



WOMEN'S FORUM AS SAFETY VALVE AT COPENHAGEN



Frieda Brown interviewing Judy Carter daughter-in-law of President Carter, who was a member of the United States delegation to the United Nations Mid-Decade Conference for Women in Copenhagen 14th-30th July.

"The Non Governmental Forum at the United Nations Mid Decade World Conference on Women at Copenhagen was a safety valve for the extreme feminist viewpoint", a United Nations Official told Mrs Freda Brown, the official Church Record correspondent at the UN Conference.

The official conference endorsed a plan of action which would have the broad support of Christians for it sought to better the position of women throughout the world and to remove social discrimination against women. It dealt with matters of health as well as social status.

Mrs Brown said, "Although some observers felt there were other reasons for the decision of Australia to vote against the plan of action endorsed at the official conference because of its references to Zionism, the Government was acting in accordance with a consistent policy in the UN. The Australian

Government has repeatedly rejected moves by some member countries to denounce Zionism, and it acted accordingly when Zionism was lumped together with colonialism, neo-colonialism, and imperialism. "Some of the feminist groups denounced Australia saying that the reasons for the Government's actions were simply related to the fear of offending the Jewish vote at the coming elections. The fact that Australia intends to support the plan of action endorsed by the UN Official conference shows clearly that the issue for Australia was simply Zionism.

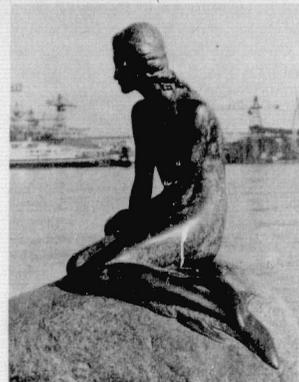
"At a press conference, Iranian women who support the Khomeini revolution spoke with an American journalist, Bella Abzug who offered to arrange a March of Mothers in Washington to persuade the President to do something about the hostages, if the Iranian women would do the same and march in the streets of Teheran. One of the Iranian

delegates, Shirley Bakhtar, said she would march if Bella Abzug marched.

Mrs Marcos who lead the Philippine delegation said "The roles of men and women naturally contrive to be differentiated. As Eastern philosophy has postulated and modern science has confirmed, the universe is Ying and Yang, male and female principles merging into a functioning whole."

Mrs Marcos also said, "The family is the basic foundation of society where moral values are gained to ensure the stability of individuals and the community. She said that she is no supporter of 'non-sexism'.

"A UN official expressed the opinion that in no way would an official UN conference endorse ideas such as lesbianism and the liberation



of minors from their parents. Not in the next twenty years!" There was confusion over the meaning of sexism among some of the Third World delegates. They took it to mean discrimination against women and some therefore supported the idea. Some of the Western women used it as a far more loaded term to support extreme feminist views.

"In contrast to the Official Conference, the Forum saw a very different debate. The Christian women who attended the Forum held a workshop on 'Whatever happened to Motherhood'. They felt that it made a considerable impact although it was lampooned by other Australian women who attended the Forum.

The Christian Women's concern that the idea of the interchangeability of the roles of men and women would be a step backwards had also been misrepresented by other Australian delegates at the Forum. The concept of non-sexist education was also debated and some of the Australian delegates sought to put forward this idea as an official Australian position because of support by some public servants in the Australian Schools Commission.



Mrs. Lucille Mair, Secretary General of the United Nations Decade of Women who was presented with a resolution by some Australian Christian women asking the conference to protect the family as the God-given unit of a stable society in its world plan of action. The Australian Prime Minister, Mr Fraser had already received one from the same group of almost similar wording which is supported by 360,000 Australian women.

Photo U.N. by Milton Grant

Deaconess in charge of parish

A Deaconess who for many years felt called to the priesthood was on Sunday licensed by the Bishop of Kensington as Minister-in-charge of St. Faith's Brentford.

Deaconess Audrey Kemp will not be able to celebrate the Eucharist, give absolution, or conduct weddings. But she will live in the vicarage and will have all the other duties and authorities of a priest.

For specifically priestly work she will be helped by the Rev. John Bowden, Editor of the SCM Press, who worships at the church, and by clergymen from neighbouring parishes.

The Bishop of Kensington (the Right Rev. Ronald Goodchild) said this week that the licensing —

virtually the same service as that used at the institution of a priest — was not a demonstration for the ordination of women. It was a perfectly legitimate experiment which had the goodwill of the parishioners.

Bishop Goodchild was concerned that the Church should have experience of what happened when a woman was put in charge of a parish. Also, he thought, Deaconess Kemp deserved this opportunity since she was very capable, highly trained theologically and experienced in parish work and had been "virtually a curate for fifteen years."

Mr. Paul Mowforth, one of St. Faith's churchwardens, said that they had decided to have Deaconess Kemp as their Minister-in-charge because they wanted to increase the visiting and caring work of the parish, "and this is her special forte." He did not think they would lose any parishioners as a result of the move.

Bishop in Zimbabwe under fire

A minister in the Zimbabwean Government this week attacked the Anglican Church there as oppressive, and called for the Bishop of Mashonaland and the Dean of Salisbury to leave the country.

