

C.B.A. raises \$35,000



Roger Climpson, Rev. Vernon Turner and Graham Lockley (morning announcer) at the microphone acknowledging some of the thousand gifts received by the Christian Broadcasting Association for its Radiothon.

The station was open to visitors, who came along to see how a radio station worked. For the announcers, "It was like being in a fishbowl". As they spoke on air, so faces peered at them through the glass windows. \$35,000 was raised for the Association.

Roger Climpson read of people in need, who had been helped in the three-week campaign, as part of the station's "Christian Social Concern" programme.

Names of needy people had been sent in by listeners, 2CBA-FM in association with the Salvation Army, processed each case and many large retail stores assisted with food and clothing vouchers.

Tells of shop churches



Rev. Paul Chang, Christian National Evangelism Council's Co-Ordinator for Indonesia, Malaysia, Singapore, Burma and Thailand, has been around Australia on his fourth visit, to raise support for the work in S.E. Asia, and to inform Australians on current events.

The ministry is to be found in 39 countries, amongst the National Churches.

In Singapore, the work involves "Shop Churches", established on the ground floor of the high rise apartments, which house hundreds of needy souls. When planning the buildings, the Government wisely allowed for shops at street level, to provide food and general household needs for each block. The C.N.E.C. gained approval to rent three such shops in various areas, and establish churches for the tenants. This work is now flourishing.

Also, from the main office in Singapore, Mr. Chang told of a growing tape ministry. Young people, who speak mainly English, can borrow a tape in the dialect of their parents, and so reach them.

Tapes are used also to train and encourage workers in distant areas of work, such as West Kalimantan and Northern Thailand. Away from Christian fellowship, such workers can receive tapes in their own language, and so receive nurture themselves.

Good News Correspondence Courses are handled by only two workers, reaching 7,000 students.

The Programme called "Sponsor a Child" is also carried on from the Singapore office. The cost is \$10 per month and is centred amongst the refugees throughout S.E. Asia.

Photo: Ramon Williams

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Christianity — Fact or Fiction?



Rev. John Wilson of Uganda

This was the topic for a week long mission marking the 150th anniversary of the King's School, Parramatta.

400 to 500 people — students, old boys, families and friends — came to hear Michael Cassidy, leader of the South African team of African Enterprise, the Rev. John Wilson of Uganda and other Africans and Australians who sang and gave testimonies at several evening evangelistic meetings.

The conquest of inner space

On Friday night's meeting (29th May), Mr Cassidy spoke of the 'God-shaped vacuum' in us all. "Different people feel it in different ways. T. S. Elliott wrote, 'We are the hollow men'. Hemingway saw life as meaningless: 'What's it all about, Alfie?'. Others, as loneliness: 'Hey you out there in the cold, feeling old, feeling lonely'. A Russian ballerina said after a performance, 'there is a desert in my heart'. He mentioned ways in which people seek to fill the gap, quoting Sinatra's 'I did it my way'.

What's your ambition?

"I was a businessman when I became a Christian, and I entered the church at once. How could I serve God in business?" said Mr Wilson. "But my new friends told me to go back and use my testimony there. I did, and became successful. I thought I could become rich, but God showed me that to make that my aim was wrong. Years later, I was asked to see the Minister for Foreign Affairs, who asked me to be Ambassador to the UK. As I walked back to my car to think about it, I saw that it had shrunk. How could I fit in it, I an ambassador? But Jesus challenged me, 'I am the Way: where are you going now?'" So I stayed at

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Michael Cassidy

my job with Caltex, which then sent me to a conference in the USA. I introduced myself saying I had two ambitions, to serve Caltex to the best of my ability, but foremost to serve God."

"Who are the real escapists?"

"Those who are not here. The courageous ones — the realists know that they have to face God," said old-boy Adrian Lane in his testimony. "Like most Kings boys, I thought I was O.K. Then I saw the terrible arrogance and self-centredness of wanting to do things my way. If I died, and God asked me 'Why do you think I let my Son die?', I would have no answer."



Future failure

Christians at Sydney University are planning a mission for the fortnight of the 28th June to 12 July, the speakers being Phillip Jensen and John Chapman on the theme 'Future failure'.

"The 1980 Sydney University Mission provided us with good reasons, and motivation, to go ahead and plan another this year. The interest aroused in the gospel, the well attended meetings, the many opportunities for Christians to witness to their friends and the forty or so people who became Christians, were all indications to us that the time seemed right to do something similar," said Rosemary Pidgeon, secretary of the Mission Committee.

Mr Jensen is speaking on failure: the failure of religion (why religious people go to hell); of morality; of success; of humanity (why Jesus went to hell).

Mr Chapman is speaking on the future: Man for the future — the birth of Jesus; failure or the future — the death of Jesus; future of the world — resurrection of Jesus; what is your future? — the claim of Jesus.

Lunchtime meetings are in Carls; evening meetings at Menzies Common Room, Women's College, at 7.30.

Meetings are open to all, and those involved ask for your prayers.

Reachout plans for youth

Northside Reachout, a project in which some 150 Sydney churches are involved, is planning a Youth Leaders' Conference to be held at Vision Valley from June 19 to 21.

PURPOSE OF CONFERENCE

The purpose of this Conference is to further equip youth leaders to lead Christians to reach out to the great numbers of youth presently outside the church.

