



# EDITORIAL

## UNITY

The Church year is being filled up with special weeks — so many that most of us ignore them all. The result is that many are probably not even aware that we have just had a "Week of Prayer for Christian Unity". During that week some of us will have met for worship at an ecumenical service or met in group discussions. Much of what was said at such services — said with the greatest goodwill — was probably very suspect theologically, whatever your tradition. But it helps to focus on the current trend toward Christian unity.

Lots of people are talking about unity. The A.R.C.I.C. Report has become a focal point for much discussion. We note that in this issue there is an advertisement for a meeting to discuss the Report; we note in our mail that by the time this issue is printed there will have been a similar meeting held by the Churches in Parramatta. The General Synod has produced a Report on local ecumenical agreements; the A.C.C. continues to expand; and, horror of horrors, the A.C.R. has a photo of a Roman Catholic Bishop on its front page!

It's important to put all of this in its right perspective.

No-one will deny that the widespread and often bitter division within Christendom has been a scandal. Much that has happened has brought no credit to the Gospel at all. But many, in their zeal to correct this situation, are in danger of doing even greater damage to the Gospel. Unity at the cost of truth is not a Christian option!

Is unity, in the way it is generally talked about these days, either desirable or possible? We believe it is not. It is not desirable because it involves reducing everything to the lowest common denominator. The Uniting Church experiment, which some are suggesting is showing signs of failure, is a case in point. Presbyterians had to throw aside their doctrinal standard in order to join. No-one could ever suggest that the doctrinal statement of the Uniting Church could be considered an adequate replacement for the Westminster Confession — no one that is except someone who had a complete disregard for the Scriptures. So it is with all attempts to discuss unity between Roman Catholics and Protestants. A.R.C.I.C. has, of course made some interesting gains in understanding but it really leads nowhere. One of the two participants would need to "give in" on matters considered to be of vital importance — eg, ministry, sacraments. It is not possible because organic unity is not the Biblical way — certainly not in the way it is currently sought. There will always be divisions — just as there were in the New Testament Church. Some seem to look to the New Testament through rose coloured glasses. The Church expanded rapidly and was greatly blessed by God despite the Jewish-Gentile division and the divisions in individual churches such as at Corinth. There are legitimate differences between people, such as in patterns of worship, which will keep denominations with us and rightly so.

Even when Churches get together to act in common this need to seek the lowest common denominator is obvious. The A.C.R. has made no secret of its total dissatisfaction with the A.C.C. and we stand by our call to the Anglican Church to consider withdrawing from that body. It is a far greater embarrassment to the Gospel than our denominations could ever be. To join together in action at that level is not working.

We believe that the Bible is the sole standard in all matters of faith and practice. Anything which is contrary to the Word of God is wrong! If there are practices in Anglicanism that are contrary to God's Word then they must go and we must not consider unity with any group who do not hold this same position. To do so is to ignore what God requires. And it is to dishonour those who sought to build a church based on truth — many of whom died for these principles in the Reformation.

That is not to say, however, that we cannot share at a simple local level in some combined action. The statement of the two Bishops reported on the front page is a case in point. Obviously the Church must be concerned with what is happening in the society in which it exists. The two Bishops have made a statement of concern — it does not imply agreement on any matter other than that concern. As a result we commend it.

By all means let us continue to discuss our differences. To understand each other is valuable. Also, let us work in co-operation on matters where we can come to some agreement without setting up structures which lock us into such co-operation — that is on a simple local level as the need arises. But let us never pull any punches about the reality of the situation. There can never be a unity scheme of which we will be a part unless the Word of God is central and every practice contrary to that Word is condemned.

Dear Sir,

Your article "An Anglican? Easter" (ACR 18/4/83) is most timely with its report of newspaper advertisements of Anglican Easter Services throughout Australia. It was an eye-opener, and a courageous attempt to draw attention to the state of our churches.

If the glory of the Lord departs from the threshold, what else is left but superstition and a strong attraction towards Rome's long experience in filling the gap with colourful ritual and ceremonies such as the blessing of Easter eggs, vigil before the blessed Sacrament, Veneration of the Cross, Stripping of the Altar and similar attractions? waiting in the wings are the bleeding statures, relic worship, purgatory, Madonna worship, crowning of images and the thousand and one practices for tiring the unwary into massive apostasy.

Undoubtedly, the time is close when we shall have to show our colours, as the Rev. R. Browning suggested in a recent ACR letter. A conference on the Thirty-nine Articles was held a few weeks ago at St. Stephens in Coorparoo, Brisbane. But these are straws in the wind of bigger events on the horizon which could split the Anglican churches down the middle. In New Zealand on September 26, 1982, joint Anglican/Roman Catholic services were held through that country. This unique event brought a letter from Robert Runcie, Archbishop of Canterbury, encouraging all who participated in the joint services, and was published in a Special Unity Edition of the Catholic Independent newspaper "The Tablet" in New Zealand.

Also residing in our sister nation is a Papal Nuncio who is representative not only of

spiritual but of temporal authority. If the R.C. Plan succeeds (and they work while we sleep) and the New Zealand Government recognizes Papal authority which claims to be above all governments, it would mean papal supremacy TEMPORAL as well as SPIRITUAL. Incredible as that may sound, powerful influences are working towards it in England (which would put the Throne in danger), the United States, Canada and Australia as well. Are we moving backwards towards the Dark Ages? Remember Latimer and Ridley who were burnt at the stake for merely opposing transubstantiation. Latimer's last words as they walked to the stake: "BE OF GOOD CHEER, MASTER RIDLEY, AND PLAY THE MAN FOR WE SHALL LIGHT THIS DAY SUCH A CANDLE IN ENGLAND AS BY THE GRACE OF GOD SHALL NEVER BE PUT OUT!"

Shall we sleep on, or wake up?

Yours sincerely,  
Phyllis Creasey

Dear Sir,

If it were not a serious matter, it would be very amusing to read the article on "An Anglican Easter" which was published in the "C.R." on April 18th. Very amusing on the "Stripping of the Altar". I have never heard of the "Stripping of the Altar" but in Chatswood we had the Stripping of the Church. The first being the removal of the pulpit from the Church.

Yours faithfully,  
Selma Birkett.

## Letters to the Editor

Dear Sir,

I enjoyed your comments on "An Anglican Easter?" Though some were not on matters of any great importance, they do raise some issues worth exploring. For now, however, some small points should be made.

More familiarity with the 1662 Prayer Book would reveal that the names "Mattins and Evensong" are to be found in it. However, for pastoral reasons, I think "Morning Prayer" may be better in advertisements. It would be better understood by many of the ordinary non-confirmed members of our church (the majority) and indeed it is a pity that Morning Prayer is not provided every Sunday in our churches and that there is some tendency for our Church to become, in this respect, if I may use a naughty word, a "eucharistic sect".

The Prayer Book does provide for an Easter Vigil (and for vigils before certain other festivals). Historically, the Easter Vigil is of great significance. In my parish we observed the Easter Vigil with the statutory services of Morning Prayer, Ante Communion and Evening Prayer, although we did not add to the latter the renewal of baptismal promises, and the simple ceremony of the Paschal (ie Passover) Candle, derived ultimately from the ceremony of the lighting of the lamps at evening in the Jewish home.

Again, both the Book of Common Prayer and An Australian Prayer Book provide for a certain hearing of confessions. One should not have to list the references. And it is just not true that "the Reformers" discontinued the practice. (See, e.g. Calvin's Institutes and the development of Calvin's thought revealed in its later editions.)

To associate the term "Eucharist" with "ideas that go remarkably close to transubstantiation", a theory rejected by our Church, is rather silly. However, the term, I think, is best avoided in advertisements, not mainly because an ordinance of our Diocese in fact requires that, but because the term is not understood by many people. It could be translated as "A Service of Christian Thanksgiving" but the Prayer Book titles, "the Lord's Supper" or "Holy Communion", are surely the best. Communion refers especially to the Pauline teaching, but "the Lord's Supper" with its more direct reference to the Gospel narratives, is perhaps unduly neglected by us.

There are some general points that should be made. First, even before A.A.P.B. was authorised for use "together with The Book of Common Prayer 1662", the Act of Uniformity Amendment Act of 1872, customary usage, and the provisions of our Church's Constitution, &c, made variations from the Prayer Book possible — and additional services. The provision of other services thus is not necessarily unlawful. Neither is the Prayer Book Society nor anyone else would want to use the Prayer Book exactly as it stands!

Secondly, you make no reference to churches in our Diocese where, as the former Archbishop complained, neither prayer book is used, nor to clergymen who sit unrobed among the congregation, nor to those places where, in the words of one of the Homilies, there is little "quietness and reverence" in the "House of temple of God". You make no reference to the chorus-singing, rock music, testimonies, or speaking in tongues, added to our services (none mentioned in the Prayer Book!) nor to prayer-meetings Bible discussions, films, sacred; but which sometimes rightly replace the services of our Church.

