

Anglican fellowship of prayer



Deaconess Mary Andrews and Dr. Edwin Orr outside Young Nak Church, Seoul, Korea.

Dss Mary Andrews talks to ACR about a life-long interest.

PRAY — TALK — ACT This concise three step recipe for effective evangelism is the dynamic thrust of Helen Shoemaker's book on Prayer and Evangelism.

"Prayer is the energizer for our outreach. Prayer is action. Jesus' life was lived out prayer. We can be empowered and used in remarkable ways as He was after His great times of prayer."

Over a decade ago Helen's husband, Rev. Samuel Shoemaker, founded the Anglican Fellowship of Prayer.

Throughout the history of the church, pioneers of faith working together in movements of prayer have been the foundation for awakenings. Prayer is the pioneer's hallmark. They don't concentrate on talking about mission but focus on talking over the Kingdom with their Father. Every Christian may participate in this ministry of prayer.

Fellowship Facts

WHERE? Two or three together; in homes or parish houses, in offices, in shops, before breakfast or at lunch. Wherever and whenever we can meet. At conferences,

local diocesan or regional; and at an annual international conference.

WHO? Lay men and women, bishops, couples, clergy, young peoples, blacks and whites, episcopals and others, and any combination of these.

WHY? To fill the gap between private prayer and corporate worship. And in a time of troubles to restore God's dimension of depth and meaning to our lives and to the world.

Dr. J. Edwin Orr an authority on Church History and revivals has said "HISTORY is full of exciting results as God has worked through concerted, united sustained prayer".

In recent times we have seen exciting results in answer to prayer in China, South Korea and some African countries. Why not Australia?

For further information re Anglican Fellowship of Prayer contact the Australian representative of A.F.P.

Deaconess Mary Andrews,
18/250 Jersey Road,
WOOLLAHRA, N.S.W. 2025

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Ven. K. M. Ihaka from New Zealand commenced as Chaplain to the Maori community on 21st October, 1984.

Rev. A. J. Mugridge will resign as Curate, St. Stephen's Willoughby on 31st January, 1985 to commence with C.M.S. at St. Andrew's Hall.

PRESBYTERIAN N.S.W.

Rev. Charles Pass from Gunnedah to Port Macquarie.

Rev. Albert Harvey called from Grenfell to Mount Gambier.

PRESBYTERIAN A.C.T.

Rev. David Mitchell from Tuggeranong, continuing as supply minister.

Greeks reached with the Gospel

Freedom and joy — Largest outreach ever in Greece

From the northeastern most point on the Turkish border to the west and central part of mainland Greece some 45-50,000 individuals were reached with the Gospel of Jesus Christ. 86 young people recently took the Gospel to every major city of the above mentioned regions.

Organized by the HELLENIC MISSIONARY UNION of Athens, a caravan of 18 vehicles covered over 5000 km each. A total of 51 programs in 29 cities were presented in the space of 32 days. This year the LOVE MOVEMENT of CAMPUS CRUSADE was invited to participate showing their movie "JESUS" in every city. The night following "The Movie" a large team of 60 workers moved in with the large evangelistic outreach: Music,

Testimonies, and Preaching.

The bookstore packed with evangelistic books sold around 5000 books. More than one and a half tons of free literature was distributed. This included 26000 copies of the Mission's Evangelistic Newspaper as well as several thousands of Gospel of John of the Living Bible Edition and Richard DeHaan's booklets.

Several hundred people prayed for salvation and a total of 1600 contacted individuals will be receiving our Newspaper and other helpful materials.

This is the fourth consecutive year that such a campaign has been organized. It has grown from year to year. To date this has been the largest evangelistic endeavour made in Greece.

ECCOWE cont.

Mandarin and Cantonese interpretations were provided whenever needed.

ECCOWE began its first full-day programme today with a half-hour prayer session. Delegates formed small groups to offer praises and thanksgivings, confessions and intercessions to the Almighty God.

Representatives from various geographical districts were invited to brief the delegates on the current situations of the Chinese populace in their respective areas.

Dr. Samuel Ling, pastor of Covenant Church of the Presbyterian Church in New York, surveyed the situation of North America and pointed out that there are at least 20 different kinds of Chinese in that vast continent.

But he then singled out the lack of workers in the ministry as the crucial problem of North America Chinese churches.

"We can talk about the importance of the missionary task of reaching the America-born Chinese, but Christ told us to pray for the harvest workers," he said.

He painted an alarming picture that at most only 10 per cent of North American Chinese churches cater to the need of the LBCs, and due to various reasons about 90 per cent of LBC Christians in the United States drop out of the Chinese Church after high school.

South Africa, Australia and Indonesia

Miss Judy Coskey, third-year student at the School of World Mission, Rosebank Bible College, Johannesburg, told the delegates that in apartheid South Africa, the response of the nine-to-ten-thousand Chinese to the Gospel is "very, very, very slow."

"The greatest problem is materialism and affluence," she said.

Another problem she cited was the identity of the African Chinese, who, being neither white nor black, have limited rights in education, buying properties and other opportunities.

Only recently has the South African Government indicated a willingness to grant Chinese full civil rights, but Chinese themselves are undecided on whether to accept the rights.

Rev. Wilfred Chee, pastor of the West Sydney Chinese Christian Church, reported that Chinese LBCs in Australia constitute a "distinct group on their own rights."

"The Chinese Church needs to recognise them and meet their needs, and we should not force them to be like us (OBCs)," Rev. Chee said.

(CATW)

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Peace groups gather for battle

All Together one More Time, AUM, AUM, AUM!

A wet Spring Sunday afternoon recently was the setting for two Peace groups to make their voices heard in Sydney.

A Spring Ecumenical Peace Conference took place in Pitt Street Uniting Church under the banner, "The Future in Our Hands". Whatever happened to God? Speakers were from Catholic, Jewish, Buddhist, Anglican and Quaker traditions. The conference called on all people of conscience to take the future into their own hands to bring peace and justice to the world.

Interfaith service

However, the event that caught the attention of the Church Record was one entitled, "An Interfaith Celebration for World Peace", sponsored by the Inter-Religious Council for Peace, an agency of the United Nations Association. The Meditation Rock in Centennial Park was the venue for this celebration which culminated in a little spade work, the planting of a tree.

Once again this was a multi-religious get-together with Hindu, Buddhist, Muslim, Tao, Baha'i, Jewish and Christian participation. Our concern is to ask how may the Christian Church be involved in such an act of worship without compromising the Sovereignty of the Lord Jesus Christ and becoming identified with false Gods and false prophets who say, "Peace, Peace, where there is no Peace?" The pressure upon Christians from the world is to compromise with, to accommodate and to relate to those who believe in other faiths. After all, aren't we all heading the same way, hoping to arrive at the same goal? That was the basic thrust of the order of service, with Peace being the ultimate goal.

Here are some extracts:

"Truth is one; sages call it by different names:

Gather together, speak together, let your minds be in harmony as the sages of old

sat together and meditated in unison.

Common be your prayers,

Common be your assembly,

United by your minds with the thoughts of the Wise,

Let your aim be one, Unified be your hearts,

Common be your minds at peace with all, So may you be.

A Hindu Prayer for Unity From Rig Veda X.191 (2-4)

Let us now devote 3 minutes to silent meditation for the attainment of World Peace through the realisation of our common humanity. (Sound "AUM" 3 times at beginning and end.)

"Islam means Peace with One and only God and creation. According to Islam the purpose of Muslim life is to gain the pleasure of Allah by being a most kind and beneficial member of the human society."

"Bahai": True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns — the shining examples of devotion — shall for the good of all humanity arise with firm resolve and clear vision, to establish the cause of Universal Peace."

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Cliff Richard . . . unafraid to witness



Cliff Richard shared his christian testimony with the media at his Sydney Press Conference, especially in answering questions on nuclear devastation, spiritual "food" when on the road, and his concern for others in the world. At the end of the press conference, EMI staff presented him with a huge birthday cake . . . which again he shared with everyone.

Photo: Ramon Williams

At the Cliff Richard Press Conference, held in Sydney at the commencement of his current tour of Australia, the questions ranged from marriage (his), religious concerts, his personal spiritual food and right through to a nuclear end to the world. Cliff Richard's answers were straight forward, tinged with humour and open as never before, on his own spiritual beliefs.

During previous Press Conferences, in Australia, religion and the star's personal spiritual life were seemingly shunned and the subject changed. Not so this time. Once the subject was raised, Cliff seemed eager to share his views on everything pertaining to his Christian life.

"Cliff, what is the most rewarding thing throughout your last 26 years? The most rewarding, or the thing that has given you the most satisfaction? Could you put a name to that?" asked one of the

journalists.

The reply, without hesitation, was, "My ROCKSPELL concerts!"

In explanation, Cliff Richard described them as his most satisfying, because he presents the music he likes best, "and the person I love best", through such performances.

"When you think of what we raised in the last year . . . about £130,000 . . . you then see you're combining three things really. I'm combining my faith, my music and we're able to change the lives of people around the world," said Cliff.

Asked the difference between a "ROCKSPELL concert" and a "GOSPEL concert", Cliff Richard explained that, to him, ROCKSPELL explains his rock and roll style and is a word he has coined himself. GOSPEL concerts, to him, described what black choirs sing, whereas he sings "rock and roll with Christian philosophies in it".

Asked about his own way of keeping "spiritually fit" when "on the road", Cliff explained, "It's not that difficult really. A Bible doesn't take up much room in my suitcase!"

He went on to explain that there are three other Christians in the band accompanying him, and they meet together for about an hour a day just to get together and discuss issues. "We don't always agree, by the way. That's another thing that is so fascinating about Christianity."

"There are certain areas where we cannot differ. We know what Salvation is about; we know what Jesus came to do — what He's done for us!"

H. K. church lists its freedom

Some 200 Hong Kong Protestant churches have expressed hope that they can accept donations from inside and outside the territory for religious and social purposes after 1997 South China Morning Post reported recently.

This is one of the religious freedoms listed in a manifesto which has been signed by more than 200 churches from various denominations, 44 Christian organisations and five seminaries.

The manifesto is aimed at explaining to Chinese leaders the types of religious freedoms Hong Kong people are enjoying.

The document declares that the signatories "earnestly" hope that the Hong Kong Protestant Church will be able to enjoy the present religious freedoms in post-1997 years.

Copies of the manifesto were recently sent to Beijing through the local branch of the New China News Agency and to London through the Hong Kong Government.

The drafting of the document, called Manifesto of the Protestant Churches in Hong Kong on Religious Freedom, has taken about six months.

It is made up of three parts, dealing with the close relationship between religious freedom and human rights, the types of religious freedom and the

obligation of Christians to their country, people and society.

"At this critical moment of historical change, the Protestant Church in Hong Kong wishes to express its deepest concern about the future of religious freedom in Hong Kong," it begins.

"Religious freedom is a sign of social progress," it says.

"We believe that genuine religious freedom must be based on the human rights which God bestows on all people at birth and that therefore it is the responsibility of all governments to protect religious freedom.

"We are convinced that genuine religious freedom can only exist in a society that respects human rights," it says.

On the personal level, the manifesto claims that individuals have the right to choose their beliefs without being subject to social discrimination and deprivation of civil rights.

Religious organisations also have legal

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MARANATHA

Faith and Life (6)

James 4:13-17

I am told that a cathedral in the Italian city of Milan has three archways, each arch containing an impressive inscription. Over one arch are the words "all that pleases is but for a moment". Over another are the words "all that troubles is but for a moment". But over the central arch are the words, "That only is important, which is eternal."

Such words have a significant message as we consider the importance we attach to day to day living compared to the importance of eternity, and highlights the comparative frailty of life. Nevertheless there is a certain sense in which it is necessary to make various plans which reach into the future; to fail to do so would be irresponsible or foolish. But even more important is the need to keep them all in the right perspective.

It is this need which finds expression in the letter of James, as we discover him in the passage before us, warning his Christian congregations of the danger of falling into the trap of those who neglect God and arrange their lives as though he didn't exist and as if they were in control of their future. So again we see problems exposed, and a solution posed. The problems exposed were:

1. A neglect of God in planning (v.13)

The sin of neglecting God is illustrated by reference to travelling traders, a common sight in those days. Such merchants were the materialistic core of prosperity and James speaks against their godless self-assurance. We can imagine them drawing up their plans — where they would travel, how long they would stay for the purpose of making a good profit — their prime concern being self. We will go, we will do, we will buy and sell in order to gain.

We see few such merchants today, but selfish gain is still the prime motivation for many. To some degree this is reflected in our increasingly mobile society as people pursue the elusive dollar with often no concern for the welfare of their dependants.

Jesus had something to say on this in his parable recorded in Luke 12:16-21. The same theme comes out as he tells of the rich fool who made lavish plans for his future, forgetting that his life span was quite outside his control. We can imagine his dismay as Jesus calls him 'fool' — for the very moment that his plans were complete was the same moment when his life on earth was to cease.

Now, James was writing to Christian congregations, obviously addressing himself to a real issue. Whether the merchants involved were Christians or not is not really clear; nor, is it necessary to confine the problem to 'merchants', for we are all to some degree prone to the sin of presumption. So James builds on this problem by exposing:

2. The false image some have of life (v.14)

In this verse James asks, "What is your life?" Obviously people were failing to recognise the frailty of their existence and so he adds a beautiful description of life — "You are a mist, that appears for a little while and then vanishes". There were apparently those who were fondly

FAITH AND PRESUMPTION

supposing that their life was secure, a solid, substantial sort of thing which would stand firm against any circumstance. James is in effect reminding us that the only certain factor about human life is that it ends, sooner or later, in death; and refusal to face up to that, or the failure to remember that it may come at a time unexpected and in a way never imagined, is to presume far too much, and as v.16 indicates, brag in our arrogance.

So our writer uses this situation to press home to his readers the need for a greater sense of absolute dependency on almighty God. To this end he poses a solution:

Consult the Lord

Verse 15 reads "Instead, you ought to say, 'If it is the Lord's will, we will live and do this or that'".