The attack, by Mr. Edgar Tekere, Minister of Manpower Planning, coincided with the arrival at the "Church Times" office of a letter from the Bishop, the Right Rev. Paul Burrough, criticising Bishop Hugh Montefiore of Birmingham for his radical attitude towards South Africa.

Mr. Tekere, himself an Anglican and the son of a priest, delivered his attack at a meeting of Anglican clergy in Salisbury on Sunday. He claimed that the Anglican Church had been, and still was, "an instrument of oppression." The process of revolution must take its course even in the Church, he said.

Mr. Tekere also claimed that Bishop Burrough and Dean John Da Costa had supported past

governments against the guerillas in the fight against white minority rule. Both men should therefore leave the country and the Bishop should long since have gone, since "he has no place among us."

Bishop Burrough is reported having rejected Mr. Tekere's accusations and of having said that he had been threatened with prosecution by the white Government for the stand which he had taken in the war. He also said that he had regularly visited Mr. Tekere when the latter was in detention.

In an open letter to the "Church Times" Bishop Burrough criticises Bishop Montefiore for saying recently: "I went to South Africa as a white liberal, I returned a horrified radical."

Bishop Burrough observes that "horrified" seems to him both Christian and understandable, but "radical" is regrettable because of its modern associations with civil and military violence.

Bishop Burrough believes that self sacrificing offers to help South Africa "would pay off and be a more excellent way."

On other pages . . . Can you take yourself to see Breaker Morant . . . page 2. Lambs lose their way — U.K. report on bishops differing views . . . page 3. C. S. Lewis on stage . . . page 5. Uni. Mission backlash . . . page 8. Anguish — Cry for help or self pity . . . page 7.

EDITORIAL

Reporting News in a Christian Newspaper.

There is some disagreement about the reporting of news in Christian newspapers.

Some feel that every item of news should reflect the editorial or theological position of the paper. If an item is reported which is contrary to the theological position of the paper, then the editorial committee should comment on that for the guidance of the readers. If it does not, then it should be left out. Others feel that all manner of news should be reported and there should be no editorials at all. The argument is that readers should be allowed to do what they do with the daily papers. There readers are forced to read with discernment. They will not always agree with what they read. They will not always agree with the political bias of a journalist, and they will take that into consideration when passing judgement on the new item. It is therefore up to the readers to read with discernment in evaluating information. Why should not the religious press allow its readers to do the same?

The present policy of the Record stands in between these two positions, and we would like to outline our policy for it seems to have generated misconceptions in the minds of some regular readers.

In addition to the regular features there is a vast amount of material that comes to the Record by way of press releases, telex messages, news items and a large number of other religious papers especially from overseas. In addition there is our own reporting.

The Record asks itself — What is news? News is the plural of new, and we aim to bring you new information in a brief and attractive form that will not be accessible to readers from other sources. (The 1980 change in format was made to make it easy for you to read.)

The Record also asks — What important things are happening in the Christian scene both here and overseas? Some of the things are disturbing, others are exciting and give cause for thanksgiving. Some represents the action of Churches or Church connected organisations we cannot agree with.

It seems fair that we allow such groups or particular activities to be made known to the readers in the form in which they were presented in the news release. Christians can hear how those with whom they do not agree think about a particular issue. It gives an opportunity to hear them presenting their argument, and after all that is a courtesy we should extend to people in our daily interaction with them.

The Record also aims to make news comment. It does so in its editorials. There are trends and issues that the Record sees as important both for the Christian community and also our society. We believe it is important that we make independent comment, and put what we believe is a Christian viewpoint. There are occasions when none of the secular press will comment on issues, nor will the governments because it could cost them votes.

There are other occasions when we have successfully lobbied the State or Commonwealth on issues such as child pornography and the recent U.N. conference in Copenhagen.

There are of course issues that denominations do not wish to discuss because they are difficult and at times embarrassing and at times hard to justify. The editorial comment ought to be made, and the paper makes its pages available to reply on such issues through its letters to the editor, or in a press release. We believe it would be wrong not to allow others to reply.

We also believe that editorial comment is important in suggesting solutions on issues that confront the Christian community. We may not always be right but we do speak up.

Finally letters give a forum for expression of opinion, regardless of whether the Record agrees or not. We print your opinions provided they are not libelous or factually incorrect as far as we can judge.

Our stand on some issues is known, on some issues we change in the light of subsequent developments, but our convictions about the nature of God and His world and revelation have not changed.

The Record aims to help you keep informed about what is new and what is important in the present world of the Christians. We want you to know what others are thinking and doing, and also let you know what we think on issues where it is not obvious. However when we print viewpoints in our paper that are the opinions of those with whom we do not agree, it ought not to be taken we are not endorsing them.

LETTERS TO THE EDITOR

Dear Sir,
I was disturbed to read your Film Review of "Yanks" July 14 for a number of reasons.

Although the unnamed reviewer stated the film contained explicit sex, violence, offensive words and racial prejudice, he was prepared — even happy — to recommend it for viewing, and particularly so for 18+ youth groups.

Obviously the assumption is that explicit sex can be viewed and discussed objectively, in the same way as racial prejudice or violence. I disagree strongly. The impact of, say, explicit sex, on a person's mind, not only young people's will be felt long after any erudite discussion has faded from memory.

