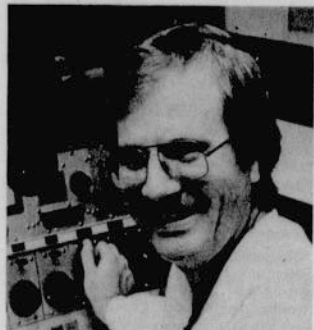


## Bill Newman radio ministry, based in Newcastle

Almost a year has passed since the Bill Newman Newcastle Crusade. What a great start to a wonderful year of ministry that Crusade proved to be. God poured out His blessings on the eight Crusades held last year and, at least, 3,781 people were counselled.



Dennis Malone, the 2HD announcer, who is assisting Bill Newman with his radio tapes. Photo: Ramon Williams.

Following the Crusade, a support team was formed by clergy and businessmen in Newcastle. These men have business assisted with spiritual help. They have a expertise and financial recognise vision for souls too.

They have agreed to establish an Australia wide radio ministry, based in Newcastle, where Christian radio programmes will be produced and distributed. Mr. Newman will fly to Newcastle every month and work with Mr. Dennis Malone of 2HD who will be responsible for production. Mr. Malone will be responsible for distribution of the message tapes, around Australia and to HCJB in Quito, Ecuador.

### Local Chinese Upset Cont.

comes out of it, or we can ignore them and do nothing, or we can oppose them — for which we could have to have very good reasons.

"If we show an attitude of friendship they can respond with friendship". Either of the other two options lead away from friendship. "But we still need to listen to what local Chinese have to say", Lance Shilton continued. In the end though, we have to draw our own conclusions and take the course of action that we think will produce the most good.

### Mow Re-opens Women's Question Cont.

The second speaker, however spoke of ministry and consistently defined it as the spoken, the upfront, the authoritative ministry. This did not come out in Marlene Cohen's initial presentation but in the following question time.

#### Racial and Sexual Discrimination

Marlene Cohen B.A., B.D., Dip.Ed., ministers with her husband and other members of a team ministry at St. Matthew's Manly and is a member of Diocesan Committees on Divorce and Re-marriage, and the Ordination of Women to the Diaconate.

Marlene very skillfully used several different visual aids to bring into focus the main issues as she now sees them. In regard to the necessary equipment from the Holy Spirit of God to minister, men and women are not different — it's just the casing or the packaging that's different. It's not that any one man or any one woman has the same equipment for ministry as any other man or woman, but that the same equipment is given to men and women. Secondly, she argued, that women are not ontologically different to men, that is, in their being, in their essence. As it is wrong to say that before God a black man is different in his being before God, so it is wrong to say that a woman is different. Racial and sexual discrimination are both wrong, and the position of some church fathers including St. Augustine and Tertullian were rejected. The latter's claim that "women are the devil's gateway" was as cheerfully dismissed as Karl Barth's maxim that "a woman is ontologically inferior to a man."

## Moore College Year of 1958 — 25 Years On

On the occasion of the 25th anniversary of ordination as deacons the Year of '58 at Moore College gathered at the Flying Angel Club, Sydney, for a reunion, 22nd February 1984.

Apologies were received from all those unable to come which included the Bishop of Armidale, the Rt. Rev. Peter Chiswell.

The special guest and speaker for the evening was the Rt. Rev. Gersford Chetimo, Bishop of Morogoro — Tanzania, who providentially was in Sydney and free to attend. Bishop Chetimo had shared the year of 1958 at Moore College.

His message told of the continuing revival in East Africa and came as a challenge and inspiration to clergy and wives alike.

In the re-telling of her first 18 years of marriage, Marlene thanks God that he anaesthetised her to what was happening — or rather what was not happening. She gladly accepted (and still does) that motherhood is a priority ministry, but protests that it is not the total focus of her abilities for 21 years. The lack of sensitivity and awareness that was shown to Marlene caused her later to reflect that the Church was indeed in the cemetery business — she was definitely buried.

David Cohen, her husband, briefly supported their belief that Christianity was to do with Resurrection — not burying, and he outlined seven points as Biblical or theological bases for their understanding.

#### Seven Basic Points

1. In the creation account in Genesis 1:26 — God created mankind (male and female) in the image of God, and let them both rule.
2. In this same verse common dominion is given to them both to rule over the earth, not over one another.
3. The Hebrew word which describes "God as my helper" is the same word which describes woman as man's helper. God is not inferior — the parallel is, neither is woman.
4. We live in "post-cross" times, not just "post-fall", and although reinstatement in the image of God is not yet fully realised, it cannot be claimed by action if not creed, that this somehow applies to men and not also to women.
5. God has given his Spirit to all Christians, and it is the same Spirit who gives gifts for service and the evidence that there are women who have gifts for ministry presents a problem i.e. Does God give His gifts by mistake? Or is it that women with such gifts just don't fit well with Church ordinances?
6. The selective use and interpretation of scripture to back up one's own theology and practice has been condemned as the thing the heretics and cultists do, yet is not unknown in conservative circles. This, together with the dispensationalist position that the practices of the early Church were for then not now, leads to some not so quaint contradictions.
7. Pragmatic practice, as a basis for action is hardly the claim for any self-respecting group let alone the Church which claims to honour God — yet in the example of the mission field it is seen starkly as using people and ignoring needs. If something is wrong, it is wrong. If it is right, it is right. It is inexcusable to use women overseas to teach and lead men and not at home. Marlene's summary was spoken

without bitterness: she tries to be angry and to sin not. She is free indeed. She does not stand with this diocese in the shadow of the Fall. The blood of Jesus cleanses her from all sin, even the sin of Eve.

#### Motherhood

Experiences from within the Uniting Church and her research which led to publication of a book entitled "Ideology of Motherhood" gave Betsy Waring a somewhat different input into the seminar. Betsy Waring B.A., Litt.D., Ph.D., mother of five, lecturer in the Social Work School at the University of N.S.W., has been a lay preacher for the past 27 years.

Her doctoral research on 150 mothers in Sydney with pre-school age children confirmed other sociological evidence of the tension facing women as they mother — where this role is undervalued.

Before the afternoon tea (no dry old Church of England biscuits here) Robyn Claydon challenged again — this time for women to take advantage of the already existing opportunities for service — i.e. on parish councils, as wardens, (even rector's warden), as licensed lay leaders and as assistants at Holy Communion.

The afternoon tea, which was served by a not-so-taken male, provided a chance to talk with others who attended. A few "What are you doing here?" could be heard. Two clergymen ACR asked both replied that they wanted to hear for themselves what MOW (how do you say it??) was on about and thought it important to come.

#### Questions

Question-Time, revealed more clearly that the context of the seminar, and therefore the content, was really about ordination of women to the priesthood. Whilst it is readily acknowledged that ministry is much broader than ordination and even of giving sermons, the specific issue that concerns this group is ordination. MOW is addressing its own problems. As Committee woman Pat Brennan strongly stated in answering a questioner about the danger of social engineering by putting children into creches too early — don't criticise people such as Susan Ryan and Ms. Wendy McCarthy — but check and see what the church says about motherhood and what support it really gives.

"There's a long journey ahead" — that was the closing message. And for there to be any satisfactory resolution there is going to be some tough questions asked and answered — not only by the Church as MOW is urging, but also to MOW and her supporters. For example — what are hermeneutical principles to be applied in deciding what scripture means?

This issue was largely ignored at the seminar, but then again the seminar was about ministry — it just sounded like ordination.

## The Australian



# CHURCH RECORD

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## South West Lifts Off



The "Southwest Outreach" Evangelist, Canon John Chapman (second from right) with members of the executive and his two translators. (From Left) Rev. Neil Flower, Rev. Jim Ramsay, Rev. Luciano Ricci and Law Min Yaw.

(Photo: RAMON WILLIAMS)

RAMON WILLIAMS

The "SOUTHWEST OUTREACH" is a Crusade with many differences! Organised by the Anglican Church of the Liverpool/Fairfield areas of Sydney, the meetings were held from April 1-15. The E. G. Whitlam Sports Centre was the venue for ten of the meetings, commencing at 2.45 p.m. each Sunday and 7.45 p.m. most of the week nights. The Fairvale High School Auditorium was used for other meetings.

Even before the official opening, John Chapman, Director of Evangelism for the Diocese of Sydney, addressed over 30 preliminary meetings. Luncheons, dinners, men's meetings and women's meetings had all heard about the theme "YOU MATTER TO GOD" and the details of the meetings.

The meetings also featured translators as much of the population of the areas are from different cultures. The Reverend Luciano Ricci interpreted the messages into Italian, while Mr. Law Min Yaw interpreted them into Mandarin Chinese.

As people arrived for the meetings they were offered a special Luke's Gospel portion, which was also available in Italian and Chinese. Those of different ethnic languages were also supplied with earphones. The interpretation equipment is similar to that used in the United Nations meetings. A Radio frequency transmission loop system is placed around the hall, so that people can tune in to their language channel wherever they choose to sit.

Interpreters were also available in Spanish, Yugoslav and Vietnamese as required.

"Special youth, women's and men's meetings will be part of the Crusade which promises to be different in many aspects," said Mr. Howard Peterson, Director of Outreach Projects in the Department of Evangelism, before the event.

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#### An Example

One subscriber, immediately this offer was made, found three members of her local congregation who wanted to subscribe. She has obtained her free book and donated it to her Church library.

There are many people who are not subscribers who might be interested if current subscribers spoke to them about the Church Record. Why not try in your local congregation?

#### Newest Title

The last title to be released in the 1 BELIEVE SERIES is "1 Believe in Satan's Downfall". Written by the series editor, Michael Green, it attempts to deal with the modern trend in theology to disregard the idea of a personal Satan. At the same time, however, there is an increase in the interest of our age in the occult.

Michael Green addresses himself to the Biblical material about Satan and evil and, in particular, to the guaranteed downfall of Satan. Since Christians are continually engaged in a spiritual warfare this book is of great importance and we thoroughly recommend it.

You can obtain a copy FREE by introducing three new subscribers to the Australian Church Record.

## Easter assault: Jesus was in the occult says LWT

Jesus Christ "dabbled in the occult, instituted a secret nocturnal baptismal rite — with overtones of homosexuality — and hypnotised the disciples into performing miracles".

This is the view of Jesus due to be put over on a London Weekend Television programme due to be screened at Easter, according to the editor of a Christian magazine who has seen a preview.

According to Steve Goddard, editor of Buzz, a Christian monthly for young people, the Channel 4 programme "Jesus: the Evidence" suggests that the New Testament accounts of Jesus' life are historically unreliable, and that other, more reliable records reveal that Jesus was a mystical faith healer, a master of the occult who practiced nocturnal baptisms with homosexual overtones and an ancient form of hypnosis to work his miracles.

The theologians that the programme features are, according to Michael Green, the rector of St Aldate's, Oxford, "on the fringe rather than at the centre of New Testament studies". Howard Marshall, the only orthodox scholar to be included, is given less than a minute to put his case.

The central pivot in the programme's case is that the New Testament was

written well beyond the life-times of any eye witnesses even as late as the fourth century, and that they are collections of myths that grew up over the years, while other writings such as the Gospel of Thomas, and of Philip and the Gospel of Truth, only recently unearthed, are both earlier and more reliable.

Steve Goddard says that there is plenty of evidence that the New Testament was written before the Gnostic gospels and he feels strongly that those who believe this should be allowed to present their case too.

Part of the programme is built around Professor Morton Smith's discovery of a letter from Clement of Alexandria, an important leader of the second century Church, but Steve Goddard says that "scholars have almost unanimously rejected Smith's interpretation of Clement's letter".

He thinks the programme makers should at least have considered the view of Professor Joachim Jeremias — an expert on the 'secret gospels' — who says that the real value of the non-canonical and Gnostic gospels is that they show so clearly the unique value of the New Testament Gospels.

C.E.N.

## Return Visit to Sydney by Dr. Bernard Nathanson

Dr. Bernard Nathanson, the former pioneer of the abortion movement in America, will be in Sydney from July 17-20. This man, who has now come full circle from a pro-abortion to a pro-life position, has a remarkable story to tell.

