

## Aboriginal Land Rights explained to whites



L to R: Senator Neville Bonner (Brisbane), Fr. Pat Dodson (Melbourne), Mr. David Pollard (CCJP Sydney), Mr. Les Melzer (Brisbane), Mr. Russell Rollason (ACC Sydney), Mr. Ribnga Green (Kimberlies), Mr. Chris Sidoti (CCJP Sydney), Mr. Michael Mansell (Hobart) and Mr. Gary Foley (Melbourne).

The Australian Council of Churches and the Catholic Commission for Justice and Peace have launched a joint ecumenical education programme for Aboriginal Land Rights. Central to the programme is the resource book "Land Rights — A Christian Perspective" written by Sydney graduate of the Australian College of Theology, Mr. Derek Carne for the joint Churches' Task Force.

Speaking at the launching, the chairman of the Task Force, Roman Catholic priest, Rev. Pat Dodson said:

"As Aborigines, Land is our mother. We belong to the land. It is the ground of our being. So Land Rights is the best way of expressing the social and cultural aspects of being an Aborigine. We hope this programme will help the people of Australia to understand the Aboriginal people."

Author of the book, "Land Rights — A Christian Perspective", Mr. Derek Carne, explained that in the book he aimed to help Australians

who see the problems Aborigines face to gain some understanding of why things are like they are. "The violence of the past has not ceased, it has just taken on a different form, taken on the form of structural violence," he commented. The book is directed at Christians and according to Mr. Carne:

"The mission of the church is to stand on the side of the oppressed and to make their governments stand on the side of the oppressed. This mission is the responsibility of all Christians."

Funding for the programme has come from CCJP and the ACC together with a grant from the World Council of Churches Programme to Combat Racism. The programme received the official backing of the 1980 ACC General Meeting and the August 1980 Australian Episcopal Conference of the Roman Catholic Church asked all Catholic Bishops to support the programme.

A.C.C.

## Melbourne N.E.A.C. Congress reaches 250

Enrolments for the National Evangelical Anglican Congress have reached 250.

The Congress, to be held May 11-15 at Monash University, Melbourne, features as main speakers the Revs. John Stott (England), David Hewetson (Sydney), Vinay Samuel (India), Mr. Michael Cassidy (South Africa), Mrs. Marlene Cohen (Sydney), the Revs. Dr. Paul Barnett (Sydney) and John Wilson (Melbourne).

Forty elective workshops have been arranged on a wide variety of topics in the categories of Society, Ethics, Evangelism, Ministry and national Church Issues.

Bishop John Reid, NEAC Executive Committee Chairman said today: "It is pleasing three full months before the Congress to have so many enrolments. I believe the varied programme of theological groups and elective workshops will meet the demands of many local church leaders for both biblical and practical contributions to their ongoing ministry. I hope many church people throughout Australia will respond to the call to set aside time for prayer on Sunday, February 22nd, particularly for this Congress, that God's spirit will blow through the Church bringing both life and truth."

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## New OMF Director



The Rev. Neville Cooper is the new Australia Director of the Overseas Missionary Fellowship.

The early service of Mr. and Mrs. Cooper was in tribal evangelism and church building and Mr. Cooper became superintendent of that work. Later he was appointed Area Director, OMF's top administrative post in the Philippines. So he has had extensive experience both in direct missionary service and in administration. He is particularly well-informed and experienced in one of the most important missionary tasks — church planting.

Over the past two years Mr. Cooper has been a member of the team ministry at Christ Church, St. Ives.

The retiring Director, Mr. Ron Roberts, after a period of leave will be taking up a new appointment, Co-ordinator within Australia of OMF's new China Programme. Details will be announced later.

## 34 years travelling



Alan Checkley, Mr. & Mrs. Ron Bailey, Stuart Mill (Chairman of the Board of the International Travel Alliance Ltd), Roy Ferguson (Chairman of the Evangelical Missionary Alliance in NSW) and the newly appointed manager of I.T.A., Jim Castle, at the occasion of the farewell to Mr. & Mrs. Bailey, acknowledging their three years of service in forming the I.T.A. agency, and their retirement after 34 years in the travel industry. (Photo Ramon Williams)



## "NO FUTURE JOB FOR ANNE-MARIE"



Although Grant Dixon from New Zealand, a candidate for Missionary Aviation Fellowship was happy to show Anne-Marie Gallie his map of Camden Airport at the fellowship's annual field day on February 28, it is unlikely she will ever occupy the cockpit flying a M.A.F. plane.

When asked whether women pilots would ever be considered for the work in Papua New Guinea, a member of the M.A.F. Council replied, "Yes, on conditions similar to those for men. They have to be able to load and unload 44 gallon drums, sacks of coffee beans, boxes of supplies and have someone to care for them when they come off duty. We believe a wife's job is to care for her husband, so we encourage married men even rather than singles."

"Experience has shown that a man is too tired to properly look after himself when he comes off duty, but with a wife it is realised he will be looked after and properly fed."

Annual Field Days aims at promoting the work of M.A.F.

## Mail Order Divorce

"Mail Order Divorce" was how Bishop Oliver Heyward, chairman of the Social Responsibilities Commission of the Church of England in Australia described one of the amendments currently proposed to the Family Law Act.