Such words, in our hearts and on our lips, demonstrate our recognition that life itself, and what we are able to do with it, depends on God. The apostle Paul presents good examples of this. In saying farewell to Christians at Ephesus he said "I will come back if it is God's will" (Acts 18:21). Again, when writing to Christians in Corinth he said, "I will come to you very soon, if the Lord is willing . . ." (1 Corinthians 4:19).

Now, there is real danger in our using such an expression too glibly and so becoming quite unaware of having said it. However, for most of us, I suggest that we give insufficient thought or expression to this sense of utter dependence on God. So, there is the need to really assess our concept of God's power and involvement in our life. Many Christians make the quite unbiblical assumption that God is only interested in the big issues of life (A reading of Matthew 6:33-34 and Matthew 10:30 should quickly dispel that theory). In contrast, the more sensitive our awareness of the greatness of God and His interest in us, the more we will defer to him in daily life. Practically speaking, we need a realistic and balanced approach to life and who is really in control! The old saying sums it up well — "I may not know what the future holds, but I know Who holds the future".

Conclusion:

This being the final study in this series from James, I will leave the fifth chapter for you to deal with. However, the final verse in this section (v.17) does in a sense carry the theme over to chapter 5. James concludes with the words, saying in effect, "Not to do what you know to be right, is sin". It would appear in the first instance, that James refers to the context of merchants whose business interests led them to forget God. There is also, it seems, a reference to the sin of planning with no consciousness of God. Combined with a reference to the merchants is perhaps a warning against greed and hoarding (cf. Luke 12:13-21) and the danger of gathering wealth at the expense of others; a concept which carries the reader into the strong words against riches, expressed in chapter 5.

In reflecting on the whole section of this letter reviewed here, may it serve to heighten our view of the sovereign nature of our Lord in every situation.

Ken Foster.

Gideon's 340 meet in paradise

The 26th Annual National Convention of The Gideons International in Australia

180 Gideons and 160 auxiliary members from all States of Australia gathered at the Chevron Paradise Hotel in Surfers Paradise for four days of praise and thanksgiving to God for His blessings upon the ministry over the past year.

Scripture distribution by The Gideons International in Australia over the 28 years of operation now amounts to 5.75 million Scriptures. Some 4.5 million were given into the hands of High School students. It is with praise to God that we note that well in excess of 90% of Australians aged 13 to 35 have received a copy of the Word of God distributed by The Gideons International.

Worldwide Scripture distribution climbed to the rate of 1 million Scriptures every 16 days. In Australia 285,119 copies of Scripture were distributed, some 780 copies for every day of the year! 18,700 Bibles were placed in hotels and motels and 224,850 New Testaments with Psalms and Proverbs were given to High School students. 12,400 University and College students also received Scriptures.

The theme of worship and challenge for the Convention was "Jesus Christ is Lord" (Philippians 2:11).

To provide an international aspect to the Convention, Mr. Guy Sanders Jr., current International President of the Gideons International, represented the world headquarters located in Nashville, Tennessee. Mr. Pat Zondervan, the man to first place Scriptures in Australia, and who commenced the ministry in Australia in 1956, was also in attendance for part of the Convention.

Mr. John Lewis, Pastor of the Northside Christian Family, Brisbane, gave four inspirational addresses on the theme of the Convention. Pastor Lewis' challenges inspired many Gideons to undertake personal witnessing situations by sharing a copy of the New Testament with Psalms and Proverbs to people whom they met during Convention recesses. This highlights the aim of The Gideons International — to bring men and women, boys and girls, to a saving

knowledge of the Lord Jesus Christ.

Mr. Guy Sanders Jr., the International President, addressed Convention delegates and invited Pastors and wives and Church representatives from Gold Coast Churches at the Annual Fellowship Dinner. Mr. Sanders stressed the partnership relationship between the Gideon ministry and the Church. The Gideon ministry had developed an area of expertise which enables Church members, through the Gideon ministry, to place Scripture in areas which would otherwise go wanting for Spiritual impact. Mr. Sanders noted that as all men who join the ministry must have the recommendation of their Church, thus the Gideon ministry must progress hand in hand with the Churches. The Churches provide manpower, prayer and financial support, assisting the Gideon ministry as an extended arm of the local Church. Mr. Sanders shared many examples of African people readily accepting a Testament offered by members of The Gideons International.

National Objectives adopted for the next twelve months include a heightening of the spiritual relationship between individual members and the Lord, which is expressed through a greater commitment to personal witnessing. The aim is for each Gideon to witness at least once a week. Other Objectives include the promotion of Gideon activities to 2,500 Churches through Gideons taking Church Assignment presentations from Church pulpits. The International aspect of the ministry is to be highlighted, with the objective of raising \$60,000 for the purchase of Scriptures in lands such as France and Ireland where teams of Gideons are to visit within the next year to undertake programmes of intensive Scripture distribution.

During the presentation of his Annual Report, the outgoing President, Mr. Eddy Brewer, told delegates that all Scriptures distributed during the year were paid from funds raised in Australia in the year. This was in contrast to the previous year, when drought and exchange currency fluctuations caused a deficit, the first in six years. Mr. Brewer encouraged all Gideons to praise God for this turnaround.

Macedonian message

They came over and helped us

"The opening of a new church in Macedonia flashes a message of hope to the world. Near to the place where Paul first brought the Gospel to Europe it says: 'Christ lives, protecting and building His Church in the world of today'."

Dr. Alan Walker, Director of World Evangelism for the World Methodist Council made this statement as he consecrated a new church in the city of Bitola, in Macedonia on Sunday, 14th October, 1984.

The new church represents the resurrection of the first Methodist Church established in Macedonia. Over 30 years ago the Church was confiscated by the Communist authorities and the congregation scattered. Ten years ago the building was returned to the Methodist Church, in ruins. A few remaining Methodists were discovered in the city. A new site was sought and granted and, with the help of all the Methodist

Churches in Yugoslavia a new church has arisen and is now consecrated for worship.

A new church in Macedonia has special significance for Europe. Here in Europe have been written some of the greatest triumphs of Christianity. Sadly the Church in Europe today is in decline. Christendom which once covered the continent is gone. Here in Macedonia where it all began, this new church, this crowded congregation, the presence of many young people, are symbols of hope.

Under the restrictions of Communism the church survives and grows. A new generation of young people is coming forward, ready to pay the price of sacrifice to follow Christ. This new church in Macedonia is a sign and a promise pointing to the power of the Holy Spirit which will one day come in renewal to England, Europe and the world."

Peace Battle, continued

"Buddhist: A key Buddhist symbol is the Dharma Wheel, the wheel of life and rebirth, the purpose of which is to liberate the human consciousness through the observance of Buddha's Eight Fold Path to Enlightenment: Right View, Right Thought, Right Speech, Right Effort, Right Behaviour, Right means of Livelihood, Right Concentration, Right Mindfulness.

All that we are, is the result of what we have thought. Indeed the truth is one, there is not another. Virtuous people are happy in this world and happy in the next. They are happy in both. From the Buddha"

The Christian contribution consisted of the reading of the Beatitudes, the Prayer of St. Francis, Luke 17 and 20 and part of John 13:34.

The two elements missing from the

celebration was the sinfulness of men and women and the sole and unique Saviourhood of the Lord Jesus Christ.

Christian Mission compromised

We believe the only honest way to take part in such an event is to do so for the express purpose of showing that "Jesus is the Way, the Truth and the Life, and that no-one comes to the Father but by Him". How can we send some of our young men and women overseas to where these faiths predominate and to experience deprivation, danger and sometimes death in order that they may hear the Good News of the Lord Jesus Christ and be brought out of darkness to light and from the power of Satan unto God and thus find the only Peace that's real — Peace with God — while here in their sending country some of us are apparently prepared to share a platform and pray with those in that same darkness and yet leave them unaware of that fact?

Suffer the unborn children

After abortion — vivisection with babies?

This personal response by the Rev. Dr. Nigel M. de S. Cameron, Warden of Rutherford House, Edinburgh, to the British Warnock recommendations on embryo research recently appeared in *Life and Work*.

Until not so long ago the idea that children, before they are born, could be made the subjects of laboratory experimentation — of what is emotively called "vivisection" with animals — would have been unbelievable. At least, it would have been associated with the horrors of medical science under the Nazis, or with some dreadful science fiction scenario. It is now recommended by the report of a Government enquiry.

The great service which the Warnock Committee (chaired by Dame Mary Warnock) has done in recommending that human embryos be used, up to a certain age, for scientific research, has been to highlight the effects of nearly 20 years of increasingly easy abortion on the thinking of intelligent and compassionate people. It has numbed our perception of the dignity of the human race, and led to the idea that a human being is only deserving of respect on our say-so. This is the reversal of centuries of Jewish and Christian thinking, and to many it is the beginning of the end of civilisation. What happened in Germany in the 30s is proving prophetic of the direction of Western society.

The report of the Warnock Committee makes fascinating reading, and is one of the most important documents of our generation. The hullabaloo that has followed its recommendation that

'We must . . . resist the idea that the unborn, for so long destroyed because they have been unwanted, should now be bred and grown in the interests of science . . .'

surrogate motherhood (having a baby for another woman) be banned has eclipsed its far more significant sections. This may have been deliberate. Headlines about surrogacy (which is very much an "on the one hand, on the other hand" sort of issue) made sure there were few about the fate of the embryo.

Interests of science

The report recommends that restrictions be placed on embryo experimentation. Some scientists have wanted to be able to grow little humans in their glass dishes for weeks on end. Warnock recommended a 14-day limit, after which, of course, the embryo would be killed. Apparently there are already embryos significantly older who are being vivisected in the interests of scientific advance, though those concerned prefer to keep quiet about what they are doing. But at present they die anyway before long.

Why 14 days? The committee is concerned to stop experiments, and to kill the embryo, before the central nervous system has developed and there is any possibility of consciousness of pain. But they add that the limit may need to be changed in the future.

What are we to make of this? The concern to avoid pain on the part of the embryo is extraordinary, when we think of, say, abortions by the suction method (which pulls the unborn child apart, limb from limb) weeks and weeks later. Or saline amniocentesis much later in pregnancy, where the child is injected with poison and slowly dies while his or her skin is burned, finally coming out dead and plum-coloured. There is no

interest in foetal pain and consciousness in the 1967 Abortion Act, under which more than two million abortions have taken place — all at much later than 14 days!

Modern morality

Secondly, we see the lie given to the idea of "viability". The notion that it is all right to abort the life of the foetus before he or she could live outside the womb, but wrong afterwards, has been the rule of thumb of modern abortion morality. There is presently an argument going on because the legal limit of 28 weeks has been undercut by advances in neo-natal care, and babies — sometimes aborted ones! — can survive much younger.

Yet the direction of test-tube research is towards the development of an "artificial womb". There is no technical reason why the embryo should not develop all the way to term never having seen the inside of its mother. That is to say, the idea of "viability", as indicating where abortion stops being all right, is shown to be the nonsense it is. The point at which the foetus can survive outside the mother is always relative to the state of scientific knowledge. It is inevitable that in ten, or twenty, or thirty years' time, "in vitro" technology and neo-natal care will suddenly meet, like diggers from two ends of a tunnel, in the middle.

The problem is, the baby in the womb is the same as the baby outside. And the changes that take place in the womb between the first day, when fertilisation takes place, and the 40th week, when baby is born, are not really changes at all, but the effects of growth. When human beings reproduce, like any creatures, the fertilisation of egg by sperm marks the beginning of the life of another human being. He or she, although tiny, is as much of a human being as you or I, and advances in embryology and genetics have tended to confirm this commonsense idea.

Biblical view

What, then, do we make of abortion? It is the taking of human life. There are, of course, occasions on which we think it is right to take life. Capital punishment, when a man forfeits his life by killing, is still thought by many to be right. Just warfare, when a nation fights in defence of a right cause. There are other cases: when, say, police risk killing, and perhaps kill, bystanders or hostages, to prevent greater evil; or when a Siamese twin must die so that both do not. Hardly ever is a mother's life at risk because she is pregnant, but plainly if the pregnancy is going to kill her then the normal ethical rules apply, as they do to people already born. It is hard to see any other cases when this principle ("would we be justified if the child were already born?") applies. Certainly not to handicap, though the Nazis did think that the way to cure the handicapped was to do away with them.

At this point in the argument someone usually chimes in that we do not know at what point in pregnancy the unborn child becomes a person with a soul. The first answer is that if we are ignorant then the Christian response is to err on the side of caution. But we are not! The idea that God puts a "soul" into the unborn at some unknown stage is a pagan one. Man as such is endowed with the image of God, and whenever we meet homo sapiens we meet a human person.

This is certainly the Bible's view, and the matter would seem to be resolved once and for all by the Christmas story. When did God become man? In the womb of Mary, when, as the angel told her, she conceived. How did this come about? When the Holy Spirit "came upon" her, and the power of the Most High "overshadowed" her. As a result she went to see her relative Elizabeth, in whose womb the unborn John (at around six months) was filled with the Holy Spirit, and leaped for joy. It is a sobering thought that, today, both Elizabeth and

Mary would very likely have been encouraged to have abortions, Elizabeth because of her old age (and the danger of foetal handicap), Mary because of her youth and the threat which the pregnancy posed to her forthcoming marriage.

Only fodder

We must thank Dame Mary Warnock for her help in pointing up some of these issues, but respond by using every means — prayerful and political — to resist the idea that the unborn, for so long destroyed because they have been unwanted, should now be bred and

grown in the interests of science, however, important those interests may be. Because, you see, at the end of the day, if the unwanted unborn can be painlessly experimented to death for the good of science, there will come a time when the born as well as the unborn, the unloved handicapped infant, the aged and the infirm, anyone whom nobody wants — when they, and maybe you and I among them, will be fodder for science and its experiments.

Abortion has softened us up for this terrifying future. Do we, as a nation, have the will to reject it, even now? Perhaps it is too late. But perhaps, by the grace of God, the tide may yet be turned.

Let's get 'rideo' of video 'X's

People debased to objects rather than human beings

The Social Issues Committee of the Anglican Church in Sydney has called for "the swift introduction of legislation to ban X-rated videos, with strict policing and severe penalties".

They have also asked that existing restrictions on the R-rated category be strongly enforced.

