

## Males are the Disadvantaged Sex

"According to every index by which disadvantage is normally measured — life expectancy, infant mortality, incidence of alcoholism and other drug addiction, criminality, proneness to accidents or death by murder, suicide, etc., and educational failure — males are the disadvantaged sex!" said Mrs. Babette Francis.

In her address "Brave New World — the Unisex Society", given at the conference "Women for the Family and Society" held at Macquarie University on March 8th and 9th, "Only in dominance, in seeking and holding high-status roles in society, are males ahead; by and large women still won't sacrifice their families for such status, being basically too sensible to do so," she claimed.

Mrs. Babette Francis, Anglo-Indian by race, a mother of eight children, is a somewhat isolated member of the Victorian Committee for Equal Opportunity in Schools. Overwhelmingly, that committee, like similar bodies in other states, is campaigning to eliminate so-called sexism from schools.

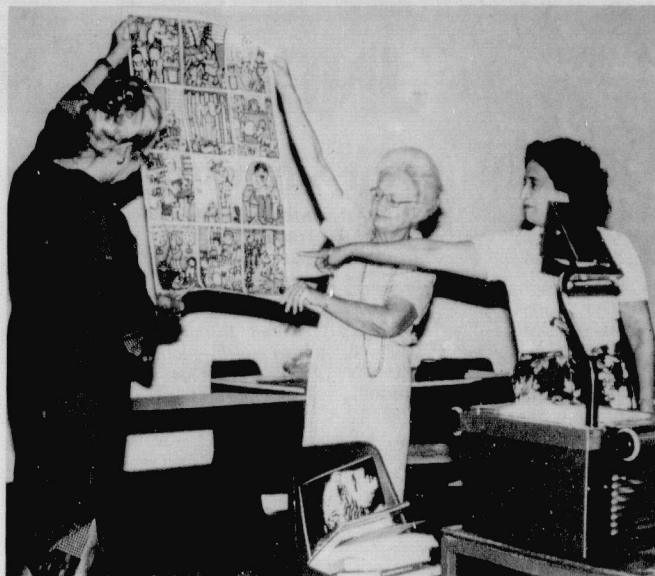
But Mrs. Francis, a founding member in Australia of *Women Who Want to be Women*, wrote a minority report in which she disagreed that women are a disadvantaged group in Australian society.

The conference was opened by Senator Shirley Walters of Tasmania,

who spoke warmly in support of its aims. Over 240 local, country and interstate delegates, most representing churches and women's groups, attended.

Delegates voted on 22 resolutions, many with amendments, dealing with such subjects as the family unit, secular humanist teaching in schools, the funding of women's refuges and rape centres, maternity leave, abortion, the nature of marriage, tax relief for single-income families, amending the Family Law Act, and the rejection of the theory of "non-sexism". It is hoped that as many as possible concerned women will be able to obtain copies of these resolutions in order to endorse all that they agree with, so that the Federal Government may hear the voice of Christian women. It will not be unanimous on every issue, but the general call should come through loud and clear. (For copies, write to Women for the Family and Society, C/- P.O. Box A87, Sydney South 2000, enclosing stamped addressed envelope.)

Lesley Hicks



Mrs. Babette Francis pointing out a 'counter sexist' poster produced for and sent to most primary schools in Australia. The National Safety Council objected to the poster showing a woman mowing the lawn in close proximity to children, and a mother climbing a ladder wearing backless clogs. The council complained that vast sums of money were spent on safety education. The Women's Movement Children Literature company produced this poster funded by the Schools Commission which teaches reversal of roles, even to the father bottle feeding. She is showing the poster to Dr. Clair Isbister and Mrs. Irene Young at the conference.

Photo: N. Stow, Worldwide Photos

## Latin American evangelical here

South American evangelical leader and thinker Dr. Rene Padilla will be in Sydney over the Easter weekend, 4th-7th April, 1980.

He will give four major public addresses at an Easter Convention to be held at St. Stephen's Church of England, Newtown. The convention is entitled "The Cross in Context — Easter and the Christian Mission". These will be Dr. Padilla's only meetings in Sydney during a three week Australia visit sponsored by the AFES, S.U. and the Zadok Centre.

Dr. Padilla is noted as one of the key formative thinkers on the role of the Christian Church in Society (especially in the volatile politics of Latin America) and on Christian Missions. He is editor of "The New Face of Evangelicalism" and director of the Fellowship of Evangelical Students' Latin American publishing house "Ediciones Certeza".

Trained in philosophy and theology, Dr. Padilla took his doctorate at Manchester under Professor F. F. Bruce. He is chairman of the SU Council of Argentina and is prominent in the international activities of IFES and SU. He won the respect of an even broader spectrum of Christians around the world for his valuable contributions to the 1974 Lausanne Congress.

## New Mission's Head



## Care Force Home for Asian Refugee Children

Care Force opened a home for refugee children at Condell Park in mid-February.

Over the past two years, staff of the Care Force new settlers team has been supporting refugee children in the Western Suburbs.

Several of these children were separated from their parents in Indo-China.

The home will cater for five children, aged 13-18 years, who will be looked after by houseparents, Mark and Jenny Walker.



The two boys help Jenny to unload the groceries.

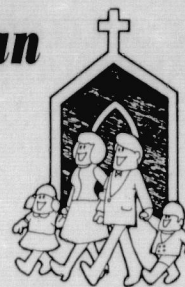
The Reverend Owen Dykes has been appointed Senior Chaplain designate of The Missions to Seamen, Sydney, and The Missions to Seamen N.S.W. from 1 March, 1980.

Later in the year the Reverend Colin Craven-Sands will retire after more than 27 years as Senior Chaplain.

Owen Dykes was lately Dean of Bathurst Cathedral and formerly the rector of Turramurra Diocese of Sydney.

There will be an official welcome to Mr. and Mrs. Dykes and their family at the annual general meeting of The Missions to Seamen on Sunday 13 April, 1980, at 3 p.m. in Flying Angel House, 11 Macquarie Place, Sydney.

