

## Subject With No Future



Asked to speak at the Hyde Park Family Celebration on the subject "The Future of the Permissive Society", Professor Edward Blaiklock of Auckland, New Zealand, said that this was an easy subject, and his speech could be short — it has no future.

As a widely known and respected classical scholar and historian, journalist and author, he bases his prediction on his knowledge of the causes of the collapse of past civilisations. "Without order, discipline and a firm moral basis, our society could go the way of at least 26 others in the past." He said that whenever the foundation principles on which a civilisation depends are eroded or abandoned, it is only a matter of time before a citizen-based society collapses. An oppressive dictatorship might hold back the chaos awhile, but not for long.

As examples he gave the "pieta" of the Romans — the word from which we derive both pity and piety — their sense of duty, and dedication to family and state. As it was lost in the affluence and moral decay of the later empire, Rome fell. Likewise, the civilisation of the Hebrews declined as they abandoned their religious and moral distinctiveness, as defined by the Covenant and the Ten Commandments.

The latter were incorporated into Christianity, and the civilisations of Britain and her daughters America and Australia (to a lesser extent) were founded on the Bible. But we are drifting from that base. One of Professor Blaiklock's great interests

and areas of expertise, archeology, has over recent decades increasingly confirmed the historicity and reliability of the Bible, he said.

Asked whether he saw himself as a prophet of doom, he said "Far from it! If you must liken me to a prophet, I'd rather be seen as an Isaiah, an encourager who rallied his people to resist collapse for another generation, than as a Jeremiah who proclaimed doom when it was imminent."

Though he retired twelve years ago from his university post (he is now 77), the professor continues, under the pen-name Grammaticus, to write the column in the New Zealand Herald which he began almost 30 years ago. He thinks he might hold some kind of record, as he has not missed his weekly column once in all those years!

The last three years he described as the "most grievous" of his life, since the death of his beloved wife Kathleen. A recent book, entitled simply "Kathleen", expresses his grieving for her. In this interview, he spoke frankly of the loneliness of "this patch of leftover life", and of a longing at times for death, which holds no fears for the Christian.

Lesley Hicks

## Frank Andersen's New Post

Members of the Christian Community will join with the academic community to farewell the distinguished Biblical Scholar, Dr. Frank Andersen, a revered figure in both communities. The occasion of his farewell will be his public lecture at Macquarie University on 18 November at 8.15 p.m. on 'The Hebrew Bible and History'.

Dr. Frank Andersen is to take up the newly created Chair of Studies in Religion at the University of Queensland.

Dr. Andersen has written commentaries on *Job* and *Hosea*. His grammatical studies on the Moabite Syntax and the Hebrew Sentence place him in the front ranks of international scholarship. Dr. Andersen is a pioneer in the application of computer programming to the Hebrew Bible.

## New Marriage Director

The Rev. Michael Corbett-Jones has accepted the appointment of director of the Anglican Marriage and Family Counselling Service from November in succession to the Rev. G. R. Beatty who retired earlier this year.

Michael Corbett-Jones has served with CMS for 12 years completing one tour in Sabah and three in Hong Kong.

It was in Hong Kong that Mr. Corbett-Jones trained in marriage and family counselling and developed other counselling skills.

For the last five years he has been directing a christian counselling service which is now supported and maintained by St. John's Cathedral, Hong Kong.

## New Foundation

A new Pro-Life Research Resource Centre was officially launched in Sydney.

The purpose of the Foundation is to research into the problems that lead women to seek abortion and provide and make known the assistance that such women need to enable them to carry on with their pregnancies. In addition the Foundation will research the issues of euthanasia, genetic engineering, in vitro fertilisation, infanticide, to collate material and information appearing in professional magazines and to build up a library of resource material which can be used in educational programmes in schools, universities, clubs, etc.

Mrs. Judge, the secretary, said that the protection of the unborn now lay with ordinary citizens since many members of the medical and legal professions and some churchmen had abandoned them.

Anyone who is interested in the Foundation should contact the secretary at Post Office Box 554, Strathfield, N.S.W. 2135. Phone: 747 3603.

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## Honorary Degree — Dr. Leon Morris

The Primate, the Most Rev. Sir Marcus Loane conferred the degree Doctor of Theology on Dr. Leon Morris at a lunchtime service at St. Andrew's Cathedral on Wednesday, October 22.

Dr. Morris was nominated for the award of the degree by the Board of Delegates of the Australian College of Theology in recognition of his status as a scholar and writer of international reputation and his notable contribution to the life and work of the church.

Dr. Morris who since his retirement as Principal of Ridley College, Melbourne, has spent the last 18 months in the United States as a visiting professor to a number of universities and colleges will continue writing; this will be his main occupation in retirement and he has three or four books planned.

## 20 Years — Healing Service

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Twenty years ago 28 people met one Wednesday evening in the chapel of St. Andrew's Cathedral under the ministry of Canon Jim Glennon for the first healing service. The collection was £2/1/6.

On Wednesday October 22, 1000 filled St. Andrew's for a service of thanksgiving and the collection was \$1,940.00.

The Archbishop of Sydney who was present said: "Canon Glennon began in a small way and was content to see how God would lead and how He would make things grow. I am sure the main secret of his subsequent ministry has been his unflinching concern to bring every aspect into conformity to the Word of God. He has acted with boldness and restraint and God has blessed him and this service in a remarkable way."

The Rev. David Watson from St. Michael-le-Belfrey was the guest preacher. David Watson's ministry in Australia with his team has drawn large congregations. He spoke on forgiveness and interrupted his address to allow the message to be taken up in song and dance by the members of his parish team. There was an informality and warmth of fellowship in the whole service not normally found in cathedral worship.

