Rev. N. Forgie was commissioned as Minister-in-Charge, Mount Morgan and Chaplain to the Aboriginal and Islander community in Rockhampton on 14th December.

Rev. P. Baldock, previously Assistant Minister at Clen Osmond, was inducted at Holy Trinity, Kingston SE on 10th February.

Rev. A. Lewis was inducted to the parish of Penola on 2nd March.

Rev. R. Ray has been appointed as Assistant Minister to the parish of Naracoorte.

Canon C. Patterson will be leaving Morphett Vale in May for the parish of St. Martin's, Campbelltown in the Diocese of Adelaide.

On Sunday 12th February in St. Paul's Cathedral, the following were made Deacons: N.D. Anderson to be Asst. Curate, St. Andrew's,

- Brighton

  I. W. Battersby to be Asst. Curate, St. Peter's, Mornington R. W. Caire to be Asst. Curate, Holy Trinity,
- Doncaster
  M. J. Lamont to be Asst. Curate, St. Thomas',
- I. R. Richardson to be Asst. Curate, All Saint's,
- E. St. Kilda (p/time)
  W. R. Roath to be Asst. Curate, St. Andrew's,
  Glen Waverley
  B. M. Rogers to be Asst. Curate, St. Stephen's,
- Mount Waverley J. W. Sheather to be Asst. Curate, Christ
- Church, South Yarra
  D. A. Snibson to be Asst. Curate, St. Mark's, Templestowe

  1. E. Swift to be Asst. Curate, St. John's,
- Heidelberg
  L. E. Turnbull to be Asst. Curate, St. Barnabas',

- A. A. Farrell, Holy Trinity, Kew
  A. J. Kendall, St. Stephen's, Greythorn
  H. C. Oldland, St. Paul's, Glen Waverley
  C. J. Pitcher, St. Paul's, Ringwood
  P. K. B. Robinson, St. John's, Bentleigh
  I. S. Whithill, St. Jude's, Carlton
  L. I. Wade will become Asst. Curate, Box Hill
  V. M. Coldworth was made a. Davesser as K. M. Goldsworthy was made a Deacor will be Asst. Deaconess at St. Paul's,
- J. Clarkson was received as a Priest into Anglican Church of Australia and will remain as Assistant Minister, St Phillip Collingwood

#### SYDNEY DIOCESE

Rev. R. Kennedy will resign as Rector of McCallum's Hill on 30.4.84. to become Chaplain, Liverpool Hospital.

Rev. E. C. White will resign as Rector, Riverwood on 30.4.84 to secular work

Rev. W. Graham will resign as Rector, Avalon to become Rector, St. Michael's, Wollongong. Rev. J. Collins will resign as Rector of Mulgoa

The following were ordained Deacons on

The following were ordained Deacons on Sunday, 19th February:
Rev. A. Asplin, Curate, Hurstville
Rev. J. K. Barrett, Curate, Balgowlah
Rev. H. T. Barnett, Curate, Panania
Rev. O. M. Davies, Curate, Gladesville
Rev. S. J. Davies, Curate, Glenquarie
Rev. J. G. Errington, Curate, Fairfield
Rev. P. A. Frith, Curate, Wollongong
Rev. M. R. Geeves, Curate, Thornleigh
Rev. E. Ozer, Chaplain with H.M.S. to Turkish
Community

- Community Rev. R. O. Poulton, Curate, South Sydney
- Rev. L. Ricci. Curate Leichhardt and part-time Curate, Liverpool v. R. Robinson, Curate Ingleburn, Denham

FROM WORLD VISION...

a message to Christians

SOMETIMES OUR VISION

**BECOMES BLURRED** 

Don't misunderstand us. We see our responsibility, as Christians, in terms that are absolutely clear. Right now, as you read this page, homeless children as young as 3 and 4 years of age are wandering the back streets of big city slums in Asia, Africa, and

IN MANY PLACES, ESPECIALLY AFRICA, LITTLE CHILDREN ARE STARVING AS THEY LIE LISTLESSLY IN THE ARMS OF THEIR DISTRESSED AND EQUALLY STARVING MOTHERS.

Drought in Africa through 1983 has killed the herds and burned off the crops, on which millions of innocent people rely for their

OUR RESPONSIBILITY IN GOD'S NAME AND IN THE NAME OF

OUR GENEROUS SUPPORTERS, IS TO HELP THESE PEOPLE SURVIVE, AND PUT THEIR LIVES BACK TOGETHER AGAIN.

We have no difficulty seeing our responsibility in the clearest

terms. The blurring of our vision comes when we look at the extent of what has still to be done. And the extent of the funds we will

Will you help us, by taking financial responsibility for the support of just one distressed child in a Third World Country?

EDUCATE THEIR CHILD. THIS HELP IS EXTENDED TO OTHERS IN THE FAMILY AND COMMUNITY ALSO.

We'll send you a picture and full details of your child. You can

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of joining World Vision in this ministry of caring.

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\$21 A MONTH HELPS A FAMILY TO FEED, CLOTHE AND

who read this publication.

## General Secretary for S.S.E.M.

The SOUTH SEA EVANGELICAL MISSION has appointed Ross Carlyon, as the General Secretary of that mission. Ross, together with his wife Coralie, and two children, Danielle (11) and Adrian (9) have taken up residence in Thornleigh, Sydney, a little different from their previous home in the Solomon Islands.

Ross Carlyon has a background in teaching and administration. He earned his B.A. and Dip.Ed. at the Sydney University, and his Dip.School
Administration at the Armidale College of Advanced Education.

Ross Carlyon's teaching career has taken him to a variety of secondary schools in Sydney (1970-75), before moving North to be an English Subject Master in the Brisbane Boys' College (1976-78). At the end of 1978, Ross offered his services to the S.S.E.M. as a teacher at the Su'u Secondary School, in the Solomon Islands.

From 1979 until 1983, Ross served in Su'u, firstly as a Deputy Headmaster (1979) and then Headmaster (1980-83).

As the General Secretary of S.S.E.M. However, his areas of responsibility will cover recruitment of workers, the orientation of new personnel, deputation meetings and publicity of the work. His involvement will also cover New Zealand and applicants from the U.S.A. and United Kingdom.

### Number of Chinese Christians in Victoria, Australia, doubles

The number of Chinese Christians has doubled in recent years in the Victorian State of Australia, according to Rev. Daniel Tse, who was elected chairman of Chinese Coordination Centre of World Evangelism's South Australia District Committee with a two-year term of office beginning September 1983.

The total number of Chinese churches average Sunday attendance of the rches is about 1,000. Further, among he 100,000 immigrants in the state, Chinese immigrants amount to more than 60,000, Rev. Tse said.

He urged Chinese Christians in other places to remember them in prayers, as they "desperately need more coworkers".

#### Consecration continued

#### **CPSA** history

The same publication, writing about the C.P.S.A. says;

"When Robert Gray arrived on February 29, 1848, as the first Bishop of Cape Town, he found only 10 Anglican churches in the whole of the Cape Colony, and about the same number of clergy. At the time of his death in 1872 four more dioceses had been created and a constitution for the Church of the Province of South Africa drawn up. This achievement had not been without many legal problems and constitutional difficulties. Eventually the organisation of the church in South Africa was founded on a voluntary society, bound by mutual consent. This was achieved by the consent. This was achieved by the creation of diocesan synods, comprising both clergy and laity, the first of which was held in Cape Town in 1857. In 1870 the five dioceses which had so organised themselves, met together as a Provincial Synod on the same pattern. This is now the supreme legislative body of the Church of the Province, which is one of 25 similar provinces within the worldwide fellowship of the Anglican Communion."

Because of the importance of this whole issue A.C.R. has decided to publish in full the text of the sermon at the

### **Learn Some** More About Acts.

1. HISTORY IN THE NEW TESTAMENT: THE ACTS OF THE APOSTLES

On Friday evening, 16 March and all day Saturday, 17 March.

This seminar, of particular interest to students of the New Testament, will focus on the Acts of the Apostles from many angles: history, theology, archaeology, sociology and literature.

The speakers, all experts in their field, will present up-to-date scholarly thinking on one or other of these aspects. The seminar aims to be provocative and

Those attending the seminar will be given comprehensive notes on each

All funds raised from the seminar will be directed towards the cost of publishing Volume 3 of New Docume Illustrating Early Christianity, ed. G. H. R. Horsley, the first volume of which received widespread acclaim. The speakers will be:

Friday: Dr. A. M. Emmett & Dr. P. W. Barnett on The form of Acts and

rofessor B. F. Harris on Riot at Ephesus: The background to Acts 19 (illustrated with slides).

Saturday: Mr. G. H. R. Horsley On Speeches and Letters in Acts. Mr. C. B. Forbes & Mr. G. Joyner On Archaeology and Acts. Dr. P. Marshall on Individuals and social standing in Acts.

Dr. G. I. Cowling & Mrs. S. Bures Dr. P. W. Barnett on Meshing

Acts and the Epistles. ADMISSION: \$20 for the whole seminar, or \$3 a session. Concession rates for full-time students, pensioners & married couples.

LOCATION: Price Theatre

2. VISIT OF DR. K. A. KITCHEN, Visting Fellow of the Rundle Foundation fo Egyptian Archaeology, on Friday, 1

(a) All-day national research seminar on The Ramesside period of Egypt.

(b) Public lecture, Price Theatre, in the evening on Ramesses the Great, Pharoah of Egypt.

Dr. Ken Kitchen is Reader in Egyptian and Coptic in the School of Archaeology and Oriental Studies, University of Liverpool,

ADMISSION: Day and evening \$15; evening only \$2.

## H.M.S. to Communicate

The Anglican Home Mission Society has appointed S.G. (Steve) Blatchford to the newly-created position of nications Manager. He will be responsible for publicity, appeals and media liaison for the Society, which helps to fund new or struggling parishes and operates a number of social and welfare caring services within the Sydney

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# The Australian CHURCH FIRST PUBLISHED IN 1860 RECORD

## Homosexuals at Sydney Square

A recent request by organisers of the "Gay Mardi Gras" to assemble in Sydney Square at the beginning of their parade was refused by the Glebe Administration Board. After a hearing and charges of discrimination the Church backed down. This has caused a great deal of comment and a number of Christians have written strongly worded letters of criticism to various Diocesan bodies.

Unfortunately, the facts are not always recorded in the daily press. The Australian Church Record, to help in any further discussions, reprints a statement from the Dean of Sydney, Lance Shilton. Mr. Shilton made these comments on

Sydney Square is often in the news. It's a magnificent provision for the people of Sydney and visitors from all over the world. But it's often the centre of

Sydney Square is situated beside St. Andrew's Cathedral, the oldest Cathedral in Australia. This beau-tiful Gothic structure is an architectural gem surrounded by large green trees providing shade appropriate to the quiet atmosphere where thousands of people come every day to sit and stand and walk and talk, moditate and pray.

On the other side of Sydney Square is the Sydney Town Hall, a classic Victorian building of grand dimensions

Twenty percent of the land in the Square opened up to the public in 1977, is owned by the Sydney City Council and eighty percent by the Diocese of Sydney,

eighty percent by the Diocese of Sydney, administrated by the Glebe Administration Board. The present arrangements are that permission needs to be obtained from both the Church and the Council for Sydney Square to be used by any organisation, whether political, cultural, moral or religious. Wisely it is provided that no event is to take place which is deemed to be a 'patent affront' to the Christian conscience.

The Anglican Church has been very generous in making this excellent facility available to the people of Sydney, most o whom deeply appreciate what has been

But difficulties have arisen when unauthorised groups of people without permission possess the Square and make a noise which disturbs the Cathedral services or the quiet meditation of people in the Cathedral at other times.

Hundreds of people who come into the Cathedral each week, are in desperate need. They should not be disturbed.

A further complication has now arisen because of some of the provisions of the Anti-Discrimination Act. Recently the organisers of Gay Mardi Gras Rally asked organisers of Gay Mardi Gras Rally ask for permission to assemble in Sydney Square. The provisions of the Anti-Discrimination Act made it difficult to refuse with no time available for the matter to be worked out.

The Church's desire to refuse permission for those advocating homosexual behaviour either directly or indirectly is not discrimination against homosexuals as such. A request by erosexuals for a rally to promote pre marital or extra-marital sex, or to prom racist attitudes would also be refused.