For many years he worked tirelessly with a small group of supporters to get the laws in America changed to allow women to have 'legal' abortions. His efforts were rewarded with the Supreme Court Decision in 1973 which made abortion legal virtually right throughout a pregnancy.

But Dr. Nathanson began to have doubts about what he was doing and what he was supporting. He freely admits to having participated in something over 60,000 abortions, to twisting statistics, to cosseting and pampering the press, to making up phony slogans "A woman's right to choose" is my slogan," he says, "I made it up along with Betty Friedan. It's a hollow shibboleth."

Ten years later in 1984 he puts it far more directly by saying, "When I was leaving Auckland to board my plane back to the United States, Sir. William Liley called to me, almost plaintively: 'Dr. Nathanson, when you return, ask them why they are killing our patients?' — Why indeed?" asks Dr. Nathanson.

He became convinced that the child in

the womb was perceivable and real and as he says "one of us". His change of heart meant he was cashiered out of the abortion lobby and stripped of his rank and status. Out of this background he wrote his first book "Aborting America" and has now followed this with a second book "The Abortion Papers".

Dr. Nathanson will be a guest of the Queensland Right to Life Association and a key speaker to the Right to Life Convention there during the weekend of July 7-8. While in Sydney he will be a guest of Foundation Genesis which has arranged a series of meetings and functions.

## INSIDE

Patricia Judge and  
Foundation Genesis  
... Page 3

Christianity Unique,  
Perth inter-faith service  
... Page 6

TSPM persecutes now  
... Page 7

Irish church news ... Page 9

Moore College  
Library



## Book released — and not a man in sight



Jean Raddon (left) and Dorothy Hulme-Moir at the C.W.C.I. Stanwell Tops Convention, where the book "New Beginnings" was released.

(Photo: RAMON WILLIAMS)

It was a "different" location, to release a new publication, but the author was amongst many friends and in a place where she is known for her ministry. ANZEA PUBLISHERS latest publication, "NEW BEGINNINGS" by Dorothy Hulme-Moir, was officially released at the Christian Women's Conference, Stanwell Tops, attended by over 2,000 women.

The book was promoted from the platform and the first copies were on sale at the Book Nook. Mrs Hulme-Moir was kept busy autographing copies and speaking with those for whom her ministry has meant so much.

"NEW BEGINNINGS" is a compilation of articles written by Dorothy Hulme-Moir. Some have already appeared in the C.W.C.I. monthly magazine for women, "CHRISTIAN WOMAN". Others are newly written, but all convey spiritual truths.

"This book is finally the result of many requests by those who have read the articles in 'CHRISTIAN WOMAN' and been helped by them," commented Mrs Hulme-Moir. "They wanted others to read them and be helped also."

Some of the articles are poems, some prayers and others prose.

"The animal kingdom, the garden, the

house, the ordinary and everyday occurrences of life take on fresh

## New Releases

relevance," states the publisher's note on the back cover. "What we so often call insignificant, Dorothy Hulme-Moir helps us to see from the perspective of God's love and care, and of the provision of His Son, Jesus Christ."

RAMON WILLIAMS

## Leprosy Sunday comes to Australia

It was announced recently by The Leprosy Mission that September 9th-16th has been designated "Leprosy Week" for 1984. On one of the two Sundays mentioned, Churches were asked to remember the plight of leprosy sufferers around the world.

## Values come back into Science, says Professor

The philosophy that scientists are concerned with facts and not values is being increasingly questioned. Professor William Walters said this in Melbourne today at the launching of a new book "Making Babies: The Test Tube and Christian Ethics."

Professor Walters, of the Monash University-Queen Victoria Medical Centre In Vitro Fertilisation Team, and a contributor to the book said at the launching: "As a member of the IVF Team I want to emphasise how much we have been concerned about the ethical issues involved in our work. This is surprising in a scientific area. The philosophy that scientists are to be concerned with the facts and not with values is well accepted by scientists. That philosophy of value-free science is being increasingly questioned. Many younger scientists with the dreadful example of atomic energy in mind, have been more and more concerned with the social and ethical concerns of their work."

Referring to his own contribution in the book, Professor Walters said: "I have expressed concern over controversial issues such as the use of surrogate mothers and growth of the embryo outside the womb, as well as the spectre

of animal-human hybrids."

Professor Walters, who is himself a practising churchman, presented a special copy of the book to Professor Louis Waller, Victorian Law Reform Commissioner and Chairman of the Victorian Government Committee on IVF.

In response Professor Waller complimented the editors and authors of the book and said that the views contained in it would become part of the agenda for national and international debate on bioethics. "I am sure that members of my Committee will find it stimulating and provocative."

He indicated that the Victorian Parliament will debate later in the current sittings a first Bill on the use of donor gametes in the IVF program.

"Making Babies: The Test Tube and Christian Ethics" has been published by Acorn Press, a small nonprofit Christian publisher, at the request of the Anglican Social Responsibilities Commission. Editors were Alan Nichols, Secretary of the Commission, and Trevor Hogan, Project Officer of the Anglican Diocese of Melbourne.

Contributors to the book are Bishop Oliver Heyward (Commission Chairman), Professor William Walters, Dr. John Henley, Dr. John Morgan, the Revs. John Fleming, Michael Hill, Alan Nichols and Roy Bradley, Mr. F. J. Brown, Dr. Ditta Bartels, Professor Gareth Jones and Mr. Trevor Hogan. They represent a wide cross-section from hospital teams, government committees of inquiry, university research and practical ethics.



Prof. W. Walters (right) presents copy of "Making Babies" to Prof. L. Walker at book launch. The Rev. Alan Nichols looks on.

### Making Babies a social issue

The Hon. Justice Michael Kirby, Chairman of the Australian Law Reform Commission was guest speaker at the Sydney launching of the book.

The book was published by request of the Anglican Church's General Synod's Social Responsibilities Commission.

In his foreword to the book, Justice Michael Kirby writes "It is entirely fitting that Australia should contribute to the ethical debate. We are, after all, in the forefront of the technological advances.

"Even agnostics", he continues, "will gladly look to the churches, their leaders and members for guidance upon the ethical debates and beyond. It is for that reason that this book is a useful contribution to the literature."

"What we have to ask is not whether IVF is unacceptable but where it will lead."

The paperback of 128 pages, is available from commercial and religious bookshops at a recommended retail price of \$7.95.

## The Bible Forges New Frontiers in Translations

World records continue to tumble as the Bible forges into new frontiers in translations and enjoys unparalleled sales success. The Bible and selected parts of it can now be read in a staggering 1,785 languages. No other book comes close to such wide availability, nor is any other book anxiously awaited by those who speak the many hundreds of languages yet to be translated.

In 1983 whole Bibles were translated in four additional languages. New Testaments became available in 26 other languages while portions, such as the Gospel of John, were published in a further 23 languages. Portions are

released while translation of other books in that language continue, to satisfy the demand for Scriptures.

These Scriptures, published by the United Bible Societies, represent the implementation of their policy of making God's Word open to all people in a language they can understand.

Africa has Scriptures in the largest number of languages. The Bible there is available in 107 tongues, the New Testament in 171 and at least one Scripture portion is available in 239 languages.

In Australia and the South Pacific the Bible has been translated into 23 languages, the New Testament into 92 and portions into 154.

## "Every child (imperfect, fragile) is welcome, as God welcomed us"

### The Conception of Foundation Genesis

Ten years ago I wrote an article for Interchange on Abortion and the Handicapped Child. Lots of people reacted strongly to what I had written, a lot of people negatively, that I was being harsh and I didn't understand the mother's point of view and from there I got really involved.

I was in Right to Life for six years up until the National Right to Life movement was disbanded. I wanted to continue in pro-life issues but I wanted a different approach from the Right to Life which was basically a political lobby group. I wanted to publish material and get some research into pro-life issues done. So a few of us got together and worked out a constitution and registered ourselves as a charity. Our main research aim was for a programme on the psychological consequences of abortion. The research was accepted as valid as a tax deductible scheme and so Foundation Genesis really got off the ground. Now it runs seminars and publishes a journal called Genesis Review which is by subscription, and includes articles on pro-life issues. We also produce a newsletter and invite overseas speakers to speak to our seminars and more widely.

### To combat ignorance and fuzzy thinking

We speak at various seminars when asked. There is a lot of ignorance and fuzzy thinking on the issue and we are working to present a clear picture to them. Especially there is a lot of confusion among Christians which clouds their perspectives. We speak at churches and a few schools and universities.

When I go to schools, I try to teach students to think in terms of principles and consequences and so they have a framework of values to make decisions in situations as they arise. We've got good visual aids and can show the development of the child in the womb and the actual process of abortion if it is agreed that this can be shown.

School students are very receptive and ask very good questions as they are trying to work out the issue before they are emotionally involved. I would like to do more at the schools as the students are the right age to face the issue.

### This year's seminars

On May 19th at Moore College in Newtown we are having a seminar at which Professor Zachary and Dr. Peter Jensen are speaking.

Dr. Bernard Nathanson a former pioneer of the abortion movement in America, will be in Sydney from July 17 to 20. He has since changed his mind completely on the abortion issue and is now convinced that the child in the womb is real and "one of us". His lecture in Sydney on July 17 will be the first of the Foundation Genesis Liley Memorial Lectures, details of which will be included in a future issue of ACR.

### We care about mothers, too

It is often said that those of us in the pro-life work only care about the foetus not the women. Over the past 18 months I've been talking to some of these women, and I realise that we need to move into the area of counselling women who have had abortions.

She is so alone; no one is there to help her at the time she is facing the question. Mostly the pregnancy is in the context of a turmoil, whether it be an unmarried mother, a divorce situation or other such crisis. There is no one to support her and she has not worked out clear cut values to support her in a decision. She wants approval or confirmation so she goes to the doctor and the first question he asks is "Do you want an abortion? You've got to tell me today." She panics. She is in a panic situation. No one is there but the doctor, who is not unsympathetic, and so she chooses the instant solution.

Later, many would give anything not to have done it. We have got to care about these women too.

### Research to help women

Dr Peter Martin, a psychiatrist originally from New Zealand directs our research programme. He has gone through research papers on the psychological consequences of abortion on women which are already available and he is looking at the validity of the different arguments put forward. I am collecting personal stories from women who have had abortions. We are looking to collate more stories from women.

Other research has included papers on such topics as artificial insemination and in vitro fertilisation. However, as the people working on the material are professionals and are working on the project out of working hours the project is taking a while.

### 'All else seems fatuous'

I didn't think I would ever be really involved in this issue but now it is my life. Other things seem almost fatuous. A lot of middle aged women's lives are empty and they fill them up with social activities which is very lonely and tiring and frustrating and I could never be part of that now.

I can remember early on ringing a christian doctor for his views and he said 'I have been given special knowledge and training as a doctor and I feel an obligation that if the child is handicapped to abort it'. I put down the phone and I cried.

In the time I've been with the Pro-life movement, I've met some wonderful people and I owe them a tremendous debt. These people have been both catholic and protestant.

I've met such people as Professor Lejeune of France, a humble and gentle man with a sense of the miraculous and of the precious nature of a child who said 'a foetus is like Tom Thumb in a walnut shell'. I met Professor Liley who had a tremendous sense of the child in the womb as being his patient.

### 'Every child welcome'

What do I hope to achieve? A public who is educated so it saw the child in the womb as someone to be protected. If the public accept abortion then it will keep doing it no matter what the law says. However, the law is being ignored and not enforced and the law does have a role as a teacher.

So I'm hoping for a change in attitude — that every child is welcome, no matter how fragile or handicapped. I want to promote the attitude that we put ourselves in second place to the life of other people though this does not mean to the wants of other people. The law could never require a woman to give up her life for the sake of the child — that would be just as much a tyranny as it is for a woman to impose a death penalty on her unborn baby.

As Christ gave up His life for my sake, could I give up my life for another? I don't know whether I would have that strength, but I hope so.

### Gratification now — no responsibility taken

To me the pro-life issue is most crucial. It is the touchstone for a lot of issues in our society.

The prevalent attitude to abortion today is really the end result of a change of values. Today we are so used to instant solutions to problems or instant self gratification. We are not taught to look at principles. There is also dishonesty involved — that we want sexual pleasure now but will not accept responsibility of new life if that results.

