

Editorial

MEMBERSHIP IS AN EMBARRASSMENT

The 6th W.C.C. Assembly, held in Vancouver, is over. The Australian Church Record staff have sifted through the innumerable news releases, many from W.C.C. sources, and we remain totally convinced that evangelicals must work towards the withdrawal of their denominations from the W.C.C. Anglican evangelicals should mount pressure to have their affiliation with the A.C.C. and therefore the W.C.C. severed as quickly as possible. Membership is an embarrassment.

The secular press has been quick to attack the church over the Assembly. For example, in the Australian (Aug. 20-21) under the heading "The politicisation of the World Council of Churches", there is a strong attack on an organisation which has lost sight of its original goals and has become primarily concerned with politics — almost entirely leftist politics.

Calling the final document of the Assembly "a tissue of anti-American resolutions and invectives" the article states, "A striking aspect of the W.C.C. final document was the absence of any concerted or direct criticism of the Soviet Union, which has atheism written into its constitution, or any defence of the oppressed churches of Russia and the Eastern European countries." It also says that critics will be, "certain to point out that the W.C.C. appears to feel free to criticise only those nations, such as the U.S., where freedom of religion is protected by iron clad guarantees, and that for the elite in attendance at Vancouver, quick to condemn America, slow to attack the religious persecution of Cuba and the Soviet Union, some regimes are more equal than others".

Such criticisms are not new. They have often been levelled before. The 6th Assembly has simply born them out yet again. Defence against these criticisms has always been forthcoming, of course, but it is based on what evangelicals see as a false view of the mission of the Church. This has developed since Amsterdam in 1948 with an increasing interest in the problems and demands of the Third World countries. Whilst this concern is justified it has caused the W.C.C. to move from a largely western concept of political responsibility to a more radical ideology that embraces the concept and practice of liberation theology at its most extreme. This is so much so that in his book on the W.C.C. Ernest W. Lefever argues that W.C.C. thinking is a revolutionary doctrine indistinguishable from current Marxist concepts.

Lefever is strongly critical of the Programme to Combat Racism and its involvement with terrorist politics. He cites the instance in 1978 where a grant was given to Rhodesian guerrillas who had just killed 35 members of Christian missionary families. The 6th Assembly gives no evidence of any change in this policy.

Political action has become for the W.C.C. its major reason for existence. Missions, evangelism and theology have all taken a back seat. The issues at the ecumenical movement's centre — namely the unity of Churches — have been left far behind. So much so that the Assembly could make a statement about agreement on a document on which agreement has simply not occurred — there simply is not enough time given to a proper look at this aspect of W.C.C. interest.

Christianity Today, in an editorial some years ago called for the imbalance to be redressed with a Program to Combat Atheism of a Program to Commend Christ. They said, "To that might be added a Program to Promote Civil Rights that would not discriminate because of the nationality of the victim or the size and influence of the oppressor." It's a call that needs to be heeded.

But what happens if evangelicals withdraw? Most supporters of continued involvement argue that at least by being present we can put a brake on the actions of the more radical elements. That argument is simply not valid. This has been happening now for over 30 years and the evidence is that the W.C.C. is moving further and further from the Biblical position. Our chance to be a leavening influence is far outweighed by the embarrassment to us and more importantly to the Gospel.

Because statements are made on behalf of all the member churches the media are quite at liberty to accuse Australian Anglicans of holding to the statements made by the W.C.C. and that we ought to have no part of at all.

Evangelicals ought to believe in ecumenism. But they ought to do so only where there is no compromise of Biblical truth. And that rules out the W.C.C. and its affiliates. Evangelicals ought to believe in aid to the poor and suffering of our world. But it ought to be done in a way that is consistent with Biblical principles. And that rules out the W.C.C. and its affiliates.

Membership of the W.C.C. is an embarrassment. We can do nothing to change its drift away from the Gospel. Let us therefore get out and put the resources currently involved in the W.C.C. to a use that is more consistent with the Gospel.

ANNUAL MOORE COLLEGE LECTURES

The Vice-Principal of Moore Theological College, Rev. Dr. William J. Dumbrell will be speaking on the theme —

"THE END OF THE BEGINNING — A SURVEY OF BIBLICAL ESCHATOLOGY"

The Lectures will be based on Revelation 21-22 under the titles:

| | |
|-------------------|---------------|
| The New Jerusalem | September, 13 |
| The New Covenant | September, 15 |
| The New Temple | September, 16 |
| The New "Israel" | September, 19 |
| The New Creation | September, 21 |

Lectures will be held at 8.00 p.m. at Moore Theological College, Newtown.

Further details from Moore College Office (Phone 51 1243)

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LETTERS TO THE EDITOR

CONSENSUAL COMPACT

Dear Sir,

Re your editorial of 22 August, your comments on "Consensual compact" are too mild. To describe the arrangements which set up the various Synods in this country as "voluntarily agreed rules of association" is to look at Anglican Church life here "1830-1860" through rose coloured glasses.

The compacts were compromises on some points only, made under pressure, and varying widely from Diocese to Diocese. Even if you dignify them as consensuses, there are not one, but many. The pressures came partly from non-conformists and tractarians, in England and here, and with the withdrawal of money and legal support creating the need for urgent action. Far from the Anglican Church of the time being of one mind, it was split on fundamental issues very bitterly — far more than in living memory.

Bishop Barker, in refusing consensual compact, had to come to terms with a N.S.W. Parliament — including the demands of non-Anglicans — to finally achieve his 1866 Act. The irony is that Sydney Synod obtained, by force of statute, coercive powers beyond those usually accepted in consensual compacts. For instance it could (and has) over-ride the patronage trusts of parishes in a way other Dioceses envy.

This is where the great danger lies in Sydney making any legislation on the marriage of divorcee.

Sydney Diocese has had the good fortune to have had badly and humble dioceses who have not exploited the potential of the Sydney constitution for episcopal coercion. Its Constitution gets very close to being the perfect expression of the Tractarian dream. You only need to give power once!

Let the clergy beware. The more time a Bishop (or his deputies) needs to give to the administration of Ordinances, the less he has for "godly admonitions", and the more likely the breakdown of the fellowship so badly needed in the ministry today.

Yours sincerely,
Len. M. Abbott

WOMEN'S MINISTRY

Dear Sir,

An impassioned plea in "Southern Cross" appears to regard ordination of women to the diaconate as necessary for "partnership between men and women in ministry together".

God's Word provides clear directives for women's ministry within the congregation. Older women, for example, are to "train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the Word of God" (Titus 2:4).

Although this applies to older married women, there is ample scope today for younger and unmarried women to minister to others.

Why did the writer fail to deal with what God's Word explicitly puts forward regarding women's ministry? Again, why did she not quote any scripture at all?

It is sad that mutual edification in the Body of Christ suffers because so many women fail to exercise their gifts within the congregation in the way that God directs.

Donald Howard
Lugarno

RSVP

Dear Sir,

Too many people use the initials RSVP incorrectly, and I fear that Christian organisations are amongst the worst culprits.

We all know what RSVP stands for: the meaning is that you should reply and let the organiser know whether or not you can attend.

But many invitations to seminars, meetings, dinners, sales pushes and the like that I receive bearing RSVP clearly do not have this meaning. The organiser merely wants to know if you are planning to attend; he would be shocked to receive a call from the hundreds of letters he sent out.

Because RSVP is used in these two different ways, those who use it correctly are penalised. May I suggest a solution? A new set of initials should be introduced: RIC. They stand, in plain English, for Reply If Coming. Please don't use RSVP unless you mean it.

Rev. Robin P. Muers.

We are indebted to our readers for continuing to send us their incisive and helpful letters. However, for reasons of space we now request that you keep correspondence to 250-300 words in length. Because editing of a personal response presents itself to us as an "interfering", and therefore slightly onerous possibility, letters in excess of 300 words may not be published, but returned to their authors. Ed.

BIBLES AND COMMUNIST LANDS

Dear Sir,

Upon reading my Church Record yesterday evening, I was incredibly amazed to see the article, column 2 page for "Bibles — Poland".

- The heading can be misunderstood very easily by our readers.
- Why are people risking their lives, or many years in a Psychiatric Prison to smuggle Bibles in behind the Iron Curtain?
- Why are open Doors with Brother Andrew, Slavic Gospel Assn., Underground Evangelism, Eastern Europe Mission, Christian Mission to the Communist World, all needing to work so secretly?
- Why are FEBC, Trans World Radio, World Radio Missionary Fellowship all so careful in their work?
- Why does Keston College, Slavic Gospel Assn., ODWA, and UE, have such incredibly long lists of prisoners over there?

I personally have a list of 417 (women only) who are in prison, mostly psychiatric hospitals for the criminally insane, lists smuggled out by prisoners. All these lists are of Christians, and yet these are the ones known about.

It is a known fact that the Communist Government published thousands of bibles last year, and yet these are all sold by the government to the outside world. I think the last report was 100 were given to churches throughout the region.

I think it is about time we (soft) Christians in the western world became more aware of the world outside our little realm. Yes, I know we are all busy, but if we really wanted to care or even learn, some of us would be horrified at the things that happen in Eastern Europe.

- Children of Christian parents, taken off their parents, made wards of state and some often aren't heard of again.
- Women are sexually harassed, raped and bashed, then the photos used as evidence against them.
- Men constantly mugged on street corners and their homes bugged by hidden microphones and see-through mirrors.
- Families are paid huge prices to spy on their own families.
- Most Christians are lucky if they own a page of scripture, or have a bible a congregation.

If people really are concerned, a few eye-opening books available are:—

Irina — Hermann Hattfield
Sabina, Pastor's Wife — Sabina Wurmbrand
Vanya — Myrna Grant
Russia's Political Hospitals — Peter Reddaway & Sidney Bloch
Prison camps and Psychiatric Hospital in — (available in Christian bookshops).

Keston College, the Slavic Gospel Association, Underground Evangelism and Open Doors with Brother Andrew, also Christian Mission to the Communist World are all very helpful groups to contact, always willing to give any information they have, or any advice, or teach or share things many Western Christians are completely oblivious to.

Mrs. Mary Fewchuk went to Russia to visit her family and this lady has herself told many group meetings about what happened to her when she arrived in Russia — such things as interrogations, see-through mirrors and hidden microphones.

Ann-Marie Harman
Picnic Point

Open day

The Sydney Missionary and Bible College will be holding an Open Day on September 25 from 12-5. This is to enable Christians to find out more about the college and its operations. There will be opportunity for visitors to inspect the facilities and talk with the teaching staff.

The College will lose its principal, Rev. Howard Green at the end of the year. He has been on the staff of the College since 1965.

The College has just purchased a fast speed cassette copier and will be making tapes of its lectures available to the public.

Campsite cost cut

The Crusader Union today announced that 25% is to be slashed off all its Campsite and Conference Centre mid-week accommodation rates from 1 September 1983.

Mr. Bruce Taylor, Property Manager for the Union, said, "The action is to be taken to help more school and community groups to have the chance, cheaply, of growing together in relaxed surroundings."

GRACE NOT PSYCHOLOGY — The Eremos Institute and Christian Spirituality

The ACR has been asked from several quarters to further examine the Eremos Institute. Some readers have taken us to task for a "rough handling" of the Institute in our editorial. Others have asked us to expand our editorial comments and give more detailed information on the activities Eremos is engaging in.

To that end we submit the following article from a member of our editorial team for our readers' attention.

The Eremos Institute is in its second year. Eremos' stated aim is to deepen spiritual life in the Australian context or, "to help Christians to know God more deeply and to challenge the rampant secularism and unbelief in Australia today."

To further that end the Institute engages in four major activities — running seminars on religious topics with experts from a variety of fields; publishing a quarterly newsletter which contains articles, reviews and details of Eremos activities; holding quiet retreats in the pleasing surroundings of McMaster's Beach; and a tape ministry based on the seminars.

Currently Eremos probably has about 300 members who sacrificially pay up to \$50 for their yearly membership, a larger number who subscribe to their Newsletter, and a wider number of friends and supporters. Since its inception in May, 1982 some 170 people have attended the retreats at McMaster's Beach. This level of support and interest so early in the piece, the presence of two Bishops' names as referees, along with the fact that the Institute was originally funded by a generous benefaction shows the depth of the felt need Eremos appeals to and its importance in contemporary evangelicism.

Australian Context

A number of background factors are discernible in the formation of the Institute.

It is in many ways the end product of the welter of movements for self-improvement and personal fulfilment of the 70s, the decade now often referred to as the "me-decade". Eremos are acutely aware of this context and wish to some extent to distance themselves from what they see as the egocentric excesses involved in that primarily secular movement.

