

EDITORIAL

When the priesthood of all believers is uncomfortable

'Every believer a minister' is a great biblical affirmation, but as Evangelicals we are in danger of applauding the truth and forgetting that the New Testament has some very plain and sometimes uncomfortable things to say to such ministers. At that point we are happy to apply such texts to the 'full time' ministers, but not justified in doing it.

For instance our attitude to money can undo our ministry within the congregation of God's people, as Paul warns Timothy in his first letter 6:6-14. This warning comes as a surprise since it is directed to the tried, tested and true minister whom Paul commends above all others Philippians 2:20

If it can undo the effectiveness of such a significant ministry as Timothy's then we 'lesser' ministers, either full time or part time, should take great warning at this vulnerable point aggravated by the rank materialism of our age.

If it were possible for Timothy to commit ministerial suicide over 100 denarii, then we in an age of affluence with either a salary or stipend are on slippery ground.

Money cannot buy contentment. The TV. commercials say that it can because they know that they are exploiting a 'gut' feeling we all have. Yes, the advertiser says it can because he knows we believe that it will, but the Bible says it cannot.

Paul affirms that money cannot buy godliness, and the real thing in life to strive after is that worthwhile contentment with personal godliness.

He also warns what money can do to us. The universal desire to be rich is a very dangerous temptation to yield to. It may simply be the desire to be just a bit richer. That desire is described as a temptation into which ministers can so easily fall, a trap or snare to be caught in, and a foolish and hurtful lust. For all believers the desire to be rich can gain us nothing, it is all loss.

Like Pandora's box it is a root of all kinds of evil, whereby men commit apostasy, or get hurt and experience great sorrow.

Many a minister has ended up financially rich, but spiritually bankrupt. As an antidote the minister is commanded to flee the love of money and all that that entails, to follow after righteousness, holiness, faith, love, patience, and meekness, and to fight the good fight of faith. All believers are confronted with the possibility of undoing their spiritual effectiveness and suffering grievous harm. Money can do it whether we draw a salary or a stipend.

LETTERS TO THE EDITOR

Dear Sir,

Caritas (ACR 6.10.80) has made several points which, when looked at closely, contradict themselves in its appeal for the acceptance of homosexual acts, albeit he narrows the field from Michael Green's "among consenting adults" to his own of "an exclusive and loving relationship".

First, he admits that homosexual acts are condemned by Holy Writ but then argues from a subjective and shaky presupposition that the real reason objections are raised not because Scripture says 'No' but because of public opinion. "Where," we may ask, "was public opinion first formed? What is its foundation?" In this country we might well posit that Scripture was its first imperative.

Whilst public opinion is "a very shaky and unreliable guide to Christian conduct" and should never be its basis we cannot presume that same opinion is totally devoid of a conscience before God.

Secondly, he argues from the failings of men in allowing remarriage after divorce, in disregard for our Lord's words. This is no argument for allowing homosexuality in disregard for our Lord's words. Rather he ought to spearhead a drive for a 'cleaning of the forecourts' on divorce rather than use one error to justify another.

Thirdly, he states that circumstances and understanding changes. For an ordained man to write that must cause many people a great deal of sorrow. The Scriptures state that with God there is "no change nor shadow of turning" (James 1:17) and even though Heaven and earth pass away, God's word remains forever (Matt. 24:35) and God's law never changes (Matt. 5:18, Luke 16:17). There can be no mistake about those statements and we must always consider that it is not our circumstances or understanding that are the first cause of change, but God's unchangeable Word.

Fourthly, the statement that "God made people who are homosexuals just as He made people with red hair or freckles and as such they have the right to express their love in the manner in which He created them" shows an unbelievably naive appreciation of the whole message of the Scriptures. Where, in the whole of Scripture, does it make a person's

physical qualities the point of the need for Salvation? But the whole point is shown that physical actions mirror the spiritual state and that demonstrates the need for Salvation.

Caritas' statement ignores the whole of Scripture that shows that sinful acts occur not from God's creation but from man's self-will and presumes that there can be no change to the homosexual state, that it is irreversible, unchangeable and according to God's will. That is nothing less than blasphemy.

A close reading of the Scriptures shows that man was created in God's image (i.e. to reflect His Character) by the inbreathing of God's Holy Spirit (Genesis 1:26, 27; 2:7). The fall resulted in mankind begetting children in his own image (Genesis 5:3), with subsequent results. Through accepting Christ in salvation the believer has restored to him the Holy Spirit by Whom he is empowered to reflect the image of his Creator as he is moved from one stage of revelation to another in his Christian growth (2 Cor. 3:18 and Col. 3:10).

