

Joni Eareckson-Tadi to Visit Australia

Many Australians have been blessed through Joni Eareckson's books and film. Next year they will have the opportunity to see Joni Eareckson-Tadi in person.

Kevin Craik, Chairman of Christian Youth Travel Association, sponsors of Joni's visit, has released the dates of the proposed visit to enable her meetings to be programmed into 1984 church calendars. Joni will visit Brisbane, Sydney and

Melbourne with only one public rally in each city. The dates are: Brisbane, Saturday, August 25; Sydney, Friday, August 31; and Melbourne, Thursday, September 6 (this date may be brought forward one day).

In addition to public meetings, Joni will have a meeting in each city with ministers and others with ministries to the handicapped.

Randy Stonehill launches new album



"Keep giving your life and ability over to God, then He will develop it as He sees fit," said Randy Stonehill, at the Australian launching of his latest album "EQUATOR", in Sydney, Tuesday, December 6th. He then continued to mix amongst the young people, doing what he likes best, meeting people one-to-one.

It was a very special occasion, at the CHRISTIAN MUSIC CENTRE in Sydney, Tuesday, December 6th, when visiting American Gospel singer, Randy Stonehill, made a personal appearance. The purpose of the event was the Australian launching of his latest album "EQUATOR".

During his recent Australian Tour several songs, from this album, were included in the program. For the many who came along to the Christian Music Centre, here was the opportunity to meet the artist in person.

The only thing not discussed was the EQUATOR album itself! However, Randy Stonehill made it clear, from the beginning, that he was not interested in a formal, stand-off presentation. He had come to say, "Thank you", to those unofficial representatives of the Australian young people, for the courtesy and warmth of hospitality, extended to him, during his tour.

When asked why his music "is not reaching the people who need to hear it and be converted", Randy answered that he can generate interest and has to appeal to a much broader audience than any one particular group. However, David Smallbone also explained, "Major secular record shops have received copies of Randy's record albums, but unless there is a turnover, with people constantly requesting copies and buying them, no company or shop will stock an item that is not selling. It's up to people to request them".

"Besides reaching an 'outsider', we also need to encourage the Body of Christ," stated Randy Stonehill. "The very style of the concerts means that Christians can bring along their friends. You can be sure that in any audience there will be those who are 'walking the fence'; those who need encouragement and those who already love the Lord."

Ramon Williams

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. P. C. Blake on 28th December, 1983 replaced Rev. G. R. Simmons as Director of Chaplains with the Anglican Home Mission Society. Mr. Blake will also become Chaplain of Parklea Prison and will remain Senior Anglican Prison Chaplain.

Rev. B. Roberts, B.C.A. Missioner, Zeehan, Tasmania will take up position as NSW State Secretary, BCA Society.

Rev. B. Parkins, Curate of Narrabeen has become Curate-in-Charge of Provisional Parish of Huskisson.

Rev. D. J. Ray, Chaplain Norfolk Island, has accepted the position of Assistant Minister, French's Forest.

Rev. K. Churchward will resign as Rector St. Andrew's Summer Hill on 31st March to become Rector, St. Paul's Chatswood.

Rev. M. L. Hamaty, Rector St. Mark's Sylvania, has accepted the position as Rector Christ Church Springwood.

Movements of Assistant Ministers:

Rev. P. Bassett, Balgowlah to Campbelltown
Rev. J. Bales, South Sydney to C.M.S.
Rev. G. Nicholson, Panania to Liverpool.

Rev. S. Lee, St. Paul's Wahroonga to Chaplain, Trinity Grammar.

Rev. G. Lincoln, Ingleburn to Shellharbour.
Rev. M. Eaton, Gladesville to Pymble.
Rev. P. Lockery, Earlwood to Lalor Park.

Rev. C. Moroney, Pymble to Broadway.
Rev. P. Staver, Hurstville to Mt. Druitt.
Rev. P. Mitchell, Macquarie Fields to Dundas.

DIOCESE OF ROCKHAMPTON

Rev. N. Forgie was commissioned as Minister-in-Charge of the Parish of Mount Morgan and Chaplain with the Aboriginal and Islander community in Rockhampton on December 14, 1983.

DIOCESE OF BATHURST

Rev. D. Palmer became Director of Communications in December.

Sams Federal Secretary to serve again in South America

The South American Missionary Society has confirmed that the Rev. Greg Blaxland and his wife, Judith, are to return to service in South America after 11 years on home base. Mr. Blaxland will retire from his present position on 31st March, 1984.

The Anglican bishop of Venezuela has accepted Greg and Judy Blaxland as members of the growing SAMS team in his diocese. They will join the Rev. Peter and Mrs. Clifford of Sydney and Miss Joan Ross of Melbourne.

Deacons K. Graham of Wellington and R. Bowman of Cowra were ordained at St. John's Cowra on November 26th, 1983.

Rev. E. Cross, Holy Trinity, Orange has retired.
Rev. A. Thomas was inducted to Holy Trinity Orange on November 30, 1983.

Rev. C. Freestone was inducted to Condobolin on December 7th, 1983.
Rev. J. Mason was inducted to Rylstone/Kandos on November 22nd, 1983.

DIOCESE OF THE MURRAY

Rev. A. Lewis is to be Rector, Penola in March, 1984. He has also been appointed a Canon of the Diocese.

Rev. E. Renfrey will be leaving Kingston at the end of January to become a chaplain in the Royal Navy.

DIOCESE OF ARMIDALE

Rev. G. Carr was ordained Priest on 21st December, 1983 and will become Rector, Bundarra.

DIOCESE OF ADELAIDE

Rev. P. R. S. Duckworth, Ouyen, Diocese of Bendigo, is to be Asst. Minister, Parish of Stirling from 27th January, 1984.

DIOCESE OF PERTH

Cannon D. Davis was commissioned as the first full time Chaplain to Princess Margaret Hospital for Children, Perth on 9th December 1983.

Rev. F. Armstrong has become Chaplain of the Hollywood Repatriation Hospital.

Rev. G. Beard is to be the full time Air Force Chaplain at Pearce.

Rev. K. Drayton has become the Archbishop's representative on the Council of Perth College.

Rev. G. Lane and Rev. B. Shattock were ordained priests at Perth Cathedral on November 30th, 1983.

DIOCESE OF GIPPSLAND

Rev. C. Watts, formerly with BCA at South Hedland is to be Rector, Warragul.

Rev. C. Wellard is to be inducted as Rector of the parish of Culcairn-Henty this month.

Rev. R. Dutton, formerly of Lake Carrigilla will take up duty at Orange in the Diocese of Bathurst in the near future.

The Ordination of Deacons is to be held at St. Peter's Church in Leeton on 24th February 1984 — Mr. H. Hockley to the parish of Griffith; Mr. R. Mann to the parish of Leeton and final arrangements have not yet been completed for Mr. K. Farrelly.

DIOCESE OF WILLOCHRA

Rev. J. Thompson was ordained as Priest on December 17th in the Church of St. Peter and St. Paul, Port Pirie.

Rev. N. Forgie has moved to Mt. Morgan, Queensland to be part-time priest and part-time chaplain to the Aboriginal and Islander people of Rockhampton.

Two new Rectors were commissioned recently — Rev. I. Bednall for the Cleve-Cowle-Kimba parish and the Rev. M. Sibby for the South Yorke Peninsula parish.

The Australian



CHURCH RECORD

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MU defends controversial booklet as positive

A Church marriage-guidance booklet which has attracted publicity for its apparent acceptance of pre-marital sex, this week received the support of the Mothers' Union for its "realistic" and "positive" approach.

The booklet, *Foreword to Marriage*, written by Canon Hugh Melinsky for the General Synod's board for Social Responsibility and published on Monday, is designed for couples wanting to be married in church. It replaces another booklet, *The Threshold of Marriage*, which has been in use for 50 years.

The aim of *Foreword* is to get couples to consider why they want to be married in church and to realise how big a step this will be in their lives. Step-by-step each point is made simply and clearly and each short section ends with a question inviting couples to question their motives.

All the fuss has been generated over the paragraph headed *The Honeymoon*, which says "For some couples this will be a new experience on both sides. For others, either husband or wife will already have had sexual experience. For some, there will have been full and free experimentation for some time. Others will have been living together already, and so this experience is nothing new. Or is it?"

No hint

With the media — and critics of the booklet — widely pointing out that there was no hint of moral disapproval over such situations, the BSR moved quickly "to correct the mistaken inference that is being generally made from the passage on the honeymoon..."

The Board's chairman, the Right Rev. Hugh Montefiore, Bishop of Birmingham, said in a statement: "In the passage which is being quoted it is accepted that some couples will have had sexual experience (and may be living together) before marriage."

"The Board agreed to the inclusion of this passage, not because it believes that pre-marital intercourse is a matter of indifference, but because the pamphlet is

written for those about to be married. It starts from where many of them are and is intended to help them for the future rather than to make moral statements about the past."

The Central President of the Mothers' Union, Mrs. Hazel Treadgold, told the *Church Times* that she thought the booklet dealt with marriage and its aims "In a very positive way indeed." In many places, she said, it put an emphasis on the depth of commitment needed and stressed time and time again that marriage was a life-long relationship.

"It gives extremely good answers as to why marriage is necessary and addresses a realistic situation which most priests come in contact with," she added.

"The Mothers' Union obviously believes in chastity before marriage and fidelity within it. But the booklet does emphasise the exclusiveness of marriage in a very positive way, which is a good thing."

Bishop Festo Kivengere and four African colleagues to visit Australia



Bishop Festo Kivengere



Bishop Gresford Chitemo

Ugandan Bishop Festo Kivengere, the East African Team Leader of African Enterprise will visit Australia for four weeks from February 19th to March 18th.

He will be accompanied by four of his African Enterprise colleagues. They are: Bishop Gresford Chitemo, Bishop of Morogoro and Chair of AE's Aid and Development Secretariat; Canon James Katarikawe, AE's Ugandan Team Leader; Stephen Lungu, an evangelist with AE Zimbabwe and Abel Thipanyane, an evangelist with AE South Africa.

The five Africans will participate in a special ministry programme under the title of "From Africa With Love". They will speak at meetings and services around Australia.

