

Doctors present a Christian viewpoint



Three of the doctors who have presented the Christian Doctors' viewpoint on current problems within our society. (Left to right) Dr. Barry Earp, Dr. Ronald Winton and Dr. Clair Isbister.

LANCER BOOKS, a division of Anzea Publishers has recently published the first in a series of books prepared by members of the CHRISTIAN MEDICAL FELLOWSHIP OF AUSTRALIA. Dealing with the plethora of problems faced by young people and the family as a whole, from birth through to death, the relevance of the series will touch everybody. Written by Christian doctors in a helpful, instructive and informative manner, the booklets unequivocally present the Christian viewpoint.

Known as "The Christian Doctor speaks on..." series, the booklets prepared so far are:

"THE FAMILY" by Dr. Clair Isbister
"ADOLESCENCE" by Dr. Clair Isbister
"DYING" by Dr. Ronald Winton
"DRUGS" by Dr. Barry Earp

"GUILT" by Dr. Bruce Peterson
"CONCEPTION AND CONTRACEPTION" by Dr. Ifor Thomas

Present at the launching of the series in St. Andrews House, Sydney were Drs. Isbister, Winton and Earp along with Jeff Blair of Anzea Bookhouse and the two principal speakers, the Dean of Sydney, the Very Rev. Lance Shilton and the Superintendent of the Wesley Central Mission, Rev. Gordon Moyes.

Dean Shilton congratulated the doctors for presenting such a clear Christian perspective to so many of the traumas in today's world. "There is a tremendous need for this information in our society. We have a new responsibility before us to reassess the standards of morality and life-style formerly and presently accepted by the community," said Dean Shilton.

MOW debate, concluded

very strongly against chauvinism and sexism in my own congregation and elsewhere; and it is rife in the church, let me assure you, not that you need assuring.

It is the big issues that come down to questions of "cultural" and "revelation". We have just begun to touch them now. There is a real sense in which I see myself as the radical and you as the non-radicals. I see a world which has shifted. This is being very personal and unfair, but I see in a sense Paul not playing the game as you believe it, but actually standing for a principle of the husband as the "head". It's a word he coined. But I think in our world in the late twentieth century, western society is so strongly against the whole understanding of relationships which the Bible puts forward that I think the issue is lost. Your comment is very revealing, "a scandal to the gospel". I think that shows our real agenda in the issue.

I am very much against forced subordination. I am very much for voluntary subordination to the order of Christ, not to the order of the authority of bishop, or the husband, of whatever.

It is the scripture's right to ask us to subordinate ourselves voluntarily to the word of God, not man or woman's task. I think that maybe we have all been taught so long by bad, sinful life patterns that subordination is incompatible with equality. I don't believe it is. I think the Bible is showing me a vision of both God and of human beings where subordination is not incompatible.

I will admit that I have not seen that in church much nor in society much. But I don't see this as a sign of the Spirit leading us to the great future that lies ahead, I see it as a sign of the corruption and collapse of this age. We are departing, I believe, from fundamental theological principles which will in the long run be to our loss.

We are not getting close to the Kingdom by abandoning this teaching of the apostles. There is a difference, a division between us. It is not just a division over this text.

I wonder what the future is, and how we get on being evangelicals together with that fundamental difference, how we can still love each other and affirm our oneness in Christ without either side

being pushed to a stage of backing down. Certainly in the coming decade we on this side are going to be stranger and stranger. We will look more and more weird. Even now I feel weird when I mention what I believe. I mean "You can't be serious, do you really hold that?" Though, I have got some very brave Christian girls in the congregation who come out of feminist backgrounds, and who have voluntarily dealt with the position themselves, and are great examples to me of the grace of Christ and submission to the word of God against the culture they stand.

ACR Susan.

Glover Robert, I fully sympathize with your position but one of the things that we haven't touched on, and one of the things that I have heard you say today with your use of certain words and concepts about women, is that your ideas of women are less than what I would like them to be. That comes across in many of the things that you said.

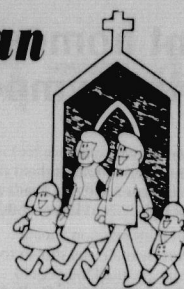
I think one of the difficulties that has been apparent in this whole issue is the way women are regarded sexually. They are regarded as sexually unclean. Many people say, "I could never receive the communion from a woman", or "I could never hear the word of God preached by a woman because there is something quite unclean about it." That is one of the things that has to be brought up.

The other thing I would say to you is that your concept of voluntary submission is not voluntary once you begin to say that everybody who doesn't do that is not in keeping with the grace of God. I think it is the grace of God that preaches to us the direction we should go now. The many doctrines we have talked about are indeed threatened by the very fact that we are linking, all the time, priesthood and power.

If you would answer one question for me. What is the spiritual benefit to the church in suppressing women in a voluntary submission? What on earth are you spiritually going to benefit from it? How is the church going to grow with the exercise of gifts, and the mutual loving and relationship to one another, if you say for some God-given reason you must voluntarily submit yourself to my authority? What is the spiritual benefit of it? There is very little, very little indeed.

ACK That is it, thank you all very, very much.

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Mary Whitehouse fights "video nasties" ... "down under"

Mary Whitehouse has been greeted with custard tarts and smoke bombs on her previous visits to Sydney. This time she was met with spontaneous applause!

Mrs. Mary Whitehouse CBE and Mr. John Smyth QC are in Australia as guests of the Festival of Light, in their campaign against "Video Nasties". Sunday, July 29th both visitors addressed a meeting in the packed Sydney Town Hall. The subject "Children at Risk" — from legal violent and pornographic videos, easily available to children — was ably covered in the various messages given.

Those attending came from as far away as Wagga Wagga and Cootamundra. Some having to travel all day, attend the meeting and then travel hundreds of miles home again afterwards. People of all ages, came from across Sydney, as was very evident from the names on the many church buses, as well as from a wide variety of denominations.

Support for the Rally and its aims, was given by leaders and representatives of the various churches, parliamentarians, and sympathetic organizations such as the Returned Servicemen's League. Brief comments of support came from the Salvation Army, the Uniting Church, Churches of Christ, Seven Day Adventists, Jewish Synagogue, Russian Catholic Church, Presbyterian Church, the Lutherans, Baptists and the Anglican Church in Australia.

The Dean of Sydney, the Very Rev. Lance Shilton had a leading role in the proceedings, as well as the Rev. Fred Nile, MLC, National Director of the Festival of Light and Mr. Steve Stevens, the NSW State Director of the FOL.

The material contained in the videos in question, was explained in detail. The extreme violence ("beheadings — disembowment — pack rape — murder"), left nothing to the imagination.

"Forget censorship and remember the child!" exclaimed Mary Whitehouse, referring to past arguments that freedom



The Platform Placards say it all.

At the Sydney Town Hall Rally, Sunday, July 29th, Mrs. Mary Whitehouse, CBE, presented her advice and warnings against "Video Nasties" to the hundreds of concerned and thoughtful, parents and people of all ages who packed the meeting. Seated to the right of the Dean of Sydney, is the other guest speaker from the United Kingdom, Mr. John Smyth, QC.

Photo Ramon Williams

of choice and not censorship was essential. "Any Society that ceases to remember its children is a decadent and lost Society. It has no future."

"Some say 'It's all a matter of taste'. If people lose the will to say 'NO', not only will they be destroyed, but also the Society will be too, warned Mrs. Whitehouse.

Mr. John Smyth QC presented his address in a most practical and well prepared style. The arguments were based on facts obtained from past experiences in other countries. The warning signs for Australians were contained in readings of the Hansard records from our own Parliament.

The message was clear. The time to act was NOW ... otherwise it would be too

late to stop the availability of such videos in homes. Not necessarily the homes of those who would never buy such material anyway, but rather the homes of others where children may visit, for a party or just to be with their friends.

The danger was in the permissible content of videos under the "X" and "R" ratings, here in Australia. Such videos can be played slowly, or immediately replayed, several times over, seemingly for "entertainment" but more certainly for impact and impressions on minds.

Mrs. Mary Whitehouse has already appeared on several National television programs, with very high ratings, as well as being heard on live radio interviews and read about in the press. Those present at the Sydney Town Hall indicated they had already heard this

outspoken fighter for morality through the other forms of media, yet all showed their concern and interest by coming along for this public rally.

Obviously, people have had no idea what the issue was about beforehand, but hundreds left that meeting determined to do something about it. Petitions are being organized through the Festival of Light, as well as material on the subject being produced. Cassettes of the Sydney Town Hall meeting are also available through the Sydney Festival of Light office.

The war has not been won, but many more are ready for battle than ever before, thanks to the FOL, Mary Whitehouse and John Smyth.

Ramon Williams

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. C.G. Reed will resign as Rector, St. Alban's, Currenville on 31st October, 1984.

Rev. J. G. Mason Diocese of Canberra and Goulburn, has accepted the position of Rector, St. Clement's, Mosman.

DIOCESE OF BATHURST

Rev. B. Goff will resign as Rector at Wellington to become Rector, Cowra on 31st August, 1984

Rev. C. Gerrard will resign as Assistant at Orange to become Rector, Coonamble on 30th June, 1984.

Governor-General to Launch "Leprosy Week"

His Excellency, the Governor-General, Sir Ninian Stephen and Lady Stephen have accepted an invitation by The Leprosy Mission to attend a dinner launching "Leprosy Week", in the Box Hill Town Hall on Thursday September 6th.

Leprosy is still a problem for most Third World countries. Recognised authorities claim that there are between 12 — 15 million people with this disease today — about the same as the number of refugees who we hear so much about.

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We have chosen the I Believe Series because it is an important contribution to evangelical literature. The Series was edited by Michael Green and sought to make modern scholarship on important issues available at a level that the ordinary Christian could understand. Sadly, the books have been too expensive for most people — some of the titles selling for almost \$15. Some titles were issued in cheaper editions. We are offering the better quality edition to our readers.

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An Example

One subscriber, immediately this offer was made, found three members of her local congregation who wanted to subscribe. She has obtained her free book and donated it to her Church library.

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

Newest Title

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

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

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

World Vision buys into Women's ordination question

Another session on the topic of the role of women in the church, — this time addressed by Dr. Roberta Hestenes from Fuller Theological College, in Australia at the invitation of World Vision.

Like other speakers on the subject she began by giving some of her own background, which always has the effect of making the topic personal and experimental. And if that's all that's ever mentioned, it leaves little room for true discussion.

Dr. Hestenes grew up in evangelical America and so her framework and reference points were different from most of the audience — yet common love of scripture and honour of it bridged possible barriers.

Contest between models

In an attempt to understand and explain why "The Role of Women in the Church" is even an issue or disputed topic, or ever occurring agenda subject, Dr. Hestenes applied philosopher Romas Core's concept of the Paradigm Shift. That is, knowing that a paradigm is a model or representation of reality, a "paradigm shift" occurs when the prevailing paradigm or model does not adequately describe the facts before one. For

example, the most well known model shift occurred when there was a change from the Ptolemaic to Copernican understanding of the relationship between the sun and the earth. Yet significantly, the church clung to and defended the Ptolemaic view, which was at that time the consensus model, the prevailing paradigm.

Dr. Hestenes' claim is that we are now in a time of paradigm shift regarding the role of women in the church. Like all times of paradigm shift, it's an uncomfortable and unsettling time. The two competing models are that of the traditional, hierarchical model which she understands now as not fitting comfortably with all the biblical data, and the challenging, egalitarian model.

In an overview of some of the biblical material, Dr. Hestenes started appropriately with Genesis 1:26; "... Then God said: ... let us make man (i.e. mankind) in our image, in our likeness and let them rule ..." There is no hint of hierarchy, and the creation account emphasizes that male and females sexuality was part of God's good creation. Dr. Hestenes was not advocating some

Continued back page

Larry Crabb says "Doubt"

During his just completed three weeks of teaching in Sydney on biblical counselling and pastoral care, Dr. Larry Crabb, noted Christian clinical psychologist and author, spoke on the marks of Christian maturity.

"A personally well adjusted Christian is willing to fail," he said, "able to remain objective and compassionate when criticised, remains steadfast during adversity in his determination to live for Christ and is willing to doubt whether he has all the answers when faced with new and confronting situations."