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## SYDNEY PROTEST OVER CRYSTAL CATHEDRAL



A group of demonstrators protested outside the Sydney rally of Dr. Robert Schuller who defended his \$18 million Crystal cathedral recently in Australia. (Photo: Ramon Williams)

## Dr. Schuller defends \$18 m "Investment"

Outside the Sydney Lyceum Theatre, prior to the Schuller rally, a group of demonstrators carried placards, "Jesus was born in a stable, not in an (18m) glass cathedral", "religion is not a way to become rich", "God demands more than 1/2 of our income", "Jesus worked with the poor but he did not make them wealthy", and others.

Paul Mulrone, the protestors' spokesman said "We have no criticism of Dr. Schuller personally, and in fact we tried to make an appointment to discuss their issues with him, but a full itinerary made this impossible. We simply decided to present their objections to "the emphasis on riches and a one-sided message".

"The Crystal Cathedral is regarded as an "investment", it was argued that the money could have certainly been given to the poor — until it was all used, and the poor would still be poor!" said Dr. Schuller during his five day visit to Australia.

"However, it is now so outstanding that the passers-by come inside, just out of curiosity. Then they are ministered to. Other cities have their great religious buildings and cathedrals, yet people have never thought they should be sold and the money given to the poor!"

"Finance only from within Northern America, paid for the Crystal Cathedral, but a 'Canadian Balcony', and an 'Australian Balcony' now means others can "have a share". 300 seats are located in each area, and \$1,500 will purchase one seat. A plaque is affixed to each seat,

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How to cope with anger — page 7

indicating the name of the sponsor, whether an individual or a group," said Dr. Schuller.

25 years ago, Dr. Schuller commenced his ministry at Garden Grove, California, by preaching from the snack-bar rooftop of the Orange drive-in theatre. His wife, Arvelia, was at ground level, providing the music on an organ. His baby son was nearby in a carry basket.

### COMING BACK

Prior to his departure from Australia, Dr. Schuller, told of his eagerness to return to Australia for more visits, perhaps annually. He was thrilled with the four years "foundation work" that has established the Robert Schuller Ministries here in this country.

"Now to see a church strengthening work carried out," said Dr. Schuller.

"I am looking forward to coming back to help strengthen the Church in Australia and especially to minister to the unchurched. There is so much successful ministry being seen here in Australia," concluded Dr. Schuller.

It is now four years since it commenced in Sydney. Now over 25,000 are on the mailing list, with 5,000 active supporters, making it unique in the fact that Australians are actually paying the expenses of the HOUR OF POWER TV. program. Many only pledge \$2 per week, while others give larger amounts regularly or as once only donations.

A computer service is used to assist with the mailing, but an army of volunteers is indispensable in their handling of the work.

Ramon Williams

## Prince praises 'Christ's Words'

"To read Christ's actual words — untrammelled by centuries of ecclesiastical overlay, or doctrinal disagreements can be of real assistance in the quest after Truth with a capital T — which is, I think what we are really looking for, and all great teachers, teachers like Christ were trying to help us find."

Prince Charles has praised the Bible Society's new publication *Christ's Words*, calling it "compelling reading" — the form in which it has been published "splendid achievement".

Referring to his advance copy the Prince said: "The moment I picked it up I must admit that it was very difficult to put down. You can't resist turning over the next page to see what new, fresh challenge Christ throws our way. And my goodness they are challenges.

"His words do provide a most profound challenge of a quite extraordinary kind. To follow Christ's teaching and his path requires, I think anyway, individual courage of a very special sort and it is as individuals more than anything else that He calls us, or tries to call us.

"And when you read what Christ says, as in this particular version, you begin to realise — at least I did anyway — what a desperately tough path it is.

"Against those kind of words, the arguments between the Christian churches seem to me at any rate, to be so insignificant and so paltry.

"We have really only form to divide us, and I pray very much that this particular publication will go a great way towards uniting us further.

## Kivengere's W.C.C. Award for Spreading of Christian Gospel

At a special service in the World Council of Churches Headquarters in Geneva on November 3, Bishop Festo Kivengere received the Edward W. Browning Achievement Award for Spreading of the Christian Gospel from Dr. Emilio Castro.

Bishop Kivengere is the Anglican Bishop of Kigezi, Uganda and East African Team Leader of the African Enterprise organisation. He spent three years in exile after his life was threatened by the former regime of Idi Amin.

Presented annually, the Browning Awards are made for distinguished achievement in five major areas: Conserving and Environment; Prevention of Disease; Alleviation of Addiction; Spreading of the Christian Gospel; and Improvement of Food Sources.

The Award for the "Spreading of the Christian Gospel" is given to the individual who, by "distinguished example, effective teaching, and exceptional personal service" has made an outstanding contribution in extending Christian principle.

After the award ceremony in the Chapel of the World Council of Churches, Bishop Kivengere preached on the text Romans 1:14-16 "... I am not ashamed of the Gospel of Christ ..."

Whilst in Geneva Bishop Kivengere received an invitation to give the main message at a conference in Nairobi in August 1981 sponsored by the All African Conference of Churches.

## East German Church under fire

Bishop Albrecht Schonherr, head of the East German Protestant Church Association, is reportedly seriously concerned that state reins on the East German Protestant Church might be drawn tighter again.

Relations between the East German Protestant Church and State had improved since 1978, after a meeting between Bishop Schonherr and Herr Erich Hunecker, the East German leader.

Recently, however, ENA, the East German church news service, was forbidden to distribute a report on the last synod in Leipzig. It had included remarks made at the synod on the demand for more human contracts, on conflicts such as the Soviet invasion of Afghanistan, and on whether glorification of manoeuvres in the East German media was really in the interests of peace.

The State also stopped accredited West German correspondents from attending the church Senate in Dresden earlier this month. The church was not even consulted.

