eucharist be upheld. The Council expressed a clear preference for the ordination of local priests to meet the need and agreed to discuss the matter again at its meeting in 1987.

The remainder of the day the Primates discussed the possibility and effect on the Anglican Communion of consecrating women as bishops. They reached no conclusion and will continue their discussion throughout the conference.

# LETTERS

## Struggle for Freedom

Dear Sir,

Since time immemorial, since Ancient Egypt and Rome; America and the Jewish slave camps of World War II and the Stalinist concentration camps; people, it can be argued, have had their rights fulfilled.

The workers were provided with food and lodgings of a kind. Transportation to and from. Medical assistance and medical experimentation. The right to practise euthanasia on the helpless was upheld.

Many people were part of the national estate and were given identification numbers and all were counted although they owned nothing.

So it is that now in 1986 we can also identify with those previous workers as we too are dependent upon the government for benefits that provide food, lodgings and medicine. It has been stated that we will be given a number without which we will not be given benefits.

The Bill of Rights, 1986, does not provide for ownership of property and we are unable to accumulate possessions or savings because of the present financial system.

Our children are small in number as population control measures have us believe — no jobs, no life. The individual must learn again that the struggle is not for freedom of choice but for freedom over the tyranny of slavery.

J. L. Hayden  
Ekibin

## Historian praised

Dear Sir,

When my interest in history was burgeoning over 40 years ago Thomas Babington Macaulay used to be dismissed airily, with Green, Froude and others, as "a Whig historian." I had read Macaulay's famous 2500-page History of England.

I was fascinated recently by an article in the Manchester Guardian eulogising A.J.P. Taylor, at 80 arguably England's greatest living historian and named in the article as "Macaulay's successor." The writer quotes Taylor at the age of 75— "I have just read Macaulay's History — all five volumes of it. I am sometimes hailed as his successor. I only wish I were. In my opinion he was the best narrative historian there has ever been, and I am proud to follow in his footsteps."

I can only pass on to your readers who derive much pleasure from the reading of history, the suggestion that they make the acquaintance of Macaulay (who died in 1859) as soon as possible. And his essays are equally valuable. His footnotes to the History are a mine of enlightening scholarship and as a bonus, he gives his readers all sorts of new insights into the origins and meaning of words as they come into our language.

Macaulay has been praised for his brilliant narrative method and his perfectly lucid style, among other things, and those who work at having more than a nodding acquaintance with him, cannot help copying both the clarity and the strength of his style of writing.

Yours sincerely,  
Rex Meyer  
Roseville

## Creation & Evolution

Dear Sir,

Lesley Hicks' interesting article "Creation in the classroom" reminds me of the firm belief of Jodrell Bank astronomer, Sir Bernard Lovell, that the universe began with the Big Bang — that it all happened in the first few seconds of creation. In his book "In the Centre of Immensities" he rejects as coincidence — "that the peculiar numbering system on which the universe is built is too perfectly arranged for the kind of world human beings would require."

And here comes the exciting part, that in the first few seconds of creation, it was already settled that man would emerge. He goes further. He suggests something incredible to

unsaved man — that the universe is the way we find it "BECAUSE ALL THINGS WERE MADE FOR MAN".

Let the evolutionists think what they will, but man came straight from God. Even Darwin admitted, not one missing link, but millions, trillions in various phases around us today. He wrote: "The absence of transitional forms — between the species ... presses hardly on my theory", and again "Geology assuredly does not reveal any such finely graded organic chain; this is the most obvious and gravest objection urged against my theory" (Origin of Species, Vol. 2, Chap. 9, 6th edition).

It follows that the Supreme Mind who planned something so wonderful as this universe still holds the world in his hands; that he who is the alpha and omega, the beginning and the end, is not to be deterred by the devil in His plans for mankind, and the bringing in of His Kingdom.

Phyllis Creasey  
Clontarf

## What is Intercession?

Dear Sir,

Milton in his review of Shirley Andrew's book "Teach us to Pray" (ACR 24.3.86) alleges that Ezekiel 22:30 does not deal with intercession. A quick canvass at a local intercessory prayer meeting located no one who agreed with T. Milton on this point and seemingly all of us share the opinion of the writer of the marginal notes in the AV, who referred back to Gen 18:23 where Abraham conferred with God about Sodom.