So I see the issue as involving our whole attitude to life — whether we consider other people as property or as our neighbour and whether we accept responsibility in relationships including sexual ones. We are so used to the view that we can pick and choose our own

## Patricia Judge talks to Church Record about caring for new life, through Foundation Genesis.

destinies, pick our own pleasures and avoid our own pains.

Despite knowledge advances, we are still ready to get rid of it if it is inconvenient. Even though there is a wider acceptance of unmarried mothers, we still want broader abortion rights.

According to a South Australian survey, 95% of abortions are performed for social reasons, not rape or abnormality.

It seems to me that a child has become the object of our desire either 'I want it now' and so I must go to any lengths to become pregnant or 'I don't want it' and I've got every right not to bear it.

### Civil right — or moral obligation?

A lot of people in pro-life movements see it as a civil rights issue that involves the state or medicine or law in the protection of the individual in society.

### I see it as a matter of responsibility

What responsibility to others do we have in our society? are we free to do as we like? Who puts boundaries on our relationships to others — the law, medicine, us? How do we exercise love to

others? Is the foetus another person? Is a foetus human life — from what point? Can humans really kill humans? Before they are born? After they are born? When they are old?

What gives any person intrinsic value? No person is my property. He is a creation of God. So I'm not free to do with him as I like. Not even my children belong to me, though they are my responsibility and I hold them in trust.

When a human has been conceived and is defenceless, but how do we treat him? Creation, or rather procreation of life is not our doing, we are only instruments in the process. What right have we to end that process?

When can it be said to be a totally loving action to take a life? and one which best fulfils our obligation to the other person?

It worries me that not more protestant support is visible. Most of the support is amongst the catholics and the issue argued is from a "Rights" position. I would rather argue it that we have absolute obligations to other peoples.

Continued next page



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## Lesley Hicks

It hurts to think too hard about suffering. Evidently, too, a film series dealing with that topic scares off quite a few church people. Recently I was able to view the films *Blessings out of Brokenness*, featuring Joni Eareckson Tada (World Wide Films). Our own church members seemed to be staying away in droves, but fortunately the folk we'd invited from other churches supported the showings in good numbers.

Joni, quadriplegic since a tragic dive at the age of 17, and now a recently-married, beautiful and vivacious woman of 34, is a lively and gifted communicator. The four films basically feature her, in her wheelchair, before an audience as a speaker, but they make use also of her artwork and at times clips from the film JONI, which told the story of her crippling, her struggle towards acceptance of her handicap, and the lessons she learned through suffering.

### Joni's Joy

The theology of suffering she expounds, which is both biblical and realistic, is given particular poignancy through her experiences, but has relevance also to many other forms of painful experience. A quality of joy now shines through Joni's life. There is much any of us can learn from her.

Each film is 40 minutes in duration. The film discusses the unanswerable question "Why?", and shows both helpful and unhelpful approaches; the second explores some of the ways in which Joni and other Christians who have suffered in very different ways have found blessing through adversity; the third film relates more of the Bible's teaching on the subject, and shows the fascinating ways in which, with human and technological help, Joni herself copes with her handicap. She also talks about the attitudes people have to those who are disabled — the natural acceptance, combined with a sensitive awareness of practical needs, which the handicapped appreciate, and on the other hand the insensitive gaffes which embarrass all concerned.

In the final film, *Healing and Heaven*, Joni explores the question of healing — physical, emotional, spiritual — the hope of the miraculous, and the acceptance, in her case, that not before heaven will she be "on her feet dancing", but that

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## When It Hurts

meanwhile life, in Christ, is purposeful and rich.

Several people have mentioned to me that Philip Yancey's book "WHERE IS GOD WHEN IT HURTS" (Zondervan/Campus Life, 1977) has helped them greatly. I bought it at the Christian Literature Crusade bookstall we ran at the Joni films.

### The Gift of Pain

It is a clear and practical book, and incidentally includes a chapter about Joni herself. Yancey has worked closely with Dr. Paul Brand, one of the world's foremost experts on leprosy; he has written with Dr. Brand, the book "Wonderfully Made" (Hodder) about the miracle of creation that is the human body. What he learned especially from Dr. Brand is that the physical pain we experience is yet another facet of the creative genius of God. "Pain is as essential to a normal functioning life, it could be argued, as eyesight or even a good circulation; . . . for most of us, the pain network performs daily protective service." (p27, 29) If we doubt it, we have only to read about leprosy patients, whose disfiguring deformities — the missing fingers and toes etc. associated with the worst cases — are caused not by the disease itself but by the fact that it deadens the protective nerve cells which signal pain.

Yancey admits that the idea of pain as a gift, though in this sense valid, does not speak to many of the problems connected with suffering. "But it is a beginning point of a realistic perspective on pain and suffering." (p29) He also examines the close link between pain and pleasure, agony and ecstasy.

### Man — The Wild Animal

He has then to grapple with all the forms of suffering which cannot be neatly explained away in terms of efficient protective systems and pain-enhanced pleasures. "The Bible traces the entrance of suffering and evil into the world to a grand but terrible quality of human beings — freedom . . . Humans alone have been released from the stereotyped, instinctual behaviour of an animal species. We have true, self-determining choice." He quotes G. K. Chesterton: "We talk of wild animals, but man is the only wild animal. It is man that has broken out. All other animals are tame animals; following the rugged respectability of the tribe or type." Man alone shakes his fist at his creator. (p53) Ours is a stained, bent planet.

Yancey finds that the worst intensifiers of pain are fear and helplessness. All who work with people in pain need to look for ways to alleviate these destructive feelings as well as pain itself.

### "A True and Healing Hope"

Easter reminds us that there was One who was subjected for our sake not only to intense physical agony, but to the fear and horror of abandonment by His Father, and the utter helplessness of the cross. Because He endured all that, we need never know that ultimate horror of abandonment.

"Jesus' followers are not insulated from the tragedies of this world, just as He was not. God has never promised that tornadoes will skip our houses on the way to our pagan neighbours'. Microbes do not flee from Christian bodies. Rather, Peter could say to suffering Christians, 'This suffering is all part of the work God has given you. Christ, who suffered for you, is your example. Follow in His steps (1 Peter 2:21 LB)'" (p162).

## Newcastle Parishes prepare for admission of children to communion

Anglican Encounter, the magazine of Newcastle Diocese recently carried the following report:

Many parishes during Lent will consider seriously when and how they will begin admitting children to communion before confirmation. This has been the object of discussion in the diocese for many years. Last year, Diocesan Synod on the recommendation of a committee which had examined the issue, gave permission for it to happen.

It is anticipated that children of 7 and over who come to church with their family, should be admitted to communion if they and their family wish it. Preparation for this event would take place in the child's home with the family participating. When the child is ready, he or she will be welcomed and received into the communicating life of the parish.

Archdeacon Peter Rushton is looking forward to admitting children to communion in the parish of Maitland. "Theologically", he said, "my attitude is based on the fact that Baptism is the admission to full membership of the church, and therefore, a baptised person is eligible to receive Holy Communion."

The archdeacon stated that it is important that children be able to participate completely in the worship of the church. "We don't give enough credence to children's understanding", he said. "They probably understand better the mystery of the Eucharist, than many adults because their minds are not

clouded by such things as disbelief. Whether they understand all the words is irrelevant. God works through the sacrament and that goes beyond words. A priest is aware of the children in his congregation who are ready for this step. Giving children tickets etc. is no substitute for the real thing and children know it."

The Revd. Paul Robertson of Scone would also like to introduce younger children to communion. He said, "children by Baptism are members of the community of the redeemed. In a way they are living examples of justification by faith because of their reliance on God's grace." Also, he said, this step will enable children within the life of the church to realise their full membership of the church.

Paul Robertson said he would also like to see confirmation delayed so that it became an adult public affirmation of faith rather than a puberty rite of graduation out of the church.

He said however he would not like to introduce until there was a general consensus in the parish. He would like to see more discussion on a deanery level as well.

The Revd. Trevor Smith, education consultant in the diocese, has prepared material for parishes to read, and also material for groups to study during Lent. He hopes that parishes which propose to admit younger children to communion, will use the material fully, to allow all members of the parish to understand and participate and take more seriously the nurture of the younger members of the congregation.

## Problems in Inland China: Sydney Meeting

The eleven visitors from China's Three Self Patriotic Movement gathered to meet Sydney Church Leaders at the Lane Cove Town Hall, during their recent visit. Three of the members of the delegation spoke. Miss Chow spoke about the general situation of the church in China. In official terms, the Protestant Church has grown, she said, from 700,000 in 1949 to around three million today. Giving reasons for the growth, she first attributed it to God's blessing and guidance. Four factors on the human level have been:

1. The Government's implementation of the policy of religious freedom. In contrast to the period of the Cultural Revolution (1966-1976), all "normal" religious activities are protected by state legislation.
2. The Three Self Movement, founded in 1950, has aided the development of a church more rooted in Chinese soil, without a "Western" image.
3. The China Christian Council (established in 1980) stresses evangelism and spiritual nurture. There is however a shortage of church workers.
4. The witness of fellow-Christians has borne fruit in bringing people to Christ.

The second speaker, Mr. Hua, spoke about the church in the local situation. Mr. Hua is a lay leader from the church in Chundu, in the west of China, where

Christianity is not as strong as in the coastal regions. The church building in Chundu was reopened in March 1980, and has been expanded due to greater numbers of people attending. At the first service, there were fifty people, whereas at the Christmas Eve service in 1983, there were seven hundred in attendance. Mr. Hua spoke of sermons, Bible studies, enquirers' classes and prayer meetings. A church member has been sent to Nanjing Theological College for training. In the Chundu area, there are no restrictions on youth or children attending church. Many lay workers are active in church work.

Problems in Chundu are: the inadequate number of pastors (most are over the age of 60); a lot of time is spent on administration, and therefore time for pastoral work is diminished; there is an ultra-leftist influence which is sometimes an obstacle; youth work is weak.

### Can God survive in China?

The third speaker, Bishop Ting, spoke about religious freedom in China. Bishop Ting is principal of the Nanjing Theological College. He holds posts in the University of Nanjing and is the President of the China Christian Council. Bishop Ting alluded to a book by Bruce Wilson, "Can God Survive in Australia?" He asked whether interest in God can

Continued next page

### "Every child welcome" continued

#### We demand perfection — Jesus died for the imperfect

It seems to me that we today are not prepared to accept anything less than perfect in our world. We want perfection in our lives, in our children.

Christ died for the imperfect, not the perfect. Are only the perfect God's creation? Shouldn't we be protecting the weak? At the moment we are aborting all the problems we can't cope with — physical or mental handicap. What would

we do if we knew a child would be morally imperfect?

Even if we got rid of all the "poor" children, poverty would still be there, or all the "unwanted", or ourselves would still be "unwanted".

We are putting our own expectations of what a child's happiness will be. It is us who is not coping, not the child. I find it strange that I hear Christians say that if they knew the child would be handicapped they would have had it aborted.

## Bishop Kivengere on Women's Priesting

Bishop Festo Kivengere was in Sydney recently for outreach for Africa Enterprise. He is known for his teaching and motivation for missionary work and his courage in the face of injustice and oppression in his own country Uganda. In this freelance interview Rosemary Christmas asked the bishop not so much about the theological issues involved, but his own experience of the ordination of women since he had recently ordained several women in his own province.

Q. Bishop Kivengere would you describe the events which led up to your ordaining women in your province Uganda.

A. The history of the ordination of women in my country goes back some time. The provincial assembly of the Church of Uganda decided that women who were trained at the theological college with men should no longer continue to just be commissioned while men were ordained. It didn't seem scriptural, it didn't seem fair. Therefore the Provincial Assembly decided that women should be ordained into the diaconate. I ordained my first deacons, about five ladies in 1973. The priesting would be considered later. Later became 10 years. Synods had discussed it and parishes had discussed and so we continued ordaining women to the diaconate but priesting remained something that no one seemed to say anything about. We raised it again at the Synod of my diocese and the Synod passed it unanimously that women should be priested. There was no scriptural ground why they should not be as far as we could see. I took it to the House of Bishops and the House of Bishops wanted more time so I said "all right" and for a whole year I waited for some input from the House of Bishops. When no one responded either way after a year I decided to give the House and his Grace the Archbishop a notice three months before I was going to priest my lady deacons, those who wanted to be ordained.