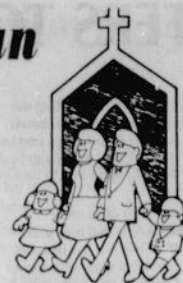
Among the panel of speakers is the Rev. David Claydon, (formerly National Director of Scripture Union), Steve Webster, Campus Life Director for the Manly Warringah Area; Stafford Williams, Director of Gold Coast Youth for Christ; Bill Vincent, Convenor of the Board of Evangelism for the NSW Presbyterian Church; The Rev. Graham Barker, the

National Campus Life Director for Australia Youth for Christ; and the Rev. Norman Pell, Reachout Co-ordinator for the Northside Reachout.

Seminar topics include 'Profile of a Christian Leader', 'Reaching Youth Outside the Church', 'Understanding Contemporary Adolescence', 'Steps in Discipleship', 'Planning the Programme' and 'Reaching Out Now'.

The plan is to assist youth groups to reach out now to the youth of their respective communities. In the Celebration Phase of the Reachout, scheduled for 21 February to 7 March at St. Ives Showgrounds, it is hoped the to reach the more than 50 percent of the community now under the age of 25. Dr. Leighton Ford, Associate Evangelist of the Billy Graham Team will be speaking.

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"Accepted as I am"



Jean Phillips left Australia for Singapore this week. She is the first Aboriginal woman to attend the HAGGAI INSTITUTE'S LEADERSHIP TRAINING COURSE in Singapore.

Miss Phillips is involved in chaplaincy work in Brisbane's jails, and has a deep concern for "her Aboriginal people".

Jean finished school at Grade 4 in primary school, with no opportunity for High School Education. "That is why this Leadership Training Course is so special to me," she said. "I was accepted as I am ... a concerned Christian."

Her leadership ability and concern to teach others were also deciding factors.

Travelling with Jean to Singapore was Mrs. Audrey Lumb, a supporter of H.I. work.

To encourage or condemn?

A six member World Council of Churches Team has begun a 17-day tour of Australia to assess the situation of the Australian Aborigines.

Speaking at the opening Press Conference at the Sydney headquarters of the Australian Council of Churches, Dr. Anwar Barkat, Director of the WCC Program to Combat Racism said, "We need to expose the situation of Australian Aborigines before the eyes of the world."

Team members include Elizabeth Adler (East Germany), Dr. Anwar Barkat (Pakistan), Mr. Bena-Silu (Zaire), Mr. Quince Duncan (Costa Rica), Mr. Mike Meyers (Mohawk Nation, USA), and Pauline Webb (UK). Invited by the Australian Council of Churches, the Team will visit Aboriginal communities, church leaders, politicians and government

officials in five States.

The premier of Queensland, Mr. J. Bjelke-Petersen, and the premier of West Australia, Sir Charles Court, have spoken against the delegation's visit and have refused to meet the team.

Co-ordinator of the visit, Mr. Gary Foley, Chairman of the Aboriginal Advisory Committee of the ACC, told the press conference "the important thing about this visit is that Aboriginal people have a say. Aborigines have chosen all the places where this Team is going and we have deliberately chosen some of the worst places in Australia for the Team to visit. We want the Team to see the real situation, to talk to Aboriginal people and to find out from the people themselves what their problems are and what they perceive to be the answers to those problems".

Moore College Expands

The White Horse Hotel a three storey building in King Street, Newtown was sold as a going concern at a public auction on the 16th June to a member of the Moore Theological College Council for \$710,000.

It is bordered on three sides by the College, and will be resold to the College, when sufficient funds have been raised. It has been claimed that in the past, the Hotel has been a source of nuisance, including molesting, noise and urinating on the walls of College buildings.

Outreach and Further Student Facilities

The College hopes to use it for local outreach and for further family residential accommodation.

The Hotel is some distance from any church building, and is opposite the site of the old IXL factory, now proposed for redevelopment as a housing commission estate. Part of the downstairs area may be used as a coffee lounge for informal outreach to the local community on week-ends.

Fifty families are resident in College, including 83 children, most of whom are of pre-school and primary school age. The beer garden will make an excellent recreation for these children. At present, there is very little space outside the pocket-handkerchief backyards of College houses.

The upstairs floors of the Hotel will be used for married students' accommodation; and the downstairs bar area converted into seminar and lecture rooms, and a students' recreation area.

Finance Needed

An urgent appeal to raise sufficient funds to enable the College to buy the Hotel has been launched. A brochure has been prepared and distributed. The College hopes that parishes and individuals will give generously, quickly, either by way of direct gift or by means of loans interest-free or on low interest. The entire sum required could be met if 710 Christians gave \$1000 each. However, gifts of any size will be gratefully received.

If the sum is not found, the College will have no alternative but to sell some other of its property, including student housing.



A second Mother Teresa

Land of the lost

Uganda is the nation once called by Winston Churchill "The Pearl of Africa". Billy Graham, asked to identify the most Christian nation, said Uganda came closer to that description than any other.

Today it is a land hideously stricken and afflicted. The result of Idi Amin, war and drought.

There are an estimated 1.6 million homeless children in Uganda brutalised by what it has experienced. It is a generation of youth in need of moral reconstruction. Many have been placed in prisons, there being no other place for them.

One woman's love

Into this scene of nightmare and horror has come Marilyn Newman called by thousands of Ugandan children "Mama Newman". She has worked in East Africa for 25 years, knows the language and loves the people. And they love and trust her.