Homosexuality is in direct contradiction of Scripture as are unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, strife, deceit, malice, backbiting, selfishness, pride, boasting and disobedience to parents (Romans 1:29, 30).

Caritas is right when he says "Let him who is without sin cast the first stone" but the Scriptures are right and worthy of attention where they say about those who know the judgements of God that "those who do such things are worthy of death, and not only do them, but consent to those who act that way" (Romans 1:32).

I have no doubt that many will cry "unjust, rigid, unenlightened" but they ought to read Scripture and see that there is a way out of these things and not only on a theoretical basis either. It works. Space in this letter prohibits any further discussion but, if Caritas is interested I would be more than happy to show how it can work, from my own experience not only with homosexuals but with other problems. 2 Cor. 5:17 is true when it says "if any person is in Christ, he is a new creation. Old things have passed away, all has become new".

Yours sincerely,
(Rev.) Alec. F. Jones.

Can you take your family to see it?



JONI

Joni is the story of a girl involved in a diving accident which turns her into a paraplegic. It's her own story, acted by herself, of the suffering and the come-back. Of faith, rejection and renewed faith.

The movie is technically well done — the photography and acting sympathetic and it gives you a nice warm glow all over to be a Christian. But it's all too neat even somewhat (dare I say it) contrived.

Non Christians would find the opening greetings to 'Down under' off-putting, and would be perplexed by the Christian ethos.

Joni was a fine Christian opportunity to speak to the non-Christian but the director chose to produce a film for Zion and thereby missed a great opportunity for pre-evangelism. Yes you could take your family to see it, but you would need to think twice about the non-Christian.

MAINLY ABOUT PEOPLE

SYDNEY

REV. T. J. HALLS, Rector McCallum's Hill to Rector, St. Peter's, Cooks River.

REV. D. G. DAVIS, Rector Lindfield, to Rector St. Philip's, York Street, Sydney.

REV. P. F. PERINI, Curate St. Clement's, Mosman to become Chaplain Barker College.

REV. H. C. DIXON, Chaplain Barker College is retiring 31st December, 1980.

REV. R. J. D. STRONG died 6/10/80.

ADELAIDE

REV. R. J. NIEHUS, Rector of Port Pirie to St. Bede, Semaphore.

REV. M. E. BLEBY, Rector of Kapunda, Rural Dean of Gawler from 21st November.

MELBOURNE

DICKINSON, Rev. Douglas J.: Appointed Warden Diocesan Mission to Streets and Lanes from 1st November.

ELDER, Rev. Peter R.: Diocese of Tasmania, to Assistant Curate in the Department of Chaplaincies, Diocese of Melbourne, from 1st December.

GASON, Rev. E. J. Garry: Inverleigh/Meredith to Church of Emmanuel Oakleigh, 5th February, 1981.

SMALL, The Rev. M. Kent: Adelaide to Assistant Curate in the Department of Chaplaincies, Diocese of Melbourne from 21st October.

CURNOW, The Reverend Kevin: Appointed Area Dean of Camberwell from 1st October, 1980.

MADDICK, Rev. A. Victor: S. Mary's, South Camberwell resigns from 28th February, 1981, to take on part-time locum work.

PAYN, Rev. Peter R.: Resigns to take up Parish work in the Diocese of Norwich, U.K.

MOLLOY, Rev. Canon Neale G.: From Warden, Diocesan Mission to Streets and Lanes from 31st October.

HARLOW, Rev. Aidan: Died 30th September, 1980.

KYTE, Rev. Herbert H.: Died 5th October, 1980.

ROWLAND, Rev. E. Carr: Died 1st October, 1980.

SMITH, Rev. Sydney H.: Died 7th October, 1980.

Dear Sir,

I write in appreciation of your contributor Mr. Leslie Kemeny, and in thankfulness for his clear Christian leadership on the use of nuclear energy. His whole article is complimentary to the remarks by Archbishop Loane in his Synod charge, for here we have a Christian evangelical quite unafraid to state the Christian position on the use of nuclear energy. I have long observed that stripped of propaganda and radical politics that nuclear energy has a record of safety far none in the energy field, is clean and efficient, and has all the attributes of God's gifts to mankind in that it is an amazing revelation of the beneficent nature of God. It is a gigantic step forward in the understanding of reality. If matched by a similar understanding in the theological-moral-spiritual spheres, the forces of evil with its aches, confusion and despair would be soon put to flight by the Christian discipline.