A second and related factor is the recent interest and stress in Australian evangelical circles on "self-love". A further commandment is observed to lie in our Lord's great summary: that it is necessary to love ourselves first before we are able to properly love our neighbours or God. Thus, articles have been written promoting the need for self-love. "Jesus commanded us to love ourselves", and "how can a person give himself to Jesus if he does not know who he really is?", are frequently heard comments.¹ To have groups of Christians meeting to raise self-esteem is now not uncommon. That Eremos is to some extent an inheritor of this understanding is seen from the fact that many of the people involved in the evangelical self-love movement are members of the Institute.

Finally, I would conjecture from the autobiographical writings of some of the participants that Eremos has been formed as a reflex reaction to what they see as an evangelical aridity. Some see a particular presentation of the need to submit to the authority of the Lordship of Christ as making "Christ sound like an oriental despot".²

Startling Assertions

Now, these somewhat startling assertions about the immediate context of Eremos' evolution, because of their obvious polemical overtones, need more than just the evidence of continuity of personnel to be deemed appropriate. Regarding the first two factors (the "me generation" and the "self-love" movement) the present content of Eremos' position needs to be examined. With respect to the third factor, I will explore an alternative basis for living knowledge of God other than what appears to some to be an "oriental despotism".

Meditation on Retreats

There is little on a retreat at McMaster's Beach that would surprise most Christians, and a lot they might find agreeable. The biggest difference would

be the period set aside for silent meditation, including four hours spent in solitude on Saturday afternoon.

Typically, there are periods of silent meditation in groups. A bible passage will be read out — perhaps one of the parables of Jesus, and the group invited to ponder on it. It has been asked what can be wrong with that, reflecting silently in the context of a gospel reading?

Interpretative Principle

It is a legitimate question, and one that cannot be avoided in any analysis of the Eremos Institute.

But it cannot be directly answered. It is not possible to observe the content of silence. If we are to understand what Eremos means by such meditation then we must turn to the words of its leading members. The answer must be sought in their publications.

The first thing that strikes the reader of Eremos Newsletter is its overwhelming, dominating concern with the "inner-self", the "inner voices", "inwardness", "self-knowledge". To multiply examples is tedious, as the thrust in this direction is constant. You just have to read their newsletters for yourself.

But this dominance of inwardness does not come just because, like a chapter in a larger book, the Institute has decided to rope off a certain area of christian knowledge and examine it more closely. It is explicitly insisted, let alone often assumed and implied, that this concern with inwardness is a structural, a primary foundational principle which is absolutely necessary to get right, and get right first of all, before true knowledge of God can follow. "Eremos has a slogan which goes 'You can't grow as a Christian unless you grow also as a person'."³ "We cannot grow as Christians unless we grow also as persons and we cannot grow as persons unless we know ourselves better."⁴

Even friendship, "outwardness" in our terms, is subversive to this primary, all-controlling, absolutely necessary first principle of Eremos. "One reason Christians have under-rated the importance of friendship is that they have often mistaken the (interior) journey, seeing it either in too narrow terms . . ." "Friends are needed to encourage us along the way of self-knowledge. They are also there to prevent us from being so caught up with imaginary battles (that come with self-exploration)."⁵ Emphasis, and bracketed paraphrasing are mine.

Psychology and Sociology

The second major interest of Eremos which both flows from the primacy of inwardness and nourishes it, "is the concern to incorporate what we have gained from the human studies such as psychology and sociology."⁶ And so as a strong second thread many of their articles direct our attention to psychology, and especially in a loose sort of way, psycho-analysis. Phrases like "repressed as persons", "uncovering and dismantling a self constructed unconsciously by past relationships and experiences", "psychic depths", and "the psychological interpretation of dreams" abound.

In the end, no doubt unwittingly, the primacy given to self-awareness and the appeal to modern sociology and psychology becomes a club to beat the reader with. "Many Christians are spiritually retarded because they are cramped and repressed as persons."⁷ Constantly we are urged to keep our eyes on our personal performance: "Do my non-Christian friends think of me as a mature person?" "How have you coped with expanding life experiences?" "Are you too busy to ask these questions? Why?" And so on.⁸

Use of Bible

There is nothing wrong in studying or using any human science, let alone psychology or sociology, and indeed Eremos warns that "contemporary

psychology like every human science can lead us up the garden path."⁹

The real problem with the Institute's use of psychology, and pre-eminently with the way it makes "inwardness" an absolutely necessary first principle, is that these form fixed lenses through which the Bible is focused, and must be so focused.

"I would settle for a person who has acknowledged the significance of his own historical, social and psychological self and is putting effort into seeking God in and through that context", says one writer.¹⁰ Elsewhere, "it (the psycho-analytical revolution) will certainly mean exploring new ways of praying and it will mean bringing new perceptions to the Bible."¹¹

These writings use the Bible as a cipher, a sign-post pointing to knowledge already gained on other grounds, from "inwardness" and psychology, sociology, etc. How one aches for the author who quotes Ephesians 1:10 to ground it back into the revelation of God, to see from the context of Ephesians, let alone from the total context of the New Testament, that this Jesus, the incarnate, crucified, resurrected and now ascended One, has already in himself re-ordered disorder. And also to see what that says to the writer's "frightening and liberating experience" on a bus where he came to the conclusion that "in the end there was no authority except me".¹²

Trinitarianism

However, the only interpretative

principle that can be brought to the Bible is the one itself insists on, Jesus Christ. "You pour over the Scriptures for you imagine that you find eternal life in them. And all the time they give their testimony to me!" (John 5:39). Jesus Christ is not the latest word from God, but the last Word (Hebrews 1); the Word that even determines the way we are to read the law: "It was said to you of old . . . but I tell you" (Matthew 5).

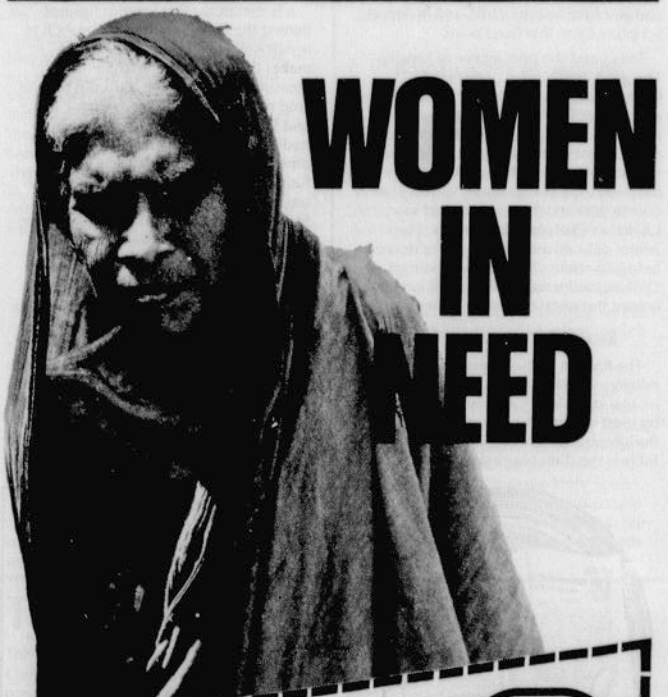
Jesus Christ is the exclusive, interpretative principle for understanding the Bible. And we only know one Christ: not the Christ of popular culture, not the Christ of Macquarie University, and not even the Christ of Moore College, but Christ clothed with the gospel, Christ clothed with his promises. To put it more formally from the point of view of the history of the church's wrestling with revelation, trinitarianism is our interpretative principle.

The trinitarian God revealed in Jesus Christ is not self-centred, but other-person-centred. The Father loves the Son, the Son loves and obeys the Father, the Holy Spirit speaks of and glorifies the Son (John 5:20, 14:31, 15:10, 16:13-15). Each person in the Trinity finds his delight in the other. Further, to make it absolutely clear about the nature of God the Bible tells us that this other-person-centred trinitarian God finds his delight, his centre of existence, in his people: "For the Lord's portion is his people" (Deuteronomy 32:9, Ephesians 1:14). Real life, then, as God has created it, is not being, but relationship.

Jesus Meditated?

A case study on the use of the New Testament will help make the point. In speaking about Jesus pattern of prayer, Eremos members will note the frequency

Continued over page



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Grace, Not Psychology *cont.*

with which Jesus "went out to meditate". Yet, the Bible says he went out "to pray". Again, we will be told that the Lord's Prayer is a model for meditation. Yet, the Lord's Prayer is all petition, and with a stress on outwardness not inwardness. It is the **Father's** name which is to be made holy, his kingdom to come, his aid to our rescue as we face trial, etc. In fact, the very few times that the content of our Lord's prayers are revealed in Scripture, they are all without exception focused outward, **petitioning the Father** for his will to be done.

When cometh then this emphasis in prayer and devotion on "silence", "listening to the inner voices", concentration on the self? It is gained from outside the Bible, from self-love, and read back into the New Testament even when it is directly contradicted. The other-person-centredness of our trinitarian God not only flows naturally out of the Bible, but also is the principle by which we are meant to interpret our experiences.

The movement of interpretation must be from the nature of the God revealed in Jesus Christ, from outside of ourselves, to us. In the end it is we, because of our sins, who need to be interpreted — to be shown that real life is relationship, not self-centredness.

Biblical religion is summed up by this text: "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world." The proof text of all natural religion is: "Know thyself".

Need for History and Theology

It is at this point that Eremos fails — it has made "self-discovery" a necessary and absolute first principle, and interprets Scripture from that fixed point.

They need the perspective of history. The great ecumenical pioneer, J. H. Oldham, when considering the hoped for entrance of Roman Catholics into an ecumenical movement largely composed of missionary Protestant groupings, had to come to grips with the differences between their two attitudes to life. The course of that debate is reflected in Oldham's **Christian Newsletters**. The Jesuits defined and defended reality as **being**. For them, "real life was being". Oldham, reflecting a biblical Christianity, coined the phrase "real life is meeting".

Real Life is Relationships

The Roman Catholic view of the proper religious life is: cultivate the inner man, or, real life is **being**. This is a view shared by most of world's great religions — Buddhism, Taoism, etc. The view of the bible is the direct opposite, it is look

away from yourself and be centred in the other person. Jesus sums up revelation's view of living when he says that there are two great commandments: love God, and love your neighbour.

Oldham rightly realised that an absolute parting of the ways had been reached.

But there is no such watershed for Eremos. Their book reviews are generally theologically uncritical, no matter what the origin of the book. A member of their advisory panel, given observer status at the recent Anglo-Catholic

Conference in Sydney, is reported as to have said, quite happily, that there was no fundamental difference between them for they were all heading in the same direction.

Of course, Eremos does make some criticisms of other points of view, but they are usually of a minor nature. For example, they will criticise the Roman Catholic understanding because it leaves out engagement with the world: "In the extremes of, say the Roman Catholic tradition, contemplative prayer becomes an escape from the world."¹⁸ Eremos, because of their evangelical background, insists on engagement with one's neighbour as a necessary component of true spirituality.

But this, in my opinion, is only an addition. Given their starting principles, they cannot say how one moves from contemplation to service, they can only assert it.

Formally put, Eremos makes an absolute distinction between "being" and "doing", or between "essence" and "existence". But there is no such split in God. Real life is relationships, other-person-centredness.

It is significant that Eremos has not denied the recent charges in the ACR of mysticism, which by its very nature makes the inner life of mankind the measuring stick, and so, cuts out the real God revealed to us in Jesus Christ. In the end Eremos quite happily spans all traditions, and at crucial points even other religions, because there is no fundamental difference between their understanding and more overtly man-made religions and philosophies — even atheism (See ACR July 25).

Grace not Psychology

The Eremos position also fails pastorally because it ultimately throws people back onto their own resources.

The pastoral method Jesus espouses contains a promise: "come unto me all who are heavy laden and I will give you rest", and a command: "deny yourself".

In contra-distinction to the command of natural religion, "know yourself",

MAINLY ABOUT PEOPLE

DIOCESE OF MELBOURNE

Rev. G. Phillpot Curate St. Jude's Randwick, Diocese of Sydney is to become Anglican Chaplain at Sunbury Training Centre as from 10th October, 1983.

Rev. R. G. W. Strong, Diocese of Wellington, New Zealand is to be Asst. Minister St. Peter's, East Melbourne as from 9th October, 1983.

Rev. N. E. Allchin died 24th July, 1983.

DIOCESE OF BATHURST

Rev. N. Kempson has resigned from Holy Trinity, Orange to become Rector of the parish of Gladstone, diocese of Rockhampton, in October.

Rev. J. Mason has resigned from the parish of Peak Hill and has accepted the parish of Rylstone/Kandos as from November.

Rev. C. Lloyd, Assistant Minister in the Parish of Coonamble, retired in April.

DIOCESE OF NEWCASTLE

Ven. C. W. Douglass, Archdeacon of the Central Coast and Rector, St. Luke's, Woy Woy died on the 16th June.

Rev. R. Catt, at present Rector of Beresfield has been appointed Rector of Wallsend as from September 12th.