They were doing the work beautifully, they were teaching and preaching and some were assistant to pastors in the parishes. People just loved their ministry, no question about it. They really made tremendous impact. So on the 11th of last December I was ordaining and priesting 24 people and among them 3 ladies were priested for the first time in East Africa.

One of these ladies now is a parish priest in one of my parishes. People love her, she is a gifted preacher — in fact when I wanted to move her to a new parish, all Saints Church were she was working sent a delegation protesting that they did not know what to do without her.

Q. It has been argued in Sydney Diocese that objections to the ordination of women are so fundamental that "we must take seriously the possibility that our communion with churches which ordain women is at risk" (Southern Cross December, 1983). How do you see this fear of schism which it was stated in the same article was also expressed by "a few bishops at the Lambeth Conference"?

A. At Lambeth, the question of the ordination of women was left rather open and not forced either way. If there is consensus, then a diocese is free to ordain. I would not say that the ordination of women should become a point for breaking fellowship. Our communion, our fellowship does not come because of these things. The Christian communion of the people of God is based on the cross, not on how you ordain or who you ordain. It is very easy when you are dealing with a problem to push it to a position it should not have. If it is pushed to a point of

breaking communion, then I think it becomes almost a condition of salvation which it isn't — it is only a type of ministry.

Q. What do you think is at the heart of the debate about the ordination of women? The weight of argument seems to lie in different places for different people — scripture, tradition, order etc.

A. It's a whole mixture of things. I respect Paul's problem with the early church. I have seen these special problems in Africa — prophecy going wild, no one wanting to be taught, everyone a teacher. Under those circumstances he had the right set of instructions for that congregation. God is not a God of chaos but of order . . . everyone must submit to the other.

Many people argue for tradition. As you know in Africa, the roles of men and



Bishop Festo Kivengere

women are strongly structured in the traditions. It was against tradition. But tradition isn't the Bible. Traditions change. There is no tradition which does not change. There are things which must change unless they are against God's word.

The Mothers' Union in my diocese had a mission for two months of preaching, village by village, markets, singing, visiting homes and 2,000 people are added to the church. So when we see God doing this, we don't feel it is spiritual to say that tradition does not allow the sisters in Christ to work as God has given them. But I see that tradition has started to break.

Q. Do you see male domination as similar to apartheid?

A. Sexual division or discrimination is no better than apartheid. I think that the image in Chapter 2 of Genesis about man and wife and how God put them together is that they are not controlled. If you read on through the Old Testament, the patriarchs twisted this freedom; it did not remain a free relationship of two people, human beings created in the image of God. One area increasingly rose to authority and the other area increasingly was in protest all the time. And so there remains an element of overpowering, of overbearing of the stronger. But we are here in the fellowship of love rather than in a kind of political tug of war. I would say that what we need is Philippians 2 especially verses 1-4 of their being in harmony, not doing anything out of vain glory or empty glory. But consider the other person better than you are, and then let this mind be in you which was also in Christ Jesus.

### China problems continued

survive in China. Before 1949, many became Christians, he said, because of their suffering and misery. Except for the ten years of the cultural revolution, there is now much less suffering in China. But modernisation does not change the person. People ask, "How can I come out of the difficulty of self-condemnation?" Bishop Ting referred to the dilemma which Paul attested in Romans 7. Therefore people seek answers to this dilemma in the Christian faith.

Bishop Ting also spoke of the difficulties faced by the Church, as a small proportion of a very large country. "Self-propagation" has moved too slowly to convey the gospel in Chinese art-forms and music. The Church is still using the 1919 version of the Bible, because they are unable to produce a new-language version.

## Memories: Do They Help or Hinder?



## Alan Craddock

There is a great risk in allowing the emotional fire of a conversion-experience to die down to the point where the embers only smoulder fitfully. Roaring blazes need to settle down to efficient and stable fires, but fitful embers hardly meet such requirements. It is good to remember our feelings and desires when we first came to know Christ, for if we allow this to fade from our memories we run the risk of becoming like the groups of Christians described by the writer of Revelation: "I hold this against you. You have forsaken your first love. Remember the height from which you have fallen! Repent and do the things you did at first!" (2:4-5).

We all carry a store of experiences and events in our memories. Some of these need a little prodding in order to bring them into our awareness and when we reflect upon them sometimes it is with regret. Other times it is with real pleasure and we wonder why we let the memory grow so dim.

I encountered the first reaction just recently. It was in the late afternoon one weekend. I had been occupied with work and just needed to sit down for a while so as to relax. I decided to watch television and looked up the TV programme. Nothing really interested me but I noticed that an old "Ma and Pa Kettle" movie was on one of the channels. Old memories stirred. I was taken back to the old Magnet Theatre at Lakemba in the early fifties. I recalled the Saturday afternoon "flicks" and the great elation felt whenever certain movies were to be shown.

Abbot and Costello, Martin and Lewis, Ma and Pa Kettle and the ubiquitous westerns were among our favourites. Warned by this nostalgia I tuned in to the last half hour or so of the Ma and Pa Kettle re-run. You can probably guess my reaction. The old reactions were long gone — they were really nothing but memories. I couldn't laugh now, and the technical side of the filming was disappointing. The wild whoops of hundreds of kids with frenzied laughter and tears of delight were things of the past.

I'm glad I enjoyed those movies thirty years ago and the memories are still good. However, it's a bit disappointing to find out that the good things you remember turn out not to be so great after all. It's the perspective which changes. Time passes, culture changes and one becomes more mature. One's needs alter and new things are needed in order to meet those needs.

This reminded me of how important it is not to live in the past and to be unduly dependent upon good memories for one's present satisfaction. Pleasure now depends upon the activities of the present and how appropriate they are in the light of one's current needs and circumstances. Weightier things than movies are involved here. Memories of a pleasant and stimulating marriage will not compensate for a stale and stultifying relationship in the here-and-now. Times and people change. Marriage needs to mature in conjunction with the changes in the marital partners, their children and their circumstances.

To look back and to remember good times and satisfying experiences is highly pleasurable, but one cannot go back there and even if one could it wouldn't seem the same. We savour our memories but we also need to look ahead and to ensure that our future memories of our current circumstances are going to be equally pleasurable.

There is another side to this issue. There are some experiences we can look back to but we don't. These are significant experiences which we take too much for granted in our present circumstances, and therefore we fail to gain the benefits of our recollections of such important experiences.

For Christians, the greatest risk of all is to let our initial experience of God's grace, when we first came to know Christ and became aware of what He was working in our lives fade from our memories. This is an experience we cannot afford to have become dim in our memories by taking it for granted and by rarely thinking of the significance of our initial commitment to Christ.

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# Editorial

## Christianity is Unique

The highest rating show on television certainly isn't the A.B.C.'s "Divine Service". In fact it is one of the lower rating programmes. But we ought not to underestimate its importance. There are many people who through sickness or age are unable to get out to attend a Church Service. There are others who, simply sitting in front of the idiot box, twirl the dial and watch whatever comes up. We ought never to pass up the opportunities it offers.

For this reason we are concerned and upset that the A.B.C. should broadcast under the title "Divine Service" the Commonwealth Day Observance from St. George's Cathedral, Perth. It is the fourth year the Service has been held, (this year including prayers and sacred readings from Hinduism, Buddhism, Islam and other religions), and the Dean of the Cathedral is proud of it. We can only assume from his silence on the matter that the Archbishop of Perth approves of it. Our concern is based on the assumptions about the Gospel which underlie the Service and the fact that many watching that broadcast would have received from it a very dangerous approach to religion.

The basic assumption behind the "Commonwealth Day Observance" is that we ought to celebrate our unity. It is one of the great popular myths of our age that this is the way to progress — minimise those things which separate us and concentrate on those things on which we agree. It sounds good — but how dangerous it really is. What it does is to emasculate the Christian Gospel in such a way that it bears no relationship to the Gospel which God has revealed to us through His Word.

It is particularly appropriate that this matter be raised at Easter because we are left wondering what the Dean of Perth believes about Easter. You certainly cannot equate the Biblical view of the meaning of the Easter events with the view behind the Commonwealth Day Service.

Easter tells us that Christianity is unique. While other religions present their prophets, Christianity presents God clothed in human form prepared to die as a substitute to provide reconciliation for mankind. But as a result of the Easter events there is now a blanket offer of salvation for all — there is a need for us to respond. God has made the gift of salvation available to all — we must appropriate it for ourselves in order to be justified and so, saved.

Jesus Himself was in no doubt His uniqueness. He said that He was the way, the truth and the life and that no-one could come to the Father except through Him. What does that say to the Buddhists and Hindus and others who took part in the Perth "Service"? They talk about prophets who point the way, tell the truth, shed light and who lead man to God. What a pale and inadequate alternative that is to the One who actually is the way, the truth and life. In order to justify the Perth "Service" one must somehow explain away this claim of Jesus — explain away any one claim and you might as well throw away the rest of the Gospel.

In order to show the similarity between the different faiths there were readings from the "Scriptures" of each of the participants. They were designed to point out a unity of ideas. It was easy to

predict, well before it came, what the Bible reading would be — it just had to come from the Sermon on the Mount, and it did. The Beatitudes were read, sounding somewhat similar to the other readings. But that similarity will not stand a close scrutiny. Those who equate the Beatitudes with the ethical teaching of other religions have missed the whole point of Christian ethics.

John Stott, in his book on the Sermon on the Mount says that it is "the least understood" part of the teaching of Jesus and he gives it the title "Christian counter-culture". It is in fact full of revolutionary ideas — very different to the ethics of other religions. And it makes demands which our sinful nature find impossible. Those who want society to live by Jesus teaching in the Sermon or those who want to equate it with the teaching of other religions obviously have not paused to consider its implications. That is not to deny, of course, that there are parts of the ethical teaching of Jesus which are similar to the ethical teaching of others. God's standards make good sense. But to simply concentrate on the ethical teaching of Jesus is to place an unbearable burden on people. Easter teaches us two vital things about this.

The first is that there is a solution to our inability to keep to God's standards. Those standards are cruel and oppressive without the message of forgiveness we find through the Cross. It was precisely because we find God's requirements so difficult that it was necessary for Jesus to die as our substitute — the righteous for the unrighteous. Christianity proclaims, as no other religion can, that there is no need to be weighted down by a burden of sin and guilt. My righteousness before God is based not on my efforts but on the work of Christ. To talk about Christianity without centering on that fact can be nothing but heresy.

The second is that the Resurrection, amongst other things, shows us a way forward in our quest to live as God commands. Jesus is alive, Satan has been defeated and all the power that enabled Jesus to inflict that final defeat on Satan is now available to His followers through the person of the Holy Spirit. "Victorious Christian living" is possible only to the degree that we appropriate the power of God given through the Holy Spirit.

Christianity is unique. If the Bible is true then all other faiths are wrong; if the Bible is not true then there is nothing in Christianity. You cannot compromise on this.

Christians need to stand firm on this otherwise we will only increase the confusion that already exists in the minds of many about salvation. There is no harm in celebrating those things which unite the Commonwealth countries but a more appropriate place would have been in the beautiful park overlooking the city of Perth; there is no harm in celebrating those things which unite the Commonwealth countries but let us not kid ourselves, religion is not one of them.

We believe that, in Jesus, we have found the truth. Our task is not to share our similarities with other religions but to share the uniqueness of our faith. In the end ethical similarities are meaningless; all that matters is our response to the only Saviour.

# The Chinese Church: appearance and reality

## Editor's Note

The visit of the delegation from China was reported in detail in the ACR. It has raised for us the dilemma of who to believe about the situation in a country where propaganda and truth are hard to separate. Do we trust the Australian Council of Churches who sponsored the visit; or do we trust the Bible smuggling organisations; or does the truth lie somewhere in between?

To help you with background information we publish the following article. It was given to the Editor by a senior Anglican clergyman whose discernment and integrity we trust implicitly. He himself has some knowledge of the situation. Because of the volatile nature of the situation in China the article is published under a pen name. However, our source has provided me, confidentially, with the author's real name and detailed information about him. He has, both through education and professional experience, an intimate knowledge of the situation in China, having lived there in very recent years and being engaged currently in research on China for a reputable organisation. We believe this article to be of very great importance for all western Christians who are concerned about their brethren in China.