Mama Newman's campaign has several outreaches:

- 1) Going into the marketplaces and prisons to take the children and place them in Christian rehabilitation homes.
- 2) Teaching Christian and moral values as well as practical skills through children's farms and centres she is establishing in Uganda.
- 3) Providing food and clothing, care and most of all love.

Mama Newman's campaign brings homeless Christian widows to look after the children in Christian rehabilitation centres made up of "family units" consisting of a widow and up to 20 children.

She needs help and financial aid, to set up a network of these rehabilitation farms and centres. Australians can help by "adopting" one of these children. A donation of \$20 a month will take a homeless child out of the filthy prisons or marketplaces and place them under the loving care of Mama Newman and her team. Blankets, tents, food, clothing also are all urgently-needed.

Mama Newman works with International Christian Aid, a ministry of Evangelism Centre Ltd.



EDITORIAL

The Church and General Synod

The Christian church is in essence a fellowship. The Lord calls us into his fellowship through the gospel. In responding to it we find ourselves in his presence by his gift of the Spirit, and in each other's presence drawn together by the same Spirit. Like the early Christians, Christians today are "of one heart and soul" Acts 4:32.

Consensus is the principle for action in a fellowship. A small majority overruling a large minority may be a practical method for political life but it polarises fellowship. The arrival at a consensus by mutual discussion and agreement may take longer than majority decisions. The political world cannot spare this time but the Christian church is not under the same pressure. If there are real disagreements time should be taken in mutual discussion on the basis of our Christian faith.

The constitution of the General Synod is based on progress through consensus and agreement. That is why the General Synod cannot act without a wide area of agreement in the dioceses of Australia. Any attempt to break down this principle by giving greater coercive authority to the General Synod on the plea of greater efficiency should be strenuously resisted and seen for what it is, an erosion of the principle of Christian fellowship and this in the end will only weaken the church.

Our present constitution has been criticised as being too rigid but it is only rigid in the absence of consensus and this is as it ought to be. The status quo should be maintained in the absence of agreement to change. When there is general agreement the constitution allows rapid action, for example with regard to the adoption of "An Australian Prayer Book" at the last session.

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

The proper action is to wait till wider consensus is achieved and then to go back to the State parliament and ask for a simple amendment to the constitution.

MAINLY ABOUT PEOPLE

GIPPSLAND

The Rev. Percy Moore (Maffra)
Rev. Allan Huggins (Traralgon)
Rev. Ken Campbell (Bruthen)
have been appointed Canons.
Rev. Eric D'Arcy has been enthroned as Bishop of Sale.

BATHURST

Rev. Ted Evenden, from Rector Oberon to Rector of Dunedoo.

ADELAIDE

Rev. G. B. Head assistant to the Rev. J. M. Edwards, Church of the Holy Cross, Elizabeth.
Rev. D. J. French Honorary Assistant to the Rev. J. M. Edwards, Church of the Holy Cross, Elizabeth.

SYDNEY

Rev. A. G. Griffiths will resign as Rector, Punchbowl 31.7.81 to become Rector, Dulwich Hill 6.8.81.

CHRISTIANS IN PRISON



A FEW OF THE INNUMERABLE CHRISTIANS IN THE PRISONS OF THE SOVIET UNION TODAY!

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RICHARD WURMBRAND
(Founder)
14 years in Communist prisons

LETTERS TO THE EDITOR

Dear Sir,

Recently on my return from attending the Anglican Fellowship of Prayer International, Indianapolis, U.S.A., I was surprised to find on reading reports of the N.E.A.C. the Evangelical Anglicans in Australia had appeared to turn in on themselves.

Have they not heard the oft quoted statement that "the Church that lives unto itself dies into itself"? "This is a day of good tidings, if we tarry until morning light, some evil will befall us. Come let us go and tell." 2 Kings 7:9.

The theme of the Anglican Fellowship of Prayer Conference was Prayer in a World of Conflict and Crisis. Laymen and women from the ghettos of New York, the inebriate and alcoholic communities in Indianapolis, the youth Y.W.C.A. worker from Indiana and a Pastor from Seoul in Korea, and others shared in depth their experiences in prayer with about 300 clergy and laymen and women.

We were reminded by the former Bishop of Coventry, Bishop Cuthbert Bardsley, at the opening service in the Cathedral—Prayer is a two pronged weapon. One prong is when God allows the world to pass through our heart, and we are impelled to proclaim the whole Word of God to the whole world.

The second prong is when prayer begets piety. Holiness is caught not taught.

The Bishop said revolution is galloping in three directions—

- (1) Political changes are taking place in many countries.
- (2) Nuclear discoveries are causing alarm.
- (3) Spiritual demoralization is taking place especially in western countries.

While man's knowledge increases wisdom and restraint seems to come to an end. Leaders are desperately needed who will spend unhurried time in the Lord's Presence to become open to the power of God.

Prayer is the greatest of all adventures in this life. Through prayer the wonder and majesty of God is brought to us day by day.

How are we to survive change? To realise in communication with God that He is in the

world conflict with us. Is the fact that there are no Australian missionaries in training for the South American Missionary Society and only a few for the Church Missionary Society, a reflection on the church in Australia's unwillingness to recognise her part in the World of Conflict and Crisis?

The Editorial in A.C.R. of 1.6.81, The Great Omission of the Great Commission indicates that N.E.A.C.'s sights were very limited.

The Anglican Fellowship of Prayer challenges all Christians to participate in earnest prayer for renewal in regard to the Lord's Charter to His Church to be His witnesses to the utmost parts of the world.