Following a meeting of the Commission in Sydney this week, the bishop spoke of the commission's objections to the "simplified procedures in the cases of undefended dissolution... to provide for affidavit evidence without the necessity for parties to appear".

Bishop Heyward said that people who contracted legal marriage did so before witnesses in a formal ceremony — they were establishing a new unit in society and to end it in divorce by mail trivialised marriage.

He said when a marriage broke down there was grief, much as with death, and it was a help to the psychological processes for this to be worked through. For many there was the need of ceremony to bring a note of finality and a coming to terms with the end of the marriage.

The Social Responsibilities Commission believes the courts need to be able to hear in person from at least one of the parties involved concerning proper arrangement for the well-being of the children of a marriage.

A.I.O.

## Bolivian Govt. pro missionaries

"Possibly the most thrilling undertaking of the Anglican church in this continent in the new venture into Bolivia, the third in 135 years. A team of four have begun ministry in suburbs where there is no witness to the Gospel of Christ. This country is only now just settling down after the coup d'etat of last year, said Rev. Gregory Blaxland, Federal Secretary of the South American Missionary Society on his return from a recent visit to the south-west of South America.

The present military government is most sympathetic to the entry of Christian missionaries and their work in general, as such authorities see the contribution of such missionaries and the Bible knowledge they bring as being factors conducive to higher moral standards in the community.

During his recent five-week "holiday" tour of five South American countries, he was aware that political tensions still existed both internationally and also internally in each country but was greatly encouraged to find that this has not affected the determination of Anglican bishops or their missionary and national personnel to persevere in penetrating the spiritual vacuum in which the great majority of South Americans move.

Two dioceses had recently experienced immense financial set-backs but this had not deterred God's servants in their continual commitment.

The small team of missionaries from SAMS Australasia are such servants of God, labouring in Argentina, Chile and Paraguay. They are each fulfilling a vital role, in theological education, Bible teaching, pastoral ministry, teaching of literature and administration.

### REAL TENSIONS

"Accusations by Peruvians of incursions by Ecuadorian troops on Peruvian territory; continuing complaints by Bolivia of having no sea-way and that Chile has not helped them; and the likely rejection by Argentina of the Pope's personal representative's proposal in solving the contentious issue of territorial jurisdiction over tiny islands in the area of Cape Horn, all seem to be powder-keg situations with the potential of imminent bellicose activity by any or all of the nations mentioned.

"However, according to prevailing opinion in South America, none of these situations is really likely to lead to actual war. The last such international armed conflict was between Paraguay and Bolivia (the Chaco War) between 1932 and 1936.

"Internal tensions, to a greater or lesser degree, are a real threat to Christian missionary safety and activity, but the ambassadors of the Cross know they are called to spiritual warfare."

None of these tensions has, in any significant way, hindered the free activity of Christian churches nor the entry of their missionaries from other lands.

Mr Blaxland told Church Record that Bishop David Evans of Peru, who has episcopal oversight for the new thrust in Bolivia, challenged him to recruit from Australia and New Zealand pioneer evangelists and church planters to strengthen this team. A similar cry was heard from other bishops for the unreached areas in their dioceses.



Young Anglicans singing God's praises in true South American style.

### ON OTHER PAGES

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# EDITORIAL

## Advertising Free Masonry

A motion that the activities of Lodge Trinitarian must not be advertised by Sydney's Anglican Trinity Grammar School was lost at the recent meeting of its School Council.

The School Calendar for Lent Term, 1981 advertises the annual lodge service as 'Coral Eysenborg Service for Lodge Trinitarian' on March 7. This service is obligatory for boarders and choir members. It also advertises the regular monthly meetings of the lodge on its calendar.

When some Old Boys wanted to form their own lodge, they sought and obtained the endorsement of the School Council. That motion was only won on the casting vote of the Chairman, supported by a crucial vote from a diocesan minister in favour of endorsement.

Some Christians have rightly taken very strong exception to the advertising of the activities of the lodge by a Christian school because it is seen as an endorsement of the Masonic movement.

The Masonic movement by its own creed cannot be regarded as anything but a non-Christian religion, even if there are some Christians in it.

The most recent statement by a leading Masonic spokesman on Sydney's Channel 9 — "Sixty Minutes", March 1 confirms its creed. He declared to the interviewer that to be eligible for membership one has simply to believe in 'a supreme being'. When he was asked if a Moslem would be eligible, he said that others including Moslems would qualify.

Using the Gospel as the touchstone, the contrast between Free Masonry and Christianity could not be more distinct.

The Bible affords Jesus the highest place, and indeed an exclusive place, simply because that is the position He now occupies. He is Lord of all. The Bible will allow none to encroach upon His true dignity, nor does it make provision for other ways to God. There is no salvation except through the Lord Jesus. Jesus Himself declared that fact. No person can come to the Father except through Him.

On the other hand, Free Masonry seeks to demote Jesus as Lord. It denies the gospel because it places a Jesus of its own manufacturing alongside other gods.

It ill behoves a Christian school to allow the exclusive claims of the Gospel of Jesus to be sullied in any way by allowing its calendar to be the vehicle for advertising the activities of another religion.

In the eyes of its boarders, the choir and school parents it is seen to endorse Lodge Trinitarian by publicising the lodge as a Christian activity and by requiring attendance at the lodge's annual service.