The Australian



# CHURCH RECORD

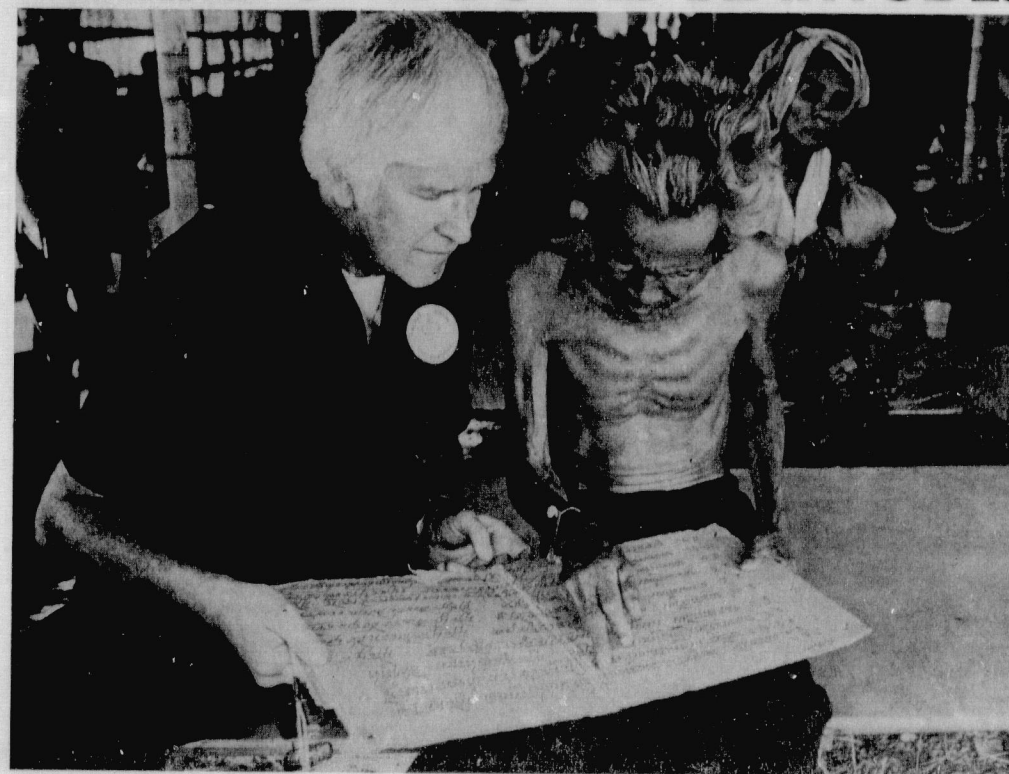
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## CARRIED CARDBOARD BEATITUDES



When 77-year-old Kem Bopha Kapom fled Cambodia, he had to travel light and was unable to bring his Bible with him. To partially make up for his loss, he asked someone to letter the Beatitudes on cardboard in the Khmer language. He reads them daily in World Vision's hospital ward at Khao I Dang refugee camp in Thailand.

Still vigorous in his faith, Mr. Kem said he became a Christian in 1939 when a missionary visited his hometown of Battambang. He is the only survivor of 25 family members, 12 of whom were killed when the Khmer Rouge captured his country in 1975. Three more died during the Vietnamese invasion early in 1979 and the other nine were lost during the escape attempt into Thailand.

Asked how he managed to survive, the old patriarch said: "God helped me have strength to keep going each day. Although I have no one left, I know I will see my family in heaven."



## Positive Power Man

Dr. Norman Vincent Peale, best known as the author of "The Power of Positive Thinking" is coming to Australia for two weeks from April 9 with "his gospel" that challenges us to 'change negative attitudes, stop complaining and criticising and believe in ourselves and our abilities. His promoters encourage people to go and hear Dr. Peale for a fee of \$17.50 because 'this dynamic human being believes that each one of us has untapped potential for happiness and success. And he challenges each one of us to seek out our inner resources. To find our own deep happiness. To make better choices. To project more genuinely and more positively.



The new Archbishop of Canterbury, the Most Rev. Robert Runcie, greets the Roman Catholic Cardinal Basil Hume of Westminster, with a handclasp, after the new Archbishop's enthronement in Canterbury Cathedral. Among the churchmen looking on is American evangelist Dr. Billy Graham. Cardinal Hume, who read the Epistle, is the first Roman Catholic to have taken part in the service since the reformation. AAP.

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## Lady Day enthronement of Arch. of Canterbury

March 27, the Annunciation of the Blessed Virgin Mary, commonly called "Lady Day" was chosen by the Most Reverend Robert Runcie for his enthronement as Archbishop of Canterbury.

In addition to the Primate of the Anglican Church, members of the diplomatic corps and church leaders, a personal representative of the Pope attended as well as Dr. Billy Graham. Cardinal Hume, Archbishop of Westminster read the Epistle, and in the prayers Dame Betty Ridley prayed for the Archbishop of Canterbury and the members of the Anglican Communion, Pope John Paul and his church, and 'for those who hold office in the churches of the Reformation'.

The Archbishop was applauded by the congregation of 3,000 when he was enthroned in Augustine's Chair. In his sermon, the Archbishop who spoke of the theme of authority noted that the church has often tried short cuts to authority, enforcing respect and obedience by worldly methods and so obscuring the face of God. He warned against 'salesmanship' which 'may seem a sensible strategy for securing the church's prosperity and survival as an institution. The temptation to gain the church's ends by using the world's means is still with us. We are tempted to organise ourselves like any other party or pressure group. The church like any other institution can in making its bid for power, act like any other institution.

The Archbishop of Sydney as the Primate of Australia attended the enthronement.

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# EDITORIAL

## One Aspect of the Marriage Muddle

What has gone wrong with Christian marriages? How can we now best help people who are contemplating marriage? How can we support those who are having difficult experiences in their marriage?

These are questions of grave concern not to a few isolated congregations, but to the whole Christian community. No longer can it be assumed that if the two people getting married are Christians, then all will be well from this day forward until death intervenes.

It would be presumptuous to say that the answers to these questions are simple or that the problems people have in marriage can be easily resolved. At times there are long term problems to be patiently worked at, and no trite paperback will any longer do.