Finally may I reply to your light-hearted criticism of my own advertisement. In our church (which, unlike some you mention, is not Anglo-Catholic), our GFS girls prepared hundreds of boiled, dyed eggs so that everyone attending our four Easter Day services would receive one, unlike the commercial variety, simple and ancient symbols of the risen Lord. (The girls also prepared Simnel Cake and flowers for everyone on Mothering Sunday.) We did add to the Easter service a blessing "for" rather than "of" these eggs (preferring the Jewish idea of blessing objects). The prayer I wrote was brief and innocent enough. "Blessed be thou, O Lord our God, for newness of life, for faithful people and for wholesome food, and for the resurrection of thy Son Jesus Christ our Lord".

With best wishes

Yours sincerely,  
John Bunyan

Dear Sir,

I am glad that you find the services of Mattins and Evensong innocuous. (ACR April 18), but I regret you had difficulty finding them in the Book of Common Prayer where in fact they do exist.

It is true that the 1549 Prayer Book designations of Mattins and Evensong were changes in the 1552 Prayer Book to Morning and Evening Prayer, a change of title that coincided with the addition of the penitential introduction in the latter book. However, this

"Second Prayer Book of Edward VI" never really came into general use and when the 1662 Prayer Book was produced, the words Mattins and Evensong re-appeared discreetly, heading the tables of the Proper lessons for Sundays and holy days and also in the rubric that introduces the Accession Service.

This seems to indicate that although Morning and Evening Prayer are still the preferred titles, the more ancient titles of Mattins and Evensong had never really gone out of use and were legitimate alternatives which the revisers fully expected to be perpetuated. (Strictly speaking, the order for Morning Prayer is based on the ancient Offices of Mattins, Lauds and Prime, but even before the Reformation these had been combined into one service for the use of ordinary congregations.)

As St. Andrew's Cathedral seems to come in for some thinly veiled criticism in your article, might I explain that the term Evening Prayer is used on Sundays when the penitential introduction is used, while the term Evensong is used on weekdays when the Office begins with "O Lord open thou our lips".

Although I would have no quarrel with the rest of your article (and I do applaud your concern for strict adherence to the Anglican liturgy), I can only be thankful that we escaped your wrath in our presentation of festival of Nine Lessons and carols every Christmas Eve. I must confess that this service is not to be found in either of our official Prayer Books

Yours sincerely

Michael Deasey (organist, St. Andrew's)

Dear Sir,

I read with interest the Record's obituary notice in its last issue (18/4). Ironically, it was appended to a letter from Dorothy Bates, who had asked why the Record failed to publish obituaries, at least of long-serving clergymen. In your defence, you pleaded "practical considerations", and lack of staff. You informed your readers that you relied on news items being submitted for publication, welcomed copy from the public, and subscribed to a news service (something which even the sleepest reader had guessed).

I suspect that these laid-back editorial attitudes (I cannot bring myself to call them "policies") are behind the current mish-mash of stale clippings from news agencies and esoteric publicity for special interest groups, which is thrown together with an editorial comment and a few letters, and served up to you, hapless readers as "an independent, provocative evangelical voice." Mr. Editor, who do you think you are kidding?

It is seventy years since the Record had a rest from publication, and I can only conclude that it is well overdue for another one. At least until its publishers get a better grasp of the paper's purpose, and more constructive editorial "policies" are implemented.

Yours sincerely,

Stephen E. Judd

Dear Sir,

The Australian Church Record editorial (18th April, 1983) concerning the Christmas Bowl Appeal and the Christmas Bowl money spent on Development Education asked that

"Anglican representatives on A.C.C. committees raise the matter for discussion and that, in all literature and publicity surrounding the Christmas Bowl this information be made known".

As an Anglican clergyman, a member of the projects review committee of World Christian Action and Chairman of A.C.C.'s Commission on Mission, I would be grateful if you would allow me to make some responses to the editorial.

The editorial reflects a number of concerns that are also shared by A.C.C. and its agency, World Christian Action. A.C.C.'s programme has been the subject of an extensive review. This review document is soon to be published.

To correct some misunderstandings: the Australian Church Record claimed that "a large proportion" of \$600,000 is spent on Development Education. The total sum spent of Development Education in 1982 was less than \$300,000, which represents less than 8% of the total aid programme. The amount spent in 1983 will be less than in 1982.

While A.C.C. and World Christian Action are sensitive and responsive to constructive criticism, the very general and unsubstantiated remark about the programme is most unhelpful. I refer to "programmes that often are of dubious value at the best or blatant political exercises at the worst". All projects are carefully selected and evaluated in the light of the Christian Gospel and, while some programmes necessarily have political implications, none is aligned with any specific political ideology. I believe Development Education is a legitimate task and one that must accompany all Christian aid. The Australian Church Record put as alternatives "food for thought or food for the hungry".

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## New Patterns of Ministry

### An Interview with Bishop Muston

To most people the North West of our continent is an arid, sparsely settled area of great hardship and rugged bushmen. It is also the source of great mineral wealth. What we know of Church life in the area is based on the latest deputation by a B.C.A. representative who has shared with us a story of one of the centres where B.C.A. provides a Missioner. It is not a place from which we expect new initiatives in ministry or ideas that would prove valuable to sophisticated city churches. And yet, when we recognise that many great ideas and initiatives have been born in adversity, it should not surprise us to learn that things are happening in the North West which are exciting and are of importance to all of us.

During his recent visit to Sydney, Bishop Gerald Muston, Bishop of the Diocese of North West Australia, kindly consented to an interview with Church Record.

When we asked Ged Muston to tell us what is happening in the North West he answered in terms of ministry. His enthusiasm for the developments occurring was obvious. He told us, "One of the big things that is happening is that we are looking at the whole question of the future patterns of ministry. We have just had a clergy conference made possible by a generous gift from a parish in Melbourne. David Penman came over and gave us a number of sessions on the writings of Roland Allen. Most of our clergy have been reading some of Allen's thinking about patterns of ministry."

### Ministry Commission

"The Synod has appointed a ministry commission which is charged, amongst other things, with providing guidelines for future development of ministry. One of the things which is pushing us along in this is the knowledge that we really have to reduce our commitment to outside financial support and at the same time, ministry in the conventional sense is not getting any cheaper. So we are being forced to ask the question, 'What kind of patterns of ministry would God want us in?' and we have a strong feeling that what is ahead of us is something that is not just a reaction to our present financial situation but is also a situation into which God is calling us."

He suggested how this might develop. "It may well be in ten years time that the north-west will have fewer stipendiary ministers, but more ministers. By this I mean, I hope that we will have developed a real sense of the ministry of lay people and that each congregation will be providing its ministry from amongst its own members; a caring ministry, a ministry reaching out to young and old people who are pushed to the edge of society. As that kind of shared ministry is developed in congregations all around the north-west, these congregations may well produce from amongst their own members someone who can be a kind of 'father of the flock' and ordained to self-supporting priesthood in that place. That's a fair way off but it's a matter of doing what I believe, St. Paul did; trusting the local church to produce its own ministry and guiding it, caring for it as much as we possibly can but basically trusting it to exercise the ministry that God has given it and its members."

### Traditional patterns

This will obviously raise problems with the traditional use of terms such as Bishop, Priest and Deacon. We asked the Bishop what he saw as the problems. "We don't really know yet but I'm sure it will produce many. There is a fear already in the Church that the ordination of a self-supporting priest could be seen as a kind of 'backdoor' into the 'official' Ministry, if one can call it that. I certainly don't see it that way and I think we can control that by making it perfectly clear to those being ordained that upon ordination they will be licensed to work in a particular congregation within a particular diocese and that when they move on or the licence is withdrawn there is no expectation at all that they will find work as a priest in another diocese. They may well do that in an honorary capacity but the expectation will certainly be that it's an honorary self-supporting priesthood wherever they are."

### Ordination

Since many Anglicans have seen ordination primarily in terms of a life-long thing and for Parish ministry the Bishop was asked how such men would be 'ordained'; would he be able to use the ordinal?

"There is a problem in using the present ordinal. I think it can be used for a self-supporting priest's ordination, nevertheless it is obviously written and produced on the assumption that it's a

different kind of ordination that has taken place. On the other hand, the Anglican Church has always coped with this in other ways. We often ordain teachers, lecturers, university professors and so on. Some quite secular university jobs in England have only been available to people who are willing to be ordained; so the good old Church of England has managed to survive so far.

One of the issues currently being discussed in the Australian Church is lay presidency at the Communion. Bishop Muston was keen to explain that this was a separate issue and should be viewed as such.

### Roland Allen

Since the concepts being discussed are based on the views of Roland Allen, we asked the Bishop to give a very simple background to his writings. "Roland Allen was an Anglican Priest who worked in China in the early years of this century and who came fairly quickly to the conclusion that the missionary methods that he saw in China were just about the opposite to the missionary methods of the New Testament. His great plea was for a trusting of the local church to bring out its own ministry. I don't think he was into the 'lay ministry thing' as we are today but he was talking particularly about an



auxiliary priesthood really. I don't think he would have used the term 'auxiliary'. He thought the priesthood in a particular parish should come from a local source. He saw the need for support of that ministry but not for direction. He wrote the book 'Missionary Methods — St. Paul's and Ours' and in that book he compares our current missionary methods with St. Paul's and finds the current methods wanting.