Ex. 22:30 reads, "and I sought for a man among them, that should make up the hedge and stand in the gap before me for the land that I should not destroy it; but I found none".

It appears we may have been in error. Can your reviewer explain his point please.

C. A. M. Robertson  
Como, W.A.

## Money & Poverty

Dear Sir,

The Christian Alternative Movement is responding to a call from Archdeacon Ray Elliot of Gippsland "to encourage governments to provide long term answers to the problems of their country cousins." Our reference is an item reprinted in The Australian Church Record, 10 March.

The news item tells us "Poverty has a new face in Victoria in 1985. It is rural poverty ... All over the State, there are hardworking farmers who, through no fault of their own, have become the new poor." Many have crippling loan repayments with less income than the dole.

Poverty in a land of plenty is both a moral and political disgrace. Both short term and long term answers are bound up in a Christian approach to financial policy which will put both taxation and the level of interest rates in a completely new perspective. More important is the need for a Christian application of policies governing the distribution of finance.

The Christian principle governing the right attitude towards the correct function of money is that money is merely a symbol which represents real wealth, goods and services. The function of government is to see there is a correct relationship between the two. The function of Christians is to see that money never becomes an object of idolatrous worship, and that the policy of government does not bend to those who wish to make it so. Both Government and the Christians have failed, until the failure is corrected there will never be any real solution of lasting value.

If the volume of money was measured and distributed in accordance with the reality of society to produce goods and services, a small service charge, probably no more than 1 per cent, would cover the cost of administration. Taxation and interest rates would be minimal.

Yours faithfully  
Edward Rock  
Greensborough

# O.M.F. appointment for Sydney rector

## From Lindfield to Singapore

The Rev. John Robinson and his wife Dorothy, following their retirement from the parish of St. Peter's, East Lindfield, have accepted an invitation from the Overseas Missionary Fellowship for a two year appointment in Singapore.

John will serve as Deputy Director of the Communications Dept at O.M.F.

Headquarters, commencing in April.

The Robinsons were previously missionaries with O.M.F. in China and the Philippines for 15 years prior to a 12-year term with Scripture Union in Australia and East Asia. More recently John was Precursor at St. Andrew's Cathedral followed by five years as Rector of St. Peter's.

# Editorial

## Prostitution, permissiveness, and loss of freedom

The permissive society won't last long.

Either there will be a return to christian values through putting God first and other people next and ourselves last, or the selfishness of the permissive society will increase so that the level of trust and cooperation in society will disintegrate to the point that only a dictator can control it. And, in the end, a permissive society will not be able to combine together, due to self centredness, to resist a dictatorship. Without the order brought by a dictator, fear of our neighbours' self-centredness will destroy our ability to freely move about and enjoy each other's offers of service, and company. We will be rightly afraid that we will be taken advantage of. Society, freely sharing with each in a relationship of trust, will cease; unless a dictator comes.

The irony is that a dictatorship, whether a party clique or an individual strong man, (and however permissive and licentious it may be itself), will not permit other people to be permissive but will impose strict moral laws on the society once again.

We see these strict moral laws in Russia and China. But this time, no longer through common consent as in a true Christian society, but through fear of the concentration camp or the firing squad. Dictatorships are based on fear and arise through the sense of community being broken down by the growth of selfishness so that people won't bestir themselves and combine together to resist the takeover.

Permissiveness is essentially self-centred, and so it will prove a short term phenomenon. If there is not a return to God and the moral laws which are written in our hearts, as well as in Holy Scripture, which rule out permissiveness in the sense of everybody doing his own thing, there will be a dictatorial takeover, probably by the party clique.

We perhaps already see some sign of this with the proposed Australian identity card. We now need strong measures to curb the "tax cheat". Under a full dictatorship, no longer will we be able to do our own thing, but we will do as we are told, or take the consequences.

Bad morals promote bad laws which promote permissiveness that destroys freedom. Permissiveness can only end up increasing individual and social corruption. We have already entered that phase, and continue to progress in it, as the legalisation of prostitution shows. And, as expected, we are also losing our freedom, either to fear induced by our neighbours' self-centredness, or to the growing necessity of a dictatorship which restores order by threat, and not consensus.

