

MAINLY ABOUT PEOPLE

DIOCESE OF ROCKHAMPTON

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

DIOCESE OF THE MURRAY

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

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

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

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

DIOCESE OF MELBOURNE

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

I. W. Battersby to be Asst. Curate, St. Peter's, Mornington

R. W. Caire to be Asst. Curate, Holy Trinity, Doncaster

M. J. Lamont to be Asst. Curate, St. Thomas', Werribee

J. R. Richardson to be Asst. Curate, All Saint's, E. St. Kilda (p/time)

W. R. Roath to be Asst. Curate, St. Andrew's, Glen Waverley

B. M. Rogers to be Asst. Curate, St. Stephen's, Mount Waverley

J. W. Sheather to be Asst. Curate, Christ Church, South Yarra

D. A. Snibson to be Asst. Curate, St. Mark's, Templestowe

J. E. Swift to be Asst. Curate, St. John's, Heidelberg

L. E. Turnbull to be Asst. Curate, St. Barnabas', Balwyn

The following were ordained Priest:

A. A. Farrell, Holy Trinity, Kew

H. C. Kendall, St. Stephen's, Greymouth

H. C. Oldland, St. Paul's, Glen Waverley

C. J. Pitcher, St. Paul's, Ringwood

P. K. B. Robinson, St. John's, Bentleigh

L. S. Whithill, St. Jude's, Carlton

L. I. Wade will become Asst. Curate, Box Hill

K. M. Goldworthy was made a Deaconess and will be Asst. Deaconess at St. Paul's, Thomastown

J. Clarkson was received as a Priest into Anglican Church of Australia and will remain as Assistant Minister, St Phillip's, Collingwood.

SYDNEY DIOCESE

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

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

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

Rev. J. Collins will resign as Rector of Mulgoa to secular work.

The following were ordained Deacons on Sunday, 19th February:

Rev. A. Asplin, Curate, Hurstville

Rev. J. K. Barrett, Curate, Balgowlah

Rev. H. T. Barnett, Curate, Panania

Rev. O. M. Davies, Curate, Gladesville

Rev. S. J. Davies, Curate, Glenquarie

Rev. J. G. Errington, Curate, Fairfield

Rev. P. A. Frith, Curate, Wollongong

Rev. M. R. Gees, Curate, Thornleigh

Rev. E. Ozer, Chaplain with H.M.S. to Turkish Community

Rev. R. O. Poulton, Curate, South Sydney

Rev. L. Ricci, Curate Leichhardt and part-time Curate, Liverpool

Rev. R. Robinson, Curate Ingleburn, Denham Court and Rossmore.

General Secretary for S.S.E.M.

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

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

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

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

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

Number of Chinese Christians in Victoria, Australia, doubles

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

The total number of Chinese churches there now stands at 10, he said. The total average Sunday attendance of the churches is about 1,000. Further, among the 100,000 immigrants in the state, Chinese immigrants amount to more than 60,000, Rev. Tse said.

He urged Chinese Christians in other places to remember them in prayers, as they "desperately need more co-workers". CATW

Consecration continued

CPSA history

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

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

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

Learn Some More About Acts.

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

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

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

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

Those attending the seminar will be given comprehensive notes on each topic.

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

The speakers will be:

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

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

Saturday: Mr. G. H. R. Horsley On *Speeches and Letters in Acts*. Mr. C. B. Forbes & Mr. G. Joyner On *Archaeology and Acts*. Dr. P. Marshall on *Individuals and social standing in Acts*. Dr. G. J. Cowling & Mrs. S. Bures on *Judaism in the Acts of the Apostles*. Dr. P. W. Barnett on *Meshing Acts and the Epistles*.

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

LOCATION: Price Theatre.

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

(a) All-day national research seminar on *The Ramesside period of Egypt*. (b) Public lecture, Price Theatre, in the evening on *Ramesses the Great, Pharaoh of Egypt*.

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

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

H.M.S. to Communicate

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

FREE AD

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

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

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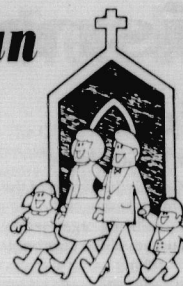
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Homosexuals at Sydney Square

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

Unfortunately, the facts are not always recorded in the daily press. The Australian Church Record, to help in any further discussions, reprints a statement from the Dean of Sydney, Lance Shilton. Mr. Shilton made these comments on 2UE.

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

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

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

Twenty percent of the land in the Square opened up to the public in 1977, is owned by the Sydney City Council and eighty percent by the Diocese of Sydney, administered by the Glebe Administration Board. The present arrangements are that permission needs to be obtained from both the Church and the Council for Sydney Square to be used by any organisation, whether political, cultural, moral or religious. Wisely it is provided that no event is to take place which is deemed to be a 'patent affront' to the Christian conscience.

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

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

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

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

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

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

Let us continue to pray that God will give us His victory.