Evangelicals who take the Archbishop's charge seriously should bracket his remarks with the first paragraph of Mr. Kemeny's article and apply them to Miss Jean Skuse's exercise in hypocrisy regarding Rhodesia, now called Zimbabwe — a heap of ruins. Having worked with the World Council of Churches and the international propaganda instruments to destroy stable government and a peaceful land, she now cries "wolf". Its not good enough. Having obtained the objective of replacing a Christian government with a Marxist one she should direct her appeal elsewhere, and no doubt would except for the certain knowledge that there is neither charity

Yours faithfully,
Edward Rock.

Dear Sir,

Following previous correspondence on the Healing Ministry at St. Andrew's Cathedral may I ask for a little space to offer a balancing word?

The teachings set out in Canon Jim Glennon's book "Your Healing is Within You" causes me to be more sure that the Healing Ministry is based on unscriptural doctrine which leads to a complexity of problems.

However, I have come to know that within the overall environment of the Cathedral Healing Ministry many people are helped in various ways, including improved health.

I now feel that it was not right for me to have said "the Healing Service is sick", thus implying an overall condemnation. I regret using that uncharitable expression and am sorry for it.

Also I must say that, from my contacts with the Healing Ministry over the years, I have been helped to realise more fully the need to add faith to prayer.

Yours truly,
Rev. Fred Hanson.

Television: Black and White or Blue

There is general acceptance of the view that, whatever happens in 'adult viewing time', explicit sex should not feature in children's television. Nonetheless, it is clear that many young people watch adult television thereby seeing a good deal of drama and comedy which relies heavily on sexual themes.

We should also ask whether explicit sex scenes are more critical than the pervasive exploitation of sexuality used to boost ratings and commercials alike.

SHORT OF EVIDENCE

We are very short of evidence on what happens when children are confronted by explicit sex — whether that occurs through books, magazine, films, television or real life.

We do know that our society has maintained a taboo for many years in the belief that too early exposure to adult sexuality would be emotionally harmful.

We have no reason to go back from that position. Arguments about what happens in other cultures help very little in deciding how we should proceed here.

Most of what we know is necessarily indirect or derived from basic assumptions, because the idea of direct experiments using children is rejected as unethical. We may reasonably suppose from converging lines of related evidence that children's attitudes and values are adversely affected, and their behaviour changed. We can come to this by analogy with the evidence for harmful effects associated with violence on TV, and the effects of exposure to sexuality on adults.

IMITATES

Two major influences appear to apply when the drives of sex and aggression are stimulated. One is the tendency to imitate, or model, what we see others doing. This is especially true if we can identify with those we see, and find the consequences attractive and

"TV. is a window on the world through which the child first perceives his society and then learns from repeated examples to cope with the vicissitudes of living," says Dr. John Murray, Research Co-ordinator, one expert.

"We owe it to our children to clean their window on the world, says Dr. John Court, a recognised expert on the effects of pornography.

approved by those around. Hence if people on TV are found to use sex for pleasure, advancement and gain the child will come to believe that this is correspondingly important in the wider world. If the message received is that public nudity, promiscuity and adultery are the commonplace entertainments of the adult world, then surely such a message will become incorporated as reality. This will occur easily and without conflict in homes where uninhibited sexuality is the norm. The child in a home where Christian standards of morality are taught and practised will experience conflict. Concepts such as chastity and modesty provide invaluable coping mechanisms throughout life. If these values are assaulted by the media, then parents may find it hard to communicate with their children.

DESENSITISES

The second major influence is that of desensitisation. Just as with violence, many people have become 'unshockable' and willing to tolerate increased levels of violence in society, so too we are in danger of teaching our children that explicit sexual display is the accepted norm. It has been as aspect of human dignity that we recognise certain activities as essentially private and not for public display. It is a mark of depravity when that which should be private is projected for public titillation. Yet, if it is done often enough, we become insensitive to the impact and fail to recognise that something valuable has been eroded.

We need have no doubt that the most powerful and dangerous visual images are those in which explicit sex and violence are fused. Many contemporary films and books rely for their impact on this. Television has moved more cautiously in that direction as it is a family medium, but the advent of modified R films is an indication of where we are heading, if we do not object. The development of video cassettes is something to be taken seriously as films not even legally allowed into the country are being pirated and widely distributed for home viewing.

If we are to understand how TV affects a child, we can learn from Dr. John Murray (now of Macquarie University) who, as Research co-ordinator for a U.S. investigation on television wrote "television can be considered to be a window on the world, a school if you will, through which the child first perceives his society and then learns from repeated example to cope with the vicissitudes of living".

Children are receptive, curious, vulnerable, open to the world around them. They can respond to what is good, and be corrupted by what is evil. Christian parents have a difficulty today in helping their children discriminate wisely, since the concepts of 'good' and 'bad' are challenged. Some want us to believe that we should abandon them. If we do, then anything goes, whether on TV or in real life. It is therefore, not simply a matter of this or that scene, or episode or programme which would concern us. Rather, we are confronted by values which require constant attention.