However there is one factor that does play a large part in marriage, and specifically a Christian problem.

This factor is reflected surprisingly in the answer given to the question — What is the Christian life like?

If a person follows the Roman Catholic teaching that the law or principal of sin has been removed from the Christian person at baptism, then this will colour his view of himself and his wife and he will explain conduct he disapproves of in a certain way.

If the principal of sin has not been removed from the Christian, even though the penalty sin attracts has been paid by another, then this explains why partners experience frustration with themselves and each other in marriage.

Paul explains the frustration of the Christian life for himself in these terms. The good things he wishes to do, he finds that he does not always do them, and the things he determines he will avoid, he finds that he does these instead. This description of his life is the experience of every Christian. It is the description of our marriage partner's experience. The deliverance from this frustration of serving with our minds the law of God and serving in our flesh the law of sin Romans 7:25, occurs only when we die, i.e. with the redemption of our body Romans 8:23.

When one partner behaves in a way that is disappointing to the other and often to himself, this does not mean that one no longer cares for the other. It means that while the marriage may have been made in heaven it is not there yet.

If we refuse to work out the implications for our marriage of the true description of the Christian life as it now is and will be until death, then we will place very great strains on ourselves and our partners in terms of our expectations. We will tend to absorb marriage expectations determined by society. We will be shackled by the problems of 'romantic' love and our personal pleasure. We will believe that there should never be a cross word, never an unkind comment, never a disappointing action.

Of course this truth must not be seen as licence to do as we wish and explain our actions to our life's partner on the grounds that this is the character of the Christian life. We must determine to hear God's instructions on how we are to live in relationships in general and in our marriage in particular. But we will always be conscious that we have acted imperfectly towards each other and express our sorrow to each other.

If we were to recognise this truth of the character of what we are in the history of our salvation, then it would alleviate the problem of perfection among Christians that places great strains on marriages, and places impossible demands on the other partner. It would mean in the place of judgement, there would be understanding, in the place of feeling that we are not loved, there would be the sense that in spite of our failures we are accepted in marriage in the same way God accepts us through His Son. Part of the present marriage muddle would be resolved if we lived by this truth.

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  - Departing 23rd October — 22 days — Hong Kong (3 nights): China (16 nights) visiting Kwangchow, Hangchow, Shanghai, Chengchow, Peking; and Manila (2 nights). Group limited to 24 members. PRICE: from Sydney \$2,417.
- GRAND TOUR OF BRITAIN**  
Departing August 1st we spend 30 days touring in Britain — Devon/Cornwall, Wales, England and Scotland with visits to the Isle of Skye, Iona, Edinburgh Military Tattoo, with a 4 day stop-over in Kuala Lumpur/Singapore on the return journey. Leader: Rt. Rev. G. A. McC. (Pat) Wood. PRICE from Melbourne or Sydney \$3,629.
- LANDS OF THE BIBLE TOUR**  
Departing on August 5th we spend 11 days in Israel, 9 days in Greece including a 3 day cruise, and 6 days in Rome/Pompeii/Sorrento. Our Leader is Mr. John Pocock of the Christian Missionary Alliance in Canberra, and the tour price is \$2,825 from Melbourne or Sydney.
- VISIT ALICE SPRINGS AND THE RED CENTRE**  
Leaving on 17th September by air to Alice Springs with liberal local sightseeing before returning by coach via Victory Downs, Coober Pedy, Port Augusta, Flinders Ranges, Broken Hill, Mildura and Narrandera. An alternative is to travel to Alice on one of the final journeys of the Ghan.

	Melbourne	Adelaide	Sydney	Brisbane
By Air to Alice Springs	\$859	\$734	\$ 888	\$ 983
By Rail to Alice Springs	\$948	\$775	\$1002	\$1110

- U.S.A./CANADA TOUR**  
We leave by Pan Am on September 5th with Tom Paterson for Honolulu, then on to Canada, through the Rockies, to Salt Lake City and Yellowstone National Park, to Toronto and Niagara, then Montreal, New York, Washington, New Orleans, Phoenix, Grand Canyon, Las Vegas, Los Angeles, Disneyland, etc. This 37 day tour is good value at \$3349.00 from Melbourne.
- BEST OF TASMANIA TOUR**  
This popular tour leaves on 5th October and we spend 11 days touring Tasmania visiting the most interesting places. All meals (except one lunch in Hobart) are included. PRICE: from Melbourne \$679.
- SOUTH EAST ASIA TOUR**  
This tour is a little unusual. We leave on October 6th and spend 2 nights in Singapore, 5 nights in Burma, 10 nights in Thailand, 4 nights in Nepal and 4 nights in Hong Kong. There is liberal sightseeing and adequate free time, with an optional Flight over Mount Everest. Our Leader is Mr. George Glazier, President of the N.S.W. Branch of the Pocket Testament League, and the price is \$1990 from Melbourne or Sydney, and \$2014 from Brisbane or Adelaide.
- WEST AUSTRALIA AT WILDFLOWER TIME**  
Our 18 day tour leaves on 20th October and all travel is by coach apart from 2 nights crossing the Nullarbor by train one way. This is one of our most popular tours and the prices are — from Melbourne 1st rail \$1111 (2nd rail \$1070); Adelaide \$984 (\$943); Sydney \$1143 (\$1077); Brisbane \$1253 (\$1187). Concession for Pensioners available.
- NEW ZEALAND IN THE SPRING**  
During October we will repeat our popular 18 day tour of both islands of New Zealand, with an optional extension to the Bay of Islands. Prices are from Melbourne \$926; Sydney \$901; Brisbane \$921.
- OVERAMMERGAU 1980**  
We have some vacancies on tours departing in May, June, and August. Sent for details.