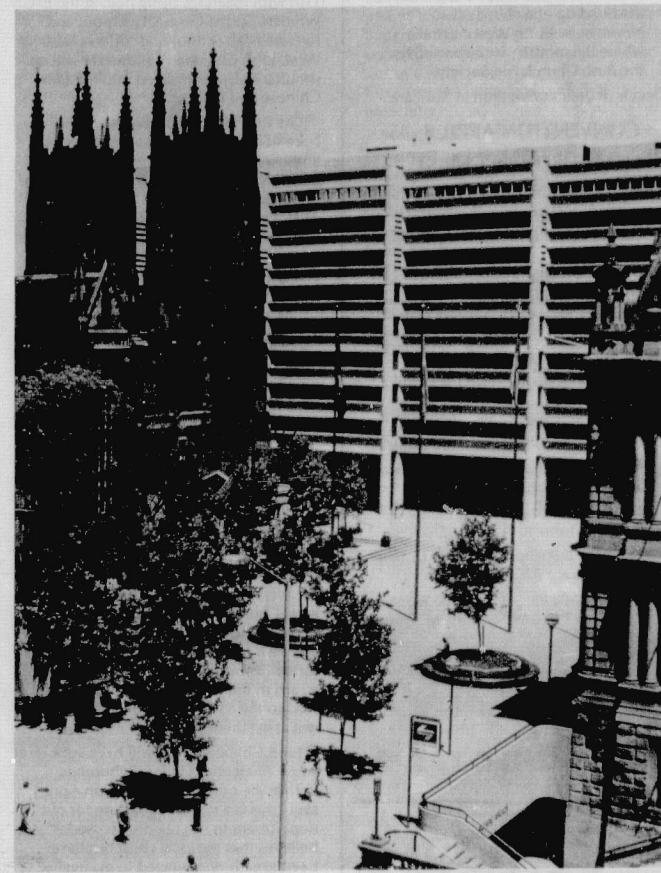


photo Ramon Williams

Archbishop of Melbourne — no news yet

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

"The diocese continues: decisions are being made, appointments are being made, and it's business as usual," he said.

The archbishopric election board has been meeting since August 1 — a period of seven months.

Bishop Grant pointed out that this period was shorter than the eight months it took to elect Archbishop Dann in 1977 and the eleven months it took to elect Archbishop Woods, in 1957.

The board, which has until the end of July to settle on a candidate, is now meeting weekly.

Bishop Grant said the earlier deliberations of the board had been held up by the need for a questionnaire to be completed by Melbourne synod members, and by the various absences and illnesses of board members.

Archdeacon Frank Cuttriss was abroad in November-December and Archdeacon David Chambers spent January in India. Mrs. Diane Heath was seriously injured in a car crash in November and Dean Thomas was recently hospitalised.

There has been widespread media interest in the election, but increasingly this has come to focus on the time it has taken for an appointment to be announced.

Newspapers as far away as Canberra have reported that there has been difficulty over the fact that two of the

most strongly favoured candidates, Bishop Grant and the Revd Peter Hollingworth, are both members of the board. Four of the six clergy on the board have to agree on a candidate before he is elected.

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

If there is a deadlock, a chance to break it might come when board member Dean Thomas has to resign after this 70th birthday on May 14.

The vacancy will be filled by the clergy representative next on the list as voted by the last Melbourne synod, whose name is not public knowledge.

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

He said recently that he viewed the board's decision as a matter of providence.

When a decision was made it would no doubt be the right one at the right time, he said.

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

The second board would then have 12 months to make a decision.

EMBRYOS

The Australian Federation of Right to Life Associations today condemned the call by Perth IVF researcher Dr. John Yovich, for experimentation on human embryos.

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

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

"Any experimentation on an embryonic human being which is not intended to benefit it directly but is designed to increase the overall success rate of the program should be banned."

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

This projected research regards the early baby as a research commodity.

"WE BEG TO DIFFER," they said.

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

EDITORIAL EGG ON THE FACE

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

Continued page 12

Bible League in Crisis

Average gift of \$20 will solve problem

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

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

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Evangelism

Region

"You Matter To God Mate"

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

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

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

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



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

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

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

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

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Melbourne

25th Birthday

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

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

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

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



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

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

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Set My People Free: Liberation Theology

God as Liberator

The Bible makes it plain that God is righteous in character and committed to right relationships; their creation and preservation (Genesis 18:25). Moreover, His people are to be like Him in character and conduct (Matthew 5:48). A number of modern theologians, especially those writing with a South American background, have drawn particular attention to this facet of God's revealed character (e.g. Gutierrez, Miranda and Bonino).¹

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

On this view, "the liberation of Israel (the exodus) is a political action. It is the breaking away from a situation of despoliation and misery and the beginning of the construction of a just and fraternal society".³ The story of Israel's exodus from Egypt is of paramount importance to this theology. Egypt's oppressive social order is judged by the living God and Israel, an alienated people, freed.

The thesis of the liberation theologians maintains that the exodus event is a window through which God's strategy in history can be seen. Thus, God is always at work to overturn unjust and oppressive social structures like Pharaoh's and freeing enslaved peoples like Israel. Moses is the model man: an example to be followed. He is God's co-worker in the liberation of oppressed people.⁴

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

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

Liberation Theology and the Bible

Liberation theologians, writing out of social contexts that the affluent, Western Christian can only imagine, are shaking Christian complacency about the plight of the Third World's poor. The shaking is timely because passivity in the face of desperate social need has been the bane of much twentieth century evangelicalism, and up until recent times has met with little internal criticism.⁵ Even so, the question of the basis for the pursuit of social justice must be carefully answered.