The ACR surely is expected to contain material of interest, concern, relevance to a Christian community and is trusted as such. If it wishes to take a stance on issues that are delicate and controversial, let it state so openly and not under the guise of a film review.

The Christian public will then know what the policy emphasis of the paper is and can be wary in future.

The distributor of the film must be delighted with the size of the review and photo.

Surely the ACR has better things of a more edifying value to fill its space with.

Yours faithfully, John Menear, Caringbah

Reply to letter re movie review.

This letter raises a subject of some considerable discussion potential and one which I view as most important in the area of Christian witness. How far do we go in our viewing of the world?

Do we shut ourselves off from the world and live in an isolated Christian ghetto? Do we withdraw from the world to such a degree that we lose touch and become irrelevant?

I assume that the writer of this letter has taken the view that the ghetto is a workable option. In that case I also must draw the conclusion that he will never read or preach from:

Song of Songs 1:13 or 2:6 because of obvious sexuality, or Judges 4:21 and similar Kings passages because of overt violence.

My concern is that the bridging material we use as Christians helps rather than hinders our evangelism. Young adults see just as much as is shown in Yanks on TV and in their school required reading curriculum.

We need to be able to communicate with young people in plain language that they understand and to show them that we have answers to the issues raised by such movies as Yanks. One of the reasons we are not

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Expediency is the key motive operational in the army leaders who are fighting an unfamiliar war against a determined enemy. When an opportunity comes to make an example of someone who plays the game differently — albeit successfully — expedience is exercised.

Breaker Morant, in which Jack Thompson won the best supporting actor at Cannes, is visually brilliant and certainly the most engrossing film I have seen all year.

Superb acting by Woodward and Thompson is matched by a well paced production which has little room for criticism. If a small amount of raw language and implied sex are going to offend, avoid the film; however, in doing so you will miss one of Australia's great films and a personally challenging look at yourself and what you would do under the same "Good Friday" circumstances. Adults only.

Breaker Morant at Village Cinema City, 545 George Street, Sydney.

G. Holt

communicating as Christians is that we have little knowledge of where young adults are or what pressures they are subject to.

I stand by the review. Yanks is excellent discussion material if you feel you have the answers.

Geoff Holt

P.S. If you think Yanks was bad you should have watched Farewell My Lovely on Channel 7 Sunday 27.7.80. Probably your congregation saw frontal nudity in that which was far worse.

Sir,

I take it that fundamental New Testament principles teach us to give honour to whom honour is due (Romans 13:7) and to give praise and encouragement where necessary and right, before criticising or condemning fellow Christians (Phil. 4:8).

Therefore, despite a number of good points rightly made about the dangers of "letting Christians" (ACR 28.7.80), I found N. May's letter rather lacking. To make a blanket condemnation of some major and significant Christian agencies and to severely call in question the motives of all who would obey God's call to serve with them is scarcely justified.

As a grateful recipient in recent years of visits to East Africa by missionary society leaders and having seen first-hand the activities of some helping agencies in a Third World situation, I would venture the opinion that many live, work, travel and visit in a responsible, reasonably frugal and Christ-honouring way.

I share N. May's deep concern that at times individual actions and certain organisational policies and practices reflect the "world", rather than the gospel of Christ. But it is my conviction that there are more constructive and loving ways of making our voices heard than harsh, negative condemnation. Let us honour, respect and above all pray for those whose responsibilities involve travel, visits, conferences, learning, exchanging information, pastoral care and sharing the good news of Christ in the international world today.

(Dr.) Peter Keith, Yagoona

The letter regarding Christian "jet setters" does need comment.

First. The majority of responsible Christian leaders I know regard jet travel as a necessary evil and certainly one in which they take little, if any, pleasure.

Second. Travel of the nature required by some Christian leadership positions separates families for considerable periods and puts strain on lives that is not a welcome part of the ministry.

Third. Whilst away, work continues to pile up at home. Upon return, every traveller faces extra hours in the office to catch up.

All participants from Western countries who

attended the recent Pattaya conference had to pay their own way.

Looked at from the outside, overseas or interstate travel could be misconstrued as a pleasure. It is certainly a lot less than that. St. Paul didn't seem to enjoy travelling all that much but did it in the spirit of the Kingdom. We try to follow in his footsteps.

Bishop J. R. Reid

MAINLY ABOUT PEOPLE

SYDNEY

REV. W. J. RABAU died 17th July, 1980.
REV. R. M. BUCKINGHAM resigns from Lithgow on 31.10.80 to go to B.C.A.

MELBOURNE

REV. D. G. PEAKE, North Frankston — Rector, St. Mark's Fitzroy 24th September, 1980.
REV. K. RAZMARA — Rector, St. Paul's Fairfield 29th August, 1980.
REV. P. G. RICKARDS, Assistant Chaplain in Department of Chaplaincies — Chaplain for the Family and Adolescent Services of the Community Welfare Service of Victoria from 18th August.
REV. A. A. SMITH will retire from Church of the Emmanuel, Oakleigh on 30th November, 1980.
REV. A. McI. WRIGHT will retire from St. John's Footscray on 30th September, 1980.
REV. J. N. TEMBY was ordained Deacon on 25th July — Assistant Curate at St. Thomas' Essendon.