DIOCESE OF THE MURRAY

Rev. K. Dixon, Rector of Balhannah is to be Rector, St. Benedict's, Glandore.

Rev. M. Little, Rector of Penola is to be Rector of Balhannah.

Rev. A. Stringer, Chaplain, St. Peter's College is to be Rector of Keith in 1984.

DIOCESE OF RIVERINA

Rev. M. Williams, Rector of Shellharbour is to go with B.C.A. to Wilcannia early September.

Mr. N. Mitchell has been licensed as Stipendiary Catechist in the Parish of Broken Hill.

DIOCESE OF SYDNEY

Rev. J. W. Woo has accepted the position of Rector, St. John's, Campsie.

Rev. R. G. Bowles, Curate St. Barnabas' Broadway has accepted the position of Rector, St. Andrew's, Dundas.

christian revelation tells us to turn our eyes away from ourselves and rest them on Jesus Christ. As John Calvin could put it to his Genevan congregation: "Search out your want and need in Jesus Christ, this is the true method." We are to read off true knowledge of ourselves as both sinner and redeemed from the face of Jesus Christ, the One who took our poverty so that he might give us his riches. The Lord, who is the suffering servant for us, drives out all notions of "oriental despotism". Grace, not psychology, is the true pastoral method.

P. T. Forsyth, a famous Scottish preacher at the turn of the century, complained that at his study door on Monday morning would be a line of parishioners "slain by the law". To counter that old legalism which threw a man back upon himself before showing him the grace of God, he would say: "It is not the sacrifice we make, but the sacrifice in which we trust. It is not the love which we offer, but the love which we accept." Eremos, in insisting on a certain level of "inwardness" or "self knowledge" before we are able correctly to look to Christ, throws us back onto ourselves and has opened up the spectre of a new legalism. It is not the "divinity within us" that we need to fan, but the God who has acted from outside to save us whom we need to embrace. Petition, pray and bible reading, not meditation, not inwardness, is the real path to healing.

Recently a member of Eremos stated that he was pleased that a preoccupation amongst Sydney evangelicals with intellectualism was now at last being balanced with a wholesome interest in feelings, and emotions, and subjective awareness.¹⁹ Given the charge of intellectualism, the way to offset that form of self-centredness is not to embrace another. The way to overcome intellectualism is "to feed on Christ" and serve our neighbours.

Fellowship, and the hearing of God's word are the appropriate tools for a christian spirituality built on the revelation of the trinitarian God in Jesus Christ.

Self and Dissatisfaction

Permit me an analogy from marriage counselling. The sexual information revolution has led to higher sexual expectations and stress on individual sexual satisfaction. A new type of sexual problem appears to have emerged where frustration and disillusionment grow from difficulties in achieving personal satisfaction in the marital sex life.²⁰ The way forward is to seek to meet the interpersonal and physical needs of one's spouse. With the switch from a self-centred, to a sensitive other-person-centred approach, a realistic framework is set up within which sexuality may become a real channel of self-expression and mutual communication. Paradoxically, personal frustration gives way to self-fulfilment when the focus is on the other.

This is so because God has made us that way — social beings. It is not just good enough to make relationships with others the second thought, or even goal, of an enlightened self-understanding. God has created a world, and especially man,

which images himself. We must start with relationships. Any other starting point flies in the face of reality. In the end, revelation's command, "deny yourself," serves the goal of real living: whereas the cry of all natural religion, "know thyself," dooms us to ultimate ignorance about ourselves, about our neighbours, and above all, about the real God, the God and Father of our Lord Jesus Christ.

Objections

Eremos may object that to radically criticise at this early stage is unfair as they have yet to work out their theology. But that will not do. Christian knowledge of self must start with Christian knowledge of God, without that basic agreement and programme we have reached a parting of the ways, a watershed.

Neither is it of any use to appeal to the theological position of individuals in the Institute. If institutions do not actively nourish their theological roots, whatever theology the first generation has is gone by the second.

There is still time for Eremos to deny mysticism, flee the primacy they give to self-understanding, and embrace the trinitarian God as their interpretative principle, to replace psychology with the grace of God revealed in Jesus Christ.

Real life is not being, but relationship. Whereas the world says "know yourself," the gracious Lord commands "deny yourself and take up your cross and follow me."

FOOTNOTES

1. ACR July 25, 1983, p. 2.
2. The figures are from sources other than the Eremos Institute.
3. See Eremos Newsletter, Vol. 3, p. 12.
4. Southern Cross, November 1980, p. 3.
5. See Letters to the Editor, On Being, February 1983, p. 46.
6. Newsletter, Vol. 3, p. 8.
7. For a personal appreciation, see Newsletter, Vol. 1, October 1982, pp. 12-13.
8. Newsletter, Vol. 3, p. 4.
9. Newsletter, Vol. 3, p. 7.
10. Newsletter, Vol. 3, pp. 25ff. There is some uncharacteristic relief from this in another article on p. 15: "The purpose of Jesus' life, ministry, death, and resurrection was to bring us into friendship with himself and with each other. Friendship in an end, not a means." — as if a more christian understanding of reality from a former time was uncontrollably breaking through to take over and replace the usual primacy given to the quest for better self-understanding.
11. Eremos Institute Report, ACR, June 27, 1983, p. 6.
12. Newsletter, Vol. 3, p. 5.
13. Newsletter, Vol. 3, pp. 5-7.
14. Newsletter, Vol. 3, p. 23. See also p. 4, Vol. 2 for similar cautions.
15. Newsletter, Vol. 3, p. 27.
16. Newsletter, Vol. 3, p. 25.
17. Newsletter, Vol. 3, pp. 3-10.
18. On Being, March 1983, p. 7.
19. Church Scene, August 12, 1983, p. 5.
20. "Sexuality", Alan Craddock, On Being, Vol. 10, p. 12. July 1983.

Taiwan Triumph

Lay volunteers from sixty key churches in Taiwan remain busy following up converts and interested individuals from a massive evangelistic outreach which began more than six months ago.

The initial stages of this co-operative effort involving churches from various denominations took place last October at the All Island Athletic Meet in the city of Taiwan. Taiwanese Christians attending this popular event distributed 120,000 Scripture booklets containing the Gospel of John and pertinent information regarding the games.

Follow-up for this evangelistic outreach will continue for many months.

Anglicans favour helping the Third World

A majority of Anglicans are in favour of Australia giving help to Third World countries.

This has been revealed in a nationwide Morgan Poll, commissioned by World Vision and released jointly with seven other Australian agencies. This Morgan Poll will be used as part of a series of agency submissions to the Jackson Committee, which has been set up to review all aspects of the Australian Government's overseas aid giving.

The Morgan Poll reveals that 55.6% of Anglicans want Australia to help the Third World, while 25% of Anglicans say they are not supportive.

The survey shows that 65% of all Australians over the age of 14 believe that Australia should help the poor.

According to the Morgan Poll, the United Church is the denomination most in favour of Australia helping the poor with 74.9% indicating support, while 72% of Catholics, 68.6% of Presbyterians and 56.6% of Baptists are in favour.

Eighty-two percent of non-Christians and 67.7% of people claiming no religious affiliation want Australia to help the poor.

To the question, should Australian aid be going to the poorest, 70.7% of Anglicans answered yes. One of the

major criticisms that aid agencies have with the present allocation of Australian Government aid is that 90% does not go to the poorest. The bulk of government assistance is currently given to Papua New Guinea, nations of the South Pacific and Indonesia and not to Fourth World countries like Ethiopia, Chad and Bangladesh.

David Scott, an executive of Community Aid Abroad said that while private agencies did appreciate Australia's national interest, political and commercial advantages, which have in the past been an important consideration when allocating aid, the time has come for Canberra to focus its aid programs on the basic needs of the poor.

"We also argue that as the vast majority of Australians now want our aid to go to the poorest people it would be morally and politically indefensible for Australia to continue to give aid in ways inconsistent with the aspirations of the Australian people," said David Scott.

Forty-five percent of Anglicans questioned in the survey believe that aid should be distributed to the poor through voluntary agencies such as Community Aid Abroad, Freedom from Hunger and World Vision.

Haggai Book Printed in Medical Journal, In Chinese

Dr. John Haggai's book, "MY SON JOHNNY", has been translated into Chinese and printed in the Taiwan Medical Journal, in serial form.

"The son of the Vice-President of Taiwan, who is the editor of the medical journal there, has translated the book into Chinese," said Dr. Haggai. "He published the book in serial form, in the Taiwan Medical Journal. This was the first and only time they have ever used anything that was non-medical, in the Medical Journal."

"MY SON JOHNNY" is the story of Dr. Haggai's own son, who was injured at birth, due to the doctor being intoxicated. Johnny had an exceptional mind, according to Dr. Eugene Spits, Head of Neuro Surgery, at the University of Pennsylvania.

Ramon Williams

"EFAC Conference" continued

followed, it became clear that, with some exceptions, evangelical Anglican church services are too often ill prepared, unimaginative, and show signs, to quote Bishop Penman "of casualness, disorder and haste".

The evening address by Archbishop Donald Robinson was an outstanding biblical presentation of what he called the heart of the question of worship. While worship language in the New Testament is applied to activities in the whole range of life, he said the church focuses and formalises it more intensely. The unique element in the meeting of the Christian assembly was that it comes together to share in meeting with God, an "engagement in which at some point our spirit is engaged with God in the same way as it is engaged when we encounter each other".

As Israel did at Sinai so we in church meet with and listen to God, and respond to Him together. Archbishop Robinson stressed that other proper concerns about people understanding the words we use and incorporating the outsider made it easy to miss the central, meeting-with-God element.

Patterns of Ministry: what is Church Leadership and Ministry

Bishop Penman's paper on the final day raised a number of questions on the nature and form of ministry. The essential nature of ministry as a function not an office and of service not lordship was emphasised, though without denying an important element of God given authority in ministry. The nature of theological training, the advisability of asking people to be clergymen for life, what exactly it is we wish to preserve for men alone in our church, and the ways of training and sharing ministry with every

member of the congregation were discussed. As with every day the right questions were raised but it was difficult for the conference to come to much of a common mind on detailed answers. There can be no doubt as to the ferment about ministry in evangelical thinking.

Could be Better?

The conference was sufficiently a success to guarantee more of the same sometime in the future.

This conference raises the question of whether it is wise to try and cover a topic a day. It would be even more worthwhile covering a single issue conference next time, say on the question of Scripture. The lack of expository bible teaching was missed by some as it deprived delegates of good models and tended to leave the text of scripture too much in the background of discussion and deliberations.

The week highlighted the fundamental difficulty Sydney evangelicals seem to have with no effective Evangelical Fellowship of the Anglican Communion branch in their diocese. Apparently there is a small organisation of some sort in Sydney affiliated with EFAC whose need for reform and revitalisation was a topic of some conversation at the EFAC conference. What develops will depend on how concerned Sydney evangelicals are to support and learn from other Anglican evangelicals in Australia.

The conference produced one irony — while its statement called for more trust and mutual respect and support in the church including our training colleges, only one full time member of the faculty of Ridley or Moore was present. If there is a next time, our theological colleges will have to play a much larger role.

What a World

The Encouragers

Lesley Hicks

Certain people are gifted as encouragers, guaranteed to lift our spirits whenever we encounter them. Though an optimistic disposition can be more or less inborn, being an encourager in the Christian sense is not so much a matter of natural personality as a fruit of the Holy Spirit — a syndrome compounded of the love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control that mark the truly Christlike personality.

Knockers

Australians generally, however, are reputed to be a race of knockers; many of our most admired public figures are champion vilifiers, proud of their ability to "kick heads". Admired writers too are often biting satirists, whereas a Christian writing has to be relatively gentle, careful both of the truth and of the feelings of his subjects and readers, though at the risk of being less incisive and amusing.

I am blessed in knowing many more encouragers than knockers; our local church is full of people who encourage me by word and interest, and kind acts, reminding me of the steadfast goodness of the Lord they are trusting steadily even if I am wavering. Needless to say, I can also think of a few whingers, steeped in self-pity, whose company is depressing in the extreme.

Encouragers are not self-absorbed; they are genuinely interested in others, eager to believe the best of them, and through having proved Christ's faithfulness in all sorts of circumstances, they are able to testify to it and encourage others to trust him likewise. The ministry is most often one of older, more mature Christians to younger, but not necessarily — it may work the other way.

Role of Parents

All of us who are parents have a vital role of encouragement. I don't believe in indiscriminate praise for children's efforts; encouragement means rather a strengthening of their sense of worth and self-esteem, but if they are doing less than their best they won't benefit from sloppy, undemanding praise. Children need to be held to the best they can be and do, and sometimes this requires rebuke and loving discipline.