We all need to be warned that the strong secular humanist attitudes will continue to prevail until Christians are willing to wake up to what is going on, and to trust the power of Christ to overcome the faces of evil which otherwise will easily prevade ou

Let us continue to pray that God will

## The Australian Federation of Right to Life

**EMBRYOS** 

Associations today condemned the call by Perth IVF researcher Dr. John Yovich,

Spokesman for the Federation, Dr. Robert McInerney, said the embryo was a human being with potential and must be accorded the most basic human rights,

"It is not ethical to treat the embryos formed in their laboratory as objects or products and subject them to harmful experimentation." Dr. McInerney said.

"Any experimentation on an embryonic benefit it directly but is designed to increase the overall success rate of the program should be banned."

"This statement about the pre implanted embryo only confirms our concerns mentioned in previous releases. It dehumanises the fertilised ovum which commences to grow and multiply at the

This projected research regards the early baby as a research commodity. "WE BEG TO DIFFER" they said.

"It is the first awakening in the continuum of an unborn baby."

## **EDITORIAL EGG** ON THE FACE

Sometimes Editorials don't convey exactly what the writer intended. That happene in our Editorial "Crabs Walk Sideways". Two sentences, by being placed together on the importance that Christian counsellors are properly trained in the Scriptures. But we do not believe, nor did we intend to convey the view that only a theological degree will satisfy us. Clearly such a stand would negate the work of many fine Christian counsellors who, while knowing their Bible well, have never obtained a formal theology degree. Continued page 12

### **Bible League in** Crisis

#### Average gift of \$20 will solve problem

The World Home Bible League in Penrith has received a letter from the USA indicating that no further supplies of publication will be made available until the container of materials received in December 1983 is paid for.

The crisis situation has arisen because of the fast growth turnover. It is generally known and acknowledged that prices for Bible League publications are very low. These prices could be kept very low because no margin was incalculated to build up capital needed to keep up supplies. Supplies need to be kept up for prompt delivery to local churches. So far the stock (buffer) supply has been purchased through American credit.

Continued back page

Liberation theology .. page 3

Cameron and Harradine ... page 5 **New Soviet** Leader

AUSTRALIAN CHURCH RECORD, MARCH 19, 1984 --- 1

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496

a Child...

Moore College

**Archbishop of Melbourne** 

The Diocese of Melbourne is insisting that there is no hurry to appoint an archbishop to succeed Archbishop Dann. Bishop Administrator James Grant said the diocese was carrying on efficiently in the absence of an archbishop.

— no news vet

"The diocese continues: decisions are

being made, appointments are being made, and it's business as usual," he said.

The archbishopric election board has

been meeting since August 1 — a period

Bishop Grant pointed out that this period was shorter than the eight months it took to elect Archbishop Dann in 1977 and the eleven months it took to elect

The board, which has until the end of

Bishop Grant said the earlier deliberations of the board had been held up by the need for a questionnaire to be completed by Melbourne synod

members, and by the various absences

Archdeacon Frank Cutriss was abroad

in November-December and Archdeacon David Chambers spent January in India. Mrs. Diane Heath was seriously injured in

There has been widespread media interest in the election, but increasingly this has come to focus on the time it has

and illnesses of board members.

a car crash in November and Dean

Thomas was recently hospitalised.

taken for an appointment to be

difficulty over the fact that two of the

July to settle on a candidate, is now meeting weekly.

Archbishop Woods, in 1957.

of seven months.

board's decision as a matter of providence. INSIDE When a decision was made it would no doubt be the right one at the right time,

If there has not been an election by the end of July, the Bishop Administrator will call for nominations for a new board by the members of the last synod, either at a

most strongly favoured candidates, Bishop Grant and the Revd Peter

Hollingworth, are both members of the board. Four of the six clergy on the board have to agree on a candidate before he is

If there is a deadlock, a chance to break

it might come when board member Dean

The vacancy will be filled by the clergy representative next on the list as voted by

the last Melbourne synod, whose name is not public knowledge.

The secretary of the board, diocesan registrar Mr. Ron Crosbie, has chosen not to be privy to the board's delibrations.

He said recently that he viewed the

Thomas has to resign after this 70th birthday on May 14.

It is a fact that there is widespread speculation within the diocese that the board is dead-locked over the two.

The second board would then have 12

meeting or by postal vote.

## Evangelism



### Suburb

#### Willoughby Centenary

Far too often Church centenaries spend too much time looking back and do nothing for the present and future generation. That is not so at St. Stephen's Willoughby. The parish recently, announced:

For the centenary year of St. Stephen's present church building and of the parish, three missions have been planned. The mission for Primary school children was in March with the well experiened Owen Shelley of the Scripture Union.

In April, there will be a Convention, the programme for which is enclosed.

In August, the rather famous John Smith of Melbourne is leading a mission for the youth of Chatswood and Willoughby in the Chatswood High School auditorium.

In this year, and following, the palish is supporting a catechist to work in the Western suburbs as the Bishop directs. This year Mr. Daniel Willis is the catechist in Merrylands West.

The parish has a project over ten years also to give \$50,000 towards the building of a church at Newman in North West Australia where the ministry is aupported by the Bush Church Aid Society.

Details of their convention in April are:

#### CONVENTION APRIL 8 -15 SECURITY IN CHRIST

April

- 8, Sunday, 9. 30 am: Archbishop Sir Marcus Loane John 14 "I am the Way and the Truth . . " 5.00 pm: Men's Dinner Rev. Dr. John Woodhouse 7.00 pm: Rev. Dr. John Woodhouse
- 9, Monday, 8.00 pm: Bishop Jack Dain John 15 "I am the Vine"
- 10, Tuesday, 8.00 pm: Rev. David Hewetson John 10: "I am the Good Shepherd"
- 11, Wednesday, 8.00 pm: Rev. Ken Churchward John 9 "I am the Light"
- 12, Thursday, 8.00 pm: Bishop John Reid John 6 "I am the Bread"
- 13, Friday 8.00 pm: Bishop Donald Cameron John 10 "I am the Door"
- 14, Saturday, 8.00 pm: Rev. David Cohen John 11 "I am the Resurrection"
- 15, Sunday, 9.30 am: Archbishop Donald Robinson 7.00 pm: Mr. Tony Molyneux

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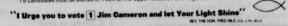
For the N.S.W. Upper House, vote

## 1 JIM CAMERON, LL.M.

- 2 (Mrs) Marie Bignold, LL.B
- 3 (Dr) Graham McLennan, s.D.S.
- 4 (Dr) Kevin Hume, M.B., B.S., F.R.A.G.P.
- 5 (Mrs) Elaine Nile.

AND THEN 6 to 15 THE PARTY OF YOUR CHOICE MAKE SURE YOUR NUMBER 1 VOTE REALLY COUNTS

15 Candidates must be elected in 1984 to The Upper House, (N.S.W. Legislative Council)



## FOR GOD AND THE FAMILY

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## Region

"You Matter To God Mate"

"You matter to God" is the slogan of the "Southwest Outreach" evangelistic programme which is being organised by the Anglican Churches of the Liverpool-Fairfield area of Sydney.

The leadup work is already under way with Canon John Chapman of the Department of Evangelism preaching each Sunday of February and March at services of participating churches. Also Women's Meetings have been held and a Business Persons' Luncheon.

The outreach extends from April 1st to 15th with meetings being held at the E. G. Whitlam Sports Centre, Liverpool and Fairvale High School Auditorium, Fairfield West. John Chapman's addresses will be simultaneously translated into Madarin Chinese and Italian.

The Rev. Jim Ramsay, Rector of St. Luke's Liverpool said that the idea of a Southwest Outreach came out of a Rural Deanery meeting held 18 months ago. He said it is "purely regional, purely Australian, organised purely by the local churches". "It will be a success" he added "if the Gospel is preached and unbelievers are present. If people are converted we will rejoice."



The localisation of the Outreach is emphasised by the method of follow up

If a person comes forward they will be spoken to briefly and then referred to a local Church. "There may be some people" Mr. Ramsay explained, "who may not wish to come forward but might like further information. They can either drop a card in the boxes present or post the card to the S.W.O. and the local church will assist them."

John Chapman who will have spoken at some 30 meetings in local churches before the outreach kicks off on April 1st said "this is a radical departure for our department to run regional crusades". He believes that the local churches have been greatly encouraged to evangelise. "It is more encouraging than doing it on your own."

There will be subsequent regional outreaches conducted at Hurstville and Warringah.

You Matter to God Mate!

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### Melbourne

#### 25th Rirthday

Twenty five years after the first Billy Graham Crusades in Sydney and Melbourne, a service of thanksgiving is to be held in St. James Old Cathedral, Melbourne

Bishop Jack Dain, chairman of the Australian Board of the Billy Graham Evangelistic Association and now on the London staff of Dr. Graham, will be guest preacher at the service, which will be held at 3 p.m. on Sunday April 1st.

After hymns and prayers of praise and thanksgiving for 25 years of public evangelism by the Graham Crusade team in Australia, participants will move into a workshop format to consider future evangelistic strategy in Victoria.

Contributions will be made by the Rev. Norman Pritchard of Scots Church Melbourne, the Rev. Chris Leadbeatter of Belgrave Anglican Church, the Rev. Stuart Robinson of Blackburn Baptist and Bishop David Penman, Anglican Assistant Bishop.



Mr. Ralph Davis, once treasurer of the Melbourne Billy Graham Crusade said: "It will be a salutary reminder of the working of the Holy Spirit during those stirring days. I feel that we should assure Billy Graham himself that his work has not been forgotten!" Mr. J. Harold McCracken, also an executive committee member of former Billy Graham Crusades, wrote: "I recall with thanksgiving the fervour created by Billy Graham's visit to this city and the enthusiasm it the engendered. Unfortunately people in our community have become much more cynical, insensitive and hardened to spiritual truth, which makes a similar campaign much more difficult yet much more important."

Dr. Leon Morris said: "A service of celebration for 25 years of Billy Graham's ministry in Australia sounds a good idea, especially if it can be linked with some ongoing plans for evangelism." Pastor Jack Simmonds, of Blackburn North Baptist, wrote: "I warmly support the concept of a service of thanksgiving for Billy Graham's 25 years of ministry in Australia. I am sure our Pastoral Team and Church Membership would do this too."

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## Set My People Free: Liberation Theology

#### God as Liberator

The Bible makes it plain that God is righteous in character and committed to right relationships; their creation and preservation (Genesis 18:25). Moreover, His people are to be like Him in character and conduct (Matthew 5:48). A number of modern theologians, especially those writing with a South American background, have drawn particular attention to this facet of God's revealed character (e.g. Gutierrez, Miranda and Bonino).

According to these writers certain features of the Old Testament story of God's relationship to Israel provide clues to the way the righteous Lord is at work in all human history. God's aim, they maintain, is to liberate humankind from those forces in society and history that dehumanize men and women. Hence, this style of theology has come to be known as "Theology of Liberation" or "Liberation Theology".<sup>2</sup>

On this view, "the liberation of Israel (the exodus) is a political action. It is the breaking away from a situation of despoliation and misery and the beginning of the construction of a just and fraternal society".) The story of Israel's exodus from Egypt is of paramount importance to this theology. Egypt's oppressive social order is judged by the living God and Israel, an alienated people, freed.

The thesis of the liberation theologians maintains that the exodus event is a window through which God's strategy in history can be seen. Thus, God is always at work to overturn unjust and oppressive social structures like Pharoah's and freeing enslaved peoples like Israel. Moses is the model man: an example to be followed. He is God's co-worker in the liberation of oppressed people.

Old Testament legislation, concerning the year of Jubliee and Sabbath (Deuteronomy 15), together with the law relating to tithing (Deuteronomy 14, 26; Leviticus 27; Numbers 18) and gleaning (Leviticus 19; Deuteronomy 24) set the tone for a "just and fraternal society", to use Gutierrez's phrase. Only as Israel lived like this would she provide a light to the world.

To fail to pursue social justice by cooperating with God in His strategy of humanization is to fight against God. God sides with the poor and oppressed of this world. His bias must be ours. Indeed, the presence or absence of the bias is the harometer of authoritic Christian faith.