### The North West

For this new pattern of ministry to develop there will need to be much more thinking done, especially about how it can be adapted to the needs of the North West. The Bishop has begun to think this through. "It is a very varied diocese; we have very different types of parishes. We have one group of parishes which are just typical country parishes with one or two big towns in them. We have two big urban parishes in Geraldton but we have other areas in the Pilbara where the mining towns have suddenly been planted down in the bush and they are really little bits of suburbia with a high turnover of population and great difficulty in reaching self-support in the conventional sense of parish ministry. Then we have the Kimberleys which are different again; very remote areas; towns

servicing cattle stations and so on. They have all the difficulties that traditional bush ministry involves. Similarly, places like Mount Magnet and Meekatharra are small towns very much in the traditional sort B.C.A. kind of pattern of work."

"I cannot believe that it is God's will that the church in the north-west should forever remain dependant on outside financial resources. I do not believe that this is the scriptural pattern of working. I think it should be indigenous and self-supporting. Now, that might be a long way off and there might be some parishes that will never, in the conventional sense, be self-supporting but I am convinced that we ought to work towards that. It is going to mean different things in different places and indeed one of the interesting things is that our sharing and talking about lay ministry and shared ministry has found a warm response not just in some of these remote areas where the pressures are but in the bigger parishes; the town parishes. These have seen the vision of all the talented people they have whose ministry is not really being used.

### Other matters

We asked the Bishop about two other related matters which he was careful to stress were not considered important in this context. He told us that the mining companies have given some help, for example, in providing housing at wholesale cost. He said that the Diocese was grateful for what they had done and for the good relationship that exists with them but there was no thought of seeking more help from them. "We must never be seen as a sort of chicanery to the mining companies," he said.

Women's ministry, was the second matter. He told us, "All that I have said about encouraging and discerning the gifts of lay people certainly applies very much to the ministry of women in parishes and in that sense I see them playing a major role in the church's ministry and outreach. If you come to think of, say deaconesses, it is a bit more difficult to see a paid deaconess at work in the north-west except in one or two centres. If we are paying somebody we really need somebody who can offer to the church what an ordained priest can offer."

We asked him if the north-west is prepared to push the ordination of women. He replied, "If women are ordained in the Australian church then we will certainly use them but we are not pushing for it. It is not an issue..."

### Support

The Diocese of North West Australia is grateful for the support it has received over the years. In fact, the Bishop suggested that it often had closer ties, through parishioners and clergy, with the church in the eastern states than with the rest of Western Australia. He stressed that he was working to build closer relationships with the other Dioceses in the Province of Western Australia. The Archbishop of Perth is to spend two to three weeks in the Diocese next year — his first visit to the area.

### Clergy needs

We asked the Bishop about the needs for clergy in the next few years. "The kind of clergy we are going to need in the years ahead are men who have the gifts and skills to enable people to do their ministry. In other words, we need people with theological training and with a practical training which will enable them to really enter into this shared ministry scene and make a contribution to make it all possible. We already have some clergy with these skills but we will be looking for them particularly in the future."

### Interests

With increasing pressures being felt in many places as a result of the economic climate these developments in North

West Australia will be viewed with great interest over the next few years by the Church at large. Hopefully others will also pursue them and develop them further. Unlike many attempts to develop new patterns of ministry the ideas being pursued by Ged Muston are thoroughly grounded in the Scriptures. We find this refreshing.

## Outreach amongst students in the Solomons

Recently David Claydon, the Scripture Union regional secretary for the Pacific area, was able to visit an SU camp in the Solomon Islands. He discovered God at work amongst the students.

Three truckloads of campers arrived at the old unused school buildings which the Government was allowing us to use as a camp site. All the campers — 120 of them — came from the six National High Schools of the Solomon Islands and were all school leavers.

Several campers headed for the 'cookhouse' (a thatched roof over two open fires) to get the meal underway. There were just two large pots — one for rice, the other for vegies — twice a day. Breakfast was tea and biscuits.

There was no furniture in the place at all, but everyone slept without complaint on the concrete floor.

It took a really good fun 'n' games night to mix everyone up from the different schools. After their natural shyness slipped away, they started to teach each other the songs they sang in their own SU (ISCF) Groups.

### Student work grouping

The theme of the camp was 'Being equipped for survival', for most of these campers will be living in the town of Honiara in 1983, working for the Government or attending colleges. Some will be unemployed. Most of those living in Honiara with non-Christian relations will be under pressure to drink alcohol and to gamble — the two big evils of Honiara. Many of these campers came to know Christ through the SU Group at their school.

It was thrilling to hear about the SU ministry in their schools. In one school some 40 students meet weekly and another 100 meet weekly without even a teacher to help. In another school 150-200 (half the school) meet weekly. They run a weekend village mission to neighbouring islands twice a term.

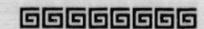
### Conversions

The SU staffer, Ian Blakey, reported to the campers about his activities since his appointment in March 1982. He has visited all twelve of the new provincial high schools in the outer islands and has seen one of them. Travelling by boat to these various islands is a most uncomfortable experience as Ian suffers from seasickness and the only place for passengers is on the deck of the small boat. Sometimes nights are spent amongst pigs and other smelly cargo! The irregular timetables of these inter-island craft mean that Ian is often at the school for seven or eight days. During this time he has a ministry to the whole school and has seen many conversions. At one school in 1982 there were 23 commitments to Christ, at another 75 and at another 45.

### New Centre

I was delighted to tell the campers that just before the camp we had received a Government lease for a block of land near Parliament House. We will erect an SU Youth Centre and staff flat.

Back on the trucks for the long drive home we sang the new songs that we had learned and praised God for the way his Spirit had worked through the schools of the Solomon Islands during 1982.



## Letters to the Editor

Part of the food for thought we aim to provide is that those who are hungry want more than food — they want freedom from exploitation and injustice, and to participate in their society. The simplistic dichotomy offered by the **Australian Church Record** reflects the need for Development Education within Australian churches.

In conclusion, may I thank you for airing the subject of the Christmas Bowl Appeal. Supporters of the Appeal will appreciate that in all aspects the Appeal is open to public scrutiny and that discussion is welcomed.

*Yours faithfully,*  
The Rev'd Fred Wandmaker.  
Alternative member of the A.C.C. executive (elected by Anglican delegates to A.C.C.)  
Member, Projects Review Committee, W.C.A.  
Chairman, Commission on Mission, A.C.C.  
Administrator, Australian Board of Mission.

Dear Sir,

I have just read your editorial in the issue for 18th April on the policy of the Australian Council of Churches with respect to money raised in the Christmas Bowl Appeal. As an Anglican member of the A.C.C. Committee responsible for the Christmas Bowl at the national level I would like to make the following points:

- As you say the percentage of receipts spent on local administration and programmes in states and territories does compare favourably with some other aid organisations. Nevertheless I and most other Committee members feel that it is too high. It will certainly be reduced and we will not be satisfied until it is in the 15 to 20% range.
- More than half the money spent on projects in Australia is not spent on development education but on other programmes in Australia mainly refugee and Aboriginal programmes. These are often highlighted in Christmas Bowl material and are well accepted. The total sum spent on development education in 1982 was less than \$300,000 and the amount spent in 1983 will be less than in 1982.

3. Originally I opposed spending large sums of Christmas Bowl money on development education in Australia. My views were changed when I attended a conference in Hong Kong on the A.C.C.'s aid and development work in Asia. I was one of a small minority of non-Asians at this conference and the Asians present were unanimous in arguing that the A.C.C., like those in other western nations, should spend a great deal more on development education in their own countries, although this would mean sending less money overseas. They were ashamedly self-interested in this, arguing that if the development education was at all successful they would receive far more additional money from governments in western nations than the amount spent on development education.

I hope these points will help your readers to consider the matters raised in your editorial.

*Yours Sincerely,*  
J. W. Neville,  
Professor of Economics.

Dear Sir,

My attention has been drawn to the editorial article in your issue of 18th April, 1983 concerning the Christmas Bowl Appeal of the Australian Council of Churches. As an Anglican official in the ACC I report to the Executive Committee of the Council and your readers may be assured that the points raised in your article will receive fair and adequate discussion in due course.

Meanwhile I appreciate what you have written about the fullness of the financial information given in our Annual Report. I know of few similar appeal organisations which provide so detailed an account of their stewardship as does World Christian Action.

You express some concern that of the total raised by the 1982 Appeal, some \$600,000 is spent within Australia. No clear indication is given by you that roughly half this sum is used on Aboriginal and Refugee programs. This fact is always stated in Christmas Bowl Appeal material and is, I believe, generally understood and accepted by our constituency.

Your particular concern however seems to be with the \$300,000 or so spent by us on Development Education. It is difficult for me to understand why, apart from your reference to "programmes that often are of dubious value or blatant political exercises at the worst?" I am unaware of the existence of such programmes, and I shall appreciate being informed of their nature.

I make no apology for Development Education. It is included in the work of every aid agency, and is set forth in our appeal material. Surely the need to educate Australians in the aid and development field is undeniable. The ACC thus assists the Churches in their role of creating a climate of acceptance in Australia whereby the Government can also be encouraged and enabled to take more just action in dispensing overseas aid.

I can assure your readers that the work of World Christian Action which is the division of the ACC responsible for the Christmas Bowl Appeal is under continual scrutiny and discussion. A long review of the aid policy of ACC has just been completed and the review document is soon to be published. Your editorial therefore is welcomed for its timing.