Writing to Australian friends about the visit, Bishop Kivengere said, "My colleagues and I want to share with you personally the joy and the blessings that the Lord is giving us. We want to report to you on our work and thank you most sincerely for your support."

Bishop Kivengere has visited Australia on three previous occasions, but he is best known for his visit in 1978 when he launched a major appeal to assist Ugandan Refugees.

Bishop Kivengere fled his homeland in 1977 after he and several other clergymen

registered a strong protest to President Idi Amin concerning human rights. Following the presentation of the protest, Archbishop Janani Luwum was arrested and killed. Kivengere escaped across the border with his wife, remaining out of the country until Uganda was liberated from the rule of Amin in 1979.

For his stand on freedom and human rights in Africa, Bishop Kivengere received the International Freedom Prize in October 1977 in Oslo, Norway.

Bishop Gresford Chitemo is an Anglican Bishop of Morogoro, Tanzania. He is on the Board of African Enterprise Tanzania, and is Chairman of the AE Aid and Development Secretariat.

A farmer in his spare time, he enjoys growing vegetables and fruits such as guavas, paw-paws and mangoes.

He is concerned that people be able to help themselves and be self-supporting and encourages people to undertake small scale projects in their own gardens, such as growing produce, raising chickens.

He loves to speak to young people, and the latest news from Morogoro says they are seeing conversions as never before.

He trained at Moore College, Sydney, graduating in 1958.

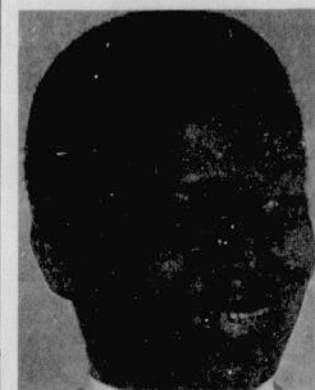
Moore College Library

Organisers of the annual Summer School of the New South Wales Branch of the Church Missionary Society held at Katoomba from 7-13th January found many reasons to be encouraged this year.

The main meetings were chaired by Bishop Harry Goodhue of Woilongong. Attendance figures overall were excellent. Over 1,000 adults attended the bible studies in Acts given each morning by the Rev. Gottfried Osei-Mensa, the Executive Secretary of the Continuation Committee of The Lausanne Congress on World Evangelisation.

The same high numbers stayed on for the elective meetings which followed, to hear from and question C.M.S. missionaries on leave from many countries. Children were catered for in separate programmes at Blackheath.

In the evening meetings the speaker was Elizabeth Elliot (Mrs. Lars Gren) from America — see Lesley Hick's column this issue. The convention auditorium was



Gottfried Osei-Mensa

The Rev. Peter Dawson, Missionary Personnel Secretary for C.M.S. Australia, said that 200 places could be filled by the mission if the right people were trained and ready. The society aims to have at least 20 going each year to its training centre, St. Andrew's Hall, Melbourne. This year there will be 20, the highest number of for some time.

A record number of 70, mostly young people, attended the Enquirers' Meeting held at the end of Summer School. This may represent for some a first step towards training for missionary service. They may join the Philadelphia Fellowship set up for those interested in moving towards that goal.

Concern for David Watson

The health of Canon David Watson, the fifty-year-old evangelist who is suffering from cancer, has further deteriorated and is now giving much cause for concern, it was announced recently.

Canon Watson, who is based at Holy Trinity, Brompton, preached at Evesong in mid January. "But his condition has subsequently deteriorated and is giving cause for much concern," says the chairman of the Belfry Trustees who guide and support him. He asked for prayers for Canon Watson.

Before coming to London in September, 1982, Canon Watson was in York for seventeen years, first as Vicar and then as Rector of St. Michael-le-Belfry. His admission to hospital early last year for major abdominal surgery came as "a great shock"; and since then he has had to cancel many of his engagements.

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

Newest Title

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

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

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

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Winding the Spring

AFES National Conference
— Canberra, 1984

Delegates from various campuses from all over Australia were stirred up to "Tell the Truth" in 1984. Over the week of the Conference the teaching sessions served to give everyone plenty to think about and work on, both individually and corporately, for the rest of one's life. Like a spring wound up and being let go. So much to read! So many things to think through and put into practice!



Elisabeth Elliott

Coming Together

As they walked together, Elisabeth Elliott and Reg Piper introduced themselves to each other. Both from Sydney, although they had never met before. As they discussed their common concern for missionary work in the world, he let it slip that he was concerned to proclaim the gospel in North Africa, at some time in the future. She paused quietly and shared that she also had a concern for North Africa, but felt she could not go because she was not married. We had a match!

the conference. All concerned for the gospel, obedience and evangelism.

Apathy on Campus

Compared with other years, say the '60's, 1984 looks like being a year of widespread apathy on most tertiary campuses. The Christians are the only ones doing something controversial. At least eight campuses will hold a mission this year. As various delegates gave up-dates on their group to the conference there was the call for prayer support, especially for the mission. The opportunities are wide open. Many non-Christians are coming to listen to the gospel. Concern was expressed that the apathy syndrome sometimes inhibits the Christians, too.

Strategies

Missions are not the only way students will reach out this year. For instance, an imaginative variety of activities are planned for the Orientation week: from bookstalls, to Coffee shops, quest speakers, door to door residential visiting and evangelistic bible studies. A missionary group must take the cake for this year. They intend washing students' feet as a means of contact! Books of strategies were highly recommended: the long standing "How to Grow Your Faith" by Paul E. Little; just released "Tell the Truth Ideas" by Jerry Petersen, an AFES staffworker (available through AFES). His talk, "Evangelising the Student World", Gottfried Osei Mensah made four points.

1. Our goal remains: that every generation of students hear the gospel clearly enough to make an intelligent decision about it.
2. Tertiary study provides an unrepeatable opportunity for contacting others. Seek to make acquaintance with many people. Find out whether they need proclamation of the gospel, persuasion

3. Maintain a comprehensive, prayerful concern for student evangelism throughout the world.
4. Each Christian student should be a useful vessel for the Lord, growing daily in knowledge of the bible and godliness.

Speakers' Profile

REG PIPER from Holy Trinity, Adelaide, gave bible studies on the letter to the Galatians. The systematic, lively style, was welded to relevant application.

ELIZABETH ELLIOTT, from America, delivered topical addresses from her experience as a missionary. Her topics were The Will of God, Witnessing, Servanthood, Masculinity/Femininity and the Missionary Call. Drawing on her experiences in Ecuador, Elizabeth shared her views with sincerity and good common sense.

GOTTFRIED OSEI MENSAB works for the Lausanne World Conference on Evangelism. His topics: "The Mandate to Evangelise the World", "Evangelising the Student World", and "Penetrating the Local Community for Christ".

SIR MARCUS LOANE, AFES President, gave two addresses and participated fully in the conference. He delivered an address "Whitfield and Wesley". His presidential address was entitled "The Lordship of Christ".



Reg Piper and friends "unwind"

Highlights

"God's grace means faith in Christ alone. It cannot mean works of the law".

Reg Piper's Galatians studies emphasised the Reformation biblical position of justification by faith alone, through grace alone, in a fresh and vital way. At least one delegate felt that this was a new emphasis, previous conferences having emphasised commitment and action as the proof of one's membership in God's family. "Demonic" "A Real Wickedness" "Profanity"

Anyone who describes the modern feminist movement in these terms has to be willing to wear the label, 'controversial'.

In her lecture on Masculinity/Femininity, Elizabeth Elliott explained her views of the biblical understanding of human sexuality.

Taking Genesis 1 and 2 as given an archetypal model for male and female relationships, she elaborated the theological differences between the sexes.

Man is the initiator, the one with responsibility. The woman is the responder, the one who submits. The analogy of the dance served to illustrate the harmony and complementarity of rule and submission. The analogy of Christ and the Church, in Ephesians 5, was used to lay a heavy weight of responsibility on husbands and wives, in terms of the responsibilities of headship, without tyranny, and submission, with love.

The interest in this subject and the need for such a helpful presentation of a biblical view of sexuality was shown by the many purchases of her books and the multitude that crowded into the supper discussion room. Many questions

remained unanswered and discussions went long into the night.

Of the feminist movement, the only good thing coming from it was that Christians were forced to re-examine their own roles and values. People went away challenged to be more 'manly' and 'womanly' Christians.

New General Secretary 1985

Following the AFES National Conference (13th — 20th January), the Governing Council of AFES met in Canberra for its annual deliberations. One of their decisions concerned the appointment of Andrew Reid as the General Secretary of AFES, upon Tony McCarthy's retirement. 1984 will be a change-over year.

Andrew Reid has been an AFES staffworker in Sydney during 1983. Before that he was the Curate at St. Bede's, Beverly Hills for two years. It is unique that the General Secretary is an ordained clergyman, but Andrew sees positive advantages.

It is not all that long since Andrew was himself a student, so he feels he understands and relates well to students. As a parish minister he shares a concern for the local church, and the work of chaplains at universities. One of the things that Andrew hopes to facilitate is a better working relationship between chaplains and the leaders of student run organisations.

Andrew feels that this work needs to be streamlined, to reduce unnecessary burdens on student groups. Could more decisions be made at an executive level?

New Directions?

What is to be the role of AFES staffworkers? Andrew hopes that roles can be more clearly defined, with staffworkers being enabled to take more initiative, giving clearer direction to student groups.

Where is AFES going in the 80's. A lot of questioning is taking place about the work of AFES. Andrew describes his understanding of AFES: "a student run organisation, with a concern for the gospel, helping students to understand and proclaim the gospel. Therefore it will be concerned about the place of the gospel in other cultures, in the local church, and in every aspect of society".

New resources?

"I want students to know how to interpret the bible. If a student can do that, he can do anything". To that end, Andrew is currently writing a course 'How to Read the Bible' specifically for tertiary students. It is a fairly detailed course with a history of exegetical method and guidelines for biblical interpretation. In due course it is hoped that a book and study guide will be produced.

Other resources for students are planned both from people within AFES and others, by invitation.

In a Nutshell

The new General Secretary outlined his objectives in these terms: "I want to teach people how to read the bible, how to understand the lordship of Christ in every aspect of their lives, and enable students to develop a christian mind, able to confront and challenge other world views".