We as parents are now learning how our children, as they grow up, can encourage us. As they move from second-hand to first-hand faith, the Holy

Spirit becomes as much their illuminator as ours. In response to his prompting they can repent and ask for forgiveness for wrong behaviour and attitudes towards their parents, and that's encouraging! But they can quite rightly rebuke us too; if received with humility, a deserved piece of constructive criticism can be just as encouraging, in the full sense of the word, as praise.

Hope for the Rebels

On the other hand, few people are more in need of encouragement than a Christian parent whose child is in open rebellion. Nothing can be worse than a smug assumption by parents whose children are following Christ that it's all due to their good parenting, and that the opposite applies to those whose children are less compliant. From my observation, the strongest parents are highly likely to have strong-willed children, for good or ill, with at least one of their brood a rebel, pulling against the faith of his or her parents. To become Christians, such young people need as radical a conversion as those who grow up in an alien home.

Meanwhile their parents need plenty of encouragement to go on praying and trusting God for their children, and not to load themselves with unwarranted blame.

Barnabas, the Encourager

In the early church, an obscure Joseph was given by the apostles the name Barnabas, Son of Encouragement. Presumably he encouraged his leaders — that's an important job for all Christians. Whenever he appears in the book of Acts, we can see him in the role of encourager. He was willing to trust the suspect new convert Saul of Tarsus, and later he championed young John Mark when the latter gave offence to Paul.

In Acts chapter 11, verse 19-30, we read of the establishment of an infant church amongst the polyglot Gentiles of Antioch. The headquarters church in Jerusalem sent Barnabas to investigate the situation. "When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts. He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord." Barnabas the Encourager is a grand model well worth emulating.

The Invitation

The evangelist's invitation to receive Christ must be given with theological and personal integrity or it will be virtually worthless, the Rev. Brian Willersdorf told participants of the International Conference for Itinerant Evangelists from Australia, New Zealand and the Pacific Islands.

"If in your heart of hearts you are not convinced of the invitation methodology, don't give one," Willersdorf, a fulltime Australian evangelist, said.

Willersdorf issued a strong plea for honesty in inviting people to faith in Christ.

"It should not be necessary to say, but sadly it has to be said, that evangelists must not deceive," he stressed.

"We must do nothing at the invitation that in any way can be looked back on by the audience with the feeling that they have been manipulated."

Illustrating from his own practice, Willersdorf pointed out that he always tells his audience when counsellors are moving to the front because he doesn't want them to feel wrongly pressured by numbers coming forward.

The crucial importance of the invitation should never be forgotten, Willersdorf emphasized.

"Don't run away from an invitation," he said.

But for all its importance, evangelists must never forget that it is the Holy Spirit who brings people to God. No one becomes a Christian through an effective invitation but through the Spirit of God working in their life," he said.

"The invitation is really a linking up of two people — the evangelist and the hearer — in whose experience the Holy Spirit is operating."

Willersdorf turned to practical suggestions for giving the invitation, sharing freely from his own experience.

Quoting Lloyd Perry, an author on evangelism, he pointed out that an invitation should be presented with clarity, caution, compassion, conviction, courtesy and confidence.

Getting participants to move their chairs forward until their knees were touching the chair in front, he demonstrated how difficult it is to expect people to respond to an invitation if they are unable to physically leave their places.

"The evangelist must not only know the content of his sermon but also the geography of the physical place where he will be giving the invitation."

Owen Salter.



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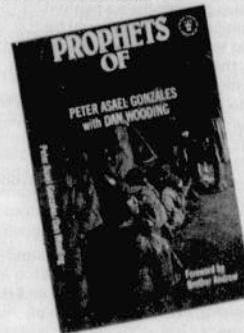
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Book Reviews

Prophets of Revolution

P.A. GONZALES with Dan Wooding
Hodder & Stoughton (1982) \$5.95 192pp.

Is Liberation Theology the answer to the
problems of revolution-torn South
America? This book, "Prophets of
Revolution", purports to answer this
question by presenting an account of the
career and exploits of Peter Asael
Gonzales. This man is the member of a
large family of Protestant Christians in
Mexico — all very active for their faith —
but with very different ways of expressing
the solutions to South America's
problems in their faith.



I found "Prophets of Revolution"
extremely readable and at least for the
first two-thirds of the book it was hard to
put it down. It has all the ingredients of
success — romance, violence, exotic
background and drama.

"Prophets of Revolution" main value is
the insights it gives into the Church's
predicament in war-torn South America.
Christians are mistrusted and often
violently persecuted both by the Right
and the Left for not taking a political
stand. The dilemma is shown clearly:
should the Church back the corrupt
Government which is in power — or
should Christians support the guerrillas
who seek to overthrow the Government
by violent revolution? In the end
Gonzales does not come out on the side
of Liberation Theology, although some of
his brothers and sisters do. He sees the
only solution to South America's
nightmarish problems to be revolution in
the heart of the individual by his or her
turning to Jesus.

As a Christian biography, the book
begins well with the story of Gonzales'
childhood, conversion and start of
ministry — it is fast moving and quite
gripping. We follow Gonzales through a
Peruvian coup, Allendes' overthrow in
Chile, the Sandinista overthrow of
Nicaragua and revolution in El Salvador.
However, the book degenerates towards
its conclusion into a series of fairly
unconnected anecdotes describing his
later activities.

A major criticism is the use of Biblical
texts. The exegesis, especially in
reference to guidance, is very poor, for
example, Gonzales' method of waiting for
a text and "putting out a fleece".

* All in all, although this book will never
be a classic Christian biography in the
style of "God's Smuggler" or "Hiding
Place", I would recommend "Prophets of
Revolution" for its valuable insights into
the situation of Christians in Latin
America where everyday life is terrible
inequality and violent upheaval.

Jane Crew



Food For Life. Personal Bible Study
made appetizing by Peter Lee, Greg
Scharf, Robert Willcox. Intervarsity
Press 208 pp.

For those looking for help with personal
Bible Study, this book will go a long way
towards solving your problems. It is a
most useful book for those who are
starting out in the Christian life. After an
introduction, Part 2 called 'Milk: A Way
into basic Bible Study' caters for those
getting into or revising the basics of the
Christian life.

Part 3 is called 'Varied Solids: A Way
into the variety of Bible Study
possibilities'. As its title suggests, we are
presented with a number of different
methods to try out. These include,
topical, character, theme, problems, etc.

Part 4 is called 'Meat: A Way into more
solid study'. It includes a study of
Romans, Ethics, Problems, etc.

Because of the varied approaches, the
book can be used by more mature
Christians who may be having difficulty
with their present method of Bible Study
or who find their current system to be
inadequate for further growth. This is a
very practical book which is interspersed
with helpful hints — a darkened page
dealing with subjects like 'What to do in
a time of Bible Study and prayer',
'Meditation', 'The Use of the Old
Testament in the New', 'Practical
Application' and other useful data.

The book concludes with a one page
chapter "How to Write Menus", which
suggests ways to move on from the
studies provided in the book. Used
consecutively, the Bible Student would
finish the book in one year, so it is
necessary for such a section, which
intriguingly begins 'Part of the aim of this
book has been to work itself out of a
job'. An index of Bible passages is
included.

I find it a most encouraging and
refreshing book. I commend it to those
who haven't yet begun to find how
appetizing personal Bible Study can be. I
also recommend it to those who want a
change in Bible Study method; there is
ample variety for you to try.

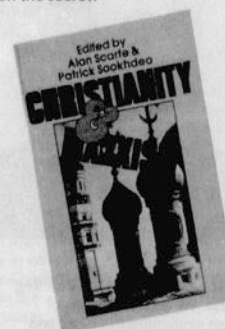
Norman fagg.



Christianity and Marxism

(ed.) A. Scarle and P. Sookhdeo
Paternoster Press, 1982 £4.20 (U.K.)

Let me begin with a complaint, and then
we can go on to more positive matters.
Like many other British books, this one
fails to give an indication of who the
contributors are in real life. Apart from
the editors, whose present jobs are
described, the other authors, five in all,
are given only a name. Now I know that
it can be said that we ought to evaluate
an essay on its own terms, whether the
author is an academic or a drover's dog,
but I like to know who I am hearing my
facts from. Is it some sort of snobishness
which prevents publishers from letting us
in on the secret?



That off my chest, I am now able to say
that Christianity and Marxism is worth
owning. We are given 8 essays on
Marxism from different viewpoints. All
attempt to relate the gospel to the
concerns of Marxism, whether it be in the
U.S.S.R., China or Latin America. The final
offering, by Tony Pearce, gives an
autobiographical account of a pilgrimage
from Marxism to Christianity. The
subjects are well handled, and although
criticisms could be made, the
contributions are both illuminating and
thought-provoking. The intrinsic
importance of the topic is such that more
Christians should be pondering the issues
and this book will assist that process.

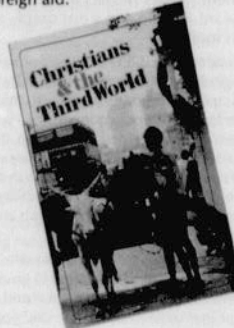
One essay that I put off reading until
the end was that of Chris Sugden on Latin
America. I had a feeling that it would be
somewhat 'preachy', long on guilt-
inducement and short on theological
muscle. These prior-criticisms are not
altogether wrong. But I'm glad I didn't
miss the chapter, all the same. Sugden
writes clearly, explicitly and passionately
about what is wrong with the West and
what appeals to Latin American
Christians about Marxism. If it induces
guilt it is none the worse for that,
especially if it also leads to hard thought
and action.

Peter Jensen

Christians and The Third World

David Edgington
Paternoster, 142pp.

This is not another appeal for greater
missionary involvement in traditional
'mission fields'. Rather it's a healthy
critique of past missionary effort. The
author pleads for a new perspective and
sympathy towards the Third World —
one which no longer equates Africa, Asia
and Latin America with poverty,
population explosion and dependence
on foreign aid.



Our new vision will take in fast growing
cosmopolitan cities with all the social
problems accompanying urbanisation,
extremes of wealth and poverty jostling
together, soaring unemployment,
multinational companies raking in their
profits from Third World markets, and a
growing tourist industry. As Christians we
cannot allow ourselves to get rich
through exploitation and rapacity.

Third World countries jealously guard
their independence and react sensitively
to outside political interference. What of
the future missionary scene then?

In serving the church overseas we may
well concentrate the skills of expatriate
missionary personnel more in the large
mushrooming cities and less in the rural
areas. Third World churches are having to
respond to a constantly changing
situation. Their top priority for the
eighties, says Edgington, is for 'good
spiritual leadership appropriate to local
needs'.

His very challenging chapter on 'The
Third World and the Church in Britain'
which draws heavily on Ronald Sider, is
equally applicable to Australia. Edgington
suggests some realistic action. God
requires transformed economic
relationships which must touch the ethics
of international trade. He has a good
survey of biblical attitudes towards
wealth and poverty. God, who hates
injustice and neglect, is concerned for the
poor. We cannot escape the obligation to
seriously consider the real meaning of
'economic koinonia' for our rich lifestyle.
'While 10,000 persons die each day
because of inadequate food', we in our
affluent, hedonistic society spend more
on home improvements, care and
holidays!

A hard-hitting, provocative book that
will inform our minds and encourage all
true missionary-hearted folk to adjust
their lenses on the developing world.

Ernie Carnaby



"To understand the Bible look for Jesus"

Norman Geisler.

Moody Bible Institute. 1981 128 pp.

This is the third printing of this book and
its third title. It originally appeared in 1968
as "Christ: the theme of the Bible".

Geisler's approach is simple to grasp;
the whole of the Bible is about Jesus.
Simple, even racy, but not always
convincing. Not that I am unconvinced
by Geisler's overall conclusions, but his
argumentation sometimes leaves one
puzzled. He finds passages where Jesus is
Jehovah in the OT, and passages where
Jesus is Jehovah's angel. Many prophecies
of the OT refer to Jesus even though at
first sight they may not appear to do so.
Geisler is not unduly worried about the
technicalities of some of his statements,
he is more concerned to present as
simply as he can, often in charts and
symmetry, that Jesus can be found
wherever the Christian turns in his Bible.

Even if I disagreed with the odd
reference here and there, at least Geisler's
straight forward approach allowed me to
look at the references afresh and rethink.

Stephen Miller

Hudson Taylor and China's Open Century

Book 3: If I had a Thousand Lives

A. J. Broomhall
Hodder and Stoughton, \$15.95. 528 pp PB

China exercises a fascination over many
Christians especially those with a
missionary concern. A recent visit to
Australia by Hudson Taylor III drew large
attendances as the "magical" names of
China and Hudson Taylor were once
again linked in a public presentation.
Many of our contemporary missionaries,
missionary leaders and mission
supporters will have been "weaned" on
the life of a giant like Hudson Taylor.