Dr. Crabb received his doctorate in clinical psychology from the University of Illinois. He has served as Assistant Professor of Psychology at the University of Illinois, and as Director of the Psychological Counselling Centre at Florida Atlantic University. After ten years of private practice in Florida Dr. Crabb is

now Chairman of the Biblical Counselling Department at Grace Theological Seminary, Winona Lake, Indiana.

Three assumptions

Larry Crabb was careful to point out that what he taught about counselling was based on three assumptions.

First, the Bible is sufficient to answer, in principle, every question a counsellor needs legitimately to ask. However, it is not a simplistic patching of a variety of bible verses onto a problem. Neither is the Bible "incomplete", and only addresses spiritual problems.

Continued page 10

INSIDE

"So what do you believe?" editorial

... page 7

Full text of the interruption at Bp. Jenkin's service

... page 9

Hong Kong proposals for 1997

... page 11

Grim News from Ethiopia

... page 12

MARANATHA

The Outcome of True Religion

GALATIANS 5 GOD'S HARVEST — LIBERTY

In the letter thus far Paul has already spoken of freedom and law. Under the law there is bondage (3:23-24). Christ has redeemed those under the law (4:4-7). In Christ there is freedom (2:4).

Another theme has introduced is Spirit and flesh. By faith the Spirit of God's Son is received (3:2, 4:6). As he developed the exegesis of the Abraham story he concluded that the slave child according to the flesh persecuted the free child according to the Spirit (4:29). This opens up the subject of the clash between Spirit and flesh.

In Chapter 5 these two themes of contrasts are further developed.

1. Concerning the Relation of Freedom and Law. 5:1-15

a) Freedom is to be stood for: 5:1

Oxen are to be yoked not Galatian Christians. Paul urges the Galatians to refuse the bondage circumcision will bring them into. If they are circumcised, "the flesh" being cut around, this becomes the symbol of human achievement. They take upon themselves the obligation to keep both the moral and ritual laws to win God's favour. This immediately says "no" to the favour God wants to bestow freely in Christ and distances them from Christ himself. What counts is not a ritual but the Spirit's work of faith which produces hope and love (v. 1-6).

Paul now speaks of the circumcision party teachers. They are not inspired by God (v. 8). They have hindered (v. 7), troubled (v. 10) and unsettled (v. 12) the Galatians. They are like yeast in dough affecting for ill, the whole church (v. 9). Moreover consistent with their desires to win their own favour so they shall bear their own judgment (v. 10).

b) Freedom is for serving: 5:13

Paul is confident that the Galatians will take his view (v. 10) and so he now goes on to call them to serve each other through love. The freedom they have in Christ is not a launching pad for them to do as they will. Rather they are now freed to serve God and love men.

Here is the great liberty; under God's favour. They are now free to love. This love of neighbour by the way fulfills the whole law. What a paradox! The way to keep the whole law is not to keep the whole law.

2. Concerning the Relation of Flesh and Spirit. 5:16-25

Paul speaks to those not under the law (v. 18).

a) He makes observations.

If I am a child of God and delivered from this present evil age, are all my problems over? No. Life has more problems because there is the conflict between the flesh and the Spirit. I am a new creation but I am in this body of death. There is a beckoning by the Spirit and there is a beckoning by the flesh.

Paul identifies the works of the flesh. They are plain in every area be it sex, religion, social behaviour or whatever. Some are more likely among the Gentiles while some are more likely among the Jews. In either case those who do such things shall not inherit the Kingdom of God. (v. 19-21).

Paul also identifies the fruit of the Spirit. He again gives examples, this time, of the expression of God's work with respect to the response to God and man. Such expressions are really a picture of Christ himself and if a man has this character he will certainly not be violating any law.

b) He calls for action:

Those who belong to Christ have crucified the flesh (v. 24) so they must not give the desires of the flesh their way. Immorality is not to be fondled. Anger is not to be nursed. Grudges are not to be borne. Positively it can be stated that they live and are led by the Spirit (5:18,25). Since this is the case they must actively walk in line with the Spirit's promptings.

The Christian is to exercise faith in God and display love, enjoy God's peace, rejoice in God's will etc. There is to be that steady, positive trusting of God and working it out in daily living despite the conflict from the flesh.

What Lessons are there for us?

Firstly we should see that the liberty in Christ is for serving. As children of the heavenly Father we have his favour so we are released from that terrible bondage of trying to keep God's law to make him love us. Since we have his love such freedom allows us to get on with the business of loving others unhindered.

Secondly, as Spirit led people, as children of the Father, we are actively to cooperate with the Spirit and do the will of the Father. We are not in heaven yet. We are to exercise faith and obey.

Reg Piper

Militant homosexuals visit Victorian Symposium

Militant homosexuals who class themselves as Christians attended the Symposium on Homosexuality sponsored by the Festival of Light (Victoria) recently.

The defense of their position (being Christian and homosexual) was shown to be without substance, as all they could do was accuse the speakers, Rev. Dr. R. Weatherlake and Roger Marks of being judgmental through expository truth from the word of God.

They tried to convince the Symposium of the rightness of their position. One said that his church accepted him and another that she was coming to terms with her (homo)sexuality before God. This apparently substantiated their authority that Christians could be practising homosexuals.

The tone of the day expressed an overall sentiment. The homosexual is not beyond redemption. The Christian experience of the new birth brought about by the grace of God, followed by the loving care and acceptance of the local church, can bring the homosexual into full release and victory. There was nothing judgmental about it. Quite the reverse.

The Rev. Dr. Robert Weatherlake showed that the grace of God was the essential ingredient in counselling the homosexual, as we are what we are by his grace and the homosexual can only become a regenerated being through it.

Roger Marks gave an exegesis of 1 Corinthians ch 6 v 9-11 to show that there was no such person as a Christian homosexual. Through the new birth and the Christian experience of being washed, sanctified and justified, the believer is separated from his sin to live a life of victory.

Rev. Gordon Broussard gave copious guidelines for the necessary qualities for those who want to counsel the homosexual, and practical advice for the counselling situation. This has been based on many years' experience in practical counselling in his ministry with Teen Challenge.

Peter Lane spoke very compassionately of an overall programme of total rehabilitation the church can embark upon for the converted homosexual. If followed, the convert is ensured the maximum possible opportunity to stay free of his homosexuality.

Mountain top experience in Korea

Anglican Deaconess Mary Andrews reports on the International Prayer Assembly concluded recently in Korea.

The opening service took place in Young Nuk Presbyterian Church, where thousands of Korean Christians were to welcome over 1600 overseas representatives, representing 68 countries.

Challenging addresses were given by leading Christians from around the world such as Dr. Edwin Orr, Dr. Bill Bright, founder of Campus Crusade and his wife, Mrs. Vonette Bright, who was the Co-Chairman of the Assembly.

Besides keynote addresses, seminars and elective workshops were held on Prayer, but the most important aspect of the Assembly was that not only was prayer talked about but practised and lives were enriched as two, three or more joined together in sessions of prayer.

Rev. Dick Eastman, author of many books on prayer and founder of the Hour that Changes the World was much used as he led these sessions. Three prayer evenings were held in Duk Sun Park where as many as over 10,000 Korean Christians assembled to spend the

evenings in prayer and fasting. No wonder the Churches in Korea are experiencing continuous revival.

Pentecost Sunday we joined the throngs of Christians in the Full Gospel Church on the island of Yoido. The sight of thousands upon thousands of Christians going into, coming from one or other of the six services held in the Church on Sunday morning was unforgettable. The Church has a membership of 335,000. A new Church is being built over the present one which will hold 20,000 people.

A morning was spent at a Korean Prayer Mountain, where there is a Chapel which holds 12,000 people; many thousands spend Friday evenings in fasting and prayer. The Pastor spends five hours a day in prayer. No wonder God is using him and his Church to His Glory.

The Assembly issued a Call to Prayer for spiritual awakening and World Evangelisation.

Bibles stacked higher than Sydney Tower

A stack of Bibles at least 387.5 metres high — taller than Sydney's Centrepont tower. That is the quantity of Bibles the Bible Society hopes to have sponsored in one of the most ambitious promotions ever attempted by the organisation.

The 950 km Sydney-Melbourne Mary Jones Trek is a venture that is expected to raise at least \$50,000 to supply more than 12,500 Bibles to people in South East Asia.

Central to the marathon trek is 25-year-old Mary Hughes, National Youth Officer for the Society, who has been in training for the event for more than six months and is now walking 180 km each week in preparation for it.

The walk is to commemorate the 200th birthday of Welsh girl Mary Jones, who at the age of 16, walked 40 km barefooted to a nearby town to buy her own Bible — a Bible she saved six years for and kept till her death at the age of 80.

It was this courageous effort that sparked the beginning of the Bible Society movement.

Plans for the marathon walk are nearing completion and a number of sponsors have offered support for Mary and the team that will be travelling with her.

In keeping with tradition, she will walk in authentic Welsh dress, the only



Miss Mary Hughes

exception being her jogging shoes — a unique sight for the Hume Highway.

The walk starts in Sydney on August 18 and is expected to end in Melbourne on October 6.

Supporters are encouraged to get involved and seek the involvement of others. This can be done by:

- Sponsoring Mary for any number of Bibles.
- Organising your own trek and becoming a trek leader, securing sponsorship for it from your local community.
- Walking alone, if you do not wish to form a group, and recruit personal sponsors.

Euthanasia — a vast negative solution

"The debate for euthanasia is treated as an intellectual subject to be gnawed at, a bit divorced from practicality. It is exceedingly rare in the workplace. No patient of mine has requested it. I don't know what the evidence is of the claim that there is a 'growing public clamour for euthanasia,'" said Dr. Brian Pollard at a recent Foundation Genesis seminar.

Dr. Pollard is an anaesthetist, who for the past two and a half years has worked at Concord Hospital, Sydney caring for terminal patients. He sees his life as combating the need for euthanasia.

The failure of modern medicine

"Why is there a need to talk about it at all?" asked Brian Pollard. Because modern medicine has failed to deal with dying patients.

Once, doctors and patients knew their limitations. But as research progresses, there are more and more tools in the hands of doctors. Patients pressure doctors — and doctors pressure themselves — to do better. They have started a system whereby marvellous things are done, but they don't know when to call it quits. Technology hasn't got a built-in question 'But should we?' The consideration of the patient's overall best interests is now missing.

Be humane

An article in the May '84 edition of the New England Medical Journal differentiates between sickness and sick patients, and exhorts us to learn to be humane.

We need to investigate other systems of support. We can and do relieve physical pain. We need to learn to support people through anguish and pain of spirit.

People asking for euthanasia are asking for help: 'don't leave me'. If a person has no meaning in his life, it's too late to hold a debate on his deathbed.

How does a doctor impart truth without destroying hope? Patients need a truer concept of hope — that it's not a matter of length of life or comfort. Doctors should respond to the expectations of their patients by adequate competence, compassion and constancy. It's the "there's no hope: Goodbye" that leads to a patient's wanting euthanasia.

It's the patient's decision

The patient's role in decision making is paramount. A patient has a clear right to decide his future — not his family, or his doctor. He should have the right to refuse life-sustaining treatment.

There must be better communication between patient and doctor over pivotal decisions. The doctor has a major role, he has skill and therefore he should be listened to. But doctors are subject to the same myths and ethics as the rest of society.

This medical journal article calls for decreasing aggressive treatment where it is hopeless — a needless prolongation of life. Doctors should be allowed to be guided by their conscience, thoroughly talking through the issues with the patient and his family — and have no fear of the law.

Right to die — duty to kill?

"Euthanasia is a nice word, a gloss which prevents people from looking at the real issues," Dr. Pollard continued. It is either homicide by request, by agreement, or by professionally assisted suicide. None of these are presently sanctioned by the law, and such a law could not answer the dying person's problems.

It covers:

1. Giving morphine liberally to deaden pain — and ultimately the patient. I think the present liberal, and often not liberal enough use, is a valid, and the most effective way of relieving severe pain and distress. It is almost impossible to kill someone by morphine.
2. Withholding inappropriate treatment. Lots of patients have extra complications to their original illness, for example cancer, then pneumonia. I think there is a place for withholding antibiotics so the patient can die by the easier, alternative way.
3. Withdrawing of life support, where it is not in fact life support but function support, the brain being dead. This could

be done after examination and agreement by two doctors, and all regulations complied with.