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# EDITORIAL

## That \$445,000 Ocker Balcony

Although \$18 million Crystal Cathedral has been built with American money, Dr. Robert Schuller is offering Australians a golden opportunity to participate in his great cathedral by giving us our own balcony of three hundred seats for a mere \$1,500 per seat and the usual free plaque that goes with such gifts. (See page 1.)

We know that some Australians are not very well behaved when they travel overseas, and have rightly earned a bad image for us all, but to relegate us to a balcony and isolate us from the rest is a bit much.

Or is it that the balcony epitomises the results of the 'electronic' church of which the Hour of Power is but one programme?

In Dr. Jim Packer's *Knowing God* he cites the two kinds of people who are interested. One group is likened to people sitting on a high front balcony of a Spanish house watching travellers go by on the road below. Then there are the travellers who are called upon to make decisions and take action. The two groups of people may think over the same areas but in terms of action and involvement the balconiers are not on the pilgrimage.

There are rightly very serious misgivings about the conducting of the electronic church business whether it is locally produced or imported. There is a vast amount of money to be tapped for this activity and its success depends on the charisma of the leading identity. But

can you hear the everlasting themes of the true Gospel? Will you hear the hard truth or simply the comfortable words? Although supporters of the electronic church argue that it is not meant to be a replacement for the local church, it can well be asked then what purpose does the pouring of vast sums of money into such programmes really achieve?

It hardly needs to be asked what the pouring of \$445,000 into the Australian balcony of the \$18 million edifice will achieve. It is nothing more than a take, and no Australian Christian with his head on his shoulders should touch his cheque book for his 'own' seat in the Crystal Cathedral. After all if you really must go to the Crystal Cathedral on a visit to the States, don't wear shorts or dresses with straps, certainly not thongs, and don't open your mouth, and you will be allowed to sit with the rest. Above all behave yourself, don't look gullible and they won't know you're an Ocker.

It is more prudent to send your money on ahead to the heavenly bank where a wiser than Dr. Schuller commanded us to lay up treasure in heaven. Unlike the Crystal Cathedral there are things there likened to crystal but of more permanent durability and worth.

It is Christian stewardship to invest your money in a project that aims to bring fellow Australians or others into the Kingdom with a permanent seat than a seat in a temporary cathedral.

## Can you take yourself to see it?



### On Company Business

The old belief that man controls his destiny surfaces here for all to see. On *Company Business* is a documentary film which traces some instances of CIA involvement since World War II in countries outside the U.S.A.

It is a disturbing film because it strips the facade off the dirty tricks department of western style government and shows you that by comparison James Bond was a gentleman, scholar and really rather moral.

The film itself is long and in spots really rather tedious — however, it is broken up by moments of humour using old newsreel footage which shows how manipulated our understanding of events is by the current attitudes of the news media at any one time.

You come out wider, sadder and realise that Micah was right when he said of God's overview of the nations: "they do not know my thoughts nor understand my plan for the time will come when the Lord will gather together the enemies of his people like sheaves upon the threshing floor".

What goes on in Australia from the CIA and ASIO? If this film is any indication, lots we don't know about. The comfort we have is that in any era of history according to the proverb "man proposes but God disposes". Good viewing nonetheless.

*On Company Business* — at the Opera House theatre.

G. Holt

## MAINLY ABOUT PEOPLE

SYDNEY

REV. R. R. JOHNSON, Curate at Flinders Street, will become Rector 10th April, 1981.

REV. PAUL BAYLISS, Curate at St. Saviours', South Sydney — Rector at St. Paul's, Harris Park, 9th January, 1981.

REV. A. DONOHOO, Rector of All Souls, Leichhardt — Rector of Holy Trinity, Peakhurst, 30th January, 1981.

REV. H. A. BIRCH, Rector at Sylvania Heights will resign on 3rd February, 1981 to go to South Africa.

REV. G. A. PEARSON from the Melbourne Diocese is now the Executive Director of the Cathedral Restoration Appeal.

REV. J. W. REIMER Rector of St. Luke's, Northmead — Rector of St. Edmund's Pagewood.

ARMIDALE

REV. GRAHAM FARLEY, Vicar of Manilla — Vicar of Wee Waa.

THE REV. PETER CLARK, Assistant Priest Narrabri, appointed Vicar of Mungindi.

REV. R. E. WITTEN on study leave appointed Priest-in-Charge of Boggabilla.



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## The Cambridge Three



At Ridley Hall, Cambridge, Dr. Broughton Knox talks with the Reverend Yong Chen Fah a former student of Moore College and now Dean of All Saints' Cathedral, Kota

Kinabalu studying in England under a Lambeth Trust scholarship and the Reverend Charlie Moule, former Lady Margaret's Professor in the University. Dr. Knox is to return to Sydney in December.

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## Revival in Nagaland

"1976 was the centenary of Molungyimsen, the first village in Nagaland to turn to Christ. The villagers longed for revival — a special awareness of the Lord's presence amongst them. The centenary celebrations passed, speakers came and went, and the villagers turned their attention to the harvest. Those remaining in the village were the elderly, the children and a few young people to help with the more strenuous chores.

The first afternoon they decided to go to the Church to pray, about thirty to forty of them. To their amazement the Lord's presence was felt amongst them in a quite extraordinary way. There was tremendous conviction of sin, confession one to another, reconciliation and forgiveness.

Someone rushed out to the fields to share the news with the workers, who downed implements and rushed to the Church. There they remained together for forty-eight hours, without food, water, or sleep, praising the Lord and enjoying His blessings and gifts.

In their haste they had quite forgotten the need for people to protect the grain from the parrots who plagued them in great numbers. The neighbouring villagers were surprised to note that at this, the busiest time of the year, there was no-one to be seen in the fields. Even more surprising was the absence of the parrots for those forty-eight hours!

### 10,000 ADDITIONS

The ripples of renewal spread, touching the lives of government officials, soldiers, policemen, teachers and many others. There were 10,000 additions to the Church in one tribe alone, and in one village three hundred young people were baptised.