The chairman of the Social Issues Committee, Bishop John Reid, had written to the State Premier, Mr. Wran, on 23 July, strongly supporting the "refused classification" as adopted by the ACT Film Censorship Board.

The Committee saw this as "a wholly responsible" use of censorship powers, and urged that X-rated videos be made illegal in New South Wales.

Bishop Reid said the Committee was responding to claims made by the Adult Video Industry Association than an "independent" survey found wide public support for unrestricted use of pornographic videos. The Committee suggested that such a survey lacked

credibility owing to the vested interests of its initiators.

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

The Committee quoted a social worker dealing with young prostitutes, male and female, in the streets of St Kilda, Melbourne, who said recently in *On Being* magazine, "If Mum and Dad can watch it on video, the kids can experiment with it. If it can be sold and watched legally, not only does it show people how to do things they possibly wouldn't have thought of, but it gives legality to it. The initial moral judgment has been made by society allowing this material to be available. If it's legal to own and watch and respond to this sort of material, how can it be illegal to do it?"

Widow to run Belfry Trust

David Watson's legacy lives on

The legacy of the late Canon David Watson will be preserved and promoted by his widow, Anne, when she moves back to York this month.

Mrs. Watson will also, single-handedly, assume the mantle of the Belfry Trust, which was formed to advise and support

Canon Watson's ministry and whose appeal has raised over £40,000 to buy a house for her in York.

"We've obviously no reason to shut down the Trust," said Mr. Teddy Saunders, the Trust's chairman. "But we are not going to operate in a major way."

(Church Times)

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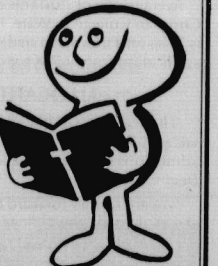
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English christianity

(3) Theological Training

Our roving reporters have recently cast their eyes over the English scene.

What Colleges were you able to visit?

Because they were handy to us at various times we visited Moorland Bible College at Christchurch on the South Coast, Oak Hill College in London and St. John's College in Nottingham.

What about Student Enrolments?

In each case the average was between 27-28 years and between 50-55% were married men. A report circulated in April 1984 claimed that of the 9 Colleges reviewed the average age might be rising slightly and that at that time some of the Colleges were already full.

Does the increase in married Students create problems?

Yes—something of a crisis! Finance is not the only problem—in the case of Moorlands the College is located almost within the New Forest. The campus is of 12 acres but severe environmental restrictions are the issue. St. Johns has 8 acres and Oak Hill almost 70 acres—finance is no doubt the problem here. In each case reviewed, married men look for accommodation in surrounding towns but rents are high.

Is it likely that the College would solve such problems by asking all Students to travel to College each day?

In each case the ideal was seen to be to have all Students and families resident on campus. The principle of a College community was seen as essential to training. Of the Students to whom I spoke all favoured a residential College.

Was there a common agreement by Staff about new Students?

It was readily agreed that while some Students had a good basic knowledge of the Bible the unfortunate necessity was that lectures had "to be slanted down rather than up" because few Students had a good working knowledge of Bible facts and a poor knowledge of the Text.

Did Students express a consistent criticism?

All Students recognised that the Staff members worked very hard and that time was the great problem. All were grateful for the training given in Preaching but felt that more must be done in this area. Some Students spoke with fervour about Preaching as THE answer to Britain's present malaise—they felt that until Bishops and Congregations insisted on Preaching as a priority more adequate training might not be given.

Were you encouraged by these visits?

Most certainly—it was good to hear that Evangelical Colleges are 'full to overflowing'. It is said that more than 50% of those who apply for theological training in Britain are Evangelicals. I was told by one Principal that some Bishops who would not normally favour the Evangelical position are now turning to such College for Ordinands as such Colleges teach a strong orthodox view on such matters as Biblical Authority.

Student/Staff relationships were obviously very warm and open and it was good to see care being given to the pastoring of Students. Chapel Services in one case were disappointing to say the least but in another the Chapel Service was obviously a high point in College life.

Of particular interest was the College which insisted that where a Student was committed to future service with a Missionary Society an 'option term' must be spent in a location overseas. One such Student had spent ten weeks in Taiwan at his own expense being expected at the same time to pay his College fees for that term!

What about College Fees?

In each case it would appear that Students would be paying higher fees than at any Australian College. One of the Colleges paid out 30,000 pounds each year just on heating charges and lighting and food bills would no doubt be higher in England.

Boom-time at college

It's boom time at English Bible College.

Many of the colleges are beginning to put up the shutters on the next intake—starting in September—and the move is for more mature students.

Derek Copley, principal of Moorlands College said: 'We have about 100 students and a third of them are between 30 and 40 years old.'

'Half of our places have already gone for the intake due in September this year.'

Average age of students at All Nations Christian College in Ware, Hertfordshire, is 29—and they have had one application from a 55 year old.

ALLOCATED

'There are two applications for every vacancy,' said Margaret Cooper, admissions secretary—and it is only the beginning of the year.

'We are further forward than last year,' she explained, 'the college can take 150'.

Cliff College in Calver, Derbyshire, has one student in his 60s and some in their 40s, and already nearly 50 of the 85 places have been allocated—up on last year.

STAINED GLASS WINDOWS

K. J. Little

19 Barden Street,
Arncliffe 2205

Phone: 599 7348

'By Spring Bank Holiday last year we were full,' principal William Davies warned.

Birmingham Bible Institute is also inundated with inquiries. 'We are getting five applications a day on average,' reported principal's secretary Virginia Perry.

APPLICATIONS

'Over Christmas there were 51 applications in two days!'

London Bible College is also under pressure. 'There have been a large number of applications in the last few weeks—one resulting from training received to counsel at Mission England,' said a spokesman.

Oak Hill College has also had more applications than last year at this time. Traditionally older men have signed on at the college—and usually with their wives.

At Nottingham's St. John's College the trend is towards more students over 30, more married students and more graduates.

Elm Bible College in Capel, Surrey, is increasingly getting more mature students—and could get more if local authorities were freer with grant facilities.

Odd one out: Spurgeons College in South London where the 24 applications by the closing date—December 31—was down on the previous year!

WORLD

British Churches burglar boom

Even candles are wired for sound!

Although an English Tourist Board survey shows that three-quarters of all city-centre churches were robbed or vandalised between 1977 and 1982 the doors should be kept open, the Board is urging.



Basing its findings on questionnaires returned by four thousand incumbents, the Board's new report, *English Churches and Visitors**, written by Max Hanna, says that no fewer than fifty-six per cent of the churches in the survey suffered from theft during the period under review and forty-five per cent from vandalism.

Balcombe, West Sussex, was even robbed of a piece of the Old Brighton Chain Pier off a grave in the churchyard—but then West Sussex, with East Sussex and Kent, is in the area of highest thieving (over eighty per cent of the churches were affected).

When it comes to vandalism, Merseyside is in the lead (ninety per cent). But sixty-seven per cent, of all the inner-city and town churches in the survey suffered from vandalism, though the village churches suffered relatively less (fifty-one per cent, from theft and thirty-five per cent, from vandalism).

A great many churches, some of exceptional interest, have been closed to visitors over the past twenty years because of theft and vandalism, the report says, "Wherever possible such churches should be re-opened," it recommends; and it suggests rotas of church-watchers, the use of electronic devices, or locking away ornaments and installing replicas.

In St. Mary's, Folkestone, even the candles are wired individually so that, if they are moved, they set off an alarm.

(Church Times)

Graham may lecture in China

American evangelist Billy Graham said he may visit mainland China to lecture at universities, Reuter reported from Seoul recently.

Dr. Graham, in Seoul to attend the five-day celebrations marking the centenary of Protestant Christianity in Korea, told a press conference he had received unofficial indications from mainland China that he would be able to lecture at 14 universities.

The evangelist said he was negotiating to find out whether he would be given total freedom to preach the Gospel during a visit to mainland China.

(CATW)

I.F.E.S.

Grants to certain member movements and pioneering projects in the ministry of the International Fellowship of Evangelical Students are being threatened, according to a letter sent out by IFES General Secretary Chua Wee Hian recently. IFES is currently experiencing the greatest deficit in its history. At 30 September this stood at US\$94,000.

The letter reports news from the field of evangelistic breakthrough in Latin America, where hundreds of students are coming to Christ. In some African countries where about 10 per cent of the students attend IFES-affiliated groups, additional workers are reported to be desperately needed. (IFES has recently begun training a Nigerian as Literature and Media Secretary for Africa.) Commitment to training national staff is seen by IFES as essential if such eager young Christians are to be built up in Christ before they move out into leadership positions in their countries. Pioneering ministries are currently being funded in countries like Angola, Bolivia, Burma, Ecuador and Uruguay.

IFES staff have already been asked to reappraise their plans for the coming months, but other measures are being considered as the General Secretary writes 'we are drawing heavily on our reserves... The situation is critical and we need your prayers and support.'

Fuzhou Seminary and Flower Lane Church

Very small library

A traveller recently visited Fuzhou, the provincial city of Fujian Province, in mainland China and had an opportunity to visit the seminary and the Flower Lane Church there. He was escorted by a pastor of the church who was also a seminary professor, according to the Chinese Church Research Centre.

The pastor said that there are 4,000-5,000 people worshipping at Flower Lane each week. A Wednesday evening Bible study and prayer meeting attracts about 1,000. The believers there are strong in prayer and giving. The pastors at the church receive a salary of more than Y100 (about US\$50) per month. When asked about Sunday School, the pastor replied that the government did not allow religious teaching to those under 18, but he added that "We are not really forced to do this."

The pastor said that they had no evangelistic meetings. Evangelism was conducted primarily by contacts with friends and family. Still, there were many who were moved by the hardships and difficulties they faced to come to church and receive the gospel. Young people made up about half of the members at Flower Lane Church.

When asked about the number of believers, the pastor said that there were about 30,000 in Fuzhou district, but this was only those in public, open churches. There were many more meeting in homes and in the mountainous regions, and these could not be counted. Young people in these groups were very numerous. The pastor also noted that the national figure of three million Christians, given by the Three-Self Patriotic Movement, was also a figure that included only those in the open churches, and did not include those scattered around mountain districts and other meeting points. This interpretation of the number of Christians in the mainland has, however, not been given before by other Three-Self leaders.

(CATW)

REVIEW

Hungarians hungry for scriptures

Increasing sales of religious literature in Hungary

An increase in the sale of religious literature in the two Christian book-shops in Budapest has been reported by the United Bible Societies. The Protestant book store sells a million forints (equivalent to about £17,600) worth of books every three months. The customers are pastors, theological students, church members and the general public. Bibles are on sale here and also at the headquarters of the Reformed Church. It is planned to open a new Protestant book store in Debrecen in October 1984.

Over half a million Bibles have been sold by the Hungarian Bible Council since its foundation in 1949 and the Council's managing president, BISHOP TIBOR BARTHA, says that success of the "publishing activity of the Council is thanks to the good relationship between the state and Church". The Council has access to printing facilities and is able to satisfy all requirements, he added. A further 10,000 copies of the New Testament in Hungarian have recently been printed on the Council's behalf which combine the modern 1975 translation with colour photographs of the Holy Land and Biblical scenes. This latest printing was done at the University Printing Press in Budapest on paper supplied by the UBS European Production Fund and brings the total number of these New Testaments to 50,000. An interesting point is that part of the collation work was done by a group of Cuban students who were working there at the time.

(KESTON)

English evangelicals confer

Largest ever leadership gathering

Evangelicals of all persuasions congregated at Brean Sands, Weston-super-Mare, recently, when over 1500 of them met for one of the largest-ever leadership conferences.

The timing of the conference was felt to be "particularly strategic", coming as it did in the wake of the summer's crusades—Mission England and Mission to London. It was, said the EA President, Canon Kenneth Prior, in his welcoming address, "a challenge to Christian maturity".

The EA General Secretary, the Rev. Clive Calver, emphasised that the strength of the inter-denominational conference was in its diversity. "The basis of our meeting is in our unity, not our uniformity".

Mr. Calver went on to say that the Bishop of Durham (the Rt Rev. David Jenkins) deserved a medal for having done more for the cause of Evangelical unity than anyone since the war. "By highlighting within our churches that there is a dividing line between those who accept fundamental doctrines and those who don't, Bishop Jenkins has shown us where the real battle lies," said Mr. Calver.

And he continued: "As Evangelicals, we find it easier to fight over minor differences between ourselves... than to combat the more serious influences of secularism, pluralism and radical theology which exist within the Church and the world. We have dreamed of a conference where wounds would be healed, relationships renewed and prejudices broken down; where Evangelicals of all persuasions might emerge with greater unity and strength."

(Church Times)

British Jews hostility

Christians want to evangelize them!

Some members of the Jewish community are becoming anxious and hostile about Christian evangelism among their members.

The *Finchley Times* this week reports "The growth of a 'Jews for Jesus' sect is causing deep-growing concern among Barnet borough's Jewish community." The article tells about the 'London Messianic Fellowship' which meets each Friday in an Anglican church hall in Finchley. It has a congregation of between 30 and 80, about 70 per cent of whom are Jewish.

The leader of this group, Richard Harvey, who is a Jewish Christian, says that the fellowship is "a visible sign of the bridging of the gap between the Christians and the Jews which people have lost sight," but the article goes on to record the reactions of Jewish leaders to the group. It speaks of "great concern" and of "revulsion against persons who try to do missionary work among the Jews."

Earlier in the year a meeting held in Birmingham by the organisation called 'Jews for Jesus' also roused public indignation. An article in the *Jewish Chronicle* (August 24) claimed that the Jewish community were "alarmed at the fact that the church authorities" appeared to be at least complacent, if not acquiescent, at what was blatantly an attempt to foment anti-Jewish feeling—an accusation that Richard Harvey vigorously denied in later correspondence.

An editorial in the September issue of the *Birmingham Jewish Recorder* says, "Throughout the centuries the Jew has been plagued by sections of the Christian Church which consider one of the aims of Christianity to be the conversion of Jews into believing in the gospel..."

"The methods used by those carrying out these tasteless missionary practices today are somewhat removed from the aggressive action of the past, but are nevertheless equally dangerous..."