ADELAIDE

THE REV. D. J. BINNS, Rector, Vicar of St. Luke's Church, Vermont (Melbourne) — Parish of St. Luke's, Whitmore Square, Adelaide early in October.
THE REV. N. A. CONNELL resigned Priest-in-Charge of St. Luke's Church, Modbury 20th November, 1980 for the religious life.

CLERGY MOVES

COMMISSIONINGS
GRIFFITHS, Rev. Bernard, as Chaplain on 4 July in the Royal Perth Rehabilitation Hospital Chapel.

SKILTON, Rev. Laurie, Rector of Kenwick/Thornlie on 2 July.

APPPOINTMENT

ANDERSON, The Rev. Robert to be Rector of Innaloo/Karrinyup.

ORDINATION

Goode, the Rev. Les, will be ordained priest on 27 July in St. George's Cathedral at 10.00 a.m.

Graham Turner on "How Fares the Church of England" looks at contrasting views held by English Bishops

"It's an astonishing thing that I've got to say this as a bishop" remarked Graham Leonard, Bishop of Truro, "but I really do believe the Gospel to be true and that, if we apply it, it'll work."

A church whose senior bishops feel constrained to protest their faith is clearly not in the best of order; and many in its upper echelons recite its problems in a way which infers that long experience in it provides one of the severer tests of faith in modern Britain.

At the end of each recitation comes a (almost obligatory) declaration of hope, but seldom couched in terms of radiant optimism. "I have faith in Him who raised even the dead," said the Rev. David Watson, one of the Church's most active evangelists. "The C. of E. is by no means dead, but we ran out of spiritual capital some time ago, and a number of leaders tell me they have the sense of dealing with a large, inert and comfortable body. Unless there is some form of renewal, the present vicars are digging their own spiritual graves."

If the woe-criers are to be believed, the morale of many parish priests is desperately low, despite surveys which show that it is the most satisfying profession. "The loss of nerve you meet!" exclaimed one bishop. "What worries me," said one of his senior colleagues, "is the number of priests who say to me 'if I could afford to retire tomorrow, I would'."

"There is a real crisis of identity 'what am I here to do?'," observed Julian Thornton-Duesbery, Canon Emeritus at Liverpool Cathedral. "An awful lot of priests would reply 'I'm not quite sure. I'm here to do what God wants, but I'm hanged if I can see what it is'."

"DON'T BELIEVE THE GOSPEL WORKS"

"What's happened," explained Canon Michael Green, Rector of St. Aldates, Oxford, "is that you've had whole generations of people and multitudes of clergy who've lost confidence in the Gospel, never seen anyone's life changed and don't believe it can happen."

Many of the episcopate, crushed by the demands of a proliferating bureaucracy, find the going equally hard and by no means all have emerged with their faith undimmed. Graham Leonard recalled that, after the recent working party report on homosexuality had appeared, its chairman, the Bishop of Gloucester, had said on the radio that, although it was clear from the Scriptures that homosexual acts were morally wrong, we couldn't go by that now, we had to have compassion.

"When I hear bishops and clergy going against the Lord's clear command on the grounds of supposed compassion," said Leonard, "I'm forced to ask myself 'what do they really believe in?'"

"What I count important myself," remarked a senior bishop, "are the old-fashioned virtues of the Gospel, like holiness and faithfulness. About a third of the bishops would take the same view. The other two-thirds, I just don't know, they don't seem to believe that the Lord's way is the best, so they try to alter it or

When the Lambs of God lose their way



Applauding the enthronement of the Archbishop of Canterbury. Of his appointment Graham Turner suggests "Could be chairman of the BBC Governors". Photo A.I.O.

concentrate on just keeping the show going."

COPES AND MITRES CLUB

Three times a year, said Michael Green, he went to a gathering of leading bishops and theologians called the Copes and Mitres, most of whom seemed to believe very little. "The theologians say 'poor old bishops, they died intellectually ten years ago,' while the bishops ask themselves 'how can we relate what you chaps are saying to what the Church is supposed to believe and in everyday language? The few who believe in historical Christianity stick out like sore thumbs.'"

A good many applaud the appointment of Robert Runcie as the new Archbishop of Canterbury, but others gravely doubt whether he is the man to give the Church a new lease of life. "Very easy to talk to," said one bishop, "much easier than Coggan, but the thing I feel lacking in him is passion, the real passion for people to be saved."

"A very typical Anglican appointment," remarked a leading theologian, "smooth, civilised, knows how to balance things." "Could be chairman of the BBC Governors?" I suggested. "Precisely," he replied.

The thing which is fundamentally wrong with the C. of E., say its internal critics, is that, instead of invading the world, the Church has allowed itself to be invaded by the world. Many of its most notable figures privately agree with Edward Norman's views about its secularisation, though not all have yet found occasion to say so publicly.

WE APE DEMOCRACY AND BANKING

"We have allowed ourselves to be infiltrated by the structure and practices of a regular society," said Eric Wild, Bishop of Reading. "You can see it in our synods, where we ape Parliamentary democracy, in finance where we ape joint-stock banking."