Hindu and Brahmin teachers from

Dr. Ben Wati, who has spent the last few years teaching his tribal people, the Nagas, tells of the Nagaland revival in North East India, bordering on China and Burma, to Denise Burden.



Dr. I. Ben Wati, grandson of a headhunter who was converted to Christianity in 1935, was Secretary of the Evangelical Fellowship of India, 1953 to 1976, and he is at present Chairman of the Board of Union Biblical Seminary at Yavatmal.

others parts of India were teaching at the local high school which had a reputation for indiscipline. The teachers were somewhat taken back to be confronted by previously unruly boys now confessing to having cheated, stolen and damaged school property, and offering to make restitution. Twelve teachers were won to Christ.

One magistrate had eleven lengthy lawsuits withdrawn after he had prayed together with both parties.

For the last four years the Church has been open every day at 4.00 a.m. for prayer and singing before the Bible Study which starts at 5.00 a.m. Each evening they meet again for one hour.

While 70% of the Naga people are Christians, Christians number only about 2% of the total population of India.

Many young people are coming forward for training for the ministry and, many would-be students are being turned away for lack of facilities.

A Theological College very dear to Dr. Ben Wati's heart is Clark Theological College. Nestled in the Himalayas bordering China, at an altitude of 4000 ft, Clark Theological College, founded in 1972, is a unique tribal Bible Training Centre with a 53 acre campus. It aims to prepare workers to the seven states of North East India, which total a population of over 25 million people.

Graduates serve as pastors, evangelists, lay readers, teachers and missionaries in their own language areas; work among six different tribes in the villages of Burma's borders; and work as missionaries on the Arunachal Pradesh borders, training pastors, deacons and Bible women for this religiously restricted state with 89 dialects. Very few Bible portions have been translated into any of these dialects.

Scholarships have been made available to students through various sources, including Government. Cost per student per month is Rs150 (\$20,000). Owing to limited facilities,

123 applicants were turned away this year.

Dr. Ben Wati urges anyone who is interested in sharing in Clark Theological College's ministry can forward bank drafts through the A.C.R., St. Andrew's House, Sydney Square, Sydney.

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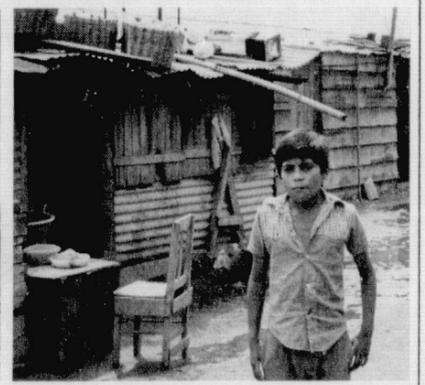
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## Keston College

### "Soviet Pentecostals hunger strike"

Keston College reports that representatives of the thirty thousand Soviet Pentecostals who are campaigning for the right to emigrate from the USSR for religious reasons have announced that they are conducting a hunger strike during the first week of the Madrid review of the Helsinki agreements. The five day hunger strike, beginning November 11, is being joined by virtually all those who have applied to emigrate, as well as some other Christians who wish to draw attention to the latest wave of repression.

Keston College has also been advised that imprisoned Romanian Orthodox priest Fr. Gheorghe intended to commence a hunger strike to coincide with the opening of the Madrid Conference.

### Appeals

The Czech Human Rights Movement, Charter 77, has appealed participants in the Helsinki Conference in Madrid for religious freedom in all countries.

The Human Rights campaigners demand a legal guarantee for the full practice of religious freedoms.

All anti-religious or religious propaganda should be forbidden by each country.

The import of religious literature

from abroad and its distribution should be permitted.

There should be no surveillance of those practising their religion or of those involved in church activities.

Participation or non-participation in religious life should not be a criterion for school entrance, choice of career or a pre-condition for a person's eligibility for holding a position in state or public organisations.

In countries where the state gives permission for the exercise of pastoral duties, this pastoral work, even when it is carried out without state permission, should not be considered a punishable activity and those who carry out such activity should not be penalised.

### Annulments on the increase a worry

Annulments of marriage by some tribunals had risen by 5000 percent in the past 10 years, Cardinal Felici Prefect of the Vatican Court, has said.

Addressing the World Synod of Roman Catholic Bishops, the Cardinal described the rises as astronomical and said the levity with which cases were handled was especially worrying.

Cardinal Felici, regarded as a conservative, urged bishops sitting on annulment tribunals to collaborate more actively with the Vatican in its work of vigilance.

## The Guinness Trophy



Presentation of Howard Guinness Speaking Trophy by Mrs. Mary Guinness (right) to Miss Leela Underwood (left) at Crusaders 50th Year Annual Rally held at Abbotsleigh Girls' School, Wahroonga, Sydney, recently.

The Evening programme was chaired by the President of the Crusader Union His Grace The Archbishop of Sydney, Sir Marcus Loane with Dr. Paul White, the first chairman of the Crusader Union, giving the address.

The Union's 50th Year publication "A Vision of Eagles" written by Mrs. Joy Parker, was launched.

### 'Feet-dragging' about WCFM

Seventy years on from the famous Edinburgh Missionary Conference, the same Scottish city last week was the venue for a World Consultation on Frontier Missions.

It was sponsored by "Protestant mission agencies throughout the world engaged in the ministry of cross-cultural evangelisation." Some 170 of these agencies were listed as having representatives at Edinburgh. The main consultation had some 250 participants from 40 countries. A parallel student consultation reportedly comprised some 170 young people.

The purpose of the WCFM was given as: "To promote a greater

involvement of the world's many evangelical Protestant mission agencies in the evangelisation of the world's 'Hidden People'." The latter term referred to "those estimated 16,750 people groups scattered throughout the world among which there is no church at present."