"The long-term solution," they say, "is to protect our young by infusing in them a comprehensive grounding and pride in Judaism, which is automatically capable of fighting off attempts of Christian conversion. In the short term we must be vociferous in our condemnation of those that seek openly to dismantle our ancient yet living faith."

(C.E.N.)

City-Wide Mission bears fruit

African Enterprise team for Malawi

As a direct result of African Enterprise's city-wide mission to Blantyre in Malawi in September-October 1983, an AE team has been established there. This team is headed by the Rev. Jeremiah Chienda, who had been chairman of the steering committee of the "Blantyre for Jesus" mission.

Jeremiah Chienda has been Secretary of the Bible Society of Malawi for the last five years. He is a minister of the Presbyterian Church of Central Africa, who seconded him firstly to the Bible Society and now to African Enterprises.

At the end of 1984, Jeremiah will be joined in the work in Malawi by Steven Lungu who has been working with the AE team in Zimbabwe. Steven Lungu visited Australia earlier this year.

The new team will initially be based in Blantyre but will later move to the capital of Malawi, Lilongwe. A city-wide mission is being planned in Lilongwe in 1986.

Marital disruption and children

The increasingly high levels of marital breakdown in Australia give rise to concern in many areas. One of these areas involves the impact of marital disruption on the children of such marriages. Studies in this area are few and little is known. Casual experience suggests that marital disruption has a powerful and negative effect upon many children, but curiously enough the distressed parents are unaware of the impact of their situation upon their children.

In my experience as a counsellor I hear the concern of many parents insofar as the effect of separation and/or divorce might have upon their children. However, it is much rarer for parents in a deteriorating marriage to be as sensitive to the effect of their marital disruption on their children. They are fearful of what divorce or separation will do, but are almost blind to the impact of their current state of marital distress on their children.

This kind of blind-spot can lead to the distress of children being overlooked, almost as if these issues cannot be given attention until some future date when things are better or even far worse. In fact, work on these issues should not be postponed for the impact of marital distress is great. A recent study by Kinard and Reinberg at Brandeis University (*Journal of Family Issues*, 1984, 5, (1), 90-115) studied a group of 519 children being admitted into kindergarten in 1977 and who were followed through to their completion of third grade in 1981.

The study focussed upon the effect of marital disruption on children's behavioural and emotional functioning. The children were divided into three groups at the end of 1981: (1) Early disruption: where marital disruption had occurred during the child's pre-school years; (2) Recent disruption: where the marital disruption occurred during the child's early years at school; and (3) No disruption: where the child had not experienced marital disruption and the families were intact.

The major findings are as follows:

Marital disruption and teacher ratings (1981)

Teachers rated the children who had experienced marital disruption as more dependent and hostile compared to those who had not experienced disruption. The children most affected by disruption were those who had experienced recent marital disruption. The difference between the disrupted and non-disrupted groups of children was almost entirely due to the recently disrupted children's teacher ratings. The early disrupted children were not as poorly adjusted as those recently disrupted.

These results indicate that recent disruption can lead to what appears to be paradoxical forms of problem behaviour in the children at school. They tend to be overdependent (trying to compensate for lack of helpful attention at home while Mum and Dad slug it out?) and hostile (acting out some personal frustrations and/or following some role models being provided at home?)

Marital disruption and school performance (1981)

Children who had not experienced marital disruption were found to have the fewest problems with productivity at school. Again, those with the most problems were those children who had experienced recent marital disruption.



Allan Craddock

This effect was not as powerful as that found in the teachers' ratings above, and appears to be due in part to other factors such as level of parents' education.

Marital disruption and child's self-concept (1981)

The children provided self-ratings covering their views of their own bad behaviour, physical appearance, playground leadership, class room leadership, school performance, social rejection, anxiety, artistic ability, happiness and family relations. The results of the study show no significant differences between the marital-disrupted children and those who had not experienced marital disruption. In the very young children focussed upon in this study it is apparent that their parent's marital difficulties have not extended into the child's self-concept. Their school performances and pupil-teacher relationships have been impaired but self-concept appears undamaged.

Overall, these results are both a cause for concern and for encouragement. The recently disrupted children appear more hostile and dependent, and their performances are hindered at school relative to non-disrupted children. However, those children experiencing early disruption do not appear to have carried on the effects of this disruption into their lives several years on. Furthermore, the self-concept of the disrupted child appears undamaged and this bears witness to the ability of a child to cope with external pressures, at least in part.

Such results cannot make us apathetic and unconcerned about the effect of marital disruption. The effect is real and it is certainly negative. But, we can all too easily over-react and exaggerate the impact of tough marital conditions upon the child.

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LETTERS

A woman's place

Dear Sir,

History would have been different if the Anglican Church, which accepts Christ's teachings, should have for centuries been impaired by its uncritical acceptance of Paul's views on the status of woman, views which reflected, not the teaching of Christ, but the old cosmos in which woman was so utterly inferior to man as to have no social, political and very little religious status. The Church is to lead, not dragging reluctantly after a waking, more enlightened nation at the incredible, even dehumanising of half the race.

The calling of the "Mother of all living" was to be a "help" — not help meet which is not found in Scripture and gives the impression of a general slavery. Strong's Concordance "help" means "to surround, i.e. protect or aid — help, succour". The Septuagint uses the word "boethos" and — hold your breath — means "hasting to the rescue, an assistant, auxiliary, ally, hasting to the battle-shout" (Liddell & Scott). A wonderful word used of our Lord "The Lord is my HELPER, and I will not fear what man shall do unto me."

Yet two of our greatest Christian men "accommodated their views to suit the (then) prevailing status of women" (15/10). John Knox demanded from a wife "a subjection of her self, her appetites and will, to her husband and his will." Calvin interpreted Gen. 3:16

"Thou shalt desire nothing but what thy husband wishes." A more modern commentary "She shall desire his cohabitation thereby at the same time increasing her liability to the pain of child-bearing." What possessed the translators? The word "desire" is not found in ancient versions, but is derived from the Talmud (perhaps the same source of the newly coined label "Judeo-Christianity"). The Septuagint has "a turning away" so the verse reads thus: "You are turning away from Me to your husband and he will rule over you." Not a command but a prophecy — fulfilled till this day. Now for the first time in Britain's history, the Monarch, the Prime Minister and the Lord Mayor of London are important offices occupied by women. But why not the Church of England? Because they are aware that union with Rome would be impossible if women were admitted to the Anglican priesthood!

Yours sincerely
Phyllis Creasey
Clontarf

Dear Sir,

Having read the two letters, in your issue of October 15 on "Ordination of Women" I feel bound to respond, or else stop reading your paper, in spite of the excellent articles in your last issue (October 1) by obviously knowledgeable theologians on this subject.

The first and most important benefit that true Christianity provides for us all, men or women, black, white or whatever, young or old, is forgiveness of sins, through Christ and His love, and Christ commands us to love others as much as we love ourselves. We also are bound, in Christ, to forgive others for their sins against us.

On his own admission one of your correspondents, and some others of those who oppose the ordination of women do not understand that God calls women as well as men to be His servants, or ministers. Some of us feel that this calling should be fulfilled through the Church structures that we already know and have grown up in e.g. the Anglican Church. Why do we meet with such strong opposition? Let every reader ask himself or herself that question, bearing in mind that Jesus was opposed by the established religious leaders of His own day.

I am very thankful to God that I believe that the idea of women as ministers as well as men is gradually coming to be accepted in the Christian Church throughout the world, including the Diocese of Sydney, as witness the proceedings of the recent Diocesan Synod.

It should be made quite clear to your readers that the General Synod of the Anglican Church of Australia, representing all the Australian

Anglican Dioceses, declared by majority vote that there is no theological bar to the ordination of women, some years ago.

Yours sincerely
Beatrice V. Robinson (DSS)
Palm Beach

Forms of evangelism

Dear Sir,

In your issue of 9th July 1984, you implied that the Board for Mission and Unity had 'claimed on a popular London television programme that evangelists such as Luis Palau and Billy Graham lack concern for social needs and that mass evangelism makes no contributions to solving the world's problems'.

As the only member of staff of the Board for Mission and Unity who appeared on that programme, let me say that I said no such thing! (I have a video of the programme and can provide a transcript if required).

I would repeat now what I said then which is that I welcomed Billy Graham's visit while appreciating that his is not the only form of evangelism that is welcomed by the English Churches or effective among English people.

Yours sincerely
John Nightingale
Mission Secretary
London

No need to fear

Dear Sir,

I have three matters of concern. First, I was amazed to discover at Synod that your paper, supposedly independent, is charged \$2560 for the rent of its office in St. Andrew's House and that the Diocese pays \$1440 of this. I could not be present at the finance debate but I hope to draw further attention to such an extraordinary use of Diocesan funds.

Secondly, your Synod report (Oct. 15) commented that "those who wear the eucharistic vestment, and there are many in the Diocese, are simply being dishonest". To my knowledge, since Archbishop Wright's ban, imposed contrary to the Prayer Book Ornaments rubric 70 years ago, only a former Rector of St. Saviour's, Redfern has worn the vestment (chasuble). The "dishonest" clergy of our Diocese are those about whom Archbishop Loane spoke, who do not wear the surplice as they promise.

Thirdly, your recent comments about liberal Christianity and your attack on English bishops can hardly be taken seriously. I wonder if you or the particular dissenting Durham clergy to whom you refer have done the hard work on such questions as the Virgin Birth, Incarnation

and Resurrection. There seems little evidence of acquaintance with eg. Raymond E. Brown's "Birth of the Messiah" or the many recent serious Christological studies by such scholars as Mackey, Schillebeekx, Kung or Dunn, or with Wilckens, O'Collins or Marxsen on the Resurrection. You seem to be surprised by ideas expressed as long ago as the 1922 Report on Doctrine in the Church of England.

More fundamentally, many Conservative Evangelical writers (with some notable exceptions) do not seem to have wrestled with basic questions about the Bible, raised for instance by James Barr ("Fundamentalism", Revised Edition) — his latest serious book is "Escaping from Fundamentalism" — or with such works as Goulden's long study of St. Matthew (R. T. France's reply is hardly substantial). We do not need to fear where the truth may lead us! Such writers as I have mentioned can greatly enrich and enliven Bible study and provide the basis for a "hard" (not "soft") liberal Christian faith that need not necessarily be lacking in wise zeal for the proclamation of the Good News in Christ of the Kingdom of God.

Yours faithfully
John Bunyan
Chester Hill

(When those who attack the teachings of the Gospels on our Lord's birth, life, death and resurrection, and his view of Scripture, are prepared to actually use the arguments of Raymond E. Brown et al., instead of just piling up perjorative adjectives, then the ACR will be happy to answer them. Ed.)

Breach of promise!

Dear Sir,

I write concerning the front page article titled "A question of priorities" in your paper dated 15 October. There are two errors in the article:

1. what is set out as though it is the text of the vestures undertaking required of clergy in this diocese is only a paraphrase;

2. the eucharistic vestment (chasuble) is not worn by many in the diocese — it is not worn at all!

Your article imputes dishonesty to many highchurch clergy, who are alleged to be in breach of their undertaking. An apology would seem to be appropriate.

Were the highchurch clergy to breach their undertaking they would still be wearing vestures provided for by the Church of England, and in line with the rest of Australia. On the other hand, there are, so Evangelicals tell me, many lowchurchmen in Sydney who have abandoned the surplice despite their undertaking — and in doing so they are most certainly not in line with Evangelicals in England or the rest of Australia.

Shalom . . .
John Thorne
Cremorne

(The text of the vestures undertaking was from the Archbishop's Synod address. Ed.)

Canterbury or Geneva?

Dear Sir,

The slighting and erroneous reference to this great Anglican in your Synod Report ("an obscure Bishop") cannot pass unchallenged.

He was never a Bishop and as a priest held only small country parishes. He was essentially a scholar and a theologian, with a European reputation in his day.

In the long Elizabethan debates he was the acknowledged leader of the Anglicans standing for the Prayer Book and the episcopate, against the Calvinist Puritans who sought to abolish both Book and Bishops, and did so briefly during the Civil War. The doctrinal emphasis of the two parties were neatly summed up when Hooker and Travers, a leading Puritan in Presbyterian orders, were both preaching in the Temple Church. It was said, "The same pulpit gave forth pure Canterbury in the morning and Geneva in the afternoon."

Hooker's "Laws Ecclesiastical Policy" remains the classic exposition of Prayer Book Anglicanism and he was the formative influence behind the Canons of 1604. Of these the Canons on Baptisms and Burials illustrate some pastoral tensions in this Diocese today. This is because (in my view) Moore College has been "giving forth Geneva" for years past, with "pure Canterbury" becoming in consequence mostly restricted to the older clergy.

Anyone interested to learn more of Hooker's life and work should read the excellent summary in the Introduction to the Everyman edition of "Ecclesiastical Polity". That he was a "Divine Right of Kings" man is a further absurdity.

Yours sincerely
(the Rev.) Ralph Ogden

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This position demands that applicants be committed Christians. The commitment will be evidenced by active involvement in the Christian Church.

This position is full-time and non-residential. Own transport is essential. Applicants should be 30 years and over.

Apply in writing (with references) to, or for further information contact:

The Manager, Vision Valley,
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The Administrator will be required to live on site and accommodation is provided in a comfortable 3 bedroom house. Salary package details are available on enquiry. Duties to commence 1st January, 1985.

This position demands that applicants be committed Christians. This commitment will be evidenced by active involvement in a Christian Church.

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Editorial

God has no second best, or "lesser of two evils" for us

Sometimes people say that as a result of a wrong choice or wrong action in the past they are left only with God's second best, or, they may say that as a result of wrong action in the past they are left only with the choice of the lesser of two evils. Happily, neither statement is true. If we have done what is wrong and made a wrong decision and are sorry for it and if we turn back to God and ask for forgiveness in Jesus name, we may start afresh. God always has a right thing for us to do in every situation, no matter what the past may have been. And it is absurd to call a right action an evil one. As Paul said, 'God has a good work for us to walk in' at every moment in life. (Eph. 2:10). No matter what your past may have been up to now, if we turn to him now there is a good work for us to do, a right action for us to take, and it will not lead to God's second best, because God can bring good out of evil.