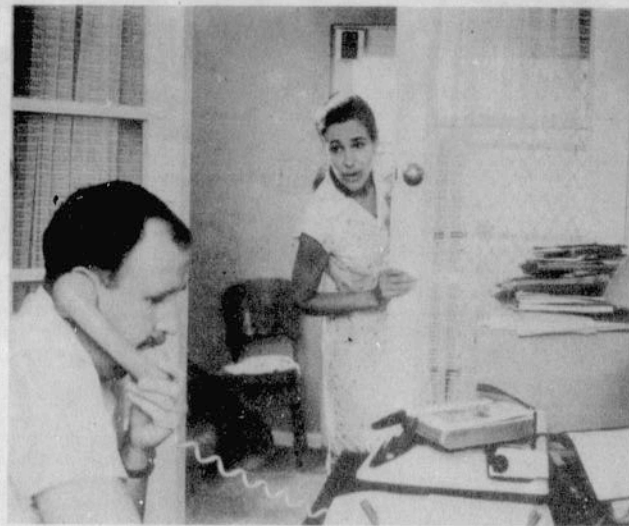
For a school to be a Christian school it is not enough for it to have had a Christian foundation. Nor is it enough for it to have connections with a denomination with ministers of that denomination on its school board. In addition to its educational commitments it must also promote the Gospel among its students, and to do that it cannot be seen to promote those movements which would rob Jesus of His true glory.

## Can you show it in your church? "JIM"

"Most TV script writers create their ministers from stereotype. They're not exposed to real ministers — at least only at weddings and funerals, when ministers are on their best behaviour. So the Roman Catholics are indebted to Bing Crosby, and the Anglicans to P.G. Wodehouse — all rattling tea cups and stammering. In the five years I've been a Christian, I've never met one like that. The real minister is battlehardened, exposed to the problems of life, straight", said Tony Morphet at the screening of "Jim", the Home Mission Society's new promotional film.

Tony, writer of TV's "The Sullivans" wrote the script about a Sydney minister, busy with his teaching programme, and swamped by the needs of society's casualties: a pregnant unmarried girl, a Vietnamese family, and Jim, a vagrant who has a heart attack during a church service. A man from HMS persuades him that they can help — and not in an institutionalised or bureaucratic way.

An informative, well done, often funny film for church use: It runs for 18 minutes, and is available with a discussion guide.



Fiona Phennigwerth

## MAINLY ABOUT PEOPLE

### MELBOURNE

Rev. K. Curnow, will be installed as a Canon of St. Paul's Cathedral on 26th February.

Rev. V. Haste, State Sec. of A.B.M. is to be inducted Rector, Armadale/Hawthorn on 12th May.

Rev. Canon A. Weston, Gippsland is to be inducted Rector, St. Paul's Westmeadows on 7th May.

Rev. D. Boan, will resign from St. Jude's Carlton on 12th April to begin in the Diocese of Perth.

Ven. N. Delbridge, will resign as Archbishop's Pastoral Consultant and Archdeacon of Essendon on 20th May to become Director of the G.B.R.E. and to hold a General Licence in the Diocese of Melbourne.

Rev. P. Salvin, will resign from St. Stephen's Gardenvale on 19th April to take up duty in Woodend, Diocese of Bendigo.

Rev. E. Wetherell, will resign from Christ Church, South Yarra on 30th April, 1982.

### SYDNEY

Rev. C. N. Steele retired from Katoomba on 10th May, 1981.

### ADELAIDE

Rev. D. O. Lunniss, Acting Assistant Chaplain at Pulteney Grammar School.

Rev. Canon G. J. Reglar, a General Licence.

Rev. L. E. W. Renfrey, Locum Tenens of the Parish of St. John's, Salisbury.

Rev. R. F. Pearson, assistant curate Parish of Salisbury.

Rev. R. W. Hartley, Resident Tutor of St. Barnabas' Theological College.

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## Church work cause of stress

### ... in marriage, with finance and sex close runners-up, says Family survey

The major cause of stress in Christian marriages is the pressure of church responsibility.

More than one in three families identify this factor as a major pressure point in their marriage, according to a survey that Family magazine has conducted among its readers.

"I confess that this finding surprised me," admits the magazine's editor, Dr Anne Townsend. "We conducted the survey because we are determined to take the issues affecting Christian families seriously. Some surprises were inevitable!"

Gavin Reid, of the Church Pastoral Aid Society, comments on the pressures of the local church in the February issue of Family. He states that local churches are not always to blame for the pressures that members face.

"Some of us just can't say no," he explains. "And sometimes we even run away from home responsibilities, making Christian service our excuse."

But Gavin Reid is also critical of ministers who load people with work in order to keep them involved. At the same time, he is concerned that too few people are doing the work that should be shared among many.

He warns: "The cost can be far more than the odd row and continual over-tiredness. It can mean ill health. It can mean embittered children who grow away from their parents' faith. It can even lead to broken marriages. I have seen it happen."

Finance is the second most persistent cause of stress in Christian marriages. And the third is sexual problems.

## Is there life after birth?

by Sue Pierson,  
deaconess, housewife  
and mother, U.K.

Where has my independence gone?

A tiny, wizened bundle of baby is placed in your arms and you bask in the tired glow of actually having produced your child. Your stay in hospital goes past in a haze of visitors, feeds and nappy changes. You arrive home triumphant but exhausted and then it hits you — you are no longer your own boss!