4. 'Right to Die' — a term used freely which really means 'a right to be killed'. In law, all human rights are balanced by some other persons having duties or obligations. The 'right to be killed' doesn't exist, because it would mean placing the burden on someone else of the duty to kill.

The Right to Die is asking 'Are you lonely, cold or in pain? Come to us and we'll heal you — we'll kill you'. It is a vast negative solution, showing it is bereft of resources — and is quite repugnant.

To let live or cause to die?

In his talk to the Seminar, Professor Robert Zachary told of a number of cases where babies born with serious problems such as Down's Syndrome or spina bifida had died in hospitals.

He used them to illustrate his point that the claim 'let the baby die in peace' is not valid. If a child has a condition that threatens his life, and help is available, to withhold that help is murder. To "allow" a child to die as a result of hunger or thirst, or overdose of drugs, is not allowing him to die in peace. It is very painful.

There is a widespread and wrong idea about Down's Syndrome babies — that they are grossly retarded and useless. And so they are "allowed" to die. But it is not as miserable as that — and no one knows a child's future.

In one hospital, only one of 24 spina bifida babies was operated on. The others died. Asked, did they fall or were they pushed? "Pushed, of course" was the reply.

"They say, 'let them die'. I plead 'Don't cause them to die'," he said. Professor Zachary is Emeritus Professor, Paediatric Surgery, Sheffield.

An act of despair — not trust

"What is the context of this debate?" asked Dr. Peter Jensen, lecturer at Moore Theological College.

We have a society which is filled with selfishness, in which there is a widespread loss of respect for human life. Every year thousands of babies are put to death in our society. This sort of ethic says don't be burdened by other people, make sure you live in your own way in self-fulfilment, don't let other people drag you down. There is so little love in our community because love and selfishness cannot and do not co-exist. People are terribly lonely because they cannot give love and they cannot find it. And then there is greed, and the fear of death.

In the Christian view there are four relevant things: the fact of evil; the challenge to love; the danger of pride and the need for faith.

I don't think there is such a thing as voluntary euthanasia. Just imagine your doom being pronounced by the doctor, that you only have a little while to live. You are in intense pain. Are you in a situation to make a "voluntary" decision? Also, to please the doctor you may be made willing to adopt "voluntary" euthanasia, because he, like the rest of us, is frightened of death as it attacks his self-esteem. Subtly, your death gets him off that hook.

Now, on your hospital bed, you know that the doctor has got to be for you all the way. When voluntary euthanasia comes in you will not be sure.

One doctor has written: "Doctors are the least enthusiastic advocates of voluntary euthanasia, not from lack of sympathy but because they know better than does the public the sinister possibilities attendant on giving the increased licence to less reputable members of their profession".

What about pressures from the family? Suppose a person should fight a terminal illness over several years, and family members bring pressure "to give in"?

Many would accede to the request because few enjoy being a burden and causing great distress to loved ones. The law has to uphold the best and not to give an opportunity for evil people to do evil.

The elderly and the dying call for the compassion of the Christian. What we want is not disposable elderly people, we want people of all ages who will love people.

Every effort in a hospital is made for life; its duty is to sustain and support life. But if one adopted voluntary euthanasia, you wouldn't know when you went in to hospital whether it would deal out death or life. It would put an intolerable strain on doctors to say whether a patient is dying or not. It's asking them to act like God to declare when people will die. Too much knowledge is assumed. It is an invitation to pride.

There is a need for faith. Suicide is an act of despair rather than trust, and as such it is consistent only with the humanistic proposition that there is no Christian God.

The supreme example of suffering is that of Christ. Hebrews says: "Since He Himself, passed through the test of suffering He is able to help those who are

meeting their test now". A God like this has every right to speak, even in the ear of the dying man. God has become man, the Bible tells us, to deliver all those who through fear of death are subject to a life-long bondage.

What is being done?

The hospice movement provides for hospitals for the terminally ill; palliative care services in general hospitals and home care nursing programmes.

In England the hospice movement is very advanced, putting Australia to shame. People should have the option of dying at home with appropriate care and community support. At present, only 10% do so.

"Several specialised hospitals for the dying have shown what can be achieved. The principles so learnt have been barely applied in the national health service so far. This is because good care is costly. Chiefly in terms of human effort and devotion. Too few are motivated to help care for dying persons in our society and the work is uneconomic and unexciting. It is cheaper and easier to take people's lives to end their suffering," states Dr. Duncan Vere of the University of London.



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Chronicle

Robert McCheyne, benefit of strangeness

Few men who lived a shorter time on earth than Jesus of Nazareth have left behind such a memory of saintliness as Robert Murray McCheyne.

McCheyne was born in Edinburgh, Scotland, in May 1813. The frail child, youngest of five children, grew up in a comfortable and secure middle-class family.

Robert's eldest brother, David, was an exemplary Christian. David died suddenly just when Robert was completing his Arts degree at Edinburgh University. The death was a double shock, for Robert not only lost "my loved and loving brother", but also realised that he, himself, was quite unready to meet God.

He began to read the Bible avidly, sat under faithful preaching, and quickly his understanding and convictions grew. He recalled his brother David's view that the Christian ministry was "the most blessed work on earth" and the end of 1831 found him enrolled as a candidate for the ministry in the Church of Scotland. One of his teachers was the great theologian Dr. Thomas Chalmers.

Only God can make a pastor, and McCheyne's friend, fellow-student and biographer, Andrew Bonar, revealed that McCheyne was shaped by more than the Divinity Hall classes. He wrote: "his soul was prepared for the awful work of the ministry by much prayer, and much study of the word of God; by affliction in his person; by inward trials and sore temptations; by experience of the depth of corruption in his own heart; and by discoveries of the Saviour's fullness of grace."

In July 1835 McCheyne was licensed to preach and became assistant to Rev. John Bonar. He maintained careful and methodical records of his pastoral visitation. His preaching was both compelling and compassionate. All his work was undegraded and animated by his disciplined devotional life. Early every morning he read and meditated in the scriptures and gave himself to prayer.

Such patterns were kept up despite the limitations imposed by a heart condition, frequent fever and coughing. Once from his sickbed he wrote to John Bonar: "I hope and pray that it may be his will to restore me again to you and your parish with a heart tutored by sickness to speak more and more as dying to dying."

November, 1836 saw McCheyne ordained as pastor of St. Peter's Church, Dundee. He seemed to know that his life would be short and set about his work with the energy of a man wholly devoted to, and wholly dependent upon, the living God. He never married.

After two years of unremitting work he became very ill and followed a recommendation that he should visit the Holy Land while his strength returned. "A foreign land", he said, "draws us nearer to God. He is the only one whom we know here. We go to him as to one we know. All else is strange." Those who travelled with him were deeply impressed by his sanctity and assiduous study of the Bible.

Meanwhile in Dundee spiritual revival began at St. Peter's under the ministry of W. C. Burns (who later worked with Hudson Taylor in China). Many hundreds of people became Christians. This work of God continued after McCheyne's return to Dundee.

McCheyne was fully acquainted with the issues at stake in the Disruption of the Church of Scotland, and all his convictions lay with men like Thomas Chalmers who founded the Free Church in May 1843. McCheyne did not live to see this. He died of typhoid fever in March of that year.

McCheyne was a man of very great spiritual sensitivity and impact. He tried earnestly to maintain a holy consistency in his behaviour. After his death an Edinburgh journal recorded that "to know him was the best interpretation of any text." He had "that disentangled, pilgrim look which showed plainly that 'he sought a city' — the serene self-possession of one who walks by faith."

He learned to cope with the scorn of critics and to disregard the adulation of admirers. He learned, as Archbishop Loane put it, "that there is nothing like a calm look into the world that lies beyond the veils of sense and time, to make us feel both the emptiness of human praise and the selfishness of human pride."

The text of Robert Murray McCheyne's last sermon was Isaiah 60:1, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee." Less than a fortnight later he knew the fullness of that glory, for the young man who had been such a bright and burning light for Christ upon earth passed into His presence forever.

WORLD

Bishop Jenkins speaks out again

The disciples could have "pinched" the body of Jesus from the tomb, the Bishop of Durham, the Right Rev. David Jenkins, suggested when he answered questions on an LBC (London) News Radio 'phone-in programme.

The possible explanation of why no grave of Jesus was ever discovered was offered during an angry exchange with Anglican RE and Sunday School teacher "David", of New Malden — who had hardly begun to put his question when the Bishop started a chain of interruptions.

"I don't think it's fair to keep chipping in like that," remonstrated 'David', who was trying to explain that his youngsters were 'totally disgusted' with denials of certain key teachings, including the Resurrection.

"I do believe in the Resurrection. I've said it again and again. You have misunderstood what I said," snapped the Bishop, whose point was that Christ's Resurrection body was "spiritual" — that's why it could go through doors and things."

Brought back by presenter Dan Damon to the matter of the non-existent grave, Bishop Jenkins said, "There's one explanation in Matthew — that the disciples came and pinched the body. People could give all sorts of explanations. We can't be sure about it, can we?"

But the Bishop added, "The only thing we can be sure about is that the personality and presence and power in the spiritual body of Jesus so impressed people that they have been convinced ever since that he was alive."

Church Times

East German church president complains of restrictions on Christians

During recent talks with Christians in West Berlin, President Eberhard Natho of the Evangelical church in Anhalt, a union church in East Germany, drew attention to the fact that Christians in East Germany were barred from becoming police unless they renounce their church membership. Natho also said that few Christians were allowed into the teaching profession.

After a service held to commemorate the Barmen Declaration's anniversary at the Wilmsdorf Auen Church, Natho answered members' questions. He said that East Germany's main problem lies in the fact that there is no open discussion over certain questions of society. One does not find out why so many people apply for travel visas, nor why the standard minimum rent was raised from 270 to 300 marks, he said. The government expects everyone unquestioningly to accept all of its decisions. But the church, he said, tries to speak openly and promote the idea that people will only trust one another if they are open to each other.

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"800 new workers in the 80s" WEC International Leaders' Conference meets in Scotland

— Evan Davies

For three weeks in May and June this year 105 delegates from 40 countries met to pray, worship, plan and discuss matters of strategic importance for the missionary ministry of WEC INTERNATIONAL in the next six years. The Conference was called 'INTERCON 'I' being six years after 'INTERCON 'I'.

The representation was the most comprehensive ever in the history of the mission. Every field and sending base leader was present as well as those of many other ministries in the mission. Significantly, there were representatives of several WEC-founded national churches and Third World mission societies with whom WEC International is privileged to work.

The fellowship was warm and deep. The setting for the Conference was the lovely WEC Kilcraggan Conference Centre on the banks of the River Clyde in Scotland. Opportunity was given for some relaxation and sightseeing, and the Centre staff hosted the Conference admirably.

In such an international mission (1068 active members plus over 100 retired) the interaction possible at such a gathering was abundantly worthwhile in itself. Not to say there were no language difficulties — each session had to have simultaneous translation into Japanese, Indonesian, French and Portuguese. However, to have the opportunity to test all decisions against church and field implications was of great benefit.

Also to have the benefit of some of the respected WEC leaders on hand, such as Norman Grubb (89 years old and mentally alert as ever!), Helen Roseveare, Detmar Scheunemann, Robert Mackey, Leslie Brierley and Patrick Johnstone was a blessing from God.

The major significance of the Conference arose out of a masterly survey of the world, WEC's work worldwide, and a challenge of the future which was presented at the commencement of the conference by Patrick Johnstone (author of "Operation World" and International Research Secretary of WEC). His extensive recommendations were discussed in six regional groups during the conference and the results co-ordinated in the last few days. The upshot was a detailed charter for advance. WEC is to move into an additional 39 cities beside the 57 where it already works. The mission also intends to advance into 44 unreached people groups in addition to the 107 in which it is currently ministering — this represents a combined target of 100 unreached peoples which have no viable local church within their culture.