*Yours truly,*  
The Rt. Rev'd. Vernon Inman, D.D.  
Hon. Secretary  
Commission on Mission  
Australian Council of Churches

Dear Sir,

Heard from Jesus lately? If you haven't I'm sorry you missed out. Last week I received in the mail a personally autographed letter from Jesus on his own letterhead.

In his letter he told me that he had watched me the day before and was hurt that I didn't pray to him. He was helpless and unable to pray to pray. Nevertheless because he loves me he spoke to me all day in the blueness of the sky, in the sounds of the streams and the whistling of the birds. Yet I didn't listen ... hence a letter.

On the reverse side of the letter was a registration form to an Advanced Intercessors Institute. At this Institute Dick and Paul (not the apostle) would reveal to me God's plan to reach every person in the world with the gospel. Of course the plan will only be told at the institute and cannot be found out any other way.

Now that Jesus is writing to me personally, I will have no need for my Bibles ... which may give me a way to cover the cost of the Institute.

By the way, for those who didn't receive this letter, there are several updates that can now be made to your Bible:

- In Romans 5:5 delete "Holy Spirit" and add words "love letters".
- In Ephesians 1:4 add the words "you are free to choose me. It is your decision".
- Delete Romans 16:26, Colossians 1:25-26.
- Change past tense "has spoken" in Hebrews 12:2 to "is speaking and will keep on speaking".
- Somewhere after Revelation 22:21 (this page is getting very cluttered these days) add the words "Rain is Jesus' tears".

We can also make some observations about changes in Jesus' personality since he last wrote to mankind some 1900 years ago. He has now stopped talking about his death and resurrection, we are able to talk to him without promptings from his Spirit, and his language has become poetic, eg, "I spilled moonlight on your pillow", "my tears were in the rain", "I clothe you with warm sunshine and perfume the air with nature scents."

SALEUO II

Dear Sir,

I write concerning the concluding paragraph of Margaret Rodger's letter (April 18th issue, in reply to Clive Harcourt-Norton) which states that "... the organisers of that night arranged what was a very useful meeting in an exemplary manner". Ostensibly, Deaconess Rodger's observation is well made. I should like however, to inform your readership of another aspect of that evening.

The meeting in question took place at a Kurung-gai parish last February. Its genesis occurred when a number of parishioners asked their rector whether a discussion/debate might be held concerning the role and status of women (within church and marriage in particular). Although hesitant, the rector agreed to this as long as participation was restricted to parishioners (i.e. no imported 'heavies' to swing the discussion), a not unreasonable request. The next that is heard about this 'parochial' debate however, is that Bishop Donald Cameron is to speak at an open meeting chaired by the Rural Dean! The Bishop has also invited Margaret Rodgers to speak, hence the latter's involvement. The subject under discussion had, conversely, been narrowed down to 'The ordination of women'.

The meeting itself consisted of a rather irrelevant account of the Anglican systems immobility brought to Bishop Cameron; he himself remaining detached in regards to the topic in question. Thence followed the Deaconess, who was all for the ordination of women, though not perhaps within the present system — a curiously ambivalent argument since she

didn't state whether the current system should be changed or not. Members of the audience were then allowed one question each or to make a brief comment.

The upshot of all this was that the original purpose of the meeting was completely bypassed. None of the originators thought ordination anything but a side issue, and the format of the meeting neither encouraged or gave time for variant opinions. It was ironically appropriate that the final question of the evening should really have been the first point considered — "What about women who do have the requisite gifts and abilities; are they to be denied ordination simply because of gender?" Bishop Cameron's reply, likewise appropriately, ended the meeting on an entirely frustrating note — "I don't believe that God would raise up such a woman."

For those of us who had pondered the issues at some depth, the meeting was most unsatisfactory. It told us nothing we didn't already know, examined no scripture in any detail, and merely affirmed the 'status quo' (affirmed is too mild, make it appear immutable would be more accurate).

As a member of the parish concerned, the meeting merely confirmed what I had long suspected; that independent critical thinking is not encouraged at parish level within Sydney Anglicanism and that there exists a curious intellectual arrogance among much of the Anglican hierarchy and clergy which not only infers that parishioners can't be trusted to think for themselves but also that it alone is 'right'.

*Yours and etc.*  
David Clarke.

Dear Sir,

On 2nd May Deaconess Narelle Bullard, M.B.E. was called to higher service in her 83rd year after a lifetime of devoted work for her master.

Deaconess Narelle Bullard was among the first group of missionaries Bishop C. Chambers recruited and who sailed for Tanganyika in 1928.

Having trained in midwifery Deaconess Bullard found many opportunities for caring for women and babies in East Africa.

Her efforts in the Kongwa Hospital were rewarded with the hospital receiving the British Empire award for its programme and work among women and children. For the leading role she played in the project, the deaconess was made a Member of the British Empire in 1952.

After 32 years of outstanding service in East Africa the deaconess returned home, but not to retire! She assisted the Chaplain at Paramatta Psychiatric Hospital and caught a vision of a home caring for people. She shared her dream with Miss Ruby Starling, who gave her the use of her home, St. Cyrus, at Wentworth Falls for the purpose. There for about fifteen years, Deaconess Bullard through a ministry of tender loving care and prayer helped hundreds of people.

It was with great reluctance she gave up that work and entered the Anglican Retirement Village where through her prayerful witness, she did much for the cause of the Kingdom.

Many people thank God for the radiant witness of one, who shared all her gifts wherever possible with those with whom she came into contact.

Mary M. Andrews (Deaconess).

Dear Sir,

Less than 12 months from retirement at 65, I am deeply disturbed by what I understand is a very incorrect statement by S. M. Goard (who has done great things in pleading the cause of retired clergy over many years) in the Church Record of 18.4.83 — "Unlike the laity, clergy have much less opportunity of post-retirement employment".

I am continually told both by retired laity and clergy that the facts are exactly the opposite. Whereas the laity are at a loose end and unable to find such employment even on a part-time basis, the clergy who are able and willing to carry on, find themselves unable to accept all the requests to assist in interregnum, locum tenens, or part-time ministries — so much so, that they find it difficult even to have a (well earned!) holiday.

I understand, that if I am spared for another 30 years, I will find it a problem to minister in all the places I am asked. In any case, I want to spend some time seeing my family and playing trains with my grandchildren, which I reckon I will have earned after 45 years of ministry to others.

I remain,  
*Yours sincerely*  
(The Reverend) Gordon B. Gerber, (signed)

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## A bugle at sunset?

Alan Cole reports on CMS

We in C.M.S. have twenty good recruits, all mature men and women in training at St. Andrew's Hall at present. This represents the biggest input into world evangelism, and to building up the Church overseas for its task of witness and evangelism, that C.M.S. Australia has been able to make for some years. Isn't that exciting? Doesn't it make you want to cheer? Just think of it. When the world is in chaos, when the constant threat of an atomic war hangs over our heads, when most people in the world are only concerned selfishly with their own safety and comfort, here are twenty young people who are prepared to turn their backs on this — worldly prospects, and to give up all in obedience to Christ's command — as it has always been, in every generation. But is this a time to be going out? A Roman poet once wrote, describing a man of fixed purpose: "If this world should break in fragments, still unafraid the pieces strike him." That was only pagan stoicism; but every Christian, and above all, every missionary holds a similar position today. It may well be the last hour: The Lord has told us that we cannot know this for certain.



Miss Daphne Tshabalala who visited Australia last year has died at the age of 53 at her home in Edendale, South Africa.

Daphne Tshabalala was a woman greatly used of God in South Africa. She co-founded "Bonginkosi!" (Zulu for "Praise the Lord!"), the African Enterprise school feeding programme in South Africa.

Following Daphne's visit to Australia last year with her co-worker, Barbara Davies, AE Australia's Deputy Chairman, the Reverend David Hewetson wrote:

"In public meetings and in interviews with the media Daphne Tshabalala and Barbara Davies had a unique opportunity to say something rather special to many Australians during their recent visit to this country.

Their own obvious delight at having found each other and having formed such a close bond of friendship shone through everything they said.

Against the grim background of oppressive race relations in South Africa their unity was to them all the more remarkable. And their delighted surprise soon rubbed off on Australian audiences as well. We came to see the miracle of it all through their eyes and to give thanks with them for it.

I identified with the alienation of South Africa and I identified with the reconciliation of the Bonginkosi project. I was grateful that the visit of Daphne and Barbara had helped me to do this. I do not think I was the only one who felt this way."

AE's International Chairman, Warwick Olson, paid this tribute to Daphne: "Her vibrant personality and outstanding ministry has proved to be a great blessing to all those with whom she came in contact.

## More Soviet Baptists Sentenced

Five Soviet Baptists were sentenced to terms of two to five years' labour camp during February, according to exiled Baptist leader Georgi Vins. Galina Vilchinskaya, aged 24 and daughter of the pastor of the unregistered Baptist church in Brest on the Western border of the USSR, was rearrested in Vladivostok and the Soviet Far Eastern Pacific coast in November and charged with possession of drugs, widely believed to have been planted in her baggage. On 9 February she was sentenced to two years' camp. She had been free for less than three months after completing a three-year sentence for helping to lead a summer camp for the children of Baptist prisoners in 1979.