This can be illustrated from Jesus' death. That death was brought about in the first place by the failure of Jesus' friends to do the right. Judas betrayed him, and the other disciples didn't keep watch so that Jesus was arrested. Many other people did wrong as well; the chief priests who bribed Judas, Pilate who failed to be a just judge, and the fickle crowd. But how marvellously God brought a blessing from these wicked

actions so that the whole world is being blessed with the knowledge of God through those wrong actions.

So it is in our lives. We may do something wrong, but if we ask for forgiveness it is worked into God's perfect pattern so that it plays its part in the beauty of the finished product. It is like a master artist directing a workman building up a mosaic. We are the workmen under God's direction and though through our sinful self-will we may place a stone in the wrong place, yet God, the master artist, is able to go on from that if we are sorry and obey him from now on. The stone still remains, it will be a reminder to us of our sinfulness and we will be sorry for it, but the pattern will develop through the genius of the artist as we follow his direction. That is, as we walk in each good work that God prepares for us moment by moment.

It is no second best that God has for us, but always the best. It is no lesser evil that he is asking us to do, but always his perfect will is open for us to obey in. It is the graciousness and infinite perfection and power of God that makes this possible. So, no matter what a life may have been up to the present, if we now follow God's direction it will develop into a perfect pattern, a beautiful mosaic of actions taken in obedience to God's direction.

PLUMBER

Angurugu Community Government Council on Groote Eylandt in the Northern Territory requires the services of a plumber.

QUALIFICATIONS: The applicant will require qualifications to obtain a Northern Territory Sanitary Plumbers Drainers Licence. The successful applicant will be required to: maintain water pumps and reticulation mains, sewerage reticulation and settling ponds; maintain lot services, house plumbing and drainage in conjunction with builder who at present is engaged in house renovation; train and supervise Aboriginal assistants; carry out other plumbing duties.

The position is for two years with option of renewal on completion. The position becomes vacant in January 1985. Prefer successful applicant to commence duties mid December 1984.

Salary — \$18,780
Plus District allowance — \$2,440 married
\$1,500 single

Married or single accommodation available with nominal rent. All enquiries and applications should be directed to:

The Town Clerk, Angurugu Community Government Council,
Community Mail Agency, Angurugu Via Darwin. NT 5791
Employment references, character references and Clergyman's reference to be included.

SUPERMARKET MANAGER

Angurugu Community Government Council on Groote Eylandt in the Northern Territory requires the services of a Manager for the Council's Supermarket. The Supermarket carries a full range of all domestic needs for the community with last year's turnover being in excess of 1.5 million dollars.

The successful applicant would be responsible for the operation of the Supermarket including training of Aboriginal staff and will be required to commence duties in January, 1985.

The position is for two years with option of renewal on completion.

Salary — \$19,320 per annum
Plus District Allowance — \$2,440 p.a. married
\$1,500 p.a. single

Married or single accommodation available at nominal rent. All enquiries and applications should be directed to:

The Town Clerk,
Angurugu Community Government Council,
Community Mail Agency,
ANGURUGU VIA DARWIN, NT 5791

PLUMBER

The Numbulwar Numburindi Council Inc. located on the Northern Territory side of the Gulf of Carpentaria requires the services of a plumber who is well qualified and able to work without supervision.

QUALIFICATIONS: The applicant will require qualifications to obtain a Northern Territory Sanitary Plumbers Drainers Licence.

REQUIREMENTS: The successful applicant will be required to maintain water pumps, treatment plant, and reticulation mains; septic tanks, lot services, house plumbing and drainage, both new and maintenance work; and other plumbing work. Supervision and training of Aboriginal assistants will be an important part of his work.

The position is for 2 years with option of renewal on completion. Starting date is December 1984.

Salary \$19,880

Married accommodation is available at normal rental. Initial enquiries and applications in writing accompanied by employment and character references also minister's reference should be directed to:

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Lesley Hicks

Reaching out

There's a book around called 'I Hate Witnessing', which I'm not about to review — I haven't read it. The title, however, probably strikes a chord with many of us, if we're honest.

My particular problem over the years is that I've been too much of a chameleon with friends and neighbours. I tend to change colour to blend with my surroundings and company. To excuse and justify myself I could say I'm "becoming all things to all men" (or women) — that I'm exercising a sensitivity in order to relate to them and be a good listener. I have conveniently ignored the rest of that verse — "that by all means I might save some" — because I'm lily-livered when it comes to witnessing. I tend to avoid taking clear-cut stands as a follower of Christ lest I embarrass someone and be rejected or criticized.

Home group

During the course of this year, however, I have stuck my neck out. With a great deal of hesitation I approached neighbours in my own street, those who were of that increasingly rare species, the housewife at home during the day. I invited them to join me in listening to tapes on Better Communication — secular, neutral ones. The response was eager and immediate, but as almost all had pre-school children, baby-sitting was a priority.

One neighbour offered her home as the "kindergarten" and we paid a young woman from our church who does part-time child-minding to look after up to six children for an hour and a half every second Friday morning.

As we listened over several months to the ten tapes in the course and discussed the issues, the eight or so who came firmed in friendship and were eager to continue. We went on to read and discuss a book on parenting, "How to Really Love Your Child" by Ross Campbell, (Victor Books) which majors on the principle of unconditional love. Its Christian content is low-key though fundamental, and its final chapter is on children's spiritual development.

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God at work

Now we're into the "heavy" stuff — for the past three sessions, by popular request, we've been looking at the problem. *Why, if there's a good God, is there so much pain in the world?* In leading discussion and Bible study on that, I have not even been able to assume a basic belief in God. One of the group says she's now moved from the position of being an atheist to being agnostic, admitting that there might possibly be a God.

Yet to me it's obvious that He is at work in the whole group, drawing them towards Himself and building up relationships of trust and friendship at a deep level, despite our differences.

One has become a Christian, and is attending our church; two others have started sending their children to Sunday School. Others will certainly not be doing that because they belong to other denominations, including the Roman Catholic Church. Nationalities vary too — one is Japanese, one Finnish. Problems abound; one has been a heroin addict and an alcoholic; another's marriage to an alcoholic is unhappy and shaky.

Finders Keepers

Finders Keepers by Dee Brestin (Hodder & Stoughton, 1983, \$5.95) is a book about friendship evangelism and as I read it in the light of my ongoing experience with this group it gave me encouragement to continue and clarified my aims. It would undoubtedly have prodded me to start if I had not already done so. It emphasises two key principles: Finding — making friends with non-Christians and bringing them to faith in Christ, and Keeping — teaching new believers to understand and obey all that Jesus commanded.

As part of her preparation for writing the book, Dee Brestin interviewed many Christians who had come to know the Lord as adults. The commonest factor was that they were befriended by Christians — they were loved into the kingdom, and no doubt prayed in too, though they didn't always know much about that. There are cautionary tales about how not to approach people, and much practical advice about ways and means, stressing freshness and flexibility, not formulas.

A Severe Mercy

Recently too, I have been re-reading Sheldon Vanauken's lovely book **A Severe Mercy** (also Hodder, 1977), described as the story of "a pagan love invaded by Christ". It was through their friendship with C. S. Lewis that they came to take Christ seriously. Not long before he became a Christian, Vanauken wrote in his journal: (P.85)

"The best argument for Christianity is Christians: their joy, their certainty, their completeness. But the strongest argument against Christianity is also Christians — when they are sombre and joyless, when they are self-righteous and smug in complacent consecration, when they are narrow and repressive, then Christianity dies a thousand deaths. But, though it is just to condemn some Christians for these things, perhaps, after all, it is not just, though very easy, to condemn Christianity itself for them. Indeed, there are impressive indications that the positive quality of joy is in Christianity — and possibly nowhere else. If that were certain, it would be proof of a very high order."

Mission Melbourne

Plains laid

At a Launching Breakfast in Melbourne attended by over 100 people recently plans for **Mission Melbourne** were presented. The Rev. Bill Brown, associate pastor of the Syndal Baptist Church, explains the programme that has been drawn up to assist churches in discipleship and local church evangelism, with special emphasis on small groups ...

Mission Melbourne was born and nurtured in the minds of a few Christians who, over the past 12 months, have been meeting to pray and seek God's direction.

Mission Melbourne will primarily seek the renewal and the equipping of the local churches by a three-phase process of **Preparation, Proclamation and Conservation**, which will encapsulate such aspects as:

- Helping a local congregation (not just the leadership) to discover the goals to which the Lord is calling it.
- Equipping a church to be the people of God.
- Reaching out to, and discipling, those within the network of the relationship of a local congregation
- Celebrating what God is doing in the world.

The Rev. Bill Brown said, "What remains of 1984 will be used to promote the Mission and invite churches to participate. Early in 1985 training of small

group leaders will take place, so that 1985 can be used as a year of preparation. During the year to coincide with school terms, churches will be encouraged to participate in three home group study series, each of approximately six weeks duration.

"Series 1 will be 'Is my church worth joining?' This will allow the congregation to evaluate its life as a church, to discover and develop areas of giftedness, identify needs of people in their community, and set goals, under the direction of the Holy Spirit.

"Series 2 will be an encouragement into lifestyle evangelism

"Series 3 will be a small group discipling course entitled 'Caring for new Christians', and its aim is to train nurture group leaders. This material has been prepared by the Rev. John Mallison.

As a focal point Rev. Brian Willersdorf will lead a central evangelistic mission for the two weeks April 4-20, 1986. The location will be announced at a later date.

The final period of Mission Melbourne, conservation, will focus on small groups within local congregations, as those who have registered a desire to come into a personal relationship with Jesus Christ will be encouraged to link into a small nurture group of a caring church.

(Information: Ph: (03) 233 9667 or 877 2664.)

NEW LIFE

Newcastle 'U-turn' on women

Synod supports ordination

The Diocese of Newcastle has joined the growing majority of dioceses in the Australian Church which support the ordination of women to the priesthood.

On Saturday, October 13, Newcastle Synod decided to reverse a decision made in 1982 to reject the General Synod Bill of 1981 regarding the ordination of women.

After a debate of nearly 100 minutes, involving more emotion than theology, synod was divided by orders. Fifty-two clergy voted for ordination of women to the priesthood and 36 voted against. In the House of Laity 108 voted for, with 65 voting against.

Arguments put in favour of ordination included those with a theological basis, those based on the participation of women in the historical life and work of the Church since 1982, men's experience of women ordained or training for ordination, and the issue of justice.

Speakers in opposition said they were opposed to a uni-sex approach, that pro-ordination arguments were reactions to pressure from the world and were not theologically sound, that there needed to be an examination of what ordination

means and that women can contribute to ministry without being ordained.

In his presidential address Bishop Holland said, "It is my personal hope that women will be ordained. I appreciate that there are alleged theological objections from both wings of the Church, Evangelical and Anglo-Catholic, for different reasons.

"Other objectors, while agreeing in principle to the concept of women's ordination, point to practical difficulties. However, in relation to this I want to point out that there are often as many practical difficulties in the appointment and transfer of male priests as there might be for women.

"The practical difficulties in my opinion are soluble.

"I believe the contribution of women priests to the life of the Church could be greatly beneficial, and would add a deeper dimension to the whole concept of priestly ministry."

Bishop Holland and speakers for both sides of the debate made emotive appeals for synod representatives to consider, "What is God's will in this matter?" Such considerations clearly swung synod around.

Normanhurst & Bangalore Link

Churches bring people together

The benefits of having a sister church relationship with the Divya Shanti Church in Bangalore, India, has proved itself once again to the congregation of St. Stephen's Normanhurst. Now that the pastor of Divya Shanti, Vinay Samuel and his wife Colleen have returned home after a fortnight's visit, the parishioners at St. Stephen's are reflecting on all that has been said in that hectic and challenging time.

Apart from being pastor of this small congregation in the slum area on the outskirts of Bangalore, Vinay is a leading second/third world academic — with the ability to probe into issues from a clear Biblical perspective and to demonstrate the reality of Christian living in today's world.

Obviously all people, rich and poor, East and West, need "transformation" — to become of like mind with Christ —

rather than see their cultural or economic settings as that which brings them favour in the sight of God. Too often our Christian faith simply fits into a pattern already established by secular ideas and so our Christianity is simply an adaptation of our own background rather than looking hard at Scripture and perceiving what is right for our nation and our community — even for our local church.

Transformation is the change from a condition of human existence contrary to God's purposes to one in which people are able to enjoy fullness of life in harmony with God.

Within our own society then, we need to be aware of the stewardship of creation — that we, made in God's image have the responsibility of caring wisely for His Creation. We need to be aware of the Christian responsibility in social justice and mercy. We must have a Christ-like identification with the poor whether at home or abroad — it may be costly, could result in persecution, even lead to death.

Evangelicism in America

Part 2 of an interview with Dr. Kenneth Kantzer

In September this year Dr. Kenneth Kantzer, former Editor of **Christianity Today** and presently President of Trinity Evangelical Divinity School in Deerfield, Illinois, visited Australia. He delivered the Annual Moore Theological College Lectures on the topic "Reformation Theology at the End of the Twentieth Century". Dr. Kantzer's lectures were well received and because he is an influential figure in America A.C.R. conducted a lengthy interview with him.

In our last issue we featured the first part of an interview with Dr. Kenneth Kantzer. Dr. Kantzer was in Australia in September for the Annual Moore College Lectures. In this, the second part of the interview, we asked Dr. Kantzer about evangelicism in America as he sees it and as he is associated with it.

A.C.R. You are best known to Australians as a former Editor of the magazine **Christianity Today**. Tell us something about it.

Kantzer It's a magazine that was designed to present the evangelical faith in a clear, attractive and helpful way to ministers and to thinking Christians who may not be engaged fulltime in any sort of Christian ministry. At the same time they would be eager to think through their Christian faith, understand it better and try to relate it to the world. That's its goal. It has a circulation of about 185,000, mostly of course in the United States with some readership in Canada, and a lesser readership around the world.

