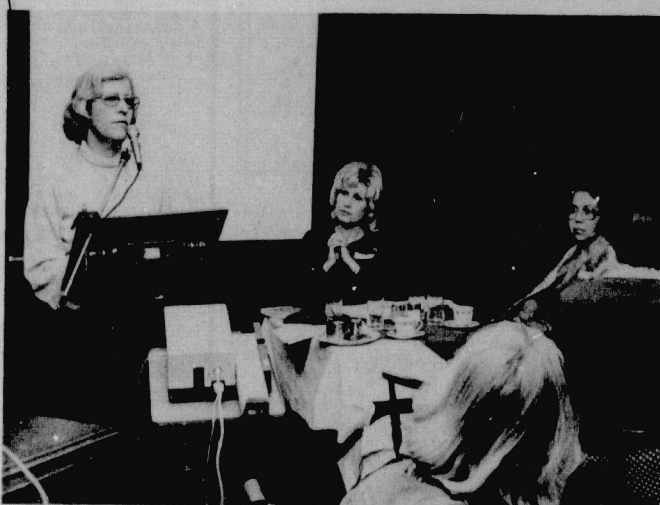


## THE URN OF CONCERN'S IMPACT



CMS missionary, Miss Shirley Harris, speaking at the Urn of Concern Thanksgiving Dinner in Sydney. Miss Harris was able to tell of the changes observed in the women who had attended the Hagga Institute Course in Singapore, from her field of Pakistan. Miss Robyn Power and Mrs Audrey Bowie, seated at the table, were also speaking at this function. — Ramon Williams, Worldwide Photos.

## "A MISSIONARY FOR ALL TIME"

Dr A. C. Stanley Smith died on July 28. He was the co-founder, in 1921, with his brother-in-law, Dr Leonard Sharp, of the Ruanda Mission.

He served for 60 years in Uganda, Rwanda and Burundi to become the longest serving missionary of the society. He and his wife Zoe, who survives him, returned to the UK from Uganda last year.

Tribute was paid to this "modern apostle of the gospel of Jesus Christ" at the funeral on August 2, when many gathered to praise God for his life.

In his lifetime he saw the work pioneered by the Ruanda Mission bear fruit in the growth of an autonomous Anglican Church in Southern Uganda, Rwanda and Burundi.



Stanley Smith with his wife, Zoe

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## BETTER TO GIVE THAN RECEIVE

"It is better to give than to receive" has proved to be true to Es and Beryl Way in their involvement with a refugee family from Indo-China. Es Way, his wife Beryl and their friends Eric and Norma Langridge, members of the Lugarno Baptist Church in Sydney, have found true satisfaction as the result of their genuine sharing with refugees.

Through the Indo-China Refugee Association (ICRA) these two families at Lugarno have hosted a Vietnamese family for the past 10 months.

## THINGS WE DO NATURALLY

"Hosting" explains Beryl, "is not a matter of money, but rather of caring. The greatest demand on us is a little time. We have visited the family at the Refugee Hostel and helped them with many things that we do quite naturally, such as filling in forms, applying for employment and making appointments. These can be major hurdles for new people with little understanding of our language. Just an opportunity to practice conversational English is appreciated by them."



For these Lao girls Australia is far from the refugee camps which were their homes.

## YOUR OPPORTUNITY

The Indo-China Refugee Association is working to help refugees to adjust to their new home in Australia. Like these folk from Lugarno you too can help by sharing a little of your time and experience with a family from Vietnam, Laos or Cambodia. A meal at your home or a day's outing can be a real treat for these people. It may even result in a lasting and valued friendship.

## School Certificate useless • From page 1

Trinity Grammar has introduced its own examination at the end of year 10 for which its own certificate is awarded. This certificate is intended to let an employer know more specifically how a person has performed in the basic areas of English, mathematics, science and history as well as in two elective subjects.

A third factor that Mr

has those skills and if he has, the School Certificate is no help in indicating it.

"What we discovered was that employers find it very difficult to gauge at all accurately what years of secondary education have done for their young interviewees. Because of this uncertainty many potential employers have deferred taking on school leavers or have insisted on hiring only young people with the Higher School Certificate."

## Archdeacon Eric A. Pitt

Eric Arthur Pitt, aged 65, died instantly in a motor car accident in Surrey, England, on 19th July, last. His wife, Pauline, survives him. Both his sons live in NSW.