"The Board of Finance offered to provide a bridging loan for one of our churches at Bank Rate," recalled one of his colleagues, "and, when a priest asked if the Church ought to engage in usury among its own members, nobody understood a blind word of what he was saying. Then, take the homosexuality thing,

which we treated very much as social scientists might treat it, instead of saying how people might attain to a measure of the stature of Christ."

Edward Norman himself was tremendously saddened by what he saw at the Lambeth Conference. "It could have been a discussion of how to promote economic growth," he said, "or process nuclear waste. It was incredible to me that they were the spiritual guides of a large part of Christendom. I was shocked, and I'm not easily shocked."

Senior members of the Church's hierarchy accept many of Norman's strictures, although they argue that, as a national church, the C. of E. must inescapably reflect society and its values. "When Norman says 'let the Church be the Church,'" said Stuart Blanch, Archbishop of York, "he is right. We have given a great deal of thought to the consensus and, if you're always trying to adjust to the feelings of people, you lose the sharp edge of the Gospel."

SYNCRETISM OF C. of E

"If you look for the Church of England to be distinctive from society, you will be disappointed, because it would be denying itself. It is not and cannot pretend that it is. There is a certain 'syncretism' about it. To that extent, we are invaded by the world."

There was, he conceded, "a deep contradiction between the demands of the Gospel and the demands of the Church. The Church, whether we like it or not, is inescapably regarded as a kind of cement for society, an idea notably absent from New Testament writings."

This alliance with secular values has, in the critics' view, led to an unwholesome preoccupation with

structural change as an answer to the Church's problems.

Others, however, take a more hopeful view of the Church's prospects. One such is Peter, Bishop of Lewes, an Anglican monk who spends 1½ hours on his knees every morning before matins, starting at 5 a.m.

"My feeling about the Church," he said, "is that we are poised for a renewal of exciting Christian life which will surprise us all. That doesn't mean I'm encouraged by the state of the Church, but I see within the life of ordinary people such a readiness to respond."

"The young, particularly, are fed up with materialism and sensuality, those two great gods have gone sour on them. There is, in the British, an innate awareness of God and, if we give them the vision, they'll respond in the most marvellous way."

"Where the New Testament Gospel is proclaimed, lives are transformed," said Michael Green. "At St. Aldates, I'm in an ironic position. Across the road there in Christ Church (the college of Maurice Wiles, Regius Professor of Divinity, who contributed to a book doubting Christ's divinity) some people say Jesus was a myth and that intelligent 20th Century minds won't buy historical Christianity. Over here, they're queuing to get in, sitting on the window-sills."

There are, in other words, plenty of points of light, but the state of the Church as a whole concerns Green as deeply as it does members of the hierarchy. "What we offer," said the Bishop of Reading, "is soft, lightweight, safe and harmless. At five minutes past midnight, that's no damn good."

Daily Telegraph

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 - SOUTH EAST ASIA TOUR**
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Departing on October 23rd with Leader Gwen Ray we spend 3 nights in Hong Kong; 16 nights in China (Kwangchow, Hangchow, Shanghai, Chengchow, Peking), and 2 nights in Manila. The group is limited to 24 members, and the price from Sydney is \$2,465. Make your reservations promptly to visit China this year.
 - MIDDLE EAST ADVENTURE TOUR**
This fascinating tour takes us to both Bangkok and Singapore, and then to Jordan for 3 nights (including Petra), Israel 10 nights, and Egypt 9 nights. Our Leader is Tom Paterson, former Director of Road Transport in the Commonwealth Department of Transport. This is the 'in' area to visit today. Others have copied us but we still have an excellent value tour. Send for details.
 - TOUR TO INDONESIA**
We plan to bring back our interesting tour to Indonesia and Singapore during April/May 1981. Our Leader will be Lois Walker (nee Hulse) and details will be available shortly.
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T UNDERSTAND EACH OTHER
ANGUISH: A Cry for help or self-pity?

Dr. Alan Craddock

JEREMIAH HELPS

From time to time we all face situations which cause us a great deal of personal anguish and distress. We may find ourselves driven to deep depression or to intense feelings of personal inadequacy. When we feel this way we can also feel a terrible sense of isolation from our friends or family and even from God. In this situation we find it very hard to open ourselves to express how we feel. Prayer comes hard and perhaps becomes distorted as we try to avoid any trace of bitterness or anger which we believe will invalidate our prayer.

Jeremiah was a prophet called to present a very unpopular message to a rebellious people. He faithfully presented the message given to him by God but experienced a great deal of personal distress when it was rejected by a people he loved very dearly. John Hericus has very succinctly described Jeremiah's feelings: "At last the immense and bitter truth dawned on the sensitive mind of the prophet. As he saw the utter preoccupation of the city with business and pleasure; as he had seen them using the great religious reform of Josiah as a cloak to hide them from the naked truth of the clear, known will of God; as he finally saw the sudden changes in the whole pattern of world affairs, Jeremiah reeled under the impact of the truth he now understood. No wonder Jeremiah felt sick, sick as death, as he blanched and trembled with the awful truth! No wonder he squirmed and tossed in his so-human desire to avoid having to declare what he now knew." (More Pages from God's Casebook, 1966, pp. 99-100.)