We can return to God and his moral laws, or face an increasingly grim future.

As Hillsdon's Pty. Ltd. have now ceased operations, I have transferred to **FAIR DEAL CAR SALES** at 65 CHURCH ST, PARRAMATTA



We sell the full range of GMH Passenger Cars including the new VL Commodore with electronic fuel injection giving more power and better economy. I am a member of St. Paul's Anglican Church, Castle Hill. I can assure you of my best attention and competitive prices. Clergymen are of course entitled to National Fleeowner Pricing.

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Have you been prayerfully considering how you can best serve God? Perhaps Christian Camping is an area of Service where God could use your gifts and skills. Vision Valley, Arcadia (N.S.W.) wishes to appoint a Bookings Co-ordinator. The Centre is rapidly moving towards the provision of not only catered residential accommodation and recreation facilities for Churches, Schools and Community Groups, but also, programme support and resources.

The BOOKINGS CO-ORDINATOR is responsible for the Bookings and Promotion of the Centre. This key position would ideally suit a person with Administrative, Public Relations and Promotional skills. The position is full-time and non-residential. Vision Valley is committed to Ministry to the Church and is seeking people with a firm commitment to their local Church.

For further details, please contact

**Alan Dodgshun,**  
Administrator,  
Vision Valley,  
Vision Valley Road,  
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## Lesley Hicks

I recently received a brochure which urged me to "Grab your Miracle" and said: "It's time to go to the Jordan where there is PLENTY. PLENTY of souls, PLENTY of work, PLENTY of miracles, PLENTY of money, PLENTY of revival and PLENTY HOLY GHOST!" It made me wince.

When I was sent a review copy of John Wimber and Kevin Springer's book **Power Evangelism — Signs and Wonders Today**. (Hodder, 1985) I feared something similar. Their book is nothing like that: (all the more dangerous, some may think.) It is directed clearly at readers, I suspect, like most of the Church Record's — conservative evangelicals, wary of wonders and of anything smacking of shallow sensationalism, yet longing for effective evangelism and holiness of living.

I have read with care the thorough but unenthusiastic reviews given by my respected colleagues Dr. Alan Cole (Southern Cross, Feb.) and Rev. Don Howard (ACR March 10). From the tone of his book, and the objections like theirs he counters, I would say that Wimber himself would understand their cautions, as he has been where they are. This is not to say that he's right and they are wrong; he may have wandered into dangerous territory from which he needs to be recalled. But it's an important book to read and ponder for oneself.

My own experience and most of my sympathies lie in the safe paths of conservative evangelism, where we see a steady trickle of conversions, growth towards Christian maturity and occasional beautiful answers to prayer. We also experience setbacks and disappointments, which I daresay we will continue to meet until the Lord returns.

### A new experience

Wimber moved from that sort of experience to one in which it seemed that expectations of the remarkable were much higher, and the evangelism trickle became more of an evangelism explosion, as people encountered phenomena which could only be explained by reference to similar happenings in the New Testament. There, signs and wonders were indications of

## Signs and wonders

the coming of the Kingdom, Christ's reign. They are not the gospel, but, according to Wimber, they demonstrate and validate its power. As the writer of Hebrews says: "God also testified to (this salvation) by signs, wonders and various gifts of the Holy Spirit distributed according to his will." (Heb. 2:4)

Now it's obvious that there is danger in a steady diet of signs and wonders, and in demanding them. Jesus himself warned people not to follow him because of them; in the present age one English writer, Peter Cotterell, warns of "trivial events dressed up as miracles, healings that simply have not occurred, and self-styled apostles and prophets who put their pronouncements beyond question."

But as at many times in history (Wimber documents some in his Appendix A), and clearly right now in many parts of the world, especially in cultures whose world-view, unlike our Western one, does not largely exclude the supernatural, God's kingdom is growing in an atmosphere of dramatic confrontation with that of Satan. (Examples are given in Appendix B). No doubt the bogus and the merely sensational is there, but not in all ministries, and not, I would say, in John Wimber's.

### Healing denied

There was indeed the sadness of God's "no" answer when he made a special trip from America to pray for healing for his dear friend David Watson who subsequently died of cancer. Sometimes when we go out on a limb of faith, the limb breaks. But the fact that Watson's widow Anne wrote the foreword to this book shows that she does not feel betrayed either by God or by Wimber's ministry — far from it.