Party whose ideological foundation is atheism. Present Party policy allows freedom of religious belief within limits, and this is undoubtedly a great improvement on the situation of outright persecution during the Cultural Revolution. But Party policy is still based on the premise that religion is an unfortunate left-over of the old, pre-socialist society. The 1982 Party policy document on religion states clearly that 'religion will ultimately disappear' and that a Marxist religionless utopia is the goal for which 'the whole Party should strive hard'. It further states that 'strengthening Party leadership is the basic guarantee for dealing properly with religious questions' and that the basic task of the patriotic religious organisations' (including the TSPM) is to assist the government in implementing its religious policies. The task of the reopened TSPM theological colleges is 'to train a rank of young religious professional workers who politically love the motherland, support the Party leadership and the socialist system, and who are to a certain extent accomplished in religious learning' (in that order). Even the visits abroad of the TSPM, and reciprocal visits by foreign religious delegations to China are stated to 'play an important role in expanding our country's political influence'. The role of the TSPM, as seen by the Party, is as a 'people's organisation' under the direction of the government Religious Affairs Bureau, to ensure control, and certainly not expansion, of the church.

Unsurprisingly, the top leadership of the TSPM are largely those whose political views and theology dovetail with Party goals. Bishop Ding during his visit to London in October 1982 stated that 'we do not give much stress to the Great Commission as given in Matthew 28' and that 'we do not think that this big numerical growth [i.e. of the church in China] should or can continue because it is already larger than our work of Christian nurture can cope with'. This conveniently ignores the fact that the house-church movement with all its weaknesses, has seen increasing numbers of young evangelists and pastors called into the ministry and effectively spreading the Gospel. This lukewarmness for evangelism might be excused if it were only taking account of the realities of Party control in China. However, it unfortunately goes deeper than that. In 1979 Bishop Ding also stated that 'there was one type of Christian belief which we felt to be irrelevant and we or many of us gave it up. The type which said that all the trouble in China was due to something wrong in the hearts of human beings and therefore the first thing that Christians wanted to do was to change people's hearts... But we moved to a Christian faith which had something to say about the transformation of the social system.' While accepting the charge that some presentations of the Gospel have been unnecessarily narrow and pietistic, this is a very clear statement of rejection of the

Continued Page 10

by C.T. Greenham

the TSPM church building (weddings and funerals appear to be excepted).

- Christian ministry by all those who have not obtained official ordination through the TSPM (this excludes the vast majority of house-church pastors and evangelists who were being much used of the Lord before the TSPM came on the scene again in 1979).
- TSPM pastors evangelising or undertaking Christian ministry beyond the confines of their particular parish (it is known that some TSPM pastors have been severely punished for transgressing this restriction).
- 'making converts among young people who are under age' (ie under 18 years old). It is known that many young people, even into their twenties and thirties are reticent to be baptised in TSPM churches because sometimes TSPM officials send their name back to their workunits, where they experience pressure for their Christian faith.
- distribution of Christian literature and Bibles from abroad (despite the limited TSPM printings many Christians lack Bibles and literature, and regularly send word to Hong Kong requesting further supplies. Similar regulations forbidding listening to Gospel radio programmes appear to be in force again in some areas.).

This document states that any Christians 'transgressing the above decisions should undergo reeducation, and if they have not changed after reeducation, then the relevant department of the government (a euphemism for the Public Security Bureau) can be requested to deal with them.' In fact, Chinese Christians and foreigners resident in China have reported many cases showing clear collaboration between some TSPM officials and the security organs. Faithful pastors within the TSPM have their work made more difficult, knowing they are under surveillance by colleagues whose ultimate loyalty is to the Party, rather than to Christ.

### Controls and arrests

Since 1982 the TSPM has sought to extend its system of control to the rural areas. It now claims to have reopened over 1,200 churches. In some cases, existing house-churches have been willingly or unwillingly drawn in under its umbrella. Most urban house-churches have been forced to close, or disband into smaller groups. In the countryside, control is more difficult, but pressures have been brought to bear to close house-churches or bring them under TSPM supervision. Arrests of house-church activists have not been uncommon. In Henan at least two hundred Christians were arrested in the summer of 1983. Other reports of arrests of Christians active in evangelism, literature distribution, young-people's work, etc. (all activities forbidden by the TSPM and the Party) have come from fourteen different provinces and municipalities in the last eighteen months: Anhui, Beijing, Fujian, Guangdong, Guangxi, Guizhou, Henan, Hubei, Hunan, Shaanxi, Shanghai, Sichuan, Yunnan and Zhejiang. In some cases, names and photographs of the Christians arrested have reached the outside world. Other forms of harassment carried out against Christians who do not keep within TSPM regulations include confiscation of all books and tapes, weekly reporting to the Public Security Bureau, constant surveillance and loss of employment.

### TSPM and Political Control

Enough has been written above to show that there is a side to the TSPM claim to be the sole representative of the church in China. Although most of those who attend, and many of the pastors, are committed Christians, the organisation is ultimately controlled by the communist

### Liberalisation and repression

In 1979, in line with the more enlightened policies of Deng Xiaoping, the Chinese Communist Party promulgated a more liberal religious policy. The TSPM was resurrected and began to reopen a few city churches. However, it must soon have become apparent to them and to the Party that the situation was very different from that of the late fifties. House-churches were everywhere, not only in the populated central provinces but in the tribal areas of the south-west, and on the Soviet border in remote largely-Muslim Xinjiang. During the years 1979-1981 the TSPM gradually extended its organisation from the top downwards, seeking to draw Christians back into its organisation. The Bible, hymn-books and some other Christian literature were printed officially. Evangelical pastors were released from labour camp, and some agreed to serve within the TSPM structure, grateful for the opportunity to preach the Gospel freely once again. This was the honey-moon period, coinciding with the period of greatest political relaxation in Deng's China. Many, both within and outside China hoped that the TSPM had truly turned over a new leaf. House-church Christians, including many young people, flocked to the reopened city churches eager to worship God freely again.

Sadly, however, events since 1982 have not justified the earlier optimism. In March 1982 the Party distributed its considered policy on religion internally to top officials all over the country. This stated clearly that "so far as Christians carrying out religious activities in house-meetings is concerned, they should in principle not be permitted, but they should not be rigidly stopped. Through work undertaken by the patriotic religious personnel (i.e. the TSPM) to persuade the religious masses, other suitable arrangements should be made." Events since have shown that the TSPM has been instrumental in closing down many house-churches, and unfortunately not only by gentle persuasion. In December 1982 China's new constitution, including ostensibly more liberal clauses on freedom of religion was passed. However, a day after, the TSPM in Canton circulated an internal document supporting the closure of Canton's largest house-church of 200 members. The constitution states that the 'State protects normal religious activities'. The Canton house-church was stated to be definitely abnormal, and in a classic piece of double-talk the TSPM announced that the closure was 'a powerful measure taken by the government to uphold normal religious activities'. The 'crimes' for which this house-church pastor was accused, were privately mimeographing Christian literature, recording tapes of his sermons, and distributing them to other Christians in China, as well as allowing some foreign Christian visitors "to carry out religious activities within his home without the agreement of our China Christian Council, thus harming the sovereignty of our church and disobeying the government's policy." (Canton TSPM/China Christian Council broadsheet dated 5 December, 1982).

### New regulations

Also during 1982 internal TSPM regulations for the tight control of the reopened churches came to light. According to a provincial TSPM document dated May 1982, the TSPM leadership forbids the following Christian activities:

- all meetings, evangelism, etc. outside

For Christians, one of the most heartening facts of our time is the survival and growth of the church in Mainland China, in the face of tremendous opposition and often, outright persecution. Since the death of Mao in 1976 it has become more and more apparent that the Chinese Church is many times stronger numerically than it was in 1949 when the communists took power. Furthermore, the church is qualitatively far stronger; living in the midst of a hostile Marxist environment, there are no 'rice Christians' now.

The officially recognised Protestant Three Self Patriotic Movement (TSPM) and its twin organisation the China Christian Council are quick to take credit for the spiritual vitality of the church. They point to the fact that the Chinese church is now truly 'Three Self' (self-governing, self-supporting and self-propagating), and has rid itself of harmful western imperialist influence, as the main factor in the survival and growth of the church. They claim credit for implementing this policy, and also assert strongly that they are the sole legitimate representatives of the Church in China.

### Reason for doubt

There are several reasons for doubting these claims. In the first place, the TSPM was set up in the early fifties by theological liberals and Marxist sympathisers within the church, with the encouragement, and under the supervision, of the communist government. Following the forced withdrawal of the missionaries, pressures were applied to the existing denominational churches to destroy their independence and bring them under TSPM, and ultimately communist Party, control. Accusation meetings were held within the churches, at which 'progressive' church leaders were encouraged to denounce those regarded by the government as 'reactionaries'. The most celebrated example was that of Pastor Wang Mingdao the much respected evangelical pastor of an independent church (and therefore already 'Three Self' in the real meaning of the term) in Peking. A massive nationwide campaign was orchestrated by the TSPM and the Party to denounce him. The present leader of the TSPM, Bishop Ding Guangxun wrote a long article in the official TSPM journal in August, 1955, entitled 'A strong warning to Wang Mingdao'. The same month Wang Mingdao was arrested, and only finally emerged from prison in 1979, over twenty years later. Many other Christians suffered similarly.

In 1958 the TSPM launched a movement to 'unite' the churches under its own control. Most rural churches had already been closed during the land-reform movement and other political campaigns of the early fifties. Now, most of the remaining city churches were closed down under the guise of church unity and eradicating denominational differences. In Shanghai two hundred churches were reduced to 23, and in Peking sixty-five churches were 'consolidated' to four. Many Christians had already begun quietly to withdraw from the politically-orientated TSPM churches, to meet in their homes for prayer and Bible study. In 1958 a TSPM spokesman admitted that total attendance at the four remaining churches in Peking was only 500, although Wang Mingdao's church alone, before its closure, had a congregation of 1,000. By the time the storm of the Cultural Revolution broke out in 1966, the TSPM churches were already, according to many visitors' reports, a pale shadow of what the church had previously been.

### The Cultural Revolution

In 1966 that last few remaining TSPM churches were also closed by the Red Guards and Christians of all persuasions underwent intense suffering. During the long period 1966-1979 the TSPM was totally inoperative. But it was precisely during this period, particularly the latter end of it after Mao's death in 1976, that the Christian faith experienced rapid growth. Small home-meetings grew into fully-fledged churches on New Testament lines, in both cities and rural areas. New patterns of worship, meetings, evangelism

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# Chronicle

## English Aristocratic Attempt at Union with Rome

Bi-lateral conversations between churches and denominations are the fashion these days in our ecumenical age. This is evidenced by the attention given to the papers from the Anglican Roman Catholic International Commission (ARCIC). Groups of Anglicans and Catholics round Australia, as elsewhere in the world, are meeting to prepare material for the study of the documents, or to engage in their study.

Such combined activity and discussions would have been extra-ordinarily difficult in earlier times, and those not too far away from us. If they were undertaken their fate would almost be pre-determined. This fact is evident in the interests and activities of Charles Lindley Wood, the Second Viscount Halifax.

Born in 1839, Charles Lindley Wood was the son of a Whig Statesman Sir Charles Wood (later the first Viscount Halifax), and Lady Mary Wood, daughter of the Whig statesman and sometime Prime Minister of England, Earl Grey.

Charles Wood arrived at Christ Church, Oxford in 1858, and while at the University came under the influence of the Oxford Movement, that is the Catholic revival in the Church of England. John Keble and John Henry Newman had long left that Oxford scene by the time of Wood's arrival, but the Regius Professor of Hebrew, and Canon of Christ Church was still Edward Bouverie Pusey. He became Wood's first mentor, to be later replaced by Henry Parry Liddon.

### Strong social conscience

Before he left Oxford, Halifax faced the challenge of a religious vocation, but firmly decided that it was his duty to go into the world to serve God there. He married in 1869, but none the less retained his deep interest in the revival of "religious life" in the Church of England. All through his life he was supportive of communities within the Church. Halifax shared the strong social conscience of so many Anglo-Catholic priests and laity. In a time of severe cholera epidemic in 1866, he joined Dr. Pusey in the east end of London where they lived and ministered as far as they were able. The Anglo-Catholic priests in slum parishes all received support from him.