The Anglican Welfare Manifesto

— A Report

In August last year, for the first time every, 54 Anglican welfare agencies met at Gilbulla in Sydney to draw up an agreed statement of policy. The resultant Manifesto was agreed on by all the delegates at the session. Because it is seen to be a foundational document for Anglican thinking and parish education, and the first of its kind, the ACR invited 3 people to discuss the Manifesto for our readers benefit.

Personnel

Alan Nichols, director of the Mission of St. James and St. John, Melbourne.
Robert Forsyth, Rector of St. Barnabas Broadway, an inner-city church in Sydney.
Peter Jensen, a lecturer at Moore Theological College.

ACR: The manifesto represents the combined efforts of 80 delegates from 54 Anglican agencies, from very diverse parts of the Australian Anglican church. Could you say something about the significance you see in it overall, and a little about the process by which it came about at Gilbulla?

Nichols: In the first place, the people there represented the traditions from which they came. Secondly, it was felt by the social responsibilities commission (under whose auspice the conference was held) that it would be a good thing to see whether some agreement could be reached about how people saw, from a welfare perspective, the way in which inequalities in Australian society affect the way people live and particularly on women and children who are mostly the welfare clients. So the idea was to offer a manifesto. The conference agreed to have a go at it. A manifesto committee of five people was appointed. They were five from all over Australia and they made, what could only be called a preliminary attempt at a draft manifesto. They only started it during the conference, nothing was prepared in advance. In fact it was fairly significantly altered in the three hour debate on it by the delegates. So there's no doubt it represented the views of the people present.

ACR: We could begin with a general appraisal, and move from there on to specific questions about the manifesto.

A Christian approach to welfare?

Jensen: First you need to recognise that it is a manifesto. It can't be treated as the last word on the subject nor can everybody there be regarded as having agreed with every jot and tittle. I think that needs to be borne in mind. It's very difficult to even write a proper statement under those sort of circumstances.

It begins, which I was very pleased to see, with a theological statement, thus acknowledging the need to ground our social welfare work in a theological world view, not simply a pragmatic world view. It then goes on to deal with family and discrimination. I would ask whether the theology did in fact follow on. The intention was there I think, in beginning theologically. Whether in fact one is saying any more in the sections that follow than a good social worker with no particularly Christian background may say is a question that I would ask; i.e. does it reflect specifically Christian views?

Forsyth: Firstly, I do not think we realize how much money and energy is used running our Anglican welfare agencies. The Archbishop mentioned this in the Sydney Diocesan Synod. \$65,000,000 a year, vastly more than most people realize, and more than the Salvation Army. This suggests that this manifesto represents an attempt to think Christianly and to layout what is going on in not just academic terms, but also in a practical way.

My question comes back to what Peter said, the comment in the paragraph that says "these common concerns, boosted by our Christian value base, brought the 80 representatives together for debate, fellowship, prayer, workshop and consensus building". What that sentence says is very revealing. The question can be asked as to what extent the manifesto is a theological statement anymore than just "a Christian value base" boosting an otherwise general welfare concern. We have a long way to go before we can say this is a distinctively Christian approach to welfare.

Nichols: I think what has happened is that in trying to stress the theology, and then trying to look at how welfare work was to relate to the parish church, people were very conscious of that very gap which Peter has pointed out. What we

have is really an exploration of theology. Most of the action is directed towards the church. This is because of Bishop Reid's opening remarks of the day and people being very conscious of what has become a huge gap between the church as it is commonly organized at the local parish level, and the church welfare agency; wholly professional, dependent upon Government sources of funding not church funding. All the week people were trying to say "There is a gap, what do we do about it?"

Regarding the content of the theology. One of the dilemmas of the drafting committee, and I was a member, was, which moral tradition do we go for? Let's take for example Melbourne, a pluralist diocese with pluralist theology. There's a great moral tradition from the Anglo-Catholic stream which owes much allegiance to some of the Anglo-Catholic slums ministries in England. It's had quite a kick along on the Keable anniversary, which many people have been celebrating all over Australia. It's basically an incarnational theology, and there are other main moral traditions that people recognize. The Manifesto's theology is an attempt to avoid all of those, because it was felt that to go for one would be to alienate others. We're quite conscious of it, that to do Morris and Kingsley and all those people would be to eliminate other people, and to go for Shaftsbury and his friends would be to eliminate others, and therefore it was an attempt on the basis of a trinitarian outline, and it is only an outline, to avoid being subservient to any one of the great and all-authentic moral traditions in the Anglican stream.

The search for causes

Jensen: One of the great presuppositions of the document I see pushed up to the top is the division between "band-aid" versus "root cause". The Manifesto attempts to say something root-causely about conditions in Australia. Yet it seemed to me that it failed to do so. And, is there really anything in theology that will help us to come to root causes of inequality etc? Is there anything in Christian ethics which will help us to come to these things? Wherever I see an attempt to do so as here, it seems to me to be simply the sort of things I hear everybody round me saying in the social work profession, about root causes of this that or the other.

Nichols: The Social Responsibilities Commission engages in direct political action in the public policy area addressed to a few, selective root causes. That is, legislation is a root cause. For example the legislation on family law has a lot to do with the shape of what families can do and what happens to them when they break up, etc.

Few Anglican agencies are grappling with any analysis of social structures or economic structures. Few are also grappling with even the analysis of human irresponsibility, and one thing we haven't grappled with here, but are very conscious of is, 'do you blame the alcoholic' kind of question. Is he a victim of social structures, or not? It seems that the point at which the theology touches the issue of "root causes" is the section about the character of God. He's a just and merciful God who opposes evil and requires his people to promote justice and oppose alienation and oppression wherever they occur. I think the welfare agencies are attempting to do that. There's a heightened awareness of that.

Jensen: "Oppose alienation and oppression wherever they occur? That seems to be an extraordinarily high ideal and an unlikely one really. Do we really think that God requires his people to oppose these things wherever they occur? The word "alienation"; this word, and this way of looking at society, is not particularly Christian is it? "Alienation and oppression" are the key words we keep hearing from non-Christian sources.

Nichols: The phrase comes out of the Lausanne Covenant in fact. It is interesting how much support it's received. Alienation is, I would have thought, a Biblical idea. You could use the softer word "discrimination" but there is an

alienation that happens. In practical terms, single parents trying to bring up children on a housing estate out the back of Wangaratta feel alienated from the way in which other Australians are living.

ACR: Do you think that theology or Biblical studies will actually help us to identify areas of injustice and oppression in a way that is different than how they are identified by the general community? Does theology tell us anymore in the end than "if there is injustice and oppression then you must do something about it, because of the nature of God?" Does theology really give us any different content to what we deem "unjust"?

Nichols: I think you're right. That is the question. That's what Robert said about the word 'boosting' in the opening preamble. The Manifesto just provides motive, and I think at this stage among the welfare agencies that is the way it's seen.

A lot of people in welfare are trained in an undigested Marxist analysis of the way society works. That is true. Are we then looking at just a deeper, a better motive which will enable us to go the second mile? I think that's about where it is, and I think the statement does reflect that. I would like to see a lot more. I don't think the Australian church has provided much lead to the welfare people in analysing

God as a God of justice, righteousness, and how that flows through to practical action, whether it's personal or corporate.

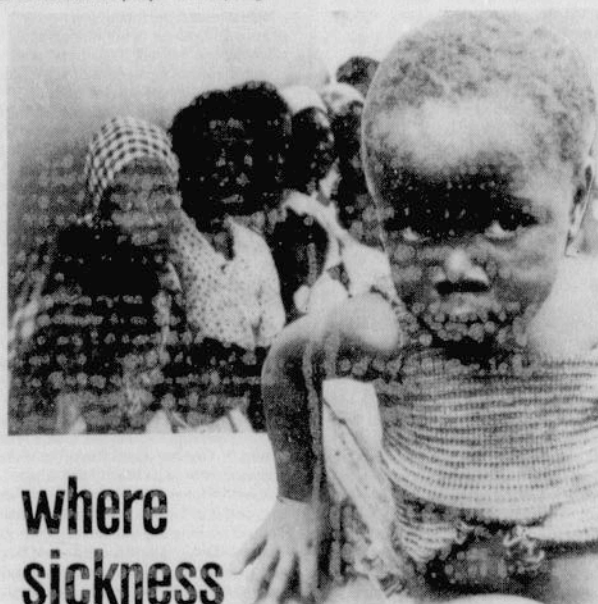
Forsyth: I suspect that the way it will turn out in the long run is that there will be some distinctive Christian insights into what is or is not unjust, but there will also be a great deal in common with other sensitive human beings. The Bible seems to suggest in its whole ethical approach that a great deal of what God requires is evident to most people most of the time, and the big failing isn't that they don't know what to do, but that they are not doing what they should.

Avoiding clashes

Jensen: Would it be right to say that although you are trying in this statement to avoid certain clashes between moral traditions, that really the church in the end cannot avoid that? I think the weaknesses in the Manifesto stem out of avoiding precisely the sorts of things I would want to say, even though they would upset others. For the purposes of your getting a manifesto together at a particular time, contentious issues are avoided I don't blame you for that. But as this avoids the key issues, what we therefore have is a challenge to the Anglican church to get its theological act together, and not to just be content with pluralism.

Forsyth: What do you think ought to be there if it isn't?

Continued next page



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Lesley Hicks

Women and blacks are alleged to be the victims of discrimination, and there are of course situations in which this is true in Australia. But at least Australian evangelicals made some sort of statement to the contrary when the Church Missionary Society Summer Schools in NSW and Victoria, and the Australian Fellowship of Evangelical Students National Conference in Canberra, featured as their chief imported speakers the Reverend Gottfried Osei-Mensah, a black Ghanaian living in Britain, and American author Mrs. Elisabeth Elliot.

At the Katoomba C.M.S. Summer School, at which I was present for some of the time, both presented powerful and challenging messages. Mr. Osei-Mensah, who is Executive Secretary of the Continuation Committee of the Lausanne Congress on World Evangelization, gave seven studies in missionary strategy based on the Acts of the Apostles. Elisabeth Elliot's five evening talks, under the general heading "Wholly at His Disposal", all dwelt on the theme of discipline — Discipleship Means Discipline, The Discipline of the Mind, The Discipline of the Feelings, The Discipline of the Unexplained, The Disciples of Love. (One of her recent books *Discipline — the Glad Surrender*, a Pickering Paperback, expands this theme).