A recent (Oct. 85) issue of the English magazine **Today** has a wide-ranging debate on the issue, which has been very lively in England ever since Wimber conducted a well-attended conference in London in 1984. With C. Peter Wagner, he conducts a course in Signs, Wonders and Church Growth at Fuller Theological Seminary, California, while continuing his oversight of the Vineyard Christian Fellowship, Anaheim.

### Bridges needed

Michael Green in his recent Sydney visit spoke of his longing to build bridges between conservatives and charismatics, or whatever we may label ourselves. Wimber writes of the same longing, which he believes is already being fulfilled. "This unity could do much for both groups. For charismatics, conservative evangelicals offer a rich theological heritage and concern for personal evangelism and missions. For conservative evangelicals, charismatics offer spiritual renewal, a deeper experience of God's working directly in their lives." (p. 128-9) **Power Evangelism**, despite its title (and the fireworks on its cover) is a thoughtful, challenging book, well-documented and well worth reading with as open and unprejudiced a mind as we can muster. I have often feared our capacity to quench the Spirit by our refusal to budge from entrenched positions. We have no right either to demand or to refuse the miraculous or the transrational element in the Christian faith, past and present. If our God wants to do remarkable things through his twentieth century servants, we had better cooperate with him!

## BCA appoints new Federal Secretary

The Council of The Bush Church Aid Society of Australia (BCA) has appointed the Rev. Ernest Carnaby to the position of Federal Secretary. He will take up his position in December, 1986.

Mr. Carnaby was trained for the ministry at Moore College, Sydney. With the Rev. Brian Carter, he was the last of the students financially assisted through Moore College by BCA, with the understanding they would serve with the Society after ordination.

He was ordained in the Diocese of Adelaide. After a curacy under the Rev. Theo Hayman, a former Federal Secretary of BCA, Mr. Carnaby served with BCA in the Leigh Creek and Northern Mission for

three years, followed by three years as priest-in-charge of Woomera, and army chaplaincy work in the Diocese of Willochra.

Mr. Carnaby was appointed General Secretary of the Church Missionary Society in South Australia in 1972 where he served for three and a half years before returning to the Diocese of Sydney, where he served as rector in the parishes of St. Paul's Chatswood (1976-1983) and St. Paul's Shellharbour from 1984.

Mr. Carnaby has served as a member of the council of BCA since 1977.

Aged 46, he is married with four children.

## What's this about a Social Security Amnesty?

Some people on Social Security payments fall into the trap of not telling the Department about changes in their circumstances.

This sometimes means they are paid too much. This can be worrying for people who are already in hardship. Because they know they may have to pay money back, or may even be prosecuted.

To help people like this, Social Security is having an "Amnesty" on some overpayments.

### What does the Amnesty mean?

- Until May 31, if you are covered by the Amnesty —
- you will not be prosecuted
- you will not have to repay money
- your payment will immediately be changed to the right amount or cancelled if necessary.

### Who is it for?

Not everyone is covered by the Amnesty. It is for genuine clients of the Department who are being paid too much because they failed to report changes in their circumstances.

It is only for people who have — or at least originally had — a genuine right to a Social Security payment.

It is not for people who deliberately set out to get a payment they had no right to in the first place.

### How to apply.

To claim the amnesty, you have to give Social Security the information it needs to correct your payment. You have to give this information in writing.

### Want to know more?

If you want to know more, ring the Amnesty Hotline. You don't have to give your name when you call.

The Amnesty Hotline numbers are Queensland (07) 225 2111; New South Wales (02) 2 0274; Victoria Metropolitan area is 663 3382 Outside Metropolitan area (008) 136 379; Australian Capital Territory (062) 67 0395 or (062) 67 0396; South Australia Metropolitan area 212 7494 Outside Metropolitan area (008) 018 188; Tasmania (008) 005 122; Western Australia (09) 320 3333; Northern Territory (089) 41 0400. (008) numbers — local call charge only. Other numbers — reverse charge calls.