### Liberation Theology and the Bible

Liberation theologians, writing out of social contexts that the affluent, Western Christian can only imagine, are shaking Christian complacency about the plight of the Third World's poor. The shaking is timely because passivity in the face of desperate social need has been the bane of much twentieth century evangelicalism, and up until recent times has met with little internal criticism.<sup>5</sup> Even

or much twentient century evangelicalism, and up until recent times has met with little internal criticism.<sup>5</sup> Even so, the question of the basis for the pursuit of social justice must be carefully answered.

For example, the theologians of liberation read the Exodus narratives through eyes shaped by a Marxist analysis of how societies change (alienation, conscientization, class-struggle etc.). However, this framework is alien to the Bible's own witness which explicitly places the exodus event in the context of God's promise to Abraham and which regards Israel as God's first-born son; not just any people (Exodus 2:23-25 and 4:21-23, respectively).

In the exodus God was acting on His convenantal obligations to a particular man, Abraham, and to a particular people. Abraham's descendants. The New Testament writers understood the covenantal context of the story and saw in it, not a model of what God is always doing in history, but of what God would do in Christ (see Luke 9:31 and 1 Corinthians 5:7).

In brief, liberation theologians fail to read the Bible in context.

Again, since such theologies make so much of "the poor" in biblical perspective; we must ask whether "the poor" are always the oppressed and physically destitute?

The Old Testament evidence is complex. In earlier stages of Israel's history "the poor" appear to be the physically disadvantaged (e.g. Leviticus 19:9-10); whereas in later ones, "the poor" appear to be the religiously pious (Psalm 34:6). Indeed, physical poverty according to the Book of Proverbs may even be the result of personal folly not oppression (e.g. Proverbs 10:4). These semantic subtleties aren't always recognized by liberation theologians.

Moreover, the search for biblical analogies to our own life setting needs to take into account the entire Bible, not just the Old Testament. The physical land of promise has given way to an heavenly inheritance (1 Peter 1:3-8). Jerusalem is above (Galatians 4:26). The Christian is already there (Hebrews 12:18-24); yet paradoxically it is still ahead of us (Revelation 21:1-4).

A better analogy of our location in the out working of God's purpose is that of Israel dispersed amongst the nations or in transit to the promised land; rather than that of Israel settled in the land of promise. The New Testament vividly captures our unsettled state when it speaks of Christians as the colony of heaven (Phillippians 3:20) and strangers, aliens and exiles in this present life (1 Peter 1:1, 2:11).

From the perspective of the whole Bible, heinous though injustice is, man's greater need is liberation from the sin that excludes him or her from the presence of God and fouls inter-personal relationships. Thus the accent in the New Testament falls on the forgiveness of sins and not the restructuring of society. And with regard to the future, it looks to Christ's parousia in glory; rather than to some utopia arising from within the created order (John 18:20; 1 Thessalonians 4:13-5:11).

#### The Challenge of Liberation Theology

Liberation theology raises three important questions for evangelicals to face. To begin with: How is the Bible to be applied to the complex social questions of today? If the liberation theologians use of the Bible is unsatisfactory because it too facilely applies Old Testament materials to twentieth century problems; what do evangelicals offer as a response to such problems as oppressive institutions, grinding poverty, enormous socioeconomic disparities between groups within the one society as well as between different societies?

Could it be that the problem of bridging the gap between the ancient text of Scripture and today's social problems arise because the Bible is not interested primarily in social problems on a large scale. Instead the biblical focus is upon individual and inter-personal ethics. When viewed historically, the Bible has provided the clearest direction in the area of individual behaviour, less so in community ethics and least of all, international relations.

If so, then the Christian is free before God to be directed in general terms by biblical injunctions (e.g. neighbour-love) and on particular issues utilize wisdom gleaned from a godly appreciation of human experience. (The Wisdom of literature of the Old Testament, Proverbs especially, is of great importance here.)

The second question concerns the evangelical social-conscience. Philosopher J. S. Mill, suggested that men are largely right in what they affirm and wrong in what they deny. Evangelicals have, for the most part, affirmed that the forgiveness of sins is at the heart of the New Testament gospel. However, have we been as quick to affirm that the God of righteousness expects His people to display His righteous character in their relationships? Or, has evangelical inaction constituted an implicit denial of the character of the God we profess?

Liberation theology, for all its exegetical inadequacies, is born of Christian compassion. Nineteenth century evangelicals were notable for their social conscience (Wilberforce, Shaftesbury et al). Where are their twentieth century evangelical counterparts?

The last question raised by liberation theology is about the nature of the gospel

itself. The desire to be relevant to one's generation is a laudable one; if by relevance is meant usefulness to others as a servant. But the desire to be of use must not blind us to the Bible's own self-presentation of what constitutes the gospel. For the evangelical the way to discover the contents of that gospel is to examine the early church's missionary preaching and the apostolic letters.\*

For example, when St. Paul was brought before Felix, the Roman governor, the apostle preached about righteousness, self-control and the judgement to come (Acts 24:24-26). Yet, here was a marvellous opportunity to speak "prophetically" concerning the social injustice God's people were experiencing under Rome's imperial rule. Instead, Paul used the opportunity to remind "the powers that be" of a judge and a judgement. Are these missing notes in evangelical preaching?

Social concern is not the New Testament gospel as preached and recorded. But, liberation theology reminds us forcefully and valuably that social concern is a fruit of the gospel by challenging us to re-examine the biblical testimony for ourselves.

#### FOOTNOTES

 Gustavo Gutierrez's A Theology of Liberation, Maryknoll Orbis Books, 1974 is a classic presentation of Liberation Theology from a South American perspective. There are other varieties of Liberation Theology; including Black Theology and Feminist Theology. For the purposes of this brief article, only the bett known, Theology of Liberation with its socioeconomic slant has been considered.

 Gustavo Gutierrex, as quoted in C. T. McIntire (E God, History and Historians, N.Y., O.U.P., 1977, p. 141

 See, David O. Moberg, The Great Reversal, London Scripture Union, 1973.

 See, R. A. Cole, "The Poor in Scripture", a paper prepared for the Ecumenical Affairs Committee of the Diocese of Sydney.

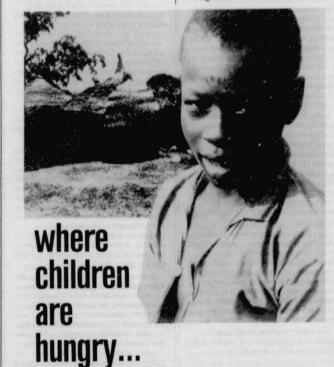
 See, Birger Gerhardsson, The Ethos of the Bible, Philadelphia, Fortress Press, 1981, p. 16.

 See, P. W. Barnett, "The Purity of the Gospel", in Agenda for a Biblical Church, Vol. 2, Surrey Hills A.I.O., 1981, pp. 214-215.

### "Bolivian Revival"

The World Home Bible League's 'Bibles for Schools' programme in Bolivia has played a significant role in the spiritual awakening in Bolivia says the world \*renowned evengelist Luis Palau.

Palau is convinced too, that the growth of the Church in Paraguay is being similarly affected as children and entire families are reached with the Gospel. The World Home Bible League commenced the provision of Scriptures to the Government for the schools of Paraguay during 1983.



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## Lesley Hicks

Digging the

Church's Grave

adherence, cannot claim any special favours in education, lest those in the

n particular what it calls 'aggressive Protestant' Christianity, has played a dominant role in Australian history, the

discriminated against. The thrust of the summary is that though Christianity, and

dominance has been essentially harmful

— discriminatory, of course — and a desired effect of the proposed legislation will be a lessening of that dominance.

**Threat to Privileges** 

regarded as a bad thing; e.g. "legal terminology is imbued with the Christian origins of English law and is no longer

adequate for the more diverse Australian

The Grave Digger File

It all reminds me irresistibly of some of the arguments of Os Guinness' brillant tour de force on the subversion of

Christianity, The Gravedigger File (Hodder & Stoughton, 1983, \$14.95). The book adopts a sort of Screwtape

approach, with the file purporting to be a series of memoranda from a leading member of the Director's staff (the

Director, never named, is clearly Satan) to

one of his agents engaged in the undermining of the Christian Church, about to be transferred from Oxford to Los Angeles. Christ is referred to

Operation Gravedigger with which the file deals — is stated thus: "Christianity contributed to the rise of the modern

world, the modern world, in turn, undermined Christianity; Christianity has become its own gravedigger... The more the Church becomes one with the modern world, the more it becomes

compromised, and the deeper the grave it

The Smorgasbord Factor

One chapter is called The Smorgasbord

Factor, and it is this one especially that fits in with the arguments regarding pluralisation brought against the Church

by the Anti-Discrimination Board. The

Gravedigger agent is set to exploiting the confusion caused to Christians by pluralisation — the multitude of choices

in society — but warned against overkill. "Back in 1885, Pople Leo XII barked out

, is the same thing as atheism

the warning, The equal toleration of all

Dead right, of course, but a trifle indelicate in the modern ecumenical

which commitment will not adhere." (pp.

If the churches do not resist the efforts

of the Anti-Discrimination Board to relegate Christianity to a statue in this

will be helping dig their grave.

country somewhat akin to that of the Hare Krishna or the Orange People, they

climate. We can expect such archaic sentiments to be ignored . . . Pluralisation acts like a spiritual Teflon, sealing Christian truth with a non-stick coating to

throughout as the Adversary. Its thesis — the underlying strategy of

It is true that Christians have been

maining 20% feel themselves

The NSW Anti-Discrimination Board's report for 1983, on Discrimination and Religious Conviction, was completed before the end of that year and scheduled to be released soon after. For reasons best known to itself, the Wran Government has withheld it until could it by any chance be till after this

seven-page summary; it is perhaps enough to alert us to the likely thrust of the report. It states: "We have . . . recommended that the interpretation of 'religious belief' to be brought into the Act should include religious practice, non-Christian beliefs, religious beliefs which have no personal gods, and comparable deeply held beliefs which can broadly be categorised as religious.

Now it seems laudable enough that steps should be taken to prevent people from being disadvantaged because of their religious affiliation, or lack of it. In practice, however, as with all other antidiscrimination legislation, the provision are likely to prove a two-edged sword is one person's religious liberty is ed, another is likely to have his or hers curtailed

#### Pluralisation

In the brief section on Education in the summary, for instance, it says: "Religious education in government schools has always been dominated by Christian us instruction and observances. Judicial interpretation of those provisions of the Public Instruction Act, 1880, which concern religious and secular education has been exceedingly narrow and is no longer appropriate in the 1980's. Recommendations are made for broader

We conclude that government school education should more accurately reflect the cultural diversity of NSW people . . . the content of general religious education programmes should include accurate and unbiased information about Christian and other world religions, together with philosophies which reject religion, and that teacher education programmes should be developed accordingly.

The report seems to be arguing tha beliefs in our society are so pluralised that Christianity, with a mere 80% nominal

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## **Exciting first week in** Australia for **African Team**



granted privileges — the exemption of the churches from rates and taxes; the provision of a small allowance of

provision of a small allowance of statutory time for religious broadcasting on radio and TV; the rights for general and special religious education. All were based on the premise that Christianity Ugandan Bishop Festo Kivengere, East African team leader of African Enterprise and his four colleagues visited five dioceses and spoke at forty-one meetings was essentially a good thing — somethi worth encouraging for the good of the community, even though only in a somewhat watered-down form and services during their first week in acceptable to it. Now it seems to be

Bishop Kivengere has been accompanied by Bishop Gresford Chitemo, Bishop of Morogoro, Tanzania: Canon James Katarikawe, Ugandan team leader of African Enterprise: Stephen Lungu, and evangelist with AE Zimbabwe and Abiel Thingareas, an evangelist with and Abiel Thipanyane, an evangelist with AE South Africa.

The four week visit to Australia sored by African Enterprise has been called From Africa with Love - A Joyful Celebration of Faith'.

During their first week in Australia, the evangelists visited the Anglican Dioceses of Grafton, Armidale, Bathurst, Canberra/

In Canberra, Archdeacon lan George hosted a seminar for clergy which was addressed by Bishop Kivengere and Stephen Lungu.

Speaking on the subject of worship and the growth of the church, Bishop Kivengere emphasised that "Worship is not an experience based on stale words, it is much more than that".

"Often dead worship is the fault of the user" said Bishop Kivengere. "Whatever you do don't blame the prayer book".

"Often" he said. "We do not identify worship with excitement" but in his own experience, the two go together.