Lydia Bondar, aged 47 and a member of the Council of Baptist Prisoners' Relatives, had also been a leader of the same

# WHAT A WORLD



The Living Book

Lesley Hicks

My Scripture Union readings have been leading me lately into the green pastures of the book of Isaiah, best loved for me of all the Old Testament books. The Daily Bread notes, however, cover only selections of the Old Testament, and I like to read the in-between bits too.

This time round I was struck by the constantly recurring phrase "in that day". It refers to the multi-faceted and bewildering characteristics of the "day of the Lord" — times of future judgement and glory combined, both terror and joy, threat and promise, often with both a local and a universal application.

That Day

"In that day", swords will be beaten into ploughshares, and spears into pruning hooks. (Ch 2:4) War will be no more. I wonder if we can now paraphrase it that nuclear warheads will be transformed into tractors and missiles into harvesters? God will reign, judging with righteousness. Yet in that day also will be the terror of men fleeing to the caverns in the rocks, hiding from that judgement. (v.10)

The suggestion is of a time, or various times, of great distress with the survival of a remnant only, who will then experience cleansing and comfort (eg. "In that day ... the Lord will wash away the filth of the women of Zion; he will cleanse the bloodstains from Jerusalem by a spirit of judgment and a spirit of fire." Isaiah 4:2,4 N.I.V.) The imagery used by Isaiah is of course related to the time he was writing, and partial fulfilments of his prophecies occurred in Old and New Testament times and places. The symbolism however, is universal, with the ultimate, ideal fulfilment still to come.

As the book progresses, the promises of comfort and glory and of the coming Suffering Servant/King accumulate. The Child was to be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. For all its familiarity, the wonder of that prophecy never fails to strike me afresh.

Memorised Scripture

When I was a new young Christian in my teens I used to learn by heart verses which appealed to me. My initial Authorised Version learning, refuses to be dislodged by any subsequent versions, though I switched to the R.S.V. within a year or two. Much of that memorisation, even whole chapters, was of Isaiah. That is one of the delights of rereading the book — so much of it is deeply familiar. There are promises like "Thou wilt keep him in perfect peace whose mind is stayed on thee" (Ch.26:3), one that means a lot to me.

This is a subjective promise, relating to what one who trusts in God may experience inwardly in any age of circumstances. As such it differs from an objective prophecy regarding some

specific future event. I have often consciously claimed it, especially in times of crisis or anxiety. I remember doing so while driving to my parents' home after receiving word that my father had been found dead on the front lawn from a heart attack. I needed to gather strength and peace to cope with my own shock and grief and to be an anchor for my mother and other family members.

Coping with Crisis

Similar promises of steadiness and strength in crisis are "In quietness and in confidence shall be your strength" (Ch 30:15) and "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint". (Ch 40:31) Often they lodge all the more securely in memory if they are set to music, in which case one can sing peace to a troubled heart. It's not an automatic, positive thinking kind of magic, however. We for our part have to be in obedient relationship to the Lord, waiting on Him, returning to Him in repentance, and steadying our minds on Him — then He supplies most wonderfully the promised peace and strength.

Applying the Word

I know there are some who scoff at the devotional and specific application of Scripture, suggesting that it often wrenches the words out of context. That is something we have to be careful about, especially in regard to guidance.

In his foreword to the book **Prophecy of Revolution** (Gonzales and Wooding, pub. Hodder & Stoughton) the story of a Mexican evangelist amid the revolutionary upheaval of Latin America, brother Andrew tells this story: "As I picked up my Bible for my daily reading, I saw a verse which came to me as a strong message from the Lord. It is John 9:4 'Night comes, when no one can work.' As I looked around me in Latin America, I saw dark clouds on every side. Night is coming! God spoke to me so clearly."

Later that morning, he shared the thought with a group of theologians and pastors. He thought the message was received until, over lunch, one of the theologians said, "Andrew, we've looked it up in the original. John 9:4 probably only refers to the following night when Jesus was going to be arrested. On that night they would not be able to do any work. It has no further meaning for us today."

This attitude saddened Brother Andrew, and I'm on his side. Without disregarding scholarship or common sense, we must allow the Spirit of God to illumine parts of the Bible to our hearts, to challenge or to comfort us.

Otherwise, however well we know it, it becomes a dead book.

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The Symposium will be held on Monday, 6th June at 7.30 p.m. at New College at the University of New South Wales, Kensington. (The College is on Anzac Parade, opposite Unisearch House. Car access is from the Barker Street gate of the University.)

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**Nuclear war is bad for your health**



Dr. Helen Caldicott speaking to the Rev. Ron O'Grady (Executive Secretary, Division for World Christian Action, ACC) at the recent ACC National Staff meeting.  
Photo: Swadling, ACC.

"The world is in danger of a nuclear holocaust by computer error", Dr. Helen Caldicott, national president of the 17,000 member group Physicians for Social Responsibility, said in Sydney.

Speaking at a meeting of the national and state staff of the Australian Council of Churches held at Randwick, Dr. Caldicott added, "Man is so fallible that unless the problems of the arms race are solved soon it will be too late."

Drs. Helen and Bill Caldicott, former graduates of Adelaide University and now working in America, are visiting Australia as guests of the United Nations Association of Australia Disarmament Committee and the Medical Association for the Prevention of War.

"Washington is a walled city with the drawbridge up. But this is changing. In the 1980 presidential election 79% of American people were in favour of an increase in weapons. A recent survey placed this figure at 14%. The lowest figure was 10% during the Vietnam war.

"The voices of the people are being heard," Dr. Helen Caldicott said. "There is a revolution of thought in America which unfortunately I do not feel here in Australia."

"The effect of the arms race on the Third World is another issue," Dr. Caldicott said, "when a person is living day to day it is difficult to look at global issues. In a sea of problems it is easy to turn away from the most difficult problem. It is only when the problems of the arms race are addressed that we can

turn to issues such as hunger and poverty."

"In a world where 92% of countries are held hostage to the U.S. and the USSR arms race, and where six billion dollars a year is being spent on arms, two-thirds of its children are suffering from malnutrition."

Dr. Caldicott resigned her position as instructor of paediatrics at Harvard Medical School and she took leave from the Boston Children's Hospital in 1980 to work full-time for the Nuclear Disarmament Movement. "When I talk to a group about nuclear issues I consider it a failure unless the people are on their feet in tears at the end of the meeting." "I break through their psychic numbing, make them feel to their very soul and lead them through the stages of grief to anger and then action. There is a primeval feeling of displacement among the American people," she said.

"The churches are playing a major role in the action," Dr. Bill Caldicott said. The coalition for new foreign and military policy is a movement formed by the churches in America which disseminates material to the member churches on nuclear issues. The Catholic Bishop of America in a recent pastoral letter spoke out strongly against the arms race," he said.

Quoting General Omar Bradley, Dr. Bill Caldicott said, "We've now embraced the splitting of the atom and rejected the Sermon on the Mount."

"This must be changed."

**Rockhampton Synod**

More than eighty Anglican clergy and lay people from right across Central Queensland gathered in Rockhampton recently for the Annual Synod of the Diocese of Rockhampton. Weather problems delayed many representatives and prevented others from reaching Rockhampton at all.

**Business**

The Rockhampton Synod voted in favour of the constitutional amendment: that will make it constitutionally possible to consider legislation regarding the ordination of women at some future time.

Other major issues considered by the Synod included the marriage of divorced persons, youth ministry, unemployment and Aboriginal land tenure.

On the remarriage of divorcees, the Synod accepted a Canon of the national church "to regulate the practice and procedure of this church with respect to the marriage of divorced persons". The Canon's purpose is largely to regularise the current practice of the church.

The Synod voted to set up a short-term commission to look at the needs and possibilities of the church's work with youth. It was agreed that a majority of the members of the commission should themselves be young people.

The issue unemployment was

introduced to the Synod by Bishop Hearn in his Presidential Address. He urged Anglicans to examine their faith in order to develop a sense of corporate Christian responsibility towards unemployment; to inform themselves about the complex issues involved; to share concern with others and develop practical ways of expressing that concern; and to take political action by making their views known to politicians. Bishop Hearn commented, "Our congregations are called upon to be loving, affirming, concerned Christian communities which can offer new direction, meaning for life, love and affirmation for the unemployed." The Synod affirmed its support for the Bishop's stance.

On the question of land tenure for Aboriginal communities the Synod passed a motion concerning the Queensland Government's proposed services legislation. The motion read: "That this Synod recognises that legislation is being prepared in connection with the future administration of communities and Aboriginal Reserves and supports the recommendation of the leaders of Churches in Queensland that the widest possible consultation be undertaken by those responsible for such legislation and commends that consultation should be broadened to include members of those Reserves at present living in urban situations."

Tempered by economic adversity in early years (he worked on the family milk run both at school in Wales and as a medical student in London), Lloyd-Jones rejected early thoughts about the ministry to persist with medicine until every available academic honour was his in his 20's.