After the first day the evening meetings took the form of public presentations concerned with hidden peoples among Animists, Muslims, Hindus and Chinese. Steps were taken toward the formation of a continuation committee on which the various world regions would be represented.

J. D. Douglas

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## 'Luther blind to Catholic truth'

The Evangelical Church in Germany has welcomed a statement from the Catholic Bishops' Conference that neither the conference nor Professor Remigius Baumer, the church historian from Freiburg and author of a booklet on the history of the Church, intended "a one-sided or even offending description of the Reformation or of Martin Luther".

The booklet, written for the visit of the Pope, had described Martin Luther as, among other things, "a mighty sorcerer". His uncontrolled rage and polemics, it said, made him blind to Catholic truth.

Not only German Protestants, but others beyond their ranks, were in an uproar. The passages were even criticised by Roman Catholics.

The Catholic Bishops' Conference regretted the disturbance and explained that the conference had not known the contents of the article or that of other publications in preparation for the Pope's visit when it decided that Professor Baumer's contribution was to be sent to all priests.

Professor Baumer, it said, was aware of a "limited perspective" of the Reformation and Martin Luther.

## Police in error

ARCHBISHOP BURNETT

The Archbishop of Cape Town has again challenged the South African Minister of Police's repeated statement that Anglicans have decided that Security Police may not hold office in the Church.

The Archbishop, the Rt. Rev. Bill Burnett, said this week: "The resolution of the Church of the Province said that if members of the Security Police hold any office in our Church they are to consider their witness before our Lord Jesus Christ.

"It would seem that the Minister assumes that if Security Police consider their witness they will find they cannot hold office. That is surely an alarming conclusion."

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# WHAT A WORLD

## Who broke the babies? Lesley Hicks

In the arena of readily available abortion, blunt language is unacceptable. When harsh reality is unpalatable, the euphemism reigns supreme, and slogans serve as a substitute for thinking. Australia tolerates an abortion rate estimated at 60,000 per year, a figure worth comparing with our immigration intake last financial year of 50,000. Here as in the United States, it is more socially acceptable to be pro- than anti-abortion, so an American book analysing the slogans which pass for arguments for abortion is equally relevant here.

Dr. Jean Staker Garton, a Lutheran, does so with impressive, impassioned logic in "Who Broke the Baby?" (Bethany Fellowship) She explains her title in her preface:

"All our children were in bed; the late television news was over, and I was putting the finishing touches to a presentation for medical students to be given next day. As I reviewed some slides which might be used, there appeared on the screen an abortion victim, aged two and one-half months' gestation; her body had been dismembered by a curette, the long-handled knife used in a D & C abortion procedure.

**A CHILD'S INSIGHT**  
Suddenly I heard, rather than saw, another person near me. At the sound of a sharp intake of breath, I turned to find that my youngest son, then a sleepy, rumpled three-year-old, had unexpectedly and silently entered the room. His small voice was filled with great sadness as he asked, 'Who broke the baby?'

As Dr. Garton points out, the words of his question gave humanity to what many adults prefer to call 'foetal matter', and in its sad tone he mourned what we exalt as a sign of liberation. He perceived the truth clearly.

The particular weight of her logic is brought to bear on the abortion movement's manipulation of language as a means of manipulating public and private opinion. Referring to the superstitious American habit of eliminating floor number 13 from tall buildings, she claims that the unborn child has become "the thirteenth floor of the human family".

"To accept the actuality of the unborn as one like us, a member of the human family, is to admit that this child belongs to us and we to the child. We are then required to admit that what makes us special makes that one special."

**DISHONEST RHETORIC**  
Dr. Garton is rightly on guard against the rhetoric of the abortion slogans — EVERY CHILD SHOULD BE A WANTED CHILD; EVERY WOMAN HAS A RIGHT TO CONTROL HER OWN BODY; THE RIGHT TO CHOOSE; A FOETUS IS NOT A PERSON! — because at the time of her conception of that three-year-old, when she was forty, she believed them and was angry that at that time restrictive abortion laws meant her pregnancy had to proceed. She began attending meetings and workshops on how to be a pro-abortion activist.

She learnt the cardinal rule — "Never accord humanity to what is in the womb." But the semantic deception involved troubled her for its lack of integrity. She decided to develop her own argument, so that with honest debate she could defend her right-to-choose position. Months of study left her with no such argument. It was then, she says, that like C. S. Lewis when he became a Christian, she was carried "kicking and struggling" into the pro-life position, compelled by the sheer weight of the evidence.

**GUILTY BY APATHY**  
It is this background, I think, which makes her book particularly valuable. As the wife of a Lutheran pastor, she had once managed to juggle her Christian faith with a pro-abortion stance. We in the Protestant churches especially stand condemned for the extent to which we leave the fight to the Roman Catholics.

Dr. Garton writes: "In the acceptance of abortion-on-demand, there occurs a subtle but profound shift in the attitude of society toward all people who are unwanted, imperfect and dependent. The same forces involved in legalising abortion, while claiming to alleviate the suffering of a woman with an unwanted pregnancy, are the forces involved in the promotion of infanticide and euthanasia, claiming to want to eliminate the suffering of the handicapped, sick and senile." And this shift has affected the church, rather than the reverse.

Implicated in the guilt of the abortion industry, the thousands of "broken babies", are "not just the aborting mother or the abortionist, but all of us who are silent and apathetic... all of us whose inaction, like those who passed by on the other side in the parable of the Good Samaritan, contradicts our beliefs as Christians."