Elisabeth Elliot — A Remarkable Life

Elisabeth Elliot's name became well-known in Christian circles through her first book *Through Gates of Splendour*, telling the story of the five young missionary pioneers, including her first husband Jim Elliot, killed by the Auca Indians of Ecuador in 1956. With her baby daughter Valerie, Elisabeth remained in the Ecuadorian jungle and started work on her biography of Jim *Shadow of the Almighty*, based on his extensive and spiritually powerful journals and letters. She put this aside in order to write, with the help of the other widows, *Through Gates of Splendour*, and finished both books within two years. They were formative and inspiring stories for my generation of Christian youth.

She went on to make successful contact with the murderous Aucas, and, with little Valerie, lived with them for some time working on their language and seeking to introduce them to Jesus.

Thirteen years after Jim's death, back in the U.S., she married Addison Leitch, a widowed college professor, who died of cancer less than four years later. She is now married a third time, to Norwegian-born Lars Gren. He is with her on this trip

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Summer School Challenges

to Australia, and the two of them were going to India, where Elisabeth is researching a new biography of Amy Carmichael.

Discipline of the feelings

It is noticable in her writing and her talks that she does not dwell on her own feelings in losing those inexpressibly dear to her, or cry "Why?" to God. Self-pity is out. Yet her spare, unemotive descriptions of these tragic events carry all the more impact for her refusal to spotlight or dramatise her own grief. This is perhaps part of the "Discipline of Feelings" which formed the subject of one of her addresses at Katoomba, though in it she concentrated mainly on sexual feelings. Our feelings, she said, are natural, God-given — and corrupted. We are not to rid of them — but we must refuse to let them subvert our loyalty and obedience to Christ, and the will of God.

She stressed the futility and presumptuousness of our demanding that God explain himself. She experienced the apparent waste of the lives of Jim Elliot and his fellow missionaries, but even before that when she was working before her marriage on the language of the Colorado Indians, there was the baffling, frustrating murder of her language informant, the only one in the whole world able to speak both Spanish and Colorado. The discipline of accepting the inexplicable, the subject of her fourth talk, also forms the theme of her novel "No Graven Image" (Hodder & Stoughton, 1966).

No Feminist

Another recurring theme in her talks, amplified in the packed question session one afternoon, was her opposition to feminism, with the strong belief that masculinity and femininity are God's idea. When I asked her about it in an interview she said: "For years I found the whole subject of feminism a crashing bore, and avoided it as long as possible. Eventually I could no longer stand the nonsense of being talked and written, and went back to the Scriptures to study what God says on the matter of men and women and their roles." One result was two more books, "Let Me Be a Woman" and "The Mark of a Man" (both Hodder).

Passion and Purity

The young people at Katoomba flocked to hear Elisabeth Elliot. I thought perhaps her messages would be too tough, despite their liveliness and wit, for this generation of young Christians. Far from it. Her call to uncompromising love and obedience to the Lord at any cost, her shining testimony to joy coming through suffering, seemed to be offering them the lead they are longing for from older Christians. I hope too that many of them will read her latest book "Passion and Purity" (Fleming Revell, 1984).

It complements "Shadow of the Almighty", in which Elisabeth told Jim Elliot's side of their long and extraordinary courtship, with few hints as to how she felt. Now, with frequent reference to questions and comments from the many young people she addresses and counsels today, she tells the story from her point of view. She challenges all foolish fallacies about sex and the alleged impossibility or unhealthiness of chastity and self-control. It is a book, as Ruth Graham writes in her introduction, "about bringing one's love life under the authority of Jesus Christ". It also has a lot to say about surviving and finding the richness of Christ without a "love life" at all.

(C.M.S. has both audio and videotapes available of Elisabeth Elliot's and Gottfried Osei-Mensah's addresses.)

Bible College of S.A. — Dr. John Court President

On December 31, Mr. Bruce Bryson retired from the presidency of the Bible College of South Australia.

On his own request, and with the agreement of the Council, Mr. Bryson has exchanged roles with Dr. John Court, who, during 1983, was the college Vice-President.

Mr. Bryson joined the council of Adelaide Bible Institute, as it was then called, in 1949 and has been President since 1971.

In the recent graduation service, Dr. John Court expressed the gratitude of the college for Bruce's ministry — for his eagerness, his creativity, his warm friendship and godly counsel — recognising that in the background, and sometimes in the foreground, had been the strong encouragement of his wife, Joy.

Dr. John Court joined the college council in 1978, after returning from a

spell as visiting Professor at Fuller Seminary in the USA. Since that time, as chairman of the college Academic Committee, he has been closely involved in the development of the curriculum, including the introduction of Diploma in Ministry and Bachelor of Theology programs associated with the Adelaide College of Divinity. He also has contributed to the teaching of Biblical counselling and pastoral care, and, in particular, conducts the "Psychology for Pastoral Care" class for Diploma in Ministry students.

For a number of years Dr. Court's views have been publicised in the media. As a leading psychologist, he has taken a forthright stand against permissive and humanistic trends in Australian society. He served for a number of years as Associate Professor of Psychology at Flinders University, and now conducts a Christian counselling centre in Adelaide.

Irish Policeman comes to Tasmania

Sergeant Sam Hill of the Royal Ulster Constabulary, came to Tasmania for a month's holiday, to enjoy a brief respite from the traumas of troubled Ireland. His aim was to have fellowship with his brother in Launceston and with brothers-in-Christ through the CHRISTIAN POLICE ASSOCIATION.

A member of the C.P.A. in Northern Ireland, Sergeant Hill was quickly "taken in" by the Northern group of the Tasmania C.P.A. Branch, and whisked off to various places throughout the State, meeting C.P.A. members as well as other members of the Police Service. Lunch with the State Deputy Police Commissioner, Mr Viney, was also included in the agenda.

Sergeant Hill was guest speaker at the monthly C.P.A. Fellowship of the Northern Group of the Tasmania Branch in Launceston. There he shared with the gathering, tracts and "A Policeman's Prayer"; these having been prepared for

C.P.A. by Miss Jean Graham of Ballymoney.

Partially disabled, Miss Graham, as well as being a personal friend of Sergeant Hill's, has been a loyal supporter of C.P.A. for a number of years. Miss Graham exercises a world wide letter ministry. This ministry has reached into prisons, including the infamous Maze Prison in Northern Ireland, where numerous prisoners' lives have been affected through her personal work.

At the Launceston meeting, Sergeant Hill was able to relate first-hand something of the troubles of his homeland, following which a prayer time was led by Superintendent Geoff Ling. "Fellowship", based on 1 John 1:7; Galatians 6:2 and 1 Corinthians 13 was the theme of Sergeant Hill's thoughts shared with the gathering.

"Fellowship" was what his brief visit to Tasmania had been all about — fellowship with other Christian Police Officers, several thousands of miles from his homeland.

Marathon Walk in Welsh dress and jogging shoes Planned for 1984

She's got better legs than Robert DeCastella, is better looking than Cliff Young and has got as much determination as the two of them put together.

She is 24-year-old Melbourne woman Mary Hughes, who is planning to set out from Sydney to Melbourne (dressed in traditional Welsh costume and jogging shoes!) without any intention of breaking

records — except, perhaps, for the longest time taken to make the trip. Mary, National Officer for the Bible Society in Australia, will walk the 930km between the two State Capitals (via Canberra and the Hume Hwy) to commemorate the 200th birthday of Welsh-born Mary Jones who inspired the formation of the Bible Society by a similar act — just to get her first Bible.

Welfare Manifesto continued

Jensen: Redemption and eschatology. There is a whole evangelical way of doing ethics, which may be wrong, but we still have to argue the matter through and come to each other.

Nichols: I think the weakness is in the evangelical contributions to this field. The other traditions in Australia have worked much harder at this. They have books out and all kinds of contributions, at NEAC, and at the Macquarie Uni. conference this year there have been

some attempts at trying to theologize about welfare problems, but it has been somewhat controversial and it hasn't drawn consensus yet. I don't think evangelicals have a common view, and a lot veers straight towards personal righteousness. I know of hardly any books by evangelical Anglicans published in Australia on the subject of corporate or national righteousness or justice.

(Continued next week)

Cameronians defined

NSW State Member for Northcott, Mr Jim Cameron, sure lives up to his name.

A "Cameronian," according to Webster's Dictionary, is one who "refused to recognise any civil government which did not explicitly admit that it derived its power from Jesus Christ."

Cameron was unaware of the history attached to his name until he was shown the dictionary extract by a Parliament House staff member.

Cameron, of course, is the MP who last year in the Legislative Assembly m-ved:

"That this house reaffirms the Judeo-Christian ethic, and acknowledges the Lordship of Jesus Christ and declares itself to be a legislature constituted by and responsible to God in conformity with Romans 13:1."

According to the extract, a Cameronian was one who held the political and ecclesiastical doctrines of Richard Cameron (1648-1680).

Cameronians were also members of a Reformed Presbyterian church — another link with Mr Cameron, MP, who has a strong Presbyterian background.

The Enchiridion Summer School

The 1983-1984 Enchiridion Summer School, from 30th December to 6th January, was again held at the Anglican Conference Centre, "Gillbulla", New South Wales.

People from various denominations and from almost every state in the Commonwealth were enrolled for this concentrated series of studies. A remarkable interest in the structure, the application and the defence of Biblical principles, together with obvious concern and devotion, was evident throughout the School.

The studies for the week were centred upon the theme of defending our Christian faith in the particular milieu of the Church in Australia in the twentieth century.

The visiting lecturers on this occasion made a well received contribution. Rev. Stephen Renn gave a series of studies which examined the nature of the conflict

in which all Christians find themselves in the service of God. Rev. Neville Sandon, explained why the contemporary man is as he is, and suggested ways in which he can be effectively approached with the Gospel. And the Rev. Michael Chavura presented an exposition of the book of Job, emphasising that our God is always the Lord of the battle in which we find ourselves.