In 1868, Halifax became President of the English Church Union, that society founded to support ritualist clergy. Opposed in every way by its Protestant counter-part, the Church Association, the aims of the English Church Union were threefold:

1. To defend and maintain unimpaired the doctrine and discipline of the Church of England.
2. To afford counsel and protection to all persons, lay or clerical, suffering under unjust aggression or hindrance in spiritual matters.
3. In general, so to promote the interest of religion as to be, by God's help, a lasting witness in the land for the advancement of his glory and the good of his Church.

The history of the battles fought by these two "party" associations and their members must be told another time. Our immediate attention must be reserved for the consequences of the friendship which Halifax founded with a French Lazarist priest Fernand Portal when they were both in Madeira in 1889. Both became enthusiastic about uniting between the Anglican Church and Rome

### Vatican rebuff

Their first attempt to bring about bilateral conversations on Anglican Orders was blocked by the publication of Pope Leo XIII's encyclical *Apostolicae Curae* in 1896 which condemned Anglican orders as "absolutely null and utterly void." Hindsight showed that the judgement and strategy of Halifax and Portal was poor.

No further attempts were made between 1896 and 1921 to bring into being conversations between Anglicans and Catholics.

However the Lambeth Conference issued the *Appeal to all Christian People* in 1920, and its favourable reception was one of the main reasons why Halifax and Portal visited the Archbishop of Malines, Cardinal Mercier. Halifax carried a "somewhat cautious" letter from Randall Davidson, Archbishop of Canterbury. From that initial visit came the *Malines Conversations* which took place from 1921 until the fifth meeting in 1926. As one historian comments:

Much of the history of the earlier campaign was to repeat itself; the cautious attitude of both Pope and Archbishop of Canterbury, neither able to commit himself to explicit approval and the former (Pius XI) moving from initial benevolence to disavowal; the hostility of Cardinal Bourne, Archbishop of Westminster (despite Halifax's attempts to involve him from the beginning); the indifference, suspicion or bitter opposition of most Anglicans and most Roman Catholics; the same sense of failure at the end, with the encyclical *Mortalium Animus* slamming the door as violently as *Apostolicae Curae* had done.

The Archbishop of Dublin, Dr. Henry McAdoo recently commented that the Malines Conversations marked a further stage in Anglican-Roman Catholic relations for it became a conference. He saw the conversations establishing a formal contact between the Churches in charity, with the opportunity for discussion in a context of dialogue, and not polemic.

### ARCIC Commission

G. K. A. Bell, the biographer of Randall Davidson made these comments on the Malines Conversations and the initiatives of Abbe Portal and Viscount Halifax:

To Cardinal Mercier they had been as he wrote to the Dean of Wells, the great consolation of his life. To the Archbishop of Canterbury, so much more cautious, they were a matter of deep interest, but not without their embarrassing side. Of their effect on the Church as a whole who can speak. There has been progress in understanding, in charity, in desire. So far as the longed-for *rapprochement* was concerned, the fundamental difficulties remain unsolved. But channels of thought and methods of study have been started, from which perhaps in later days some great gain may result.

Viscount Halifax died in 1934. This year, 50 years later we are preparing official statements and comments on the *Final Report* of the ARCIC Commission.

It is not now unimportant that we ponder the final conclusion of these earlier precedents in Anglican-Roman Catholic conversations. Bishop Bell was an ardent ecumenist who hoped for the days when "some great gain may result." Do we live in those days? Or, will we find that even the remote possibility of achieving "the longed-for *rapprochement*" will achieve what Viscount Halifax experienced on two occasions, a Papal thumbs down? We can only wait and see.

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# WORLD

## Canadian Anglican Church to Host Pope

An ecumenical service of worship at St. Paul's Anglican Church in Toronto is expected to form part of Pope John Paul's 11-day pastoral visit to Canada this September.

The service — in Canada's largest Anglican church — is planned for September 14. The Revd Brian Clough of St. Augustine's Seminary who is in charge of ecumenical arrangements for the papal visit to Toronto, said a committee had been at work designing a form of worship for St. Paul's and 'we have come close on our Liturgy'.

St. Paul's can hold about 2,900 people and plans are under way to allocate seating to enable as many denominations as possible to participate. The service is expected to last an hour and there is the possibility of a short reception for Church leaders.

However, with six months to go before the Pope's visit, Emmett Cardinal Carter of Toronto stressed that 'nothing has been defined concretely', and that Vatican officials will have the final say on any arrangements proposed by the Canadian Catholic bishops. Such things as assuring sufficient rest time for the Pope will take priority.

## Kenyan Diocese 'No' to Women Priests

A meeting of the synod of the diocese of Mt Kenya has voted 79-110 against the ordination of women in spite of the views of its bishop the Rt. Rev. David Gitari. Bishop Gitari, who is a member of the new Anglican-Roman Catholic International Commission (ARCIC), declared that 'you cannot prove strongly from the Bible that it is against the ordination of women'. Clergy from the diocese voted against 13-59 while the laity were in favour 66-51. Said one speaker during a noisy debate: 'The woman belongs to the man. He has paid a dowry for her. How can she then become his pastor?'

## Aid for Twelve Countries

... SIM home offices have been asked to send 25,000 tons of grain, plus other foodstuffs, to feed hungry people in areas of the Mission's ministry overseas.

"Seven of the twelve countries in which we serve have been hit by drought or other disasters," reported SIM Projects Co-ordinator Don Stilwell. "We are sending corn, wheat, beans, powdered milk, cooking oil and medical supplies as fast as we can."

In Africa, lack of rain has not only devastated crops, but has shrunk lakes and rivers and dried up streams and wells, exposing hunger-weakened people to diseases carried in polluted drinking water.

Pasture land in arid and semi-arid areas has dwindled by 25 per cent, a Mission report said, taking a heavy toll of cattle, sheep, goats and camels.

"Our goal is to see that aid gets to the people who need it as economically and quickly as possible," the report said.

## £½m. needed to help fund Graham visit

Mission England, preparing for the visit of evangelist Dr. Billy Graham to six major centres throughout this summer, is asking churches throughout the country for up to £500,000 on Sunday.

It has set Sunday aside as a national gift-day; and the hope is that nearly half of this year's £1.25 million budget will be raised in the next few weeks through the response of churches and individuals.

The budget covers the cost of the stadiums and of producing literature for training classes and follow-ups. The £500,000 target is set because literature costs and deposits for the stadiums have to be met this month and in April. And the money spent is regarded as "a real investment in the future," says the chairman of Mission England's business committee, Mr. David Rennie.

Costs are to be kept low and met, as far as possible from "new" money, the committee says. The eight-day mission at Villa Park, Birmingham, will cost only half as much as one-day charity hope concert held there last year, it points out.

### 34,000 counsellors

So far, over 34,000 people have attended "Christian life and witness" classes to train them to act as counsellors during the meetings; and a third of the classes have yet to be begun. This spring local church volunteers will be visiting two million houses in the regions, with personal invitations to the stadium meetings at Birmingham, Bristol, Ipswich, Liverpool, Norwich and Sunderland.

CHURCH TIMES

## Angry British reaction to call to ban 'sexist language'

Responses to a recent call to ban sexist language in the Church, ranged from accusations that it was pathetic and too trivial, to accusations that it was highly dangerous and too emotive.

The United Church of Canada's document 'Guidance for Inclusive Language' was released to the British Press last autumn and Janet Morley, Convenor of the British Council of Churches' working party on Community of Men and Women in the Church, was interviewed on the subject recently on Radio 4. She reports that in her post-bag after the broadcast she received 5 sympathetic letters and 28 hostile ones, written by men and women in equal proportions.

About half of those who objected did so because they thought the issue was 'nitpicking' or 'futile' and Christians might more profitably spend their time fighting world poverty or 'combatting the threat of world Communism'.

The other half objected because raising the issue produced 'extreme disquiet' or 'hatred and contempt'. It was, some said, blasphemous to try to 'improve on Scripture' — if the Bible said that God was our Father, the term must be descriptive not metaphorical. Others said they did not want a sexless God.

Janet Morley concludes that whatever else the reactions reveal, their very intensity suggests that people do appreciate the strong influence that language has in constructing sexual identity.

C.E.N.

# REVIEW

## New Prayer Book for Ireland

After 17 years of liturgical revision and experiment the Church of Ireland is poised to publish a new Alternate Service Book. If the book receives final approval from General Synod, which is due to meet in May, it will be in use from Sunday October 28.

## Vietnamese Church Closed

The Vietnamese Government authorities have closed the Tran Cao Van Church in Ho Chi Minh City. All Bibles and hymn books were confiscated and the pastor and his family were detained. The church was one of Vietnam's largest 'open' churches with a membership of 4000 people.

## Bid to bring back Series 1 services runs into difficulties

An apparently minor item of liturgical business on the English General Synod's agenda last week turned instead into a controversial and fiercely fought debate with impassioned speeches, flying accusations and dramatic appeals to members' better feelings.

Before the Synod was a motion which had come from the House of Bishops asking them to introduce at the next session the Series 1 Baptism and Holy Communion services so that they could be considered for authorisation.

The Series 1 services were the first in the modern round of liturgical revision, and were in effect a developed form of those in the 1662 Prayer Book. They were phased out in 1980 with the publication of the Alternate Service Book. But it seems that some people have continued to use these services, and the bishops wished to test the Synod's feeling about re-authorising them for use once again.

In the end the Synod voted in favour of the motion, which had been moved on behalf of the House of Bishops by the Bishop of Birmingham (the Right Rev. Hugh Montefiore). They even extended it to include Series 1 Morning and Evening Prayer as well.

But in a vote by houses, the majority among the laity was so slender that, if this pattern were to be repeated at the final approval stage, the services would not obtain the necessary two thirds majority. And last week some Synod members were suggesting, in the light of that vote, that the bishops might not after all bring the Series 1 services back to the Synod.

Appealing to the generosity and sense of justice of the Synod, Bishop Montefiore said that to agree to the re-authorisation of the services would be to show not only magnanimity but also maturity.

With his usual fast and furious delivery, Canon COLIN BUCHANAN (Southwell) opposed the Bishop's motion. "We have had some very selective history," he said. In 1966 Series 1 had been highly controversial doctrinally, and it had only just been passed by the Church Assembly. But, had it been subject to the better revision process of the present Synod, he thought that the result would have been something much closer to Series 3.

## English Synod's initial green light for bishops' new attempt to solve remarriage issue.

General Synod members last week made their first attempt to salvage something from the wreckage of Option G, when they accepted the broad outline of a new plan presented by the House of Bishops for allowing certain divorcees to be married in church.

With the authority of comfortable majorities in all three houses behind them, the bishops will now draw up a detailed Regulation for consideration by the Synod in July.

But it is by no means a foregone conclusion that this scheme will fare better than Option G — there were clear signs during the debate on Thursday of last week that the indissolublists and others are dissatisfied and even alarmed by the latest developments.

There was, for example, a move to divide the motion presented by the House of Bishops into its constituent parts, so that each could be voted on separately; this would have given one group the chance they wanted to vote against all but the third part, which had been added as a successful amendment from the Bishop of Chichester (Dr. Eric Kemp).

But the Synod as a whole would have none of this and insisted that the motion should be voted on in its entirety. Members also evidently accepted the explanation made by the Bishop of Winchester, on behalf of the House of Bishops, that the matter should not be spelt out in too much detail at this stage — at any rate, out of fifteen amendments moved, only two were passed.

The motion as it was eventually put to the Synod read:

That this Synod, in furtherance of the decision of July 1981 to the effect that marriage should always be undertaken as a lifelong commitment but that, nevertheless, there are circumstances in which a divorced person may be married in church in the lifetime of a former partner;

1. Notes the criticism of Option G expressed in the recent informal consultations in the dioceses and the decision of the House of Bishops in the light of those criticisms not to return the Option G Regulation to the Synod.