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# T UNDERSTAND EACH OTHER

## Christians coping with anger — Part 1

Anger is an emotional reaction to situations which frustrate or threaten us and is a feeling which is all too familiar to each one of us. Most of us can probably recall occasions when our anger has overwhelmed us and driven us to action which now we find hard to believe that we could even have performed. Angry feelings can so easily erupt into violence and hatred. Control is lost under such circumstances and the consequences can be horrific — even for the violent person. The guilt and remorse which follow a violent act, such as hitting a child, or one's spouse so hard as to cause injury, is as hard to cope with as the emotional reaction of the person who has been injured.

A recent research project examining the background to murders in the U.S.A. has found that most murders are spontaneous, arising out of quarrels and that 40% of murder victims are murdered by relatives or close acquaintances (Lunde, D.T. "Our Murder Boom" *Psychology Today*, 1975, 9, 35-42). A key factor in the issue is the build-up of frustration and resentment which generate intense feelings of anger. These feelings transform into violent activity in which a life is lost. People kill those who are close to them and important to them. Anger is generated by quarrels (often petty) and overwhelms the murderer, leading to a violent crime "committed in the heat of the moment" which will be eternally regretted.

This raises the question: "How can we control our anger?" We might not consider ourselves to be potential murderers. But we need to be more aware of our shortcomings in dealing with anger. Perhaps we explode into "verbal-violence" far too readily. Or perhaps we are too hasty and too violent in meting out physical

punishment as a means of disciplining our children. As Christians we need to be aware of the need to better control these feelings so as to honour God by keeping the command to "... put on the new self, which is created in God's likeness, and reveals itself in the true life that is upright and holy ... If you become angry, do not let your anger lead you into sin; and do not stay angry all day." (Ephesians 4:24, 26).

The question of control is a difficult one, for some of the answers can actually lead to difficulties rather than solutions. Some psychologists have argued that extremely violent crimes have been committed by "overcontrolled" persons. This kind of person is extremely passive in the face of frustration and provocation for a considerable time because they are powerfully inhibited against being violent or even feeling angry. They tend to hide their anger under a cloak of passive silence. But eventually these restraints fail and they are likely to suddenly erupt into a surprising and extreme level of violence. It has been argued that the reason for this explosion lies in the intense and rigid attempt to control anger by unrealistically forcing the feelings out of awareness.

Is there a conflict then between the notion of control of anger for a Christian and this view of overcontrol leading to an eventual eruption of violence? I don't believe there is a conflict for two reasons:

(1) The two views are concerned with two quite different processes: control and overcontrol. In the case of the overcontrolled person there are emotional reactions which are not allowed any kind of outward expression. This person is like a pressure cooker with a blocked

pressure valve. The emotions build up until they can no longer be contained and an explosion occurs. It is clearly necessary for feelings to be acknowledged and to be dealt with constructively. Denial is obviously destructive in the long run.

The Christian should not deny the existence of anger, frustration and resentment but acknowledge them and attempt to come to terms with them by getting things into proper perspective. If I am angry there is a reason. If I can discover that reason I am likely to understand myself, or those who provoke me, a little better and whether I am in the right or in the wrong I probably feel less angry now that I have focussed upon something other than the anger itself. This is a process of control through awareness and understanding, not a process of overcontrol which works primarily through denial.

(2) The second reason involves the fact that the Christian's search for control does not lead to an obsession with self control. The Christian enjoys fellowship with God and other Christians. There are sources of support to which we may turn. We should not see control of our anger as entirely dependent upon our efforts. It is helpful to recognise that hatred and violence stemming from an overwhelming anger is a consequence of our sinful state when we are "slaves to our passions" (Titus 3:3). But as Christians we are transformed "... for God has revealed His grace for the salvation of all men. That grace instructs us to give up ungodly living and worldly passions and to live self-controlled upright and godly lives in this world." (Titus 2:11-12).

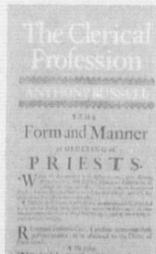
It is encouraging to realise that we have God's unmerited favour extended to us, enabling us to cope

with our human emotions. This includes coping with anger which might otherwise lead us into violence. Donald Guthrie describes this passage from Titus as dealing with "the educating power of grace" and thereby emphasises the fact that control for the Christian is not strictly self-control but self-control enabled and strengthened by the work of God in the believer's life. This avoids the problem of overcontrol where the person just doesn't have the resources to consciously cope with the emotional conflict and denial is the only way to cope. The Christian benefits from the fact that God intervenes in human life thereby extending our resources beyond those limited to our own understanding and strength of purpose.

In the light of this it is clear that we need to prayerfully seek God's help if we are troubled by our anger. In Psalm 139 David expresses his anger and hatred for the enemies of God and yet he adds a prayer in which he asks that his thoughts and feelings might be tried: "... see if there be any wicked way in me, and lead me in the way everlasting" (vv. 23-24). His feelings were justified, but was he concerned that his feelings were mounting and likely to overwhelm him? We can't be certain about David's reasons but there is no doubt that we need to become more comfortable with the idea of letting God know how we feel and to prayerfully seek the educating power of God's grace.

It is also helpful to see that anger is not always inappropriate and likely to lead to violence. There are also some practical strategies which can help us to deal more appropriately with our anger. In the next column I will take up these issues.

## BOOK REVIEWS



### The Clerical Profession

Anthony Russell  
SPCK, London, 1980. pp. £8.50

I wish I could have read a book like this in the early years of my ministry. It admirably portrays the social context in which the Anglican minister has come, over the centuries, to fulfil his role. It thus enables us to distinguish between the basic obligations of the minister (his "charter" role as set out in the Ordinal) and a whole range of other functions into which he has been pushed (or did he jump?) by historical and social pressures.

It is no use getting too rattled by these incidental roles. They certainly can be modified, or resisted. But they constitute the very web of social relations which a minister must accept if he is to have a ministry within the community at any given time.