Mary M. Andrews
(Head Deaconess)

Dear Sir,

I am surprised that the Church Record should see fit to give free publicity to as vociferous a campaigner for the homosexual lobby as Mr. Michael Glass. (ACR Letters June 1). I must disagree with his argument that homosexuals have no control over their behaviour and are incapable of change.

In the ancient world homosexuality was rife and yet it is clear from the New Testament that the new converts to Christianity abandoned their old vices and began a new life in Christ. They experienced a victory over sin through their faith in Jesus Christ. That same experience is still available today to everyone (including homosexuals) who believes in Jesus.

The present laws in N.S.W. which make sodomy a criminal offence are of positive benefit to the community. The law reinforces Christian values and acts as an educator in teaching what our society regards as unacceptable behaviour. The proposal to legalise sodomy can only give encouragement to homosexual activists who seek to use the education system to promote their perverted lifestyle amongst impressionable young people.

Yours faithfully,
Tim Tunbridge

Desperate need in El Salvador



A World Vision doctor inspecting a refugee child in the refugee camp on the El Salvador/Honduras camp.

A major refugee crisis has developed in El Salvador. People are fleeing from rural areas into makeshift camps in San Salvador. It is estimated that there are more than 120,000 displaced people in El Salvador.

International agencies like Caritas and World Vision have set up major relief programs throughout El Salvador. Agencies are battling to provide a medical service and as the daily number of refugees grow, new campsites have to be carved out of this torrid country. Like all crowded refugee camps, there is lack of decent sanitation. People exist from day to day, not knowing what the future holds for them. They are people who

have seen their families massacred. Others, desperate to escape assassins, lose children and loved ones on the way.

Just how long the border camps can remain is questionable. Some of the local Honduran farmers were feeling threatened by the refugees.

It is feared they might be putting pressure on the district mayor, who in turn will bring in the army to remove the El Salvadorans. That would mean they would be pushed back into the bitter civil war that they had escaped from.

Peter Philip,
World Vision

The Anglican question in South Africa

by TONY IVE, M.A. (Oxen.) author of the historical survey 'The Church of England in South Africa'

The Anglican ecclesiastical situation in South Africa is probably unique. The existence there of two churches, both Anglican in the sense of derivation from the Established Church in England, each separately organised and with its own episcopate, is not in itself completely without parallel elsewhere. The unusual feature is that in this case it was not a matter of the small minority group having been formed by a secession, but of the larger body coming into existence by this means.

In 1870 most of the clergy and lay delegates representing most of the congregations of the Church of England in South Africa assembled at Cape Town and constituted themselves into a new and distinct body under the title, "The Church of the Province of South Africa". Those who did not attend or accept the constitution of the C.P.S.A. remained on the former basis as the Church of England which had been in existence in South Africa since the British occupation in 1806.

It is true that many of those who met in that assembly one hundred years ago were not aware that they were effecting an act of schism. It is also true that those who did realise more clearly the nature of the step they were taking would have denied vigorously that they were schismatics. Yet this was the position both legally and morally.

That Third Proviso

The legal position was not defined until 1882. An appeal case heard by the Judicial Committee of the Privy Council brought the C.P.S.A. 1870 constitution under careful legal scrutiny. The resultant ruling by the highest court stated that the effect of one clause, known as the Third Proviso, of this constitution was to sever the connection between the C.P.S.A. and the Church of England. Although the constitution affirmed adherence to the doctrine of the Church of England, the third Proviso stated that in interpreting this the C.P.S.A. was bound only by its own tribunals. Consequently it was possible to interpret the doctrinal formularies in a manner

contradictory to the evident meaning with complete impunity, or to disregard them altogether.

The Third Proviso had not been included without knowledge of its effect. It had been done deliberately. When the 1882 judgement made the effect public knowledge there was widespread agitation within the

C.P.S.A. for abolition of the Proviso. This agitation was sustained for twenty years, with motions in successive Synods, but to no avail. The dominant Tractarian party within the C.P.S.A. was determined to retain the doctrinal licence given by the Proviso.

What was the reason for this strong Anglo-Catholic influence? The answer is to be found in the outlook and personality of Robert Gray, the first resident bishop and Metropolitan of the Church of England in South Africa. A convinced supporter of the Tractarian movement, Gray arrived in South Africa in 1848 determined to establish an Anglo-Catholic church free from the doctrinal standards of the Church of England or what he termed "the bonds and fetters of the Reformation". It took him 22 years finally to achieve this objective — years marked by the steady importation of Anglo-Catholic clergy and by a succession of clashes provoked by his overbearing approach. Evangelical clergy and laymen who recognised the trend of his policies and ventured to oppose them needed to be tough indeed to survive the steam-rolling tactics of Bishop Gray.

His only determined episcopal opposition came from the liberal Bishop Colenso of Natal. Gray eliminated this by taking the opportunity in 1864 to declare Colenso deposed on the grounds of heresy. The courts ruled the deposition illegal, but Gray disregarded this judgement and consecrated a rival Bishop for Natal in 1869.

Doctrinal Divergence

The significant feature of the 1882 judgement was that it made clear that the legal break between the Church of the Province and the Church of England was due to doctrinal divergence. Behind all the argument on legal and constitutional points this was then and remains today the real reason for the separate existence of the two churches. The C.E.S.A. preached the gospel of the sovereign grace of God and justification by faith alone, while the C.P.S.A. taught salvation by works and through the sacraments. These remain irreconcilable.