To accomplish this WEC International is trusting for 800 new workers (a 78% increase needed in 5 years). God has encouraged the mission in recent years by a doubling of the membership of WEC founded churches in the last six years. The challenge ahead is awesome — as one delegate put it "what we are intending to do is either madness or God's glorious will!" The message given to the conference on the first day was Isaiah 43:18,19 and the sense of God doing something new permeated the conference. WEC International believes that God will "make a day in the wilderness and rivers in the desert".

REVIEW

New perspectives on unity of Anglican — Reformed, report

The Report of the first joint International Commission of the Anglican and Reformed Churches has been released. God's Reign and Our Unity is published by SPCK and St. Andrew Press at £2.95.

The Commission was appointed by the Anglican Consultative Council (based in London) and the World Alliance of Reformed Churches (based in Geneva). Each of these bodies has a world-wide membership of about 70 million, and it is anticipated that they will send the report to their member Churches throughout the world for consideration. So it has been written in such a way as to commend itself widely to Church people of both traditions.

The fact that members of the two traditions have been able to come together in united Churches in the Indian subcontinent shows that sufficient agreement is possible. The failure of many attempts (of which the covenant proposals in England were only one) to find unity elsewhere shows that large obstacles remain.

Some of these obstacles are itemised in chapter one. The main body of the Report then seeks to go behind traditional differences, which stem from the period of the Reformation, and puts the whole issue in the context of the priority of the grace of God — that God in Christ has accepted us, unacceptable as we are, and therefore "to reject one another is to reject God's grace" (para. 25).

The Report describes the Church as a "provisional embodiment (laying stress on both words) of God's final purpose for all human beings and for all creation" (para. 30). It attempts to look at the Church not in the "Christendom" perspective of the time of the Reformation but in the perspective of God's mission to the world.

The Report therefore tries to take account not only of old doctrinal differences, but also of some other barriers to Christian unity, such as exists between black and white, privileged and underprivileged, male and female.

The central sections look again at the understanding and practice in the two traditions of Baptism (47-61), Eucharist (62-72) and Ministry (73-104) in the perspectives established in the earlier part of the Report.

Consideration is given to the form of unity appropriate to the present state of Church and Society, and some practical suggestions are made on how Anglican and Reformed Christians can learn from each other and grow together.

The Report concludes with nine recommendations, including a series of questions suggested for local discussion by Anglican and Reformed Christians together.

The Report picks up a number of themes which will be considered by the Anglican Consultative Council Meeting in Nigeria — the Church as a pilgrim people, as a people entrusted with a mission — and is yet a further mark of the ecumenical convergence illustrated by the WCC Baptism, Eucharist and Ministry, the final Report of ARCIC and Anglican Lutheran relations, which the Communion is being asked to consider in the period before the Lambeth Conference in 1988. God's Reign and Our Unity is a less specialised document and written in "less condensed language than these other reports and is suited to parish groups, with relevance not only to Anglican-Reformed relations, but to the general Ecumenical scene.

C.E.N.

Death of church historian

Dr Roland H. Bainton, whose biography of Martin Luther, "Here I Stand", has sold more than a million copies, died in the USA at the age of 89, on February 13. He had been ill for many months.

For years Dr. Bainton was Professor of Ecclesiastical History at Yale University.

He wrote more than 30 books and his works have been translated into 12 languages.

A pacifist, Dr. Bainton served in a Quaker unit in World War 1.

Although many people thought he was a Lutheran because of his works on Martin Luther, he was ordained as a minister of the Congregational Church in 1927, and was on the clergy roll of the Church of Christ when he died.

More restrictive legislation (USSR)

The Gazette of the Supreme Soviet of the USSR contains information of further restrictive legislation. As of 1 July, 1984 Soviet citizens stand to be fined in connection with breaches of legislation by foreigners concerning their presence and movements on the territory of the USSR. Soviet citizens are liable to fines for rendering "services", such as putting up a foreigner overnight in their homes, giving them a lift in their car, etc. without notifying the Soviet authorities of this. Moreover, the fines will be levied only if the "violation" has not resulted in further charges "which are subject to prosecution under the Criminal Code". Presumably, if such charges are brought against the foreigner, the Soviet citizen involved will also face criminal charges.

KESTON COLLEGE

'How do you get rid of a heretical bishop?'

The most outspoken comment on the controversy over the new Bishop of Durham came from Mr. Anthony Bush (Bristol), chairman of Mission England in the South West.

Remarking during question time on Saturday that the views of some bishops were now "almost indistinguishable from Jehovah's Witnesses or Hindus", he asked the Archbishop of Canterbury how the Church of England could pass on not just redundant churches to those of other faiths "but also redundant bishops. In other words, how do you get rid of a woolly, heretical bishop?"

In slightly more measured tones, the Rev. David Holloway (Newcastle) asked the standing committee to prepare a paper for the Synod to debate on the appointment and consecration of bishops. The Rev. John Taylor (Exeter) asked whether a bishop's beliefs could be checked before his appointment and Canon George Austin (St. Albans) asked for the appointment of bishops to be placed more fully in the hands of the wider church.

In his replies, the Archbishop of Canterbury remarked that the system of Crown Appointments was currently under review.

When the warning bells sound!

Good relationships are often either prevented or hindered by our initial sense of caution felt by either one or both of the parties involved. How often when we first meet a person do we find our initial impression almost overwhelmed by the sound of some emotional "warning bells"? When this happens it is almost impossible to accurately and helpfully come to know the person beyond the initial impression, which is our view of them, rather than how they really are.

Counselling and helping relationships can be severely limited by this tendency. An initial encounter can be distorted by tension. This is a form of nervousness in which people find it hard to be themselves. They say things which they don't really want to and express themselves in ways that are not at all typical of them.

I almost always find it impossible to be myself and to feel comfortable when I'm talking to people I've never met before on the telephone. I often think they must feel I'm a strange person (perhaps they're right!) However, I reassure myself by believing that if they want to assess me on the strength of one telephone conversation, then their opinion isn't really so important.

However, there is a very serious side to this "warning bells" process. Both parties in an initial encounter is likely to be on their guard or anxious to make a good impression. Under these kinds of pressures no wonder it can be hard. There are several simple strategies which can help us to know each other better and therefore to minister to one another more effectively in Christian service.

1. Avoid stereotyping:

Human thought processes involve concepts which are really categories which help us to simplify a vast amount of information which we could not efficiently process in any other way. For example, when I use the word "dog" it can stand for a wide variety of different kinds of dogs. I don't have to use a separate word for each different kind of dog — large, small, short-haired, long-haired, etc.

We become so accustomed to using categories like this as an aid to describing and relating to things, that we tend to also use them in our relationships. That is, we quickly sort people into categories. These kinds of categories are called stereotypes.

The problem with stereotypes is that we have in mind a general description of what a member of that category is like and so when we put a person in the category we think we have a pretty complete idea of what that person really is like. This is all too simple and fraught with all kinds of errors.

Consider this example. If a counsellor stereotypes a client as a "neurotic woman" or as an "authoritarian and rigid man" on the strength of an initial contact, can you imagine the damage this can do? This operation is so flawed it should be laughable, but it's really tragic. Questions are begged left, right and centre. How is the category defined? On what grounds do you put the person in the category? What extra information do you falsely apply to the person on the strength of the category rather than on the basis of how the person really behaves?

Christians appear all too ready to use stereotypes. I knew of one person who judged that I was a "right-wing conservative associated with the Festival of Light" purely on the basis that I wrote for the Australian Church Record. On the other hand, another person labelled me a "left-wing radical of a liberal persuasion" on the basis of the kinds of things he had



Alan Craddock

heard (!) that I wrote in the ACR. How can these two stereotypes be correct? I suspect the truth is not really in either views, and I think I could be rather hard to categorize. Don't even try to stereotype me for it will blind you to what I am trying to say.

2. Avoid projection:

We can be rather quick to project our own attitudes onto others. Unfortunately we tend to dwell on the negative side of this process. We don't look for our strengths in others, but expect our own flaws and weaknesses to be also found in others. Rather than be generous and optimistic, we find ourselves in our caution, less than generous and pessimistic.

For example, a person with an aggressive manner seems to expect others to be aggressive. Their own weakness creates a heightened sensitivity to that weakness in others. This virtually operates as a self-fulfilling prophecy. If you expect people to be hostile there's a good chance you will make them angry in the way you relate to them. Your communication with them will be biased by your assumptions and your expectations. You expect your weakness to also be theirs and so the scene is set for that weakness to play a dominant role in the farce which follows.

3. Strive for immediate, accurate empathy:

Now there's a piece of jargon! But don't close off because you have stereotypes about psychologists and their jargon. I could tell you about theologians and their jargon but I'll avoid my stereotypes too. I'd rather you hang in there and look at what I'm trying to say, and to understand it before you jump to any conclusions, or write off my last point.

In fact, what I'm asking for is immediate, accurate empathy! I'm saying think about what is there, rather than look for some hidden future agenda. That is, be immediate — work with the here and now rather than shut it out with distracting stereotypes and projections. I'm saying examine closely and accurately identify the content rather than allow misinterpretations and mistakes to cloud your view of what I'm expressing. Finally, I'm asking that you respond to me and my message with understanding. I'm not necessarily asking you to agree, but at least understand what I'm saying.

This is, of course, the way to avoid stereotyping and projection in our initial encounters with people in our lives. We concentrate on them and how they really are right now. We strive to hear and to understand. We then have a much better chance of coming to know them as they really are. Communications between Christians are plagued by stereotypes and projections of a wide variety. We need to pray that God will strengthen us to become free of these interferences. Jesus provides many examples of a stereotype-free and caring relationship with people (e.g. The parable of the Good Samaritan, Luke 10:25-37; The faith of the Syrian-Phoenician Woman, Mark 7:24-30; The Samaritan woman at the well, John 4:1-26), and we should prayerfully seek the strength to follow his lead.

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LETTERS

MOW, "No" agreement

Dear Sir,

One of the agreements made between MOW and ACR was that the ordination debate be reported verbatim with little editorial "handiwork". This "gentle-persons" agreement? made it difficult for you as editor to impose your bias too strongly on the material but it did not prevent you from writing strong editorials guiding the public on how to interpret the debate and also misleading them now on two separate occasions. With reference to your editorial of July 9, there is NO "agreement at last" between ACR and MOW. I wish there was.

Your so-called agreement was based on the phrase Voluntary Permanent Subordination. If you recall the discussion on the Trinity, Dr. Sherlock prefaced his descriptions of the Son's subordination to the Father by talking about the mutual submission and mutual indwelling of all the members of the Trinity both to and within each other. He further went on to say that all we know of the subordination of the Son to the Father is in the historical realm and in regard to the purposes of redemption. He also added that there was a unity and equality of the Godhead that ruled out by its very nature a hierarchy.

Furthermore, if the phrase "voluntary permanent subordination" is going to be evoked in the debate against women's ordination then one of the other points made in our recent debate was that such subordination can never be made mandatory, and that it was up to the individual women to decide whether they would so submit themselves to men on that basis, not, for any organisation to legislate on those grounds otherwise the word "voluntary" is ludicrous! Please tell me where is this supposed agreement between MOW and ACR?

One of the fascinating things that is coming out of this debate is that so anxious have you been to use the Trinity to prove women's perpetual subordination to men that you are in danger of creating such a hierarchy within the Trinity as to lose your grasp on the Athanasian Creed.

Question: Will ACR defend the right of men to rule over women to the extent of compromising one of the classical creeds of Christianity? Yes, I believe so.

Yours sincerely,
Susanne Glover

Work of the devil

Dear Sir,

Is it really necessary that the ordination of

women requires debate on the Supreme Being? Eternity itself would not be long enough to fathom the fathomless. Are women to wait that long for the fulfilment of their aspiration? "Subordination" within the Trinity, even with the contradictory term "equality" attached, seems irrelevant unless it was meant to prove that once a female, always a female, even in heaven. Still, I enjoyed reading the Debate and the clarifying editorial (July 9).