Your life is ruled by a cry that hurts your whole being and you wonder how you ever ran the house and had a full-time job. At the end of a nerve-shattering day, you phone your friend who has actually been through this experience twice! "Don't worry," she says, "It will get better."

But you never seem to have a moment to yourself. Bible reading and prayer have gone out of the window. You haven't read a book for weeks and you feel utterly worn out. How are you going to get back to normal, if there is such a thing?

Firstly, use the time when the baby goes to sleep to best advantage. Leave what you are doing in midstream and go and have a time of prayer. Choose Bible study material which you can cope with, which may mean choosing something a lot simpler than you were using. As soon as the baby's afternoon sleep begins, go and have yours. Don't wait to finish the washing up — he may wake up before then!

Secondly, develop the honourable art of doing two things at once. Your monthly prayer diary written up above the sink can jog the memory while feeding bottles are scrubbed. Christian cassettes help to speed the ironing, and the good old radio keeps you in touch with the world.

Have a book ready to read at feeding time or catch up on your TV viewing.

Thirdly, don't refuse help from reliable sources. The elderly widow from church, who wants to take the pram in the park, is to be encouraged. You will be helping her loneliness at the same time. Your child won't suffer and you will positively benefit.

Fourthly, go visiting. There is a great rapport between the old and the very young and you could bring much happiness to the elderly and household. Renewed relationships and gathering strength bring back your identity.

You might even consider having another child — but that's quite a different problem!

## Christians at Hindu Holy Place

The Indian town of Sonapur, 230 kilometres south of Katmandu, is the sight for an annual pilgrimage of over one million Hindus who come to wash away their sins in the river Ganges.

This is the spot where a mythological fight took place between an elephant and a crocodile. The elephant representing good defeated the crocodile which stood for evil. Hindus believe the cleansing from sin and freedom from evil are available to all who bathe at the sacred spot when the moon is full on the anniversary day.

The Bible Society in India saw this occasion as an opportunity for a massive distribution of Christian Scriptures at a religious event.



Women wait at Thiet Clinic. Over three hundred babies die in the Sudan every day. Many die needlessly, perhaps of tetanus because the umbilical cord was tied with a piece of grass. World Vision assist the mothers of the area with general medical aid, hygiene and child welfare work.

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## LETTERS TO THE EDITOR

Dear Sir,

Neil Baker's review on page 7 of your issue of 9th February deserves some comment. Not having yet read Ronald Sider's book which he reviewed I am not qualified to express an opinion of it, but the immature language used by the reviewer would itself lead one to expect that his antagonism and indignation arise from unfamiliarity with and non-understanding of radical pacifism rather than from any serious defects in the work of an author of acknowledged reputation and standing.

He is fairly hard-pressed when he relies on his interpretation of a parable (Matt. 22.7) to counteract our Lord's emphatic words and impressive example by which he taught non-violence.

The expression of Christ-like tenderness to policemen who cart us off to jail for practising and preaching as Christ did, which Mr. Baker describes as "complete nonsense", was clearly preached and practised to a much more extreme degree by our Lord (Luke 23.24) and by Stephen (Acts 7.60).

As to the wrath of God, if Jesus so graphically declaimed (Matt. 18.6) against anyone who causes one "little one" to stumble (sin) what must God's wrath be against those who even tolerate (let alone advocate or practise) the destruction, maiming and torture of masses of babies, children, women and hospital patients with the excuse that our "great ones" (!) (Matt. 10.25) tell us that these dangerous and wicked victims are our enemies.

Pacifism is a highly controversial subject, particularly between fundamentalists and progressives. I suggest to Mr. Baker that he widen his acquaintance with it, particularly by progressing from the books he quotes and following Augustine Birrell's dictum that every student should be compelled to "read books with the point of which he is in complete disagreement" (Barclay, "Introducing the Bible", p.11). As he admits not knowing the meaning of "a non-violent struggle for justice" (a fairly simple concept quite easily understood by any student of the N.T.) he might start by reading about Gandhi or reading Tolstoi.

If much of Sider's book is "sentimental, idealistic tripe" how can it be dangerous? Should the Sermon on the Mount, which is clearly dangerous, also be described in Mr. Baker's elegant words?

Yours sincerely,  
W. A. Dowse.

Dear Sir,

It is the practice in some churches for the person who is administering the chalice to hold it up — or is it down? — to the communicant instead of passing it to him. What is the authority for this? I find it most annoying and detracting from the reverent approach by the humble communicant.

I am quite competent to hold it safely myself. Does that person think that sacredness is offended by passing over the chalice? Perhaps he thinks he is superior in some way or other.

Jesus Himself blessed the chalice and passed it on to the disciples. They then passed it from one to the other so that "they all drank of it." The new Prayer Book says, "Drink from this, all of you." The obvious intention there is that it should be passed around.

So I repeat — what is the authority for this strange practice?

And while I am referring to the Prayer Book, let me request that we return to the Book of Common Prayer. One would think that when a new book was prepared it would be superior to the old one. Who can affirm that it is?

Yours sincerely,  
Peter G. Smith.

Dear Sir,

With your leading article (February 23, 1981) about the attitude of the church to the Mormons' land application, you have certainly earned this paper's claim to be "an independent provocative evangelical voice".