We also retreat from our friends and family, putting on a brave but dishonest "front" for them to deal with, but focussing on our own private world of anguish within our own thoughts. It is as if we are afraid to trust others with our real feelings. We fear rejection and the shocked reaction of others to the incongruence between our public and private image. We also fear the accusation that our honesty is nothing but self-indulgence and self-pity, both of which may be seen to be inappropriate for Christians. Our fear of being open and honest cuts us off from God and from our fellows at the very time we most need support.

Faced by this anguish and despair, Jeremiah turns to God in prayer (Ch. 20) and in verses 7-10 expresses very clearly how he feels. He states that he has been deceived by God, scorned by his people, impelled by a message he would like not to deliver but unable to avoid doing so, rejected as a scaremonger and traitor, and persecuted by his own people. Some well-meaning modern day Christians might be tempted to brand this kind of prayer as a "non-prayer" and as a selfish exercise in self-pity — except that it is a prayer contained in Scripture and uttered by a person like Jeremiah! If it is appropriate for Jeremiah, why not for us too? We

Perhaps it would be helpful to gain a proper perspective on our need to be constructively honest and to see that Christians should express this need and are actually encouraged to do so by Biblical teaching. An examination of the book of Jeremiah reveals a very relevant example of prayer which is an anguished but honest cry from the heart (Jeremiah 20:7-18).

need to pray honestly and need not fear God's reaction. Jeremiah was honest but constructive. He had turned to God and uttered an honest cry from the heart. He then continued in prayer coming to terms with the fact that God was with him and would be his defender (v. 11) and that God knows what is in the heart and mind and tests justly (v. 12). He placed his cause in God's hands and praised God who "... rescues the oppressed from the power of evil men". (v. 13)

fail and our emotions confuse us: "The Spirit ... comes to help us, weak as we are. For we do not know how we ought to pray; the Spirit himself pleads with God for us in groans that words cannot express. And God, who sees into our hearts knows what the thought of the Spirit is, because the Spirit pleads with God on behalf of his people and in accordance with his will. (Romans 8:26-27; see also 1 Corinthians 2:10-13 and Hebrews 4:14-16).

It is noteworthy that Jeremiah's prayer does not conclude on this high point. He goes on to express his regret that he had to be the one born to carry the burden of such a message and to witness its rejection by a people he loved (vv. 14-18). But is this emotional reaction invalid and destructive? Jesus himself carried a similar emotional burden. The anguish of the cross was very clearly expressed in Jesus' prayer in the Garden of Gethsemane. Surely we don't see this as self-pity and self-indulgence!

We also need to be honest with and look to support from significant people in our lives. As Christians we are called to minister to one another and this is one of the ways in which God helps us with our burden. "He helps us in all our troubles, so that we are able to help others who have all kinds of troubles, using the same help that we ourselves have received from God" (II Corinthians 1:4). In order for this to work we need to feel free to open ourselves to God and to those persons who are used by God to give us help. The attitude we need is not self-pity and our intention should not be to simply gain attention or to make others feel sorry for us. We need to recognise that there are those to whom we can turn, who care enough to listen, to provide support, and to guide us through our time of anguish.

The emotional anguish of Jeremiah's burden needed to be expressed for psychological and spiritual reasons. God helped him not by removing the anguish (that could not be, given the rebellion of the people) but by enabling him to cope with it (Jeremiah 15:10-21). It can be argued that Jeremiah needed in order to adequately fulfil the ministry to which he was called. This burden would have become intolerable had Jeremiah become isolated from God and from significant friends and co-workers like Baruch, his secretary.

Given these perspectives it should be clear that Christians can be honest in their relationships to God and with one another without necessarily feeling that they are descending into undisciplined self-indulgence. On the contrary, constructive honesty and a preparedness to be ministered to, can lead to a level of coping which anguished Christians may not be able to achieve solely by their own efforts.

How are we to cope with our own anguish? We can be confident in prayer even though our words may

BOOK REVIEWS

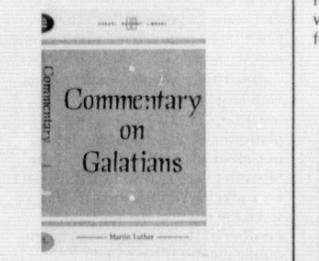


The Reformers and Theology of the Reformation
William Cunningham
Banner of Truth Trust, (reprinted 1979) £5

This is the republication of a 19th century work by William Cunningham who was Professor of Church History in New College, Edinburgh. It contains chapters on such subjects as The Reformers and the Doctrine of Assurance, Zwingli and the Doctrine of the Sacraments, and Calvinism and Arminianism. Cunningham wrote at a time of great controversy, especially in England, about the worth of the reformers, and this controversy is reflected in his pages. The result is that the book often addresses itself to 19th century persons and issues. Furthermore, much work has been done in the various areas covered by Cunningham since he wrote, and this means that his contribution is somewhat dated. Nevertheless, there

is much useful theology here and the volume will repay careful reading.