Some will argue that children need more exposure to explicit sex — to free them from inhibitions, to release them from old fashioned morality and useless taboos. They produce no evidence that such an approach is actually more healthy. Conversely, there are many young people today who have been exposed too soon or too abruptly to sexual messages and behaviour which they are not mature enough to handle — with disastrous consequences.

We must avoid claiming that explicit sex per se is wrong. Of course it is good. God made us sexual. What matters is that we subscribe to the value of private behaviour being kept private, and sexuality providing an important expression of relationships.

When it is used for bawdy entertainment, to promote lust, and to strip the dignity from persons we may properly object. When we hold a high view of intimacy and commitment, then we cannot disregard the impact on our children of a casual approach to sexuality.

INCEST

We read a great deal today of increased sexual abuse of children. Indications are that incest is all too common although little reported. We may reasonably speculate that the sexualising of relationships, together with the intrusion of sexual explicit materials into homes (via books magazines and TV) may be playing a part in the trend. Television is a family medium — does sex on TV lead to sex within the family by the subtle corruption of parents and children alike?

The Christian need not apologise for having standards different from those of the secular world. In believing them to rest on the firm foundations of revealed truth we may equally argue for their acceptance as widely as possible.



Dr. J. H. Court, who is Associate Professor of Psychology, Flinders University of South Australia, wrote this article for the Church Record on the effects of explicit sex on children from TV.

Professor Harry Clor, an American political scientist has written that "people are influenced by what they think others believe and particularly by what they think are the common standards of the community. There are few individuals among us whose basic beliefs are the result of their own reasoning and whose moral opinions do not require the support of some stable public opinion. The free circulation of obscenity can, in time, lead many to the conclusion that there is nothing wrong with the values implicit in it — since their open promulgation is tolerated by the public".

We owe it to our children to clean their window on the world.

Next issue we review Dr. Court's fascinating study 'Pornography: A Christian Critique'. His work has attracted hostile attention from the 1979 British Report on Obscenity. He presents his evidence.



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Spearhead Famine Aid in Ethiopia

ADDIS ABABA, Ethiopia — As a channel for famine relief in Ethiopia Sudan Interior Mission has distributed 20 tons of protein supplement to the Sidama region in the south, and 20 tons to other areas. Two medical teams, sponsored by TEAR Fund in United Kingdom and Holland, have been active since early September.

About \$24,000 worth of medicine from TEAR Fund has arrived; an air shipment of 5000 packets of oral electrolyte purchased from UNICEF arrived; Medical Assistance Programs has delivered a shipment of powdered milk.

A report from the Neghelli-Borano area states corn is standing dead in the fields, due to the failure of this year's rains. This was the first report of the current drought extending into a third year.

"Our aim as a Mission is to ensure that the unhappy people affected by the famine are not only fed and housed," reports SIM's Ethiopia Director John Cumbers, "but are also made aware of their spiritual need".

Sudan Interior Mission

S.I.L. Lecture in China

On November 13th Dr. Kenneth Pike, president emeritus of the Summer Institute of Linguistics and his wife Evelyn will be visiting China.

They have been invited to lecture on field linguistics for a month at Peking University.

The Pikes say they are eager to renew and cultivate friendships with Chinese academics, some of whom they first met in the 1950's.

£15m — to keep C of E going

If Christians are to live up to the standards set in the Bible they will be generous people. Church members will in any case have to find an extra £15m in 1980 and a further £17m in 1981 just to keep the Church of England going at its present rate of activity.

Much more is needed if the Church is to reach its objectives and fulfil its wider obligations.

That is the message from the Report from the Joint Liaison Committee of the Church Commissioners and the Church of England Central Board of Finance.

Running the Church of England cost £150m in 1979 and this is likely to rise to £176m in 1980 and £200m by 1981. Over half will have to come from the giving of the church members; the rest comes from investment income and fees.

In recent years the Church's income has not kept pace with inflation. Regular giving has risen by 80p in the pound in money terms, but prices almost doubled over the same period.

Church members are therefore faced with a challenge to put it in perspective, average voluntary giving in 1978 amounted to 57p per week from each church member, which probably represents less than one per cent of the aggregate income of individual church members.

In 1978, in the first report of the Joint Liaison Committee, each individual church member was asked to consider covenanting to the Church £1 a week for every £1,000 of annual income (£20 weekly income). If every member maintained in his or her giving this suggested standard, the Church's financial position would be transformed; the problem of keeping abreast with inflation would be permanently solved.

CEN

Shaji, The Indian Girl



Shaji, the Hindu girl, with a group of friends at a prayer meeting looking at the Bible Society of India's New Reader Scripture material. Photo by Zachariah Koshy.