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

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

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

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

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

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

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

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

The Challenge of Liberation Theology

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

Could it be that the problem of bridging the gap between the ancient text of Scripture and today's social problems arise because the Bible is not interested primarily in social problems on a large scale. Instead the biblical focus is upon individual and inter-personal ethics. When viewed historically, the Bible has provided the clearest direction in the area of individual behaviour, less so in community ethics and least of all, international relations.⁷

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

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

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

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

itself. The desire to be relevant to one's generation is a laudable one; if by relevance is meant usefulness to others as a servant. But the desire to be of use must not blind us to the Bible's own self-presentation of what constitutes the gospel. For the evangelical the way to discover the contents of that gospel is to examine the early church's missionary preaching and the apostolic letters.⁸

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

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

FOOTNOTES

1. Gustavo Gutierrez's *A Theology of Liberation*, Maryknoll Orbis Books, 1974 is a classic presentation of Liberation Theology from a South American perspective.

2. There are other varieties of Liberation Theology; including Black Theology and Feminist Theology. For the purposes of this brief article, only the better known, Theology of Liberation with its socio-economic slant has been considered.

3. Gustavo Gutierrez, as quoted in C. T. McIntire (Ed.), *God, History and Historians*, NY, O.U.P., 1977, p. 141.

4. Ibid.

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

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

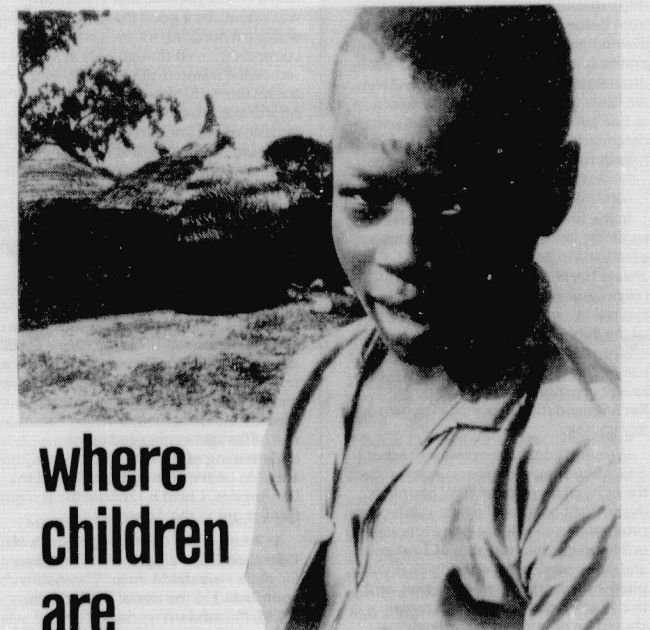
7. See, Binger Gerhardtsson, *The Ethos of the Bible*, Philadelphia, Fortress Press, 1981, p. 16.

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

"Bolivian Revival"

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

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



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Willoughby Centenary

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

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

"For Justice and Decency"

VOTE 1 THE CAMERON — NILE TEAM



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

1 **JIM CAMERON, LL.M., M.P.**

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

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FOR GOD AND THE FAMILY



Lesley Hicks

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

All that has been made public is a seven-page summary; it is perhaps enough to alert us to the likely thrust of the report. It states: "We have ... recommended that the interpretation of 'religious belief' to be brought into the Act should include religious practice, non-Christian beliefs, religious beliefs which have no personal gods, and comparable deeply held beliefs which can broadly be categorised as religious." Now it seems laudable enough that steps should be taken to prevent people from being disadvantaged because of their religious affiliation, or lack of it. In practice, however, as with all other anti-discrimination legislation, the provisions are likely to prove a two-edged sword — as one person's religious liberty is defended, another is likely to have his or hers curtailed.

Pluralisation

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

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

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

Digging the Church's Grave

adherence, cannot claim any special favours in education, lest those in the remaining 20% feel themselves discriminated against. The thrust of the summary is that though Christianity, and in particular what it calls 'aggressive Protestant' Christianity, has played a dominant role in Australian history, the dominance has been essentially harmful — discriminatory, of course — and a desired effect of the proposed legislation will be a lessening of that dominance.

Threat to Privileges

It is true that Christians have been granted privileges — the exemption of the churches from rates and taxes; the provision of a small allowance of statutory time for religious broadcasting on radio and TV; the rights for general and special religious education. All were based on the premise that Christianity was essentially a good thing — something worth encouraging for the good of the community, even though only in a somewhat watered-down form acceptable to it. Now it seems to be regarded as a bad thing; e.g. "legal terminology is imbued with the Christian origins of English law and is no longer adequate for the more diverse Australian population."

The Grave Digger File

It all reminds me irresistibly of some of the arguments of Os Guinness' brilliant tour de force on the subversion of Christianity, *The Gravedigger File* (Hodder & Stoughton, 1983, \$14.95). The book adopts a sort of Screw-tape approach, with the file purporting to be a series of memoranda from a leading member of the Director's staff (the Director, never named, is clearly Satan) to one of his agents engaged in the undermining of the Christian Church, about to be transferred from Oxford to Los Angeles. Christ is referred to throughout as the Adversary.