In Natal, Bishop Colenso died in 1883 without consecrating a successor and in 1891 the rival C.P.S.A. bishop resigned. In an attempt to heal the breach, the Archbishop of Canterbury then agreed to consecrate a bishop who should act in a dual capacity and

minister to both church groups, each of which should retain its own identity and separate organisations. However, the welcome meetings for the bishop on his arrival in Natal were hardly over when he repudiated this agreement and took advantage of the consequent confusion in the Church of England to bring certain congregations and their properties within the control of the C.P.S.A. The means employed were not over-scrupulous, from threats to withdraw clergy to packing vestry meetings. Eventually only one European and several Zulu congregations remained independent, operating under much difficulty.

In the Cape a dual capacity bishopric did function, based on a court judgement of 1886 which seemed to make this possible while safeguarding the status of the C.E.S.A. as a separate church. This arrangement did not extend to the congregations formed in the Transvaal from 1903 onwards and in 1930 it broke down in the Cape also.

Mowl's Role

On the advice of Archbishop Howard Mowl of Sydney (who gave both sympathy and support to the C.E.S.A.) a constitution was adopted in 1938 to replace earlier constitutional declarations in reaffirming the stand of the C.E.S.A. and to unite its constituent churches in a federal organisation under synodical government. The continued lack of episcopal ministrations by a resident bishop was at last met in 1955 when the Synod elected the Rt. Rev. G. F. B. Morris M.A. (Cantab) as Bishop of the C.E.S.A. Bishop Fred Morris had a great record of missionary service in Africa, working with C. T. Studd in the Congo before becoming Bishop in North Africa in 1943. (He was consecrated in St. Paul's Cathedral, London, in 1943, by Archbishop William Temple.) His election to office in South Africa was the signal for a public condemnation to be issued by the then Archbishop of Canterbury. This condemnation was shown to be no more than the expression of the Archbishop's personal opinion and to be completely devoid of any factual basis or authority. However, it provided useful propaganda material for the C.P.S.A. and was quoted and requested by them at that time.

Bishop Morris consecrated Stephen Bradley in 1959 and Peter Chamane in 1961 as his assistant bishops. On the death of Bishop Morris in 1965 Bishop Bradley became Presiding Bishop and in 1969 consecrated W. Desmond Douglas as

a further assistant, followed in 1979 by the consecration of Joseph Bell and Jeremiah Ngunane.

The history of the C.E.S.A. records a continual struggle for existence against pressures which often threatened to overwhelm it completely. Its members must have wondered at times whether it was right to continue the fight or whether they should not rather join another denomination or perhaps form a new one. Many individuals did in fact transfer their membership elsewhere (the Methodist Church for instance which is proportionately very much stronger in English speaking South Africa than in Britain). Others believed that God had, and has, His purpose for the C.E.S.A. and that those loyal to the true Protestant and Reformed character of the Church of England should not abandon their church but work in it to His glory.

B.C.A. COACH TOURS

1. LIGHTNING RIDGE CAMPING SAFARI TOUR:

October long weekend — 2-4th October. Join St. Luke's Thornleigh and St. Mark's Penrith Hills on this weekend tour to Lightning Ridge to meet Rev. Les Farnace, a B.C.A. Missioner working in The Ridge. Coach travel, camping gear supplied and all meals. Only \$90. Contact Mr. Ron Huckstopp on Sydney 84 3028.

2. FIVE DAY GOLDEN WEST TOUR — MOTEL ACCOMMODATION:

A leisurely and interesting tour that takes in Dubbo, Open Range Zoo, Lightning Ridge, fossick for opal and meet the B.C.A. folk. Warrumbungle Ranges, Coonabarabran and Gulgong. Departs Sydney 23rd October, 1981. \$185.

3. "TASSIE IN THE SPRING" —

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Wesley Central Mission,
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UGANDA HORROR GROWS WORSE

Severe effects of malnutrition, hunger and disease are being shown by thousands of children in Karamoja, Uganda, says International Christian Aid, the charity arm of Underground Evangelism.

Homeless and orphaned children by the thousands are being brought to the ICA children's orphanage and emergency children's feeding centre at Namalu, Karamoja, which is under the direction and supervision of a woman known as "Mama Newman".

Journalists from the London Observer, when they saw Mrs Newman working, said, "She's another Mother Theresa." Hungry, completely naked and begging for help, one 11-year-old boy carried his 3-year-old sister, who has polio, for three days to get Mama Newman's help. He told her: "Mama if you can't take me please take my sister."

Hundreds of people, naked and hungry, are coming from all parts daily depending on ICA for food, clothing and blankets. Large numbers have no clothes.

ICA has launched an emergency airlift with the first partial charter flight leaving from Amsterdam in June carrying tons of emergency aid.

The shocking story of Uganda's lost generation and of Mama Newman's bulwark of hope can be obtained from International Christian Aid, PMB 444, Bankstown.

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Protest fast

Russian Orthodox priest Gleb Yakunin, who is now known to be in Perm camp No. 37, took part in a one-day protest fast on 4 May. The fast was initiated by veteran human rights campaigner and founder of the Moscow Helsinki Monitoring Group, Dr. Yuri Orlov. Reportedly, the fast was to coincide with the reopening of the proceedings of the Madrid Conference reviewing implementation of the Helsinki Agreement. Ten other prisoners joined Dr. Orlov and Gleb's fast, demanding political prisoner status.