However, your attitude is wrongly conceived.

Evangelical Christians in Australia in this age should be waging the battle against sin by adopting a correctly perceived, broad, strategic front.

I conceive that this requires prime alliance with evangelical Christians first, other Christians second and then, in a descending order of moral rectitude, co-operation with other god fearing people, be they not Christians; so that the forces of correctness and well-meaning will be aligned as strongly as possible against atheism and, even worse, agnosticism and apathy in the community, rather than being strategically isolated.

On this thesis, it was far better to have supported the Mormons, who preach morality, than to have gone against them.

Yours sincerely,  
Raymond Johnstone.

(Mr Johnstone is a member of the Editorial Board of Church Scene, Melbourne.)



## New tactics against Slovak priests

Priests previously exempted from military service are now being drafted into the army.

The authorities in Slovakia are employing new and more rigorous methods to reduce the number of active clergy especially young men who are active in pastoral work. Several cases, from different parts of Slovakia, have now come to light in which priests, who had been pronounced unfit for military service for health reasons have since been called up. They now have to serve for 2 years despite their objection on medical grounds. Those in question are not allowed to appeal. In church circles in Slovakia it is feared that the effects of military service where priests and candidates for the priesthood are singled out for harsh treatment could result in serious damage to their health.

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## Amin's tribe massacred



Remnants of Idi Amin's army late last year attacked the Western Nile province of Uganda and were repulsed by a joint Ugandan-Tanzanian force. Large numbers of Amin's tribe, the Kakwa, were massacred in the fighting. Another tribe, that suffered under the former dictator, the Acholis, joined in killing 20,000 Kakwas. It's believed the Acholis used the opportunity as a revenge for what they had suffered under Amin.

Harold Henderson says the fighting has left injured people and disrupted villages. "Our assistance, food, medicine and blankets, will help about 10,000 people."

Meantime World Vision has also brought \$140,000 worth of urgently needed seed into the Karamoja district of Uganda. Conflict between tribes and a three year drought is still plaguing this northern region.

After investigations in southern Africa, World Vision was able to buy large quantities of seed, suitable for Karamoja. The Anglican Church in Uganda has set up an extensive seed planting program and World Vision will supply 160 tonnes of millet and sorghum for this program.

"Unless more seed can be found and planted soon in Karamoja," says Harold Henderson, "a catastrophic shortfall will again occur in northern Uganda."

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## Is all well?

A comprehensive church survey undertaken by the Nationwide Initiative in Evangelism (NIE), and published by the British and Foreign Bible Society shows that churchgoing in England is increasing slightly after years of decline. The increase is not uniform and is most marked among Baptists and the smaller denominations.

Christians continue to be well spread over the country but reference is made in a section of the report to parts of the Midlands as 'unchurched' and to the West Country as 'stagnant'.

In general the figures show that there are fewer men worshippers than women (45:55 ratio compared with the national 49:51). The survey suggests — perhaps surprisingly — that in practically every classroom there are children who go to church. In Greater London about a third of churchgoers are under 15 years old. Just under a quarter of all churchgoers are men of working age. In Greater London there is only one church for every 1600 people: but in Lincolnshire there is one for every 400.

Every week for the past four years (1975-79) 280 people have left the Church of England, a trend it has shared with other churches. The decline in Anglican members is now 1.2% a year compared with 2.9% for the years 1970-75. County figures show that the decline is not confined to city areas. Although membership has declined attendance of members at worship has in some areas noticeably increased.

## \$20,000 to re-open Chinese Mainland Church

About 600 Chinese Christians joyfully attended a Thanksgiving Service on December 10, 1980 at the Shih Chi Christian Church to commemorate its reopening. In Shih Chi a small city in Chung Shan, the county in Kwangtung Province where Dr. Sun Yat-sen was born.

The idea to reopen the church, which was "donated" to the local authorities during the Cultural Revolution, germinated about two years ago in the prayer meetings in the homes of some preachers and Christians.

They explored the possibility of reopening the church and began discussing the matter with local officials. They were told that about US \$20,000 were needed to repay the maintenance and some repairs done to the church building by the authorities.

Earlier last year, officials told them that the church was ready to be reopened for service if the money could be paid.

The preachers began raising money and, with much help from individual overseas Christians, they finally gathered the sum as well as a renovation fee of about US \$10,000. They also began organising the church board.

More than 1,000 Chinese Christians celebrated Christmas in the church on December 25.

The church now has a regular Sunday Service at 12 noon. It plans to have mid-week evening meetings and some house meetings in the nearby villages. It is ministered by two ordained pastors, six male preachers and one woman preacher.

## Rich Revs for Zimbabwe

There was "puzzlement" at the London headquarters of the United Society for the Propagation of the Gospel over an advertisement in an American journal inviting "independently wealthy" clergy in the USA to serve as priests in the diocese of Matabeleland, Zimbabwe.

The Right Rev. Robert Mercer, CR, the Anglican Bishop of Matabeleland, was "in great need of clergy willing to embark on an adventurous and risky challenge," said the advertisement.

### BCP Preferred

The advertisement was placed by Bishop Mercer's commissary for recruitment, the Rev. Herbert G. McCarriar, who is an American. "Applicants will not be considered unless they prefer traditional Prayer Book liturgies, and they must not openly advocate women's ordination to the priesthood," the American clergy are told.