Postal rates being what they are, it becomes very expensive to transport it first class or airmail and since it is to a considerable extent a news magazine, the news gets pretty late when it's sent by surface mail around the world so its circulation is limited overseas but still, the last time I checked it had 3,000 or 4,000 overseas subscribers. A great many missionaries take it so they can keep up with things back in the States.

A.C.R. Were you responsible for the new magazine **Leadership**?

Kantzer I wasn't directly responsible for that but I was one of the Associate Editors of **Leadership** and one of the Executive Staff that planned it and set it on its feet. It has been very widely and well received. **Christianity Today**, the magazine, is taken by a great many outside the evangelical stream who want to know what is going on inside evangelicism. The magazine, **Leadership**, has had a broader appeal to the non-evangelicals because it is primarily non-theological and deals with theological issues in very non-controversial way and the practical aspects are such that can be applied by people with many theological commitments and so it has had very wide use in groups that wouldn't want to label themselves as evangelical at all, including many Roman Catholics.

A.C.R. How would you describe the theological stand of **Christianity Today**?

Kantzer It's committed to a thoroughly orthodox protestant theology. It tries not to get off on the fringe of the right side and at the same time not to get off into the left wing even on what would be thoroughly evangelical. It's unequivocally committed to and supports and without hesitation the basic elements that go to make an orthodox protestant faith. It tries to be very very fair in the stating of positions other than its own and particularly in its news it tries to present news with as little slant as possible. Now, obviously, our evangelical commitment to a thorough-going orthodoxy influences our selection of news and I'm sure it influences in some measure how we present it. But we really struggle seriously to present non-orthodox views in a very very fair way. We always try to avoid completely making fun of any group and for that reason there are a lot of people who disagree with us theologically who read our news section just because it's the most reliable news section they can find.

A.C.R. The other magazine Australians are likely to come into contact with is **Eternity**. How does it differ from **Christianity Today**?

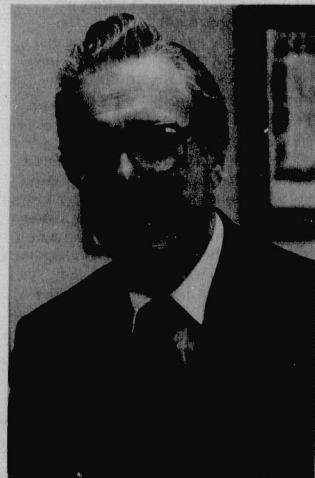
Kantzer Basically "Eternity" is a magazine that seeks to meet the needs of the intelligent Christian worker, either lay or ordained, and the needs of a family

magazine and combines them.

Christianity Today has more narrowly focussed its concerns. It's not a family magazine. It is a magazine for the Christian worker and thinker and lay or ordained minister as the case may be. Now there are a lot of ramifications of that but that goal is clearly different between the two.

A.C.R. We believe that we've produced some good writers in Australian theological circles who don't get enough overseas opportunities. Does **Christianity Today** provide an opportunity for Australian writers to get articles published?

Kantzer Certainly! Any article received gets considered for publication. As long as it is written from the theological viewpoint of the magazine and is set at the right level it has a chance of getting published. Writers need to be aware that the American clergy, by and large, are not well instructed. They are not theologically oriented and therefore when we write for them, we have to write in such a way that they will read it. People write articles for us in a very erudite form thinking this is for learned pastors. There are very few learned pastors. Our paper would go under immediately if we were only for learned pastors.



Dr. Kenneth Kantzer.

A.C.R. Let's move on to the American scene in general. You've made a number of comments during your visit that are of great interest to us. For example you've told us that at the time of Independence, less than 10% of the population were church members and now it's as high as 70%. That's a surprise to us — we still see America as having a strong religious base

Kantzer That less than 10% figure is only a part of the story. There are several things that affected that figure and kept it so low. One was it was not easy to get into a church then. You had to pass a doctrinal test and your life was examined and to be a member of a church meant in most cases, that you gave a profession of faith in Christ that was believable with respect to its theological commitment and that was believable with respect to your way of life. So many people did not even ask for membership because they knew that they wouldn't pass muster in the local church's examining committee. Therefore the number of members of the church were really relatively small. A second factor was with a highly mobile population in a new area like that a great many who were influenced by the church never really were able to have a membership in a local church. They wandered out into some new area. The church wasn't organised and so they were not a part of the statistics but their own theological convictions were

determined by say, the Puritan Fathers who settled in Massachusetts so those factors are there. The third is that there is just no doubt about it that solid commitment of those Pilgrim Puritan Fathers has been played up more than the actuality demanded. There were many who came here as adventurers; who got away so they could get out of trouble; who were younger sons of the law and nobility; saw no future for them in Britain and decided to make a try in the United States, in the colonies. So there were those three factors that greatly influenced that figure and the result of that is that the impact of evangelical christianity on the nation has become immensely larger; much more so now than with the 70% membership.

A.C.R. The figure of 70% is very high. Why are so many people church members now?

Kantzer It's the accepted thing in the United States. If you are a good citizen, an upright citizen, to be a member of some church is important. Protestant, Catholic or Jew, it doesn't make too much difference. In fact most people think it doesn't make any difference, but you should be a member of some church and so if you're running for a major office and you're not a member of a church you had better see to it that you join a church. No harm, no need to change your beliefs or your way of life but some people will be offended if you're not a member of some church. It shows you're not really a good boy, on the side of good things and so you become a member. You even change your church if you are in a church that is slightly suspect when you run for President. Adlai Stevenson, a very upright person and man of immense ability was in the Unitarian church in his early years. He suddenly decided that he had presidential ambitions so he changed his membership from the Unitarian church to the Presbyterian church because that was a respectable church to serve as a base from which to run on a national scale for the presidency.

A.C.R. In the Gallup Poll statistics you quoted in your lectures it seems that more than half the clergy polled claimed to be evangelicals.

Kantzer Yes, more than half — by far the largest group.

A.C.R. But you commented that this had not filtered through to leadership positions.

Kantzer Well, yes, the leadership of the major old line denominations has largely been taken over by those who are not strictly speaking, evangelical. Now they may wish to call themselves evangelical in some cases and in order to make that differential I sometimes in politeness, in fairness to them, use the word conservative evangelical but it really means a basically orthodox protestant position. The mainline leadership does not espouse anything like an orthodox protestant viewpoint and this is true of the major denominational seminaries in the mainline denominations. Because of that many people were convinced that that's the way the clergy and the denominations have really gone. This poll showed that as a matter of fact there was a veneer there and that a very considerable bulk both of the people in those churches and of the clergy as well outside the leader echelons that were in control of the publishing houses and in control of the major offices and so forth, were amazingly evangelical and orthodox in their viewpoints and this was across the board in almost all of the major denominations, as well as the small denominations. The one exception that really stood out was the United Methodist Church.

A.C.R. Why is this? Is it due to the Colleges and the high percentage of evangelicals teaching at that level?

Kantzer No, I don't think so. Really I think it was due to the fact that the theological schools changed because most of the students in our conservative evangelical seminaries like the one that I'm in come from schools, colleges or universities where they have completed a four year Bachelor of Arts course from a very different perspective. However, they have been able to maintain their own commitment to the faith that they received from their local church, that has been nourished in intervarsity, campus crusade

and similar organisations. In fact we receive a remarkable number of students from those universities who were converted to evangelical faith at the university through intervarsity and campus crusade so I don't think it's the Liberal Arts course nor even the public school, I think it is primarily the theological schools that changed.

A.C.R. You said that more than half of the clergy considered the most important duty they had was preaching yet at another point you said the laity had largely been untaught for 50 years. Can you put those two together?

Kantzer It's very difficult. In fact to be honest with you I don't know how to put them together. I've tried, I don't know whether you caught one other significant factor in that set of statistics — not only do the ministers consider that to be their most important duty but as a matter of fact they are almost universally convinced that they do a poor job of it. I can conjecture for example, in the period from the early part of this century on through to past the middle century, topical preaching was very very prevalent in the United States. There was very little exposition of the Bible and very very little doctrinal preaching. It was mostly topical preaching and exhortation. That's one factor. Another factor is that with the liberal turn of the theological seminaries that began about 1880, and really was pretty well completed by 1930, so that all the major denominational seminaries and interdenominational seminaries that go back into the 19th century had really turned from protestant orthodoxy to some relative form of liberalism and that meant that the best trained clergy were not trained adequately in Biblical preaching, Biblical exposition. They may have retained their conservatism in spite of the fact that they went to those seminaries but they weren't equipped to do good solid Biblical exposition and teaching of the Bible. Of course a great many of our ministers then pulled away from those schools and went to Bible institutes. That explains why my own school started out of an Evening School. They were never really equipped to teach the Bible in an effective way for intelligent people in their own congregation. They did their best but they just didn't have adequate equipment to do a good job.

A.C.R. Has that changed?

Kantzer Oh yes, oh yes, it's changing. Not that the change is perfect by any means. Not at all, but there has been a very significant difference. Many of our conservative evangelical seminaries have really placed an immense emphasis upon the necessity of clear biblical teaching and exposition of scripture and faithfulness to the biblical text and there has been repudiation of topical preaching that may have gone to an extreme as a matter of fact. You feel a little self-conscious if you take a doctrine and preach it as a topical sermon instead of an exposition of scripture which I think may be going too far to the extremely opposite side.

Continued page 10

FRANK AKEHURST

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"Guided by all — but bound by none?"

Reactions continue to Scottish confessional changes

In a recent response in *Life and Work*, Rev. James Philip, minister of Holyrood Abbey Church, Edinburgh wrote:

"The Report of the Panel of Doctrine submitted to the General Assembly represents the culmination of a good many years' work and debate in the Church. It is far-reaching in its implications, in that it involves changes in the Articles Declaratory of the Constitution of the Church of Scotland.

"The substance of these changes has to do with the introduction of *other* subordinate standards in addition to the Westminster Confession of Faith, namely the Nicene Creed, the Apostles' Creed, and the Scots Confession. The addition of these other standards, it is maintained, will strengthen the Church's doctrinal position and clarify it.

"With respect, however, it may be questioned whether this will in fact be the outcome of the changes, and whether the Panel's proposals are much of an improvement on the present situation. Our present doctrinal position is given clearly enough in the Westminster Confession and the Larger and Shorter Catechisms, but the multiplying of standards, with different kinds of statements (the Panel makes much of the doxological character of the creeds, as opposed to the theological and educational intention of the Confession) must surely have the effect of diffusing, if

not confusing, the clear and precise formulation of the present standard.

"Besides, so much more material is represented by the proposed additions that the resultant length of the statement must surely discourage it from being of much practical use.

Doctrine of salvation

"The danger is that we will end up by being guided by all of these statements but bound by none — i.e. we shall no longer be a confessional Church.

"The Panel itself recognises that it would be inappropriate to declare the first Declaratory Article simpler to be a statement of the substance of the faith. I agree: fine though it is as a statement, it is indeed the Apostles' and Nicene Creeds are deficient — in what the Westminster Confession explicitly supplies, namely a true biblical soteriology, i.e. doctrine of salvation.

"If, as James Denney has maintained, everything in the Nicene Creed is contained in the Westminster Confession, why add the Nicene Creed as another standard? If the statements in the Westminster Confession on Christ the Mediator and on justification by faith are incomparably superior — as they are —

the statement in the Apostles' Creed "crucified under Pontius Pilate", why complicate the situation by introducing this creed alongside the Confession? As for the Scots Confession, "wholesome and sound doctrine grounded upon the infallible truth of God's Word" as it is, has the Panel adequately considered the complications and the embarrassment that the introduction of this document would be into the present Church of Scotland with its statement: "The Holy Ghost will not permit (women) to preach in the congregation (or) to baptize" (Article XXII)?

Are we really much better off, then, with the new proposals? Are the additions really an improvement?

Misleading

"A word must now be said about the so-called "conscience clause" in the Fifth Declaratory Article, allowing "liberty of opinion in points which do not enter into the substance of the faith". It is maintained by the Panel that the problem here is that the substance of the Faith has never been defined. But, with respect, this is a misleading statement, as an examination of the origin of the "conscience clause" makes plain.

"When the Westminster Confession was adopted by the General Assembly in 1647 it was generally recognised as containing the substance of the Reformed faith, and it was accepted as such. It was

only at a much later stage that some doubts and misgivings about one or two emphases in the Confession began to be expressed. The upshot of the continuing debate and controversy was the passing of the Declaratory Acts (something quite different from the Declaratory Articles) in 1879 and 1892, by the United Presbyterian Church and the Free Church respectively, which allowed ministers and office-bearers some freedom in their interpretation of the Confession.

Limited purpose

"But it is very important to realise how limited an application this freedom (this is the origin of the "liberty of opinion" clause) was intended and designed to have. These Acts had the clear (and limited) purpose of guarding against, and moderating, an extreme, hyper-Calvinist interpretation of the "doctrine of redemption" (and of limited atonement), "the doctrine of the divine decrees" (and of "double predestination") the doctrine of total depravity (and its relations to human responsibility), and the doctrines concerning the ultimate destiny of the heathen and of children who die in infancy.

"Failure to appreciate the historical origin and the original, strictly limited, intention of the two Declaratory Acts had led to a great deal of unnecessary controversy and confusion in the life of the Church in the past two decades."

South African Doctor appointed principal of Emmaus Bible College

The directors of the Emmaus Bible College in Epping, NSW, have announced the appointment of Dr. Cedric Gibbs as principal from the commencement of 1985 academic years.

Forty-three year old Dr. Gibbs is married, and with his wife, Gill and children Mandy and Kerry, came from South Africa to settle in South Australia in 1977.

The family has been associated with the Christian Brethren Assemblies since 1963. Dr. Gibbs has served the Lord's people as an elder at the Stellenberg Chapel, Cape Town, South Africa; the Unley Assembly, Adelaide, South Australia; and more recently at West Pennant Hills Assembly, Sydney, New South Wales. The Gibbs were commended to medical missionary service at the Murchison Mission

Hospital, Natal, South Africa, for some time.

The combination of his secular profession and his spiritual gifts has given Dr. Gibbs a unique ministry which have both qualified and equipped him for the demanding task ahead.