The distribution of 1250 New Reader Portions to students at the Hindu High School at Vazhoor is a remarkable achievement for one 15 year old student.

Shaji started attending Sunday School when she was very young and although her mother is a Hindu, she encouraged Shaji to go. At the age of nine, she entered a competition for the Sunday School anniversary. Shaji talked on "the joy of salvation" and to her surprise she won the first prize of a new Bible.

Since then Shaji has started a prayer meeting after school and this group study New Reader activity sheets produced by the Bible Society. Thanks to Shaji, Good News Clubs have also become a reality at her school. A Pastors' Conference in South Kerala earlier this year determined these clubs could meet each week and bring over 2000 non-Christian children into a situation where they receive the Word of God. The Conference took the decision to organise 100 Good News Clubs throughout South Kerala.

The town of Villupuram in the Tamil Nadu region of India is famous for its railway engineering works. Last year the town was the scene of the killing of a number of lower caste Harijans by members of another group. These killings led local Christians to turn again to their Bibles for guidance and advice.

The secretary of the Bible Society's Tamil Nadu auxiliary visited Villupuram earlier this year and found a striking example of Christian unity. Christians from all denominations met regularly for Bible study, prayer, evangelistic outreach and Scripture distribution.

Extracts from Church Record 1880

100 years ago —

The people of Sydney excel in holiday-making. The opportunities of outing are many and various, and are eagerly seized upon by those who are released for a time from the cares of business. This people seem to have excelled themselves at this season. Every mode of conveyance to public resorts has been patronised most liberally. Railways, trams, steamers, and even 'buses have been taxed to the utmost to bear away the citizens from the smoke and noise of the city to the quiet retreat, where, for the time, cares and anxieties could be thrown off, and mind and body invigorated by fresh air and rest. The incessant toil and constant rush of business render such seasons necessary to the health of the people, and we rejoice that they are enabled to avail themselves so largely of it.

PUBLIC folly was never more marked than on the 8th ultimo. We had occasion to pass down George-street about 4 o'clock on that day, and we were perplexed to know why such crowds thronged the streets. Every available spot seemed to be occupied by persons evidently expecting something out of the common. They were waiting to see Laycock, who was being escorted to the Town Hall, there to be received and addressed by the Mayor of the city. This ceremonial came off, we understand, with all due pomp, and the public were greatly satisfied. We have no objection to athletics. We are glad that Australians possess bone and muscle enough to compete with men of other lands, but we protest against the folly

manifested upon the occasion referred to, when a man who amused and benefited himself is raised to the position of a public hero. The effect will not be good upon our youth. It will be likely to give their aspirations a wrong turn, and to divert them from pursuits which, though more honourable, are not so calculated to catch popular applause.

THE MELBOURNE MISSION is likely to come to naught. The Bishop of Melbourne took upon himself to invite the Revs. G. Body and J. Knox-Little from England to join in it. It is well known that these gentlemen represent the extreme party in the Church, and that they are prominent members of societies which are unlawful, and which have been condemned again and again by English Bishops. Exception has been taken to this step by many of those who led in the movement, and unless the names of these clergymen are withdrawn, their support and influence will be withheld, and in all probability the whole thing will come to an end. It is much to be deplored that such ill-advised action should have been taken, and a movement imperilled which would, under God's blessing, have been productive of real good to the Church in Victoria, as it has been in the case of our own diocese.

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Queen tells Pope of growing Anglican-RC links

The Queen reminded the Pope of the growing closeness of the Anglican and Roman Catholic Churches in countries overseas when, with the Duke of Edinburgh, she paid her State visit to the Vatican.

And, although she stressed that Pope John Paul II's coming visit to Britain in 1982 was to the Roman Catholic community here, she made it clear that she saw the ecumenical aspect as being of vital importance.

"We support the growing movement of unity between the Christian Churches throughout the world," she told him, "and we pray that your Holiness's visit to Britain may enable us all to see more clearly those truths which both unite and divide us in a new and constructive light.

"As your Holiness knows well and has seen on your journey to Africa, many other citizens of the Commonwealth of which I am head are members of the Roman Catholic Church.

The interests of the Anglican and Roman Catholic Churches in these countries are often close, and we welcome their growing dialogue on the many problems facing the international community."

Church Times

The Pope, too, referred to his coming visit to Britain as being "a pastoral visit to the Roman Catholics of Great Britain. I hope to meet them both as sons and daughters of the Catholic Church and as loyal citizens of their nation," he said. But he added: "At the same time, I hope to greet with fraternal respect and friendship other fellow-Christians and people of goodwill."