In residence throughout the School and sharing in the ministry were Miss Joan Lang, Mr. Graham Laycock and Rev. Alan Catchpole. These three have now been ministering together in such schools and conferences for some thirteen years. On this occasion they took studies in various aspects of the same general theme, dealing with the example of Biblical warriors who fought for the faith, the deceits of the enemy of men's souls and the weapons of the Christian warfare.

Ex-CMS Missionary to S.A.M.S. Senior Post

The Federal Council of the South American Missionary Society has confirmed the appointment of the Rev. Dr. Edward Newing as its Senior Executive Officer. He will commence his duties on the 1st April 1984 as the new Federal Secretary for Australia and New Zealand.

Dr. Newing and his wife Joyce have had extensive missionary, pastoral and crisis counselling experience in several countries besides Australia.

Dr. Newing, known as Ted to his many friends, is a theologian and scholar in Hebrew.

He entered Moore Theological College, Sydney, in 1956 as a qualified Civil Engineer and graduated with Th.L. (Hons.) in 1958. He later obtained the following degrees — B.D. (Hons.), M.Th., B.A., Ph.D.

His wide pastoral and missionary experience includes having been Rector of two Sydney parishes, besides serving in six other parishes in East Africa, Scotland and Singapore. His missionary experience extends over a total of fifteen years served with C.M.S. in the Dioceses of Mt. Kenya, Central Tanganyika, Nairobi and Singapore, occupying positions especially in theological education, besides those of a pastoral and administrative nature.



Dr. Newing has also studied extensively in missiology and primal religions and written a number of articles for publication in these fields of study. The present Secretary, the Rev. Greg Blaxland, will be returning as a missionary to South America with S.A.M.S.

Book Led to a New Ministry

The purchase of a book for holiday reading earlier this year has led to a career change for Mr. Terry Freeman, formerly Director of Child and Family Care for Sydney's Wesley Central Mission for 9 years.

Mr. Freeman has taken up the position of Administrator of Open Doors with Brother Andrew. He is also Assistant to the Director, Mr. Greg O'Connor. Mr. Freeman is a qualified accountant with a diploma in administration and a great love for the Lord Jesus.

When Terry and Diana Freeman were on holiday in January, they bought some books in a Christian bookshop. One of those books was God's Smuggler to China. The Open Doors ministry to Christians living under persecution greatly impressed them.

When they returned to Sydney, they contacted Open Doors and began preparing for a Bible delivery to China. Diana also began voluntary work for them.

Later this year, Terry accepted the position of Administrator of the Australian office at Seaforth, in Sydney.



The Freeman Family

The position is a new one, created because of the ministry's growth and the increased need of the church in restricted countries.

Mr. O'Connor said he will now be released for increased ministry in Asia and to communicate the needs of the suffering church in Australia.

Mr. Freeman said God had burdened him and Diana with the needs of the suffering church.

Baptism, Eucharist and Ministry

A study guide in pamphlet form on the agreed statements on Baptism, Eucharist and Ministry, prepared specially for Australian congregations, is now available from the Australian Council of Churches.

The study guide is designed for use by local parishes and small ecumenical discussion groups and will help these

groups pass their own assessments of the document on to their churches for inclusion in the official response.

The agreed statement on Baptism, Eucharist and Ministry has been recommended to the churches for general study and for an official response by the end of 1985.

Managing Social Overload

Late last year I supervised a group of third year Psychology students who were carrying out a small research project in the area of environmental psychology. We were examining the relationship between residents' perceptions of household and neighbourhood crowding and their levels of anxiety and marital distress. The study showed that the more crowded people perceived their living environment to be, the higher were their levels of anxiety and marital distress.

Findings like these can be interpreted in a variety of ways. It could be that crowding increases a person's emotional tension and thus crowding becomes one of the "causes" of increasing levels of anxiety and marital disturbance. Alternatively, it could be that anxious and distressed persons are more sensitive to crowded situations and are more likely to perceive them as uncomfortable and intolerable. Either way the results suggest that there is a link between personal and relationship distress and crowding, whether real or perceived.

There are times when the claims upon our attention from others become excessive, when we feel hemmed in and crowded, when we feel we are becoming overloaded and the total effect seems to be intolerable. For most of us these occasions are infrequent and can usually be managed and tolerated fairly easily. However, we need to recognize the fact that this kind of management is both necessary and acceptable. There are times when we need to withdraw, even to isolate ourselves, so as to protect ourselves from excessive social stimulation.

The key to using this isolation or solitude is to use it constructively and only when needed. Consider the person who needs to be alone for a period in order to reflect upon and come to terms with a personal crisis. Such a person needs time to think without the distractions provided by thoughtless or well-intentioned family and friends. Some of those "distractions" will prove to be helpful, but until the time is right and the person is ready, they will remain as distractions.

The Christian may temporarily withdraw from other persons in order to draw upon his or her relationship with God in a way that is quite different from the more usual routine ways of praying and seeking guidance.

In a previous column (3/11/80) I discussed this need for constructive withdrawal, and I'd like to repeat some of the Biblical examples since they are of relevance in the present discussion. One of the best-known Biblical examples of this kind of "withdrawal" is that of Jesus going into the wilderness during his time of temptation (Luke 4:1-13). This period of conflict and suffering was preceded by a period of honour and glory. Jesus moved from a great "high point" to the reality of His conflict with Satan which would reach its climax on the cross and in the resurrection. His time of isolation was constructive in that He passed through a time of temptation which involved the utilization of spiritual resources which prepared Him for the continuation and fulfilment of His ministry.

The same kind of temporary withdrawal can be seen in Jesus' prayer in the Garden of Gethsemane (Matthew 26:36-44). In both cases the withdrawal allowed for the expression of feelings and for drawing upon spiritual and personal resources. The withdrawal was constructive because coping occurred. The withdrawal was temporary and not an end in itself. In each case Jesus returned to human society and continued His ministry strengthened by His time of personal crisis.

Thus we can see the positive and helpful side of drawing aside and being alone.



Allan Craddock

The danger comes when it becomes a withdrawal without purpose and without any intention of termination. The isolation in such a case is from man and God. The purpose perhaps is centred upon self-pity rather than upon getting one's feelings into a real perspective and actively seeking God's help so as to honour Him in this situation.

Sometimes we might suspect that the person seeking isolation and solitude is really running away from a crisis rather than facing it squarely. But, there are times when we do need to escape from pressures coming from those persons who surround us seeking to make us act in ways that we don't really understand or care for.

Once again, Jesus gives us an example of isolation and avoidance of this type. In John 6 (vv. 14-15) Jesus withdrew from the people so as to avoid their attempt to "seize Him in order to make Him king by force". He went off into the hills by himself. I believe it is no accident that Jesus' careful and provocative exchange with the people occurred later in the Chapter when they eventually caught up with Him. His time of withdrawal was both an escape from pressure and a time of consideration.

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CRABS WALK SIDEWAYS

During the folk/protest era of the 60s there was a song which, behind its humour, carried a message. The chorus said, "Crabs walk sideways and lobsters walk straight, so you can't take a crab for your mate". As the story in the song unfolds the crab and the lobster who

The time has come for clergy and other Christians who want to make use of counselling services provided by "professionals" to check them out properly. The name "Christian" or "Anglican" in their title is no guarantee that they can be trusted. In the end, only the Gospel can fully restore shattered lives and only counsellors who believe fervently in the power of Christ to change lives and who have an integrated Biblical theory of counselling can be trusted.

The affluent society had not been heard of either. Life was grim for the poor but it appeared to be more secure and stable. The confusions, anxieties and perplexities of today were a century away in the distance. The mushroom cloud of potential nuclear annihilation was not even dreamed of. Today many Christians take an easy-going attitude to the Liquor Traffic and the liquor habit which the Liquor sellers exploit. Modern Australian society has not banished the liquor problem but the resistance of former days to the habit and the Traffic is missing now. In an alcohol-dominated society, many Christians have given up the struggle and pretend that the problem no longer exists. The 1977 Report of the Senate Committee on Social Welfare entitled, "Drug Problems in Australia — an intoxicated society?", declares that beverage alcohol is Australia's number one drug of addiction. Anyone who merely reads page 25 of this Senate Report will be compelled to acknowledge this fact, but liquor is socially accepted. Drug pushers get gao! while liquor



The Permissive Society thrives on submissive Christians. The Temperance Movement fielded candidates for election to Parliament. As a political force it was the equivalent of the Conservation and Anti-Uranium lobbies of the present day. Gar Dillon tells us of Oscar Piggott and his great achievements during his 30 years as General Secretary. Gar Dillon's Centenary History deserves a wide circulation. His inspiring history will serve to strengthen and re-invigorate the Temperance Movement of the present time.

There appear to be three main possible courses of action open to the bishops. They can decide to press ahead with the Regulation as it stands; or they can delay its return to the Synod in order to give more time for them to consider radical amendments; or they can make amendments of a type which will still allow the legislation to make its February date with the Synod.

Some dioceses have taken formal votes; others have not. Some bishops are known to be annoyed at the vote-taking, as they had understood that these were meant to be consultations without practices such as voting — which they believe encourage confrontation and entrenched attitudes.

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Or wish to God
she could be?**

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AUSTRALIAN CHURCH RECORD, FEBRUARY 6, 1984 — 7

The Pork Barrel Curbs on Free Speech

A piece of legislation has been mooted which has rather curious implications for three groups of people. An act will be passed to make it illegal to write or say things about the racial origins of another person when in effect, not intent, it incites the reader or hearer to racial hatred, violence, contempt or ill-will. The national press have already carried some of the reaction from academics fearing prosecution for publication of the results of any research on racial differences, on say, the matter of health problems or culturally acquired responses to intelligence tests. Pictures of the public burning of long existent material on the differential occurrence of sickle cell anaemia in Mediterranean peoples, Singaporeans and yer Anglo-Celtic ocker — and the pitiful sight of its elderly authors staring in toothless amazement through the bars of Jiker jiker — flood the mind.

But leaving aside the trembling of academics, our interest is with three other groups, the political libertarians, the christians and the press.

This legislation in its restrictive force is of great and contemporary sociological significance for it comes from the same secular humanist libertarians who not fifteen years ago were advocating the freest of free speech; the decriminalisation of pornography, and currently, the mandatory proselytising of school children to a pro-homosexual and free-sex stance. Moreover, the same politicians, especially in New South Wales, are also arguing for greater restrictions on the liberty of the press to report corruption in high places.