2. Invites the House of Bishops (taking due account of comments and suggestions made in this Synod and elsewhere, between now and the June meeting of the House) to introduce in July a draft Regulation which will:

(a) place the responsibility for decision upon the diocesan bishop in consultation with the parish priest;

(b) permit the possibility in appropriate cases of reference by the bishop to a diocesan panel of advisers with access to it, if so requested, by the parish priest and/or the couple concerned;

(c) be more evidently pastoral in its application to the couple concerned; and

(d) set out guidelines for diocesan bishops, clergy and panels.

3. Asks the Standing Committee to review and report on the effect of recent and current changes in society and in the marriage law and the growing number of divorces on the doctrine of marriage according to English law and the obligation of the Church to marry all parishioners who are not divorced.

# MARANATHA

## Is God like a fireman?

The great thing about a fireman is that we know he is there when we need him. And we all hope that we never will!

Is God like a fireman? Just there for an emergency, to be called upon in times of trouble and distress, to get us out of a hole.

The wonderful thing about God is He so often helps men and women who call upon Him in times of trouble.

In fact at the point of our greatest need God the Son came to our rescue. The ladder is stretched out from God down to man. The invitation comes very clearly "come this way if you are to enter Heaven". Some have realised the danger of their predicament and have gone God's way. They have entrusted themselves to the Lord Jesus as their rescuer.

But alas others are content to call upon God only in times of temporary crisis. Sickness, financial, marriage, children and work problems, are times we often call upon God for help. But the major crisis,

God's judgment upon us for our rebellion against Him goes without our calling upon God for help.

There is an old saying:

God and the Doctor we both adore,  
In times of trouble and no more,  
The problem righted, God is forgotten  
and the Doctor slighted!"

How much peace we forfeit because we want to deal with God on our own terms. Yes, He is interested in the crisis times of our lives.

The specific help He has given us in these times ought to drive us to our knees and call upon Him to help us in the greatest crisis, our need for His mercy and forgiveness if we are ever to see Him in Heaven.

If we only treat God as a fireman, to be called upon in our needs, we can be sure that we do not know Him, we can be sure that we are in great eternal danger, we can be sure that we are missing out on the many good things He has in store for those who have been rescued by Jesus.

Peter Brain

## INVESTMENT OPPORTUNITY

Interested person(s) are invited to invest in a non-profit Christian Association with a 15% per annum rate of return.

**BACKGROUND** Tasmanian Christian Enterprises was incorporated in 1969 as a service organisation to other Christian outreach bodies. Areas of support include the translation, printing and distribution of bibles, the provision of funds to enable under-privileged children to attend Christian Youth Camps, and the training of Asian students for Overseas Missionary service.

**SOURCE OF FUNDS** These are derived from a trading trust that involved the importing and distribution of musical instruments. Exclusive franchises include the Alex Steinbach range of pianos that now account for 15% of all piano imports into Australia.

**SECURITY OF LOANS** Loans are guaranteed by Tasmanian Christian Enterprises Inc., and backed by net assets in excess of \$500,000.00. The Management of the Association is with people who are qualified and experienced in Business Management. Independent opinions can be obtained from the Association's bank (Westpac) and Auditors (Atkinson Gibson).

**LOAN CONDITIONS** Minimum investment would be \$1000 for a minimum term of 1 year at the rate of 15% per annum with interest paid six monthly. Favourable consideration would be given to an unforeseen circumstance on the part of the investor requiring the funds to be paid back inside the minimum 12 month period.

**INFORMATION UPDATE** As investors will be directly contributing to the ability of the Association to extend its support ministry, information on the Association's activities will be sent on a regular basis.

Enquiries should be directed to

Tasmanian Christian Enterprises Inc.,  
223-225 Charles Street,  
Launceston, Tasmania, 7250  
or by phoning the Accountant, Mr. Michael Overton, or Managing Director,  
Mr. Peter Edwards,  
TOLL FREE on 008 030 122

## Quick Cuts The Power Game

At first I thought he was joking. My father and I were walking up one of the fairways of the home of golf, the sacred shrine of golfers, Saint Andrews in Scotland. The holy surroundings had made him contemplative. So he wasn't joking. Golf, he assured me, was a great game for building good character. It was man against himself, man mastering nature without scalping her, man seeking that tremendous self-discipline without which success cannot be achieved, the bunkers defeated and the dreaded slice cured.

I thought that there must be other, less creditable sides to the grand old game, but I couldn't remember any at that moment, so I quietly acquiesced. But the other day I found my evidence. It was in an article on the design of new golf-sticks to help cure the slice. In case you don't play golf, let me tell you that the slice is a disease of the stroke in which the player puts a spin on the ball which takes it far out to the right of his proper line. Those of us who slice know all about being in the grip of a power stronger than we are.

These new clubs, however offer help. The slice can be controlled if golfers did not try to belt the ball as far as possible off the tee. It is the macho instinct of the

male golfer which prevents him from being humble enough to moderate his stroke, by taking say a No4 wood instead of a number 1. The new club, therefore, remains No 1 looking, but in fact moderates the face of the club to make it a No 4. Thus, to quote the article, the new club satisfies the psychological lust for power while at the same time providing a little more control.

The psychological lust for power — there is a link between character and golf, but what a revelation about human nature. The problem is not the ball, nor the club, nor the course — it's really the man and his lust for power. Naturally, it's that very man who lives in a home, works in an office, stops off at the 19th hole. That very same lust for power is with him there, too; he is interested in being on top, in dominating, in being free of restraint and control. Instead of serving others, he exploits and manipulates them. Instead of submitting to God, he denies his existence, breaks his law, and flouts his authority. In golf you may be able to fix your slice with a new club; in life your only way out is to submit to God.

Peter J. Insen

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



# THE GOOD READ

## "What's a nice church like ours doing in a world like this?"

Leon Morris  
A.I.O. Publication \$3.75

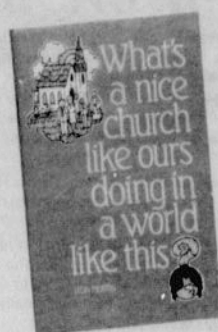
This little book is intended for group study. Its purpose, as its title implies, is to test the church's understanding of its God-given mission in His world.

It is a welcome discussion starter at a time when many Christians seem to be lacking in vision and enthusiasm. Morris says that in an earlier age "the church knew what it ought to be doing and the only questions were how well it was doing it, and how it could improve its performance".

Today, he believes that Christians are suffering from great uncertainty. The reasons are many, but two major causes are that the community in which he lives sees his church as being irrelevant in the life of the community, and the church to which he belongs is divided, even on things which are basic to his Christian faith.

The result is that a bewilderment hangs over much of the modern church as to its task.

The first of the book's eight studies sets out to discover and define the true nature



of the gospel, for it is at this very point that a proper understanding of the church's mission will be gained or lost.

The rest of the studies are then aimed at discovering how the gospel through the church, is indeed to relate to the community.

This book would be an ideal way to begin to prepare a congregation for a mission such as "Celebration '85" with Leighton Ford, especially if the studies were co-ordinated with the Sunday sermons.

R. Johnson

## Pentecostal Anglicans

John Gunstone  
Hodder & Stoughton  
236 pp.

Who are Pentecostal Anglicans? According to JG they pray in tongues, are baptized in the Holy Spirit, believe that the NT charisms are still available today and are influenced by classical Pentecostal teaching and practice.

This book is most informative. It is written from Britain by someone "in the know". There were many things about the charismatic church that I did not know. I was pleasantly surprised by some new information but disturbed by other.

JG never really tackles the question whether an Anglican can be a pentecostal. Obviously for JG his pentecostal understanding of Christianity determines practically everything else. How then can he expect to use the prayer book and assent to the 39 articles in a way that does justice to their intentions. The articles were written by non-pentecostals. JG argues that traditionally the Anglican church has had such a wide grith as to hold all passengers.

Secondly JG fails to grapple with biblical concepts. He knows the arguments and refers to them often. However many of his "biblical" terms are not grounded. Terms like baptized in the Spirit, charisms, and holiness are used frequently but often in unfamiliar ways.



JG systematically looks at various reactions to the charismatic church by Anglicans. He deals with reactions by evangelicals, anglo-catholics and the new radicals in separate chapters. I found this section most helpful.

Overall, most informative and recommended.

S. MILLER

## Quick Cut

Dear Sir,

Peter Jensen's "Quick Cut" (A.C.R. April 2) provided an excellent insight into the true nature of marriage and the phoney alternative offered by a de facto relationship. I join with him in hoping that the "current de facto fad passes".

Unfortunately such a hope will be in vain as long as Governments continue to legislate for legal rights and benefits on the basis of cohabitation in a de facto relationship.

Yours faithfully,  
Tim Tunbridge  
Bilgola Plateau

## "Anglicana"

Dear Sir,

One would not expect Mr Kirkaldy or the Record to agree with much in my little reference book "Anglicana" anymore than you would expect me to agree with much in the Record. However, I do appreciate very much your including a review in your paper just as I enjoy reading the Record itself.

To me it is surprising for the book to be described as Tractarian in any way. In "Land of the Long Weekend", the Australian writer and psychologist, Ronald Conway notes (p.30) that there is an association between "Broad" Anglicanism and the valuing of symbol and ritual. This should not be confused with any imitation of the ceremonies of Rome, especially when the latter are associated with doctrines rejected by our Church, and in my own view, "Anglicana" says nothing to support those.

In the four pages in the book which discuss the rites "commonly called sacraments", I wonder if there is anything which "would delight our Roman Catholic brethren" (and sisters). The exposition begins with Article 25 and the two Sacraments "ordained of our Lord in the Gospel". It goes on to say that "sacrament" can be used in "a more general sense" and quotes from Bishop Barnes — hardly a High Churchman! — who speaks of the many things which can be thus signs of God's presence such as beauty in nature, poetry, music, to mother a young child. The book goes on simply to suggest that among "sacraments" in that difference and general sense, one could include marriage, anointing, and, in that same area, "the sacramental ministry" of absolution. The quotations are from the New Testament, BCP and AAPB. I think it is unfair to suggest that here "a modern High Churchman" has descended "to twist the truth".

There is much else one could say. For example, it is hard to see why a list of the saints commemorated in the AAPB Calendar is "repulsive" to Evangelicals! But may I add that there was justification, I thought, for the way the book is printed — directly from my own (reduced in size) IBM typewriting — simply on the grounds of what I could afford! Of course the book could be easier to read though it is intended for reference as the Introduction states, rather than for reading through. The next two books in the Broad Churchman series are being printed in the ordinary way thanks to my discovery of the wonders and economies of computers. One is "The Lord's Song in our Land", a liberal revision of the Prayer Book Sunday services together with poetry and devotions, and the other is "Circle of the South Land", services and ceremonies for the Australian Christian year.

Yours sincerely,  
John Bunyan.

## Christian counselling

Dear Sir,

Christian counselling has rightfully been the subject of many articles in the ACR of late and I would like to draw to the attention of your readers the counselling course on "How to be a Better Friend", planned by the Mothers' Union.

It will be held in 3rd floor Bible House Auditorium on three consecutive Mondays, 18th and 25th June, and 2nd July commencing at 10.00 am.

There is no charge for the course, but there will be a retiring offering to cover expenses. We plan to conclude each day by 2.30 so that mothers will be home in time for their schoolchildren.

A similar course in 1981 was so successful that I even heard of a clergyman who used our tapes in his parish work! The course is open to all, not just Mothers' Union members. Those desiring to attend should ring 269 0642 ext 332 to register.

Yours sincerely,  
Jan Berkley (Mrs)

## Last time

Dear Sir,

Alec Farrell (letters of 19.3.84) does not appear to have been following the free offer controversy in your pages.

May I be forgiven if I assume that he appears to be uninformed or ignorant?

He says: "what evidence is there that she is ignorant?" If he had read Ollera Clark's previous letter with its so-called proof texts (?) he would have had the evidence before his eyes!

Unfortunately Alec Farrell's letter reminds me of what was once said of Indian Hinduism, namely, "as many people, as many gods".

I am not interested in passing my own particular viewpoint as anyone who knows me recognises. By God's grace I am concerned for the faithful preaching of God's Truth which is not a matter of personal, private viewpoint (see Galatians 1:1-10).

Christian ministers, I should hope, preach not views but news (see Luke 24:44-49).