Its thesis — the underlying strategy of Operation Gravedigger with which the file deals — is stated thus: "Christianity contributed to the rise of the modern world; the modern world, in turn, undermined Christianity; Christianity has become its own gravedigger ... The more the Church becomes one with the modern world, the more it becomes compromised, and the deeper the grave it digs for itself."

The Smorgasbord Factor

One chapter is called The Smorgasbord Factor, and it is this one especially that fits in with the arguments regarding pluralisation brought against the Church by the Anti-Discrimination Board. The Gravedigger agent is set to exploiting the confusion caused to Christians by pluralisation — the multitude of choices in society — but warned against overkill. "Back in 1885, Pople Leo XII barked out the warning, 'The equal toleration of all religions ... is the same thing as atheism.' Dead right, of course, but a trifle indelicate in the modern ecumenical climate. We can expect such archaic sentiments to be ignored ... Pluralisation acts like a spiritual Teflon, sealing Christian truth with a non-stick coating to which commitment will not adhere." (pp. 106-7)

If the churches do not resist the efforts of the Anti-Discrimination Board to relegate Christianity to a statue in this country somewhat akin to that of the Hare Krishna or the Orange People, they will be helping dig their grave.

On the other hand, attackers of the Church had better beware of awaking the sleeping giant of militant, vital Christianity. It is already stirring.

Exciting first week in Australia for African Team



Bishop Festo Kivengere

Ugandan Bishop Festo Kivengere, East African team leader of African Enterprise and his four colleagues visited five dioceses and spoke at forty-one meetings and services during their first week in Australia.

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

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

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

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

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

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

Canadian Team in North Queensland

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

Assisting Patterson in the four Missions to be held in Cairns, Yarrabah, Innisfail and Atherton, will be fellow team members: Bernie Smith (Music & Service Director); Jean Marshall (prominent Canadian TV. artist/soloist); Mabel Mills (Director of Ministry to Women) and Patterson's and Smith's wives, Joan and Margaret.

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

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

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

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

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

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

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

In the Grafton Diocese, Bishop Kivengere seemed to have a message of power for every occasion: sliding easily from a group of 200 ladies packed into a Coraki church to the 4: or so men of Casino Rotary Club, to a evening rally of people drawn together from all over the district. According to one observer, "Each time the Bishop brought a message from God that fitted the needs of the groups accurately".

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

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

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

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

Canberra: Harradine objects to State benefits for "friends"

In a letter to the Hon. Mr. Justice D. L. Mahoney, chairman of the Federal Government's Remuneration Tribunal, Senator Brian Harradine of Tasmania said:

Dear Mr. Justice Mahoney,

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

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

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

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

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

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

Parliament in the Family Law Act Talks of—

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

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

Under Section 46(1) of the Marriage Act the Parliament insists that the authorised

celebrant must, in the presence of witnesses, remind the couple of "the solemn and binding nature of the relationship into which you are now about to enter".

It is clear that marriage, as defined by legislation, is quite different from a "de facto relationship".

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

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

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

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

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

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

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

What's cooking in SAMS oven?

A consultation by SAMS Executives will be held in Sydney from 26-28th March.

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

Bishop Bazley's itinerary is as follows:

21 March - 4 April — Sydney Diocese.

5 - 12 April — Brisbane Diocese.

12/12 April — Canberra/Goulburn Diocese (including visit to Bible Society).

13 - 19 April — Melbourne and Ballarat Dioceses.

20 - 25 April — Adelaide Diocese.

27 April — Departs Sydney for Santiago.

The Rev. Michael Cole, Chairman, SAMS UK.
The Rev. Cannon Philip King, General Secretary, SAMS UK.
The Rev. Richard Kew, Chairman SAMS USA.
The Rev. Canon Derek Hawksbee, Executive Director, SAMS USA.
and Mr. Tony Tyndale, Executive Director of SAMS Canada.

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

"Plug porn gap" urges Cameron

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

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

New Federal amendments effective from February 1 have opened the floodgates to the importation into Australia of hard core pornographic video films so outrageous that they could never have qualified for a movie R rating. As a result, failing State action to control their release through video stores, these will be available in motel rooms and family living rooms.

The problem was serious enough for Premier Wran on 19 February to become a momentary conservative by obligating

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

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

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

Be Radical and Conservative?



Allan Craddock

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

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

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

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

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

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

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

The Biblical comments on structure almost always extend to include

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

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

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

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

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

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

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Editorial

THE POLITICS OF CYNICISM

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

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

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

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

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

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

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

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

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

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

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

New Soviet leader is hostile to religion

By Michael Bourdeaux

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

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

After the death of Mr. Suslov in 1982, Mr. Chernenko took over the role of "chief ideologist" of the Communist Party — a sort of glorified party whip. He obviously exploited the illness of Mr. Andropov to regain the ground he had just lost in the leadership fight; and the June plenum was his main platform for that.

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

He continued: "Many ideological centres of imperialism are striving not only to support but also to spread religious belief wider and to point it in an anti-Soviet and nationalist direction."

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

When rot set in

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

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

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

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

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

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

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

Concessions

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

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

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

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

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

World Vision leader visits Central America



Harold Henderson attends a bootmaking class at a World Vision project in the War Zone of El Salvador. Photo: World Vision.