It has been a case of "double take" to watch leading political figures explode into rage at the media for exposing the corrupt and untrue use of a public name to influence events instead of joy, exaltation and praise that such an evil has been exposed. Further, when in the process of a court case the sexual arrangements a senior civil servant had with his staff was (and dare we say the word) exposed, the same political libertarians start talking about "court proceedings in camera" etc. What has happened, of course, is that having lulled the vast majority of the population into acquiescent passivity through a plentiful supply of home video recorders, pornographic cassettes, and booze, the same political libertarians are now trying to gag the few dissenting voices that remain.

It is perhaps not too unkind to view the anti-racist-incitement bill in the same light. It has potential to cast odium, not just on the ratbags of the extreme right who will continue to promulgate their anti-Semitic and anti-Asian rubbish anyway, but on any spirited public debate about another much loved political plank, multi-culturalism.

But the christian also faces a dilemma. Quite rightly, we have argued for censorship of free speech when it involves incitement to sexual violence and hatred against women (and originally, children, before the media's concerted campaign against child pornography in the mid 70's) and heterosexual marriage. Now here is a bill that will curb free speech when it incites violence or desparagement of another at-risk group, racial minorities. Further, free speech in itself is the very plank on which religious liberty stands. Our usual, and quite respectable solution from the viewpoint of several millennia of human experience is to refuse any absolute right to freedom and talk of a balance; especially in at-risk situations. No one seriously questions the legislative curbs on anti-Semitism in modern Germany. So, will we back this latest legislative move and at least appear consistent with our anti-pornography campaign, or oppose it because it is another step towards a society passively obedient to its libertarian masters?

The third group which has a curious attitude to current attacks on free speech is the press, the media. Now, given the beatings that have been handed out to them verbally from distraught politicians, and legislatively through the proposed new libel laws, their reaction has been somewhat muted. OK, yes sure the media has made a very vocal defence against their detractors, and made complaints and a few suggestions about the libel laws, but that is all. It is just adjusting the chairs on the Titanic as it sinks, etc. It reflects a South African laager mentality; it is too defensive. Where, Oh where, is the radical, concerted and unrelenting campaign from our press barons to completely re-shape our libel laws, to drag them into some sort of conformity to the laws of the United States, where it is inconceivable that a libel suit could succeed against a press agent who had exposed the malfeasance of a public employee? Governments ought to be made to fall over the issue; they have been bucketed for far less.

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Kenyan diocese votes against women priests

The Bishop of Mount Kenya East (the
Right Rev. David Gitari) an acknowledged
evangelical, has failed in a renewed
attempt to have women admitted to the
priesthood in his diocese. A recent
diocesan synod meeting voted 79-110
against a proposal to ordain women,
despite the Bishop's eloquence.

"You cannot prove strongly from the
Bible that it is against the ordination of
women," he declared. "There might be
sociological and cultural factors against it,
but no clear Bible teaching."

As in England, it was the clergy who
remained steadfast in opposition, with a
vote of 13-59 against, and the laity who
actually passed the motion, 66-51.

The debate was noisy, with many
interruptions. One speaker, opposing the
proposal, said: "The woman belongs to
the man. He has paid a dowry for her.
How can she then become his pastor?"

Another speaker felt that women were
essentially too kind and simple-hearted for
the job, to which Bishop Gitari
responded, amid laughter: "That's the
kind of pastor we need."

Afterwards the Bishop was said to be
resigned but hopeful. "Never mind," he
said. "I want to move at the speed of the
people, and the synod meets again in
1985."

In nearby Uganda, Bishop Gitari's
friend Bishop Festo Kivengere went
ahead on his own and ordained three
women last month; and, in Bishop Citari's
own province, the Bishop of Maseno
South (Dr. Henry Okullu) priested a
woman a year ago with the full support,
he said, of his diocese.

"Venture of Faith" at Marian shrine

So many sick and handicapped people
want to visit the Anglican Shrine of Our
Lady of Walsingham that the Guardians
have launched a £250,000 appeal to help
to meet their needs.

As "a venture of faith" they plan to
build a new complex of rooms at ground
level, to be made by converting and
extending a disused chapel adjacent to
the Shrine grounds.

"We often find ourselves turning away
prospective pilgrims because we do not
have enough ground-floor
accommodation to cater for them. This is
a scandal about which we can and must
do something," says the appeal leaflet.

There are to be ten single and two
double-bedded rooms at ground level, all
with their own facilities; and nine single
beds on the first floor for helpers, plus
lounge, laundry-rooms, bathrooms and
kitchen.

"The increasing number of
handicapped pilgrims is part of the
growth of the Church's ministry for
healing. It is a sign of life, and hope, and
looking outwards," said the Shrine's
Administrator, the Rev. Christopher
Colven, who recalled that two hundred
disabled people received a blessing at
last year's special pilgrimage for the sick
and handicapped, which has become an
annual event.

"It would be dangerous to talk of cures
— but the waters of the Holy Well have
always been associated with baptism,
forgiveness and healing, and they are a
powerful source of grace for the sick and
handicapped," he said.

New Catholic seminary opens in China

Tu Shihua, Bishop of the Catholic Patriotic
Association (CPA) in Beijing, reported at a
press conference on August 31 that a new
Seminari would be opening its doors in
Beijing, Dongcheng district, in
September, according to Hong Kong's
Wen Hui Bao.

The seminary will be called a School of
Theology and Philosophy. Sixty students
have been accepted for the school. The
students were recommended by local
Catholic (CPA) churches or by local
committees of the CPA. There were more
than 200 applicants for the 60 positions.

The students are divided into two
streams. The general student will follow a
six-year course of Theology, Ethics,
Church History, Ritual, Philosophy as well
as Historical Geography, Politics and
Language. Others with a background in
theology and philosophy have been
admitted with advanced standing and can
expect to complete their study in two or
three years, the paper added.

CATW

Theological college shut down in Malawi

AN ANGLICAN Presbyterian theological
college in Malawi has been closed by the
Malawian government, according to the
Bishop of Birmingham. The Bishop, the Rt
Rev. Hugh Montefiore said in a recent
sermon that, while on a visit to Malawi
during the summer, he had often been
told that President Banda guarantees the
freedom of religion. He pointed out that
the President "is himself a Presbyterian
elder, and most Malwians are Christians."

Nevertheless, the Bishop reported that
the Zomba theological college had been
shut down.

The diocese of Birmingham is linked to
two Anglican dioceses in Malawi. Bishop
Montefiore commented during the
sermon, "A church without a theological
college is like a country without schools."

CEN

TSPM opens theological class in Guangzhou

According to the *Yangcheng Evening
News*, a newspaper published in
Guangzhou, the city's first theological
training class was to open on Sept. 12th.

The theological class is organized by the
Three-Self Patriotic Movement
Guangdong Provincial Committee and its
Christian Council. On Sept. 12th an
opening service was held at Zion Church,
where the class is being taught, the
Chinese Church Research Centre said.

Thirty students have enrolled, 18 men
and 12 women. They came from 21
countries at Guangdong Province, such
as Taishan, Zhongshan, Sunzhun,
Meixian, etc. The class is to last for three
months. Those who attend it are given
leave with pay. Each student also gets
RMBY35 (about US \$20) from the TSPM.

The subjects covered include, among
others, Chinese Religious Policy, Church
History, the Old and New Testament and
Religious Music, the CCRC added.

CHURCH TIMES

REVIEW

'Iconoclasts' blamed for church closures

ICONOCLASTS in every denomination are
blamed in a new report for the increasing
closure and demolition of many historic
English churches and, as a consequence,
for the continuing decline of the
institutional Church.

The report, *Deserted Sepulchres*,
published by the organisation Save
Britain's Heritage, gives case histories of
nearly fifty churches which are already
closed or threatened with closure. Most
of them are Church of England buildings.

The authors of the report, Ken Powell
and Celia de la Hey, call for the
establishment of an organisation
equivalent to the Redundant Churches
Fund for non-Anglican churches.

Anti-buildings

They acknowledge that various
external factors may force redundancy
and closure. "But the Churches have also
been deeply affected by attitudes which,
in their unhealthy blend of the
throwaway mentality of contemporary
society and of supposedly early Christian
primitivism, attempt to provide a
rationale for the destruction of church
buildings."

The war-cry of the iconoclasts in every
denomination says the report, is "people
not buildings"; and, at its most extreme,
this attitude argues for a Church
devoted to homes or multi-purpose
community buildings. But it ignores the
fact, the report continues, that people
respond to the traditional language of
architecture.

Hence, "The consequence of the
removal of recognisable church buildings
has all too often been the decline of the
Church."

The authors accuse the Church of
England of pursuing a policy of closing
and demolishing the inner-city churches
of the larger cities, "buildings which
spoke out for real values against their
tawdry and decaying surroundings."

CHURCH TIMES

Westminster Service to honour first woman priest

A little old Chinese lady was the central
figure amid the soaring spaces and rich
panoply of Westminster Abbey.

She is Lee Tim Oi, the first woman ever
to become an Anglican priest, who was
ordained by the then Bishop of
Hongkong, the Right Rev. Ronald Hall, on
January 25, 1944; and the Abbey event
was a Eucharist to celebrate the fortieth
anniversary of that historic ordination.

The president was Bishop Hall's
successor in the see, Bishop Gilbert
Baker; and the preacher was Rev. Joyce
Bennett, one of the first two women to be
priested in Hongkong, when the
ordination of women was resumed in
1971. The procession at the service
included fifteen overseas women priests
and deacons, 100 deaconesses and
eleven bishops.

The Archbishop of York sent a message
of support for the occasion, saying: "I
honour the courage of Bishop Hall in
responding to the pastoral needs of his
diocese in wartime by taking the first step
down what was bound to be a
controversial road."

With those celebrating the event, "I
long and pray for the time when the
ordination of women to the priesthood
will no longer be an issue which divides
Christians but will be accepted as part of
the consecration of all humanity to God
and as an outward sign of the mutual
service of men and women within the
body of Christ."