As a communicator of the Word of God, Dr. Gibbs has been guest speaker at a number of conventions and youth camps.

Coinciding with the appointment of Dr. Gibbs at Emmaus a one-year certificate course will be offered for the first time. Another new option also will be an Internship Program. Details of all courses offered are available on request.

The board of the college acknowledges the hand of God in providing such a gifted and capable man as Dr. Gibbs

(NEW LIFE)

The silent pulpit

Do not adjust your sets

Speaking on 2CH recently, the Reverend BERNARD JUDD said: "Why has the pulpit gone soft on so many vital issues of social and moral concern? For example, we rejoice that Parliament has moved so strongly against alcohol and driving and that the Australian Broadcasting Tribunal seeks to limit liquor advertising on TV. But why is the distinctive voice of the pulpit so mute?"

A few days ago Alan Gill, the wellknown Herald feature writer, referred to the fact that the pulpit is not very vocal about the issues of honesty in government and the never-ending matter of organised crime in Australia. Everyone is living his or her life in 1984 including the preacher so why not declare the relevance of the Christian message. The prophets of Israel did this and Jesus said to his people, "You are the salt of the earth". Of course, there is a price to pay

for those who speak out with prophetic integrity. When Bishop David Jenkins spoke recently on industrial issues in Britain there was a great outcry from those who disagreed with what he said. The predictably hostile outcry helps to explain the tameness of the contemporary pulpit. It is much more comfortable to stick to safe, innocuous subjects. I ask: "Are Christians the only citizens who do not have the right and duty to proclaim their distinctive point of view?" If Governments are to be kept honest and villains kept in check, the media are now a major factor in achieving this. It took the "Four Corners" TV. programme to reveal serious allegations against certain N.S.W. policemen. The allegations were 15 months old and yet the N.S.W. Police Minister was not aware of all this until the television programme. If the preachers have gone soft on their prophetic outreach, the media have stepped into the breach.

Evangelicism in America, continued

A.C.R. Would you make a comment on the training of the clergy in the United States. What is the standard?

Kantzer Well, it varies so much. There are some small denominations that will ordain anybody who shows that he has some gifts to speak and hold a congregation, no matter what sort of training he has had. Most of the older mainline denominations and many of the newer denominations, like my own which is a small denomination, demand a three year seminary course. Now those that are from conservative seminaries demanding the three year course generally get a good grounding with the requirement of Greek, maybe Hebrew, a good study of church history, history of doctrine, systematic theology and broad studies in biblical exegesis, Old and New Testament, and then an area of practical studies. Of a three year course, usually about two-thirds of that is prescribed to take one through those basic disciplines and I think that that is a basically good academic education in preparation for the ministry. It needs to be supplemented by internship and field work and that sort of thing, part of which is now being introduced into the course and part of it the man picks up the year or two after he is out of seminary. So I think that that's basically a good training and I'm

thoroughly in favour of that sort of training but a lot of our ministers don't get that sort of training. They go to more liberal schools where there is very little Bible, no Greek and Hebrew and emphasis mostly on the practical side.

A.C.R. You've also stated that most laity are untrained in theology. Can you comment further on that?

Kantzer I'm very concerned because the work of the church eventually is not done by the minister. I can see the role of the rector or the minister to be that of the coach. The trainer so to speak and the real work of the church is done by the members of the church. If they aren't prepared to do an effective job it just doesn't get done. And so I'm deeply concerned that we are not just satisfied with getting trained clergy but that we seek to instruct our lay people in how to carry on an effective witness for Christ in their local churches. I think that our lay people very badly need instruction and guidance in this area. I don't think the seminaries nor pastors are doing that sort of thing effectively now. I think that they are beginning to see that it's needed and must be done and many pastors have a sort of helpless feeling as to how to communicate this to their lay people.

Christian Camping in Japan and Taiwan

— Asian Conference 1985

John Schone is a missionary with the Evangelical Alliance Mission. He lives in Japan. He is also the East Asia Adviser to Christian Camping International. John is organising a conference for Asian Christian Camping International next year in March. He and his wife visited Australia in 1982 and visited about 25 camp sites. This interview is by our Japanese correspondent.

ACR: John, first of all could you briefly tell us what is Christian Camping International?

John: Christian Camping International is a Christian service organization geared to helping people involved in camping ministries, that is, both camping and conference ministries. C.C.I. seeks to aid camping people worldwide in various ways, such as putting camping people in touch with each other for fellowship, and sharing ideas and knowledge that will upgrade the camping ministries. Also, we provide internships, exchange of personnel, consultant visits and technical help. C.C.I. can also provide for book stores and book deposits for members in all of the major languages. There is also the provision for tapes of conventions, workshops, and seminars that can be distributed in various countries where people cannot attend the conventions themselves. We have the goal of helping to set high ideals and goals for Christian camping worldwide, to help camps to update and to improve their facilities, their leadership training, as well as their programmes. It is to aid missionary organisations and churches in their camping ministries worldwide.

We try to work with allied groups to advance camping ministries. At the present time Christian Camping International has divisions in 10 countries including the USA, Canada, Australia, New Zealand, Central America, Brazil which is just organising this year, then in South Africa, and Japan, Korea, and Taiwan.

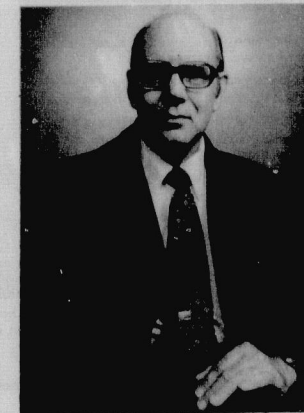
Japan, Korea, Taiwan

ACR: Can you tell us how Christian Camping International began in Asia?

John: Well, I have been a member of Christian Camping International now for 25 years and I heard about it in the USA when I was on furlow, and it was of interest to me personally so I became a member of the USA division. When I came back to Japan I shared these ideas

and suggestions with others, and a few others became personal members of the USA division. Then, we decided in 1964 to have a Japan Christian Camping Conference which we sponsored ourselves. It was well-received and then we sponsored a second one in 1965, and introduced the idea that some day we should form our own fellowship or our own organisation of Christian camps here in Japan, but this took some time.

In 1975 several camps in Japan decided that we wanted to apply for a Japan division of C.C.I., so in 1976 we began as



John Schone

an official division here in Japan and sponsored the first all Japan Christian Camping Conference in 1977. We have had several conferences since that time. This resulted in the people in Korea having an interest and they came over to Japan, and looked at it and said, "We want to get in on this." So we shared our resource people with them. And then the Taiwan people heard about it and they asked also if we would share the resource people. Gradually both Korea and Taiwan formed their own organisations, in the late 1970s.

ACR: So what is your position now in C.C.I.?

John: Well, I hold two different positions. I hold one as a member of the Board of Trustees of C.C.I. International. In addition, I have been asked by the Board of Trustees to serve as the East Asia adviser for C.C.I. I try to give continuing help to the three divisions: Japan, Korea, Taiwan, and to help other countries in East Asia to form their own organisations.

Hong Kong, Singapore, Philippines

ACR: So, how are you going about by doing that?

John: Some by correspondence.

In 1982 when I went to New Zealand and Australia I made a stopover to Singapore and shared one night there with a group. Out of that an interest was created. Last year I made a stop up in Bangkok to visit one of the Christian camps there, and the inland part of Thailand, and then over to Hong Kong. I have now gone four times to visit with camping people in Hong Kong. I recently went to the Philippines to meet camping people there for the first time. It is primarily by these personal visits I have been able to build up this work.

ACR: And you are planning to bring this altogether in a larger conference?

John: Yes, back in 1980 Glen Jolly from Adelaide, Australia, and I had the idea and the vision to establish a Christian Camping Conference in Asia at some future date. At first we thought possibly 1982 or '84, but as we got into the planning, we realised that 1984 was impossible so we have shifted to March, 1985. We are calling it the "First Asia Pacific Christian Camping Conference". It is co-sponsored by the Taiwan and the Japan C.C.I. divisions.

Evangelistic tool

ACR: What will happen at the conference?

John: The conference is to be three nights, four days, and the purpose is to gather Christian camping people in Asia, both from established C.C.I. divisions as well as new nations who have not a C.C.I.

organisation such as Philippines, Hong Kong, Singapore, Thailand, Indonesia in these areas. It will give an opportunity to share resource experiences, and to share the possibilities of using camping as a tool in evangelization.

ACR: Who will be able to go to this conference?

John: Anyone interested in coming is welcome. We are advertising primarily through the C.C.I. divisions, and because we are limited to a 300 total attendance we have set a quota for each of the C.C.I. divisions and then a quota for people who are outside the regular C.C.I. divisions. For instance, the Australian quota is ten people. We are having resource people also from each division. Every division will have at least two resource people; that is, two each from Australia, New Zealand and South Africa. Fifteen people from the United States, four resource people from the USA.

The main delegations will be the Taiwan group of 100 people and the 57 people from the Japan division.

ACR: What do you expect to achieve from the conference?

John: Well, we hope that, for people who have never been able to attend a C.C.I. conference, it will be a chance to meet Christian campers from around the world. As well, to hear about new concepts of what other camps and other countries in this area are doing, and what we can do with this effective tool. To see our part in world evangelization. Our theme is to bring more fruit, and of course, the fruit, by there we mean the spiritual result into the churches for the Lord Jesus.

ACR: Where could someone get more information about Christian Camping International?

John: Well, as far as Australia is concerned, there is an active Australia C.C.I. division. The office is located at Mill Valley Ranch, at North Tyngong in Victoria. Arthur Bartlett, the director of Mill Valley Ranch, is at present Australian C.C.I. president and by writing to Mill Valley Ranch, Arthur and Bonnie will be very happy to share information. I have sent all the information about the conference to them.

Alcoholism third largest killer

CHURCH "SUCKED IN BY TRENDIES"

The Rev. Gordon Moyes, superintendent of the Wesley Central Mission, Sydney, spoke pointedly concerning the national problem of alcohol and the failure of the church to address the issue in realistic terms. He stated — "... the church has become muffled and tricked by clerical 'trendies'. His words were timely and need to be heard across our nation ...

At a time when society's attitudes towards the public menace of the drinking driver has toughened, when politicians talk of stiffer penalties and harsher laws, when doctors and social workers point to the ravages of alcohol and the enormous human and economic cost to the community as did an earlier generation of wowers, the church has become muffled and tricked by clerical trendies.

Convictions lost

The great Methodist tradition of opposition to the liquor trade and advocacy of total abstinence for all believers was silently sold-out as part of the unspoken deal to achieve union with the Presbyterians who flavoured their acceptance of alcohol with theological hops. The Methodist temperance tradition was buried in the Sydney Town Hall on the day of Union, 1977.

Today the Uniting Church in Australia is silent in its opposition to the liquor traffic and its advocating of total abstinence among believers. The church has been tricked into silence and has no positive contribution to make concerning what the Senate Standing Committee on Social Welfare called "Australia's greatest drug of addiction".

Alcoholism is the third largest killer in the world, after cancer and heart disease, and the only one we joke about, laugh at, hide, ignore and cannot handle. It is the only disease we bottle, sell, licence and tax for government revenue.

Today (September 16) is National Aborigines Observance Day, and it is fitting that it coincides with Alcohol Awareness Week, for nothing introduced by the white man into Aboriginal life in the past 200 years has come more to debase and disenfranchise the Aboriginal than alcohol. Alcohol has robbed the Aboriginal people of their dignity, selfpride, and community respect (their own leaders call this their number one problem).

Protest needed

Ironically, protestors at Roxby Downs, intent on saving the world from nuclear holocaust, do not say a word against alcohol, which each year kills more people in Australia than all the Australians killed or injured in the 10 years of the Vietnam War. We have a decade of Vietnam every year. Yet apparently the protestors have been deceived by advertising and the Australian alcoholic traditions into accepting it silently.

In the past 10 years alcohol has been the major factor in the death of more than 30,000 Australians, yet where are the protestors?

I hope you young people hear the facts quite clearly. It really troubles me that young people grow up in a community where they have learnt to be careful of the deceivers and the pushers of the hard

drugs, and they can spot someone at Central Station, or up in Oxford Street, or in a school yard or university, as a drug pusher and handler, but they still have to learn that drug pushers advertise on television and in retail stores, promote sporting competitions and create attractive jingles that we all can sing.

Tell the facts

We must tell the facts: alcohol is our major drug problem in Australia, mind altering, behaviour affecting and psychologically addictive. Tell the truth that there are not two kinds of drinkers — an alcoholic who drinks dangerously and a socially acceptable citizen who drinks only moderately. All drinkers are dangerous and no moderate drinker has a positive contribution to make to society.

The Christian who drinks is the worst of all: he sets a bad example, denies his standards, and instead of being part of the answer, is part of society's problem.

Being a total abstainer does not make you a good Christian, but being a good Christian should make you a total abstainer.

The church that has lost this message has been sucked in by the trendies of secular theology, and has betrayed its tradition. Furthermore, while the man in the street might have thought the abstaining Christian odd, he respected him for his convictions. But he has no respect for the drinker who proclaims he lives by the standards of Christ.

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Harvey Sutton Family Life Award



Two winners together. The "Harvey Sutton Family Life Award" was presented for the second time in its history, at the Family Life Movement's President's Dinner. The previous winner, Ian Adams (left) congratulates the new winner, Dr. Bruce Peterson, holding the award.

Photo: Ramon Williams

Bishops' broadside angers President

Milton Obote defends Uganda's human rights record

Kampala — Ugandan President, Milton Obote, has attacked Ugandan bishops and other leaders who "move out of the country stealthily and spread false reports against the government to mar its good image".

The 56-year-old Ugandan leader said some bishops "talk against democracy instead of encouraging it".

Addressing a large congregation during the recent installation and consecration of a new Anglican bishop of the newly-established Diocese of South Rwenzori at Kasese, about 300 miles from here, Dr. Obote said he was not worried about the current talk about Uganda's human rights record in the foreign press.

Without naming anyone, he said some religious leaders were not clean. "They leave the country quietly and you hear them saying that people are being killed in Uganda and that the answer would be that 'Obote should leave politics'. If you are a bishop and you go to California to try and persuade the government there to force the Ugandan government to step down or to go to Addis Ababa and bring back a new government, then you are not a true bishop," he charged.