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

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

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

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

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

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

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

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

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

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

Continued back page

ABBOTTSLEIGH

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

ABBOTTSLEIGH

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

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Chronicle

Josephine Butler

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

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

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

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

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

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

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

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

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

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

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

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

Engaged in her activity which she saw as 'a holy cause' — Josephine Butler faced opposition and threatened physical violence. She was ostracised by many who were her social equals and was vilified as an un-natural wife and mother. George Butler was regarded as a weak man who could not 'control' his wife. Yet before she began to campaign she asked his permission and his considered reply was 'Go, and God be with you'. He and their sons supported her in every way they could. In 1882 George obtained permission to read a paper at the Nottingham Church Congress on the topic 'The Duty of the Church of England in Moral Questions'. In a crowded meeting, he was howled down immediately he mentioned the Contagious Diseases Acts. The Chairman, the Bishop of Lincoln, abandoned the lecture.

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

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

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

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

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WORLD

Christians threatened by China's crackdown on crime

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

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

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

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

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

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

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

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

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

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

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

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

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

"Alarming Amendment to Soviet Law"

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

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

Subsequent offences under this same article raised the sentence of deprivation of freedom for a period of 3 to 10 years, with or without additional (internal) exile for 2 to 4 years.

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

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

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

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

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

Authors, artists to face a crackdown

Authors who write about sex and religion were accused of posing the main ideological threat to mainland China, Reuter reported from Beijing recently.

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

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

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

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

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

Continued back page

Japanese Author takes Courageous Stand

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

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

Violent backcloth to new archbishop's enthronement

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

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

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

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

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

But Christ's way was always the way of peace and reconciliation, never "the stony path of revenge, retaliation and hatred," Dr. Runcie said; and "the Christian must settle old scores not with the gun but with the olive-branch."

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

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

At the enthronement of the Anglican Archbishop he recalled the "marvellous

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

(Church Times)

David's death is Church's loss

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

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

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

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

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

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

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

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

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

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

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MARANATHA

Sea shells

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

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

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

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

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

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

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

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

God doesn't repair broken shells, but He will help repair broken and hurt people. People buffeted by the circumstances of life, people hurt by other people will find God a gentle yet thorough repairer.

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

Peter Bräin



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THE GOOD READ



ANGLICANA

BY JOHN BUNYAN

A HANDBOOK - AUSTRALIAN AND C. OF E.



"ANGLICANA" by JOHN BUNYAN

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

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

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

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

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

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

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

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

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

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

D. Kirkaldy

"Making TV Work for your Family"

William L. Coleman

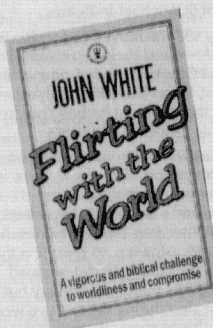
Bethany 105 pp

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

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

Recommended.

S. MILLER



"Flirting with the World"

John White

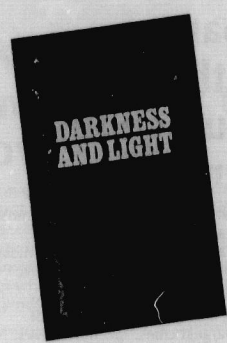
Hodder & Stoughton
154pp

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

The book is aimed at racy young people and Christians who are battling with real moral issues in our pagan world. He pulls no punches covering subjects such as worldliness, rock music, sex, homosexuality, money, church fund raising, dress et al.

Very recommended

S. MILLER



Darkness and Light

An Exposition of Ephesians 4:17-5:17

D.M. Lloyd-Jones

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

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

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

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

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

Bob Rothwell

LETTERS (continued from page 11)

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

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

application of bible truth to modern counselling theory.

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

Yours Sincerely
Rod Harding.



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LETTERS

Foundation Genesis

Dear Sir,

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

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

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

Although the stories would be published with the writers permission, I of course would not mention any names.

Yours sincerely,
Patricia Judge

A Republic?

Dear Sir,

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

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

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

Yours sincerely,
Phyllis Creasey

Judeo-Christian

Dear Sir,

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

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

Yours Sincerely
Edward Rock.

Mere assertions

Dear Sir,

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

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

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

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

Yours Sincerely
Alec Farrell

Unbelieving theologians

Dear Sir,

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

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

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

Yours sincerely,
Phyllis Creasey

Narrow-minded view

Dear Sir,

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

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

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

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

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

Continued page 10

CLASSIFIEDS

Classified advertisements may be left at the office or phoned to 264 8349 up to noon 14 days before date of publication. Charge is \$4.20 per column centimetre.

Church Services

NEWCASTLE: St. Andrew's Mayfield (Church Street, off Maitland Road) Sundays — Holy Communion 7 and 9.30 a.m., Evening Service 7.15 p.m. Visitors welcome. Rector: Paul Watkins.

MELBOURNE: St. Jude's Carlton. Near city centre, cnr. Lygon and Palmerston Streets. Sundays 10 a.m. Holy Communion, 7 p.m. Evening Worship. Minister, Peter Adam. Visitors welcome.

GOORPAROO: St. Stephen's, Brisbane, Cnr. Cavenish and Chatsworth Roads. Visitors welcome. 7.30 am and 9 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker.