The Queen's private audience with the Pope lasted forty-five minutes longer than was scheduled. They exchanged, it was said, "the warmest of farewells" before the royal visitors went out to a roar of welcome from the waiting crowds.

But, as her car went through St. Peter's Square, she could hardly have missed the now predictable appearance of Pastor Jack Glass with another Scottish Protestant, Pastor James Hodge.

The two stepped out wearing aprons saying, "No to the Pope's Visit". After making their protest, they were held by the Roman police for three hours before being released.

From Elvis to Christ — his step brother tells of pilgrimage

When Elvis Presley died three years ago on August 16, 1977, the news shook his fans. Many will always remember the announcement vividly.

But most stunned by the tragedy were Elvis's family and particularly his young step-brother Rick Stanley.

Rick was only six years old when his mother married Elvis' father. At 17, he became the rock and roll king's personal valet and over the following seven years shared much of Elvis' private life.

When Presley died, Rick's world was shattered. He felt there was nothing else to live for; the one person who had given him any real father-like attention was gone.

Rick contemplated suicide, but instead decided to visit a young girl called Robyn, whom he had met six years earlier at a Sorority meeting. She had been a cheer leader and had for some reason singled out Rick for special treatment.

"She walked up to me, put her hands on her hips and said 'I don't care who you are or whose brother you are, you need Jesus Christ.' That just freaked me out," Rick explained.

"I was only 18 years old, and very sure of myself but this put me back in my place. This little girl had something I did not have."

Young as she was, Robyn persisted in trying to convert Rick. But it took the death of the one person who really meant anything to him to persuade him to make a move.

Heart-breaking

"I was very immature. I thought that to become a Christian I had to

quit this and that. But I found out later that you do not have to get better for God. He accepts you right where you are.

"I visited Robyn, went to church and heard them talk about how Jesus died for me and it broke my heart. I accepted Jesus into my life two months after Elvis' death."

Rick is now enrolled in a theological college in Dallas, Texas, but visited Britain recently to fulfil a promise to evangelist Don Summers that he would take part in a speaking tour, telling of his life with Presley and his conversion.

The years with Elvis, Rick said, were exciting. Life was lived at a fast pace and there was never a dull moment.

"I loved being around him," he said. "But unfortunately he became addicted to prescribed medicine and lost his life.

"Sure he was good, but he made mistakes. I have Elvis in the right perspective. I saw his mistakes, his faults, his needs. He saw the same in me and I was in worse shape than he was."

Rick had been an heroin addict and was arrested five times. When bail was needed it was often Elvis who supplied it. A year after his conversion, Rick married Robyn but found he had to prove to her family he had completely left behind his former lifestyle.

His mother and two brothers are not Christians, and so is his father — a one-time alcoholic whom he had not seen for 18 years.

CEN

WHAT A WORLD As Others See Us

Lesley Hicks

I saw "Joni" recently, and laughed a little and cried a lot, and generally identified warmly with her in her tragic accident and in the joy of her faith and courage. I'm perhaps too much of a softie to be a good film critic when my emotions and loyalties are sympathetically engaged; I loved it.

This is despite the fact that I usually prefer the book original to a film derived from it, and found the same with "Joni", except for the fact that Joni plays her own part, giving the film its unique quality.

CRITICS' VIEW OF "JONI"

It is sad and fascinating to see the reactions of critics who do not share our faith in Christ. Dave Sargent, writing in the Sydney Morning Herald, was honest enough to say "Joni is the sort of film which makes me feel uncomfortable." Score 10 for Joni! But he has in self-defence to attribute this to a lapse into a sermon, with "an education process mistered over with a spray of heavenly but contradictory words".

The Sun-Herald critic calls it a "very preachy film", which "has only God to offer the handicapped, who live in a mainly secular society". As do we all! "In Joni's story," he says, "the ultimate strength that allows her to come to grips with her quadriplegia is the same type of Christian belief which the evangelical churches offer as the answer to the individual problems of all people"; his heading is "A Touching Show of Courage — but not the answer".

Of course he could not admit it to be the answer — unless he were willing to accept it for himself. So Joni can be recognised as "a gutsy, resourceful person", but her own testimony that "What people see is just an example of God's sustaining grace — not mine — but His" must be rejected. And to make the rejection more acceptable, it must be a "Billy Graham line" of evangelical belief, and not the power of God Himself, that is repudiated.

BOOK REVIEWS

It is easy for Christians to forget how different the world looks to those who do not share our world-view. And we who are used to reading Christian books may be startled by the reaction of those who rarely encounter them.