**T UNDERSTAND EACH OTHER**

**Marital Decision-Making**

It isn't always easy for two people to look at a complex situation, both see it in the same way, and hence agree as to the best course of action in the face of it. For some reason married couples are expected to do this with ease in the face of countless complex circumstances requiring almost immediate decisions. Perhaps we oversimplify the demands of marital decision-making. If we do, we lead couples to expect that decision-making is easy and doesn't really require a great deal of effort. In fact the opposite is true. Decision-making is often very hard and a great deal of effort is required of both parties in the marriage.

A good example of this issue was provided in a recent article in Time magazine which examined the aftermath of the Three Mile Island nuclear power accident. The article revealed that there has been a high level of personal and relationship trauma occurring among the residents of the affected area. A pastor was described as reporting several marital breakups arising from the decision-making required in the face of the accident. The pastor was reported as saying: "Just the question of whether to relocate causes great problems. The wife is mainly concerned about the children, while the husband is worried about finding a new job and supporting a family."

This example shows how difficult it can be to make a good decision, especially one which is sensitive to the needs of both marital partners. The concern expressed by each is valid. The problem arises when each concern is seen as being met by doing things which are incompatible. For example, the wife might feel that the health factor requires relocation whereas the husband believes that he must stay put for his job's sake. Their values are not in conflict. Their dispute is about the way to achieve their goals.

Marital breakup is likely to occur when this conflict leads to individualistic decision-making. Good decisions are jointly pursued. The decision is made in relationship and not out of it. In the example I have taken, the danger is that each party will become locked into their own perspective. It is critical that further thinking and gaining of information is a process which involves both parties. If they go their separate ways in this process, the gap between their perspectives only widens. They begin to accuse one another of betrayal, lack of understanding and selfishness, and the level of hostility escalates uncontrollably.

Christians can be highly susceptible to this problem. This statement probably comes as a surprise. My reason for stating

this view is that some Christians would see the solution to the problem as involving the husband in exercising his authority and thereby resolving the conflict. Now, before you stop reading because you believe I'm going to deny headship principles just hang in there a little longer!

Headship means different things to different people. It shouldn't, but it does. For some husbands "headship" is an excuse to cut conflict short. It is a device for denying the viewpoints of other family members. The husband in such a case does his own decision-making without any substantial consultation with his wife or other family members. His decision is made out of relationship and imposed upon the members of the relationship.

This strategy is individualistic, authoritarian and leads to significant information loss. Conflict has been temporarily avoided but possibly a better decision would have been made if he had opened himself to the advantages of constructive conflict. In the long run his strategy, and the poor decision, will generate greater conflict and this will be of the destructive kind.

I take this view of headship to be in stark opposition to the Biblical view.

Headship is seen to exist in relationships. It is exercised in the context of loving service. Viewpoints are considered and respected. Gaps between viewpoints are not ignored through authoritarian closed-mindedness. On the contrary, love is expressed by means of the respectful sharing of viewpoints. It might be argued that, in the Biblical scheme of things, initiatives for this process and final arbitration when a single consensual solution cannot be found (a rare occasion in my view) belong to the husband.

In short, decision-making is a complex and lengthy process when tough decisions have to be made. There is little value in shortening the process, allegedly avoiding conflict, by allowing one viewpoint to overwhelm the other in an unloving display of power politics. There is a greater value in people working on the issues in relationship to one another. Mutual submission and mutual service are key components of constructive and helpful decision-making processes. What I have said in this column suggests that the man is the chief culprit in blocking this process. This is not entirely fair. In my next column I will examine the woman's contribution to the problem.

**BOOK REVIEWS**

**D. Martyn Lloyd-Jones The First Forty Years 1899-1939**

by Iain H. Murray  
The Banner of Truth Trust  
Cloth 394pp.

What was it that made one of Britain's most brilliant medical men of his generation turn to the ministry? And what induced him to turn from a position "leading right to the top" and serve a congregation in a sordid overcrowded slum?

The answer to the first question (a contrast to trendy theological opinion) was a definite call. As for the second, Martyn Lloyd-Jones "wanted to see the message which he believed had been given to him of God tested in a place where social habits did not support church-going." That is how he found himself in the poorest part of Cardiff between the docks and the steelworks.

This is the first of a two-volume biography of a man who has possibly influenced preaching in the English-speaking world more than any one since Spurgeon.

Iain Murray, whose own life and ministry owe much to "the doctor", has given a detailed and human account of the 40 years from Lloyd-Jones' birth in Wales in 1899 to when he entered the pulpit of Westminster Chapel as war clouds broke over Europe in 1939.

Few realised the impact his ministry was to have. Then regarded as a Welshman on foreign soil, today he is acclaimed by thousands who through reading his published sermons have been introduced to the grandeur of Biblical truth.

My only contact with Martyn Lloyd-Jones was as a visitor to the Westminster Conference. Amongst several hundred present he perceived that I was a stranger, made me welcome and asked after friends in Australia. (For the record, the two best remembered were the present Archbishop of Sydney and the Principal of Moore College.) Such graciousness was consistent with his character.

He could discern the ills of society. It was not World War I and changing social conditions which caused decline in the churches, but departure from belief in the Bible as the fully inspired Word of God. He saw the folly (again being recommended today) of the preacher becoming part of the world in order to win it. The soundness of his social judgment was vindicated by an unbelieving Professor of Law at the University of Liverpool who credited two men with keeping South Wales from Communism in the 1930's: One was Aneurin Bevan; the other was Lloyd-Jones.

As assistant to the famous Lord Horder, what he saw "at the top" sickened him. "I saw" he said, "the vanity of all human greatness." He realised that as a doctor he was spending most of his time "rendering people fit to go back to their sin... The real problem revealed by Horder's case notes was neither medical nor intellectual. It was one of moral emptiness and spiritual hollowiness."

Early training was not wasted: he approached the man in the pew as a patient in trouble and pointed him to the remedy. The pastor was meant to be "a shepherd, not a lamb" and he built the congregation into a family. His experience enabled him to detect physical and mental illness which if treated on merely spiritual lines could prove disastrous.

Within a short time in his first pastorate in outwardly unpromising circumstances, numbers increased, sinners were saved, finances improved and missionary interest quickened. A spirit medium living nearby used to watch people walking with anticipation to services each week. She joined them and was converted. One man had three photographs of himself upon the mantelpiece: the first showed him drunk against a lamp-post; the second showed Lloyd-Jones speaking to him; the third was taken of him when clean shaven and neatly dressed. The captions tell the story: "Lost", "Found", "Saved".

What were the reasons for this fruitful ministry which became famous throughout Britain and North America? He had a high view of the Bible; at seventeen he saw the truth of predestination; he came to love the Puritans and their successors such as Whitefield and Warfield; he was a man of prayer and meditation.

He could discern the ills of society. It was not World War I and changing social conditions which caused decline in the churches, but departure from belief in the Bible as the fully inspired Word of God. He saw the folly (again being recommended today) of the preacher becoming part of the world in order to win it. The soundness of his social judgment was vindicated by an unbelieving Professor of Law at the University of Liverpool who credited two men with keeping South Wales from Communism in the 1930's: One was Aneurin Bevan; the other was Lloyd-Jones.

Lloyd-Jones had no sympathy for what in the early 19th century was called the "new method" of evangelism and which is unhappily the norm today. The emphasis on "decision" and the publication of results (sic) were abhorrent to him. Rather than encourage public response he warned against the danger of premature profession of faith. The command was always to faith and repentance and not to any public profession.

The real opposition to the Gospel, in his opinion, was the pride of man which resented the need to be "born again". His own preaching was marked by "truth, clarity and passion." Nothing was allowed to interfere with pulpit preparation. Right doctrine was as indispensable in the Christian life as it was to the preacher.

Several years ago, the Rev. Dick Lucas told a College of Preachers in Sydney how he would walk through St James' Park after the sermon at Westminster Chapel. The main point of the sermon was always inescapable. As a young preacher, an older man had told Lloyd-Jones that he demanded too much from his hearers. "You watch how I do it tonight," said his mentor. "I have only one point, but I will make it in three different ways. The younger man took the lesson to heart. He later believed that "the greater the preaching, the easier it will be to understand it"

Iain Murray has done us all a service. Perhaps Australians will find some parts too detailed, but it is a detailed biography that he is writing. If you want to encourage your own minister, present him with a gift copy when you purchase one for yourself.

May he and each of us be encouraged to emulate one who saw the need of "great theological and doctrinal preaching which will emphasise the sovereignty of God, the ugliness of sin, the uncertainty of life, the judgment and eternity, the glory of the Person of the Lord Jesus Christ, and the all-sufficiency of His saving work for us on the Cross, the Resurrection and the blessed hope we have."

Donald Howard

**Maury, Wednesday's Child**

Maury Blair with Doug Brendel. Bethany House Publishers. 123 p.  
Described as the "remarkable account of a victim of child abuse, once a refugee in his own home, who found his father," this is not a book for those who are easily upset. After the death of Alice Blair's first husband she gave birth to an illegitimate child, Maury, and then married her first

husband's brother who had begun to court her. Maury's stepfather could never accept the child and abusing the boy was a means of gaining revenge on the mother for at one stage rejecting him.

It is not a pretty picture that is presented, the beatings, the denial of rights given to other children, the abuse, the terror of anticipation and the lack of a deeply craved emotional warmth, denied not only by the father, but also by the mother lest she enrage the father even more. An insight is given into the ways that a child can be abused and the effects that it can have. Yet at the age of 19 Maury found God and discovered someone who loved him. The wet rat trapped for years in a place where he wasn't wanted, the animal, forced to make his own way on the streets, eating outside, or upstairs, or not at all — God loved that animal!