Then comes a warning. "Be advised: your job in Zimbabwe might last six months at the worst, 4-6 years at best, depending on 'the situation' (the Rhodesian term for the general imbroglio of living in black-ruled Africa) over which you have no control."

Stress, anxiety and boredom are promised, with limited potential and no guarantee of re-employment. "Applicants should be sympathetic to the precarious situation of the white community, and flexible in dealing with African culture and customs. Translators are provided for work in the black parishes."

Single men will be preferred, and it would help if they were "independently wealthy". Married clergy "looking for an adventuresome experience MUST bring their wives for a prospective visit before making commitment (at your own expense, of course)," the advertisement says.

### Young and Healthy

Bishop Mercer, speaking from Bulawayo, said: "I did not actually see the advertisement until it was printed, and I had a momentary feeling of 'Oh, dear!' But I certainly do not want to repudiate any of it. I might have expressed it a little differently, but Rev. McCarriar is an American addressing Americans, and he did it his way."

"I immediately thought: 'Well, if this doesn't put them off, nothing will' — and that is all to the good. I desperately need three or four young, healthy men who can live off the sniff of an oil-rag."

"It is just as well that anyone who would push the new liturgies should be warned off from the start. Anyone is free to use them, but the congregations, especially the African ones, do not like them. And it would not help us to have a crusader for women priests, because we have enough conflict here already."

"I would gladly accept priests from the Continuing Church in the USA if they are validly ordained, which I believe they are."

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# WHAT A WORLD

Lesley Hicks

## The battle for Alpha

In the previous Record (Feb. 23) was published the transcript of an interview which, working with free-lance radio producer Bill Gulson, I was able to obtain with Dr Bernard Nathanson, former abortion pioneer in the U.S. He had been brought to Australia by FOUNDATION GENESIS, a recently formed organisation one aim of which is to shed light from research and expertise on sanctity-of-life issues like abortion, infanticide and euthanasia, and on such new developments as in-vitro fertilisation and genetic engineering.

Though Christian convictions motivate many of its supporters, the Foundation is non-sectarian; this is deliberate, as it is reasoned that these basic life-and-death issues are not necessarily religious concerns, and sometimes have suffered from being thus classified. By arranging such tours and seminars as Dr Nathanson's, the foundation hopes to influence and educate public opinion. (Enquiries to P.O. Box 554, Strathfield, 2135.)

### ABORTING AMERICA

Dr Nathanson is the author (with R. N. Ostling) of "Aborting America — a Doctor's Personal Report on the Agonizing Issue of Abortion." (Pub. Doubleday, N.Y.). It is a witty, devastating exposure of the whole movement, partly masterminded by the highly qualified obstetrician-gynaecologist Nathanson himself, by which abortion was legalised and became one of America's top ten industries. One can imagine the anger and dismay of Nathanson's fellow-fighters in the abortion cause, members of the National Association for the Repeal of Abortion Laws, later re-named National Abortion Rights Action League, when, as the seventies wore on, he completely reversed his position.

He writes at first a very personal autobiography of his Orthodox Jewish upbringing, and the harrowing experience while in medical school of procuring an abortion for his girlfriend. During his specialist hospital training he had been appalled by the injuries and complications suffered by poor women as a result of botched abortions. He rejected the hypocrisy of the existing laws and worked for their repeal.

### C.R.A.S.H.

During 1971-72 he directed in New York the Center for Reproductive and Sexual Health (known rather appropriately as C.R.A.S.H.) which was the world's largest abortion clinic. He had been proud of its record of 60,000 abortions without a single maternal death, and admits in fact to being responsible in his career for 75,000 abortions, either in a supervisory or a personal capacity. By 1974 he was able bluntly to admit that these were human deaths, though he rejects the term murder.

He analyses the specious arguments on both sides of the debate — he has little time for the Right to Life movement, especially its religious aspects, but is perhaps a little unfair in this as he has moved so close to their position of high respect for unborn life. When we met, I asked him: "Now that you're fighting against the abortion industry, what strategies do you think could help cut down the volume of slaughter, here and in the U.S.?"

### COUNTERING THE INDUSTRY

In his answer Dr Nathanson spoke only of the importance of education — of the "wide and deep dissemination of the information we have accumulated on foetology" to the general public, who ultimately decide the issue. He tackles in his book the question of reimposing legal sanctions. I feel with understandable reluctance. He believes that the continued development of the Prostaglandins, hormonal inducers of abortion, will prevent any return to the horrors of "backyard abortions" even if the law once more intervened.

Seeking to write accurately and objectively about the developing foetus, he calls it "alpha" throughout the latter part of the book, which is much more technical and philosophical than the early part.

There is a useful appendix analysing abortion as a religious issue, outlining the positions of all the main U.S. denominations and religions. Protestant clergy, especially one Howard Moody, played a vital role in opening the abortion floodgate in America.

I found Bernard Nathanson a curious paradox — admirable in his moral and intellectual honesty, wryly critical of his past self-deceptions, yet, perhaps because of his atheism, showing no past or present sense of guilt for what he admits were crimes against humankind, however well-intentioned.

### GUILT AND FORGIVENESS

Last year an anonymous reader wrote to me and told of having once had an abortion, without guilt and without regrets. Since then she had become a Christian, and wrote thankfully of the wonder of forgiveness. Although she had much to repent of, she did not feel that the abortion needed to be included.