An English multi- faith guide for hospital chaplains

The Church this week published a
booklet designed to help hospital
chaplains recognise the sensitive areas
and cope with the special difficulties
which have arisen as a result of Britain
having become a multi-faith society.

Among the points in *Our Ministry and
Other Faiths* are the suggestions that
chaplains should familiarise themselves
as much as possible with the broad
outlines of any religions they are likely to
encounter, and that Christian symbols in
chapels and mortuaries should be
removable or concealable so as not to
give offence to adherents of other faiths.

The booklet is commended in a
forward by the Bishop of Ely (the Right
Rev. Peter Walker), chairman of the
Church of England's Hospital
Chaplaincies Council. It is, he says, the
product of "a very happy co-operation"
between the Council and the British
Council of Churches.

And, whilst the booklet is primarily
intended for hospital chaplains, the
Council hope that it may be of use to
other members of the caring services.

Nowadays, the booklet points out,
people admitted to hospital have very
different cultural backgrounds, with
religious convictions forming an
important part of those backgrounds.
Doctors, nurses, social workers and
ministers of religion must all therefore
"beware of imposing unknowingly
expectations from their own cultural and
religious background upon other
people."

Captive audience

The booklet acknowledges that some
Christians feel that every opportunity
must be sought to convert people of
other faiths — "In hospital, however,
patients are to a large extent a 'captive
audience' and we must take care not to
abuse the right of access as chaplains."

Advice is offered over such matters as
the multi-faith use of the hospital chapel,
praying with people of other faiths and
inter-faith worship. The latter "can
present various difficulties not easily
resolved," the booklet admits.

Even where there is a prior relationship
of mutual respect, it says any multi-faith
service should still have limited aims —
"In deciding on the content it is
important to avoid deliberate ambiguity,
theological inconsistency and blurred
meanings."

CHURCH TIMES

Stop house church meeting plea

Since early this year, officials of the
Gangzhou Three-Self Patriotic Movement
have been urging people who attend
house churches to stop going to the
house churches, and join the TSPM
churches, the Chinese Church Research
Centre said recently.

TSPM officials met with leaders of the
house churches sometime ago and urged
them to stop holding house meetings.
Many house church leaders encourage
their people to attend both the TSPM
churches and house meetings. When
TSPM officials meet them in open
churches, these people are told not to
return to house meetings, the CCRC said.

However, house meetings still
continue. It is said that during July,
August and September, an average of 40
people a month were baptized through
the house churches.

Some baptismal candidates come from
the countryside to seek baptismal
instruction and to accept baptism, the
CCRC added.

MARANATHA

"Keep going, don't get off"

It was a hot humid Saturday afternoon.
Six of us were riding our bikes up a long
hill. We were tired and not really used to
it. "Keep going, don't get off, there's not
far to go, then it's a lot easier" shouted
our Scoutmaster.

We did stick with it. It was good to get
to the top. The going was easier (at least
for a while). There was a feeling of
satisfaction, but then, another hill. We
had done it before, yes it was hard, but
we did it again.

There are plenty of hills in our life,
aren't there! Hard patches, tough
decisions, moves away from families,
family disagreements, marriage
difficulties, business reversals.

Sometimes caused by our own
willfulness, often caused by events
outside our control, but there
nevertheless. How do we respond? "It
looks hard"; "it looks impossible". "No
I'm not prepared to face up to it!" "I'm not
in the wrong, it's their fault, why should I
work at it!"

These are common responses, but are
they helpful ones? They seem easy, but
they help, will they give me any joy?

There is another way. Hills can be
useful. The next couple of times we went

on that same bike ride the hill was easier,
the third time it was easy. Facing the hill
had toughened us up, and given us
confidence.

The way I see problems then is
important. If I see them as opportunities
of growth so much good can happen to
me (and others).

There is more though. God is the God
who is interested in helping us. He will
forgive us for our self centredness if we
truly turn to Him and receive forgiveness
by trusting in Christ Jesus. Then we can
begin to accept ourselves. Then we can
forgive others. Then we can cultivate new
and loving habits and qualities.

And even if the problem isn't one that
needs our change of behaviour to
provide a solution we know that God is
the God of comfort and mercy, ready to
help all who humbly call upon Him.

Yes, hills can be very helpful. They will
always be hard and often hurt very much.
Sometimes God will remove them, but
not always. Always His purpose will be to
help us cope with them. Not just grinning
and bearing it, but positively growing
ourselves and so being able to help
others.

Peter Brain

Did you help?

The 1983 Christmas Bowl
appeal is now providing vital
funds for drought relief, the
supply of safe drinking water and
sanitation, and the development of
irrigation for crops and livestock.

In Bali a network of pipes will
soon supply fresh water to remote
villages, improving the health of
villagers and increasing food
productivity.

In Zimbabwe, where rural
women walk nearly 30 km every
day just to collect water, a
rainwater conservation scheme
and the development of
underground dams will soon
transform community life.
We so easily take water

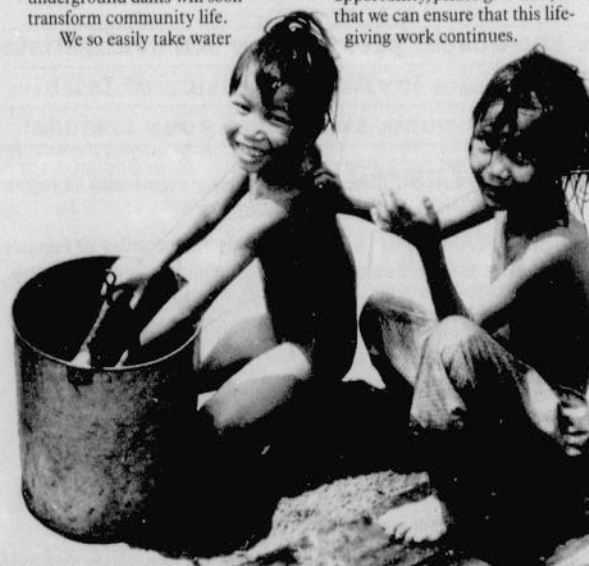
for granted yet for over half of the
world's people, pure water is rare
and life itself often hangs in the
balance.

In Ghana emergency relief
supplies are helping to sustain the
lives of people threatened by a
vicious, protracted drought.

This work must go on. But its
continued success will depend on
your ongoing support.

If you've already given to the
Christmas Bowl appeal, we thank
you on behalf of the many who
will benefit from your kindness.

Should you have missed the
opportunity, please give now, so
that we can ensure that this life-
giving work continues.



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ACA

THE GOOD READ

Halfway to Heaven

Max Sinclair
Hodder & Stoughton

"Halfway to Heaven" is an autobiographical account of what Max Sinclair learned from a potential tragedy. Sinclair, a British accountant working at a Christian Conference Centre, broke his neck in an automobile accident and was paralysed.



The foreword by Joni Eareckson gives away the fact that he was eventually able to walk again and that his book has an affinity with her own. Most of the narrative is set in the two hospitals where Sinclair was treated. It deals with his own physical, psychological and spiritual experience and his relationships with his family and friends and other patients and hospital staff.

The book holds interest as a story and the fairly sketchy characterisation of the author makes it easy to imagine oneself experiencing the pain and panic and uncertainty along with the discoveries and achievements. At first it seems that

we are to be regaled with the victories of a too-good-to-be-true spiritual hero but we find that the author is as human as we are and the true hero is God. It is He who is glorified in the author's weakness. Episodes of introspection and interpretation are judiciously brief. The temptation to build a theology out of experience is resisted and Sinclair's experience, and by extension the trials and testing of every Christian life, are interpreted by the Scriptures.

Well worthwhile for readers from late primary to adult.

Bob Rothwell

Christianity and other Faiths

An Evangelical Contribution to our Multi-Faith Society, Evangelical Alliance 47pp £1.40 Paternoster

Australian culture is changing. New traditions and customs are arriving with migrants from all over the world. Things that at first we regard as "ethnic" are fast absorbed into Australian life. What, then, about religion in Australia? Many of these newcomers are not Christian. Some are Muslim, some are Hindu, some are Buddhist. No longer are all the "heathen" overseas. You can find them in the next suburb or even next door! Does this mean that our faith will undergo the same changes as our culture? Should we take steps to protect the Church from this "menace"? Or is it perhaps a new challenge to love our neighbour as ourselves, whatever his race — or religion?

"Christianity and Other Faiths" is the product of a working group set up by the Evangelical Alliance in the UK. It suggests that we ought not cut ourselves off from people of other faiths. Rather we should

reach out to them with Christian love. We can do this without compromising the Truth.

The book begins with a Biblical study of the status of other Faiths. It firmly maintains that no form of syncretism can be acceptable to Christians. It affirms that Jesus is supreme over all and the only Saviour. However, I felt uncomfortable with some of the other conclusions in this section. It seemed to give more credit than is due to Faiths which completely reject the truth about God as revealed in the Bible. I suggest this section be supplemented by the appendix of D. B. Knox's "The Everlasting God."

The second section of the book looks at Christian attitudes and actions. Section three deals with practical problems likely to be encountered by Christians in a multi-faith society.

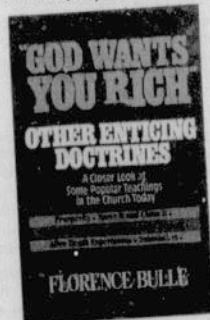
The face of religion in Australia is changing whether we like it or not. The challenge of our multi-faith society calls for a balanced Christian response. We must be both loyal to Christ and love our neighbour — even if he worships a false god. "Christianity and Other Faiths" is helpful in stimulating thinking in this direction. I commend it to both private reading and group study.

Michael Robinson

"God wants you rich and other enticing doctrines"

Florence Bulle
Bethany, 1983 223pp.

I love heresy hunts. I read this book during reformation week when we remember that once the church treated its heretics rather impolitely. Today we have gone full circle. Our thinking is so muddled that even Ted Noffs is admired by our church people.



Bulle attacks 12 heresies like a matador ready for the kill. The sad thing about the book is that all 12 heresies are alive and kicking in most churches. I could recommend to any suicidal minister that he write the names of all his church members who hold the heresy at the beginning of each chapter and quietly place the book in the church library.