With this backdrop, Dr. Broomhall's
series of six books on Hudson Taylor are
bound to excite keen interest among
students of mission and among a wide
constituency. This third book of the
series covers the years between 1856 and
1865 in Hudson Taylor's life in great detail
and is the fruit and evidence of Dr.
Broomhall's painstaking research. This
attention to detail is at once both the
strength and weakness of the writing.
With a fulsome use of his sources, Dr.
Broomhall has presented us with realistic
portraits of those early missionary
workers. Their theology and its
application to living is seen clearly
without either a smothering of pious hero
worship or denigration. At the same time
the overall picture is not always easy to
follow as the extensive quotation of the
sources leads to a somewhat piecemeal
effect. Though to quibble in this way
about a technique that gives us so much
seems rather churlish! That comment
may be then balanced by an appreciation
of the appendices, end notes and index
which enhance the books' usefulness and
interest.

Nevertheless Dr. Broomhall's work is
sure to be an important acquisition to all
those who are concerned with the history
of mission and for all those whose early
Christian memories are dominated by
China and Hudson Taylor.

Jack Normand



The Song of Solomon

by James Durham
Banner of Truth, £5.95 Eng.

This reprint in the Geneva series of
commentaries is by James Durham, a
famous Scottish preacher and prolific
writer, best remembered for his lengthy
commentary on this somewhat obscure
and neglected book of the Bible, whose
place in the Canon is sometimes
questioned.



Durham adopts a Christological view of
the Song, which purports to be a frank
and intimate dialogue of love between a
lover and his beloved. He sees it as an
allegory of the love relationship between
Christ and the believer. Some of his
allegorising is quite speculative, e.g. in
suggesting the bride's eyes and lips
signify the Christian graces of faith and
love.

Indeed, Durham's method is to use the
Song as a springboard for teaching on the
Christian life, much of which is excellent:
the commentary is valuable as a personal
and devotional picture of the relationship
between Christ and the believer, but it is
sometimes hard to see just how the
comment arises out of the text.

It would be necessary for the serious
Bible student to read this commentary
alongside a more modern and analytical
one.

R. E. Lamb



TO UNDERSTAND EACH OTHER

Discipline as Instruction

In past columns I have spent a great deal of time warning of the dangers of harsh and punitive methods of child-rearing. I have often pursued the same theme in various talks and seminars throughout the diocese. A question I am often asked is whether I see any place at all for parental discipline and parental authority. To reject unloving, careless and insensitive forms of control and coercion is not to reject appropriate forms of discipline which are being used in a proper expression of parental responsibility.

At times we become so black and white in our thinking that we swing from one extreme to another. We discipline inappropriately or not at all. There are many Christian parents who seek to avoid the error of the coercive and punitive parent, but who end up being apathetic and inappropriately permissive. A damaging form of control is avoided, but the child loses the benefit of parental guidance when all forms of discipline are abandoned.

The book of Proverbs abounds in comments concerning the need for and

nature of parental discipline. In Proverbs 19:18 the comment is made: "Discipline your son, for in that there is hope; do not be a willing party to his death." The comment stresses the fact that discipline is forward-looking and is not simply an end in itself.

The act of discipline is not an outlet for an angered and frustrated parent. The act of discipline generates hope—in the future far worse consequences of such an offence will be avoided. The idea is that failure to discipline can make a parent a party to disastrous consequences in the future. The parent has a responsibility to instruct a child so as to avoid such an outcome.

The perspective of the person who receives this kind of discipline is given in Proverbs 19:20, "Listen to advice and accept instruction, and in the end you will be wise." The implication here is that discipline does not involve coercion by means of pain control administered by a more powerful authority. It is the sharing of wisdom by an older, wiser and responsible person with a younger person who as yet does not have the

knowledge he or she needs in order to live in a fashion which is pleasing to God.

This kind of discipline involves the sharing of wisdom which ultimately leads to a healthy respect for God—a fear of the Lord which leads to life in which contentment and an ability to manage troubles follow. (Proverbs 19:23)

Christian parents clearly have a responsibility to discipline their children in this fashion. Psychological studies have shown that parents who are unwilling or unable to control their children adequately are highly likely to create circumstances in which their children become extremely aggressive or irresponsible. (Berger, A.M. "The child-abusing family" *The American Journal of Family Therapy*, 1980, 8, (4), 52-68) The behaviour of such children may eventually become intolerable and parents may resort to serious physical violence in the face of their inability to provide more appropriate means of controlling such extreme behaviour. In this situation discipline is not the problem, it is lack of or ineffective discipline which is problematic.

In the case of harsh, inconsistent and inappropriate discipline the child becomes angry and confused. In order to cope the child may act in a way that simply makes the parent angrier and more abusive and even child battering may occur. In this situation discipline of a particular kind has become a problem, but the problem is not with discipline as such.

Christian parents have a twofold responsibility. First, they should be prepared to discipline their children and second, they should do so in a way that is consistent with the loving concern shown to Christians by the way in which God, our Father, has dealt with them. We set limits on our children because we love them and care about the consequences for them if they go beyond those limits.

However, we need to be cautious about the form our discipline takes and the nature of our expectations and standards. We need to allow God and His Word to shape our values in both of these areas.

Alan E. Craddock

(Continued from last issue)

W.C.C. Assembly in Vancouver

The 6th W.C.C. Assembly was held in Vancouver. The Australian Church Record prints here a report of the Assembly without editorial comment at this stage. Many of the criticisms we have made in the past of the W.C.C. are underlined by reports from the Assembly. Our report is from the A.C.C. Information Officer.

Pacific Plenary

A strong plea for independence from Western religious traditions was made at the Pacific Plenary session of the WCC Assembly in Vancouver by Bishop Leslie Boseto of the United Church in Papua New Guinea and the Solomon Islands.

He said, "Please, stop introducing more religious groups to the Pacific." "The Pacific is no longer a mission field. We are too small in population to be burdened by transferred models and theologies of western churches. Our islands have become holiday places and dumping grounds."

The Plenary heard of the two forms of colonialism that still dominate the Pacific region: the classic form with the French still holding New Caledonia and the U.S., Micronesia; and the modern version where trans-nationals dominate tourism and resource development.

Above all, the plenary heard the anguish of Pacific Islanders over the use of their region by the U.S. and France for nuclear testing, the dumping of toxic wastes, and the construction of nuclear power plants.

Christians and Violent Liberation Struggles

Whether Christians can or should support violent liberation struggle or whether biblical teaching is clearly non-violent was the issue discussed at two separate sessions.

In the first meeting a South African minister, whose son had been tortured at the hands of the military, and Julia Esquivel, a Guatemalan Theologian and Poet who now lives in exile in Canada, spoke movingly and eloquently on the lack of choice for the many people all over the world who struggle simply to save their lives. Armed struggle is not a choice. It is the only way. Later, Dr. John Yoder, a Mennonite Theologian, spoke on non-violent struggle. Spirited questions followed Yoder's address, particularly on the need in today's world to take a side—either of pacifism or violent liberation. "The theology of non-violent liberation," said one theology student from Korea "is the kind of theology that supports our enemies".

Yoder stressed that throughout the ages Christianity has been a movement of resistance and not enough resources are given to the power of contemplative prayer or liturgy. Using his own tradition as an example, his self understanding comes from the Mennonite history of persecution, of flight and of beginning again as ghetto refugees—but surviving.

But Yoder still leaves room for change. "There is half a world of difference between Guatemala and North America," he said. "This raises the challenge of questions that need more analysis."

Nuclear Disarmament

When over 3,000 people turned up to hear Dr. Helen Caldicott speak on the physical, medical and environmental consequences of nuclear war, the venue had to be moved from a hall accommodating 300 to the large worship tent.



Dr. Helen Caldicott

The nuclear war issue comes up again and again. Ronald Sider, John Yoder and Jim Wallis are three of the many distinguished theologians and others here at the Assembly to address the issue.

At a forum on the "deterrent debate", Ronald Sider, a U.S. evangelical writer and theologian who is to visit Australia in September, shared his vision of a peace revival sweeping across North America, West Europe, East Europe and the Soviet Union—of people coming into a loving relationship with God and rejecting the "brilliant nuclear realism that has brought us to the brink of destruction". Sider called for civilian defence based on the principles of Gandhi and Martin Luther King to replace the "security through violence mankind has sought for a millennium".

1984 AFES Conference

The 1984 National Conference of the Australian Fellowship of Evangelical Students (AFES) will be held at the Canberra College of Advanced Education in the ACT from 13 to 20 January 1984. The registration fee will be \$30 for students and \$35 for non students. On site accommodation will be available at \$7.00 per day for students and \$10.00 per day for graduates. The theme for the conference is 'Tell the Truth' with the primary concern being witness, evangelism and outreach on campus and in the professions.



Reg Piper

Main speakers will be the Rev. Reg Piper who will deliver a series of addresses explaining the basic and encouraging letter of Paul's Epistle to the Galatians. The Rev. Reg Piper is the Rector of Holy Trinity Church, North Terrace, Adelaide. Sir Marcus Loane, the 1983 AFES President, will deliver his Presidential Address at the final session of conference and he has entitled his address, 'The Lordship of Christ'. Sir Marcus will be involved in other meetings during the conference. The Rev. Gottfried Osei-Mensah is the Executive Secretary of the Continuation Committee of the International Congress on World Evangelisation held in Lausanne, Switzerland 1974. Born in Ghana, he has studied in England and then returned to professional life in Ghana before becoming a travelling secretary of the Pan African Fellowship of Evangelical Students for five years. After that he was ordained and served in the First Baptist Church of Nairobi, Kenya. He has had a wide experience with students and is deeply committed to the task of sharing the good news of the Kingdom. Mrs. Elisabeth Elliott Gren is another international speaker. She began her missionary work in Ecuador in 1952 and married in 1953 Jim Elliott with whom she worked amongst an Indian tribe with the Wycliffe Bible Translators. After Jim's death Elisabeth went to live with the tribe who had killed her husband until 1963 at which time she returned to the USA. An

able speaker and author she is also a sought after conference speaker. She has remarried and is currently writer in residence at Gordon College, Wenham, Massachusetts.

In addition to a mid conference day's outing will be an elective series of small groups to consider the particular aspects of campus and professional witness and other small group situations to enable delegates to reflect on the inputs on major sessions. Conference Director, John Sugars, states, "The AFES Conference promotes a great opportunity for tertiary students to hear the Bible expounded by nationally and internationally known speakers; this is an opportunity not as readily available on their campuses or in many of their churches. Students are challenged through Conference to think more



Gottfried Osei-Mensah

deeply about biblical issues and invited to relate them to the tertiary situation. This stimulus provides a good grounding for later professional discipleship. I believe that conference provides a forum for discussion of issues in small group situations within a biblical context and in an atmosphere of supportive fellowship and Christian fellowship." Tony McCarthy, General Secretary, says "The AFES National Conference has been a significant place in the life of AFES as it provides an opportunity for students all over Australia to learn what God is doing on over one hundred Australian campuses so that they might be encouraged by hearing of reports of witness on other campuses as well as sharing what God is doing amongst them in their own institution. So often, AFES Conference has been the means of giving further stimulus to groups and a significant catalyst in the formation of new groups. Many students have received significant challenges in their discipleship, and redirection for their lives as wider horizons for ministry are opened up. The means whereby this stimulus comes is varied whether through the formal programme or more informally in small group discussions or in private reflection."

"Australian Response to Assembly" continued

that this is of particular relevance in Australia.

Archbishop John Grindrod said one of the key points to come from the Assembly is that a forum can exist where east and west come together and learn, across the barriers, to become friends.

Unfavourable responses

Not all responses to the Assembly have been favourable. One major cause of complaint has been the way in which the Report on Baptism, Eucharist and Ministry has been treated. A report from "Newsday" Vancouver stated:

"Vancouver, Aug. 9—Representatives of 400 million Protestants and Orthodox Christians have taken an important step towards a unified church by endorsing an agreement on the meanings of baptism, eucharist and ministry.

"The agreement 'invites our churches to make the journey from isolated identities towards fuller fellowship', said a resolution approved with near unanimity yesterday by the 6th Assembly of the World Council of Churches here. The assembly, which meets every seven years, has brought together 300 churches from 100 countries.

"For decades now, Christian churches born out of doctrinal disputes have been struggling towards a reunited church where denominations would maintain their individual identities but recognise each other's ministers and share communion. The divisions have proved resilient.

"Some traditions insist on infant baptism, while others contend that only mature believers should be baptised. Some churches recognise the presence of Christ in the bread and wine communion, while others see it as symbolic.



Dr. Peter Beyerhaus

"In January, 1982, theologians from several churches, including the Roman Catholic Church, reached an historic agreement in Lima, Peru, on the meanings of baptism, eucharist and ministry. The agreement muted the sharp divisions over these issues and found a doctrinal 'convergence' that the churches could all support.