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# A view from South Africa

## Bishop Dudley Foord's concern for its people

From the chaos, turmoil and heartbreak that is constantly emerging from South Africa, the continuing message from Christians in that country is that the only real hope rests in national turning back to God and the power of the Gospel of Christ to change people.

In November, 1983, Canon Dudley Foord of the diocese of Sydney was elected to be a bishop of the Church of England in South Africa.

As Bishop, he now writes from South Africa giving a valuable perspective on this troubled country.

Readers of the "Australian Church Record" will find it interesting to know, and useful as a prayer point, that Bishop Foord spends 50% of his time in constant travel — in and out of troubled areas — and therefore at a high personal risk factor.

### Shaking foundations

The eyes of the world are fastened on Southern Africa. It is in the midst of severe crisis and turmoil. There is so much frustration, bitterness, anger and despair. The one word that seems to sum up the scene is "COMPLEX".



Bishop Dudley Foord

Fear and anger are the over-riding emotions throughout the whole of society, and a sense of bewilderment grips all of us.

Economically, South Africa is in a downturn. Prices are rising and unemployment is increasing daily. There is a general sense of uncertainty and gloom among most of the population, with large numbers of people applying to migrate to other countries, including Australia.

### Black townships and "coloured" areas

Rioting and unrest in many of the "black" townships caused the declaration of a State of Emergency last July. Since that time the riots seem to have become more widespread. Cape Town has been one of the worst affected. There is only a small "black" population in Cape Town but there is a very large "coloured" area with perhaps 1/2 million people living there. While mostly confined to the "black" and "coloured" areas, the violence has been spilling over into the "white" areas.

It is very hard to know where and by whom the violence is begun. Certainly there is great cause for discontent and anger. Any thinking non-white person must feel discriminated against and feel a second or third grade citizen under present legislation.

So, one must believe that sheer discontent and frustration with the "system" is a major cause of erupting violence. However, it seems that the Marxists, if not actually precipitating the violence, are certainly using it for their own ends. South Africa is a plum to be picked by the Communist world. Its wealth in gold and minerals is enormous. In addition, to gain South Africa would open up the sea route right around the whole of Africa. How much of the unrest is actually Communist inspired or orchestrated is anybody's guess...

Another factor aggravating the unrest is that the "hoodlum" element is using it for

their own ends. A problem arises, rocks and petrol bombs are thrown — confusion reigns. The unemployed and restless young join in. This is very much a reality.

The violence manifests itself in various ways. Rock throwing is one. The main target seems to be anyone who is labelled a "sell-out". That means anyone who appears to co-operate with the government including council members, mayors, etc. We were at a church service in a "black" area recently where the Mayor told us that his house had been petrol bombed five times!

Another favourite method is to jam an old tyre tube around the neck of the victims, douse them with petrol and set them alight. There is evidence of much intimidation, and we personally know people who have joined in "protests" because of fear of their lives.

On a recent Sunday evening we were at a "coloured" church for a service. Every set of traffic lights for miles had been smashed and was out of order.

Our "black" Bishop in Natal lives in an area where every shop has been burnt. The presence of the army in the townships is condemned by some, but we know people who say "Thank goodness the army is here — now I can walk to the shop in safety." COMPLEX is the word!

### Namibia — South Africa's Vietnam?

The population of the Namibia area is 1.1 million, made up of a multi-racial character. The largest ethnic group is the Ovambo people who are concentrated in the north on the Angolan border, where the war continues against the SWAPO insurgents. We have 10 churches among the Ovambo people with four ordained ministers in this war-torn area of central southern Africa. Observers estimate that in terms of human lives the fight against SWAPO has been more costly to South Africa than the Vietnam war was to the United States! Is Namibia, therefore, South Africa's Vietnam?

### The churches and the future

The churches are torn apart by political division, ideological conflicts and doctrinal confusion. Most churches seem to have lost a proper balance of the Gospel and the socio-political issues of justice and peace. Vast sections of the population reject the church as irrelevant.

BUT THE GOSPEL OF CHRIST MUST BE PROCLAIMED and be offered to all as the only hope for the peoples of South Africa at this time of chaos. Only God can pull this nation out of the abyss. Politicians cannot do it. Sanctions and disinvestment cannot do it. Nor can violence and terror.