I repeat this is not a book for those who are easily upset but it would be helpful for those who are confronted in some way by child abuse. Maury Blair now works with Youth Ministries in Canada where he finds that he's able to help many others who are going through similar experiences.

R Colacino

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Chief Executive Officer, T. J. BLAND

# MAINLY ABOUT PEOPLE

DIocese of Sydney  
Obituary

- Cannon A. Powell died on 17th April, 1983.
- Rev. K. F. Saunders died on 18th April, 1983.
- Rev. R. O. Harding, Rector, St John's Campsie is to become Rector, St John the Baptist, Sutherland.
- Rev. H. R. Voss, Chaplain, Parramatta Psychiatric Hospital is to become Rector, Homebush West with West Strathfield.
- Rev. B. Dudding, Cleve S.A. is to become Rector, Burwood East on 20th May, 1983.
- Rev. B. J. Skellett is to become Rural Dean of Balmain with South Sydney.
- Rev. B. A. Bassett, Balgowlah has now commenced as Asst. Minister, Campbelltown.
- Rev. W. G. Collier, Diocese of Bathurst, commenced as Asst. Minister, Castle Hill on 15th April, 1983.
- Rev. G. R. J. Lincoln and Rev. P. H. Mitchell were ordained to the priesthood at St Michael's, Wollongong on 1st May, 1983 by Rt. Rev. R. H. Goodfellow on behalf of the Archbishop.

DIocese of Adelaide

- Rev. K. M. Lindsay, Rector, Toorak Gardens, is to retire 1st August, 1983.
- Rev. K. W. Dixon is to be inducted as Rector, St. Benedict, Glandore on 24th August, 1983.
- Rev. A. W. Cheesman has resigned as Chaplain of Farr House following the closure of the House at Mitcham.
- Rev. S. J. Pash has resigned as part-time Diocese Youth Officer and the Rev. K. P. Brice has been appointed to succeed him.

DIocese of Newcastle

- The Revd. Will Redden was inducted as Rector of Gosford on Friday, March 11. He had moved from the Parish of Kotara South.
- The Rev. Authur Bridge has been appointed Locum Tenens in the Provisional District of Mt. Sugarloaf from March until May.
- The Revd. Noel Eve at present Priest in Charge of the Provisional District of Gateshead-Windale, has been appointed Rector of Kotara South. Inductions Friday, May 27 at 7.30pm.
- The Revd. Lindsay McLoughlan at present assistant priest in the parish of Singleton has been appointed Priest in Charge of the Provisional District of Weston, Commissioning on Friday, June 10, 7.30pm.
- The Revd. Bert Channell has been appointed to the parish of Cardiff as Honorary Assistant Deacon as from April 17.

## Winter Appeal launched

The Archbishop of Sydney's Winter Appeal was launched in Anglican parishes on Sunday, May 8.

In our city many suffer the hardships of poverty, sickness, homelessness, unemployment, despair and family breakdown.

## Listen . . . to find out needs!



David Ireson, leader of the "Fusion-Hobart" team, believes it is best to listen to young people, to find out their needs, before taking any action. In Hobart, David has spent over a year just finding out the needs of the young unemployed, the "bored housewives", the single mothers and the low income families. Now the team can take action to fill some of those needs.

Photo: Ramon Williams.

Archbishop Robinson has said: "Unemployment is now running at around 8 percent. The prospect of a long stretch without work paints a gloomy, depressing outlook. For the family at risk, the strain financially and emotionally is often too hard to bear."

The Archbishop's Winter Appeal was established to provide immediate assistance to those in need. Through parish clergy and the church's caring agencies, gifts to the Winter Appeal can be distributed in a vital and practical way.

On Thursday, May 12 Sir Roden Cutler, Chairman of the State Bank, presented a cheque of \$5,000 for the Winter Appeal, to Archbishop Donald Robinson. This is the first major donation to be received from a business organisation to this year's appeal.

## Mother's Campaign Against Drink-Driving

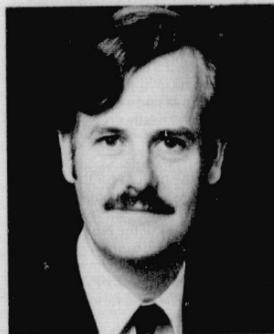
Mrs. Elizabeth Macfarlane saw her 7 year old son killed while crossing the road in front of his school. "The driver had been drinking all day and had been disqualified already for drink-driving, yet he was fined only \$900; he was also disqualified for life, but since he was driving that day without a licence, that may not mean much to him." She said.

Elizabeth wrote to the Temperance Alliance in NSW, asking them to help send out a petition asking the Federal Government to ban the advertising of alcohol on commercial TV and radio.

The Temperance Alliance, whilst acknowledging that this petition will not stop drink-driving, hopes that it may help in cutting down the publicity that alcohol gets.

Mrs. Macfarlane said, "I don't see the logic in banning cigarette advertisements and allowing ones for alcohol. After all, smokers only harm themselves but drinkers often kill or maim innocent people." She added, "The attractive appeal of commercials gives children and young people a false impression that get-togethers, parties or other activities are only possible with the presence of alcoholic drinks." Mrs. Macfarlane concluded — "I consider myself fortunate, even though my painful loss, to have found Jesus Christ as my friend and saviour in whom I can find hope for the future." For those Christians who would like to take these petitions to their neighbours in their locality, the N.S.W. Temperance Alliance will send petitions on request.

## OS Guinness for evangelical anglican conference



The Evangelical Fellowship in the Anglican Communion (Australia) is to conduct a conference at Macquarie University, North Ryde, in New South Wales from August 22-26 on the theme 'Creating Visions for Congregations'.

Principal guest speaker is Dr. Os Guinness of Oxford who will present the main papers on Tuesday 23rd and Wednesday 24th on the topics 'Evangelism' and 'Church and Modernity'. His address will analyse the social and cultural forces shaping the church in the modern world.

## MARANATHA! Happiness

We all want to be happy. How often do we achieve it?

I recently read an article where the author made the comment "happiness recedes from those that pursue her."

Unexpected. Yes, because we so often feel that we can be happy so long as we're doing what we like, what we want, what turns us on.

It doesn't work like that though. Real happiness comes not when we seek to please ourselves, but when we seek to please others.

The seeking of pleasure, comfort, status or wealth for our own sakes hardly ever produces lasting happiness.

When do we find real happiness? Doesn't it happen almost unexpectedly as a result of doing something which will benefit others.

That does not surprise me although I need to be reminded of it consistently. True joy comes from seeking to serve others. That after all is what the Lord Jesus Christ did.

Someone once put it like this. Real joy comes by living with these priorities:

- Jesus
- Others
- Yourself.

To put Jesus first is to put God first. That makes sense since He created us, He sustains us, and He offers forgiveness to us.

Having realised that God is the God who is generous and kind, the only realistic response is for us to be likewise generous, kind and caring for others. Others, whether our family or not. Others, whether we like them or not. Others, whether there is nothing in it for ourselves or not.

Then yourself last. How different this is to our Australian way. "You've got to look after number one mate." That's the trouble, that's why there are so many unhappy people. There is the unhappy one who is confined to the boredom of being interested only in himself, and the unhappy folk who should be getting a share of his love and concern.

It's a radical way, but it is the way of Jesus. It is the way of real self-fulfilment, the cure for self-pity, the stimulus for action, the recipe for happiness.

Peter Brain

Bishop David Penman of Melbourne will speak on 'New Patterns of Worship' and 'New Patterns of Ministry' on Thursday 25th and Friday 26th of August.

Case studies will be presented by a number of people, including Alan Nichols, Executive Director of the Mission of St. James and St. John in Melbourne, David Crawford of St. Mark's Anglican Church at Malabar and Deaconess Margaret Rodgers, Principal of Deaconess House. The case studies will focus on areas of speciality including counselling and community life.

The conference brings together prominent evangelical Anglican churchmen from around Australia. It is a time for fellowship and for seeking ways to renew local congregational life.

The E.F.A.C. conference is open to both clergy and lay people. Bookings and further information may be obtained from Mr. Alan Kerr (03) 787 6435; Canon James Whild (02) 328 1125 and the Rev Peter Crawford (059) 68 4046.

## New headmaster for Shore school

The Chairman of the Council of Sydney Church of England Grammar School (Shore), Mr. J. M. Dixon, announced today the appointment of Mr. Robert I. A. Grant, B.E.C. (Syd.), Dip.Ed. (N.E.), B.Ed. (Melb.), M.A.C.E., to be the Headmaster of Shore when Mr. B. H. Travers retires in May 1984.

Mr. Grant is currently Deputy Headmaster of Canberra Grammar School. He was educated at Sydney Grammar School, followed by the Universities of Sydney, New England and Melbourne. He is married with three children.

## The Australian



# CHURCH RECORD

1779

JUNE 13, 1983

Registered by Australia Post Publication No. NAR1678 Telephone 264 8349 PRICE 50 CENTS

## Archbishop critical of Anglo-Catholics

In his letter in the June issue of Southern Cross Archbishop Donald Robinson has written critically about the Oxford Movement and its successors modern Anglo-Catholics.