Accommodation

MANLY: Serviced rooms, casual or permanent. Cooking facilities. H. R. Russell, 17 George St., Manly. Ph. 949 2596

KATOOMBA: Cosy Holiday Cottage amenities nice locality suit couple phone 84 6199

Tuition

COACHING IN HEBREW, GREEK AND ASSOCIATED THEOLOGY ALSO VULGAR LATIN — R. PORTER Th.L. 772 3070

FREE AD

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

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

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

FOR SALE: Oxford Etymological Dictionary, and German/English German Dictionary, both mint condition 772 3070.

FOR SALE: — "ESTRY" electric fan church organ 1.5 m x 1.8 m x 1 m c.1925 (motor included). Offers invited. (067) 92 2151.

MAINLY ABOUT PEOPLE

DIOCESE OF NEWCASTLE

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

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

Rev. Canon P. Ashley-Brown, Rector of Muswellbrook, is to be Rector of Belmont from May 1st.

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

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

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

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

DIOCESE OF CANBERRA GOULBURN

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

Rev. R. Silberman was inducted as Rector of Murrumburrah-Harden on 22nd December, 1983.

Rev. K. Farrelly was ordained Deacon at Leeton on 24th February, 1984.

Rev. N. Smith, Rector of Targala, retired on 7th December.

Rev. G. Blyton retired on 9th January, 1984.

Rev. M. Cohen has resigned from Braidwood.

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

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

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

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

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

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

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

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

Rev. J. Noble has been appointed as Rector of Tarcutta.

DIOCESE OF MELBOURNE

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

Rev. A. A. Richardson has retired from the parish of Strathmore.

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

DIOCESE OF SYDNEY

Rev. P. Sinden, Kingswood is now Chapter Clerk, Prospect Rural Deanery.

Miss D. Nicolios is now the Parish Sister at Annandale.

DIOCESE OF WILLOCHRA

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

DIOCESE OF GIPPSLAND

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

DIOCESE OF PERTH

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

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

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

The Revd. Peter Hayes will be commissioned Rector of Wongan Hills Dalwallinu on February 5.

The Revd. Paul Hume has resigned as part-time chaplain at WAIT to concentrate on his studies.

The Revd. Rod Corby became associate priest in Klemesscott Rostelstone on February 1.

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

The Revd. Rod Macdonald has been transferred from Swanbourne Barracks to Singleton, N.S.W.

The Title of The Revd. Peter Thompson has been changed to Director, Communication and Outreach, in Perth diocese.

The Revd. Peter Moss has moved from Melbourne to become Rector of South Hedland.

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

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

The Revd. Geoffrey Hayles has taken over as Rector of Derby Broome.

DIOCESE OF ADELAIDE

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

SCEGGS Walkathon Helps CareForce



Rev. A. Witham of HMS chats with students taking a break in their 12 km walkathon.

To mark its centenary, Sydney Church of England Co-educational Grammar School (SCEGGS)-Redlands organised a Walkathon of students on February 29.

All money raised by the students went

to two Anglican Home Mission Society Care Force projects: supplying emergency food relief for hungry children and their families, and providing camping holidays for children and young people in difficult circumstances.

World Vision leader visits Central America (continued from page 7)

He was assisted by a team of 15 Christian students. However, the ministry was disrupted by the National Guard, who accused them of giving food to guerrillas. He was arrested and tortured. His family was threatened and some of the students were taken away too.

"Our work was so successful", said the leader, "because the students struck the balance of giving spiritual help but not neglecting people's physical needs."

This leader was freed after people in El Salvador, the United States and the Rev. John Stott in London took up his case.

However, despite all the torture and harassment, the students' work continues.

In Nicaragua, Harold Henderson met with the president of the evangelical aid agency CEPAD (Comite Evangelico Pro-Ayuda Al Desarrollo), Dr. Gustavo Parajon.

"He was a very impressive Christian, who

had founded CEPAD during the 1972 earthquake which flattened the capital city, Managua. CEPAD today is not only a Christian aid agency, it is a forum through which Protestant pastors come together for spiritual nurture and has provided the Protestant Churches with a face and a voice. CEPAD represents 90% of Protestant Churches in Nicaragua", explained Harold Henderson.

Christians are very positive about the process that has followed the 1979 revolution. Christians, particularly Protestants, are actively participating in the re-structuring of their country, which was founded for nearly 40 years by the repressive Somoza dynasty.

"The two major differences between the Nicaraguan revolution and the Cuban and Russian revolutions are an active participation by people, which is very evident when you visit the country, and the direct involvement of the Christian Church.

Egg on the face (continued from page 1)

Others have asked about SALEUO — particularly when they have been critical of what has been written by him/her. In the light of a letter in the last issue which did not reflect editorial views we offer the following explanation. Some time ago we printed a tongue in cheek editorial. A lot of readers were upset and showed a lack of a sense of humour. Wanting to include satirical comments from time to time we commissioned a number of writers to write under the name SALEUO — which is Greek for "I Stir". The writers are known only to the editor and they send copy whenever they feel like it. It is usually published in the letter columns because it does not reflect editorial policy. In keeping with this then, if a SALEUO article upsets you and causes you to think through an issue then it has done its job. You are not necessarily expected to agree with the view expressed — the editorial staff often don't.