Because of the topical interest of the Mackay case, my book "The Appalling Silence" was read and reviewed by many who found its Christian content discomforting. Reactions to that element of the book ranged from puzzlement to, in

one case downright hostility. This reviewer said it was "a Sunday School tale" I had "tapped out on my tiny typewriter"; that it was a string of Bible quotations (actually there were about six in the course of its 136 pages), and that it was "trite and dishonest". We later found that the author of this review was a Senate candidate in Victoria for the Australian Marhuana Party in the 1977 Federal Election. So her motivation may well have been suspect!

BEING DIFFERENT

Living as we do in, but not of, the world, it seems that we may, like the early Christians, have to become more and more distinct from the world, with a startlingly different way of life, both radically loving and radically holy. The saddest Christians are those trying to keep a foot in each camp, afraid to be different, afraid of being misunderstood by those who cannot fail to misunderstand, unless the Holy Spirit unveils their eyes.

There seems to be a widening gulf between the social and moral values of our society and of Christians within it. I wonder now whether the so-called silent majority would endorse anything like biblical values. When I was growing up in the fifties, only the far-out fringe were blatantly defiant of sexual morality. Now there may be less hypocrisy, it's true, but also less gentleness and decency.

"KISS" RECEPTION

So we have the spectacle of the Lord Mayor of Sydney offering a civic reception to the rock group KISS, with their particularly nasty, perhaps demonic, exploitation of the suggestive gullibility of children. What a world, indeed!

SEE "JONI"!

To get back to Joni: don't be deterred from taking to see it non-Christian friends whom you care about and pray for, and from following it up with a loan of the book. Thank God, His Spirit still works through the testimony of His servants, most powerfully through those whose circumstances give no natural cause for joy. It is hard to argue against super-natural joy.

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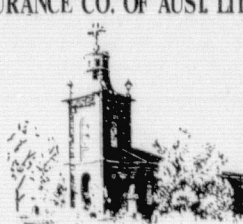
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T UNDERSTAND EACH OTHER

Television: A Cause of or a Refuge from Tension?

Television viewing has been the target for a great deal of criticism in recent years, but the impact on family relationships is not always clearly understood. It is generally claimed that excessive television viewing is a cause of many individual frustrations and family tensions, as well as preventing communication between family members. As sound as this claim may be in many cases, it may be true in other cases that excessive television viewing is a consequence of low quality family relationships. In this neglected second case there are some very serious mistakes which parents can make in attempting to blame television for their family problems instead of looking to excessive viewing as a symptom of their relationship problems. We need to examine both effects in detail if we are to avoid such mistakes.

Viewing as a cause of difficulty:

Television viewing can produce frustrations and tension in a variety of ways. Some family members may be aggravated by the volume levels and types of programmes preferred by other family members. Clashes over programmes being shown at overlapping times are common, as are clashes over television versus some other kind of activity.

The operation of the set can be distracting for those who wish to carry on some other activity in the

vicinity of the set (e.g. chatting, reading, homework, sleeping, writing letters or talking on the 'phone). This distinction can lead to individual stress or to open conflict between family members.

Some family members may come to resent the intrusiveness of television viewing and may become sensitive to the way in which certain values are being denied (e.g. time spent together playing games, in general conversation, or in outside activities such as picnics). In these circumstances it is easy to see television viewing habits as a basic cause of relationship and personal tension. Television watching is a source of difficulty because of the frustrations stemming from viewing habits which are regarded by some family members as excessive, distracting and destructive. Attempts to rectify the situation in turn lead to frustration for those family members who regard their viewing habits as being necessary and reasonable. The end result is a troubled family involved in a basic clash of values.

Viewing as a consequence of difficulty:

Television viewing can become a means of escape from family problems. In this situation excessive viewing provides a refuge in that the viewer can avoid tense interaction. It is well established that television watching reduces talking and thus potential conflicts are avoided. The troubled family quietly watches television instead of fighting.

Combatants are able to concentrate upon something else rather than upon one another.

Viewing habits, in this case, are a product of pre-existing troubles encountered by the family and are a form of coping. This is especially true when families are large and have little space to get away from one another. Furthermore, joint viewing by the family members can provide the appearance of togetherness. This, combined with the avoidance of tense or aggressive interactions, leads the parents of such a family to feel that they are coping with their family problems. Unfortunately this is largely a matter of appearance rather than of substance.

Eventually, it is likely that some members of this kind of family will become dissatisfied with this method of coping. Perhaps one of the parents will try to alter the family's viewing habits and will possibly even blame television for most of their problems.

There are two dangers here. First, it is a mistake to blame television for their problems. This is an evasion of the truth and loses sight of the fact that family tensions actually created the current viewing habits. Viewing habits, in this case, are symptoms (signs of a disturbance) not the cause (the disturbance itself). The attempts to solve their problems by simply blaming television viewing habits will almost certainly fail because the

DR. ALAN CRADDOCK

actual origins of the problems are being overlooked.