"Yesterday's assembly was an overwhelming vote of confidence by laity and clergy in the theological work of Lima. 'This gives us the potential of resolving those differences in a way that is unparalleled in Christian history,' said the Rev. Paul Crow, a Disciples of Christ delegate who headed the committee that drafted the unity statement. 'It gives us a basis for dealing with the thorny issues that remain... we are on a pilgrimage towards a unified church.'

"The member churches must now see if they can live with the definitions achieved in Lima. The Vancouver unity statement required member churches to respond by the end of next year and to prepare for another theological conference on baptism, eucharist and ministry in 1987 or 1988.

The Archbishop of Canterbury, Dr. Robert Runcie, said here that the statement would help in the talks towards unity his Anglican Church had been having with the Catholic Church and in separate unity discussions with other, non-Catholic churches in Britain.

"The Roman Catholic Church is not a member of the World Council. But its theologians helped draft the Lima document which is now being assessed by the Vatican."

"Baptism, Eucharist and Ministry"

Bishop Donald Cameron, chairman of the Sydney diocese's Ecumenical Affairs Committee has said that from press reports it would seem that the World Council of Churches may be moving ahead of the consulting and reporting process they themselves set up. The

bishop was referring to a statement that "sacramental doctrines had been agreed on" in a document titled "Baptism, Eucharist and Ministry". He said the document was subject of study and consideration by many churches throughout the world including those which are not members of the World Council.

In preface to the document it is stated that it is the intention of the Faith and Order Commission to compare all the official replies received, to publish the results, and to analyse the ecumenical implications for the churches at a future World conference on Faith and Order.

Bishop Cameron said that the Anglican Church in Australia was still in the process of studying the document, it was an important statement and could be of great use to all Christian bodies as they move towards the discovery of common ground and doctrinal agreements. However, the document had been the subject of some criticism and had also raised important questions which yet remained to be answered.

Evangelical Criticism

At Vancouver itself, an evangelical discussion group headed by Dr. Peter Beyerhaus of Germany issued, on August 8th, a lengthy evaluation. Although three positive observations were made, ten major criticisms were outlined, among them a charge of increasing syncretism.

"Non-Christian religions are presented as ways through which Christ Himself gives life to their followers and also speaks to us as Christians. The fear of many that the W.C.C. could move into an increasing syncretism is confirmed by the inclusion of Indian mythology in the worship program, by the invitations to leaders of other religions to address the Assembly, even on its central theme, and by the explicit statement of a leading W.C.C. official, Professor Dr. D. D. Mulder, that an evangelistic revival endangers our dialogue with other religions."

Beyerhaus and his colleagues concluded: "All these observations contribute to our apprehension that the W.C.C. is in danger of becoming a mouth-piece of false prophecy to Christianity. Until these shortcomings and distortions are recognised and disavowed publicly in favour of a new affirmation of the Bible as God's infallible revelation, we cannot, with good conscience, encourage our fellow evangelicals to actively participate in the structures and programs of the W.C.C."

Other evangelicals, in an unsigned open letter, were far more appreciative of the W.C.C. and called for evangelicals to actively oppose withdrawal. However, they did not in any detail answer the theological criticisms made by Dr. Beyerhaus' group.

Pro-Russian

A third area of complaint concerns the way in which the Assembly dealt with (or failed to deal with) impassioned pleas from those suffering in Iron Curtain countries.

Keston College reports:

"The 6th General Assembly of the World Council of Churches opened in Vancouver on 24 July. The opening remarks and statements made at press conferences included comments about the religious situation in the USSR and Eastern Europe. The week before the Assembly was convened, the Swiss organisation Christian Solidarity International sponsored a week of lectures called the "Yakunin Hearing" to focus the attention of the delegates and world media on persecution of Christians world-wide today, in the hope that the WCC would recognise this aspect of contemporary Christian experience more fully. This and references to the letter sent to the 1975 Nairobi Assembly by the now-imprisoned Russian Orthodox priest Gleb Yakunin, as well as the WCC's commitment at that time to investigate this issue, had led to hopes that the Assembly would include the question of religious persecution on its agenda. The opening statements did include a tacit recognition of some limitations on religious freedom among some member churches."

In a press conference following the opening speeches, Dr. Philip Potter, General Secretary of the WCC, and Archbishop Scott were asked about the

WCC's role in coming to the defence of persecuted Christians. Dr. Potter replied:

"Whenever there is a need for the WCC to help, we do so and we do it constantly through direct contact with a member Church itself and with authorities, and in certain cases with a result."

Dr. Potter announced that the recent release of the Soviet Pentecostals from their asylum in the American Embassy in Moscow and their granting of visas was through the intervention of the WCC. Archbishop Scott said that representatives of the WCC member Churches in the Soviet Union have been in contact with the Russian Orthodox priest Fr. Gleb Yakunin. They "have visited him in prison, taken the Bible to him, brought him communion and had been in constant touch". (See Document and comment from Vadim Shcheglov in this issue.)

Metropolitan Filaret of Kiev gave his opening remarks to the Assembly on behalf of the Russian Orthodox Church delegation. He praised the theological emphasis of the report given by Dr. Potter and especially the emphasis on ecclesiology:

"The Church is the House of God built on living stones... The people of God on whom, by whom and in whom the Church exists and whom we here faithfully represent, are not in the hundreds or thousands or even tens of thousands, but millions of believers."

A leading member of the Russian Orthodox delegation, Professor Vitali Borovoy, Professor of Church History at the Moscow Theological Academy, said that although Marxism as an ideology was still opposed to religion, the attitude of many people, particularly young intelligent people, towards religion was changing.

Christian committee appeals to WCC

Keston College has just received a copy of an appeal to the delegates of the 6th General Assembly of the World Council of Churches from the Christian Committee for the Defence of Believers' Rights in the USSR. It is dated 24 July 1983.

"Eight years have elapsed since the Russian Orthodox priest Gleb Yakunin and layman Lev Regelson petitioned the

5th General Assembly of the WCC in Nairobi and described the true situation of the Church in the Soviet Union. Since that time, the situation has deteriorated even further, as is shown by the following facts.

1. There are currently some 300 believers in the prisons, labour camps and special psychiatric institutions in the USSR. Among them is the above-mentioned priest Gleb Yakunin (the founder of the Christian Committee for the Defence of Believers' Rights in the USSR) and Fr. Alfonsas Svarinskas, a member of our sister committee, the Catholic Committee for the Defence of Believers' Rights.
2. 20,000 Pentecostal Christians are endeavouring to emigrate from the USSR as the Soviet authorities will not let them live their lives in accordance with Christian morality (give their children religious upbringing, help their fellow believers, meet for communal prayer and meals).
3. Anti-religious propaganda begins in the kindergartens (i.e. from the age of 3) and is forced upon people for the rest of their lives—in schools, institutes of higher education, at work, even at special 'agitation points' for pensioners. Attempts to evade this compulsory indoctrination invariably lead to punishment.
4. Pernicious attacks on believers are constantly made in the press, on radio, television and in 'artistic literature' with the clear aim of provoking hostility and even hatred against the faithful among the unbelieving and ignorant sections of society. Our Committee has evidence that on a number of occasions, anti-religious lectures, accompanied by a generous flow of alcohol, have resulted in a mob turning out to attack known believers, set fire to houses, assault even women and small children.
5. The Soviet authorities are implementing a policy of genocide against believers. They are deprived of many of their constitutional rights, such as the right to equal pay, education, medical assistance, recreation, housing.

Continued page 17

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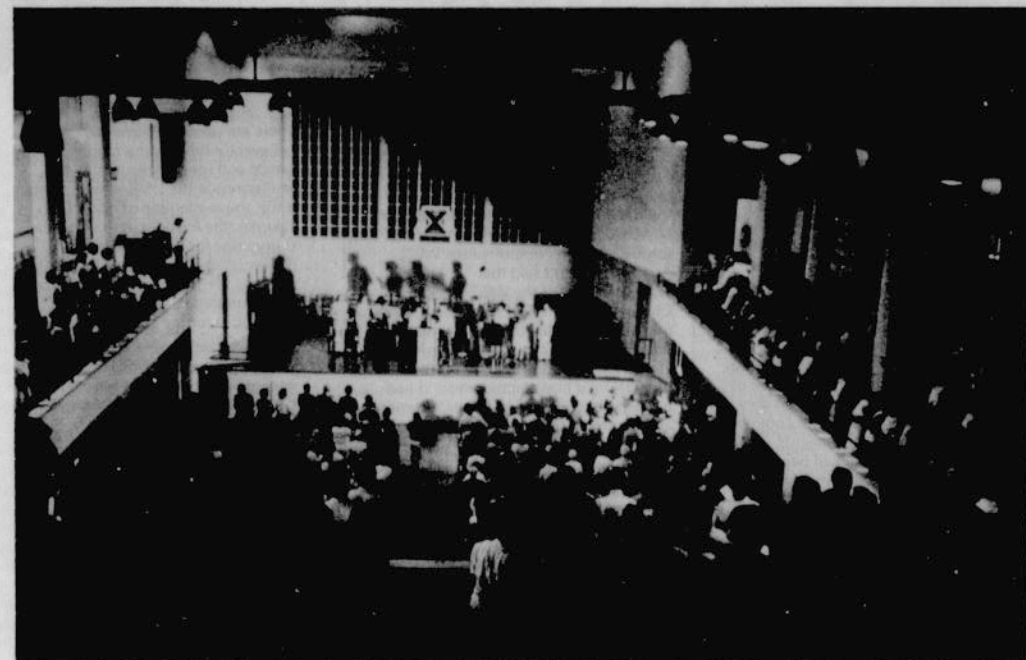
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BELFAST RECONCILIATION



The public gathering, held in the Whitla Hall, Queen's Elms University, Belfast, at the conclusion of the symposium of the Prison Fellowship International, July 31st.

Photo: Bruce Ogden

Symposium considers plight of World's prisoners

BELFAST, Northern Ireland — Describing the world's prisons as "hell holes", Charles Colson challenged participants at an international conference here to become more involved in compassionate outreach to prisoners. Five Australians were among 150 participants from 34 nations who attended the Symposium of Prison Fellowship International at Queens University from July 23-31.

Those, from Australia, attending the Symposium were Mr. Len Buck, Chairman of Prison Fellowship Australia and a member of the board of Prison Fellowship International; Mr. Bruce Ogden, a Director of Prison Fellowship Australia and Secretary of Prison Fellowship International; Mr. Jim Fisher, a Director of Prison Fellowship Australia and member of the Prison Fellowship Victoria and Mr. Barry Goode from South Australia.

Charles Colson

Mr. Colson, who was special counsel to U.S. President Richard Nixon, was imprisoned in the wake of the Watergate scandal which led to Nixon's downfall. Prior to his imprisonment, Charles Colson had become a Christian and, following his release, he established Prison Fellowship in the United States.

Now with affiliated national organizations in 15 countries, Prison Fellowship International is a trans-denominational Christian ministry to prisoners, ex-prisoners and their families. Its programme includes evangelism, social assistance and promotion of criminal justice practices.

The Symposium's theme, "Reconciliation . . . in Christ", was underscored by the presence there of about 25 prison inmates or former inmates, five of whom were major speakers.

Participants were repeatedly reminded that the world's prisons were arenas in which Christians should be speaking and living the gospel of Christ. Prison Fellowship workers from around the world told of transformations in the lives of inmates and their families.

IRA Conversions

Some of the most remarkable instances of transformation and reconciliation participants sensed, were occurring in Northern Ireland where they were meeting. Although the world press has concentrated on reporting violence and atrocities that have taken a dreadful toll in lives and injuries over the past years, Christian prison visitors are reporting increased receptivity to the gospel on the part of inmates.

It is estimated that dozens of imprisoned terrorists have become Christians in recent months. That number includes both IRA and Protestant hard-line inmates.

Present at the Symposium were two inmates from Magilligan Prison North of Belfast. One had been an IRA terrorist who had been sentenced to 10 years for his activities. He had participated during his imprisonment in the well-publicized blanket and "dirty" protest and spent 55 days on a hunger strike in 1981. He told the Symposium of his conversion and appeared there with a converted protestant inmate.

Asked how the two would have responded to each other if they had met prior to their conversion, Lian, the former IRA member, replied that they would have attempted to shoot each other.

Downpatrick Meeting

Prison Fellowship of Northern Ireland, during the conference period, sponsored a meeting in Downpatrick, where St. Patrick is thought to be buried. Those who attended the Sunday afternoon meeting witnessed a memorable demonstration of Christian reconciliation when a protestant Christian mother, whose daughter had been shot last year by a terrorist, embraced the former terrorist who had become a Christian. "Only Christ can heal our broken land," she said as she clasped the young man's hand.