He was vicar of St Matthew's Rugby, when Archbishop Mowll invited him to become Dean of Sydney in 1953. He was already widely known in English evangelical circles as a leader in the Keswick movement, in Crusaders and as a BBC broadcaster.

Eric Pitt brought to St Andrew's Cathedral a refreshing, down-to-earth vitality and an unusual capacity for friendship.

There were considerable feelings abroad about the appointment of an Englishman (despite the fact that he was actually born in Melbourne) but he quickly won wide acceptance as a man of great warmth, deep humility and considerable capacity as an administrator.

He was a godly man of complete integrity and despite much personal tragedy during his years in Sydney, his rich sense of humour endeared him to many.



The Late E. A. Pitt.

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## WORLDWIDE PRAYER WATCH FOR ISLAMIC WORLD

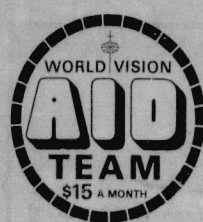
A 24-hour prayer watch for the Islamic world is being organised by Sudan Interior Mission's Outreach Ministries' Gerald Swank. The goal is to enlist "a select group of prayer warriors to form a chain of prayer for Muslims around the clock."

"Missions have neglected evangelism among Muslims for many centuries," Swank explained. "Today among Muslims there is a new interest in Christianity; this appears to be the time to move in. Field work must be matched by a corresponding emphasis on prayer."

Those who join the Muslim Prayer Watch receive news of special items for prayer, and have the option of being introduced to other missions that are working in Islamic areas.

He left Sydney in January, 1973, to take up the crown living of Cheriton with Tichbourne in the diocese of Chichester. He had spent the afternoon at the home of Canon Talbot Mohan in Sevenoaks with the Archbishop of Sydney and Lady Loane and was killed while driving home.

A memorial service was held in St Andrew's Cathedral, Sydney, and Bishop Jack Dean preached.



No 1668 OCTOBER 2, 1978

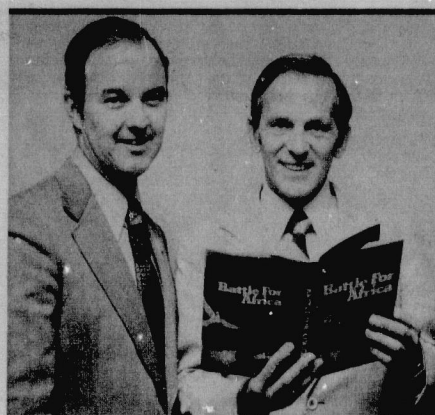
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## CHURCH RECORD

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PRICE 25 CENTS

## ANGLICANS SUPPORT MARY



Brother Andrew (right) with his new book "Battle for Africa" at his news conference and book launching in Sydney. At left is Dean Keaney, Manager of "Open Doors". Photo Ramon Williams

## COLPORTEURING BIBLES TO CHINA

"If people Down Under fail to accept responsibility for China, the Chinese will soon be on our doorstep", says Brother Andrew who is currently visiting Australia with the hope of establishing bases in Australia, New Zealand and Indonesia. Their main target — Communist China. His organisation has already transported 20,000 Bibles to Red China. He himself spent his birthday in China in 1977.

Twenty years ago a young Dutchman visited Eastern Europe. He found that 2,000 pastors were without the Scriptures as a result of the policies of Communistic regimes.

In order to provide much needed Bibles he determined on his return to Holland to sell his newly acquired first home.

Intervention by a number of Christian Businessmen made that step unnecessary. However, a second visit behind the Iron Curtain established that the number was now 5,000.

Since 1955 "Brother Andrew" (the name by which he is known) has visited every Communist Country with the exception of North Korea and Albania with the purpose

of smuggling Bibles and other Christian literature.

Today there are four European bases for operation Open Door (Brother Andrew's Organisation). There are also bases in Latin America and Africa.

His organisation is also training recruits. Much of his training consists in motivational strategies. Volunteers also learn how to cope with culture shock, answer questions which are likely to be posed by authorities and relate to their Christian brethren in the countries they visit.

And of course there is training for the art of smuggling scriptures. Members of "Operation Open Door" are

• To page 2

"I wish to identify the Church of England with all that this Rally stands for. We thank God that Mary Whitehouse has come to Australia and we want to assure her of our own deep appreciation for all that she has done for us. Also for the sacrifice that she has made, physically and spiritually, in sustaining this ministry. We apologise for the actions of our 'lunatic fringe' but we assure her of our support!" said Bishop A. J. Dain representing the Archbishop of Sydney and the Church of England at the Climax Rally of the Mary Whitehouse Tour at the Sydney Town Hall, Sunday, September 24.