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## Christian Aborigines on Tanzania

"We are rich, they are poor, but they are rich in God's love"

Three Aboriginal Christians visited Tanzania in November, 1979. The visit was arranged after the Assistant Bishop of the Diocese of Central Tanganyika (Rt. Revd. Alpha Mohamed) visited North Australia. He arranged for Rt. Revd. Yohana Madinda to invite three Aborigines to visit the Diocese of Central Tanganyika. All arrangements were made between the Diocese of Central Tanganyika and the Diocese of the Northern Territory. Murugbuda Wurrumarrba and Aringari Wurrumara from Angurugu, Groote Eylandt and Revd. Michael Gumbuli Wurrumara of Roper River returned and reported to their local churches all that they had seen.



ARINGARI SPEAKS

MSALATO — At Msalato there is a place where people go and learn God's word, they translate books and print them in Swahili. There is a cassette ministry and they sing choruses and hymns and speak God's word onto cassettes and then take them out to other villages. African people are doing all this with the help of a few white missionaries. They also do work at Msalato. They cut timber and bring in the wood to be cut up with hand-saws. They do not have saw mills like we have. They cut the timber by hand to make tables and chairs and other things.

When had lunch with these people in their dining room. When we walked in all those eyes turned and looked at us. They were surprised that there were black people in Australia, they didn't know about Australian Aborigines. We are like them. Our hair is different and our noses and faces are different, but we are all the same, our skins are the same.

They gave us food. It is different from ours. Ugali (just like flour and hot water) and beans. We drank water. That's all they eat at lunch time. The other two with me didn't like it. I said to them, 'You eat that food. You must eat it, it is their welcome to us.' So we all ate it.

Everyone came and shook hands with us — just like the queen or the king. They made us welcome and they wanted to talk to us. They are nice people.

We went on to Hombolo where missionaries from Australia, New Zealand and United Kingdom work together with Africans to help those with leprosy. They are there, not as tourists, or to have a good time, or to make money, but to help people.

All the people came to the morning service and we told them why we had gone to visit Tanzania. Some of those people had no hands, some had no feet, some had broken and scarred faces and bent bodies but when they sang, their hearts were full of joy. They sang and praised God truly from their hearts. They all went to worship God, they were sick in their bodies but they truly loved God.

We shook hands with all of them. Some had to crawl to church to say hello to us because they couldn't walk. I was upset when I saw them but I was glad inside because they

were Christians. My tears flowed because they loved God so much.

When we were in Dodoma we went out with the Bishop to two confirmation services. One was 25 miles away. When we got there the people were all ready. Again they looked at us because they had never seen black Australians before. They were excited to see us and clapped us. We all ate ugali and goat's meat and a cup of tea.

There were a hundred people confirmed that day in that village. They came forward in groups of eight and the Bishop confirmed them — both adults and children. After



confirmation, hymns and choruses were sung and they played their traditional music. We enjoyed that. Some stood up and danced. Some moved their heads and some moved their hands or their bodies. They praised God with their whole selves. They are full of love and life.

The Tanzanian Christians are poor in clothes and food but they are rich in love because they have given everything to God. There were many, many Christians there who loved God more than anything else. They are poor; no bicycles, cars or good clothes. We Aborigines are rich, we have all that we want. But those poor Tanzanians are rich in the love of God.

### MURUGBUDA SPEAKS

Tanzania is a very poor place, the land in the centre has no life, it is like a desert, the Tanzanians have few cars, few clothes, little food and not much water. But they are very rich in God's love in their hearts.

I thought of Australia and its riches; it is a beautiful place, a green place, with many cars, much money (even for gambling), good clothes and plenty of food and water. We have plenty but we are poor, we are very poor inside. Both black and white in Australia are poor inside. There are many thousands of people all over Australia and they are all very poor and they do not know it. People go to church, they think they are rich but really they are not because their hearts are poor. Even our praise to God is poor.

We stand here in Australia proud of ourselves because of our riches but these people in Tanzania are the ones who are rich in faith and love. There are hundreds of young people, men and women in training for God's work. People from different tribes, and different languages come together to learn about God's word.

And as I saw them I was sad inside myself because they are so rich in God's love. They were powerful in God. And they were all black, only a few white people, and there were hundreds and hundreds of them at Church, so many that they couldn't all fit inside, but some had to stand outside. They went to their own Church, grownups and little children, to hear about God.

It opened my eyes. We in Australia can have the same heart, we can be rich in God, but we are so poor. We do not read our Bibles, we do not study God in our houses, we do not tell our families or our friends about God. We are Christians, we enjoy ourselves, we think we have enough but we have nothing. We are pagan inside. We are empty because Jesus Christ is not inside. We have no power. We do not think about others. We must read our Bibles and share God and become rich inside like our Tanzanian brothers and sisters.



### ABBOTSLEIGH

A Competitive examination for the JUBILEE SCHOLARSHIP will be held on Saturday 21st June, 1980. The scholarship is tenable for six years and is open to girls under 13 years of age on November 30th, proximo who are daughters of Abbotsleigh Old Girls. Entries close on Thursday 1st May, 1980. Conditions and form of entry will be supplied on application.

### ABBOTSLEIGH

A competitive examination for two OPEN SCHOLARSHIPS will be held on Saturday 21st June, 1980. The scholarships are tenable for six years and open to girls under 13 years of age on November 30th, proximo. Entries close on Thursday 1st May, 1980. Conditions and form of entry will be supplied on application.

### ABBOTSLEIGH Foundation Scholarship

Two scholarships will be available to girls entering 5th Form, (Year 11) 1981. Consideration will be given to academic attainment, general interests and participation. A means test will be applied. Conditions and form of entry will be supplied on application.

K. L. McCredie,  
Headmistress.

## "Africa" — a Christian Continent?

How many Christians are there in Africa today?

After centuries of missionary work, after countless sacrifices have been made, mission stations staffed and millions spent — just how strong is the Church in Africa? How well has the church withstood the storms that have raged over Africa? How many of the steeples that were built with so much care, have proved strong enough to withstand the winds of change — in political, social, economic, cultural and religious fields? Is Africa still "dark Africa" or has that darkness been banished by the light of Jesus Christ?