Mr. Colson journeyed North to the historic city of Derry (or Londonderry) for an unusual Sunday evening meeting which provided a visible demonstration of the reconciliation which he contended was desperately needed in Northern Ireland and in prisons of all nations.

70% Roman Catholic

Derry's population is about 70% Roman Catholic. The meeting was held in a community centre in the Catholic sector of the city and attracted both Catholic and Protestants. Although it was not publicly advertised, about 250 attended the gathering convened by a Roman Catholic priest, the Rev. Neil Carlin, who has been in the forefront of the move for Christian reconciliation. Mr. Colson, an American Southern Baptist, described the meeting as one of the most memorable he had ever addressed.

The Symposium concluded with a public gathering of over 1,000 people, in the Whitla Hall, Queen's Elms University, Belfast. During his address, Mr. Colson stated that the Belfast location for a gathering dealing with the theme of reconciliation had been ideal. "Belfast provides a backdrop and sets a tone that could not be realized in a secluded Caribbean conference setting. After all it is in a wounded, messed-up world that we must plant the kingdom," he stated.

The Symposium adopted The Belfast Declaration, which is a summons to Christians to become involved in Prison ministry and reconciliation around the world.

The Belfast Declaration

1. We declare our continuing commitment to the gospel of Jesus Christ, the Word of God and the work of the Kingdom of God.

2. We affirm with praise that we have witnessed in our Symposium and in the community around us God's reconciling power at work as people from diverse racial, cultural, social and church backgrounds have spoken to each other with integrity and listened to each other with respect.

3. We reaffirm that, in our broken, bleeding world and in our own lives, genuine and lasting reconciliation is to be found in Jesus Christ alone.

4. We have sensed anew that the world's prisons provide an arena in which Christians and the church can and must demonstrate the reality of Christ's reconciling gospel as they speak and live it out among inmates who are often forgotten or despised by the world and the church.

5. We recognize that God the Holy Spirit, who delights to work demonstrates divine power and love through human weakness, is calling us to advance sensitively and boldly to assist in establishing prisoners fellowships which will stand as microcosms of His everlasting Kingdom.

6. We declare our ongoing commitment to Christ's work of evangelism and service to prisoners, ex-prisoners and their families and to the development of criminal justice systems which are humane, consistent and in keeping with biblical ideas of justice and righteousness.

7. We recognize that institutional structures or legislation cannot effect reconciliation nor dispense perfect justice, but we pledge ourselves to prophetic ministry in raising a Christian voice to promote, as far as possible, just legislation and practices in our lands.

8. We call upon Christians everywhere to pray and work that the reconciling reality of the gospel be more evident in our local churches and relationships as churches become open to ex-prisoners and their families who profess allegiance to Jesus Christ as Lord and Saviour. Only then can we authentically affirm the truth of God that He is "reconciling the world to himself in Christ . . . and He has committed to us the ministry of reconciliation" (II Cor. 5:19).

9. We call upon all Christians everywhere to join in a dynamic outreach of reconciliation to the prisoners of the world in the name of Him who will affirm on the day of judgement, "Come, you are blessed by my Father . . . I was in prison and you came to visit me" (Matt. 25:34,36).

Bible courier to Eastern Europe to address meetings in Australia

A man who risks his life taking bibles into communist countries will address meetings in New South Wales and Queensland in September and October.

Known only as Brother Dick — to protect his identity — he will give a first-hand report of Christians living under persecution in Eastern Europe. He works in constant danger ministering to Christians in countries where God's Word is forbidden or severely restricted.

He is a close associate of Brother Andrew who founded the Open Doors ministry to restricted countries more than 28 years ago. Australian Director of Open Doors, Mr. Greg O'Connor said, "In Eastern Europe countless Christians know suffering for their faith as a daily reality."

Book Week Includes Christian Literature

This year's "Week of the Book", held in Budapest, Hungary, for the first time included Christian publications. The annual book week gives publishing houses the opportunity to display and sell their books in stands and kiosks in the streets of the capital city. Christian publishers, too, this year displayed their books and Bibles. During the book week thousands of Bibles were sold by the Christian publishers as was other Christian literature. The United Bible Societies Information Service reports that at times people had to queue to purchase Bibles. The Reformed Church's publishing department — which also houses the Hungarian Bible Council, of which the other Protestant Churches are members — has been invited to participate in this way in future national book weeks.

Keston College

National Education Conference, October 1983

The 1983 National Education Conference will be held on the Labor Day Weekend 30th September to 3rd October, 1983 in Sydney for parents and teachers and interested persons.

The conference venues are the Lecture Theatres, Sydney Missionary and Bible College, 43-45 Badminton Road, Croydon.

Guest speakers include:

- Professor Lachlan Chipman, Professor of Philosophy, Wollongong University.
- Dr. Rupert Goodman of Queensland
- Dr. John Whitehall
- Dr. Lesley Love
- Sister Maur
- Mrs Rona Joyner of Queensland
- Rev. Fred Nile, and other resource persons

"We urgently need an education strategy for the '80s, which will clarify these important questions, particularly what values and political ideologies should be taught in our State schools? What are the freedoms of conscience for Australian families, and what is the future of Independent Christian schools?" said Mrs. Painter, the Conference Convener.

"WCC Assembly" continued

"These are just a few of the problems facing believers in the USSR, but I believe they are sufficient to give an idea of the current situation."

The document then goes on to speak of the published Soviet legislation on religion which is all but inaccessible to citizens which makes them dependent upon state-appointed officials, "who are free to apply or disregard this legislation at their own discretion".

Tracing the formation in 1976 of the formation of the Committee for the Defence of Believers' Rights in the USSR and its sister organisation in Lithuania, the Catholic Committee for the Defence of Believers' Rights, the document lays out the fate of their founders — Fr. Gleb Yakunin is serving 10 years in labour camp and internal exile, Fr. Nikolai Gainov and Fr. Vasilii Fonchenkov are being subjected to planned provocations by Church authorities, Fr. Vasilii was dismissed from his post as lecturer at the Zagorsk Theological Academy, Vadim Shcheglov was forced to emigrate to the West in 1983, Catholic priest Fr. Alfonsas Svarinskas was sentenced to 7 years' strict regime labour camps and 5 years' internal exile in May 1983. The document concludes with the appeal: "This is how believers in the USSR live and pray. The Christian Committee . . . appeals to all the participants of the 6th General Assembly of the WCC as the Christian world prepares, in prayer and hope, for the feast of the Transfiguration of Our Lord: we call upon you to pray for the transfiguration of the hearts and minds of those afflicted by atheism and, at the same time, to extend a helping hand to the persecuted faithful. This help can take many forms: petitioning the Soviet authorities, disseminating the information issued by the Christian Committee and reputable Western organisations such as Keston College and Glaube in der 2. Welt about violations of believers' rights in the USSR, sending religious literature (which is virtually unobtainable in the Soviet Union) to believers, sending material aid to the families of imprisoned believers and lending moral support to the work of the Christian Committee for the Defence of Believers' Rights, both in the Soviet Union and its representatives in the West"

English Battle for the Soul of the Church

After months of bitter controversy the Church Society has appointed Rev. David Samuel as its new Director. He has taken up his position with the issue of the sacking of the editorial board of the Society's magazine still causing controversy in evangelical circles.

The Church of England Newspaper asked him to outline his vision of what the Church of England should be. His answer is printed here in full.

GREAT NATIONS decline, said Baghot, when they cease to understand the institutions they have created. The decline of the Church of England not only in numbers but in its influence upon the life of the nation can also be explained in this way.

The last 150 years, since the advent of the Oxford Movement, there has grown up misunderstanding and confusion about the true nature and identity of the national Church. There has been a deliberate and successful campaign to denigrate the memory of the Reformation and its teachings.

In the individual, personality and identity depend upon memory. Loss of memory renders the sufferer almost helpless and unfitted for normal life. Something similar in spiritual terms has happened to the Church of England. She has been deprived of purpose and effectiveness because she has been deprived of her spiritual heritage in the Reformation, the greatest blessing that the Christian Church has enjoyed since Pentecost.

Any recovery, therefore, must begin here. All religious revival begins with a fresh appreciation and appraisal of the past. This was true of Israel. When she had lost her way the call of the prophet was for her to repent and embrace again her calling and history as the people of God. "Look unto the rock whence ye are hewn . . ."

Revival came in the time of Josiah with the rediscovery of the law book which had been lost. The same is true in the history of the Church. What was the Reformation but the rediscovery of the Bible and of the Gospel of God's free grace? And what was the Evangelical awakening but the recovery of the doctrine of justification by faith which had been overlaid by the Deism of the preceding century?

The legend of Arthurian Kings sleeping on the hillside waiting to rise and save the nation in the hour of crisis is a sort of parable of this. The truth may be covered over and forgotten about for centuries, but at the moment of God's choosing it rises and breaks forth in all its might and splendour to be witnessed afresh by a new generation.

The Great Question

The question of questions which we face today is this, can the Church of England recover its true identity as a Protestant Church without qualification or compromise, based, as her Articles of Religion state, upon Scripture alone, preaching salvation by grace alone through faith alone or is she to be sucked back into the maw of the papacy and Rome?

This is no mere academic question. The movement is already under way which is intended to take our Church back to the Roman fold. The present Archbishop of Canterbury believes that the papal visit constituted a psychological and emotional commitment to that goal. "The way back", he said, "is blocked, we must go forward to reunion." What we are engaged in is a struggle for the soul of the Church of England and ultimately for the soul of the nation.

I say it is the question of questions because every other issue is subordinate to it and depends upon its outcome.

Rearranging the furniture and improving the internal efficiency of the house is of little importance if the house itself is threatened with demolition. All labour, effort and thought expended upon the affairs of the Church of England and our won parishes are ultimately subject to the resolution of this great question, where does the destiny of our Church lie?

That is why we dare not adopt an attitude of parochial insularity or of indifference to it. "They planted, they built, they married and were given in marriage . . . but the flood came and destroyed them all!"

Nor can we rest complacently in the belief that there is some compromise between reunion with Rome and the true Protestant confessional position of the Church of England. Sometimes the ARIC proposals are represented in this way as a sort of compromise position. But there is no middle ground. The supreme architect of the *Via Media*, John Henry Newman, acknowledged it to be an illusion. The inherent logic of such a position impelled him towards full submission to Rome.

No Middle Ground

The *Via Media*, he confessed, is an impossible idea, like standing on one leg, difficult to maintain and ridiculous to witness. And so it will prove again. There are only two positions. There is only one choice, of papal church of a Protestant Church.

Setting the Church Free

We cannot continue to limp between two opinions, we must cut the cords that are beginning to bind the Church of England to unreformed teaching and extra-scriptural authority. The English Church must be set free to be itself, to follow its vocation and genius as one of the great Protestant and Reformed churches of Christendom — a Church unfettered by ecumenical entanglements, committed to preaching repentance to the nation, and which condemns all sins, high and low, in the individual and the nation from the standards of God's Word; a Church which proclaims the righteousness of God that saves those who have no righteousness of their own, but believe in the promise of God's word; a Church which brings the purifying and wholesome influence of the Bible into every parish in the land because it is believed by those who preach it a Church which seeks to do this, not by some spurious occult power of papacy or priesthood, but by the power and

Continued next page

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Moore's Golden Age(s)!



Moore College Clergy Night held on Friday 12th August and Saturday 13th August 1983. Around the table L. to R.: Anne and Michael Robinson, Marie and Allan Hamilton, Ernie and Jan Carney, Glenn and Dianne Davies.

Approximately 70 guests attended each night — music was provided by Mr. Keith Birchley a 3rd year student at the College, and Mrs. Ailsa Knox, the wife of the Principal. Dr. Peter Jensen told how the golden age of the College coincided with the guests' own days there! Photo: Kirkton.

CMS on Aborigines

In the midst of the large amount of material being produced on Aboriginal matters the CMS Federal Council, at a recent meeting passed the following resolutions:

On the basis of its experience in Arnhem Land—

- (1) CMS believes in the granting of land rights in relation to proven tribal lands as an ethically binding act of justice and reparation.
- (2) It recognises that this will not, in itself, solve all problems, but that it is, at least, a beginning.
- (3) It sees the need for appropriate compensation (whether in terms of land or otherwise), where such tribal lands can no longer be returned to the original owners.
- (4) It realises that the problems of granting land rights must be faced realistically, with fairness to both present occupiers as well as Aborigines.
- (5) It affirms that the granting of land rights creates a new and continuing nexus of mutual responsibilities which must be squarely faced on both sides.
- (6) It does not feel it right or necessary

to oppose mining as such, on Aboriginal lands, provided that such mining is after full discussion with, and informed consent of, the Aboriginal landowners involved.