Peter Jensen



Commentary on Galatians
Martin Luther
Kregal Reprint \$10.95 (USA)

Kregal have done a service in reprinting Luther's famous commentary on this epistle based on his lectures at the University of Wittenberg. Luther was by training a theologian and twice a week lectures on the scriptures 30 years.

While commentaries such as Burton (ICC) and Betz (Fortress) are essential repositories of more recent labours on Galatians, every preacher should read Luther for he certainly knew how to apply his text to his own situation. That is the problem for our contemporary Christian scene. Galatians is one of those NT letters that is a great challenge to much of our present Christian lethargy and our continuing danger

of seeking to 'perfect in the flesh that which has begun in the Spirit'.

While more recent commentaries help us enjoy the scenery on the way, Luther helps us find the track for the journey.



Luke — Historian and Theologian
I. H. Marshall
Paternoster \$3.50

Mark — Evangelist and Theologian
R. P. Martin
Paternoster \$3.50

amount to introductions to the respective gospels, and, while clearly offering the authors' own views, give descriptions of the modern debate on various issues of gospel criticism.

Martin includes chapters on Mark as a Theological Document, and Special Emphasis in the Gospel's Christology. He concludes with a chapter on the Gospel in Today's World.

Marshall concentrates his early attention on the question of history in Luke, but is mainly concerned with the theology of the gospel. Those who own Marshall's recently produced commentary on Luke will also want to possess this volume. However both books would prove a valuable stimulus to the preacher and are warmly recommended.

Peter Jensen

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If they come to be entertained don't preach



The Rev. Garth Hewitt, a leading U.K. Christian Pop singer said at his press conference to commence his Australian tour on behalf of Scripture Union's Centenary Year Celebrations he feels it is wrong to mislead people into attending a concert to be entertained and then to stand up and give them a sermon. His approach is one of entertainment.

However, if non-Christians receive a challenge or even start thinking about the Christian life, through his performances, then he is exceptionally pleased. Likewise if Christians are encouraged or challenged, then it is wonderful.

Commenting on some who feel an admittance charge should not be made for Christian concerts, Garth expressed the view that if people are coming to be entertained, they should pay. "If people wish to preach, let them become preachers. Nobody is charged to enter a church to hear God's word. But people expecting to be entertained, in a professional manner, should also be prepared to pay." Garth explained that as a professional singer, this is his way of making a living, and nobody should disagree with him on that.

Garth Hewitt (centre), Anglican minister and one of England's leading christian pop singers, together with his backing group from Britain. Left to Right: Robert Hadrell, Robert Burns, Stephen Bruce and Tom Blades. Photo Ramon Williams

Ramon Williams

Impact of Uni. Mission Seen in Backlash

The Recent Sydney University mission conducted by Canon John Chapman and Rev. Phillip Jensen in conjunction with Christian groups has brought some savage backlash.

Two candidates for election to President of SRC are campaigning on an anti Christian platform according to latest edition of Honi Soit.

Policy Statement

Dear non-christian students,

I am standing for election to the position of president of the SRC as a member of "Little Satan's Seventh Day Opportunist Church of Latter Day Sinners" for the first time. When elected I will strive to ensure that the evangelical union (in all its forms and permutations) will be ruthlessly persecuted all over campus. I will also oppose funding of such organisations. Our organisation ("Little Satan's") has been set up to combat the latest outbreak of mindless, rabid and foaming christian militancy on campus (in particular

the no life, no christ, etc. movement). It appears to me that the evangelical union is somewhat similar to a washing machine with too much powder in it. "Little Satan's" will be conducting stonings and lion-feedings in an effort to keep the numbers of these individuals low. These events will be well publicised via honi, and the daily bull. If you don't wish to vote for me, vote for Mark Manion, a self expressed communist, homosexual, anti-christian radical (a fellow member of "Little Satan's").

Yours sincerely JEREMY TRAHAIR

Policy Statement

Appalled! I should say so! And so should you be too, dear reader, about the shocking display of the hardcore propaganda in recent days of the militant factions in the Evangelical Union. Their display of subversive anti-social indoctrination make the Spartacists (both of them) seem like the Festival of Light's

"Music for Ageing Geriatrics" committee.

Not since the black days of the Crusades have innocent people been subjected to such a soul-destroying campaign of a basic misconception of fundamental human nature as we now know it!

I represent, in part, the standing committee of "Little Satan's Seventh Day Opportunists Church of Latter Day Sinners", a small group of devotees striving to grow and develop and take a meaningful shape in today's complex society. Our aims are quite simple. No longer will you be plagued by harassment and feelings of inadequacy thrust at you by rabid and foaming militant christians on campus. Programmes for dealing with this are at present being completed, and we feel sure that many of you will flock to the soon-to-be popularised stonings and lion feedings.

One Christian observer at Sydney University commented that regardless of how serious the platforms of the candidates for president are, it is obvious that the Mission made a considerable impact. Encouraging reports indicate that since the mission has finished, a number of students touched by the public meetings have been converted.

A.P.S.

\$86,000 For Overseas Relief

Over the past year the Archbishop of Sydney's Overseas Relief Fund has distributed more than \$86,000 toward relief for the poor and needy in famine-ravaged and war-torn areas in the world.

In June and July the fund made grants amounting to \$30,000 to assist in famine relief in Uganda, Eritrea and the Sudan.