I repeat my previous challenge to anybody to give me just one verse of scripture which says that Christ died to make possible the salvation of all mankind.

Yours faithfully,  
(Rev.) Neil Baker

(As the contenders in this debate have reached the point of not being able to offer anything new, we close our letters to the same. Ed.)

## MOW

Dear Sir,

I wish to make the following response to the Seminar held in the Chapter House on Saturday, March 17 1984 organised by the Movement for the Ordination of Women (MOW).

My response is two-fold:—

First, while realising that some of those who spoke may have had negative reactions to their "expressions of Christian ministry and may, in fact, have been deeply hurt by this, I confess to a feeling of dismay at what seemed to me to be expressions of anger and aggression in some of the statements made.

Secondly, as a missionary and wife of an Anglican clergyman, my experience has been quite different from that which was related at the Seminar. Such roles were used as examples of situations in which women's ministries were denigrated. I may have been fortunate but I feel compelled to say that there is another point of view from that expressed at the Seminar. Both as missionary and clergy wife I have been able to minister in the way I felt God leading me and have never been "short-changed" in these roles, or over-shadowed by my husband.

I publicly thank God for the opportunities given (not always effectively taken!) to engage in satisfying Christian ministry.

Yours sincerely,  
Mrs. Ann Hewitson.

Dear Sir,

Your front page of April 2 carried the heading "MOW re-opens the Women's Question". I am wondering when it was closed and by whom?

Yours sincerely  
Rex Meyer

## Sunday trading

Dear Sir,

Elizabeth Knox should not be surprised over the lack of protest at Sunday trading. The Ten Commandments are rarely said in our churches. The fourth commandment is regarded as obsolete.

However, the Lord's Day Observance Society does exist. There is an Australian branch c/o W.M. Kitto, 11 Vista Terrace, Stirling, South Australia 5152. I know three members of that branch in this area. Could we not form a branch of the L.D.O.S. in New South Wales, and take up the cause of Sunday Observance?

Yours faithfully,  
J. R. Browning

## Sed libera nos a malo

Dear Sir,

In the current issue you give 'Praise for Good News Bible', quoting Dr. Alan Guthrie as claiming that it is superior to 40 different translations.

Query — Is it a translation? If so, of what? It seems to me to be little more than a paraphrase. Dr. Guthrie claims to be a linguist. I make no such claim but draw attention to the parts of the Vulgate version of the Lord's Prayer.

In parts this says, "Pater noster qui es in coelis, sanctificatur nomen tuum: advenat regnum tuum." It ends with "Et ne nos inducas

in tentationem, sed libera nos a malo." (I quote only from memory)

A faithful translation is that appearing in the BCP or the beginning of AAPB.

Look how GNB has put it. Our Father in heaven, may your holy name be honoured; may your kingdom come . . . Do not bring us to hard testing, but keep us safe from the Evil One.

The Latin Vulgate and the Creek N.T. translations as given in the St. James versions surely must be the closest we possess to the originals. It seems to me that the compilers of the GNB made no attempt to translate, but simply put in writing their particular thoughts on how they would like the words to be recorded.

Peter Granville Smith

## Chook lottery

Dear Sir,

Mr Wran's election slogan "building a better N.S.W." is surely a misnomer. Should it not have been "building a better betting N.S.W."

The Aussie is world known as a gambler and St. James hits the nail on the head when he says "every man is tempted when he is drawn away of his own lust and enticed". The enticements to gamble under this government are so many — T.A.B., horses, trots, dogs, lottery, scratch lottery, poker machines, lotto, pools and footpools. It doesn't stop there. On TV, we see wheel of fortune and chook lottery. We buy newspapers and are encouraged to scratch to win. For the housewife buy certain tins of fruit, bread and other items, search the labels and maybe win a prize, and when she goes to the checkout and pays a bill, she is given a lucky scratch card.

Even before this election is held on Saturday 24th inst; plans are being made for further growth of this insidious evil. The Daily Mirror of 20th inst; reports two new items — 1. re footytab — so this year its boots and all in Mr Cleary's quest for a revenue-winning betting system" and 2. "Pubs tipped to get video pokies".

Why is the voice of the Church so silent on these issues. What has happened to us as Christians in our life of witness.

Yours sincerely,  
Dorothy Brangrove  
Deaconess.

## Turkish penfriends

Dear Sirs,

We have recently written to English teachers throughout the land of Turkey asking for pen-friends who can correspond in English. Our intention is to assign each Turk a Christian pen-pal. We provide each Christian with helpful information for sharing the Gospel (ninety-nine percent of Turkey's people are Muslim).

The response from Turkey has been amazing. As many as 300 Turks a week are writing us to request a pen-friend. More than 1,000 wait to be assigned.

As you can guess, we desperately need more Christian pen-friends. If at all possible, we ask that you mention this need in your publication.

Christians wishing to join this project should give us the following information so that we can assign them effectively:

- 1) Name and address.
- 2) Age (or age group, if over 30)
- 3) Marital status
- 4) Number of pen-friends desired (male or female)
- 5) Interests or hobbies.

Your assistance in making this need known will be greatly appreciated. This program gives individual Christians an excellent opportunity to share their faith.

Thank you, and God bless you!

In His love and service,  
Steven Hagerman, Director

## Private members club

Dear Sir,

Sydney Diocese has a reputation as an evangelical diocese but I wonder to whom is the Good News being proclaimed? I have sat through some stirring sermons over the years, but they have been largely preaching to the converted. It would seem to me that hardly any effort is being made to spread the Good News in our Diocese.

I have come across the odd mission, but rarely any organised outreach program seeking to save the lost. As an amateur theologian I read of the 99 in the fold and the shepherd going after the 1 lost. Today it would seem that there is but one in the fold and 99 who are lost. Everywhere I see shrinking churches, ageing

congregations who lack a sense of mission and who have forgotten Christ's last word to His disciples. There are many things we can do both here on Earth and in Heaven, but it is certain that we cannot seek to save the lost in or from heaven.

We have let the world get the upper hand, we have gone astray, we are in danger of becoming a "private members club", reserved for the few and with no burning desire to seek and save the lost.

Is the Anglican Church irrelevant in 1984?

Bruce Wilson might well ask, "Can God survive in Australia?"

R. Berkley

## Attack on Dean of Perth

Dear Sir,

My attention has been drawn to an attack upon the Dean of Perth, the Rev. David Roberts, by Mr. I. Liebler, president of the Executive Council of Australian Jewry published in The Australian Jewish News of February 24. Mr. Liebler asserted the Dean was "overtly racist and anti-Semitic" for stating in a broadcast on the ABC that modern occupation of Israel is by Khazar, or Ashkenazian Jews who are not lineal descendants of biblical Israelites. Arthur Koestler, well respected Jewish author has established the historical facts in his book The Thirteenth Tribe.

It is to be hoped that the counterpart to the ECAJ and the Jewish Board of Deputies Anti-Defamation League within the Anglican Church will make it clear to Mr. Liebler that while they are sympathetic to any defamation of the Jewish cause, they will equally expect spokesmen for the Jews not to defame Christians when they speak the truth. For too long now the terms "racist and anti-semitic" have been used to destroy constructive criticism of Jewish policy. They are used as a bludgeon by a cowardly "world opinion", a conditioning of thought by a world press and media subservient to the moguls of financial powers. Christians are indebted to Dean Roberts for acting courageously where others "for fear of the Jews" remain quiet.

More importantly, Jesus Christ came to reconcile Jew and Gentile, but made it clear that such reconciliation with the Jews occurs when they cease to worship their false God of Rabbinical Judaism and accept His Lordship. Matthew 23:39. Ethnic or racial claims to geographical Israel have no substance in Christ. True descendants of Abraham are through Christ, John 8:56. When Christians stand up for Jesus Christ in all things the world will be overcome by Christ.

Yours Sincerely,  
Edward Rock.

## Westminster Abbey

Dear Sir,

So Westminster Abbey was denigrated by the "Celebration" of the anniversary of the ordination of the first woman anglican "Priest", (ACR 6/2).

The ordination of women represents a return to the bronze age when female "Priests" and goddesses were commonplace.

Women priests belong to pagan traditions, then why was Westminster Abbey, a Christian Church, used to celebrate a pagan event? The scriptures prohibit women from the ordained ministry, and to have such a service in the Westminster Abbey cannot be God honouring.

Yours sincerely,  
A. Barron.

## FREE AD

This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to three lines.

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FOR SALE: RSV Leather Covered Bible, Mint Condition. Phone 772 3070.

FOR SALE: Oxford Etymological Dictionary, and German/English German Dictionary, both mint condition 772 3070.

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## Church in China: Cont.

Biblical evangel calling first and foremost for personal repentance and faith. Finally, it might be noted that in Toronto in 1979, Bishop Ding even went so far as to state that "God does not mind terribly much if many, for good reasons, do not recognise his existence."

## Hunger for God's Word

Such theology may be acceptable to the Communist Party and to theologically liberal circles abroad, but it is definitely poles removed from the Biblical faith of the vast majority of Chinese Christians, even of most of those attending the TSPM churches. They continue to hunger for God's Word, as witnessed by the 80,000 or so letters received from China by just

two of the evangelical Gospel broadcasting stations over the last 5 years, and the many requests for Bibles and Christian literature received by evangelical agencies in Hong Kong. Yet the TSPM leadership strongly rejects all such assistance, despite the wishes of many Chinese Christians. We select one at random:

"I am a senior high school student, and have just turned 19. Listening to the radio is my favourite pastime. One night last year I tuned in by chance. Your station's programs are lively, full and attractive. Through your Gospel programs I first believed that there is a God and that He is Jesus Christ."

The question facing the world-wide church concerned for China, is no academic one. It affects the spread of the

Gospel, and the salvation of men, women and children in China. Which voice is the authentic voice of the Chinese church?

That of the top leadership of the TSPM? Or that of thousands of Chinese Christians?

In support of this article we publish the following story from a Hong Kong newspaper recently. It shows just how serious these claims are.

## 'Quota' Christians arrested

by Ophelia Suen

More than 100 Christians are imprisoned in China along with common criminals because police are desperately trying to meet arrest quotas, it was alleged yesterday.

The director of the Chinese Church Research Centre, the Rev. Jonathan Chao, claimed this "appalling prosecution" was a result of the recent anti-crime and anti-spiritual pollution campaigns in China.

"The Chinese Public Security Bureau have been given quotas for arrests.

"So, to fill the quota, Christians conducting home meetings or doing evangelistic work are being arrested along with thieves and other criminals."

He believes another 130 Christians are fugitives because arrest warrants have been issued.

The situation came to light after a close associate obtained information from his relatives and the relatives of some prison guards during a recent visit to China.

The man, whose name Mr. Chao refused to disclose, has reported that in one province in central China alone, more than 110 "house church pastors" and "itinerant preachers" had been arrested.

Reporting the man, Mr. Chao said: "Among those who were arrested after July, some have recently been sentenced to from three to five years' imprisonment."

The reasons for imprisonment were:

- Conducting home meetings without the approval of the Three-Self (self-propagation, self-government and self-support) Patriotic Movement (TSPM).

(All Christian activities outside the jurisdiction of local TSPM churches are banned as illegal.)

- Refusal to join the TSPM.
- Possessing bibles or new testaments not printed by the TSPM.

Mr. Chao said "Once Christians are arrested no communication is allowed with families, and their homes are declared as "anti-revolutionary" and a daily fine of five renminbi (about KHS20) is charged to some during the Lunar New Year."

It is alleged the fines went into the pockets of public security officers and those who failed to pay had bicycles or other property taken away.

## CLASSIFIEDS

Classified advertisements may be left at the office or phoned to 264 8349 up to noon 14 days before date of publication. Charge is \$4.20 per column centimetre.

## Church Services

NEWCASTLE: St. Andrew's Mayfield Church Street, off Maitland Road. Sundays — Holy Communion 7 and 9.30 a.m., Evening Service 7.15 p.m. Visitors welcome. Rector: Paul Watkins.

MELBOURNE: St. Jude's Carlton. Near city centre, crr. Lygon and Palmerston Streets. Sundays 10 a.m. Holy Communion, 7 p.m. Evening Worship. Minister, Peter Adam. Visitors welcome.

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

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