Our confidence is in the power of the Gospel of Christ to change people. And as a consequence, society will be changed.

The future is anybody's guess. The

forces of evil continue their devastating work. It seems obvious that unless dramatic action is taken in South Africa, the country will slide deeper and deeper into perhaps a long drawn out civil war.

Most acute observers maintain that within five years there will be black rule. How radical? How soon? We do not know. But we do know that South Africa is a bubbling cauldron.

Some blacks are naive — thinking that they are likely to take over the country in a few weeks' time. The thinking of some whites is no less naive in imagining no substantial difficulty faces us.

But the continuing tragedy, despair, futility, violence and conflict — in the shape of stonings, arrests, burnings and shootings — must lead to a showdown. The whole situation, it would appear, is going to get worse!

### Church planting

In the horror of this milieu we proclaim the victory of Jesus Christ the Lord. God is at work in our Church. We have seen ten new churches planted in the past 18 months, with orders just emerging. TO GOD BE THE GLORY!

## Call to pray for South African govt. downfall

### Theologian asks, "But can we?"

(Kampen, the Neth.) In an article in **Centraal Weekblad** Dr. Klaas Runia reacts to recent calls to pray for the downfall of the present government of South Africa. These calls do not issue from revolutionary groups, but from Christian task forces, such as Kairos, and are taken over by no one less than Dr. A. Kruijswijk, who heads the office for foreign ecumenical affairs of the Reformed Churches in the Netherlands (GKN).

Runia cites the recent shift in the interpretation and application of the Dutch **Christian Encyclopedia** (Kok, Kampen) of Paul's words in Romans 13 from the first (pre-World War II) edition to the second (1960) edition. The first edition emphasized the servant task of the government. As God's servant the government must obey God's ordinances and as the authority on His behalf it should itself be obeyed by its subjects. The authorities may be disobeyed only if they demand that which is contrary to God's Word. The second edition emphasizes Paul's words "for your good" (Rom. 13:4) and stresses the role of the Christian conscience. A government "for your good" may demand a Christian to do something that conflicts with his or her conscience only if the exercise of its God-given governmental task requires submission.

This alternative emphasis in the interpretation of Romans 13 makes it

possible to show a measure of sympathy for those who call for civil disobedience and symbolically refuse to pay part of their taxes, as is done by a number of Dutch theologians and others. Although there may be tension between this attitude and Romans 13, says Runia, it does not openly conflict with Paul's words.

Runia has greater difficulty with the call to pray for the collapse of the present South African government. There are practical questions. Suppose it would fail, what would take its place? It might be a worse (far right-wing) government. It might also create a power vacuum, evoking all kinds of violent explosions.

Runia fails to see how such a prayer can agree with Romans 13. Paul did not pen his words because there was such a friendly Caesar (Nero) on the Roman throne. Certainly the Botha government may not be equated with the beast out of the earth, the radically anti-Christian power in Revelation 13.

To what extent non-whites and others in South Africa feel they have to resist the Botha government is to be left to their conscience. Runia wonders whether it would not be more in harmony with Romans 13 to pray for the conversion of the South African rulers, that is to say, that they will indeed be God's servants for the good of all people in South Africa. (RESNE)

## U.K. Prayer Book Society's publication

"That was good. What was it?" "The Prayer Book." "Oh I've never been to a Prayer Book service before." According to the Prayer Book Society, conversations like this are happening more and more, so they have produced a folder called 'The Young Family's Guide to the Prayer Book'.

Costing 50p the folder contains 12 sheets which explain the history of the Prayer Book, why we use it and how to find our way around it. The first leaflet tells us that the Christian's text books are the Bible and the Prayer Book. The Bible is always the same, it says, but in the Prayer Book, "the words are ours and we can change them whenever we think of improvements... The last improvements... were made in 1928, but Parliament didn't agree with them. We therefore use the earlier version of 1662."

The leaflet goes on to say that scholars in 1980 though the services should be brought up to date but, although many people in the Church were delighted with the new book of Alternative Services, "many say that the Prayer Book's own beautiful phrases have been left out, and that it seems like a completely different book... and that it cuts us off from all God's Church who have used it in the past"

Even if your church uses the new book, the leaflet goes on to say, "We must get to know the old one... because the new book contains alternative services."

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