A recent press release from an organisation called Anglican Catholic Renewal describes what they call an historic conference held last month in Melbourne. One hundred and twenty-five delegates met to discuss Catholic Renewal. This falls in the year that marks the 150th Anniversary of the accepted beginning of the Oxford Movement.

One of the first addresses, by Rev. Richard Holloway, showed that, like many who first supported the Oxford Movement there is still a great spirituality and love of Scripture amongst many who consider themselves Anglo-Catholics. Rev. Holloway is from Boston, U.S.A.

In his address Rev. Holloway said:

"The letter to the Hebrews provides a timely warning for Anglicans: "We must pay closer attention to what we have heard lest we drift away from it." (Hebrews 2:1)

"The mind of the world gradually erodes our grip on basic Christian Faith", he said, "and we drift into a kind of Christianity that is purely formal and external. All our standards are derived, not from Christ, but from the world and from society. Without knowing it, we have committed apostasy. We have drifted out to sea."

Rev. Holloway reminded the Conference that really dangerous apostasy is almost effortless and unconscious. "It is drift", he said.

"You cease to stand with Christ, but you don't recognise it. You stand against him and with the world."

One of the paradoxes of our present situation is that many Christian leaders speak with magisterial certainty on social and political and ethical matters of considerable complexity and ambiguity, while they speak with hesitancy and equivocation about matters that relate to the central elements of revealed truth.

"I'm quite sure that one of the tasks that we ought to turn our hands to is the rediscovery and reconstruction of the order and ordering of Christian truth. We must rediscover and reaffirm what is primary and central, and then proclaim it with joyous conviction."

"The Anglican Church used to pride itself on cleaving to the great central truths, while allowing freedom of approach and emphasis on secondary matters." This is the present challenge of renewal for drifting Christians, the Conference was told.

Rev. Holloway stressed, over and over again, that drifting Christians must turn back towards Jesus, and see him once more as the centre of his Church. In doing so, we must also rediscover the paradox of Christ: the humanity of Jesus and the divinity of Jesus.

"The central paradox of our faith is that Jesus is both man and God, human and divine, brother and saviour, comforter and judge."

A drifting Church has lost this balance, this direct vision of the whole Christ. We are well and truly drifting, Rev. Holloway said when "we simply use Jesus to avoid our partial and limited point of view."

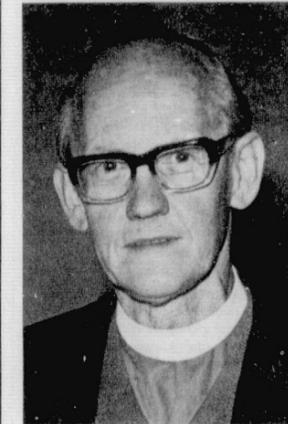
"Somehow, we have to learn to start looking at Jesus and let him be himself, no matter how disturbing that might be. We have to try to hear him, and not just the echo of our own voice. If we do this long enough then something new can start in us."

In a photograph of Bishops attending it was stated that the Primate and three of

the other four Australian Archbishops were present. The Archbishop missing was Sydney's Archbishop Robinson. His views were made clear in his letter in the Diocesan magazine SOUTHERN CROSS.

He wrote:

"I believe it must be recognised that the Oxford Movement, whatever benefits it has brought to some, and however saintly and sacrificial the labours of many of its adherents, created a schism in the Church, that is, an internal division based on a particular party opinion, and that this division has greatly harmed the Church as a whole."



Archbishop Donald Robinson.

He quotes writers and scholars who suggest that there was a "good deal of foolishness in the ritualism" which developed, that it was an attempt to put the clock back to the Middle Ages or at least the Council of Trent and that it destroyed the ordered freedom that had previously existed in Anglicanism.

He also wrote:

"Further, by successfully promoting distinctive doctrines and ritualistic innovations the Oxford Movement has . . . fastened a false tradition on the Church of England. Many today have no idea that Anglo-Catholic churchmanship is not normal Anglican tradition."

However, Archbishop Robinson does recognise some positive features.

He says:

"First there are some in this diocese who have come to appreciate the ideal of personal holiness and many features of ordered worship which may be historically associated with the Oxford Movement; such persons are loyal members of this diocese and I do not wish to separate myself from them as their bishop. Second, there has developed in recent years a new dialogue between Anglo-Catholics and Evangelicals, of which I have been part, a dialogue which has explored the genuinely catholic elements common to us all. This dialogue has been conducted both formally and informally, in a spirit of mutual appreciation, and I wish to continue to seek agreement through prayer together. Third, I recognise that the Catholic Renewal movement today is stressing the need "to catch the vision of the wholeness of the Church, of the integrity of the faith, and of the integration of our Christian faith with the whole of life" (Archbishop Rayner). In principle we can all agree about this, and I wish to encourage the exploration of this theme, and the quest for holiness. Finally, I think some of the original insights of the Oxford Movement about

the church deserve a fresh look in the light of subsequent events. Professor Cable suggests that "the Tractarians' insistence on the spiritual autonomy of the Church helped to give a sense of the basic independence of colonial Anglicanism", and that this helped Bishop Broughton "to solve, to his own satisfaction, some of the problems that he met after the passing of the Church Act" in NSW in 1836. Since one of the questions now before us is the raison d'être of the Anglican Church of Australia amid other denominations in our modern community, we could well mark the sequi-centenary of the Oxford Movement by re-examining some of its suppositions for their possible bearing on this question."

In the same issue of Southern Cross there is an advertisement for a Sydney Festival for the 150th Anniversary of the Oxford Movement. Using A.A.P.B. it will be held at — Pitt Street UNITING Church!

## Limit embryo freezing — call by Commission

The Anglican Social Responsibilities Commission called for a limit to the freezing of embryos in the In-vitro Fertilization process.

Commission chairman Bishop Oliver Heyward released the statement following a three day residential meeting in Sydney. The Commission has previously released public statements on IVF and artificial insemination by donor. It has also made submissions to Government inquiries.

The Commission said: "We considered some of the problems arising from developments in the IVF and embryo transfer processes, especially those posed by the freezing of embryos.

"If there is to be any freezing, the Commission as a whole believes that the number of eggs fertilised in the IVF process should be kept to a minimum, the freezing of embryos should only take place where the intention is to implant the embryo in the womb of the biological mother.

"It is the conviction of some members of the Commission that freezing of embryos should not take place at all, because of the possible damage caused to the embryo by the freezing process and the problems associated with excess embryos.

"The Commission understands that the motive for the freezing of embryos is the preservation of life. However, the problem is that such embryos could be used for research. Therefore the Commission believes that any production and freezing of human embryos for research or the use of live embryos for research should be explicitly forbidden by government.

"The Commission recognises that there are substantial legal problems relating to the ownership and survival of frozen human embryos. It urges that governments should address these questions, together with that of liability for any damages sustained by a child as the result of embryo freezing.

"Since life is viewed by Christians as a gift from God, and respect for human life is a cornerstone of our moral tradition, the Commission believes that human embryos should be treated with the utmost respect, and requests that any legislation in this area should ensure this."

## Foreign churches misinformed about true situation in South Africa says South African Professor

Professor Bouke Spoelstra, who teaches at the Reformed Theological School in Hammanskraal, has stated in an interview in the South African magazine **Beeld** that many officials of foreign churches are misinformed about the true situation in South Africa. He made his remarks in connection with the present investigation of the South African Council of Churches (SACC), headed by Bishop Desmond Tutu, by the government-appointed Eloff Commission (see RESNE, March 1983). The Eloff Commission is investigating the administration of SACC, its financial sources, its theology and aims, the people involved in it, and its connection with foreign organizations.

According to Professor Spoelstra, the contention by spokespeople of foreign churches that SACC is the only organization in which the dialogue between white and black is still carried on presents an utterly simplistic picture of the situation in South Africa. They only repeat the statement recently made by the World Council of Churches that the present investigation in Pretoria is a plot of the South African government and the Afrikaans-speaking churches to portray Bishop Tutu and his Council as enemies of South Africa and supporters of terrorists and Marxists. Professor Spoelstra counters by saying that Tutu and his followers present a warped picture of the true situation in South Africa. Conceding that the system of apartheid has contained many injustices, Spoelstra claims that in recent years much has changed for the better, but about that Tutu is silent.

Spoelstra also said that South Africa must guard against using the Bible to defend apartheid, but that likewise Tutu and the SACC have no right to use the Bible to tell South Africa the kind of political system it ought to have. Bishop Tutu is wholly incredible when he asserts that a unified South African state with universal franchise can be "the only situation in which Christians can be Christians."

## Thank you

The Ridley College Appeal has been most encouraging. In a recent report the College wrote:

We are greatly encouraged by the response we have received for this appeal. Many people have written assuring us, not only of their prayers and support in a financial way but have also given of their time in organising support from others in their parishes, professions and groups.

A great deal of time, money and energy have been given by many people behind the scenes and for this we can only thank those concerned and praise God.

The appeal now stands at \$405,000 received in cash and pledges;

The college council has decided that construction may begin when the total stands at about \$500,000.

Moore College Library

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