In 1900 one in every 25 Africans was a Christian. Today the figure is one in every 2.5. Statisticians have estimated that the church in Africa grows twice as fast as the population does. At the Edinburgh Conference, in 1910 it was estimated that there were 4 million Christians in Africa. By the end of World War II the number had grown to 20 million, and by 1970 to 70 million. By 1980 it has grown to 140 million. It is estimated that by the year 2000 there will probably be between 300 and 400 million Christians in Africa.

The Muslim north has customarily been regarded as a region where Christianity has had to struggle for existence — and to a great extent this still applies to the Sahel countries, to the Maghreb, Somalia and the Sudan. But in Egypt there are between 4 and 6 million Christians. In Ethiopia an estimated 50% of the population are members of a Christian church — despite the Marxist revolution. In Ghana the figure is the same (50%), whereas in another West African country, Gambia, the estimate is only 4%. A short distance away, in Equatorial Guinea, again, the figure is said to be 90%! At the conclusion of a study tour of Zaire in 1977, Donald McGavran stated that practically every person in Zaire regarded himself as a Christian.

In East Africa the great revival of the Thirties is still bearing fruit. In Tanzania 35% of the population are Christians, in Kenya the figure is 66% and in Uganda it is as high as 70%.

In Southern Africa, where different churches have been engaged in missionary work for many years, the figures are as follows: Botswana 20-25%, Lesotho 80%, Swaziland 60% and South-West Africa/Namibia more than 75%. In the Republic of South Africa the figures, according to the 1970 census are: 94% of all Whites, 90% of all Coloureds, 68% of Blacks and 7% of Asians are members of some Christian church.

One thing, however, is certain: "Dark Africa" is rapidly turning into "Christian Africa".

There will, by the year 2000, be approximately 350 million Christians in Africa, which means that in a matter of 20 short years there will be more Christians in Africa than on any other continent — more than in Europe, more even than in the entire North America (the United States and Canada combined). Billy Graham stressed this interesting fact during the Pan African Christian Leadership Assembly (Nairobi 1976): Through the ages God has allowed the centre of gravity of the Gospel to change. During the First Century the church was centred in Jerusalem and the Middle East. Then the centre moved to Rome and Western Europe. During the Nineteenth Century the centre of gravity moved to North America, and by the end of our own century Africa will probably be the great beacon-light from which the light of the gospel will be spread across the world.



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May 13 to May 25 Italian Evangelism  
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Classified advertisements may be left at the office or phoned to 233 4561 up to noon 14 days before date of publication. Charge is 15c per word with a minimum charge of \$3.40.

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FOR SALE: Green plastic garbage bags in bundles of 300 for \$9.00. Wooden boxes with hinged lid 9' x 5' x 6' — \$3.00 each. Billy Graham Evangelistic Assn., 1st Floor, St. Andrew's House, Sydney Square, N.S.W. 2000.

### Interstate Services

PERTH: St. Alban's, 423 Beaufort Street. Service: 9.30 am. Rector: Rev. Ken McIntyre. All welcome.

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Written applications should be addressed to The Dean, St. Andrew's Cathedral, Sydney Square, Sydney, N.S.W. 2000, Australia, by 19th May, stating name, address, qualifications and experience, and supplying the names and addresses of three referees.

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Part of Scripture Union's ministry is an extensive and growing holiday camping programme.

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6 — AUSTRALIAN CHURCH RECORD, APRIL 7, 1980

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### LETTER TO EDITOR

Dear Sir/Madam,

My attention has been drawn to the article 'Which Way for Women?' by Lesley Hicks, appearing on page 6 of your issue of the *Australian Church Record* dated February 25, 1980 (photocopy attached). I am the woman referred to in its first and second paragraphs, and my comments follow.

1. I did not struggle to the microphone. I walked.

2. I did not speak bitterly. I am an experienced public speaker, and I spoke with my usual cogency.

3. I made no statement about "all men", nor was any universal statement about men implied in my proposition.

4. I don't believe I am "unbalanced" in my views (whatever that may mean) and I am certainly not irrational.

5. To describe me as "badly-crippled" (her spelling) and "struggling on crutches" is grossly offensive. If there were the slightest connection between my physical condition and the content of my amendment, there might be some excuse for mentioning it (though not in such insulting language); since there was not, such gratuitous references can only be seen as an attempt to invalidate or discredit my opinions. Though not explicit, I think there is a clear suggestion that my unusual physical condition has given rise in me to a uniquely distorted and sick frame of mind.

6. The term "myth of male protectiveness" posits that, just as women are attacked by men for deviating from their (men's) expectations of them, so are we rewarded with chivalrous protectiveness when we conform to them. It is this type of protectiveness which feminists reject, as being self-interested and oppressive. We do not, of course, reject genuine concern by any individual or group for any other.

The above formulation is very familiar to anyone even remotely acquainted with feminist theory (it is well elaborated, for example, in Sachs' and Wilson's *Sexism and the Law*, Martin Robertson, Oxford, 1978, q.v.), and I would have been "astounded" had not my amendment been passed.

7. The fact that it was passed unanimously would indicate to a person of any common sense that my attitudes are not unique and need no reference to any physical or other peculiarity to account for them. I do not expect Lesley Hicks to have any significant grasp of feminist theory; it is a pity she is also devoid of common sense, not to say decent manners.

If Lesley Hicks really wants to know what sort of experience leads me and other women to this attitude, she need look no further than her own article. The patronizing pity she displayed towards me is exactly similar, both in impulse and expression, to that type of hypocritical protectiveness from men already described. I require neither.

Yours faithfully,  
Alicia Lee.

In publishing Lesley Hicks' article this paper did not intend to give any offence to Alicia Lee or any other person. — Editor.

# WHAT A WORLD



## "Our Parent ..." and All That

Lesley Hicks

So the British Council of Churches, hopping on to the anti-sexist bandwagon, is suggesting that we pray to "God the Parent" instead of "God the Father", and that we should confess to the sin of sexism.

"Parent God", runs one of the responses, "glorify us — each of us made in your image". Another prayer in the volume of prayers and hymns entitled "Pocket Praise", published for the B.C.C. states:

"Give us a vision of equality which transcends that of the human lawmakers. Free us from prejudice about the roles of the sexes. Make us aware of what we have done when we deny another's potential by categorising that person in terms of sex."