(If there are readers with a sense of humour who would like to join the team of SALEUO writers, please contact the Editor.)

In Legalese it is Written:

"We respectfully petition, request and entreat that due and adequate provision be made, this day and the date hereinafter subscribed, for the satisfying of these petitioners' nutritional requirements and for the organising of such methods of allocation and distribution as may be deemed necessary and proper to assure the reception by and for said petitioners of such quantities of baked cereal products as shall, in the judgement of the aforesaid petitioners, constitute a sufficient supply thereof."

OR
"AS JESUS PUT IT, "GIVE US THIS DAY OUR DAILY BREAD."

Cultural cutbacks (from page 8)

The People's Daily emphasised the need to settle the problem "among militants in the party and people, by criticism and self-criticism."

The editorial also stressed that "the most important political guarantees" are in the four tasks set by Mr. Deng.

They are reforming the economic system and structures, building a socialist civilisation, the anti-crime drive and finally the consolidation and rectification of the party style.

"It is a long task," the paper noted, adding that Mr. Deng said it was the best way to "turn our country into a modern socialist state, with a high level of material and spiritual civilisation." CATW

Bible League crisis (continued from page 1)

In view of the immense need in third world countries the members of the finance committee in the USA have decided that credit to Australia cannot be maintained any longer.

In a letter mailed in December to all users of Bible League material these facts were clearly set out. Over 3,000 churches and individual users were thus contacted. Up to January only just over 100 of these reacted.

COMBINED EFFORT NEEDED

An average gift towards this need of only \$20 by each local church or individual using Bible League material would solve the problem. All such gifts will be used to enable the League to continue to supply its popular, inexpensive material. The league is a non-profit organisation.

Booklets for Prisons and Parents

Additional titles are expected soon in the low cost series of "Someone Cares" and "God Understands" used by tens of thousands in Australia. "Full Pardon" for prison work, and one for parents who have just received a baby. These, it is hoped, will be available during the second part of 1984.

Prayer for Missions

The Evangelical Missionary Alliance in N.S.W. has called on Christians throughout the State to observe Saturday March 24th, as a special day of Prayer for World Missions.

E.M.A. is made up of 43 societies, both denominational and interdenominational, with a total of 1,500 Australian missionaries serving in almost every country in the world. These missionaries look to Christians at home to stand with them in prayer.

Seven churches in the Wollongong/Sydney/Newcastle area will be venues for prayer on March 24th. Further information can be obtained from the respective Convenors:

St. Michael's Anglican, Wollongong: Mr. G. Carfield, (042) 29 3416
Narwee Baptist: Rev. R. Case, 707 3670
Springwood Baptist: Mr. M. Knight, (047) 21 8221
Castle Hill Baptist: Rev. J. Reid, 634 2496
St. Paul's Anglican, Chatswood: Rev. D. Checkley, 412 2303
Green Point Baptist: Rev. A. Kroenert, (043) 24 3108
Baptist Tabernacle, Newcastle: Rev. G. Gibbins, (049) 68 1639

The Australian



CHURCH RECORD

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Local Chinese upset over TSM delegation

While denominational leaders, the press and TV, feted the official delegation from the China Christian Council and the Three Self Patriotic Movement, the local Chinese Christian response was more muted.

Although the Australian Council of Churches had invited some leaders of the Sydney Chinese Churches, both denominational and independent, to the official functions, especially the service in St. Andrew's Cathedral and the Consultation on Friday and Saturday March 16 and 17, they declined. The only local Chinese Christian observed to attend the Consultation was the Anglican Mr. Samuel Au who worships at Milsons Point.

Anglicans Naive

"Many Chinese Christians regard the Anglican Church as naive in welcoming the TSPM at the Cathedral service" ACR was told. When asked why this was so, since a friendly attitude displayed to the TSM in Sydney might well allow the formation of relationships that could be used profitably to help protect, or at least ameliorate the conditions of Christians in mainland China, the reply came back: "Experience among overseas Chinese in their dealings with TSM delegations show that it is TSM which will do the manipulating". They go back to China and say "Look, we were well received by evangelical Christians overseas — come in our movement!". The ACR was told that the worry was not political persecution — which these Christians are well used to, but the compromises in belief and gospel obedience which ensue when Christians enter an organisation considered by many in China to be heretical.

Informal Contacts

However, the response by Sydney Chinese was not uniform. Although the few who saw a true, if limited role for TSPM stayed away from official functions because of the political implications involved in attending, almost all shades of opinion took the opportunity of unofficial contact with the delegation. Private and informal consultations took place almost every day. At the inevitable suppers and teas which concluded most functions, conversations were observed between the TSPM delegation and local Chinese.

Dean Shilton's Response

ACR asked the Dean of St. Andrew's Cathedral, Reverend Lance Shilton, if he had consulted with the Chinese Christians in Sydney before opening the Cathedral to the Australian Council of Churches for the service of welcome. Dean Shilton replied that he had consulted the Executive of the ACC, of which he is a member, the Archbishop, and a few other people informally. "The purpose was to build bridges of friendship" Dean Shilton said. The Dean went on to say that he had warm and Christian relationships with Bishop Ting since 1972.