The enticing doctrines that Bulle discusses include inviting people to become Christians because of all the fun they will have, claiming that God has just told me something, assuming that a church cannot go bad, slaying people in the Spirit, demanding that God answer our prayers, the false comfort offered people by the likes of Elizabeth Kubler-Ross and confusion about headship in the family.

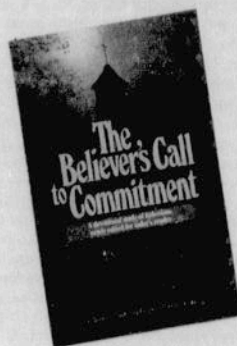
Bulle's approach is most readable. She is very concerned to explain the relevant Bible passages but weaves her biblical material around a constant stream of real life incidents that highlighted the particular heresy for her.

Most recommended.

"The Believer's Call to Commitment"

Andre Murray
Bethany, 1983 101pp.

Andrew Murray wrote this rather sketchy commentary on Ephesians just before his 80th birthday.



It is very easy to read, with short chapters. At 80 years of age Murray did the sensible thing and left the hard passages for the younger commentators. His aim was to "study the Epistle to the Ephesians with a view to discovering the New Testament standard of commitment as presented to us by the Apostle Paul".

As in most of his books Murray emphasises a personal relationship with God, a whole hearted yielding to the blessed Spirit, a real life of personal devotions.

It is interesting to read what a great one of the past taught about the Spirit before the modern confusion began.

This book cannot be read hastily and enjoyed and perhaps it may encourage us to slow down a little and give those heavy unhelpful commentaries a rest.

Solzhenitsyn Fund Administrator Sentenced

Russian Orthodox Christian Sergei Khodorovich 42, has been sentenced to three years' strict regime camps on charges of slandering the Soviet state and social system (article 190-1 of the Criminal Code of the RSFSR). Before his arrest last April, Khodorovich was the administrator of the "Russian Social Fund for Aid to Political Prisoners and their Families", an unofficial charity set up by the now-exiled Russian writer Alexander Solzhenitsyn.

Keston College

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Church Services

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LETTERS

Creative worship

Dear Sir,

We have been considering the lack of impact of our Church, and Christianity in general, on our community, and have finally come to the conclusion that it is with the clergy that "the buck stops" as far as this lamentable situation is concerned. (The church is of course the body of believers, but in practice it is the Rector who has the pastoral responsibility and who has placed himself in the leadership of the parish.) Two areas concern us particularly.

First, the Diocese's emphasis on good teaching has not been sufficient to produce a generally vital and expanding church. Why? We feel that one reason is that good teaching is pursued at the expense of spirituality which is certainly not one of the main emphases of the training men and women receive at Moore College. Too seldom do we see the radiance and feel the vitality and serenity that the people of God should have. If more of our clergy followed Paul's advice to Timothy "train yourself in godliness", more of our people might be inspired to follow suit. (1 Tim. 4:7-12).

Our second point relates to services of worship. We worship our infinitely creative God in a church which is by and large uncreative, traditional and devoid of new ideas. Surely, vision and creativity should come from the man who has placed himself in the leadership of the parish. A particular ministry may or may not have creative genius, but most should have some vision, and all should be trained to perceive and encourage creativity. Malachi attributed people's unresponsive, unfulfilling worship to services which were spiritless and routine. (Mal. 1:6-8). Our clergy must realise that there is more to a Service than the sermon, so that our corporate worship can be made more inspiring and challenging. Service preparation, not just sermon preparation, needs higher priority than it seems to have.

Our God longs to 'open the windows of Heaven', may He grant us equally a spirit of expectation in place of our apathetic acceptance of the mediocre.

Yours sincerely,
Roslyn and John Tesseymann

Pommy snobbishness

Dear Sir,

Some months ago your reviewer, Peter Jensen, (ACR Sept. 5th) complained that British publishers often fail to indicate who their authors are 'in real life' and wondered whether this reticence is due to 'some sort of snobbishness'.

As everybody knows, pommy snobbishness has many manifestations, but this is not one of them. There are good reasons why it is not always appropriate to give details about an author. Before mentioning some of these, let's be quite clear that there are books where it is important to do so. I would not expect anybody to buy a book on, for example, science and Christianity or family life or evangelism without some guarantee that the author has some expertise in these fields. However, even when I have decided to do this, I have difficult decisions to make. It is far more than merely saying 'who (the author) is in real life'. The author of a book on family life, for example, may be somebody whose 'real life' job is boring in the extreme. I know, however, that he/she has lived through very difficult times with an unreasonable spouse and children who have presented more than the usual share of problems. This is the situation out of which the book has developed. But I shall have to be very careful how I express this on the back cover!

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Sometimes information about the author may be relevant but better withheld. We are about to publish a book on Christian attitudes to money. It is academically well-researched and the author has personal experience of Christian attitudes to fund raising. But his academic expertise was acquired during the time when he was a Jesuit and he is at present financial consultant for charities. If I publicise this information, then the book may be ignored by fervent Roman Catholics, devout Protestants and the considerable number of people who dislike charity consultants. So for publicity purposes he had to become 'a Christian businessman' which is in some ways a misleading description.

Much of the information given by publishers about their authors is irrelevant and boring. Does Peter Jensen really want to know that the author of this book on predestination or spiritual healing is a Free Methodist minister from Joxford and that he plays tennis but never drinks coffee?

Admittedly, some author information is interesting even when it is irrelevant. But if I were to publish a book on crafting Christian jewellery, I should prefer not to promote it as being the work of an epileptic Chinese Christian who played full-back for Yale and was converted at the bottom of a coal mine.

Yours Sincerely,
Peter Cousins
Editorial Director
The Paternoster Press, U.K.

"Judeo-Christianity"

Dear Sir,

Why is the term "Judeo-Christianity" used frequently today? Christianity did not come out of Judaism which only began during the Babylonian Exile, according to the NEW BIBLE DICTIONARY. While primitive Christianity did not reject historical developments between the two Testaments, "it turned its back on precisely that element in Judaism, viz. its attitude and interpretation of the Law, that SEPARATES it both from Christianity and the Old Testament."

By AD 500 Judaism had further distanced itself. Thus, to use the term "Judeo-Christianity" gives a totally wrong impression, fostering ignorance of the true source of Christianity — the OLD TESTAMENT.

Strange as it may seem, it was the Benjamite Galileans upon whom the Holy Spirit descended at Pentecost, which is not surprising. In 1 Kings Chapters 11 and 12 is the account of the rending from Jeroboam, the Royal tribe, the Northern House of Israel. One tribe only remained, Benjamin, because God had ordained that he was to remain with Judah "to be a LIGHT before Me in Jerusalem" (Chapter 11: verses 32 and 36).

It is not surprising therefore that Jesus spent most of His time in Galilee for the Jewry. He was in constant danger. Only one of the TWELVE was a Judahite and that was Judas. St. Paul also was a Benjamite. Yet today we are being saddled with the inaccurate term "Judeo-Christianity". Can anyone explain why?

Yours sincerely,
Phyllis Creasey

One huge atheist

Dear Sir,

On reading your Church Record for 12th December, one could be forgiven for thinking I was reading the Liberal Party of N.S.W. monthly journal. Whilst reading the latest attack on Neville Wran's Government, I feel it is important to make some strong points. 1. It is clear you have overlooked the massive christian support for the Australian Labor Party. 2. In quoting such "dooms-day" prophets as Fred Nile and Mr. Cameron M.P., for Northcote you are falsely giving the impression that the A.L.P. is one huge atheist, humanist movement. Are you not aware that Keith Wright, Leader of the Queensland A.L.P., Rev. Brian Howe (Arch-socialist) and many others are keen, committed Christians, working within Australia's only truly democratic and caring party? The A.L.P. was formed in the 1890's as a party to try and bring about some much needed social justice. Whilst I'm sure the editorial were most disappointed to see Premier Wran completely exonerated in ever-way by the Street Royal Commission, a period of time during which the opposition acted shamefully, it is unfair of the Church Record to join with the rest of the very humanist media to try and frighten people away from supporting Neville Wran. However it's not too late to turn your paper into an independent party representing Christ and not anti-labor forces with the community.

Yours Sincerely,
Peter T. Curtis

(We, the Labor voting half of the editorial staff applaud Peter Curtis concern. The other half are over in the corner rolling their eyes and biting their bonds. Ed)

GET INVOLVED!

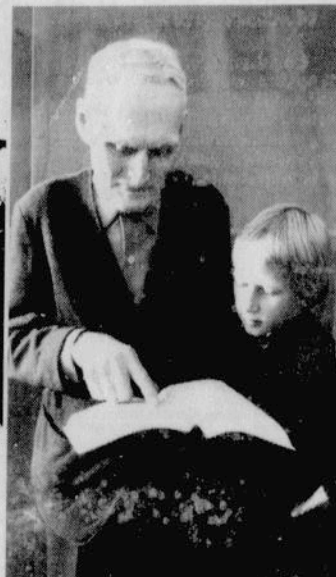
COMMUNISTS ARE DETERMINED TO

STAMP OUT THE WORD OF GOD

WE ARE ABSOLUTELY DETERMINED THAT THEY WILL NEVER WIN

BLISTERS FOR BIBLES

Behind the Iron Curtain believers go to untold lengths to obtain Bibles. Some walk many blistering kilometres to distribute Bibles to unsaved friends and families—all the while risking the wrath of the authorities. Yet distribution of Bibles by believers behind the Iron Curtain is penetrating the armour of atheistic communism and turning multitudes to faith in the Living God—the God the governments are trying to eradicate. The believers have the courage to distribute the Word of God. All they lack is the Bibles.



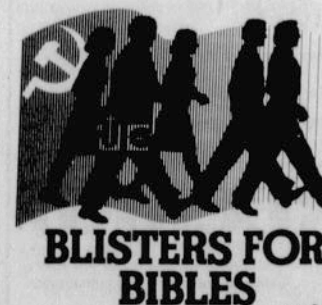
THEY NEED YOU

Between APRIL 2nd AND 8th Underground Evangelism is asking you to get involved—to get a few blisters by walking in support of the believers behind the Iron Curtain.

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Please send me more information on the work of Underground Evangelism behind the Iron Curtain.

CR24