In the 18th century, the English clergyman became closely allied in the social structure with the gentry and he therefore assumed tasks which reflected that status. For example, the clergy became involved in the administration of civil law, as justices and commissioners with a wide range of duties. Our early colonial chaplains such as Johnson and Marsden have never lived down the fact that they acted as magistrates, but not all realise that it was a normal clerical role at the time. In 1816, 36.8 per cent of justices in England were clergymen. The parson was once also the local medical practitioner, teacher and almoner.

In the 19th century, the appearance of professionalism brought a new mould into which the clergyman began to fit himself. The nature and criteria of professions have been carefully studied, and it is interesting to see how professional aspirations came, imperceptibly, to influence clerical self-estimation and policy. Russell sees this trend as responsible for the entrenchment of the clergyman's sense of independence and for the "parson's freehold" mentality.

But the same trend brought tension for the parson in the form of demarcation disputes. Many of his traditional roles were invaded by those of the new professions, not only the medical, teaching, and legal professions, but also the social workers and counsellors. Hence a considerable crisis of identity for

many clergymen, and a hasty retreat to the charter role. Now the clergyman finds himself in a context so socially narrow that his role in the community seems peripheral and even irrelevant. He is tempted to opt out, and find his job-satisfaction in a more "professional" (and if possible para-clerical) position.

This is a hard saying, but there is no future in not facing the realities of life. Some clergymen have poor role esteem, and show it by the informality of dress and conduct which they cultivate (no doubt, in their own minds, for other reasons). But where do we go from here?

There is no lack of high-minded books on the ministry and church growth (all different!). Too few are anchored in social reality. Dr. Russell writes as a social historian, though he is a man deeply committed to the

Anglican parochial ministry and its central charter. His historical discussion of the parson as leader of public worship, preacher, celebrant of the sacraments, pastor, catechist, clerk, officer of law and order, almoner, teacher, health officer, and politician, is not only interesting but an aid in getting one's bearings. But he also makes suggestions about the future, and suggests three possible scenarios — the church and its ministry may become traditionalist, or adaptationist, or reformist. Those categories are speculative, and need not detain us here.

The whole analysis is bound to assist the minister who really cares for his ministry, his people, and the possibility of a meaningful role in society. And it will help all others who share that concern.

Donald Robinson

### Pornography: A Christian Critique

by John H. Court,  
pp. 96. £1.50 (U.K.)  
(Intervarsity Press, Illinois, and Paternoster, Exeter, 1980)

In the last decade sexually explicit materials have become available in Australia in a way that has alarmed most Christian people. The material is alarming not simply because it is sexually explicit but because it exploits and dehumanises sex. Along with this material has come a great

Michael Hill

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## Two Australian Publications



Rev. Ian Mears, Rev. Tom Wallace of The Anglican Board of Education and Bishop John Reid at the launching of the N.E.A.C. study book "Living Gospel Changing World". It could well shape future training and study for many denominations over the next ten years, said Bishop John Reid. The attractive booklet contains chapters on some of the most discussed issues of the day. The editors say that no attempt has been made to maintain a uniform stance in theology and that differences in view point and approach will be discernable. The material is intended to provide a helpful stimulus for further thinking and discussion.



John Denton, General Secretary of the General Synod, Rev. Bruce Wilson, St. George's, Paddington author of "The Human Journey" and John Waterhouse, Director, Albatross Books, at the book launching.

(Photo: Ramon Williams)

John Waterhouse heard Mr. Wilson being interviewed on A.B.C. radio by Caroline Jones, on his views of the Australian "Ocker" Church.

Divided into three parts, the book deals with "The Mystery of Being Human"; "The Terror of Choice"; and "The Christian Way". The sub-title is "Christianity and Modern Consciousness".

Photo: Ramon Williams

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Meeting Counselling needs through local church

## Dr. Lawrence Crabb visits Australia

Dr. Lawrence Crabb, a highly qualified clinical psychologist, is to lead a special Seminar at Moore College 23-27 March, 1981.

"Christians need help in knowing how to handle painful emotions, difficult circumstances and family pressures. In local churches they need to be equipped to counsel and local churches need to be provided with adequate resources to meet these needs both in the life of their congregations and in the community at large," said a conference organiser.

Dr. Crabb, an assistant Professor of Psychology at the University of Illinois and Director of the Psychological Counselling Centre at Florida Atlantic University is engaged in private practise in Florida. His publications include two books outlining the principles of Biblical Counselling and numerous articles in leading journals. Dr. Crabb travels extensively conducting workshops on marriage and parent child relationships. He is married with two children. His deep concern is to show that biblical counselling belongs to the local church. He is Director of the Institute of Biblical Counselling. The Seminar at Moore College is being sponsored by the School of Pastoral Counselling of Sydney Diocese.



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Daniel in the Lion's Den  
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John is a Special Messenger  
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Boy Jesus Visits the Temple  
Jesus Chooses Helpers  
Jesus Feeds 5,000 People  
Zacharias Meets Jesus  
Jesus Still a Storm  
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The Unforgiving Servant  
Peter Walks on the Sea  
Friends Bring a Sick Man to Jesus  
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A Widow's Generosity is Cited  
The Pharisee and Publican Pray  
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Jesus Teaches a Samaritan Woman  
Jesus Visits Mary and Martha  
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Dorcas Helps Others  
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Jesus Triumphantly Enters Jerusalem  
Jesus Blesses the Children  
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Jesus Ascends to Heaven

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Next Issue:

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## PREPARING FOR 100 YEARS



Mr Kim Robinson, the Moore College Librarian (seated) looking with Stephen Judd and Deaconess Margaret Rodgers, Principal Deaconess House at the microfilm from the Bodleian Library, Oxford, of the Australian Record, 1886-1890. Early copies of the Record are missing and some have been located in that library and purchased with a grant from the Sydney Diocesan Educational and Book Society. Mr Judd and Deaconess Rodgers researched much of the material in this centenary edition of the Record, and have written important articles in the historical supplement, pages 5-8 which are original and important contributions to Australian Church history.\* The editor wishes to thank them for the generous time they have given and also Mr Kim Robinson for his personal help especially in securing the 1886-1890 copies.