Three Choices

Reacting to the criticism espoused by some local Chinese, Dean Shilton said that he could understand that attitude given the suffering in their own backgrounds. There is only one of three choices, the Dean said, "Either we show them friendship and see what good

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The TSM delegation spent a quiet day seeing the sights of Katoomba in the Blue Mountains outside of Sydney, 2nd from right: Bishop K. H. Ting, 5th from right, Mr Han Wen-Zao. Photo: ACR.

MOW re-opens the Women's Question

On the Saturday during which George Street Sydney was filled with happy Catholics in green celebrating St. Patrick's Day, a group of about 120 Protestants, mainly women, though not exclusively, were meeting at a MOW seminar in Chapter House.

MOW is the "Movement for the Ordination of Women" — an interim organisation which aims at promotion of the ordination of women in the Anglican Church of Australia, as a fundamental part of the ministry of men and women in the Church. However as their membership brochure states because "the context of ecumenical dialogue membership of MOW is open to women and men from all denominations."

Though sponsored by MOW, the theme of the day's seminar claimed to be **ministry, not ordination**, and 3 women talked of their own experience of ministry opportunities.

The welcome by Robyn Claydon to MOW's first public meeting stressed the importance of the hearing of the personal voice — that while some in the audience would be able to identify both similar experiences and feelings, others could not. However, the challenge was to "still listen with an open mind and a sensitive heart."

Women Teaching Men

Janet Wyatt B.D., Th.L., the first speaker, was introduced as a woman who was trained at Deaconess House, a CMS missionary in Tanzania for 9 years, currently a licensed lay reader in the Diocese of Canberra/Goulburn, member of the Bishop in Council, Member of the Anglican General Synod and currently employed as Senior Editor with the Australian Government Publishing Service. Janet quoted Kevin Giles regarding "the inconsistency of teaching and not carrying it through in every situation" and applied this to the practice of missionary societies in sending women overseas to establish churches and to teach men, even in theological colleges, and then upon their return home not to allow them more than 5 minutes address, from the lectern not the pulpit, whilst on deputation.

Her ensuing presentation highlighted the situation of some American and British missionary societies and then focussed on Australian CMS, where in 1984 there are 48 married couples as missionaries, 5 single male and 41 single women serving, and the disproportionate numbers of women not involved in decision making within the society. Sociological parallels did little to ease the burden of that knowledge.

Janet presented some of the discriminatory attitudes towards single women urging at least, within the church, for there to be recognition of existence. She rejected the views of Elizabeth Elliott as printed in *Southern Cross* that every woman is made to be a mother — even if only a spiritual one, and challenged her understanding of the Trinity (as a hierarchy) in the light of the Athanasian Creed.

Janet Wyatt's final comment on the whole issue, from her past and present experience within the Christian Church, that there was too much emphasis on ordained ministry and not enough on lay ministry drew warm applause and agreeing murmurs from the audience.

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Cathedral Welcome for Chinese Delegation

At 3 p.m. on Sunday, March 18th, a service of welcome was held at St. Andrew's Cathedral for the eleven delegates from the China Christian Council and the Three Self Patriotic Movement. Representatives from various Christian denominations made up the processional party. The service began with a General Confession and Declaration of forgiveness, and a congregational singing of Psalm 23.

The Old Testament reading from Isaiah 60:1-9, emphasising the universality of Zion's splendour, was read by Jean Skuse, General Secretary of the Australian Council of Churches. The New Testament reading from Matthew 2:1-11 was read in Mandarin by a member of the Chinese Delegation.

The Dean of Sydney, the Very Reverend Lance Shilton, led the Intercessions which included a prayer for God to pour his Spirit upon the Christian Church in China, that it might be equipped to fulfil the Lord's commission to take the gospel to all people. He then greeted the Delegates and Bishop Ting, making reference to the very long history of Christianity in China.

Bishop Ting's sermon

Bishop Ting preached. The Bishop began by speaking of the Delegation's consciousness of the presence of the Holy Spirit, the prayer support of Christians in China, and the warm welcome of Christians in Australia. He then spoke of the relationship of the universal church throughout the world and in its particular expression in different countries. The Chinese church, he said, shared the confession of Jesus Christ as Lord with churches everywhere and in every age. However, every effort was being made to make the church in China Chinese. He noted the recent moves in the Church of England in Australia to change its name to the Anglican Church of Australia, as evidence of similar thinking. Christians in China are, of course, very thankful to God for the past work of missionaries in China but Bishop Ting noted that they had worked hard to make themselves dispensable. The self-supporting, self-governing church in China today, therefore, is a testimony to their success, rather than to their failure.

Not self-isolation

Bishop Ting made a point of emphasising that "Three Self" did not mean self-isolation or self-sufficiency; hence the visit to Australia to "compare notes". The Chinese church is, he observed, a small church in a big country, and so the aim of such a delegation is to seek to enlarge that church's vision through contact with Christians in Australia. The Delegation, therefore, was looking to share the experiences of the church in Australia, and to learn more of the way ahead.

Speaking more specifically of the Chinese church, the Bishop noted that in terms of its structure the church was "post-denominational". He also noted that the China Christian Council was regarded as a transitional structure, and there was still a long way to go to a united church of China.

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