Bishop Dain then went on to emphasise that it is essential that people's lives be changed and urged those present to be involved in the forthcoming 1979 Billy Graham Crusade in Sydney, to see such a spiritual change take place.

Police Public Relations quoted "approximately 50" officers being present. They were at every entrance and exit. Plain clothes police were conspicuous by their walkie-talkie sets. Others had cameras at the ready, to photograph any disturbance. People entering the Town Hall had their bags examined, fortunately, for several "items" were discovered.

In spite of the security, one innocent young lady managed to walk down the side aisle, to the foot of the stage, where she placed her basket of "flowers". After she had re-arranged them and walked away, a policeman of the Rescue Squad hastily grabbed the basket and took

it outside, while the young lady was being arrested.

The innocent "basket of flowers" had concealed a mixture of Hydrogen Sulphide, more commonly known as "rotten egg gas". The smell quickly filled the Town Hall but did not cause an exodus.

Another group concealed umbrellas and at a particular time during the meeting, rose, unfurled their umbrellas and walked down the aisles towards the exits. Their umbrellas carried homosexual and lesbian slogans.

Throughout the Rally and the following March for The Child, the Dulwich Hill Salvation Army Band provided the music needed for the community hymn singing and the marching.

Chairman of the Festival of Light Advisory Committee, the Hon Milton Morris MLA chaired the Rally.

Mrs Mary Whitehouse in commencing her address expressed her appreciation for all that has been done for her around Australia during this Tour.

"The very fact of you being here today means that you are part of a great movement. A movement which is just coming to birth. Just beginning to flower."

"It is a movement which is saying, in a most positive and creative fashion, 'We have had enough ... of certain things and certain ideas, which have had a false allure ... but we now see them for what they are.' I believe that

## THE CHURCH ON THE MOVE

"In comparison with the churches in the West, the feeling of the Asian churches is one of moving forward in a day of singular opportunity for the gospel and the planting of churches. The idea of closing doors is a myth," said the Reverend Dennis Lane, the Overseas Director of the Overseas Missionary Fellowship.

Mr Lane presented a series of four addresses to the students and faculty of Moore Theological College at their recent convention on the subjects of the Theological Background to Mission, the Issues and Structures in Mission, the East Asian Situation and the Minister and Mission.

He spoke in terms of mission and not missions and underlined the fact that the former concept reflects the very purposes of God.

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Mary Whitehouse addressing the Sydney Town Hall Rally, Sunday, September 24, 1978. Photo: Ramon Williams

• To page 5



Rev Dennis Lane, Overseas Director, Overseas Missionary Fellowship

## EDITORIAL

Helmut Thielicke in his book "The Trouble with the Church" notes the deleterious effect unforgiveness has on the ministry of a Christian pastor. It gives lie to all that the gospel of forgiveness proclaims, and it robs his words of their biting power in the proclamation to the non-Christian person. It also saps the counsel of the pastor to his congregation and undoes his work.

It is none the less true for every Christian person who cannot face the issue of forgiving in the same way we ask for forgiveness from God and indeed, the way we have come to expect it of Him.

The issue of forgiveness looms large in the Lord's Prayer where we ask for forgiveness from God in the same way that we ourselves forgive others. The reason why many Christians have lost the sense of God's forgiveness may well come back to the fact that God is forgiving them in precisely the same they are forgiving others. This is how Jesus interprets the petition in the Lord's Prayer, Matthew 6:14-15.

The hurt may have left a deep wound, the remembrance of the wrong inflicted may bring anguish, and the consequences of the word or act may have

deeply affected the life not only of the person hurt but also of his family. Many Christians feel that they will solve the issue by simply holding the offender at a distance and if possible avoid the person at all costs.

"How often shall my brother sin against me, and I forgive him" is a text that rolls readily from the preacher's lips. However, until the enormity of our sin against God of ten thousand talents is measured against our one dollar's worth we are asked to extend to our brother, then we will rest content to maintain the status quo on the issue. It may take also the interpretation of the parable Jesus gave in Matthew 18:35 to shock us into forgiving every one his brother from the heart.