But really, what has this to do with the aspirations of Christian women for ordination? The redeemed are all "kings and priests" according to the Authorised Rev. 5:6, so I cannot see what additional dignity ordination bestows, save power which for too long has been wielded over saintly, gifted women. When God put enmity between Eve and the serpent, He exalted women's role to a spiritual warrior against the devil and all his works. Thus, it is the work of the devil to subject women to the lowliest role. In these Last Days, however, God is calling her to SPEAK UP. The world is in chaos with men's hearts failing them for fear, and looking after those things that are coming on the earth. "O thou daughter that tellest good tidings to Jerusalem, lift up thy voice with strength, lift it up, be not afraid... Behold the LORD GOD will come."

Are our pulpits ringing with this message of hope and deliverance? Indeed No! Leaders of power are dragging the flock, mainly reluctantly, into a trap of gigantic proportions which spells, not UNITY but total submission to the Great Apostate. God is now calling women to help the menfolk in this spiritual Battle of the Ages. Thus, the urgency for women's ordination, not long-drawn-out debates to delay what our God undoubtedly wills. This is the REALITY, not metaphorical discussions.

Yours sincerely,
Phyllis Creasey

Lack of confidence

Dear Sir,

Reading the MOW debate in the last two editions of the 'Record' has left me feeling rather numb.

It seems to me that the ordination of women isn't so much a philosophical issue, but rather one of attitude. How can an attitude which supports female ordination when NO church tradition, Catholic, Orthodox or Protestant, except the latter, in recent times has ordained women?

If the church had wanted to equalize the roles of men and women, why did it wait so long? If the church had ordained women prior

to the advent of the so called "womens liberation movement", this would have been a very powerful argument.

Both sides of the debate agree there are texts which teach the headship (however defined) of man over the woman, and a men only ministry. However, on the other hand, there is no clear evidence which specifically indicates/teaches that women were ordained in new testament times.

Arguments for the ordination of women rest on a very rationalistic interpretation of various texts, for example, Gal. 3:28 — which does not incidentally have anything to do with ordination — full stop. The rationale of those who support women's ordination — is for the most part — feminist — EXAMPLE: subordination of women to men is said to place women in a position of powerlessness, of making her position in life inferior (second class citizens).

Does the Bible use this sort of reasoning? No, of course not. Why then do people use feminist analysis? I guess because the spirit of our age is an egalitarian one.

The perfunctory arguments used to support the ordination of women, display a lack of confidence in the integrity of scripture. Are those who support MOW wiser than the Apostles? Paul K. Jewett is on record as saying that the Apostle Paul got it all wrong when it came to women's ordination.

Who is right? Is Paul Jewett wiser than the Apostle Paul? At least the Apostle Paul did claim to be inspired by the Holy Ghost to write what he did, 1 Cor. 14:37.

The teaching of scripture indicates that ordaining women is not an option for Christians. Let us stop hedging! Playing gymnastics with the scriptures in order to obtain enough support to ordain women is not good enough. The bottom line — it seems to me — is either one of integrity and/or secondly, a rebellious attitude (hidden under philosophical argument) against the authority of the scripture and by extension, God Himself.

In love, I urge those who support the ordination of women to examine their own motives, their own loyalties, to repent of this pernicious doctrine of equality, and to seek the Spirit of God. He will open up the scriptures as we submit to Him.

Let us place our confidence in the Scriptures and in the Scriptures alone.

Yours sincerely,
Alan Barron.

Sack proofreader

Dear Sir,

If such a simple matter as a letter to the Editor, can suffer the misprints that mine did on July 9, 1984, what hope have we in MOW of ever being correctly heard?

On that occasion I criticised your editorial of June 11 on the grounds that it was misleading the public into believing that the governing principle of Biblical Interpretation of MOW was liberation. You further stated that such a principle would lead ine Church not only into ordaining women but also homosexuals.

To again set the record straight, the Doctrine of God is the governing principle of interpretation for MOW, and it is via that doctrine that we can state that women's ordination is not inconsistent with the Gospel, and in fact by not ordaining women we now believe that an offence is being perpetrated against the Gospel.

We admit that liberation is an important aspect of New Testament teaching for MOW, but liberation is always described by Paul as liberation from sin, not into sin. Therefore it does not automatically follow as you maintain that to ordain women is then to ordain homosexuals, not unless the Church was to rule that homosexuality is not sinful. Likewise the Church needs to decide whether ordaining women is a course of action compatible with the Gospel and hence the reason for this debate to place the controversy before the whole Church.

Yours sincerely,
Susanne Glover

MOW & English Bps

Dear Sir,

There should be no mystery about the abandonment of the fundamentals of the faith by English Bishops. They come from a long line of modern hierarchy which has led the Christian church into the wilderness. Under them the church has sunk out of sight, submerged into the secular-humanist society. They have tried to survive on the basis of giving lip service to the authority of Jesus Christ. Lip service which continues to observe colourful ritual and oral repetition of doctrines which no longer have meaning in reality, can only have one result; victory for the anti-Christ. Quite naturally such spokesmen for decadence will inevitably embrace doctrines which repudiate the authority of the author of

Christianity. The Billy Graham's who journey to the USSR and give credibility to the authority of anti-Christ are only one short step removed from their Bishop cousins.

The England which gave the world through its faithful Bishops, Magna Carta the Common Law, Trinitarian Government; which curbed the power of tyrants whether they were Bishops, Kings or Protectors, is no longer. Australia is in a similar position. The Christian content of our Constitution which contained the power of Governments has been destroyed. Christian marriage has been destroyed. The worship of secular power and authority is supreme in both Church and State. Murphy's Law, in which Christian marriage was attacked, is now reaping the horrors of unbridled violence, but all we can discuss amongst all this ferment is the Movement for the Ordination of Women which is only another manifestation of the same decadence. Men having abdicated their rightful role under God, are now being treated as they deserve, their authority destroyed and replaced by such as is not ordained by God if what we have been taught for two thousand years has any reality.

When one reads the gobble-de-gook which passes for intellectual analysis the ordinary man in the street like myself, who has had to survive in a world of reality, senses the mass madness of our times. Nations and a Church led by those whose understanding of accountability runs to abstract nonsense based upon egalitarianism. Degenerate man initiated the false theory, a degenerate church takes it up. Which is easier to say, "thy sins are forgiven thee", or "take up thy bed and walk"?

Yours faithfully,
Edward Rock

Church organisation

Dear Sir,

Regarding church organization. As the word neighbourhood implies local grouping and caring: so the parish is the natural organisation for a church. Size is the problem. The solution is not to abandon a system inherited from O.I. times, but to set a limit of 5000.

So with one ordained man available for a parish of 40,000, there should be eight lay readers given charge of eight sub parishes.

The church would rediscover the value of regular weekly M.P. and E.P. in a local hall and a monthly H.C. visit by the vicar. M.P. and E.P. services are naturally family services as many of my old generation can testify. Respect for the fourth commandment, closer family ties and many other benefits would result from such development.

Yours faithfully,
J. R. Browning

Adoption

Dear Sir/Madam,

We thank you very much indeed for publishing the information regarding the proposed changes to Adoption Legislation in NSW.

As a result we have received a response from the Christian Community and this will have an impact on informing people of the situation.

Yours sincerely,
Mrs. Christine Smith
(President, People Concerned About Adoption)

Stock local libraries

Dear Sir,

May I exhort your readers to consider a ministry that has crept up on us in recent years due to the recession and modern technology.

This is the increasing numbers of young better-educated unemployed who occupy their days by reading at the local public library. By default, they can only read fringe sect and pagan literature which seems to be donated to these libraries in profusion.

Each congregation ought to ensure that the local library has at least the following:—

- (i) The excellent LION HANDBOOKS on the BIBLE and CHURCH HISTORY
- (ii) One of the BANNER OF TRUTH facsimile editions of 16th and 17th century works. The "olde" English has a fascination which can lead to greater spiritual interest.
- (iii) At least some of the excellent works of Archbishop Loane. These are always acceptable to librarians if only because of the Australian authorship.
- (iv) There are any number of other good Christian authors whose works have a ministry to do on the bookshelves of the local library, e.g. Bishop Ryle's "HOLINESS" and "THE TRUE CHRISTIAN" always seem to be in demand, judging by their absence from the bookshelves in the local library.

I pray that the Lord may open our eyes to the whiteness of the harvest.

Yours sincerely,
Charles H.S. Thomason

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Editorial

So what do you believe?

The "Jenkins Affair" has certainly raised some issues for the Church. The new Bishop of Durham holds views that are not consistent with the Creeds of Christendom — especially on matters such as the Virgin Birth and the Resurrection. But there is worse — surveys in England showed that he is not alone in his views. Other Anglican Bishops also have their doubts about the basic beliefs of the Church. And there is no doubt that the Australian Episcopacy also has some who question traditional beliefs — not to make any comment about the beliefs of clergy or laity. So **what do you believe?**

One of our problems is, of course, the role Bishops play in the life of the Anglican church. Their pronouncements are taken by most to be the official statements of the Church — if a Bishop says it's true then it must be so! That is not the way it ought to be but since it is, then Bishops have a great responsibility not to undermine the faith of other Christians. Clergy have the same responsibility.

What are the standards of our faith? For most Protestants, historically, the sole standard has been the Bible. Added to the Bible has been a Statement which has sought to take up the issues of the day and clarify the Bible teaching on them. So Anglicans have the Bible plus the Thirty Nine Articles. The Thirty Nine Articles make no doubt about their place in the question of authority — "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith ..." (Article 6) or "... it is not lawful for the Church to ordain any thing that is contrary to God's Word written ..." (Article 20).

The Thirty Nine Articles are not popular with many modern Anglicans. There are all sorts of explanations as to why clergy promise to uphold them while disagreeing with them — but none of the explanations alter the fact that those who claim to be Anglicans are bound by the Articles. And so they should be. The Articles were forged in the battles of the Reformation and state clearly what Anglicans are called to believe.

The other great statement of faith is the Westminster Confession. Again, it is not too popular with many today. Commenting on the Jenkins Affair, Sydney Morning Herald Religion writer Alan Gill made passing reference to the Uniting Church, set up by the amalgamation of Methodist, Presbyterian and Congregational churches. He said,

"the Uniting Church is so liberal in its doctrines that heresy is hard to detect." For that statement he earned the ire of many Uniting Church people, some of whom had letters gracing the pages of the Herald. But Alan Gill is right. The Uniting Church is an example of the modern attempt to reduce statements of faith to the lowest common denominators and to dismiss the stronger statements of the past. That is why so many Presbyterians remained Presbyterians and their fidelity to the Westminster Confession is one of the reasons that they are prospering.

The Bible makes it clear that the Church ought to exercise discipline — particularly in matters of belief. But the Church no longer does that. We ordain men who have no belief in the central tenets of the Christian faith and, it seems, when they make their statements publicly we consecrate them Bishops!

Those who are concerned for the future of the Church might like to ponder for a moment the irony that, in the midst of the Jenkins Affair, with so many English churchmen defending the new Bishop's position, England is experiencing Crusades by Billy Graham and Luis Palau which are amongst the most successful held anywhere in the world in recent years. There is no doubting the stand that these evangelists take on matters of faith. Indeed, studies of Billy Graham's technique have pointed to his oft repeated phrase "the Bible says" as one of the most important factors in his communication. It seems that, as "leading" English churchmen seek new and modern ways to reach people alienated from the Church, on their own doorstep evangelical visitors are showing them how to do it using the same technique and message as Whitefield in the 18th century and Moody in the 19th.

People today are looking for something solid in which to anchor their faith and their hope. At the same time some churchmen are so intent on undermining the historic Christian faith in the name of "communication" with moderns that they are doing incredible damage to the image of the Church. And they are aided by a media happy to give them all the publicity they need.

It is time that ordinary Christians spoke out and made it clear that we do not hold their views; that we believe the Bible to be the inspired Word of God; and that we are happy to accept as truth the historic Confessions of Christendom — the Creeds, the 39 Articles and the Westminster Confession. **That's what we believe.**

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Applications in writing to:

Rev. Colin G. Wood, Director of Community Services,
Wesley Central Mission, 210 Pitt Street, Sydney, NSW 2000

Rev. Gordon Moyes, Superintendent.