Guilt need not be felt to be real in the sight of God. I would like to say gently to that person that her justifying letter seemed to indicate a doubt about the morality of abortion after all. That too could be recognised as sin, confessed and included under the cleansing cover of the blood of Christ.

And I venture to suggest that Dr Nathanson too needs to encounter Jesus Christ and experience that appallingly costly forgiveness.

## The goal is gaol



Through the outreach of Challenge Enterprises, based here in Ghana's capital, Accra over 700 prisoners in Ghana's penal institutions are studying the Bible by correspondence, and meeting daily for prayer and encouragement.

Much of this is the result of visitation by a Ghanaian prison chaplain from Challenge Enterprises, who reported 246 conversions among prisoners in 1979.

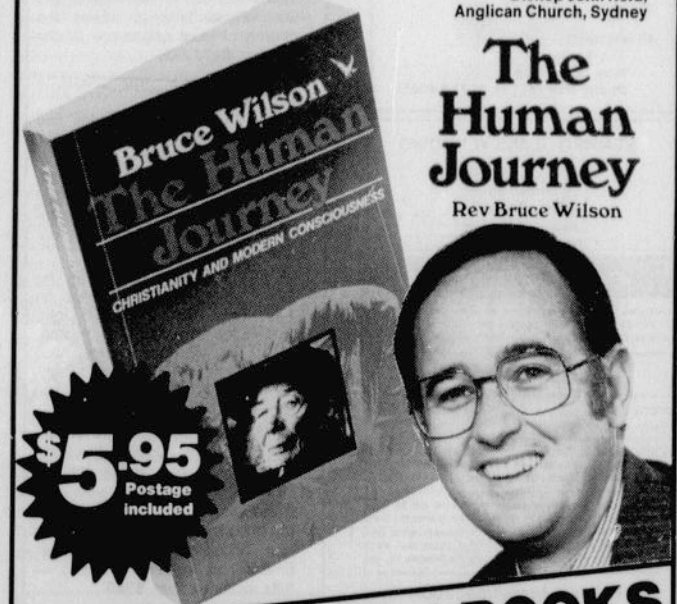
Challenge Enterprises, formed in 1975, is the continuation of Sudan Interior Mission's literature ministries in Ghana. It is an indigenous organization.

"Some of the men in the Accra prisons have completed 20 or more courses, some up to 30," SIM's Jim Mason reports. The courses are produced by Emmaus Bible School in Chicago. They are provided free of charge to prisoners at a cost to Challenge Enterprises of approximately \$3000 a year.

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# TO UNDERSTAND EACH OTHER

Dr. Alan Craddock

## "I'm tired of being taken for granted!"

Often, Christians appear to experience particular kinds of family problems which emerge from their religious viewpoint. They are more vulnerable to such problems compared to non-Christian people. One such problem is the apparent reluctance of some Christians to give thanks and encouragement to family members in a natural and spontaneous fashion. It sometimes is the case the Christians take one another for granted far too often and far too easily. An additional complication in this area is that some Christians find it equally difficult to receive thanks and encouragement and create tensions by failing to do so.

This reluctance and discomfort surrounding the giving and receiving of thanks, praise and encouragement seems to stem from a fear that such activities may lead to a sense of pride. This is seen to create self-satisfaction and a failure to acknowledge the role of God. I have often heard such Christians state that it should not be necessary to praise a person for simply doing their duty as an obedient spouse or child. There are some serious flaws in this thinking. It is unbiblical and highly likely to place family relationships in grave difficulty. A case study will illustrate these difficulties.

In a marriage counselling session a wife tells her counsellor that she has become tired of the way her husband takes her for granted. She says that she has been

faithfully ministering to his needs for 15 years but there are rarely any words of thanks, praise or encouragement. She says that now she feels tired and can't help but see her husband as a thankless man who takes in everything that comes his way but who is incapable of giving out or giving back to his wife, his children or even his friends.

The husband's response to his wife's feelings is to state that she is being unchristian. That she should be obedient and recognize her duty to her family and not need or expect praise, thanks or encouragement for simply doing what God expects of her. Thanks and praise are for children not for adults he says.

Needless to say his statement failed to make his wife feel better. He was avoiding his failure to minister to his wife's needs by taking refuge in rigid rules. What he couldn't see is that even though it is true that there are times when lavish thanks and praise are not needed and a low-key smile of gratitude is all that is necessary, there are times when gratitude being expressed and received is important for both persons in the relationship. We should not want to take people for granted or feel that we are being taken for granted.

But is it unbiblical or unchristian to act in this way? Is there a danger of giving thanks to people and not to God? Is there

a danger of creating smug self-satisfaction? These dangers are real enough but they will only occur in exceptional circumstances. Thanking God's people for being used by Him is not to overlook God. A genuine word of thanks does not inevitably lead to pride. Furthermore there is strong biblical teaching in favour of expressing gratitude, praise and encouragement.

For example, Paul often expressed a genuine and sincere sense of gratitude by writing words of praise and encouragement to his readers: "So then my brothers — and how dear you are to me, and how I miss you! How happy you make me, and how proud I am of you!" (Philippians 4:1); "I am so sure of you, I take such pride in you" (II Corinthians 7:4). In both cases he expressed words of thanks for their encouragement and practical help. Here we see a cycle of giving and receiving thanks and encouragement.