Miss Jean Skuse, Secretary of the Australian Council of Churches, is quoted (in the Sun-Herald, Mar. 2) as enthusiastically supporting the British move to "demasculinize" God, and says that language in the church has become a sensitive issue.

### LIMITATIONS OF LANGUAGE

I've just been reading my Bible with the issue in mind. Now the pronoun "you" is all right — helpfully non-sexist — as it has no gender. But there is trouble whenever God is referred to in the third person; in order to demasculinise Him we must presumably use the terms "Him/Her" — not "It", because that is impersonal.

So Psalm 136, for instance, becomes  
"Give thanks to the Lord, for He/She is good.  
His/Her love endures for ever . . ." and so on.

Really, our language cannot cope with the concept of a sexless, yet personal Being. It might seem ludicrous to try to make it do so, except that by some it is taken with deadly seriousness. Dedicated feminists must find the Bible very hard indeed to live with, for it is an alarmingly sexist book by some criteria.

Another worry would be the way the Bible often uses the word "man" to mean the race of men and women. Sometimes when teaching children I substitute "people" for "men" in such a verse just in case they are confused. But by the age of eight or so they are quite capable of grasping that it means people in general.

E.g. "For if you forgive men when they sin against you . . ." (Matt. 6:14).

St. Paul moreover has an embarrassing habit of addressing "My brothers" in his epistles, never "brothers and sisters"; really, he was appallingly sexist, the more so when he enjoined wives to submit to their husbands!

So how am I, as a woman whose consciousness has been suitably

raised regarding these issues, to regard the authority of the Bible? Presumably the answer in some circles would be that I can feel free to tinker with the text to suit my new enlightenment — in other words imposing my authority on the Word of God, which is so coloured by an unenlightened, sexist culture.

### LEWIS' VIEW

In an essay in which he agues a case against priestesses in the church, C. S. Lewis, (in *God in the Dock*, Collins Fount Paperback) writes:

"Goddesses have, of course, been worshipped: many religions have had priestesses. But they are religions quite different in character from Christianity. Common sense, disregarding the discomfort, or even the horror, which the idea of turning all our theological language into the feminine gender arouses in most Christians, will ask 'Why not? Since God is in fact not a biological being and has no sex, what can it matter whether we say He or She, Father or Mother, Son or Daughter?'

"But Christians think that God Himself has taught us how to speak of Him. To say that it does not matter is to say either that all the masculine imagery is not inspired, is merely human in origin, or else that, though inspired, it is quite arbitrary and unessential. And this is surely intolerable: or, if tolerable, is an argument not in favour of Christian priestesses but against Christianity. It is also surely based on a shallow view of imagery. . . . A child who had been taught to pray to a Mother in Heaven would have a religious life radically different from that of a Christian child."

### STATUS OF WOMEN

That was written in 1948; it still makes eminent sense to me. Not that I want readers to conclude from this that I am satisfied with the status of women in the churches. We seem to me to be very confused on this subject, even without considering the vexed question of whether women should be ordained. I do believe women need to be consulted and included far more often in church councils, synods, etc. than they are, and not just by the inclusion of a token woman. If women have wisdom to contribute, and a distinctive an valid point of view, should they not be included on committees in numbers corresponding more to their numbers in congregations?

But basically I have no sense of grievance at being a woman. It seems that a likely attitude in those who would quarrel with the "maleness" of God is that they reject in one sense their own distinctive womanliness, and are jealous of the status of men.

Maybe that is a sin that needs to be confessed and forsaken.

# T UNDERSTAND EACH OTHER

## The Togetherness Theory — Good or Bad? Dr. Alan Craddock

It's sometimes hard to give advice when members of a troubled family turn to us for help. But it's even harder when our well-intentioned and apparently sound advice actually seems to make things worse. We often suggest that a step in the right direction is for the members of that family to spend more time together. The idea behind this is that this will enable family members to get to know and understand each other better. Greater sensitivity should follow and sources of resentment and frustration should be more easily eliminated. This sounds fine in principle, and it frequently works out well, but not always!

An example should make the exceptional case clear. A 45 year old man sought treatment for his alcohol problem. He had had a drinking problem for over ten years. His family had adjusted to his routine of coming home at unpredictable hours, drunk and savagely demanding, by spending as little time at home as possible. The family "routine" had become deliberately chaotic and unpredictable. Family members had little real contact with one another and communication

among family members was minimal. This chaotic and disintegrated family had established such a pattern in order to cope with their alcoholic member. They coped by avoiding him. In so doing they also avoided everyone else, but it appeared a small price to pay for personal peace and freedom.

The treatment programme involved family counselling and the recommendation was for the family members to spend more time together. It was suggested that they take a holiday together. They did so, and it was an absolute disaster! One by one they fled the scene, eventually leaving the father to enjoy his holiday alone, with or without his alcohol. They virtually ended up where they started. They just couldn't take the togetherness after such a long time of pleasant (albeit selfish?) separateness.

What can go wrong with the "togetherness theory"? There are two problems at least. First, it should be recognised that old habits die hard and if the change is too abrupt it can be very difficult to handle. The case I have described involved a

swing from extreme separation to extreme closeness. There was a need for a gradual movement towards closeness. The pace and style needed to suit all family members, not just the one who was at the centre of the crisis. It would have been better for this family to move a little more slowly. A one-day family picnic would have been a better beginning than a four-week holiday in which family members may have felt a little too enmeshed!

Secondly, we should realise that families fragment for particular kinds of reasons, the nature of which may have become long forgotten. But these original causes of separation (why did the husband turn to alcohol in the first place?) can remain and reoccur if the opportunity presents itself.

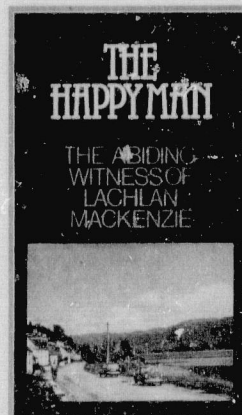
In the case described earlier, the family holiday became a disaster because it gave the family members the opportunity to remind one another of their reasons for avoiding family occasions as much as possible. Far from easing their tensions, the time spent together actually reinforced their tendency to separate. The abrasive factors in their

relationships were still present, and these needed attention if the family was to survive.