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153 Epping Road, Marsfield 2122

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The Lectures will be under the titles:

Faith and Evidence in Calvin and Barth	September 11
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Lectures will be held at 8.00 p.m. at Moore Theological College, Newtown.
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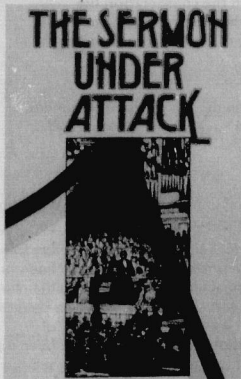
The sermon under attack

by Klaas Runia
 Paternoster Press 108 pp
 Recommended Retail Price \$7.50

Klaas Runia was invited to deliver the 1980 Annual Moore College Lectures. In doing so he joined an impressive list of visitors and local scholars who have delivered those lectures. One of the requirements of those who deliver the Moore College Lectures is that the lectures should be produced in published form. "The Sermon Under Attack" is the book of Runia's lectures.

Those who heard Runia deliver the lectures will be aware that they were delivered from the already prepared text that forms this book. Most who heard them would have been impressed with the material. It was invaluable. The book is no less important. Runia, as a theologian brings his theologian's mind to the question of preaching in the church today. He begins with a look at contemporary criticisms of the sermon and deals thoroughly with them. He then moves on to a definition of preaching which ought to be an important part of every book on preaching but which in most such books is not done in any great detail. From there he discusses preaching and the bible, preaching and the situation of the listener and relevant preaching. Runia has added an appendix. It is entitled, "Women in the Pulpit!" He introduces it by suggesting that after the first lecture he was asked "one contemporary criticism of the sermon was omitted in your lecture. There are many who are critical of the fact that preaching is an activity in the church, which is monopolised by men. Is there also truth in this contemporary attack on the sermon?" Runia took this matter seriously and although he gave a quick answer on the night, he felt it was important enough to include it as a chapter at the end of his book. One ought to say that his conclusion is very different to the conclusion of the

college sponsoring the lectures. He not only believes that women ought to preach but he also supports women's ordination. This is an important chapter because although most of the material may not be new, Runia puts it so well that it is an important document in the continuing debate on women's ministry.



I fear that the book will not be a best seller. Most people who buy books on preaching seem more interested in the "how to" variety. This book is far from that. This is unfortunate because those who are engaged in the task of preaching, one of the most significant tasks in the ministry, need to have a proper biblical basis for what they are doing. Much bad preaching is a result of the preacher not really understanding what his task ought to be. Runia's book goes a long way to remedying this. I would hope that everyone who takes preaching seriously — and that should be everyone who preaches — will read this book carefully and consider what Runia says about the biblical basis for the proclamation of God's message.

Denis Kirkaldy.

A Fresh Start

By John Chapman
 Hodder and Stoughton 198 pp \$4.95

This is a significant book for two reasons. It presents the Christian Gospel clearly to the unbeliever, and it provides an authentic Australian Model for evangelism.

"... the writing of many books is endless." (Ecclesiastes 12:12) and when it comes to Christian paperbacks we can all respond, Amen to That! Yes, this is another paperback, but this is one all Christians, lay and clergy alike need to read, and then pass on to their non-Christian friends or, better still buy another copy to pass on.

The book is divided into four clear and well set out parts. Part 1 deals with God's solution to our problem. It clearly sets out the content of the Christian Gospel. Part 2 is written for those who are uncertain about God's existence and whether Jesus was God's Son. It also sets out to show the reliability of the Bible in providing us with information about Jesus and God. Part 3 presents the serious responsibility of responding to God in his way rather than our own. Part 4 sets out in detail, what we need to do to become Christians and how we can be sure we are Christians.

This structure of the book is excellent. It begins where evangelism ought to begin, not with apologetics but with a clear simple presentation of the Gospel of Christ. Yet the important matter of a reasonable faith is not ignored but handled in an uncomplicated helpful way.

The final two sections of the book continue the clarity of the first. I found myself moved to rejoice again at the joy of being Christ's.

The style is conversational and has, I believe, a distinctive Australian flavour. For example John's description of the average

Australian Males Hell as "An endless pub crawl with no hangover to follow". The book has many illustrations, stories, and anecdotes which have the dual function of maintaining interest and clarifying the points John is seeking to communicate.

The effect of some of these is disarming. One's guard is pulled down and a truth of the gospel is allowed to penetrate in a new and fresh way. There are few, if any, hackneyed explanations or jargon terms of the 'whys' and 'wherefores' of the Gospel and becoming a Christian.

This is an important Christian book for a number of reasons. It is an Australian book written by a thoughtful Australian who has both a firm grasp of the Gospel and the Australian mind and culture. Secondly, it provides us with a useful tool in sharing our faith with others who are literate. However, apart from the books own stated goal, its most significant contribution will be in providing us with an excellent model for evangelism.

There are few authentic Australian Christian Evangelists to which both lay and clergy can look to model their presentations of the Gospel on. This brief paperback provides us with a very good one.

One minor reservation. I believe we largely live in a non-reading culture and despite the 'Daily Telegraph' style of this paperback, even its moderate size may still mean, that many we try to reach will not read it. This is, of course, not only a criticism of the book but an issue which all of us who wish to present the Gospel of Christ to our Australian friends need to put our minds to. Maybe, there is an open door for such superb content through Cassette and well produced Video presentations? This of course remains to be seen, if not heard.

Stephen Abbott.

The Convictions Held by Christians in Hong Kong in the Midst of Contemporary Social and Political Change — A Proposal

As promised last issue, the following is the full text of the ten point declaration published by Christian church leaders in Hong Kong on how Hong Kong Christians should face the "1997" issue.

Introduction

The 1997 issue has created deep concern and anxiety among the people of Hong Kong. As the people of God we feel it necessary to re-affirm the beliefs that the church has always held in the past, to understand our unique role and mission at this point in history, and to seek the direction that the church must take in the future. After having met for discussion several times, we have arrived by the grace of God at the following 10 common convictions which we propose as a reference for believers in all churches.

I. How We View Social and Political Change

We believe that God is the Creator, Redeemer, and Judge, and He governs the development of history. Therefore, we believe that whatever changes there may be in Hong Kong's future, they are within His providence. With this conviction we shall not waver. We should do our utmost to accomplish God's will for our lives with peace in our hearts.

At the same time, as citizens of Hong Kong, we also have the responsibility to analyze historical changes objectively, with the wisdom God has given us, and facing reality, to assume actively the role that we Christians ought to take in the midst of historical change.

II. The Unchanging Principles of the Church during a Time of Social Change

In whatever social and political circumstances we ought to regard the Bible as the highest standard for our faith, life, and ministry.

In a time of social upheaval, we will inevitably be affected by its force. We will be exposed to temptations and many experience weakness. Therefore, we ought to be faithful to Christ in all circumstances. We should not compromise because of changing circumstances, nor should we sacrifice basic biblical principles for tactical advantages. Relying on the power of God, we should hold fast to our covenant with the Lord, obey his commands absolutely, bear witness to the Lord in times of crisis, and glorify His name.

III. The Nature and Mission of the Church

We believe that the church is a visible

spiritual community called out by God in Christ Jesus through the gospel; it is the body of Christ and is filled by the spirit of Christ. God has established the church among men in order to glorify His name, to serve people, to bear witness and to expand the kingdom of God, and to fulfil His purpose in creation and redemption through Christ. These tasks are to be realized especially in the following three ways:

1. To proclaim the gospel of redemption locally and around the world;
2. To build up the spiritual life of the community of believers through worship, pastoral nurture, and spiritual discipline;
3. To act as the light and salt of the earth in order to bring about social and cultural renewal.

This commission is given to the church by Christ. Therefore, no matter what the changes in circumstances may be, the church ought to do her best to preserve the comprehensive character of this commission, and should allow no deviation from nor fragmentation of it because of human will or political influences.

IV. The Responsibility and Expectations of Christians towards Hong Kong

As citizens of Hong Kong, we affirm that Christians have the responsibility to shape the future of Hong Kong together with all the people of the city to make Hong Kong a democratic society governed by law that safeguards human rights, freedom, equality, so that stability and prosperity may be maintained. At this turning point in history we have a special responsibility to preach the gospel to the people of Hong Kong so that they may enjoy God's grace and live a more integrated life.

We hope that after 1997 the people in Hong Kong will maintain a high degree of self-government and that her citizens will enjoy the freedom and human rights that God has given to men, including freedom of speech, freedom of the press, freedom of assembly, freedom of travel, and the freedom to believe and propagate that belief. We hope thereby that Hong Kong will play an active role in the modernization and democratization of [mainland] China as a whole.

Bishop Jenkins contd.

information as is the natural thing to do (the informants were eye-witnesses). Of course its a doctrine that only came out later. The church did indeed believe Jesus was divine because of who he was and what he did. But the truth as revealed by Mary and Joseph or their intimate friends is surely to be believed by all Christians at true.

(b) The resurrection was, on the evidence of the gospels, at the time, a very difficult thing for people to swallow. But the evidence was overwhelming. It is the foundation stone of our faith. Without it we make nonsense of the Gospels. If it never was a fact in history, our faith has no basis.

4. The man who had done this had been designated a bishop. For the first time as far as I knew a man with those views was going to be a bishop and leader, one who should have been a teacher of scripture and a guardian of the faith.

5. And this was in the Church of England which has its official standards of belief in the Book of Common Prayer and the thirty-nine Articles, in the creeds of the church which all give scripture the supreme place.

6. The Archbishop had played down the response to the petition with its 12,500 signatures (now 14,000), observing that only 1% were from Durham. It requested delay until Professor Jenkins' views were more carefully examined before he be made a bishop, and also he said that no official objection had been made, and that the consecration would

go ahead whatever the response in the Minster.

Dear Sir,
 I want to associate myself wholeheartedly with Professor Douglas C. Spanner's letter on July 13 on the current "Durham" theological controversy.

It seems to me that a sort of theological smokescreen has been cast over the scene by those in authority: we who have written in protest (and we are not all Protestants either) against their public utterances are being told patently that we are "confused".

The Archbishop of York in a duplicated reply talks of "strange reports" circulating about the faith of the new Bishop of Durham, as though we had not heard him ourselves but only listened to garbled versions of his statements. In actual fact, we have heard with our ears and our eyes have seen quite clearly what Dr. Jenkins said on TV and in the flesh at public lectures. But as current theological judgment is that such things don't really happen but occur in our imagination we must do our best to ascertain whether the telecasts and public lectures did take place or not. The evidence all points to the fact that, like the Resurrection of Jesus, Dr. Jenkins' appearances and utterances were real and well attested by many reliable witnesses!

But typically academic as he is, the Bishop has a horror of being told "I know exactly what you mean," and has retreated behind an ambivalent smokescreen where, to his immense comfort and encouragement, he has found his Archbishop and not a few fellow-Bishops already taking refuge. As we approach such holy smoke, I suppose they want us poor mortals not to presume to understand, but just doff our caps and wait for the next recondite oracle.

(Rev.) Owen J. Thomas
 (Church Times)

V. The Responsibility Borne by Hong Kong Christians Towards China

As Chinese we are inseparably linked with the historical destiny of the whole Chinese people. Therefore we should not consider only the interest of Hong Kong, but, according to Biblical principles, we should be concerned with and participate in the construction of China. It is our hope that the vast numbers of the Chinese people will be able to enjoy fully God-given human rights and freedom so that China will become a more just society and her people will enjoy a more abundant life. We further hope that still more Chinese people will come to know the true God, the Creator, and enjoy His redemptive grace. To these ends we want to expend our utmost efforts.

VI. The Relationship of the Church in Hong Kong to the Church Worldwide

We believe that the church in Hong Kong is a part of the church worldwide. The churches in Hong Kong have a relationship in their spiritual life with the churches in China and in other parts of the world. Therefore it is only right we should maintain close relations, mutually edify and assist one another, and together undertake the mission of the gospel.

While holding fast to the belief that the churches in Hong Kong have a spiritual affinity with the churches in China and around the world, we affirm the local nature of the church. Therefore the church of Hong Kong ought to endeavor to develop her distinct indigenous character, in accordance with both the special circumstances of Hong Kong and her Chinese cultural background. We must also maintain the administrative autonomy of the Church in Hong Kong while actively participating in mission work everywhere in the world.