In forgiving there may be times when it is not possible to forget, but forgiving will mean that we will aim to grow in fellowship with that person. That will mean we will not hold the person at a distance not seek to avoid him.

The converse of Psalm 133:1 is only too true, "Behold, how bad and how unpleasant it is for brethren to attempt to dwell together in disunity". Many will be able to bear witness to that? How many are able to bear

witness to the truth of Psalm 133:1 at this moment?

Perhaps some of the problems of our Christian life, our local congregational life and our denominational life can be traced back to the truth that we are being forgiven in the same way we are forgiving, and that much of our anguish and trouble is simply a fulfilment of our Lord's promise in Matthew 18:34-35.

We all affirm that forgiveness is costly when we reflect upon the forgiveness of sins before God. Our own experiences will tell that to forgive others is a very costly and sometimes difficult and vulnerable step. Yet our experiences will testify to the blessedness of resuming and furthering relationships with previously estranged brethren.

There will always be the problem of people sinning against each other as Christians by reason of the very nature of the redeemed man who is both sinner as well as justified. There will always be the temptation to move away and break fellowship in such situations. There will however always be the blessedness of forgiving, and the sobering reminder of the consequences of refusing to forgive every one his brother from the heart.



## NOTES & COMMENTS

### PIE ON THE FLY

In some cultures in the West the throwing of pies is part of slap-stick and although not all will readily be able to identify with the humour, at least the intention is clear. Children will always laugh at least.

However, the throwing of pies at Mary Whitehouse reflects a rather different intention. It is presumed it came from one of those groups that would most readily support the concept of freedom of speech provided they are speaking.

On the day before the final rally four groups of radical students aimed to hold a counter rally in Hyde Park entitled "Right to Choose". Their aim was to march on the Chapter House where Mary Whitehouse was speaking to disrupt the audience who apparently had no right to choose the speaker they wished to hear. And if you cannot achieve this, well at least make the listening unpleasant with rotten egg gas.

The throwing of pies apparently aims at silencing the speaker and marks the lowest possible rung on the ladder of illogical arguments. It is called argument ad hominem—abuse the man, and is a favourite device of people who have no answer for the case presented and stoop to attack the speaker and not the speech. Depending on who is speaking, pie throwing would be regarded as an invasion of the freedom of speech laid down in the charter of human rights.

One can only admire the quiet courage of Mary Whitehouse whose cool and polite replies in TV interrogations commended her position to hardened professional interviewers. The commentator of a leading programme after such an interview stated before the viewers that regardless of whether you supported Mary Whitehouse's Campaign she was compelling listening. Perhaps the pie throwing was the greatest tribute of all, and her message a quiet reminder to Christians that God purposes for all His creation that they will live His way and man's conscience, however fallen, knows what he ought to do. Bishop Dain was right when he expressed support for Mary Whitehouse to remind us all of a coming campaign which will also speak to the conscience of men and present God's will for His creation. Let us hope that like Mary Whitehouse's Campaign it will be a three-star or three-pie performance.

### BIBLES TO CHINA

• From Page 1

taught to cultivate the "innocent look". If for instance you go to the Police Station in search of directions and information it is likely to mean that you won't be followed by government agents.

In Eastern Europe since it is the custom for Christians not to smoke smoking at the border is an effective way of providing a screen.

#### ETHICAL SMUGGLING?

The approach is in Brother Andrew's own words "I don't tell a lie, but I pray to God that I don't have to tell the truth either".

How does Brother Andrew justify this kind of action?

He has written a book called *The Ethics of Smuggling* in which he goes into detail on the subject. In response to questions he is quick to point out that William Tyndale resorted to all sorts of subterfuge in order to circulate Bibles in English.

"People have the right to have God's word because God commands us to have His word and heed it. Activities opposed by the powers that be — anti-Christian Governments — things which are in keeping with the Kingdom of God must take precedent over the rules of these Governments.

"Peter said: 'You must obey God rather than men'. There are therefore some laws which must be broken if we want to keep God's Laws."

#### BIBLE SOCIETY CONFLICT?

Another controversial aspect of "Operation Open Door" is the organisation's relationship to the Bible Societies.

The Bible Societies maintain that there is no need to

send Bibles behind the Iron Curtain using clandestine means.

Brother Andrew argues that while at a public level there is a constant, friendly disagreement between himself and the Bible Society there is unofficial co-operation between the two bodies.