A few months back, the leader of the Roman Catholic Church in Uganda, Emmanuel Cardinal Nsubuga, triggered

off a national debate when he urged the government to talk to dissident groups at a round-table chaired by the organisation of African Unity Secretary General in Addis Ababa. Dr. Obote and several leaders in his government have since spoken against this proposal.

However, the leader of the opposition democratic party, Paul Semogerere, has supported this suggestion as a way of putting a stop to the current blood-letting.

About a month ago, a senior US government official, Elliot Abrams, said that between 150,000 and 200,000 civilians has been massacred by the Ugandan army in the last four years in the disturbed Luwero triangle, where government troops have been campaigning against anti-government guerrillas. The US official described Uganda's human rights record as "horrendous". The Ugandan government reacted angrily.

Meanwhile, Uganda's Minister of Internal Affairs issued a statement categorically denying allegations made at a press conference in Boston by Cardinal Nsubuga that his home in Kampala was searched by security forces or that the government had anything to do with four priests missing from the archdiocese.

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MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. J. W. Foran is resigning as Rector St. Barnabas' Westmead on 31st January, 1985 to move to Western Australia.

Rev. W. Cott at present Curate of Nowra will become Rector, The Oaks on 19th February, 1984.

Rev. W. Spencer will retire as Rector, St. Saviour's, Punchbowl on 7th July, 1985.

DIOCESE OF BATHURST

Rev. A. Guyer at present Rector of Milthorpe will be inducted into the parish of Wellington early in 1985.

DIOCESE OF ARMIDALE

Ordinations to Diaconate 21st December:

Keith Mascord from Moore College to Assistant South Tamworth.

David Wiedemann from Moore College to Assistant Glen Innes.

John Batt from Ridley College to Assistant (Deacon-in-training) Guyra.

Ken Holt from Ridley College to Assistant Narrabri.

Mr. Greg Bourne is coming to South Tamworth as a Youth Worker from January.

Miss Jenny Thompson from Moore College to Pastoral Worker, West Tamworth from January.

Rev. Lex Carey moving from Weipa with BCA to Specialist Evangelist Armidale Parish, from January.

Rev. Cliff Ainsworth from Boggabri to Lightning Ridge from February.

Rev. Ken Allen from Gunnedah to South Tamworth from 1st December.

DIOCESE OF RIVERINA

Rev. D. Hoore is now Rector of the parish of Wentworth.

Rev. N. Fellowes was inducted as Rector, Lake Cargelligo in September.

DIOCESE OF ADELAIDE

Ven. A. G. Daw will resign as Archdeacon of Adelaide and Organising Chaplain of Anglican Home Mission Society on 19th November.

Ven. S. M. Smith will resign as Archdeacon of Sturt and Hale Canon on 19th November to become Archdeacon of Adelaide and Director of Home Mission and Evangelism. He continues as Rector of Unley until 31st December, 1984.

Rev. B. N. Smith becomes Archdeacon of Sturt on 20th November.

The Farr Honorary Canopy, left vacant by the death of Canon E. O. Auricht on 6th October, 1984, has been offered to, and accepted by, the Rev. H. H. Morrow.

Rev. W. F. Maitland has resigned as Chaplain of the Port Adelaide Branch of the Missions to Seamen.

DIOCESE OF WILLOCHRA

Rev. G. Wayne was commissioned as Rector at Ceduna on 4th October.

DIOCESE OF THE MURRAY

Rev. W. G. C. Winstall-Hall, formerly in the parish of Mitcham, Adelaide was instituted as minister-in-charge of the parish of Tailem Bench on 21st October.

Rev. R. J. Ray, formerly in the parish of Naracoorte is now Rector of the parish of Berri-Bermera.

DIOCESE OF TASMANIA

Canon A. W. Prescott was inducted as Rector, St. George's, Battery Point on the 24th October.

Rev. W. Wheelodon will be inducted as Rector of Zeehan and Rosebery on the 7th December.

DIOCESE OF ROCKHAMPTON

Rev. G. Gray, parish of Gladstone, is to be commissioned as Minister-in-charge of Longreach from late January 1985.

C.M.S. Parramatta bookstore widens its Parameter

Now More Accessible

IT WAS AN EXCITING CHANGE for CMS Christian Bookstore in Parramatta when it moved recently to ground floor premises in Macquarie Street.

Bishop Ken Short, the Anglican Bishop in Parramatta, opened the new store.

"CMS first had a bookshop in the Strand Arcade 90 years ago, and opened its doors in Parramatta in December 1958," commented Howard Whitehouse, general manager of the CMS stores. "It was commenced in the Parramatta Town Hall, and moved from there to Railway Arcade, still in first floor premises."

Monday's move was the fulfilment of a long time aim of the Parramatta store's

manager, Janet Prosser, to bring the store down to ground floor. "We anticipate it will be just so much more convenient for the elderly and for young mums with strollers," she said. "And we even have room now for a playpen!"

The bright fresh interior — all green — owes much of its sparkle to the work of Arthur Middleton, creative services consultant for CMS, and John Godsell, carpenter/shopfitter. "But there are so many people to thank," said Miss Prosser at the Opening.

The new Parramatta location is at Shop 4, 48 Macquarie Street, behind the Jean Fox Bridal Salon, a few doors from Church Street and a hundred metres from the Horwood Place council car park.

H.K. Freedoms, continued

access to public facilities for evangelism and spiritual gatherings.

They can use films and radio for the production and broadcast of programmes of an evangelistic nature.

Believers can publish and distribute Bibles and other religious material and preach to people of various ages.

Religious groups can run schools and social and medical services.

They are allowed "to set up agencies that monitor and participate in the making of public policies, protection of people's livelihood and eradication of social injustices . . ."

Religious bodies can establish and maintain links and share resources with individuals and church organisations inside and outside Hong Kong under the principle of mutual respect.

They can run seminars and research centres for academic research and manpower training purposes.

And clergy can be employed and ordained in accordance with denominational traditions.

On church management, religious groups are free to decide organisational structure and set membership qualifications and requirements according to denominational traditions and constitutions.

They also acquire, manage and use properties such as church buildings, schools and hospitals.

The manifesto says Christians should commit themselves to the keeping and development of a society that respects human rights.

"Christians in Hong Kong have the responsibility to make Hong Kong a place where people will continue to live in freedom, stability and prosperity even after its sovereignty reverts to mainland China.

"They also have the duty to champion the cause of human rights and democracy and thus to contribute to the future happiness of the Chinese people.

"As the Church is a symbol of the presence of God in this world, we reiterate that at this moment of historical change, we are with the people of Hong Kong in the struggle to strengthen our society," it says.

"We call on all Christians to work with one mind for a better future for Hong Kong to manifest God's love, peace and justice; to serve the needy and the weak; to console the injured; to fulfil our responsibilities to the community, the nation and the people; and to complete the mission God has given us, helping everyone understand the Gospel and live according to God's will."

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Haka Archdeacon Ihaka



Archdeacon King Ihaka (centre, hands crossed) arriving at Sydney Airport to a greeting by Cook Islanders. More than 40 relatives and friends accompanied the Archdeacon from New Zealand including his oldest daughter, seen on his left.

Nearly 400 Maoris turned up at St. John Bishopsthorpe in Gleebe for the first service by the first chaplain to the Maori community in Sydney — Archdeacon Kingi Ihaka.

Just one week after Archdeacon Ihaka had been commissioned in St. Andrew's Cathedral by Bishop John Reid, he began his chaplaincy in the church where the Maori Anglican Fellowship has been holding its monthly services at the invitation of the Rector, the Rev. Barry Skellett.

More than 100 Maoris and Cook Islanders had turned out to greet the Archdeacon on his arrival at Sydney Airport and they were joined by several hundreds more at the Hui (or gathering) at Blacktown Showground.

There the new chaplain and more than 40 relatives and friends who accompanied him from New Zealand for the occasion, was given a ritual challenge and welcome by a Maori dance team and by an Aboriginal dance team from Arnhem Land in the Northern Territory

led by the celebrated actor, David Gulpillil.

These ceremonies were followed by traditional orations by Maori and Aboriginal leaders and speeches by the High Commissioner for New Zealand, Sir Laurie Francis; the New South Wales Minister for Youth and Community Services, Frank Walker; the Lord Mayor of Blacktown, Alderman Jim Lynch; Chief Superintendent Laurie Poulton; Bishop Reid; and the General Secretary of the Anglican Home Mission Society, Canon Allan Whitham.

It was the Home Mission Society which arranged the chaplaincy and assisted Archbishop Donald Robinson in the appointment of Archdeacon Ihaka.

Archbishop Paul Reeves of New Zealand has conferred the title of Archdeacon on the new chaplain for life, as a mark of nearly 40 years of distinguished service to the Anglican Church and the Maori people in New Zealand.

Presbyterian's vision for growth

Church appoints students to new parishes

At the recent Standing Committee meeting of the Presbyterian Church of N.S.W. nine students, having completed their theological studies, were allocated to their first parishes.

Seven of the men were graduates of Moore Theological College and three graduated from the special Presbyterian course.

A total of fourteen parishes in N.S.W. had applied for an exit student and the committee had to allocate students according to priority of need.

The appointments made were:

Jim Chie — Warren
Mark Howarth — Willoughby
Keith King — Walcha
Robert McKean — Assistant at Tamworth
Peter Morphew — Assistant Chaplain, Scots College
Steven Morrison — Assistant at Ballina
Alex Ralston — Grenfell
Ian Smith — Griffith
David Thurston — Henty
Bruce Wilson — Parkes-Forbes

The men will take up their appointments early in the new year and upon being called by their congregation and their acceptance of the call, will be ordained in the first half of 1985.

The committee responsible for

recommending appointments and planning for church extension in N.S.W. is the Ministry & Mission Committee.

At the last meeting of the committee, the long-time convenor, Mr. D. F. Brierley, stepped down from his position and Mr. John Mill, Session Clerk of St. Giles' Hurstville was elected convenor.

Mr. Mill comes to his post at a time of great opportunity for the church and its growth. An appeal for funds, hoping to raise three million dollars for church expansion, has recently been launched by the committee and it will now be up to John Mill to give direction to that campaign and to lead his committee in the wise use of the funds realised. "We have exciting possibilities ahead, to reach out into areas where there is no church at present. There are vast areas of the outer western suburbs of Sydney where there is simply no church and our initial strategy ought to be to plant churches rather than buildings. Our goal ought to be to plant a fellowship of Christ's people where it is needed. I am impressed by the Sydney Anglican's Vision for Growth, and I will be seeking to encourage Presbyterians to be doing the same type of thing," Mr. Mill said.

WCC stifles protests on religious persecution

Softly, softly policy toward Russia attacked

The World Council of Churches' "softly, softly" policy on religious persecution in the Soviet Union has failed, the Rev. Michael Bourdeaux claimed this week. Their attempt to appease the Russians by playing down their poor human rights record has misled the WCC's worldwide membership and stifled the protests of the persecuted.

Mr. Bourdeaux, Director of Keston College, the organization which monitors the state of believers in Communist countries, was delivering the Sir Daniel Stevenson memorial lecture at the Royal Institute of International Affairs in London recently. He called on the WCC to re-evaluate its policy by giving more weight to evidence from religious dissidents — even at the risk of the Russians withdrawing their membership of the WCC.

The bulk of the lecture consisted of an historical run-through of the WCC's relations with the Soviet Union. Mr. Bourdeaux began by praising the "breadth of vision" of the early WCC leaders who tried to forge contacts with the Russian church leaders in 1948.

Their efforts led eventually to the Russians' membership in 1961, ironically a year which Mr. Bourdeaux calls "the blackest for religious liberty in the Soviet Union since before the Second World War" with 20,000 functioning Orthodox churches being reduced by two thirds "by the employment of brutal physical measures".

Almost immediately the WCC was faced with the dilemma which has bedevilled relations with the Soviet Union ever since — whether or not to speak out on Soviet infringements of human rights, particularly since the Soviet delegation has over the years become increasingly unable or unwilling to see this as anything other than the punishment of a few lawbreakers. In deciding to remain silent so as not to embarrass the Soviet delegations, the WCC leadership "carried discretion too far" according to Mr. Bourdeaux.

He went on to give a less than rosy account of the 1975 Nairobi assembly, supposedly the occasion when human rights came to the surface. In fact, he says, this was done in the face of opposition from the Russians, who eventually managed to diffuse the outcome.

Nevertheless, on the strength of this Fr. Gleb Yakunin and Lev Regelson felt confident enough to launch their

Christian Committee for the Defence of Believers' Rights, cataloguing infringements of human rights from within the U.S.S.R., believing the WCC would support them publicly and in prayer. When they were arrested three years later, the WCC sent a telex to Keston College stating: "presently no immediate action contemplated".

Mr. Bourdeaux listed other developments, such as a secret meeting between WCC members and Keston and two other research institutes in a Geneva railway hotel "for fear the Russians should find out about it".

By the time of the Vancouver assembly the Soviet representatives were presenting a "determined and resourceful obstruction" to anything which looked like criticism.

But he kept his strongest criticism for the most recent document to come out of the WCC on the subject, called "Human Rights on the Ecumenical Agenda" by Erich Weingartner, which he said was "deeply flawed" and which "reflects the official Soviet position on many controversial issues". Among other things Weingartner writes that "collective rights take priority over those of the individual" and implies that agencies such as Keston, who campaign for human rights, are merely interest groups funded by South Africa to distract attention away from their own violations.

If the WCC is serious about its own objective to support Christians "morally, materially and politically", said Mr. Bourdeaux, it should do what many dissidents have called on it to do and speak out against the Soviet authorities. Their criticism of the invasion of Czechoslovakia in the early days did not jeopardise Russian membership, he argued, and there could be worse things than withdrawal. After the Russians withdrew from the World Psychiatric Association in the late 1970s, there was an immediate reduction in psychiatric abuse in the U.S.S.R. "The World Council is at the moment prepared to do less than the psychiatrists," concluded Mr. Bourdeaux. (C.E.N.)

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