VII. Our View on Church and State

We believe that the authority of the government comes from God. Within the sphere of the authority due to the government we ought to obey it. However, in the events that demands of the government conflict with the Word of God, we ought to obey God. The government has a specific realm of authority given by God to preserve law and order, to maintain stability in society, and to protect her people's way of life. According to this principle, government ought to be responsible to the people

7. The church was now in danger of losing credibility now that a bishop does not believe the virgin birth and is shaky on the resurrection. How can the church still say the creeds and appoint such men.
- That was why I took the extreme step of interrupting a service with a protest. Something had to be done which would be taken notice of.

Later events

From what I hear from General Synod, which will be confirmed or not on Thursday when the CEN comes out, on Saturday they decided to look into the way bishops are chosen and appointed. That may be one fruit from this controversy.

I have received over fifty phone calls, and have been quoted and misquoted on Radio in Australia as well as BBC and local radios, and I would like to thank all you at church who have expressed your support and who have prayed for me. People have been most encouraging, and have welcomed a stand on these issues.

It would be nice to think that the reason for the controversy — the maintenance of sound biblical doctrine in the church of England be more and more the norm in our land.

The strange occurrence of the lightning falling on the South Transept roof and causing £1 million damage on Sunday night/Monday morning when lightning continually fell, despite lightning conductors and although there was no storm, caused many to wonder whether God was trying to say something. Despite reports, I never ruled out that possibility.

under constitutional rule. Christians ought to play the role of prophets in the society and encourage the government to promote justice and the common good of the people.

VIII. Social Change and Church Renewal

We recognize that in the past few decades, the church has had definite achievements in the work of spreading the gospel and in establishing churches, schools and social services. However, we admit that we have not been sensitive enough to changes in Hong Kong society, and there have been few break throughs in church models. In this time of historical change, the church ought to engage in deep self-examination to seek renewal, so that a situation of crisis may be transformed into a moment of grace (Kairos). The following are points recommended for reflection:

1. We ought to enhance our awareness of the present situation and historical developments;
2. We must preach relevant and truthful messages;
3. In equipping the saints, we should give special attention to the building up of faith and the practice of love;
4. We ought to strengthen discipleship training;
5. We should develop personal modelling in pastoral ministry;
6. We ought to establish appropriate models for the church and her ministries.

IX. The Witness of Christian Unity

During a time of change the church may face the danger of division because of outside pressure or internal discord. Therefore, at this time we affirm the unity of believers in Christ Jesus and we resolve to accept each other and to trust each other on the basis of our common faith. Where we differ in viewpoints, we shall endeavor to exchange views. Moreover, we shall endeavor to seek concrete points of cooperation to support each other, to work one with another, and to stand together to face the challenges ahead.

X. The Preservation of the Church and Loyalty to Christ

In the hope of Christ's second coming, we seek to preserve the purity of the church and remain faithful to Christ, not allowing secularism to penetrate the

Concluded back page

Creation Science Ministry at Capernwray, Moss Vale

They travelled from every State to Wongabri Lodge, Moss Vale, New South Wales for the Capernwray Missionary Fellowship — Creation Science Foundation's joint seminar "Life, the Universe and Everything: The Christian's Guide to Reality", over the weekend June 8-11. Not only was all available on-site accommodation full, but extra guests were billeted out with local Christian families.

Each session saw over 180 people cram into the conference hall to hear the speakers, and see several films from the Award-winning series "Origins: How The World Came To Be."

Speakers included Barry Setterfield (Astronomer and full-time Christian Worker) and Dr. Carl Wieland (Medical Practitioner and Creation Science Lecturer) from Adelaide, Haldane Rowan (Director of Capernwray Missionary Fellowship), Dr. Charles Taylor (Linguist formerly at the University of Sydney), and Dr. Andrew Snelling (Geologist and Full-time Creation Scientist) from Brisbane.

There was keen interest in Barry Setterfield's presentations on his research into the decay of the speed of light and its implications as to the age and formation of the universe, on astronomical evidence for Noah's Flood, on the Bible and astronomy, and on the

Gospel in the stars. Charles Taylor shared his insights into the language of early Genesis as a sober historical document, while Carl Wieland spoke of the importance and relevance of the Creation issue, of the Biblical flood, of the changes we see in living things, and of the origin of races. Andrew Snelling presented the evidence of recent, rapid formation during Noah's Flood of Australian coal, oil and gas deposits, and the Mt. Isa metaliferous orebodies, and led an afternoon excursion to a coal seam and associated rocks at nearby Bundanoon. Haldane Rowan led in two inspirational and worship sessions that exalted Christ as both Creator and Redeemer. All speakers participated in numerous question and panel discussion times.

Registration office

A special office for registration of marriages in which a foreign citizen marries a Chinese citizen in mainland China has opened in Guangzhou, Nanfang Ribao (Southern Daily China) reports. Located at Number 46, Huaningli, Guangwei Road, the office will handle registrations involving Chinese citizens living in both urban and rural areas CATW

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Church Services

NEWCASTLE: St. Andrew's Mayfield (Church Street, off Maitland Road) Sundays — Holy Communion 7.30 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.

COORPAROO: 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.

Stand . . . in the right place!

When Bill Petterson, the Director of AUSNAV, discussed a new project with more experienced book sellers, he was told it would not work! The new project was the placement of square framed stands, filled with a comprehensive range of NAVPRESS materials, in bookshops around Australia. Bill has proved they will work . . . if in the right place.

"People are often not aware of what is available," said Bill Petterson. "Now they

can see a complete selection, on the one display stand. This means they do not have to search through a whole shop, to find what they need."

Asked if the stands were successful, Mark Greenless of the Christian Book Shop, Sutherland commented on the increased volume sold and the surprising turn-over figure. "The demand exceeded our wildest expectations. These stands certainly made it all possible!"

Crabb "doubts" continued

Second is the centrality of Christ for counselling solutions. If we find a pragmatically successful solution to a situation which does not include Christ, then we have not got at the real problem.

Thirdly is the importance of the community when counselling for change in behaviour. God made us relational beings and He works through relationships. Certain kinds of relational structures need to be present for behavioural change.

During this Australian tour Dr. Crabb and his associate, Dan Allender, conducted courses at three levels. A general course for congregations to help them see ways to act encouragingly towards one another. Lesley Hicks reports more fully on this in her column on page 8. A course of 34 hours duration for



Dr. Larry Crabb

Christian ministers and Christians in the caring professions giving an integrated theory of counselling and intervention skills, and parts of an advanced course which included supervised laboratory experience.

"The goal in all this," Dr. Crabb said, "was to provide local churches with adequate resources to meet their own needs (and to minister to their community) by training mature Christians from each church in Biblical counselling."

More than 2,500 enrolments from all over Australia, and most protestant denominations, were accepted for these courses.

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.

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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: Greek-English Lexicon of New Testament by Thayer. Brand New \$20. Phone: 772 3070.

PEDAL ORGAN: Perkard Co. Indiana. Original St. Michael's Pro Cathedral, Wollongong. Perfect Walnut Case. Best Offer! Phone: 44 7812. Bus. or 496 1680 A.H.

WANTED: One copy of 100 Texts by T.G. Hammond. Rev. D.R. Nicholas, P.O. Box 38, Sutherland.

FOR SALE: Patristic Greek Lexicon by Lampe. New condition. 772 3070.

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FOR SALE

MINI BUS 12/15 Seater NISSAN E20 1977. Good running. order. \$3,700. R. Dein, Work 519 8139. Home 810 5551.

Grim news from Ethiopia



This child, pictured at the Shakiso-shonie feeding centre, in Ethiopia's southern Sidama region, is so weak from malnutrition that he doesn't even have the energy to brush away the flies settling around his mouth. The scars on his chest have been caused by hot needles, administered by his mother in accordance with a local superstition that this will release disease from his body.

Millions of people in Ethiopia's southern and central regions are becoming the latest death toll statistics of the drought and famine that have devastated Africa since 1974.

A senior research official with World Vision, Ian Curtis, has just returned from a visit to Ethiopia where he was monitoring both World Vision and Australian Government aid. He has equated the massive death toll in the country with that recorded in Kampuchea under the Pol Pot regime.

"Health officers can now only assess the number of dead by counting graves. Figures ranged from four new graves in some villages to between 70 and 100 in others over a period of one to two weeks," Curtis said.

"Five children died last month at the Girara feeding centre south of the capital, Addis Ababa; now it's one a day."

He said that the famine was affecting 7.2 million Ethiopians.

"Having been in this type of work for some time, I thought I was pretty hardened to the sort of sights that emerge in severe famine areas. But it's the worst I've seen."

Curtis said it was important to realize that the famine in southern central Ethiopia was a new situation, occurring in an area that is usually more fertile and that has not experienced drought for the last 19 years.

"The Ethiopian Government had issued a new international appeal for assistance a couple of months ago and that most countries were responding both quickly and generously. The Australian Government is sending 16,000 tonnes of wheat into the country."

World Vision, working with the Ethiopian Government in distributing and monitoring the aid arriving in Ethiopia, aims to have four to six new projects operating within a fortnight. Curtis said he was impressed with the government's handling of the incoming aid.

Kantzer series at Moore

With so much interest in the Reformation, Moore Theological College has announced that the eighth series of the Annual Moore College Lectures will be on Reformation Theology. The Lectures which are intended to bring the best Australian and overseas scholars to the College, are delivered each September and one of the undertakings given by lecturers is that the substance of the lectures will be published.

This year's lecturer is Dr. Kenneth Kantzer.

Dr. Kenneth S. Kantzer is president of Trinity College in Deerfield, Illinois. He serves as consulting editor of *Christianity Today*, and for five years previously, he served as Editor-in-Chief of that magazine. For many years he held the post of Professor of Biblical and Systematic Theology, Dean and Vice President at Trinity Evangelical Divinity School. He received the B.A. from

Ashland (Ohio) College, the M.A. from Ohio State University and the B.D. and S.T.M. from Faith Theological Seminary. In addition, he holds the Ph.D. in philosophy and religion from Harvard University where he was a Hopkins scholar for two years. He also studied at the University of Goettingen, Germany, and the University of Basel, Switzerland.

The titles for the Lecture series have been announced.

Topic: "REFORMATION THEOLOGY AT THE END OF THE TWENTIETH CENTURY"

1. Tuesday 11th Sept. 8.00 pm "Faith and Evidences in Calvin and Barth."
2. Thursday 13th Sept. 8.00 pm "The Trinity in Reformation and Recent Thought."
3. Friday 14th Sept. 8.00 pm "Justification by Faith in the Reformation and Today."
4. Monday 17th Sept. 8.00 pm "The Bible as the Foundation of Theology."
5. Wednesday 19th Sept. 8.00 pm "The Current State of Reformation Theology."

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MAINLY ABOUT PEOPLE

DIOCESE OF RIVERINA

Rev. V. Gardiner has resigned as minister in charge of Lake Cargelligo.

Rev. J. Phillips will resign from the parish of Coleambally and Darlington Point on October 31st to accept a parish in the Diocese of Brisbane.

DIOCESE OF WILLOCHRA

Rev. C. Heath has resigned from the parish of Broughton Valley/Crystal Brook to take up duty in Kapunda.

Rev. John Green has resigned from the parish of Broughton Valley/Crystal Brook.

DIOCESE OF MELBOURNE

Rev. B. J. Daniel became Asst. Curate, St. George's, Malvern on June 1st. He was formerly in the Diocese of Colombo, Sri Lanka.

DIOCESE OF SYDNEY

Rev. S. L. Manchester, at present on leave in England, has accepted the position of Rector, Lalor Park.

Rev. B. J. Lee is to become Rector, Ashbury on August 8th, 1984.

Rev. R. C. Feldman will resign as Rector, Leura on September 9th, 1984 to become Chaplain, Prince Henry Hospital.

DIOCESE OF ADELAIDE

Rev. P. J. Randle, Asst. Minister, St. Martin's, Campbelltown is to be Minister-in-Charge, Para Hills on 22nd August, 1984.

Ven. S. M. Smith will become Archdeacon of Adelaide and Organising Chaplain of the Anglican Home Missionary Society on 20th November, 1984 from which date he will resign as Archdeacon of Sturt. He will also resign as Rector, St. Augustine's, Unley.