Bishop Kivengere went on to say that "Church growth is an outcome of worship". "The Bible" the Bishop said, "puts things in such a marvellous and mooth way when talking about vorship". "In Acts 2:42" He said, "It clearly says teaching and fellowship go together, then the breaking of bread and prayer — all of which is worship"

Bishop Kivengere concluded by saying that "Worship becomes life, not only when times are good, but even when people are under pressure".

Speaking at the same meeting Stephen Lungu told his story of how as a young marxist, he went one evening to throw petrol bombs at a tent being used by a black evangelist in his home town. But after hearing the gospel message he gave his life to Christ and then embarked on a

Today Stephen is a full-time evangelist with African Enterprise in Zimbabwe

In the Grafton Diocese, Bishop In the Grafton Diocese, Bishop Kivengere seemed to have a message of power for every occasion: sliding easily from a group of 200 Ledies packed into a Coraki church to the 42 or so men of Casino Rotary Club, to an evening rally of people drawn together from all over the district. According to one observer, "Each time the Bishop brought a message from God that fitted the needs of the groups

In Armidale, a luncheon attended by people from most of the local churches heard Bishop Kivengere speak of unity found at Calvary. In the evening, the cathedral parish dinner was attended by 180 people who listened attentatively to Cannon James Katarikawe, Bishop Gresford Chitemo and Bishop Kivengere as they spoke of their work in Africa.

And so the team continued throughout the week to speak and preach a message of love and reconciliation through faith in Christ.

The Message was the same wherever they went, be it Wagga Wagga, Bega, Bathurst, Dubbo, Forbes, Wauchope, Canberra, Kempsey, Nambucca Heads or

As this visit "From Africa with Love continues, it becomes clear that while Africa is a continent of great needs, it offers a profound message for the people of Australia - to avoid the pressures of prosperity and indentify ourselves with our saviour Christ in exposure and love for people in need wherever they are

## **Canadian Team in North Oueensland**

Canadian Anglican Missioners, Marney Patterson, founder and director of Invitation to Live Ministries, leads a team of five in a two-week Mission ministry in North Queensland April 16 — 29th, at the invitation of Bishop John Lewis.

Assisting Patterson in the four Missions to be held in Cairns, Yarrabah, Innisfail and Atherton, will be fellow team members: Bernie Smith (Music & Service Director); Jean Marshall (prominent Canadian T.V. artist/soloist); Mabel Mills (Director of Ministry to Women) and Patterson's and Smith's wives, Joan and

Prior to their arrival in Queensland, the Patterson team will have completed two Missions in Fiji at the request of Bishop

Although this is Patterson's first ministry in Australia, he trusts it will not be his last. "We usually find that one ministry leads to another," he says. "I first ministered in India in 1976 and have returned to that country on six occasions. It's been much the same in Africa, (my ministering there the same in Africa. I'm ministering there in the Diocese of Bloemfontein this

Spring, which will be my seventh journey to that continent."

In all, Patterson and his team, which now represents 44 team members, have ministered in 58 Dioceses in 22 countrie since the founding of the ministry in 1967. Patterson's ministry is commended by both the Primate of the Anglican Church of Canada, the Most Rev. E. W. Scott, and the General Synod of the Canadian Church. Archbishop Scott has written The work of the Invitation to Live Crusades is to present the positives of the Christian faith in such a way as to enable people to grasp them, be nourished by them, and to give effective expression to m, and to give effective expression to them in their personal and separate relationships. This type of work is desperately needed in our world and I am glad to recommend it as a vital element in the renewal of the Christian Community

Patterson's leave of absence from his home Diocese of Toronto affords him the freedom to give himself entirely to this ministry of Missions and Clergy and Lay Conferences on Congregational Evangelism.

## Canberra: Harradine objects to State benefits for "friends"

In a letter to the Hon. Mr. Justice D. L. Mahoney, chairman of the Federal Government's

Dear Mr. Justice Mahoney.

The media has reported that the Special Minister of State, The Honourable M. J. Young M.P., has written to your Tribunal recommending a change in the provisions for overseas study allowances for Members of Parliament so as to give recognition to de facto relationships.

I am opposed to the granting of a direct or indirect equality of status to de factos, compared with married spouses, in your Tribunal's Determinations concerning the ents of Members of Parliament

Such attempts to grant equality, whether or not they carry with them an eligibility for financial subsidy by the taxpayer, involve a matter of great principle and strike at the existing legislative recognition of marriage

Legislators have a responsibility to uphold the law. Members of Parliament have a further responsibility to give an example in matters of principle nderlying the laws which they pass

"Marriage and family life have been basic to the stength of our society for a long time. The Parliament, in the Family Law Act has placed great stress on their

These are not my words. They are words contained in the document which under Marriage Act Regulation 39(5A) an authorised celebrant must give to persons intending marriage.

Parliament in the Family Law Act Talks

"the need to preserve and protect the institution of marriage as the union of a man and a woman to the exclusion of all ers voluntarily entered into for life"

"the need to give the widest possible protection and assistance to the family as the natural and fundamental group unit of society, particularly while it is responsible for the care and education of endent children"

Under Section 46(1) of the Marriage Act

celebrant must, in the presence of witnesses, remind the couple of "the solemn and binding nature of the nship into which you are now It is clear that marriage, as defined by

legislation, is quite different from a

To point to the obvious a de facto iship is not solemnised by "an authorised celebrant in the presence of witnesses". And by its nature it is not a relationship which is intended and proclaimed to be "entered into for life"

It has been suggested that provisions made for de factos in social security, taxation and in certain areas covered by the Public Service Board affecting staff in Foreign Affairs are somehow relevant to your consideration of Mr. Young's

Nothing that I have said should be regarded as necessarily opposing these

It could well be argued that they are the tolerant and charitable gestures of society towards those who have not yet grasped the vision and beauty of marriage and its unique and essential value to stability of the nation.

However, Mr. Young's proposal to allow de factos to accompany Members of Parliament overseas is an entirely different matter.

It publicly demeans the institution of marriage, strikes at its legislative recognition and flies in the face of the responsibility of Parliamentarians to give an example in matters of principle underpinning the laws which they pass through Parliament. No national leader, no legislator can logically support Mr. Young's suggestion

In the interests of consistency and because of the more frequent application and the greater value of this entitlement, I suggest that similar action be undertaken in relation to that entitlemen as I am proposing for the overseas travel

What's cooking in SAMS oven?

A consultation by SAMS Executives will

The Rt. Rev. Colin Bazley, Diocesan of Chile, will also attend representing the Province of the Southern Cone of South

Bishop Bazley's itinerary is as follows: 21 March - 4 April - Sydney Diocese.

5 - 12 April - Brisbane Diocese. 12/12 April — Canberra/Goulburn Society).

13 -19 April — Melbourne and Ballarat

20 -25 April — Adelaide Diucese.

27 April — Departs Sydney for Santiago

The Rev. Michael Cole, Chairman, SAMS UK. The Rev. Cannon Philip King, General Secretary, SAMS UK. The Rev. Richard Kew, Chairman SAMS

The Rev. Canon Derek Hawksbee, Executive Director, SAMS USA. and Mr. Tony Tyndale, Executive Director of SAMS Canada.

SAMS International missionaries will total approximately 147 by the end of 1984, some 90 from UK, 34 from USA and 23 from Australasia. Many more are

## "Plug porn gap" urges Cameron

Mr. Jim Cameron, a former Speaker and one-time Deputy Leader of the Opposition in the NSW Legislative Assembly, has challenged the government to come clean on

"Premier Wran's snap-election jimcrackery has left a hideous gaping void in community controls over video porn. The stunting involved in his decision to call a premature poll has flung the door wide open to the worst kinds of profit-at-any-cost porn entrepreneurs.

New Federal amendments effective floodgates to the importation into Australia of hard core pornographic video films so outragious that they could never have qualified for a movie R rating. As a result, failing State action to control th release through video stores, these will be available in motel rooms and family living

The problem was serious enough for Premier Wran on 19 February to become a momentary conservative by obligating his Government to corrective action, despite its commitment to non-censorship, on the basis that "there are certain things that are beyond the pale". Members of the conservative Catholic Right of the ALP, led by Mr. Brian Bannon (ALP, Rockdale) moved an urgency motion in State Parliament on 22 Februar ( I voted with the ALP against the Liberal National Parties to allow Standing Orders to be suspended in order that the matter might be defeated) calling on the NSW Labour Government to take action "to protect women and children from exploitation". The House supported this urgency motion

Now, because the Premier has opted for a poll six months early, no remediaction can now be taken until Parlian sits again."

"It is imperative that the community receive both from Mr. Greiner and from Mr. Wran an assurance that whoever leads the government after the election will call Parliament back as soon as possible in order to plug this gap," concluded Mr. Cameron.

### Be Radical and Conservative?



## Allan Craddock

Os Guinness asserts in his most recent book ("The Gravedigger File") that Christianity in the western world has been undermined by the modern world it has helped to develop and it is thus nas neiped to develop and it is thus effectively digging its own grave. He is quoted in On Being (February, 1984) as saying that: "Christianity is being undermined by the world it helped create ... The Church is becoming more 'worldy' and in the process it is digging its

This is a sound thesis and Guinness has done us a great service in drawing our attention to the dangers of the modernisation process which threatens to secularise the church. However, despite the truth contained in this thesis there is clearly a danger of an overreaction in which one kind of grave is avoided or filled-in only to find another grave being dug by the over-reaction

I am becoming increasingly aware of an extremely conservative reactive evangelical circles against fen professional counselling and allegedly non-traditional family structures, just to name only a small number of examples. On the face of it one can see a laudable desire to preserve Biblical standards and perspectives, and to give these priority over the values of secular movements which are clearly incompatible with Biblical values.

The problem I can see is that sometimes there is little attention given to exactly what the Biblical principles are and what their outworkings might be. There are also times when assumptions are being made which are not directly tied to the Biblical material, and which bias the Biblical viewpoint. These assumptions need to be clearly stated and justifications for them cannot be side-stepped. Human prejudices can easily distort the extraction of so-called

Our statements can become vague and unhelpful, sounding impressive and truthful on the surface, but lacking clear direction and depth when examined closely. Perhaps we know this and hence give far more attention to what is wrong with the allegedly non-Biblical viewpoints. It is at this point that the reaction as an unhelpful over-reaction

The target for the attack can be mis-represented, or a too-simplistic accoun of the target is given. I'm rather tired of hearing "feminism" being attacked as a single viewpoint in which the total package is contrary to Biblical perspectives. The fact is that there are with Biblical principles, but we need to be exact and we certainly need to recognize that there are Christian feminists who are making every effort to give priority to Biblical perspectives. Some might have doubts about the validity of these interpretations but the need to recognize the complexity of the situation and to respond to exactly what is being claimed is essential.

The same argument applies to statements objecting to forms of family role structure which are seen as liberal and permissive. Biblical statements concerning husband-wife and parentchild relationships can become distorted into a destructive form of simplistic and dogmatic authoritarianism. This happens when there is an emphasis upon structure and an almost total ignoring of the Biblical material concerning process. Structure has to do with the shape or form of a relationship, whereas process has to do with how the members relate

The Biblical comments on structure almost always extend to include

recommendations about how people in these structures should relate to one another. If one emphasises structure and neglects process there is a grave risk of neglects process there is a grave risk of getting structure and its implications very badly wrong. Processes of loving service and mutual submission are good checks against what human beings can do when they take views of structure to authoritarian extremes simply because they feel more secure and powerful in they feel more secure and powerful i

I'm suggesting that when we attack the modernization process, we need to argue our case carefully and with precision. We need to be fair, for we should let our "attack" be shaped by our Biblical values. That is, we should love truth and justice. We cannot afford to misrepresent, to exaggerate, to distort, or to deny value in the views we seek to evaluate.

Look back into history and seek for examples which parallel this problem. Christians were in the forefront of liberation movements (of slaves, of childlabour, of women, of workers enslaved to ampant industrialism) but reactionary Christians often opposed those vements. From our late twentieth reactionary arguments appear hysterical, simplistic and often involving distortions of Biblical material as well as distortions of the views under attack. Their opposition often stemmed from fear or from a rigidity of thinking and personality which clouded their judgment.

Some would suggest that we have more to fear today and we should not b afraid to take the stand they endorse. We don't need to be popular, we don't need to please the academics with our precision, for we need not be afraid of being "fools for Christ".