"They ask me how many Bibles I am going to need for each year's operation. I'm their best customer. Their policy is to do via official channels what we do unofficially. Behind the scenes we work very closely. There is no conflict."

He adds that official distribution of Bibles by official channels provides one ninth of the need for Bibles in Communist countries.

#### AFRICAN BATTLEFRONT

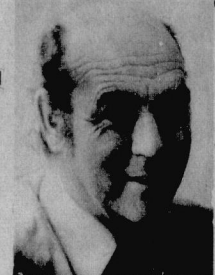
A Press Conference held in Sydney was also the venue for the launching of Brother Andrew's latest book, *The Battle for Africa*. Brother Andrew argues that it took 50 years after the Russian Revolution for the Church to begin to evangelise Eastern Europe. This he counts as a failure.

In Asia he says it took 25 years following the revolution in China for western churches to take up the challenge of evangelism in mainland China — another failure.

He sees the tide of nationalisation in Africa as part of an attempt by international communism to dominate that Continent. "Why wait until Africa is 'closed'?" he asks.

Brother Andrew says that the first part of the church's strategy should be a call to prayer. It must then get rid of the concept of "closed doors." This he sees as the only strategy whereby revolution of a type which has occurred in Eastern Europe and China will be prevented.

Brother Andrew questions the concept of the "Under-



## ON & OFF THE RECORD

By David Hewetson

### LAY DAY?

"They were untrained laymen," is the way the New English Bible translates part of Acts 4:13 (RSV "uneducated, common men"). This was, of course, the assessment of Peter and John made by the Jewish religious authorities. It echoes the usual condescension of professionals for those who are not professionals, ie "laymen". And it is found in many avenues of life: the medical expert vis a vis his patient; the academic vis a vis his student; or (perhaps without that particular terminology) the trained mechanic and his customer.

#### THE AMATEURS

The distinction has been so strongly present in the church that the words "laymen" or "laity" can be used there with very little need of qualification. And what do these words suggest?

I am afraid to many minds they suggest an amateur status. I do not suppose that many Protestants would go as far as Catholics like Yves Congar who wrote: "lay people will always form a subordinate order in the church." But it has often worked out that way in practice, even though these days there is a long-overdue re-assessment of ministry.

We are, thankfully, light years away from the days when ecclesiastical snobs like Sydney Smith condemned the first (lay) missionaries as "didactic artizans" and "delirious mechanics" who had got above themselves simply by speaking and writing publicly about their convictions. Thankfully, David Livingstone came along in the nick of time to give by word and example a picture of noble missionaryhood which was to capture the imagination of the public and so frame a better image of lay ministry.

#### THE CHOSEN

The distinction between "clergy" and "laity" has unfortunate overtones. In the Greek city states those chosen by lot (kleros) for high office were thus distinguished from the masses (laos). There was, of course, a distinction made in the Old Testament between Priest and People. But even there the service of the former and the dignity of the latter kept it all in a proper perspective. With the coming of the New Testament the priestly caste evaporated in the light of Christ's work as both High Priest and Sacrificial Victim. The priestly caste disappeared, but ministry, properly balanced between the whole people of God and individuals within the whole, was established.

ground Church". He prefers to call it the "Suffering Church". Iron Curtain countries are not the only places where this phenomenon exists.

Asked which countries are most hazardous both for Christians and those who bring Bibles to them he says "Albania, but Russia is a good second."

Brother Andrew is obsessed with the idea that the Bible, not armaments is the key to world peace. Recently he told Pentagon officials that if one percent of the Western World's armaments budget was given over to the production of

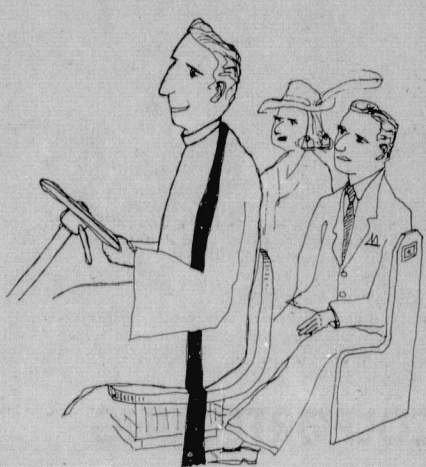
Bibles, the 99 percent would not be needed.