\$31,000 has also been given for work in the camps on the Thai and Kampuchea borders among refugees whose physical plight has become worse with the upsurge of fighting in that area.

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S.U. BEGAN IN PARRAMATTA, 1880



Bromwyn Walker in period costume, holds the most historic item displayed at the Scripture Union's "Tool Rack" held in the Parramatta Park, August 16. The item is a Bible reading card dated 1892.

The event was part of the Scripture Union's Centenary celebrations and was held in the very city where it all started, Parramatta, in 1880.

Tents housing various organisations, were arranged in the shape of the letters "S.U."

Film distributors, Scripture Supply organisations, Bible Colleges and Teaching Material displays, were housed in the ten tents used.

The hundreds who passed through the Exhibition were able to sit and participate in some of the "Beach Mission" style meetings. Owen Shelley, C.S.S.M., remarked that there was no need of pressure to keep this audience here, for all had come of their own free will.

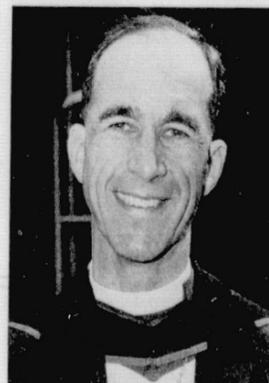
(Photo Ramon Williams)

Cynical of Chinese Religious Freedom

"China is seeking to use religion as a weapon in furthering its own aims in international politics," said V. Ganshin in the Russian paper Izvestiya. "Certain concessions which the Chinese leaders have had to make," continues the author (a campaign for the support of 13 million Chinese Muslims, greater activity for Catholic and Taoist clergy, attempts to resume dialogue with Buddhists, re-opening of churches, temples and mosques) "are not motivated by any genuine desire to fulfil the rights granted to believers in the 1954 Constitution, and then brutally violated by Maoists," but are due to the leadership's realization that "at a time of internal political tension and mass distrust of government policies, it is better to allow a degree of religious liberty (naturally, under strict State control) than to allow an escalation of political discontent."

Keston

"We must work together" — new Brisbane Archbishop



The Archbishop elect of Brisbane, the Right Reverend John Grinrod of Rockhampton told the Church Record that he believed that Anglicans of differing viewpoints should aim to work together as fully as they can for the unity of the Church. His work on the Liturgical Commission, he said, indicated his own approach on co-operation within the Anglican Church

Of his appointment to the Metropolitan See of Brisbane, he said that he was surprised at the belief that it was a genuine call from God.

The new Archbishop like his predecessor although English born and educated has spent a considerable portion of his life in Australia. Bishop Grinrod who is 60 will be enthroned as the Archbishop within 2 months.

Photo A.I.O.

Even the Bell Boys of China Learn English with F.E.B.C.



The Reverend Fred Magbanua making a point in an interview with the Record.

Even the bell boys at the hotels in Mainland China have been seen with radio in one hand and F.E.B.C. Learn English notes in the other by F.E.B.C. workers from Manila who have visited the 'underground' church there, according to the Reverend Fred Magbanua who heads the work in the Philippines.

He told the Church Record that the new access to Christians and the opening of churches again for worship has been not only a tremendous encouragement to Christians, but has also meant that the F.E.B.C. has been able to talk openly with Christians about their needs and how best radio can help.

As a result the F.E.B.C. now conducts a Bible School of the Air for the purpose of training Church leadership. The Christian Church there has no Bible school for its churches. It has also been conducting courses on "How to witness" as well as its specific gospel and bible dictation programmes.

Manila receives a vast number of letters and the most noticeable increase has come from Mainland China indicating tremendously encouraging results.

F.E.B.C.'s original rationale for coming into existence in 1946 was to broadcast from Shanghai into China, and although that plan was thwarted by the Communist Government, the

Manila base has enabled it to fulfil a much wider ministry to 14 Asian countries from its Philippino base.

FARMING BY RADIO

The Farmers School of the Air is another programme which is conducted by Christian agriculturalist. Material is mailed to the farmer and once he has successfully completed the course he receives a diploma from the Secretary of Agriculture who attends the F.E.B.C. Graduation Ceremony. The Government has now adapted this course for its own use over its radio stations. Programmes are conducted on hygiene as well.

Mr Magbanua said "F.E.B.C. aims to meet the needs of the whole man, and any strategy that touches only one need lacks the Biblical wholistic approach to man."

WORLD VISION AND R.C. CONFLICT RESOLVED

Mr Magbanua is also Chairman of the Board of World Vision Philippines. The Church Record asked about the long term results of the conflict between World Vision and the Roman Catholic Church over its allegations of proselytising by Protestant Churches with World Vision Aid. He said, "There is no denying that there were instances where that occurred. But the Lord has worked through that situation which happened in 1978 and has shown us a new way of operating in the Philippines that has been a great blessing to the whole community."

to page 5

On other pages... For Prince Charles — Better a Catholic wife with a true faith than a nominal Anglican... page 3. Letters — That Buddha in the Church Hall... page 2. Understanding the chronically ill — Dr. Craddock... page 7. 100 and 200 years old celebration... page 8. English Evangelical Colleges — a survey... page 3.

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