But, if our position is obscure and our case poorly argued and based largely on rhetoric and emotion, are we really being fools for Christ? In the extreme we can just be plain foolish, presenting ourselves as unloving, rigid-thinking, frightened and frightening people who alienate themselves by their stand, not just from non-Christians, but from other Christians who adopt a view different from their

I certainly agree with Os Guinness thesis. I also agree that we must think and act in accordance with a truly Christian mind or world-view. This means we need a preparedness to resist change which reatens that view but it equally require a preparedness to work for change which gives expression to that view. Christians need to be conservative and radical. In the process we can't afford just to keep flying emotional flags in which "Biblical principles" are given token status. Let us be exact and let us be constructive in giving them expression. It is harder to do this than it is to simply attack allegedly

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## Editorial

## THE POLITICS OF CYNICISM

The people of N.S.W. go to the polls soon in an exercise which can only serve to increase the cynical attitude many have to government in Australia. The election is being held early and everything about it is wrong.

The Premier of N.S.W., Neville Wran, has argued persuasively that we need longer not shorter Parliamentary terms. As a result the newly elected N.S.W. Government will have a four year term rather than the three years of previous Governments. Why then does Mr. Wran want to finish his present term early? The only answer he has given to this is that he is finding it impossible to govern properly with all the corruption allegations currently being discussed by the Press and the Opposition.

Such a reason is patently false. The election will not make such issues go away. The allegations will continue until they are properly investigated — preferably by a Royal Commission as we suggested in our last issue. Government will be no easier after the election than before it. The previous Opposition will obviously make a big issue of this. They will claim that Mr. Wran has acted with haste to close the Parliament as a forum for discussion of the allegations. They will suggest that he is scared that he will be hurt the longer he leaves it and to get re-elected now will be easier than it would be after six months of further allegations. There is logic in that argument. But at the same time Mr. Wran will claim that such mudslinging will eventually do damage — whether it's based on fact or not.

The problem is that Mr. Wran would appear to be using the election to secure his position. After it, if he is still the Premier, he will undoubtedly attempt to quiet the whole affair by claiming that the people have shown their faith in him and his government. It is this that concerns us most.

How can the electorate decide on the corruption issue? They simply do not have the facts. Until recently the Sydney newspapers stayed on the fringe of the problem and even now they have not made clear what the latest allegations are about. And the campaign speeches of both parties are hardly likely to

The Age, in revealing the contents of the "Tapes," spoke of a "web of influence". That is, the real issue is not about actual criminal acts but about undue influence which can pervert the course of justice. It is precisely this which makes it so difficult.

We would all find it easier if there was a proveable criminal offense. That is unlikely. Despite all of his activities Al Capone was finally convicted on a taxation issue — they could not convict him of anything else. Organised crime is much better organised now than it was in Capone's day. We will always be left, then, with the suspicion that things are wrong without necessarily ever being able to prove them in a court of law.

This makes it impossible for the average voter to make any kind of decision through the ballot box about corruption. That it exists we all know is true. How much it exists and how much the Government is involved we cannot know. Most people will be left voting according to their political preferences rather than making a judgment on this issue. For that reason Mr. Wran will not be able to use an election victory to bolster claims that his government is innocent. At the same time Mr. Greiner will not be able to use an election victory to bolster his claims that the previous government was involved in corruption. The election result will say nothing about the real issue.

And that just adds to our cynicism. We are made even more cynical by our knowledge of what is going on behind the scenes. In preparing our front page story for the last issue we became privvy to much information which we could not publish — libel laws being what they are. We obtained names, from a variety of sources, of those involved. Some surprised us — and some showed that the corruption in N.S.W. does not confine itself to just one political party. Over and over people who know more about these things than we do asked the question, "Who can you trust?". At the end of our investigation we really wondered if we could trust anyone.

All of this leads us to reiterate the main point of our last editorial. Nothing less than a Royal Commission, preferably headed by someone such as Mr. Costigan, will be satisfactory. The election, the naming of names in Queensland Parliament, a Senate inquiry; none of these is good enough. If we are ever to regain faith in our elected leaders this issue must be thrashed out completely — free of political partisanship.

Unless the truth is brought out into the open people will become more and more cynical about our elected leaders. And that will do no-one any good.

## Does Anybody Have the Right to Tell Me What

Well - come to Missionary Day at Sydney Missionary and Bible College on Saturday 24th March and find out.

We aim to 'de-fuse' the fears and doubts, and discuss those things which are vague

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A competitive examination for the JUBILEE SCHOLARSHIP will be held on Saturday 16th June, 1984. The scholarship is tenable for six years and is open to girls under 13 years of age on November 30th, proximo who are daughters of Abbotsleigh Old Girls. Entires close on Friday, 13th April, 1984. Conditions and form of entry will be supplied on application.

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A competitive examination of two OPEN SCHOLARSHIPS will be held on Saturday, 16th June, 1984. The scholarships are tanablefor six years and open to girls under 13 years of age on November 30th, proximo. Entries close on Friday 13th April, 1984. Conditions and form of entry will be supplied on application.

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## New Soviet leader is hostile to religion By Michael Bourdeaux

The appointment on Monday of Mr. Konstantin Chernenko to the supreme leadership in the Soviet Union following the death of Mr. Yuri Andropov bodes ill for the Church.

On June 14 last year he delivered a massive speech to the Plenum of the Central Committee of the Communist Party which, very unusually, contained a major attack on religior

After the death of Mr. Suslov in 1982, Mr. Chernenko took over the role of "chief ideologist" of the Communist Party

— a sort of glorified party whip. He
obviously exploited the illness of Mr. Andropov to regain the ground he had just lost in the leadership fight; and the June plenum was his main platform for

The attack on religion, part of it printed next day in bold type, literally stood out as one of the main planks in his platform. Mr Chernenko called on the Party not to weaken its struggle against the religious element in Soviet society which was still of "significant size."

He continued: "Many ideological centres of imperialism are striving no only to support but also to spread religious belief wider and to point it in an anti-Soviet and nationalist direction."

Mr. Chernenko went on to criticise 'religious extremists" at home and to claim that they were originating and relaying falsifications about the infraction of freedom of conscience in Soviet

#### When rot set in

Mr. Andropov's leadership was marked by continuity of policy. It is still little known that the real deterioration for believers began in 1979 — not that anyone could claim (though some did!) that all was satisfactory for them before that date. The efficiency of Mr. Andropov's immediate take-over in 1982 proved that he was already in power — or that the same forces which bore him upward were already fully operative — before the death of Leonid Brezhnev. Now the same has happened again.

Before the Olympic Games in the Soviet Union in 1980 there was a widespread purge of human-rights activists, among whom were many involved directly in the struggle for religious liberty. By June, 1982, the nber of known religious prisoners has risen to 393 — a total unprecented since the fall of Khrushchev in 1964. Mr. Andropov, as head of the KGB, was personally responsible for this drive; and, for that reason alone, his succession to the top leadership later in the year struck terror into the hearts of millions of believers — a fear which was justified in

One does not know whether Mr. Afghanistan in 1979 or the accomplishe suppression of Solidarity in Poland later, but these events were directly related to the internal ones and part of the same pattern. The resulting deterioration in international relations, which again further harmed Soviet believers, lies also at the door of the present power-group. To blame the "American threat" for this is yet another example of the fuddled thinking one sometime hears

Mr. Francis Pym, speaking on the "World at One" on the day of Mr. "World at One" on the day of Mr. Andropov's death, claimed that the latter was a "thinker" who had a "responsive attitude to international affairs." Not many Soviet believers would concur with this judgement. They would claim that the period was marked rather by a determination to revert to hard-line

policies - some of which were reminiscent of the worst of Khruschev's (or even of Stalin's) — in the whipping up of the war psychology which has paralysed human contacts between Soviet citizens and visitors over recent

Soviet believers have, instead, been enting on the brazen determination of the Andropov regime not to respond in any way to international pressures, which have been considerable. After all, the Soviet Union freely signed the Helsinki Agreement in 1975, and then abandoned its provisions on human rights and exchange of information one by one in subsequent

A Soviet lew, seeing the drastic fall in emigration figures in the past two or three years, would say that there had on a total lack of response to the mos concerted international pressures. A member of the Soviet German minori (nearly all of them are Christian) woul say the same, even though publicity had blazed less around his case. A Lithuaniar would claim that the purges in his Soviet occupied country — not stopping short of the murder of the most outspoken priests — really did take his Catholic people back to Stalinism, despite the fact that, with a Polish Pope and the mounting tion published on this in the West, there was now international concern over this problem as never

#### Concessions

The official Orthodox and the Baptist Churches have paradoxically, seen some concessions under Andorpov. For example, the number of Orthodox theological students at the three seminaries has grown and more Bible have been promised. But Baptist and Orthodox Church leaders have had to follow the Kremlin line even more slavishly than before. This has been costly to morale.

Internationally, they have had to endorse every aspect of the so-called "peace initiative." Domestically, they have had, in a most craven way, to criticise fellow-believers of utter integrity who have sought to extend the frontiers of religious liberty. Some of the latter have attempted to maintain an independent publishing programme (not illegal, according to the Soviet constitution), but

It now looks as though Mr. Chernenko was personally responsible for the sharpening attack on religion over recent sharpening attack on religion over recent months. Immediately after his speech last year *The Soviet State and Law*, one of the main ideological journals, backed him up by printing two lengthy attacks on religion, Viktor Chebrikov, Mr. Andropov's successor as head of the KGB, religion, Viktor Chebrikov, Mr.
Andropov's successor as head of the KGB, is on record as holding strongly antireligious views. He has publicly (in 1981) drawn attention to the fact of the revival of interest in religion among young Soviet people, and he is committed to stamping this out.

At this time it is more important than ever to affirm that believers have immense potential, at the moment rigorously suppressed, for suffusing rigorously suppressed, for suffusing Soviet society with good. They are the last to chime in with Krelim war psychology. If the new regime could only give them breating space, they would be a power for good as all length. for good at all levels - not least in pressing for a real peace initiative which must flow out of the eventual establishment of a more just society in the Soviet Union.

(Michael Bourdeaux is the Director at Keston College: This article is reprinted from Church times)

## **Paddyfield Hospital Centre**

Opened in 1955, OMF's Manorom Christian Hospital located in the rice bowl of Asia — Thailand's vast central plain, has progressed from a ten bed general clinic to a ninety bed hospital. Because services are offered in obstetrics, surgery, eye, chest, skin diseases, pediatrics and general practice, it has become a rural referral centre used by both private and government doctors

By the time many patients are referred to Manorom, they perhaps have gone to three other centres for treatment and possibly received up to ten different medicines so becoming drug abused

Each year Manorom staff examine approximately 50,000 outpatients, perform 1,400 major operation and deliver over 1,000 babies.

## World Vision leader visits Central America



A system consistent with the Gospel of Jesus Christ in El Salvador and a continued Christian presence in the restructuring of Nicaragua are clear priorities for these two Central American nations, claimed Harold Henderson the executive director of World Vision on his recent return from the religion.

Harold Henderson recently returned from a visit to this troubled region where he inspected World Vision's ministry and met Christian leaders from various

"The civil war in El Salvador will the Civil wal life El Salvador Will continue because neither the military nor the guerillas are ready to lay down their arms and seek out solutions through a peaceful process. The challenge lies at their feet.

"Central America needs its apostle of non-violence, to lead the way in total renunciation of the senseless and costly violence.

"There is a church, with a strong prophetic voice, calling for a new conversation and reconciliation in the country of 'The Saviour'. I was very impressed by many church leaders in El

Salvador. They are voices calling for change and justice and they will not be silenced by violence. A number of church leaders have recently been threatened by death squads", said the World Vision director.

Near the border with Honduras, Harold Henderson came across a displaced persons' camp. It was in a territory that was sometimes controlled by the military and at other times by the guerillas.

"They were a forgotten community. There was no water, food or medicine. The Red Cross had stopped coming because of the danger. The Catholic priest had not been back into the area for months and the local Protestant Church had neglected them.

"World Vision is now challenging that church to involve itself in caring for these hungry and sick people, many of whom have known the joys of being a member of a Christian com

A Christian leader spoke about his nistry among the poor in El Salvador.