The implications of these two problems are clear. We need to be very careful when recommending greater family togetherness. The goal is correct, but the means by which that goal can be attained must be matched to the needs and state of the particular family being advised. The key factor is respect. If family members truly respect each other they are more able to enjoy close relationships. Studies have indicated that disrespect among family members is a basic abrasive factor which divides and separates. Bringing them together, without dealing with the fact that they have no respect for one another, only aggravates the situation. We need to go to the causes of disrespect.

The conclusion we must reach is that "togetherness" in itself is not adequate. We may value family closeness and fellowship, but it cannot be enforced or produced artificially. Our attitudes toward one another must be such that they naturally draw family members together.

## BOOK REVIEWS



"The Happy Man"  
(an abiding witness of Lachlan Mackenzie)  
Banner of Truth, Trust  
246pp. Hardback  
English Price: £2.75

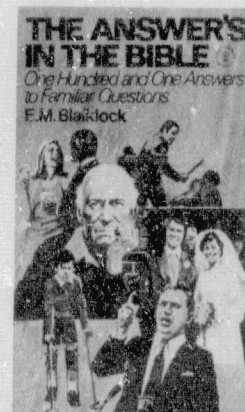
This is a volume which has the dual purpose of giving some short account of the life and ministry of the Rev. Lachlan Mackenzie and also of giving some idea to readers in the 20th century of the style and kind of preaching which came to be so effective for God in the late 18th century in the Highlands of Scotland.

Mr. Mackenzie exercised his ministry at Locharron in Ross (Northern Scotland) from 1782 till his death in 1819 — he had but one pastorate. The biographical sketch is necessarily brief, but allows the reader to gain some insight into the kind of man that Lachlan Mackenzie was and of the kind of ministry he exercised.

The major part of the volume is taken up with examples of his preaching and expository lectures. Here is simplicity with directness, in the style and language of the day in which they were spoken. Readers need to remember that it is the language of an age very different from our own, but the truths contained in the sermons and lectures (especially in the exposition

of 1 Peter) apply as much today as they did when the addresses were given. They will prove of equal blessing to those who have patience enough to read them and meditate on them. As the note on the dust cover says, "although 'fire' cannot be reproduced in cold print, something of the fervour and zeal which then set the Highlands aflame is to be sensed in what is recorded here".

R. N. Langshaw



### The Answer's in the Bible

E. M. Blaiklock  
Published by Hodder and Stoughton Australia.  
Recommended price \$3.20.

Professor Blaiklock's book "The Answer's in the Bible" would prove a valuable addition to any Christian bookshelf. He believes that the answer to any moral, ethical or social problem is to be found in the Bible and sets out to prove it with 101 answers to familiar questions. They are all questions which came his way as he moved about in the differing circles of the university, journalism and the Church. The answers, all Bible-based, are also born of experience. Blaiklock writes with conviction in a style that give the practical Bible answer to questions that have perplexed Christians

throughout the ages.

What is permissiveness? Should a Christian grieve? Is Christian Unity possible? What is the Trinity? Is Genesis history? These are typical of the 101 questions which are classified under the following five headings:

- On becoming a Christian and remaining one
- On Christian conduct and attitudes
- On vital matters of faith, belief and doubt
- On the Church
- On God, Christ and the Bible

Part from personal devotional use, the book prove an excellent discussion starter. Strongly recommended.

T. Muir



### "A Severe Mercy"

by Sheldon Vanauken  
Hodder and Stoughton  
238 pp. Paperback. \$3.95

"It all hinged on this Jesus. Was he, in fact, the Lord Messiah . . . the incarnate God? Did he rise from the dead?"

At a time when some in high places (ecclesiastically speaking) are dubious about the historic Christian faith, it is interesting to learn how two intellectuals at Oxford faced up to the problem of belief by asking such questions.

And it is interesting to realise that

when husband and wife finally accepted affirmative answers, much of the preparation had been done by a small group of Christians who offered friendship for friendship's sake.

The author traces his progress from regarding Christianity as "such rubbish" to the point where he and his wife shared a faith which strengthened them for separation by death in early marriage, and for the questions this awoke in themselves and in their young friends.

C. S. Lewis, by correspondence, personal conversation and (of course) his "Mere Christianity", was a tower of strength from his initial association with them until his own death. In his first letter, Lewis wrote: "My own position at the threshold of Xtianity (sic) was exactly the opposite of yours. You wish it were true; I strongly hoped it was not." The book's title comes from one of Lewis's letters to the author which are published in full.

The story is more than that of a couple seeking spiritual meaning to life and death. It is, as the blurb says, "a real-life love story, full of wonder and hope".

Their courtship and early married life as Americans during the war, study at Oxford, a love for England which caused culture shock upon returning home, make this a moving story, enriched by the author's ability as writer and poet.

C. S. Lewis fans in particular will enjoy it.

Donald Howard

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## S.I.L. Helicopter Crashes in Papua New Guinea

A Hillier helicopter belonging to the Jungle Aviation and Radio Service of the Summer Institute of Linguistics crashed early on Thursday, March 20, in the Sepik Province of Papua New Guinea.

The helicopter, which was extensively damaged, was not carrying passengers. The pilot, Mr. Leo de Pauls from the United States was unhurt.

The helicopter is used by the Institute to ferry linguists and Bible translators into remote villages throughout the country, and they operate from Aiyura in the Eastern Highlands.

A spokesman for J.A.A.R.S. said the helicopter, which is in bush country 15 miles north-west of Havfield, will be trucked out. The cause of the crash is not yet known.



## Children's Hospital Tract

1980 is the Centenary Year of the Royal Alexandra Hospital for Children. Some time ago the Bible Society approached the chaplains with a view to producing a special leaflet for parents of the children.

During March, 20,000 attractive Scripture Selections entitled "God Is Love" were handed over to the chaplains.