This information about Fr. Gleb is the first received in the West since his appeal against his sentence was rejected in March of this year. (Gleb, a founder of the Christian Committee for the Defence of Believers' Rights, was tried in August 1980 and sentenced to five years' strict regime camps to be followed by five years' internal exile on charges of "anti-Soviet agitation and propaganda".) It is also reported that Gleb's wife was permitted to see him in camp on 29 April. He is very thin, and is having health problems due to high blood pressure. He has not been assigned to one specific kind of work in the camp, but is constantly moved from task to task. His hair and beard have been shaved off.



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MAINLY ABOUT WOMEN

United Kingdom Runcie Rethink

The Archbishop of Canterbury appears to have changed his mind somewhat on the question of the ordination of women.

In the course of an article in the popular magazine *Woman's Realm*, the Archbishop says "In my church there is a debate about women being ordained as parsons; there are arguments which I respect for and against, but I think the best arguments for the ordination of women are these — if priesthood is to represent God to mankind and mankind to God in these days when exclusive male leadership is no longer the case in most walks of life, it is hard to justify that men alone can represent God to mankind and mankind to God.

"I therefore now think that the best arguments are in favour of opening the priesthood to women."

The Archbishop went on to say that he had opposed the ordination of women in the past because he thought unity was more important. The whole debate, he said, was almost a luxury, as there were so many other important things on the agenda.

The issue of the ordination of women is one of the issues to come before our General Synod this year.

Informed commentators believe it will be five to ten years before women are ordained as priests in Australia.

Anglican Messenger

United States A dead issue?

"The acceptance of women clergy in the United States has been quite phenomenal," said the Rev. Carol Anderson, Rector of the Church of All Angels, New York.

She was speaking at the Movement for the Ordination of Women at Bath University. She thinks women's ministry, together with the rediscovery of the Bible, has made a significant contribution to the renewal of the American Church.

Carol Anderson sees in England a similarity in the pattern of progress to that in America. Ordination of women was the number one news item there for five to six years. Now it is a dead issue. The attitude seems to be "Let's get on with the work." And the Church is now tackling the next issue — homosexuality.

Feeling hidden

She thinks that the unhappiness and objections to women's ministry arises because it is changing a strong symbol that's been in the Church a long time, and changing a tradition. It takes time to get people's feelings out in the open and deal with them, particularly when a lot of feeling is "hidden behind theology".

She referred to reports of schism in the Episcopal Church. She did not deny schism, but stressed that a lot of people left the Episcopal Church before the ordination of women because the Church did not ordain women.

Carol Anderson told the Rally: "It will come. It will mean a healthier Church."

Wales Resignations

Four Welsh Anglican clergymen feel so strongly opposed to the ordination of women that they have decided to resign from the Anglican Church. All four, who are single, are now seeking admission to the Roman Catholic Church.

So far, only two of the four have been named: the Rev. William Isaac, vicar of Giffach Goch, and the Rev. Malcolm Brooks, vicar of Maerdy Ferndale, both in Glamorgan. The four have acted as individuals and not as a group.

Australia Bishop forecasts

Bishop Neville Chynoweth, of Gippsland, has said the ordination of women to the priesthood in Australia is a certainty.

"I believe it will come in time and I shall welcome it," he told the Synod of the Diocese of Gippsland last month.

In his first presidential address he was speaking of both clerical and lay leadership in the Church.

He referred to the modern pattern of men of more mature years offering themselves for the ministry and warned against relaxing standards of ministry and training.

"I have deliberately referred to men in connection with the priesthood as the ordination of women is not yet open to us here in Australia," he added.

"I believe it will come in time and I shall welcome it."

"If a diocesan vote is required for legislation in the future I have little doubt where Gippsland stands."

"Certainly, the devoted and skilled ministry of our deaconesses will have helped to form that conviction."

Tract woman home

Blackpool Baptist Mrs. Violet Beecham returned home from a holiday in Yugoslavia this week after being fined £10 for distributing Christian tracts against national law.

Oak Hill 'first'

OAK HILL Theological College in North London is to have its first woman member of the academic staff. In September Miss Ann Jones will be joining the staff team as Co-Ordinator of Pastoral Studies, taking over in part the work that has been pioneered by the Rev. Peter Pytches who is moving to parish work.

Miss Jones has held a three-year appointment as a lecturer in the University of Reading School of Education, and is currently studying at Heythrop College in the University of London for a Diploma in Pastoral Theology.

Mother Teresa to visit Australia

Mother Teresa has been actively involved in the anti-abortion movement and when she accepted the Nobel Prize in 1979 she said, "Those countries practicing abortion and who have the highest number of abortions are the poorer, for they deny themselves a future, because they destroy their own future through abortion."



Mother Teresa

Not everyone, however, shares Mother Teresa's view. One correspondent in *The Australian* on 7 May wrote: "Her perverse opposition to practical birth control methods is helping to perpetuate the misery she is trying to alleviate. Over-population is the worst form of pollution and the source of most other forms."

Mother Teresa's work has grown rapidly and she now has 106 houses across India. There are also houses in Katherine in the Northern Territory; Bourke, N.S.W.; Melbourne and Sydney.

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WHAT A WORLD

The tantrum principle

Lesley Hicks

The spectacle on television of women and children shouting and screaming in the antechambers of Federal Parliament, and being forcibly ejected by police, made me both sad and angry. I am saddened by the whole tragedy of what the fight for women's refuges reflects about our society, and angry at the cruelty of both men to women and women to men.