There is no question of pride-for-pride's-sake being created, nor of God being left out of the picture. When Paul thanks the Christians at Philippi for their gifts he goes on to state: "And my God, with all His abundant wealth in Christ Jesus, will supply all your needs." It is clear that God is seen as ministering to them all and as using fellow Christians in doing so. In thanking God there is a need

to recognize the danger of taking his agents for granted.

Given this example, Christians should feel more relaxed about encouraging one another and in expressing their real feelings of gratitude and praise. Husbands and wives should recognize the danger of appearing to take one another for granted by failing to express such feelings. The same dangers exist in parent-child and sibling relationships. In fact, in all our relationships we should be prepared to act towards one another as Paul did when he wrote the Christians at Thessalonika: "Now we can give thanks to God for you. We thank him for the joy we have before our God because of you. Day and night we ask Him with all our heart to let us see you personally and supply what is needed in your faith." (I Thess. 3:9-10). Paul didn't keep his gratitude and joy from them. He didn't want to take them or God for granted. In his prayers he thanked God and he communicated his feelings to his fellow Christians at Thessalonika.

Here then, is a model for us, but why is it that we so often fail to copy it? There can surely be no reasons or rationalizations that validly build upon scripture. The failure is best rectified by acknowledging this fact and by praying for God's grace to give us wisdom and love to express how we really feel. We need to express it, and our loved ones need to hear it.

## BOOK REVIEWS



### Reason Enough: A Case for the Christian Faith

by Clark H. Pinnock (Paternoster Press, 1980 £1.60)

Concerned to persuade those yet unconvinced to make a decision for Jesus Christ, Clark Pinnock appeals to five areas or categories of evidence which support the Christian understanding of reality and Christ's claim on men's lives. Appeals are made to man's need for dignity and worth, to religious experience (the drive found in man that moves him to look beyond himself), and the quest for intelligibility, to establish the cogency of the theistic world view presupposed in the Christian message. Using this theistic world view the historical evidence of the life of Jesus is examined and the gospel message confirmed. Finally, Pinnock appeals to man's need to find wholeness in the context of community.

In the area of apologetics there has been a long debate between those who stress the primacy of presuppositions and those who emphasise the empirical verifiability of Christianity. Clark Pinnock adopts the evidentialist approach. The weakness of this approach is clearly seen in Pinnock's appeal to the evidence of man's need for dignity and worth. Pinnock argues that this deep drive or need tells us something about ourselves and the world. The fact that this need is incapable of fulfilment in the naturalistic world points towards another world. But this argument presupposes that there is purposive order in the world — the very question which is at issue. Presuppose purposive order and the argument will hold. Pinnock recognises this fact but still imagines that his argument has some force with those who do not hold this presupposition.

While the book contains many useful insights it will not move the tough-minded atheist from his position. However, it will be helpful for those who are not Christians but are willing to see a purposive order in creation.

Michael Hill



### "If There Is a God, Why are there Atheists?"

Dimension Books 1978

One of the chief attacks upon Christian beliefs in the last two hundred years has been on the grounds that God is a projection of the human mind. It is alleged that he was invented to meet the psychological needs of men. In this interesting and useful book, Dr. Sprout turns the argument on its head, by arguing that no-one would invent the sort of God that Christians believe in, and that the atheist is really the one who is projecting God on psychological grounds. Thus, for example, the holiness of the Biblical God is an affront to natural man. While there is plenty of evidence that men create gentle and ineffective Gods (and to this extent Marx, Freud, & Feuerbach are right), it is hard to agree the the overwhelming holiness of the Biblical God is a human construct. Sprout's case is well-argued, and would be a useful addition to the stock of Christian apologetics, especially at student level. Its recourse to scripture, while undeniably helpful, would probably limit the book's value as a work that could be handed to unbelievers. Nonetheless, this makes it all the more useful as a study of unbelief and it should be on church bookshelves and in the minister's study.

Dr. Peter Jensen



### The Challenge of Marxism

by K. Bockmuehl

I.V.P. £1.95 1980

Klass Bockmuehl who is professor of theology and ethics at Regent College, Vancouver has not attempted a

dispassionate account of Marxism. Rather, he has written from a distinctly Christian view and will the full intention of contrasting Christian and Marxist belief. He refuses to accept that there could be a reconciliation between the two on the grounds that atheism is fundamental to Marxism. Along the way he has not hesitated to confront modern evangelicalism with its own weaknesses, especially in the area of social ethics. To Bockmuehl there is a danger of identifying reform with Marxism. Conservatives will then denounce reform on this ground alone; progressives will to readily accept a Marxist diagnosis and therapy.

Bockmuehl's treatment of Marx will be regarded as dangerously superficial by some, but there is much in it which is stimulating and informative. . . This is especially because of his willingness to present a vigorous Christian commentary. It was particularly good to read his views on the importance of Christ's call to mission. He presents the Gospel chiefly in terms of regeneration, however, an approach which is at odds with his clear interest in eschatology. Forgiveness and peace with God are the first fruits of the Gospel and God's favourable verdict on the sinner is logically prior to the new birth, however closely they are related. Nevertheless, Bockmuehl writes well and is convinced of the importance of scriptural theology. This is an excellent book for students.

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