He is careful to avoid the charge of political bias. He won't discuss politics. "Probably capitalism has destroyed more souls than communism ever will. Perhaps the advent of International Communism is God's way of maintaining a pure Church, free of syncretism, free of liberalism".

John Martin

Whilst believing very strongly in the priesthood of all believers the Reformers were obviously most anxious to retain an ordained ministry. They wished to publicly recognise a particular pastoral and teaching function within the Body of Christ which would equip other members of the Body for the ministry that Christ left to the church as a whole.

The relationship was probably never better expressed than when Hans Rudi Weber wrote: "the laity are not helpers of the clergy so that the clergy can do their job, but the clergy are the helpers of the whole people of God, so that the laity can be the church."



#### THE BUS DRIVER

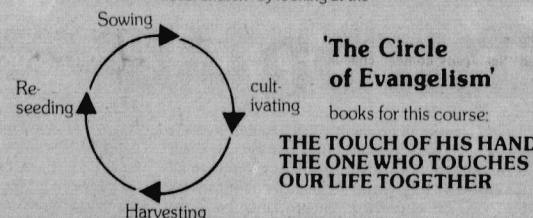
Why, then, has it taken so long for the layman to have his day? Hendrik Kraemer suggests that, against more radical trends in the community, the Reformers, in order to maintain law and order, postponed almost indefinitely any real lay involvement. The clergy, once out front because of their sacramental power, now gained a new prominence based on knowledge of the Bible; and a laity, hopelessly uninstructed in such things, slipped back again to a subordinate place.

Thus the "bus driver stereotype" was established: the clergyman up front with his hands firmly placed on the wheel, the people sitting behind him in serried ranks, one or two of them occasionally given the great privilege of collecting the fares!

It is hard to know where to blame most these days for clericalism: domineering clergy or lazy laymen. But, as we dispense with it we shall, no doubt, face new imbalances. Anti-clericalism could be one. Or, more simply, a confusion of roles on the part of both the ordained and unordained ministry. Sorting this out is probably where we are at right now.

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Further information and enrolments from **WORLD HOME BIBLE LEAGUE — P.O. Box 464, Penrith — (047) 31 2795.** NB Another seminar is planned for the week-end of 27th/29th October at the Baulkham Hills Baptist Church.

## Dangers of Holman Hunt

BY JOHN INCHELY

"The 'let Jesus come into your heart' appeal for children is 'improper, unsuitable and unscriptural'." This is how a fringe adult recently described his unsatisfactory childhood experience of response as a member of a boys' Christian Bible class — "I had a quick touch of the Holman Hunt which never worked."

At this time of year thousands of children will be attending Christian camps or joining in the activities of inland and seaside holiday missions. At very many of these it is more than likely that enthusiastic helpers will perpetuate the popular evangelical insistence for children to "Let Jesus Come Into Your Heart".

The implication is that if you have not let the Lord Jesus into your heart you are a complete spiritual outsider even if you are a tiny child — lost, guilty and on the way to judgement.

As likely as not, this non-scriptural emphasis to "let Jesus come into your heart" will be linked to Holman Hunt's beautiful Pre-Raphaelite picture and Revelation 3:20, taken completely out of its adult context of reproof and chastening to the lukewarm Laodicean church.

#### A HOLMAN MAN

For many years I was a Holman Hunt man myself, constantly using the well-known unauthorised story of the handle of the door in the picture being on the inside, and encouraging the children to sing most of the numerous "let Jesus come into your heart" hymns and choruses, which almost without exception are post 1854 when the Light Of The World picture was made public. I expect that this was also the time when the "open the door of your heart" teaching began.

Now I have come to realise that this is an improper and unsuitable presentation of the meaning of response to a child. And for the following reasons.

It is too metaphorical. The use of the word "heart", while usage may make it comprehensible in some areas remains an unsuitable metaphor for junior children aged 11 or 12.

When "letting Jesus come into your heart" is exchanged for "open the door of your heart" often illustrated by an unacceptable lover's heart-shaped cardboard cutout, one difficult metaphor is added to another. Even a door on its own which needs to be opened by the child will need a deal of explaining.

It is non-scriptural. The profound and beautiful utterance of our Lord in Revelation 3:20 has to be taken completely out of its context for use in teaching about an individual's first coming to the Saviour. This no doubt might be allowable if its use in this way could be supported by other Scriptures. But this is not the case.