Continued back page

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## Chronicle

## **Josephine Butler**

Though few people know of her to-day, Josephine Butler could well earn the title of the most courageous christian woman in the nineteenth century. She was active in the promotion of women's 'rights' — in her view woman had four rights:

the right to earn

- the right to be educated in order to do so
- thr right to decide the condition of her life by exercising the vote
- the right to own the money she earned.

She was interested therefore in the extension of educational opportunities for women, and the campaign to extend the vote to women. However she was best known in her time as the leader of the campaign by women for the repeal of the Contagious Diseases Acts. In the face of the hostile opposition she encountered she was not deterred — in her view "God and one woman make a majority".

Born on April 13, 1828, Josephine was the daughter of John Grey, a philanthropist who was active in the campaign for the abolition of the slave trade. In 1852 she married George Butler, the son of the Dean of Peterborough. Their first five years of married life were spent in Oxford where George was an examiner to the University. An intelligent, articulate woman, Josephine was not happy in the male, relibate atmosphere of the University:

In the frequent social gatherings in our drawing-room in the evenings there was much talk, sometimes serious and weighty, sometimes light, interesting, critical, witty, and brilliant, ranging over many subjects. It was then that I sat silent, the only woman in the company, and listened, sometimes with a sore heart, for these men would speak of things which I had already revolved deeply in my own mind, things of which I was convinced, which I knew, though I had no dialectics at command with which to defend their truth.

One evening she was horrified when a young Oxford don denounced Ruth, Mrs. Gaskell's recently published novel which told the story of the moral lapse of a young married mother. He would not, he said, let his mother read it. Josephine said:

A moral lapse in a young woman was spoken of as an immensely worse thing

She began to feel a call to work amongst women who were 'victims' in society. The family took in as a servant a former woman prisoner from Newgate.

In 1857 George Butler became Vice-Principal of Cheltenham College. In that In 1857 George Butler became Vice-Principal of Chellenham College. In that period their five year old daughter died in an accident, and for a long time Josephine suffered great bouts of depression which were only lifted by great bursts of activity. Finally George Butler replaced Dr. Howson (the great crusader for the foundation of deaconess work in England) as Principal of Liverpool College. Josephine visited women in the gaols and work houses of Liverpool, taking some into her home and finally founding a "House of Rest".

In 1864 sne formed, with others, the Ladies' National Association, whose object was the repeal of the recently passed Contagius Diseases Act. Their campaign continued until the Repeal Bill was passed in 1886.

The objections of Josephine Butler and the women and men who worked with her was that a scandalous double standard of behaviour for the sexes was allowed by this legislation. Men availing themselves of the services of prostitutes were condoned, while the prostitutes were condemned. As a Royal Commission report stated in 1871, the accepted view (endorsed by the Commission) was:

There is no comparison to be made between prostitutes and the men who consort with them. With the one sex the offense is committed as a matter of gain, with the other it is an irregular indulgence of a natural impulse.

Engaged in her activity which she saw as 'a holy cause' — Josephine Butler faced Engaged in ner activity which she saw as a noty cause — Josephine butler faced opposition and threatened physical violence. She was ostractised by many who were her social equals and was vilified as an un-natural wife and mother. George Butler was regarded as a weak man who could not 'control' his wife. Yet before she began to campaign she asked his permission and his considered reply was 'Go, and God be with you'. He and their sons supported her in every way they could. In 1982 George obtained permission to read a paper at the Nottingham Church Congress on the topic 'The Duty of the Church of England in Moral Questions'. In a crowded meeting, he was howled down immediately he mentioned the Contagious Diseases Acts. The Chairman, the Bishop of Lincoln, abandoned the lecture.

When the House of Commons finally debated and passed the motion 'that this When the House of Commons finally debated and passed the motion that this House disapproves the compulsory examination of women under the Contagious Diseases Acts', there were groups of women praying in various places in the city. Some younger members of Parliament expressed embarassment at the thought of "all these women praying for them."

Josephine Butler recorded the campaign in a book she entitled Personal Reminiscences of a Great Crusade. The final paragraph speaks words we would all

Let holy charity continue, dear Friends, to be the inspiration of all our work Pity for the suffering; justice for all; the oppressed to be delivered; the slave to be set free; the moral law to be obeyed to the last title; the soul of the poor to be delivered from the hands of the spoiler; and the Governments of the world to be warned of that logic of retribution whereby men and nations reap as they have sown. Such has been our programme in the past such it will continue to be in the future.

There are Christians 'saints' today who feel led by God to campaign against evils and vice in our society. We may not always endorse all their words, or their methods — but they deserve our prayerful support, and our encouragement whenever we can give it.

## ompassion

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## WORLD

## Christians threatened by China's crackdown on crime

A crackdown on crime initiated in August by the government of mainland China has added to the tension experienced by Christians in China and has resulted in the arrest of a number of Christians, said Anthony P. Lamber, research secretary of the China Ministry Department of Christian Communications Limited, in an interview with the Missionary News

"Although the crackdown is not directed specifically at Christians, it is affecting them," Lambert said.

"Some Christians already under surveillance may get pulled in for questioning. If it is found that they are doing things considered illegal, they will be arrested," he added.

Ten house church members were arrested in Shanghai in September, and at about the same time, some in Shaanxi Province in China's northwest were arrested because of contacts with foreigners, according to reports from Christian visitors to the area.

House churches and Christians who have had unofficial contacts with foreigners are especially suspect in the eyes of the government, as well as those who have refused to join the officially-sanctioned Three-Self Patriotic Movement's churches.

Even those Christians who attend a Even those Christians who attend a Three-Self church are becoming worried, Lambert said. A Christian from Amoy in South China reported recently that because of the tighter atmosphere, fewer Christians were attending the local Three-Self church.

The government crackdown on crime was spurred by the dramatic increase in violent and economic crime since the death of Mao Tse-tung in 1976. "There has been a general crisis of faith in Marxism," said Lambert, "resulting in an idelogical and moral vacuum."

The government has set a quota of 50,000 arrests, but there is evidence, according to China watchers, that an even larger number were arrested in the first six weeks of the campaign.

"Punishment is swift," Lambert said. "It appears that the time between arrest and execution has been shortened substantially." During the first six weeks of the campaign, dozens of the more serious offenders underwent public execution, usually by shooting in the back of the head. It is not thought that

developments, it would be advisable for foreign and Hong Kong Christians to slow down or to suspend their contact with fellow believers in China, the Chinese Church Research Center said.

It is likely that a second wave of arrests and executions will follow if the government is not satisfied that the first is adequate, the CCRC said.

Crimes listed as category #5 on "organizing reactionary groups" and
"using feudalistic superstitions to engage
in anti-revolutionary activities" can be applied to every type of Christian (especially evangelistic) activities outside the official church, the TPSM. All Bible supply work, itinerant preaching, and house church meetings can be, and often are, being interpreted as anti-revolutionary activities, the CCRC noted.

Therefore, Christians outside ought to Therefore, Christians outside ought to pray very diligently for believers and house church leaders in mainland China, especially those already arrested, during this time of hasty and facile "justice". Pray also that the government might soon put an end to this type of mass utions, the CCRC urged

### "Alarming Amendment to Soviet Law"

Keston College reports that an alarming and potentially far-reaching amendmen has been made to the "Anti-Soviet has been made to the "Anti-Soviet Agitation and Propaganda" an article of the Soviet criminal code — an article under which dissidents of all kinds are frequently brought to trial.

Previously, this article had consisted of two parts, first offenders were liable to a sentence of deprivation of freedom for a period of 6 months to 7 years with or without additional (internal) exile for a period of 2 to 5 yers.

Subsequent offences under this same article raised the sentence of deprivation of freedom for a period of 3 to 10 years, with or without additional (internal) exile

The "Anti-Soviet Agitation and Propaganda" article has now been expanded, according to the Gazette of the supreme Soviet (vedomosti Verkhovnogo Soveta) to include

. And actions carried out with the use received from Foreign organizations or persons, acting in the interests of such organizations".

The punishment for this additional infringement can bring the sentence up to 10 years' deprivation of freedom with or without additional (internal) exile for 5

In other words material aid of any kind from abroad can be considered an aggravating circumstance in the crime. It can be extended to cover even something as trivial as receiving a pair of jeans. The amendment was adopted on 11 January 1984 and acquired force of law on 1 February.

The Gazette includes a number of other "Tightening up" measures apart from the one recently noted in the western press concerning prison sentences for anyone passing economic, scientific, technical or other "Official" secrets to foreigners. For example, the article concerning illegal crossing of the soviet border (Art.83 Crim. Code of the RSFSR) has been extended to include ence to a repeated offence under this article, bringing a sentence of up to 5 years deprivation of Freedom.

### Authors, artists to face a crackdown

were accused of posing the main ideological threat to Painland China, Reuter reported from Beijing recently.

The strongly-worded call for political orthodoxy in the cultural sphere launched by the official newspaper launched by ith official newspaper People's Daily in a front page commentary, was seen as an indication that the current drive against "moral pollution" was likely to result in a further cultural crackdown.

"Some people spread the view that the highest aim of literary art is to 'express oneself,' or else they spread abstract theories of human nature and humanism and believe the so-called alienation of man under socialism should be the main theme of artistic creation," the pape; said

"Some works even spread sex and religion. Although there are not many of these, it is hard to ignore the influence they have among some young people

"Moral pollution poses a great danger, and could bring disaster on the nation and lead the people astray."

The Communist Party newspaper added: "We must not adopt a 'leftist' artitude and stick indefinitely to political labels, nor put authors of erroneous works in the same bag as common

## REVIEW

### lapanese **Author takes** Courageous Stand

Mrs. Ayako Miura is one of Japan's most famous authors. Her books always present a clear gospel theme set amidst the complexities of Japanese culture.

The christian film "Kairei" is now showing in the cinemas of many of Japan's largest cities. Taken from Mrs. Miura's book of the same title, the story tells of three Japanese being swept by ocean currents right across to Alaska. Eventually rescued they are taken back to Japan via London and Hong Kong. During the return journey, they contact Christians and accept the gospel. Arriving At Japan, they are refused entry. Mrs. Miura clearly presents the gospel and speaks to the national consciousness of lapan which refuses to accept that same

## Violent backcloth to new archbishop's enthronement

News of a village massacre in which children were among the thirty people killed was given to the Archbishop of Canterbury before he preached at the enthronement of Uganda's new Archbishop last Sunday.

"We must reverse the springs of violence which have beset this country. Dr. Runcie told the congregation in Namirembe Cathedral, Kampala, as the Right Fre. Yona Okoth, Bishop of Buked

Those who died were forced out of Muduma, about twenty-five miles south west of Kampala, by an unknown gang whose motive was thought to be robbery. Only a week earlier four white people, including a British bank official, had been murdered in Kampala itself.

"Of all the nations of the earth, you deserve a new beginning" the Archbishop said in his sermon was heard by clergy and laity from every part of Uganda, as well as by visitors from ther afield. "The world has not been deaf to stricken cries of the people of Uganda: we have heard the screams of people subjected to appalling suffering at the hands of cruel and godless men . . .

"In these dark years you have suffered with these dark years you have someted the violation of every human right . . . and you still live with some of the human wreckage which violence always creates," Dr. Runcie continued. And he spoke of Archbishop Janani Luwum, "murdered as in obedience to Christ and in service to his people, he stood up to protest against injustice, brutality and tyranny."

But Christ's way was always the way of stony path of revenge, retaliation and hatred," Dr. Runcie said: and "the Christian must settle old scores not with the gun but with the olive-branch."

Last Saturday, the day before the enthronement, the Archbishop of Canterbury visited the Roman Catholic Cathedral of Lubaga, Kampala, at the invitation of Cardinal Emmanuel Nsubuga. There he spoke of "a comm experience of martyrdom" shared by the two Churches, saying: "let those who have suffered together build together."

Dr. Runcie expressed the hope that the Ugandan Christian Council could be revived, and that "Christians of every denomination can co-operate in the urgent and practical task of rebuilding

At the enthronement of the Anglican

service in Lubaga Cathedral" and declared: "If together, Christians in this land would stretch across the chasms which separate you and take hold of the hand of fellowship, what a powerful witness that would be all your people!"

(Church Times)

### David's death is Church's loss

Tributes were paid this week to Canon David Watson, the Church of England's best known evangelist, who died last

David Watson's death came at the end of a year-long struggle against cancer and a life-long Christian ministry which took him all over the English speaking world.