If the refuges are indeed to be starved of funds, that seems wrong, and yet the ugly aggression of the demonstrating women and the exploitation of the children as part of the protest suggested that refuges (not all of them, but many) may be part of a vicious circle instead of places of healing and lasting help.

Children stood crying with fear and bewilderment as women swore and kicked and struggled with police. The mothers' behaviour reminded me of temper tantrums in a two-year-old, so what lessons were the children learning? A spokeswoman who explained to TV and radio reporters what it was all about was shouting into the microphones, almost incoherent with anger at the threatened cut in funds for refuges.

TEMPER TACTICS

Many demonstrations illustrate the tantrum principle. A child in a tantrum lets go all restraint and lashes out vocally and bodily until he gets his own way. I remember once helping to run a creche for children whose mothers were attending a bible study. One hefty four-year-old had no intention of staying in that creche. As soon as his mother left him, doing her best to ignore the performance he had turned on, he stopped crying abruptly and made a dash for the door. Unfortunately he was tall enough to reach and turn the handle, but I grabbed him, as he fled. My shins bore the bruises of his kicks for weeks afterwards.

He won — we battled through that one morning, but his mother and he never reappeared. We felt a mixture of sadness at her missing out on the fellowship and teaching, and relief at not having to cope with that determined, spoilt youngster!

Children learn early that temper tantrums can get results. Without consciously reasoning it out, they learn to exploit them as a means to an end. An embarrassing performance in a supermarket, for instance, can earn a packet of sweets as a bribe for better behaviour — or rather, as a reward for bad behaviour. Wise and truly loving parents will make such behaviour thoroughly unrewarding.

Bibles reach Vietnam

The Vietnamese government has officially allowed the import of 20,000 Vietnamese Bibles for use by the Protestant churches there.

The production of the Bibles was financed by the Federation of Protestant Churches in East Germany while the United Bible Societies (UBS) arranged the shipment to Hanoi.

The books were held up for several months in Hong Kong due to the lack of space on ships going to Vietnam.

Eventually the books were loaded on board the Russian ship, "Sinegorsk", bound for the north Vietnamese port of Haiphong.

On May 7 this year, the UBS Asian Pacific Regional Office in Hong Kong received a telegram confirming that the Bibles had arrived in Hanoi. They are currently being distributed by the Federation of Evangelical Churches there.

Bible Society

Five-year plan

The Anglican Diocese of Central Tanganyika has embarked on an ambitious five-year programme that will involve both evangelistic outreach and leadership training. The diocese's 120 ordained clergy and 1500 evangelists will head up the special thrust this summer, according to Bishop Yohana Madinda.

DEMONSTRATIONS = TANTRUMS?

Violent demonstrations are like collective tantrums; protesters shout slogans and hurl abuse, and maybe bottles, bricks and worse, or lie on the ground kicking and resisting arrest. Yet all is worthwhile in the eyes of organisers if microphones and television cameras give promise of publicity. Part of their job as organisers is in fact to seek such publicity. Whether the cause is selfish or worthy, it seems that the reasoning is "Let us do evil that 'good' may come" — let's cause trouble until the powerful ones yield to our demands.

Authorities might do well to treat a tantrum as a wise parent would — ignoring it as far as possible, isolating the performance until cooling off has occurred, then seeking causes and remedies if appropriate. Probably the best single deterrent would be if publicity could be denied to violent and abusive protests, and only given to those conducted with dignity and consideration for the public. As things go naturally, only the former are regarded as newsworthy.

STRIKES = ?

If demonstrations are tantrums, what are strikes? I'm reminded of the old General Confession phrases "We have done those things which we ought not to have done (thrown tantrums!) and have left undone those things which we ought to have done (gone on strike!)." Children hardly need to learn defiance; refusal to obey reasonable requests comes naturally, early in life. "No!" is often the two-year-old's favourite word.

A strike is a group's collective "No" to the duty by which they earn their pay and serve society. Some groups like the Telecom maintenance workers, or all who run our transport or postal services or power supplies, can have such immediate and drastic effects on the public that their blackmail earns quick rewards in "wage justice" etc. Unions always see the end as justifying the means.

We'll never be without power struggles in our society, for we are part of a corrupt and greedy world. As Christians we need to examine our motives and our methods, and our degree of involvement in the world's ways of gaining selfish ends. If we are going Christ's way, though, we'll be moving away from mere condemnation and towards costly compassion and service.

Positive teaching on being single

"Me Tarzan, where's Jane?" Perhaps she's attending the first All European Single Adult Conference, to be held in Holland this month (for short, entitled *The Dutch Treat*).

Run by Campus Crusade for Christ, organiser Lee Carlson explains: "After my wife, Maria, died of cancer last September, I was thrust back into a world that I had known so well for 32 years — that of a single adult."

"Since then I have been reminded often, sometimes very painfully, of the struggles that a single adult has to go through and the unique challenge that we face."

So the aim of the conference is to give positive teaching from "Sexuality and the Single Adult" to "Building a Positive Single Identity". The conference from June 9 to 14 was at De Burgh Haamstede, Zeeland.

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T UNDERSTAND EACH OTHER

Where can they turn for help?

A common theme in the writings of psychiatrists, psychologists and sociologists is the importance of social networks in helping stressed persons to cope with their burdens. A social network commonly consists of a person's relatives, friends, neighbours, co-workers and other acquaintances who interact with that person. These contacts may be able to provide important support during times of crisis or during a time of particular hardship.