H K Proposals cont.

church nor any other power to sway her. In the Lord Jesus we shall endeavor to love one another, build up the body of Christ, and glorify His name.

Conclusion

In this time of momentous social change, we ought to make a special effort to grasp the opportunity to spread the gospel and bear witness to the name of the Lord. As we make the affirmation above, we are deeply aware of (our) own weakness, knowing that we cannot stand

up to challenges by relying on our own strength and determination. Therefore we rely on the great power and faithfulness of God our Father, the compassionate love of Christ, and the presence of the Holy Spirit to keep our faith and guide our steps in the path set before us.

Please refer to the Chinese version as the official document

The Chinese Church Research Center provided the English translation.

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World Vision and Women's Ordination, continued

sort of androgynous humanity within an egalitarian model. Adam, in 2:18, in the principle of naming, was given the power of dominion — but not over woman. He does not name woman as Woman — that is a description. Eve, too, is a description — i.e. the mother of all. So where does hierarchy enter the creation account? Chapter 3 — The Fall.

The distorted relationships which result are of God's judgement, 3:16 "... your desire will be for your husband and he will rule over you".

Sin of Deception

Dr. Hestenes then reminded the audience, that at the cross of Jesus, there is a new beginning begun. Sins are forgiven. However, the traditional hierarchical model in practice, claims Dr. Hestenes, allows for the forgiveness of all sins but one — Eve's. Her sin of deception is not forgiven.

Moving briefly through the Old Testament, the woman prophets were mentioned, — Miriam and Deborah and particularly Huldah (2 Kings 22) — the prophet of the Lord, who gave not just a personal word but a warning from God to the nation, Judah.

In a snatched look at Proverbs 31, Dr. Hestenes pointed out that this proverb, so often expounded on Mothers' Day, goes against our contemporary presupposition that a strong woman means a weak man. Her husband is "respected at city gate" and the public praise that is her due is because she fears the Lord, not because of charm, which is deceptive.

Before dealing with the New Testament material Dr. Hestenes commented on two important points. Firstly, the Old Testament priesthood was limited to men; in the New Testament the priesthood is fulfilled in Jesus Christ, our great high priest. And men and women both are made priests to our God. Secondly, in the Old Testament the mark of entrance and belonging to the covenant community was sexually distinctive, i.e. circumcision. The New Testament sign of belonging to the people of God is non-sexually distinctive, i.e. baptism. There has been a major shift. Also, from Ephesians 2:20, we see that the church's foundation is not on the priesthood, but on the foundation of the apostles and prophets, which includes women.

Obedience marks a Disciple

Further New Testament data that doesn't fit the hierarchical paradigm includes the notion that Mary, the mother of Jesus, is not honoured because of biological destiny but because of her obedience "I am the Lord's servant"; further, the commendation from Jesus to

the women of Jerusalem is not to aspects of mothering, but hearing the Word and doing it. Also it is held to be significant that Jesus revealed himself as Messiah to a Samaritan woman and to Mary in the first post-resurrection account. There is no distinction drawn in the ability of these women to understand and respond.

Why then only 12 male disciples in the close group of Jesus? Because there was sensible account taken of the social and cultural context — women were not accredited as witnesses and therefore their testimony was invalid. Also the symbolic fulfilment of the 12 tribes of Israel was met.

In the account of Jesus at Martha's house, Mary is the one commended. Jesus affirms the choices she has made as the one who sits at the feet of the teacher, in the position of the disciple.

Servanthood, not Power

Dr. Hestenes covered much of the Pauline material in a way similar to that presented by Michael Green in "Called to Serve" (Hodder), and DeJong and Wilson in "Husband and Wife — The Sexes in Scripture and Society" (Zondervan) — especially the notions about headship. It was very astutely formulated and she readily acknowledged the influence of Dr. Leon Morris in assisting her in initially developing a New Testament principle of interpretation.

Dr. Hestenes closing remarks which drew warm applause urged that women and men, in honestly seeking to honour God, should not allow discussion on this topic to be side-tracked by the issue of power. The call to servanthood should be in the middle of this discussion.

Unhappily there was no question time and so clarification or debate at all. A real shame not only because many would want to contest the way the bible was handled, but also Dr. Roberta Hestenes is a skilled and honest communicator, her content is not overshadowed by her technique.

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Wran to act on Video Nasties

The N.S.W. Premier, acknowledging the pressure being brought to bear on him, has agreed to act on the legislation of X Rated videos in a way that many of his critics would never have expected — he is planning to outlaw some of them.

Both the Roman Catholic and the Anglican denominations have acted to support the "refused classification" category and urged that the X classification be made illegal in N.S.W. for video cassettes. The Archbishops wrote circular letters to their clergy urging protest to the Premier, Mr. Neville Wran and the Attorney General, Mr. Paul Landa. Anglican Archbishop Donald Robinson said:

"Our objection to these two classifications is that both in the violence and the sexual behaviour (which is apart from relationships of trust and commitment), human beings are debased to objects rather than persons. We believe that much of this material is an assault on the dignity of the human person whom we see as being uniquely made in the image of God."

The A.C.R. reported in depth on this subject two months ago. We explained the legal position with legislation in the A.C.T. to allow X rated videos to be sold and chaos as each State worked towards its own legislation. We also printed the official guide from the Censorship Board — an explanation of what we would be subjected to if X rated videos were allowed. In our report we explained how easy (and cheap) it was to obtain these illegal tapes by mail order. Incidentally, our application for catalogues in childish handwriting which brought a 100%

response, was of course never followed up with an order yet some of the mail order firms have added us to their mailing list for sex aids etc as well as video catalogues.

Since our report there has been a well publicised visit by Mary Whitehouse who showed by her attitude and personality, why she has been so successful in England. On the Bert Newton Show, where she was subjected to rudeness by some of the guests it was interesting to note that comedian Spike Milligan was quite open in his support for her.



Mr. Neville Wran.

In N.S.W. a major newspaper, the Sunday Telegraph, has taken up the fight against X rated Videos. In its issue of August 5th the Sunday Telegraph ran an extremely hard hitting editorial calling for the banning of all X rated videos and

Editor in Chief Ita Buttrose printed the censorship classification details in full in her column.

The Sunday Telegraph followed this up with further material on the August 12th issue. Ita Buttrose spoke of tremendous support for her stand, received both by letter and telephone. In another hard hitting editorial the paper said,

"When children can walk off the street and be exposed to sickening scenes of homosexual torture, lurid scenarios of transvestite sex and rape, it is time for action, not talk."

The most evil and despicable acts a human can inflict on another are available on the shelves of many video stores throughout NSW and police have been virtually powerless to stop their distribution.

There is no legislation in the State that prevents this sale of depravity to adults, and ... little to prevent them being sold, by unscrupulous operators, to minors.

Following our campaign against the so-called video nasties which stated last week the Premier, Mr. Wran, announced yesterday that Cabinet would review the X-rating and related classifications of videos.

Earlier in the week the Federal Attorney General, Senator Gareth Evans, hinted at a possible Senate inquiry.

According to Mr. Wran yesterday, his

Government would not tolerate videos depicting violent sexual acts, violence against women and children and child pornography.

Well, Mr. Wran, neither does The Sunday Telegraph, the police nor the rest of the responsible community.

Opposition to the unrestricted sale of X-rated, or worse still, videos refused classification by the censor, has been expressed to the Wran Government by women's groups since February — and nothing has been done.

The result has been the unpalatable distinction of our State being the prime dumping ground of obscene and revolting garbage, banned by the rest of the world.

In one recent raid, police seized video nasties valued at \$250,000.

Only now, as the pressure starts to mount, is the Government even being seen to be doing something positive.

Mr. Wran's statement yesterday followed the rather meaningless comments earlier in the week from his Attorney-General's office that something would be done ... well, maybe ... but no one knew when.

One laughable proposition put up was that Mr. Landa would have to talk to the civil libertarians before any definite decision was made. Who's making the decisions these days? Surely not minority pressure groups.

Police regard the obscene video business as growing as big in NSW as the

Continued page 6

H K church leaders hold 'Fast and Pray' rally on 1997

A group of 16 evangelical church leaders and four para-church organizations held a four-hour "Fast and Pray" rally on July 29 to pray for Hong Kong as the British colony faces its "1997 uncertainty".

The city with 5.6 million people is governed by Britain on a lease from China. It will be returned to Communist China's rule when the lease expires on June 30, 1997.

The rally lasted from 5 to 9 pm, and was held at the 4,000-seat Elizabeth Coliseum in Wanchai, Hong Kong. Participants expected to skip dinner on that Sunday.

The leaders also designated July 29 as "Hong Kong's Prayer Day", urging churches and Christians all over the world to pray for Hong Kong.

At the fast-and-pray rally, speakers preached brief messages on "The Biblical Teaching of Fasting and Praying", "Reflection of Personal Spiritual Life", "Church Revival", "Social Witness", "Kinsmen For Christ", and "The World Church".

Each message was followed by a time of prayer which was expressed in various

forms — individual prayer, group prayer, silent prayer, or spoken prayer.

In explaining the rationale of the rally, a spokesman said Hong Kong has been undergoing extremely rapid social changes in recent months.

"Not only Christians are affected, churches likewise need to confront such changes," he said. Some pastoral leaders have been sharing and discussing Hong Kong's 1997 problem recently, and have been asking the question: "What should we do at this critical point in time?"

"We all have a very heavy burden. We all feel that the most needed thing to do at this moment is prayer," the spokesman said.

"We need prayer to beg grace from God. We need prayer for revival. We need prayer to keep watch," he added.

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INSIDE

Melbourne Evangelicals
English CMS distress
Which ACC?, editorial
Lagos conference — where is Anglicanism heading?
AFES on worship, dance and music

Moore College page 3
Library page 5
... page 7
... page 9
... page 11

"Truth crushed ... has risen", revival in Presbyterian training

In 1975 the Presbyterian Church of Australia in NSW facing the fact that a little less than half its congregations were to enter the Uniting Church, to be constituted in June 1977, made some important and far reaching decisions regarding training students for the ministry.

A multi strand system of training was instituted whereby students studying the Sydney University Bachelor of Divinity Course, the United Faculty Course, the Moore College Course and our own Presbyterian Course would be accepted as Candidates for the Ministry of the Presbyterian Church.

In 1978 the United Theological Course was removed from the multi strand option.

It is now almost 10 years since the first Presbyterian students graduated from Moore and currently there are 25 graduates serving in parishes in NSW, one in Western Australia, two in Queensland, three in Tasmania and one in Victoria.

Rev. Stuart Clements for many years the Convener of the Church's Theological Education Committee said, "In the mid 1970's we were bereft of resources and without the help and cooperation of the Principal of Moore it would not have been possible to get the multi strand system of training ministers off the ground."

Currently there are 36 students studying for ordination, and of these 16 are at Moore, 18 in the Presbyterian Faculty Diploma Course and 2 doing the Sydney University Bachelor of Divinity.

Effective numbers doubled

Since the late 1950's the largest number of students for the ministry has been 39 in 1967. We now have a church half the size with the same number of students.

Rev. Bruce Christian, lecturer in New Testament believes, "This is a sign that the

Lord is preparing days of revival by preparing men for ministry in the church."

The College Committee of the GAA, the supreme court of the Church in Australia has recently called into question the suitability of the Sydney University Bachelor of Divinity Course but as yet no final decision has been made on this matter.

There has been a remarkable change in the make up of the ministry of the church since 1977 and this has meant that the doctrines of the Reformation have become more pronounced once again.

The current faculty of the Presbyterian Diploma Course is made up entirely of men of a reformed persuasion and this is a cause for rejoicing to many in the denomination.

David Cook, minister of the Presbyterian parish of Ashfield in Sydney, spoke to ACR of the work of the Rev. R. J. H. McGowan who ministered faithfully in Ashfield from 1907-1954.

"At the GAA General Assembly of Aust. in 1933 and the GA NSW in 1934 McGowan spoke out against the liberal teaching of Professor Samuel Angus who had been appointed by an earlier Assembly to be Professor of New Testament and Historical Theology in the Presbyterian Theological Hall, situated in St. Andrew's College at the Sydney University.

"McGowan would rejoice if he were on

Continued back page