Converted as a student at Cambridge David Watson is best known for the 17 years he spent in York, building up the 7-strong congregation of St. Cuthbert's until they had to move to the larger church of St. Michael-le-Belfrey.

In July 1982 he moved to London with his wife Anne and their two children Fiona and Guy, to work full-time as an evangelist. It was here, after only six months, that he learnt he had contracted inoperable cancer of the liver.

In many ways his ministry deepened during this period of illness, despite increasing pain from the cancer, backache and repeated asthma attacks. A Radio 4 interview about his illness had to be broadcast twice, so great was the response. His condition deteriorated seriously in the middle of January but he was more alert during the last two weeks and was able to spend valuable time with

The Rev David MacInnes, a close friend and one-time colleague, spoke on the BBC's Sunday Programme about David Watson's belief that he was being

"Even in the beginning of January he was wrestling with the problem of the healing he'd prayed for, that he knew God could give, and yet which didn't seem to be coming. At the same time, said to me with a lovely grin: 'David, I'm completely at peace. There's nothing that I want more than to go to heaven. I know how good it is! And I think in the last week or so . . . there was just that glorious

Asked if he could explain why David Watson had not been healed, David MacInnes stressed that God has a right to do what he will with our lives. In his body, David had been expressing "something of that conflict that goes on between light and darkness in this world". He had pioneered "what to be a witness really means. It means to die for

The church David Watson had first joined when moving to London, Holy Trinity Bromptom, rang with sustained applause in thanks for his life last Sunday. In York, the service on Partners in Mission' went on as planned, because said his successor, the Rev Graham Cray, "the subject was close to David's heart". The news of the death had been spread through a 'prayer link' on Saturday "to make sure that people did not hear through the news".

Writing in the Guardian obituar Canon Michael Green remarked, "In David Watson the Church has lost a great

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## MARANATHA

### Sea shells

Last month we enjoyed a couple of weeks near the beach. Almost every day swimming and looking for shells with our children were on the agenda.

The great variety and number of shells interested me. How small they were! How perfectly formed they were! How many there were!

"Why did God make them", I asked myself. No doubt they have a real purpose in the balance of the sea, but I don't know very much about oceanography.

I'm sure that there are some other reasons. The first that we should simply sit back and recognise how wonderful God the Creator is. This gave me an opportunity to naturally talk about this with my children. The shells became a visual aid, and example of God's handiwork.

Another reason I concluded was to remind me that God is the God of the great and little things. The God who made all the world — our universe and all the others — also made the little shell.

waters (just enough to make earth habitable) made me and my children, and allows us to enjoy his handiwork. Me, who is very insignificant and small in the whole of creation, is important and known by God.

The true picture of God found in the Bible, is that He knows each individual as if they were the only one He was interested in. Mind boggling and very wonderful isn't it?

There was something else about those shells. Some were damaged, buffetted by their environment, walked on by us, broken.

God doesn't repair broken shells, but He will help repair broken and hurt people. People buffetted by the circums tences of life, people hurt by other people will find God a gentle yet ough repairer.

Shells are interesting, but people are important. That's why God commands all people to turn to Him for forgiveness and restoring. Restoring us to what He made us to be.



#### **BURSAR — BUSINESS MANAGER**

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Applications (which will be treated in strictest confidence) should be in writing together with a full C.V. and marked 'Personal and Confidential' and forwarded to:

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Please reply to:- Mr. Laurie McCowan,

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and mark it confidential, including a resume of your employment record and

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## THE GOOD READ







### ANGLICANA

BY JOHN BUNYAN







#### "ANGLICANA" by JOHN BUNYAN

Broad Churchman Series No. 5 Sydney. RRP \$5.50 92 pp.

This is a fascinating book; fascinating because it gave me an insight into what a "broad churchman" is. Fascinating also because it gave me an insight into the poverty of the position that seeks to try to hold together both evangelical and tractarian segments of our church.

The book is intended as a simple introduction for new Christians or for adult baptism and confirmation candidates. The first part of the book is an introduction to the Bible whilst the second part is an introduction to the church. Mr. Bunyan's intention is excellent. It is important that such people know what the Bible is about and it is valuable that such people know what Anglicism is about 5 adly Mr. Bunyan's book will really not prope satisfactory in book will really not prove satisfactory in

It is not possible in such a brief treatment to justify statements made in such a book. For that reason this reviewer is left wondering exactly what Mr. Bunyan's view of the Bible really is. For example Mr. Bunyan's view of the Bible really is. Bunyan's view of the Bible really is. For example, Mr. Bunyan will upset most conservative Biblical scholars with assumptions made concerning some of the highly contested areas of Old Testament study. He believes, for instance, that Daniel belongs to the period between the Testaments; he believes that there were two Isaiahs written at entirely different times. To make statements such as that without at make statements such as that without any explanation or justification for them will lead the readers into a very unhealthy view of the reliability of scripture. Further, Mr. Bunyan tells us that Genesis is "sagas, myths, legends and stories". Mr. Bunyan does not explain what he means by that and so leaves the reader with the impression that it is all made up. Whether he meant to do that or not, that is what comes through clearly. Mr. Bunyan also

gives, it would seem equal weight to the Apocrypha since he includes that in his outline of the Bible and since his recommended version for people to read is the R.S.V. in the Common Bible which includes as part of the Old Testament, the Apocrypha — a position held by Roman Catholics.

Again when he writes about the New Testament, Mr. Bunyan has simply taken uncritically the findings of liberal scholars and one is left wondering from Mr. Bunyan's account whether or not it is possible to trust the Gospels.

When Mr. Bunvan turns to the church he is on firmer ground since he is well known as one who has made a very careful study of Anglicanism. Sadly the careful study of Anglicanism. Sadly the Anglicanism of Mr. Bunyan owes more to the Tractarian Movement of the 19th century or to the pre-Reformation Church than it does to the traditions that formed the Anglican Book of Common Prayer which Mr. Bunyan so greatly loves. Prayer which Mr. Bunyan so greatly loves. There are certainly some helpful pieces of information in this section of the book but here is much that evangelicals would find quite repulsive, from the list of saints to comments on the various parts of the church. Mr. Bunyan's comments on the Lord's Supper or Holy Communion are remarkably mild. But his comments on the "commonly called sacraments" show just how much modern High-Church Anglicans need to twist the truth to justify their position. Referring to the 25th their position. Reterring to the 25th Article which states that there are but two sacraments, Mr. Bunyan is forced to suggest that "those other sacraments are five which according to the Articles are commonly called such". A simple reading of the Article shows that whilst they were commonly called such in the pre-Reformation Church, the official statement of the articles is that there are only two sacraments. Mr. Bunyan insists that the other five may be called sacraments so he goes on to an exposition which would delight our Roman Catholic brethren.

One could go on picking this and picking that from the book. Suffice it to say that the book is simply a conglomeration of traditions some high, some low. This eclecticism destroys any usefulness the book may have.

Having said that, it is probably riaying said that, it is probably intipicking to also say the book is hard to read. In this day and age when so much can be done with typesetting there is no justification for a book printed in the way this is printed. I found the typeface quite annoying and it did not encourage me to try to come to grips with the contents.

All in all, I could not recommend this book in any way.

D. Kirkaldy

#### "Making TV Work for your Family

William L. Coleman Bethany 105 pp

At the moment my TV is broken and we are deciding whether we should buy a new one. In many ways our home is typical. A colour TV invaded about 8 years ago and took over. It now controls just about everything. One of my greatest battles with it is that the person who watches TV also determines what everyone else in the house does.

This book can be a great help. Its aim is to get families to sit down together and talk about TV. Each chapter is very short, making one point or raising one issue There are questions and exercises to do. I have not as yet gone through the exercises with my family. I expect that would take about 30 weeks but hopefuly that will be completed before the year's

Recommended.

S. MILLER



#### "Flirting with the World" John White

Hodder & Stoughton 154pp

John White readers have come to expect the best. This book will not disappoint them. It is JW's ninth book in about as many years. Some of the chapters sound very much like chapters in his earlier books, but this did not deter

people and christians who are battling with real moral issues in our pagan world. He pulls no punches covering subjects such as worldliness, rock music, sex, homosexuality, money, church fund raising, dress et al.

Very recommended

S. MILLER



#### Darkness and Light

An Exposition of Ephesians 4:17-5:17

D.M. Lloyd-Jones

The Banner of Truth Trust, \$19.70, 460 pp.

Though published out of order, this posthumous volume completes a series of eight containing sermons on Ephesians. The original sermons were preached at Westminster Chapel, London, from 1954 to 1962. They have been edited from tape recordings following the same principles that Dr Lloyd-Jones himself used in compiling the er volumes

Volume five contains 36 sermons covering Ephesians 4:17 to 5:17 which is seen as the practical outworking of the apostle's teaching on salvation and the church. The first sermon-chapter provides an analysis of the whole epistle and suggests several principles for applying the text. Though "suggests" is perhaps too mild a term to describe the style. The author insists that doctrine may not be left unapplied, that our lives as lived outside and inside the church must not be separated and that a code of conduct must not be imposed apart from an understanding of doctrine. He rejects concepts of easy sanctification preferring to see it as the application of doctrine

The remaining chapters work carefully and thoroughly through the text and it is difficult to be less enthusiastic than the dust jacket: "Magnificent exposition, it is also a handbook to living the Christian

The impatient mind might find it frustrating to progress so slowly through the Biblical text. For example there are five sermons on the first three verses. But each chapter taken on its own makes both an excellent personal study and a resource for preachers and teachers.

**Bob Rothwell** 

## LETTERS (continued from page 11)

don't object to that — I applaud it! But if other christians do the same with other therapies and "current in theories of counselling" then I will applaud that, too! Clearly, Crabb's Biblical Counselling model is very helpful — but to suggest that beside it all other counselling techniques or models are questionable or not to be trusted is to deny the equally validisingishts and strategies of other christian counsellors, to insult their integrity as people concerned with the opening up of those in need to integration and healing by the power of God's Spirit, and hence do an enormous harm to the cause of the Gospel.

No christian has ever undertaken the kind of

of God's Spirit, and hence do an enormous harm to the cause of the Gospel.

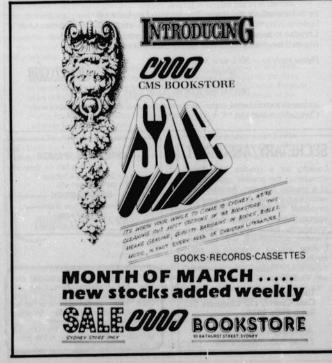
No christian has ever undertaken the kind of research into human sexuality which has been carried out by Masters and Johnson in tie. United States. Nor could they, for christian morality would doubtless prevent it. But Masters and Johnson have conducted their research and arrived at their findings on the basis of a view of man which is quite inconsistent to the way in which a christian views man. Do we therefore refuse to read their work and reject their findings? No—the same "head and shoulders" Larry Crabb directly encourages the use of techniques developed by Masters and Johnson in dealing with sexual problems in marriage in his Manual of Biblical Counselling pages 126-131. If our editorial writer is to be believed, this must make Crabb's counselling techniques "questionable". Maybe Crabbs do walk sideways after all! However, I am relieved to be able to say that I do not share the views of the editor in this matter, and regard such narrowminded, medieval, pious fear as being quite inconsistent with the legitimate and open

application of bible truth to modern counselling theory.

application of bible truth to modern counselling theory.

It saddens me to think that an otherwise seemingly intelligent individual can make the statement that a theological degree is preferable in training as a counsellor than "all the training in counselling provided by universities and other secular institutions." It makes a total mockery of both theological education and counsellor training. Could anyone think for even a brief moment that Crabb's training is only in the theological area? Or could anyone honestly say that someone with a theological degree is automatically better equipped as a counsellor than anyone else could ever be, even if he has no particular gifts or training in this sarea? Surely it is possible to have "proper theological training" and receive a degree on this basis of intellectual understanding and the satisfying of examination requirements, and yet not even be a christian, let alone have the slightest hint of ability in counselling people with deep personal unmer needs. If the editorial writer actually holds these views he so strongly espouses, I can only say how deeply sorry I am both for him, and also for those who come to him for counselling and direction. Far from being "logical", this "strong stand" is such utter nonsense it must be rejected totally, if we as christians are going to allow ourselves to be open to new insights and truths which, subject to the principles or God's Word, and the direction of the Spirit, will enable christian counsellors to other real help to troubled people who desperately need psychological, emotional or relational stability.