There is evidence, drawn variously from the times of the Great Depression, the two World Wars and in a variety of disasters such as earthquakes and cyclones, that families who had contact with and shared their resources with friends, relatives and neighbours coped significantly better than isolated families.

Three types of assistance emerge from the functioning of these networks. First, there is tangible support in the form of material goods and services which help to alleviate financial, economic or medical crises. Second, emotional support provides the communication of

the fact that the person is seen to be of value by those who are providing the material help. Third, there is the opportunity to provide information about ways of coping or even about organizations and services which will be able to provide appropriate assistance.

The effectiveness of and need for social support networks is undeniable, but what of persons in need who simply do not possess such contacts? There are many cases of disadvantaged groups in our society who seek to bear very heavy burdens and who are isolated from persons who might be able to offer help.

One example, which is of particular concern to me as a Christian, involves divorced or separated persons. Such a person has experienced a significant crisis in his or her life and is attempting to cope with emotional, legal, economic, social, spiritual, sexual and parental issues, all of which will require considerable restructuring of their lifestyle. This is a time of considerable stress and yet it is often a time when it is not possible to draw from the resources provided by

social networks.

This happens for a number of reasons. The stressed persons may believe that their social contacts simply would not want to have anything more to do with them now that their status has changed. This view may be false in many cases, but often it is true. Christians often feel unable to relate satisfactorily to their brethren who are undergoing a separation crisis. We don't know what to say. If we do say anything it is focussed upon saving the marriage rather than the crisis which has arrived and which needs to be dealt with in its own right.

A feeling of failure, shame or guilt is often adopted by or thrust upon separated persons and this simply complicates an already stressful situation. The tragedy is that many Christians lose their opportunity to provide support in this situation.

I'm not arguing for easy divorce or for an unconditional acceptance of lowered values about the marital relationship. We don't like sickness, disaster, tragedy or poverty, but we are quick to ensure that

Christians are in the vanguard of efforts to provide support in dealing with the effects of such things upon people. Why do we act in a different way when the crisis is divorce or separation?

I fear that there are many groups of people in our society who lack significant social support networks. The great tragedy is that Christians are hindered by a fear of such persons or are prejudiced against them. Perhaps it is neither of these things and it is simply ignorance and a failure to know anything of the enormity of the burden.

Whatever the reasons for our failure to act, we need to grapple with them and come to terms with them. This is a task for prayer and discussion among Christian people. An opportunity for ministry exists. This is an opportunity to provide support for socially isolated people through relationship with them. May God grant us the ability to love, to be concerned, to understand and the opportunities to minister to persons whose very problem cuts them off from the support they so desperately need.

BOOK REVIEWS

water from many wells



A SERIES OF BIBLE STUDIES
BY DOROTHY HULME-MOIR

"Water From Many Wells"

A Book of Bible Studies by Dorothy Hulme-Moir
Mothers' Union, Sydney 1981. 103 pp. \$1.95

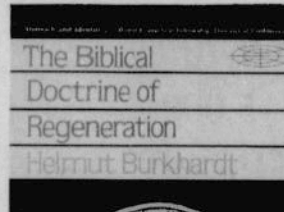
The "Living Water" which Jesus promised is available to all who seek it, and there are many "Wells" in the Bible where it is to be found. In this book of 42 Studies, Mrs. Hulme-Moir has covered many aspects of modern life and its problems. She looks at peer-group pressures, attitudes to money and morality, as well as giving us a timeless view of human frailties, by unusual insight into the characters of Abraham and David.

The pain and loneliness of bereavement are well understood by Mrs. Hulme-Moir, as she has had to face up to the recent deaths of both her husband and her elder son. In the Series of Studies entitled "A Voice of Joy and Praise", written after the death of her son, Ian, in Tanzania, she uses the Psalms to show the certainty of God's love and the blessings which flow from human desolation and complete dependence on God. This faith and trust have enabled her to experience the joy of "Songs in the night", in the midst of sorrow.

All these studies are suitable for private use, or in groups, and questions for discussion are included at the end of each series. Anyone who has heard Mrs. Hulme-Moir speaking to women's groups over many years will be prepared for the excellence of her presentation and her knowledge of God's Word.

Mary Coyne
Sydney Diocese, Literature Secretary

★ ★ ★ ★



The Biblical Doctrine of Regeneration

H. Burkhardt, Paternoster, 1978 48 pp.
This booklet is the second monograph of a series sponsored by the World Evangelical Fellowship Theological Commission. It has been translated by O. R. Johnston.

The European background somewhat limits the value of Burkhardt's work for an Australian audience. On the Continent the main problem is the effective denial of regeneration, mainly due to its identification with infant baptism. There is also a fear that teaching on regeneration will divide the Church. The influence of Evangelical theology in the English speaking world means that our problem is more to do with the relationship of regeneration and conversion.

There are valuable insights in the booklet, especially the clear statement of human depravity and the need for God's gracious work. The main weakness of its approach, however, lies in its failure to give enough emphasis to the means of regeneration, namely the Word and the Spirit. Not surprisingly, therefore, the question of the relationship between faith and regeneration is barely mentioned. Furthermore, there is an unfortunate claim that God's choice of Israel founded on the repeated revolt of His people, with God then switching to what Burkhardt calls 'guerilla tactics'. By this he means God's salvation of individuals.

Those interested in the subject would do better to study Warfield's article on Renewal in Biblical and Theological Studies.

Peter Jensen



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