It is envisaged that parents of children facing hospitalisation will be helped and encouraged by these colourful leaflets.

Deaconess Mutton said, "The leaflets are very useful, attractively produced, to the point with relevant Scripture passages, and advise parents or patients in time of need of the chaplain's ministry."

People facing physical and mental crises find comfort in the Scriptures and the Bible Society is ensuring that their spiritual needs are met.



The State Secretary of the Bible Society Mr. Keith Williams with Deaconess P. Mutton.

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## Crimeless Victim

"A Mr. Peter Thompson who formed the national campaign for Victims of Crime in Britain has just been in Australia. He drew attention to the fact that it is the criminal who gets legal aid, if he needs it, but no such provision is made for the victim to assist him in gaining just compensation. The victim, Mr. Thompson claimed, is often the second class citizen in the eyes of the system.

"His campaign in Britain is advocating the payment of a normal wage for normal work carried out by a man in prison. Then from this wage, mandatory payments be made for food and lodging in prison, for the upkeep of his family, for costs of rehabilitation and, very importantly, for the compensation of the victim of his crime. Even after release, it is suggested that portion of the criminal's income be required to be applied to continuing compensation.

"At present, when a man is sent to prison, it is often his family that is punished the more severely. The taxpayer has to bear the burden of supporting him and compensating his victim to the degree to which there is provision for compensation. This new suggestion must be seen to have merit as it considers the needs of those most seriously affected by the crime and the punishment that the court applies.

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## Boone Disc Aids Needy Children

International film and recording star Pat Boone has produced a record made especially about the needs of underprivileged children.

The disc, released this week by the international child-care agency, Compassion, features two tracks, 'The Little Ones' and 'Do You Ever Take Time?'

It was recorded as a preview to the Australian premiere of a Pat Boone



Television Special to be screened later this year.

Pat and his wife Shirley who have sponsored children through Compassion for many years, said, "We're both proud to be Compassion sponsors, but there are still so many children all over the world, crying out for help, care and love. Compassion with our support and prayers, will continue to reach out to these kids."

Compassion is a Christian child-care organisation established for over 28 years and working with over 55,000 sponsored children in 32 countries.

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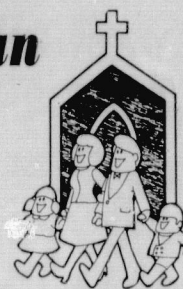
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## THE PROTESTORS MAY HAVE DWINDLED BUT ...



## On Channel 9 — Bangkok

"For three or more years we have been searching for air time into the northeast of Thailand without success. However, recently, we were able to buy time on an FM station in Korat for a half hour programme every day from 6-30-7-00 p.m. Since then three other stations in Ban Phai, Khon Kaen and Udon have offered us time.

After our successful Easter TV programme last year, Channel 9 Bangkok has offered to sell us one hour of prime time on April 3rd for another Easter special. This programme is now being prepared.

Also we now have on hand a new video recorder and monitor for installation at the Christian hospital in Nongbua, a ministry of the Overseas Missionary Fellowship. We are thankful that this was processed through customs duty free. When this equipment is installed, Nongbua will be the third O.M.F. hospital using our video cassettes."

## Alternative to amnesty formed

A "Christian institute for aid to people persecuted because of their religious convictions" has been organized in the Netherlands. The organizers, who have biblical and practical objections to Amnesty International, wish to offer a Christian alternative.

The objectives of the institute are: to defend the right of all Christians to freely profess their faith, to make the voice of persecuted Christians heard in the free world, and to publicly protest against all forms of inhuman treatment of those imprisoned for their religious convictions. The institute will begin its work by pleading for the cause of the Rumanian Orthodox priest, Gheorghe Calciu, professor at the theological seminary in Bucharest, who in June of last year was sentenced to a 10-year prison term. RES

Although the number of 'protestors' may have dwindled at the Anglican Good Friday Worship and Witness in St. Andrew's Cathedral square, the Archbishop's proclamation was loud and clear on the Words from the cross 'Into thy hands I commend my spirit.' He concluded his memorable address with the incident of the martyrdom of Ridley and Latimer where chained back to back Latimer quoted this text as his funeral fire was lit.

In recent years the protest which was originally made against the holding of the Sydney Show on Good Friday has moved its focus to the message of the cross. The service was led by the Reverend David Cohen and Bible reading by Mr. James Dibble.

Members of Angay, a group of homosexuals, mounted a silent protest at the service with a placard.

Moore College  
Library

## On other pages

**Why parents and teenagers may not be friends** — Dr. Craddock deals with the pitfalls.

page 7

**100 Years Ago — 1880 A.C.R.** Irish murders by "Kelly gang", Aust. cricketers in London, Congratulations for Ritualists to Rome, Colonies of Adelaide and Sydney. New U.S.A. President, Sussex St. Gospel Tent.

page 4

**The Hans Kung Case** — Diverse response to R.C. moves by Professors Torrance, Berkhof, Vidal, Reformed Theologians.

page 3

**"A new face has been put on life"** Sydney Uni. E.U. celebrates its jubilee.

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**Evangelicals — does th term mean anything or everything?**

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## THE PROCLAMATION STILL RELEVANT

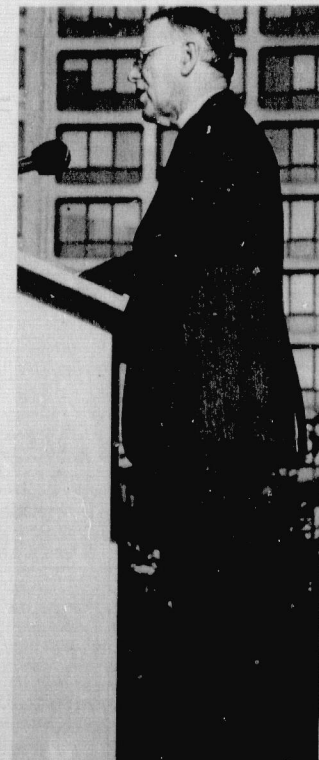


Photo: Ramon Williams