- (7) Nevertheless, it recognises that any mining on or near Aboriginal lands is always potentially dangerous if not disruptive, and therefore that it should only be undertaken with great caution, adequate safeguards, and fair compensation of the traditional land owners.
- (8) It believes that self determination, not assimilation, is the path ahead for the Aboriginal people, qualified only by the nexus of rights and responsibilities mentioned above.
- (9) It deplores any attempts to blot out Aboriginal language or culture, and it rejoices to see Aboriginal Christians weaving into Christian life and worship such elements as they (not we) feel to be compatible with the Christian faith.
- (10) It affirms that, at the last, the deepest problems of Aboriginal, as of all humanity, can only be met in Jesus Christ, who alone can give true meaning to life.

Nile and Cameron seeking to put Christian view on suicide

Call To Australia parliamentarians Rev. Fred Nile, M.L.C. and Jim Cameron, M.P. propose to take steps during the coming session of State Parliament to reaffirm the Christian view of human life.

An opportunity to do this will present itself through debates and votes on the Crimes (Mental Disorder) Amendment Bill, which is cognate with the Mental Health Bill.

Proposed Section 31A of this Bill provides: The rule of law that it is a crime for a person to commit suicide or attempt to commit suicide is abrogated.

Fred Nile and Jim Cameron take the view that even if their stand does nothing more than bring to the attention of the Parliament the fact that there still are big slivers of the community which cling to the view that human life is a gift from God, and a trust we hold from on high, it will have been useful.

Their view is that if we throw away the life God has given us and repudiate it, we repudiate God. They are also concerned that decriminalisation of attempted suicide may leave the police with insufficient powers to intervene to stop prospective suicides occurring.

While they want to see completely compassionate treatment of people who attempt suicide, they do not want the conduct itself to be dignified through decriminalisation.

"Upon the basis of a past debate on attempted suicide in the House in November 1978, it is possible that we may be the only Members of the House opposing decriminalisation," Mr. Cameron said. "The legal position is that suicide is a felony at common law and attempted suicide is a common law misdemeanor. A successful suicide, by the very act in question, places the offender beyond the grasp of punishment, but provision is made in the Crimes Act for dealing with an attempt to commit suicide. As a matter of practical reality, attempted suicides are much more frequently dealt with under the provisions of the Mental Health Act."

"Anglican Welfare" continued

The Church Record representative at the Conference suggested that the best way to report the Conference was to draw our readers attention to the Manifesto it produced.

The Manifesto points out that Anglican welfare agencies offer a very wide range of services.

Further it maintains that "many agencies are becoming politically alert — both in identifying with and empowering the poor and unemployed, and in advocating for the powerless in public policy debate".

It points out that this concern is important since about half of the agencies' income is derived from Government sources.

In its theology section the Manifesto seeks motivation for welfare and justice ministries from "the merciful and just heart of God himself", who is "Creator, Redeemer and Sustainer".

"And we see each act of reconciliation and wholeness as signs of a new heaven and a new earth where God rules in love and peace."

The Manifesto goes on to point out the inequalities in our Australian society, with 3 million people now on pensions and benefits.

Christians are called on to redress these inequalities by first of all being educated as to the theological and political and social realities surrounding the problem, and then to engage in appropriate local and national action.

Under the heading of "Family", in a major way it pinpoints male domination as a root cause of domestic violence and child abuse, etc.

"It is our experience that the deeply-rooted idea of male domination is a contributory factor to the crises exhibited in families." The Manifesto continues,

MARANATHA!

Peter Brain

Have you Learnt to Sing?

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Acts 16:25

Two men are sitting in a dark, stinking prison cell. Their backs are bleeding from the jailor's whip. Their feet are clamped in the stocks.

Their crime — talking about Jesus and casting out demons. And what are they doing as they sit there?

What do you think you might do if it were you sitting there?

The whole business seems to be a violation of justice. Naturally anyone would be grossly offended and bitter. Why should I be rewarded with beatings or the cruel hardship of a dungeon for talking about the Lord Jesus?

But what are these men doing? They are singing! Singing! Singing? Yes, singing!

You see they do not act naturally but they act spiritually. They have had a personal encounter with the Lord Jesus Christ. They know him. They have proved him. They trust him. So, here in this uncomfortable darkness they are given a song in place of a groan. Although their bodies are racked with pain and their minds burning with indignation, there is no revolt against God. The lash has torn the flesh but the spirit is untouched.

Divine glory penetrates human gloom and they sing.

This is the glory of Christianity. When we come to the end of ourselves and the point of despair, God reaches down to where we are. God offers us a new life, a fresh hope and — a song!

Ken Roughley

(With kind permission, Anglican Home Mission Society, Sydney)

"We realise that until this inequality is eliminated in the church, we cannot adequately address it in society."

The Manifesto concludes with a detailed call for the Social Responsibilities Commission of General Synod to co-ordinate Anglican responses to social needs. To that end an annual voluntary levy on Anglican Agencies (based on income) is proposed.

This sort of national co-ordination is seen as being very useful, especially to the smaller agencies, many of which are in the remote country dioceses. Such co-ordination will allow access to expert information, development of common policies, and sharing of skilled staff.

As this statement was agreed on by all the delegates at the session, and is seen to be a foundational document for Anglican thinking and parish education, we urge our readers to obtain copies of it. In Sydney, these are available from the Home Mission Society office at St. Andrew's House, and nationally from Secretary, Social Responsibilities Commission, c/- Mission of St. James and St. John, 8 Batman Street, West Melbourne 3003.

In a future issue the A.C.R. will more closely address the questions raised by the Manifesto.

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GET BACK ON YOUR KNEES
Premier's Taunt to 'Call to Australia' M.P.

In a recent attack in the New South Wales parliament, the Premier, Mr. Wran, called Mr. Jim Cameron M.P. a "whingeing hypocrite" and a "raving lunatic". He also told Mr. Cameron to "get back on your knees".

In a statement issued recently Mr. Cameron says: "I do resent and take seriously the Premier's recurrent use of the words 'get back on your knees' directed at me. This is yet another direct slight upon my personal religious convictions, hitting directly at my prayer circle involvements.



Jim Cameron

It is much more significant than that, however, since it appears to reflect a divisive attitude towards the prayer life of Christians generally. The idea of men in public life being on their knees in fact enjoys wide public affirmation, as the Premier may discover!"

Call to Australia Aims:

Mr. Cameron, who will lead the Call to Australia team at the next Legislative Council election (The Reverend Fred Nile is already a member of the Legislative Council) in a speech in legislative assembly recently took time to outline the aims of Call to Australia.

He said, "The need of our time, is for our people to re-embrace God-given truths of eternal validity which are as relevant today as when they were given to Moses."

Commenting on the speech which opened the Parliamentary sitting Mr. Cameron said, "I have scanned the Government's speech, read to us by His Excellency the Governor on its behalf, looking for the simple truths or any related truths but I have not found them or any reflection of them."

"The Call to Australia coalition sees itself strategically situated in time and place," Mr. Cameron says. "Support for Call to Australia is mushrooming mightily because its members happen to be in the right place at the right time with the right message."

After quoting Jeremiah 51 verse 27 and 1 Corinthians 14 verse 8 Mr. Cameron said "We are determined that our Call to Australia trumpet shall not give forth an uncertain sound. The enormous problems that confront our State and nation today do not lend themselves to simplistic human manipulation. A touch,

or more, of the supernatural is needed. We need to look at Jesus Christ, and to the Judeo-Christian ethic upon which he bids us to found ourselves. In truth, Christ's name is normally heard in this chamber only as an expletive."

Mr. Cameron then made the following affirmations:

1. There is a need for our whole community to re-commit itself to the old work ethic that galvanised our forebears.
2. Parliament must take its stand in favour of traditional marriage and of traditional concepts of family in our society.
3. Parliament should uphold traditional female and male sex roles and not yield to the fashionable forces that pretend that today male and female are interchangeable.
4. There is a need for more children per family in Australia today.
5. The most precious element on this mortal orb is human life.
6. There is a need for us to take initiatives to seek a cleaner, purer and more creative community thought-stream.

Mr. Cameron went on to say "In my view education is the most important single issue to come before this Parliament. I regard the department of education as the greatest department of state in N.S.W. in terms of its influence." Having said that Mr. Cameron proceeded to suggest that education in N.S.W. should go back to ancient principles. These he said included a commitment to discipline, and orientation to excellence and patriotically Australian. He added, "I want to see the basic skills of literacy, reading and mathematics brought back to their proper place in the scheme of things. Mr. Cameron's final affirmation was for decentralisation in N.S.W. Mr. Cameron will lead a team of five 'Call to Australia' members in the next election in N.S.W. due to be held by September, 1984.

Medical Protest On Childrens Cards

The Christian Medical Fellowship of Australia recently wrote to the Minister for Health expressing concern at his decision to give separate Medicare cards to children aged fourteen years. They stated:

"It appears that this has the primary purpose of giving them the right to obtain contraceptive advice and prescriptions without parental consent.

As responsible medical practitioners, representing about 1000 members, we wish to draw your attention to the following facts and hope that you will reconsider your decision.

"The World Health Organisation has recommended that 'for females at risk of unwanted pregnancy during the early adolescent period, non steroidal contraception should be preferred' (I.P.P.F. Medical Bulletin Vol. 12 No. 1 Feb. 1978).

"No contraceptive protects from sexually transmitted disease but some are associated with a higher incidence than others. The I.U.D. carries a higher incidence than the pill and the condom which is readily available at chemists without prescription, carries the lowest. The majority of sexually transmitted

Disquiet caused by Woman Priest's action

On the fourth of September Reverend Joyce Bennett, at the express invitation of Archdeacon David Chambers of St. Stephen's Church in Richmond, Melbourne, became the first woman to publicly celebrate Holy Communion in an Anglican church in Australia. The congregation had over two hundred visitors who had gathered in anticipation that Miss Bennett would celebrate and preach as had been widely announced.

Miss Bennett was ordained as priest in the Anglican church in Hong Kong in 1971 while a missionary with the Church Missionary Society, and has been on a tour of Australia.

Archbishop Dann's Instructions

Archdeacon Chambers told the congregation at the beginning of the service: "Last night Archbishop Robert Dann rang and instructed me to celebrate the eucharist tonight. He gave me no opportunity for discussion. 'This morning I consulted with members of the St. Stephen's vestry after our 10.00 a.m. eucharist. Following discussion and prayer it was decided unanimously that I should celebrate together with Joyce in order to preserve the authority of my ministry."

Archbishop Robinson's phone call

Deaconess Marjorie McGregor, the Associate Minister, at the beginning of the service said that Archbishop Dann had been aware of the planned celebration by Rev. Bennett since May, and that the Archbishop had only now intervened after a telephone call from Archbishop Donald Robinson of Sydney. However, it is now known that although there was contact between the two archbishops, it was indirect, being through the Archbishop of Melbourne's chaplain. The content of the communication is unknown.

Miss Bennett Saddened

Miss Bennett said it was a great sadness to her that women were not permitted to become ordained in the Anglican Church in Australia. "It seems they haven't quite come to terms with what the rest of the church decided at Limuru (Kenya) in 1971".

Archdeacon Chambers said the conference of the Anglican Consultative Council at Limuru in 1971 decided that

there should be no stigma on properly ordained priests whether male or female by those dioceses that chose to ordain women.

Archdeacon Chambers said he had been angry at the Archbishop's directive. "But on reflection I could see that was the line he would need to take after having said to the Commonwealth bishops that he would agree to their expression that women should not be ordained as priests".

Archbishop Dann's instruction to Archdeacon Chambers followed a meeting of Anglican bishops in May which rejected a call to allow Miss Bennett to practice while in Australia.

Post Service Statements

After the service Miss Bennett said: "I am sure the Anglican Church in Australia will be ordaining women in the future. Some say that in the New Testament St. Paul said women should keep silent in church; others would say he was speaking of his own society".

Archdeacon Chambers said he was in favor of women being ordained. "We've been sexist for too long and it's time we expanded our ministry in a just and reasonable way," he said.

Wider Melbourne Reactions

The Melbourne Age, in a completely non-political report and subsequent general analysis of the social and historical context of the event, reported it as a co-celebration, and against the wishes of Archbishop Dann. However, religious opinion in Melbourne begged to differ.

"The Richmond eucharist was not a shared presidency occasion. Archdeacon Chambers in his carefully read statement at the outset of the service effectively took a unique presidential role from the outset", Church Scene commented.

It was also reported that Miss Bennett read the absolution and the final benediction, and she joined Archdeacon Chambers in reading the prayer of thanksgiving and the words of the institution, and performed the manual acts over her own chalice and paten.

"It was evident at the time that she did these things as Archdeacon Chambers guest and associate", the paper concluded.

Given the high expectation of the large congregation, Archdeacon Chambers action is viewed by many as a skilful handling of a potentially explosive situation.

Adelaide Reaction

However, not all share Melbourne's buoyancy. A spokesman from the Diocese of Adelaide told ACR that as Miss Bennett had her own chalice and paten,

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