Second, the attempt to alter television viewing habits if successful, will remove one of the ways of reducing the levels of tension and hostility. This could achieve more harm than good. There are other ways of avoiding tense interaction and these alternatives would need to be explored in conjunction with altering viewing habits. It is important to recognise that the real sources of tension lie in the family relationships and are in need of direct attention.

In both cases, whether viewing habits are seen as a cause of, or a refuge from relationship tension, television plays a significant role in family interactions. Families thus need to become more aware of the consequences and purposes of their current use of television, and to sensitively negotiate what may be seen by all members to be a responsible and satisfying use of the medium.

We must be prepared to recognise that the outcome of such negotiations will not be achieved without considerable effort since it must reflect the needs and rights of all family members. Viewing habits need to be the outcome of satisfying family interactions and not the cause of or a refuge from unsatisfying and unloving interactions.

BOOK REVIEWS

The Anatomy of the Catholic Church

Gerald Noel

Hodder & Stoughton, 1980. 228 pp., \$26.95.

This book makes fascinating reading. The author, Executive Director of the *Catholic Herald*, has carefully analysed what is going on in the R.C. Church of today and in which direction it is moving. Although not a professional theologian, he is well acquainted with the new theological developments in his church. Moreover, he has an extensive knowledge of history and is able to see the present against the backdrop of the past.

The book consists of four parts. I. Growth — a bird's eye view of 19 centuries of church history. II. Trauma; a balanced appreciation of the Second Vatican Council. III. Readjustment — developments after the Council. IV. Prognosis; developments that may be expected.

The author himself is clearly in favour of post-Vatican II developments. He is very critical of the past, without ever becoming unfair. His main critique of his church before World War II is that it was willing to collaborate with repressive and anti-Semitic countries "in return for protection for the institutional rights of the Church" (38). In other words, the church was interested in its own existence and survival rather than in the needs of the world around it. Vatican II meant a real breakthrough. An entirely different view of the church prevailed leading to new attitudes of the church to sex, marriage, priesthood, missions, status

of women and even policy of church finance (III). At the same time the author is aware of the fact that there is much less progress than many would want. And yet progress is a dire necessity, for we are living in the days of the third revolution, i.e., the movement that seeks man's liberation from intolerable injustices. The author believes that the present pope could be the man for this hour. The book closes with the words: "It will take time. John Paul's world travels have only just begun. Within a few years he will have had greater opportunities than any Pope in history to hear at first hand the authentic voice of the People of God. But will he listen? This is what Catholics have been asking themselves with increasing anxiety ever since the 'triumphalist-populist' Papal visit to Ireland and the U.S.A. in late 1979. Only time can supply the answer to this crucial question" (279).

K. Runia



What's Real?

H. J. Appleby and J. K. Davies
Published by Geneva Press,
Latrobe, Tasmania.
Paperback, 73 pp, \$1.50

Gardiner Spring was pastor of the Brick Presbyterian Church in the city of New York for over 50 years from the earlier part of the 19th century. His ministry was marked by at least two periods of revival which left lasting effects upon him and his congregation.

A man renowned for great diligence in sermon preparation, he was also an author. "What's Real?" is a modern, almost "trendy" version of a book he wrote in 1829 — "Distinguishing Traits Of Christian Character".

The first four divisions in the contents has chapters on seven broad groups such as "Good" People, "Religious" People and "Superior" People, groups which many consider "Christian".

The second group has three chapters: Loving God; Hating Sin; Believing Christ.

The remaining two sections contain chapters on the Christian life, including praying, growing and obeying.

It is a pity that the book contains a cheap jibe at infant baptism. This seems to be the contribution of the rewriters — Spring strongly advocated the baptism of children where at least one parent was a believer.

"What's Real?" is a practical devotional work of self-examination which should be invaluable for groups being introduced to the Christian faith, for youth work or confirmation classes.

I hope some local bookshops will stock the book so that ministers and youth leaders can see it for themselves; it is also to be hoped that the publishers pay more attention to the binding. At such a low price it's worth paying a higher sum for a more durable product.

Donald Howard

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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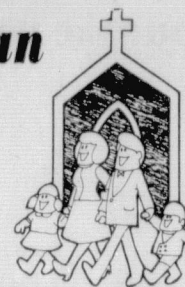
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SYDNEY PROTEST OVER CRYSTAL CATHEDRAL



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 10% of our income", "Jesus worked with the poor but he did not make them wealthy", and others.

Paul Mulroney, 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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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 Honecker, 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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