Yours Sincere Rod Harding



## LOUNDRS

#### **Foundation Genesis**

It has been suggested to me that we should write to you regarding one aspect of the work of Foundation Genesis.

For the past 18 months I have been interviewing women who have had abortions with the intention of writing these up as "personal stories" in book form. At this stage "personal stones" in book form. At this stage no attempt has been made to analyse or document any findings — rather just to tell the story in the hope that it may speak to another girl who may be considering an abortion.

I wondered if you might be able to mention this in the Australian Church Record as there may be someone who was faced with the real possibility of an abortion but decided against it—such a story would provide a good balance to the stories I have already collected.

Although the stories would be published ith the writers permission, I of course would mention any names.

Yours sincerely, Patricia Judge

#### A Republic?

Australia is classified as amongst the Christan nations of the world. That does not mean all its citizens are in fact or name Christians. Indeed, all religions have free scope within our borders. Before Anti-Discrimination laws disturbed the peace, the profession of Christianity was never a condition for holding office or engaging in the public service, or essential to recognition either politically or socially. socially

vice are in grave danger of losing this distinction by a world conspiracy against Christianity. The subtle means is to turn us into a Republic. But what kind of a Republic? Think! There are only two kinds: (1) the Soviet Socialist Republic, and (2) United States of America.

Could any ACR reader imagine our present Could any ACR reader imagine our present leadership standing up before the world and proclaiming 1983 the YEAR OF THE BIBLE? America did — not only its President, but an assembly of their Senate and House of Representatives. How far ahead of our bumbling politicians of both Parties in moral courage and perception in their Joint Resolution which I hope the ACR will find space to publish.

#### Judeo-Christian

Dear Sir,

Dear Sir,

Mrs Phylis Creasy is right in raising the passive acceptance by Christians of the term Judeo-Christian. One cannot be of Christ and at the same time with that which rejected, and still rejects Christ. That such a clear contradiction in terms finds ready acceptance within the Church of Christ indicates a willingness to compromise on those things which Christ clearly indicated he was prepared to give his life for. There are many references which could be quoted but John 8 is sufficient.

Only when the Jews are reconciled to Christ could the term Judeo-Christian have any relevance, and then it would not be necessary for all would be Christians, whether they be Jew, Gentile etc. Needless to say that very scarce commodity today, peace, would reign upon earth.

#### Mere assertions

Do all pastors and teachers agree with Neil Baker's views? Is calling one's opponent an ignorant woman who ought to be silenced a good argument? it seems that Mr. Baker has proved Ollera Clarke's point for her.

His "argument" when analysed seems to be mere assertions, first that she is a woman, and then that she must be ignorant because she disagrees with him. What evidence is there tha she is ignorant? And even ignorant people have been known to know more than the learned. Does Mr. Baker agree with St. Paul on this? You will have to try to do better than this, Mr. Baker.

Mr. Baker.

As Ollera Clarke says, opinions on Gospel Offer range from calvinism to universalism, and there are competent and sincere scholars who support any point of view you can name. Does Mr. Baker expect us to accept his ipse dixit as final? Most reasonable people would expect him to show evidence that he is well acquainted with the main arguments and authorities for and against his interpretations, and above all reasons why he is right and others wrong.

Do all Paul's words necessarily apply only to the other fellow? We have probably all read Cromwell's famous words to the bishops about the possibility of being wrong. Dogma is no substitute for reason or scholarship or scholarly humility.

Yours Sincerely

#### Unbelieving theologians

Dear Sir,

The most damaging enemies of Biblical
Christianity are not avowed atheists, but those
unbelieving theologians who spend their lives
dissecting the Scriptures. To them, it is a
postmortem. They do not resign their
doctorates, as one would expect, but continue
to preach their philosophies from their exalted
positions till their unbelief filters from the top
down to trusting but uninformed Christians.

This unbelief began in the 19th century but has accellerated in the last decade till now ou schools are to be protected from the UNIQUENESS OF CHRIST by teaching all eligions. Poor young innocents expected to weigh the pros and cons of world religions and choose which they like the best. It is a repetition of the early days when the Christian faith was a "scandal" amongst all the popular gods of the Roman Empire?

Today, it is the non-ecumenical evangelists who are the "scandal". In Russia, we would be hustled off to Siberia. Ah wall, even in Elijah's day, the Lord had "seven thousand in Israel who had not bowed the knee to Baal." The prophet did not know of their existence. Where are they hiding in this apostate decade?

#### Narrow-minded view

Dear Sir.

Dear Sir,
Having read the editorial entitled "Crabs
Walk Sideways" (A.C.R. 6/2/84), I am moved to
respond, as such a narrow-minded view of the
issues raised cannot be allowed to go
unchallenged. Underlying the views expressed
seems to be a fear that with the proliferation of
professional counsellors available, that which
was once regarded as being the natural
domain of the parish clergyman is now
threatened, thus leaving the clergy uncertain
and anxious about their role. In order to
protect the clergy, this defensive and
reactionary stand is seen to be necessary, even
though the arguments for it, after brief
reflection, can be shown to be absurd in the
extreme.

As a parish clergyman, I want to separate nyself entirely from the views expressed in the ditorial. I do **not** regard counselling people, with deep personal needs as primarily **my** astoral function, nor do I believe that all the

theological degrees in the world would equip me for such a role. Further I am grateful to God that my mind is not so closed that I am not open to the possibility of learning truth, or being challenged to rethink my theological perspectives, from my interactions with both non-christian friends and theologically untrained christian brethren. To suggest that only those with "proper theological training" (whatever that may be) have a monopoly on the truth is not only a reaction of medieval fear, which undermines the whole emphasis of reformation theology by putting all power back to the priesthood, but it is also clearly an insult to all christians who read the scriptures and know God without formal training whatsoeves.

It is clearly assumed by our anonymous

this clearly assumed by our anonymous editorial writer that the Bible contains the clear answers to all life's problems. Hence the parish clergyman is regarded as being the most competent to do what is claimed to be "primarily his pastoral function — helping people with their problems." What utter nonsense! What does the Bible teach about explores with an inflamed annendity? Or a people with their problems." What utter nonsense! What does the Bible teach about problems with an inflamed appendix? Or a blocked carburettor? Or my golf swing? Or is it to be assumed that it's okay for medical practitioners, mechanics, and golf professionals, whether they be christian or not, to study their field of specialisation in order to help people with problems in those areas, but in the area of human psychological, emotional or relational functioning only christian specialisation is to be accepted? Would the editorial writer also not be prepared to recommend any doctor, mechanic or golf professional who did not have "proper theological training"? If the Bible is "our basic textbook for living" and "we cannot deal adequately with people's problems unless we know the mind of God in the matter", then surely we must be consistent and apply this to all problems, and not just a small collection of problems we label psychological, emotional or relational. On the other hand, if we admit that God has allowed medical knowledge, mechanics and golfing expertise to increase through the research, study and practice of non-christians as well as Christians then maybe we have to allow that God could have something to teach us in the area of counselling from the theories and therapies developed by non-christian and humanist psychologists, as we seek to apply their findings to biblical truth.

This, in fact, is exactly what Larry Crabb has done! He who "stands head and shoulders

This, in fact, is exactly what Larry Crabb has done! He who "stands head and shoulders above anyone else we know" has taken the principles from Ellis's Rational Motive Therapy and worked them into a biblical framework. I

Continued page 10

#### CLASSIFIEDS

ents may be left at the office or pho on 14 days before date of publica

#### Church Services

MELBOURNE: St. Jude's Carlton, Near city centre and Palmerston Streets, Sundays 10 a.m. Holy Co

GOORPAROO St. Stephen's, Brisbane, Cnr. Cavenish and Chatsworth Roads, Visitors welcome - 3 30 am and 9 am Holy

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

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

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## MAINLY ABOUT PEOPLE

#### DIOCESE OF NEWCASTLE

Rev. M. A. Chiplin, formerly Chaplain, Royal Newcastle Hospital, was commissioned as Minister-in-Charge of the new Experimental Pastoral Area of Tumbi Umbi.

Rev. M. P. Birch, formerly Rector of Denman is now Chaplain, Royal Newcastle Hospital and Media Liaison Officer.

Rev. Canon P. Ashley-Brown, Rector of Muswellbrook, is to be Rector of Belmont from

Captain D. Cocker, Church Army, has been appointed to the Parish of Scone.

Rev. Cannon E. Barker was appointed Rural Dean of Newcastle on February 1st.

Rev. G. A Parker was appointed Rural Dean of Lake Macquarie on February 1st.

Rev. P. Hayes, formerly Asst. Minister, Hamilton was appointed Rector of Wongan Hills in the Diocese of Perth February 1st.

#### DIOCESE OF CANBERRA GOULBURN

Ven K. A. Osborne, Consultant in Church Development, has been appointed Vicar-General of the Diocese.

Rev. K. Farrelly was ordained Deacon at Leeton on 24th February, 1984. Rev. N. Smith, Rector of Taralga, retired on 7th

Rev. G. Blyton retired on 9th January, 1984. Rev. M. Cohen has resigned from Braidwood.

Rev. D. McDonnell has left Tumut to take up a chaplaincy fellowship at North Shore Hospital,

Rev. H. Hansford, formerly Rector of Goondiwindi, Diocese of Brisbane is now Chaplain, Canberra Grammar School.

Rev. H. Symes-Thompson, U.K. has been appointed Asst. Minister St. Nicholas' North

Rev. D. Denley was inducted as Rector of Crookwell on 27th January, 1984.

Rev. C. Simon has been appointed as Rector, St. George's, Pearce/Torrens.

Rev. S. Wooldridge is now undertaking pastoral duties at Radford College, A.C.T. and work in Holy Covenant Parish, Aranda.

**Rev. D. Oliphant** has been awarded a post graduate scholarship by the A.N.U. where he will pursue studies towards a Ph.D.

Rev. C. Collins, Diocese of Bathurst, has commenced as part-time Chaplain, Woden Valley Hospital.

Rev. J. Noble has been appointed as Rector of

#### DIOCESE OF MELBOURNE

Rev. I. D. Johnstone has resigned from parish of Bayswater to take up duty in Brechin,

Rev. A. A. Richardson has retired from the

Rev. A. J. Gray died 26th January, 1984

#### DIOCESE OF SYDNEY

Rev. P. Sinden, Kingswood is now Chapter Clerk, Prospect Rural Deanery. Miss D. Nicolios is now the Parish Sister at

#### DIOCESE OF WILLOCHRA

The Revd. Bruce Frost of the co-operating parish of Peterborough has been appoint Rural Dean of the Willochra Deanery.

#### DIOCESE OF GIPPSLAND

The Revd. Fred Morrey has accepted the bishops invitation to be a Canon of St. Paul's Cathedral. He will be installed during Synod.

#### DIOCESE OF PERTH

The Revd. Gordon Thomas will be commissioned Rector of North Whitford Heathridge on February 26.

The Revd. Bill Adams will be commission Rector of St. Andrew's East Claremont on March 15.

The Revd. John Bowyer has resigned as rector of Candington, to work as industrial chaplain with ITIM at Alcoa.

The Revd. Peter Hayes will be commissioned Rector of Wongan Hills Dalwallinu on February

The Revd. Paul Hume has resigned as part-time chaplain at WAIT to concentrate on his studies. The Revd. Rod Corby became associate priest in Klemscott Roleystone on February 1.

The Revd. Chris Firman has left Floreat Park to become deacon at St. Mary's West Perth.

The Revd. Rod Macdonald has been transferred from Swanbourne Barracks to ngleton, N.S.W. The Title of The Revd. Peter Thompson has

been changed to Director, Com and Outreach, in Perth diocese The Revd. Peter Moss has moved fro

Hedland.

The Revd. Dean Griffiths has moved from Kelmscott to become Rector of Wyndham

The Revd. Peter Harradence has moved from Exmouth to become Rector of Kununurra.

#### DIOCESE OF ADELAIDE

The Revol. M. E. Bleby, Rector of Kapunda has been appointed Missioner for Coober Pedy and the North-West of South Austalia in the Diocese of Willochra under the auspices of the Bush Church Aid Society and will resign as Rector of Kapunda and Rural Dean of Gawler from 14th May, 1984.