As there are still volumes of the Record missing from the major collection in Moore College Library Mr Robinson would like to hear from any readers who have pre-war copies of the paper in order to complete his files.

The decision as to what to include in the paper has been an editorial problem, and it was finally decided to give readers a glimpse of the significant issues as well as an insight into a previous era of our history. Some may wish that episodes had not occurred because they seem irrelevant to our present readers. Others may feel we ought to be eternally grateful that a previous generation of Christians engaged in the painful business of controversy because they felt truth was at stake.

\*Miss Rodgers is a post-graduate student in ecclesiastical history with the Board of Divinity Studies at the University of Sydney and is specialising in the period 1880-1910. Mr Judd is doctoral student at the same university and is researching the Diocese of Sydney, 1909-1939. Both authors are interested in locating any papers, diaries and letters presently in private possession and could be contacted through the Record Office.

## The Cathedral railroaded?

From the Square which separates it from the civic centre of the city, one can only admire the central location and beauty of Sydney's small yet graceful Cathedral. Indeed, it is difficult to imagine a better site. Yet, in the 1920s, the Synod of the Diocese resolved overwhelmingly to remove St. Andrew's to another, less central location. The transfer all but took place. Only a change of government, and a number of indefatigable churchmen who declined to be daunted by the mere decision of their Synod, prevented the move.

The Cathedral site had been subjected to considerable encroachment since the time when it was first granted by Governor Macquarie. Initially, the grounds reached from the present centre of George Street back to Kent Street. Sir Richard Bourke resumed much of the western end of the original site during his term of office; later, the eastern boundary was moved back in order to straighten George Street. This considerable loss of length removed the possibility of constructing a Cathedral considered commensurate in size to the city which it was to serve. To Page 5

## The Cathedral Reredos

One of the more interesting controversies in the Diocese of Sydney occurred over the Reredos which was placed in St. Andrew's Cathedral in 1886. The central panel had as its subject, Christ on the Cross. Many people called for its removal. Chief opponents of the Reredos were the members of the Church Association, led by their President, William John Foster, synod representative from St. Barnabas Broadway, and soon to be Mr. Justice Foster.

Two principles might be observed as integral to the whole controversy. The first was the implacable opinion of evangelical churchmen of Sydney to ritualism. They observed "ritualistic" practices creeping into some Sydney parishes, and were, of course well informed over the English ritualist debates of previous decades. 1886 was the year in which the persecution of the Bishop of Lincoln began in England.

The second issue was the apparition of those same churchmen

The Church Record office will close on December 22nd and re-open on 5th January. Our next issue will be published January 26th.

to Rev Bishop Alfred Barry. A liberal churchman, Barry clashed with his evangelical clergy on matters of doctrine, liturgical practice and church government. He came to Sydney and from his English experience, did not understand that colonial invention, the diocesan Synod — nor the vocal part played by the laity in the Diocese. There was no real English precedent or equivalent of these.

During Barry's episcopate in Sydney, party division was rife, and it is most early observed in two incidents the dismissal of the Principal of Moore College, and in the incident now in our view, the Reredos dispute.

Sydney churchmen held that ritualism was brought in by younger clergy who had come from England since Bishop Bakers death.

The dispute is essentially a struggle between Bishop and Chapter, and synod and the laity.

On other pages — Why the paper was started. Page 2.

Moore College Library

## 1893 The Kilburn Sisters

1893 was an important year for ministry in the Diocese of Sydney. In January, the New South Wales Church Missionary opened a Training Home for lady candidates for the mission field at 'Cluden', Frederick Street, Ashfield, the residence of Miss Hassell. In September, a service for the 'Making of Deaconesses' was held in St. Andrew's Cathedral, at which the first two women to have completed their training at the 'Bethany'. Deaconess Institution were set apart as deaconesses. The Deaconess Institution has been commenced in July, 1891. Its Director was the Rev. Mervyn Archdall, Rector of St. Mary's Balmain. 1893 was also the year in which the newly-opened Moore College presented its first two candidates to the Primate for Ordination.

1893 was not, however, a quiet year. There was a furor, a positive turmoil of debate in the Church. This concerned the Kilburn Sisters, members of a Church of England sisterhood who had arrived to live and work in Sydney. The Kilburn Sisters, are known to us to-day as the Sisters of the Church.

This sisterhood was founded in the London suburb of Kilburn in 1870 by Emily Ayckbown, and it expanded rapidly, largely through the force of character and energy of its Mother Foundress. It concentrated on works of mercy, primarily in connection with children, but also in relief of all kinds of distress. The sisters were not intended to be cloistered nuns, but were rather on the model of earlier Continental Sisters of Charity. As one of their journals said, they were 'women who came forward with their lives in their hands, daring everything in the cause of suffering humanity'. They commenced a convalescent home for children in 1875. In connection with the sisterhood, Miss Ayckbown had commenced a charitable organisation called, the Church Extension Association. Many people were able to support the sisterhood in its charitable work by paying their yearly subscription to belong to the C.E.A.

The history of the Order is not free from controversy in the 1890's. In 1894 a group of sisters seceded from the Order, claiming that the customary services and offices were severely curtailed and that the general religious life of their Order was being sacrificed to the immense pressure of their work and business. There were some critical charges of 'socialism' applied to the outspoken statements from the community about social injustices, and in 1895 there was a falling out with the Archbishop of Canterbury. Archbishop Benson became a Patron of the C.E.A. in 1892. In 1895 he proposed that he should become Visitor to the Community on conditions that the Sisters would agree beforehand to all his decisions.

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