There is no other Scripture to my knowledge which can support the "let Jesus come into your heart" teaching. Neither is there any sermon in the records of Acts nor any instance in personal confrontation with individuals by our Lord himself or his followers which uses this approach.

The opening of a door or "letting Jesus into your



John Inchely

heart" requires a critical happening in time. For instructed children the response to the Saviour is almost always developmental, much more like a flower opening to the sun than the opening of a door.

It puts the emphasis dangerously on what the individual must do instead of what God has done in Christ and of the present ministry of the Holy Spirit.

In terms of intelligent presentation to children the use of Revelation 3:20 will require an answer to the questions, "Why is the door a closed door?" "Was the child born like that?" "Do I really believe that this is the normal state of a child in his relationship to the Lord?" "Then what did Jesus mean when he said ... To such belongs the kingdom of heaven?"

The most important reason for avoiding the "let Jesus come into your heart" cliché, and the Revelation verse, is that there is a better, more scriptural, more positive and more understandable way of teaching children about response.

#### ALTERNATIVE YES

The alternative, thoroughly scriptural, non-metaphorical teaching about personal response for the child is the invitation simply and straightforwardly to "say Yes to God and to Jesus for myself". This is immediately acceptable to the understanding of the child, and is nothing more nor less than a self-explanatory paraphrase of believing and receiving.

It can be beautifully illustrated from the Old Testament — eg. Jacob's "The Lord shall be my God" with the oil poured upon the stone as a confirmation of intention, viz. "And I really mean it." It is exemplified by the constant preaching content in the Acts, and by the response of the disciples to Jesus in John 6:66-69, and by the literal behaviour of Zachaeus.

Zachaeus certainly received the Lord Jesus (joyfully it says) into his home and into his life, but it is important not to confuse the issue by saying "into his heart" — avoid the metaphorical heart.

He received Jesus as a Friend, a Brother, a Saviour

in the widest meaning of the word and also eventually as Lord into his life.

#### MODERN ILLUSTRATION

The modern illustration of a husband and wife saying Yes to each other and coming to belong to one another developmentally and progressively can also be used.

This is the meaning of John 1:11-13 which is the doctrinal authority for showing the individual the necessity of "saying Yes" — of believing and receiving. He came unto his own to be their Lord and King and Deliverer — they said No to him. But to those who received him — who said Yes to him — he gave the right to become children of God (experientially for themselves).

And this depended not upon "the will of man (opening a door), but of God". For covenant children this ties up most beautifully with the doctrine of being purposively "a child of God and an inheritor of the kingdom of heaven."

#### WHAT YES CONVEYS

Also, because this saying Yes to God and to Jesus is likely to be developmental and progressive it avoids all kinds of dangers. It allows the child to keep on coming which is right and proper; in contrast it is unreasonable to keep on opening the door. To a large extent it also avoids the constant lament of the child, "I did ask Jesus into my heart and nothing happened."

Saying Yes transfers the onus to the Lord to do the happening, and because the response is progressive so is the expectation. This also becomes tied eventually to mature and objective teaching concerning the mystery and reality of the sovereign indwelling of Christ in the heart of the believer (John 14:23; Ephesians 3:7-19; Colossians 1:27; 1 Peter 3:15). With this in mind it avoids the dangerous teaching of "let Jesus into your heart and live happily ever after."

While I constantly meet children who are puzzled by teaching they have received along the lines of letting Jesus into your heart, it is refreshing also quite often to receive a letter during a mission which says, "I said Yes to Jesus when I was six. Now I have said a bigger Yes than ever before."

This, surely, is a true straightforward scriptural response. CEN

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## Chinese Plot Strategy

The third North American Congress of Chinese Evangelicals, held at York University, Toronto in mid-August, heard repeated calls for evangelisation of all segments of the Chinese community, coupled with cross-cultural outreach to the non-Chinese world.

Professional people and students figure largely in many of the 280 congregations that have emerged in Canada and the United States. The 300 delegates to the Toronto congress were warned that they should not neglect important groups in their ethnic community.

Specifically the elderly, the North American-born Chinese, and working people were cited. Failure to evangelise them could mean that congregations would continue as "middle class, affluent churches existing in the midst of a heterogeneous (Chinese) community," stated a preliminary report presented to the congress.

Delegates were also reminded that their churches were part of a larger fellowship and that their churches should not become ethnic and cultural enclaves. "We Chinese should pray about the larger world beyond that of our kinsmen," contended

Dr Eddie Lo. "What of those non-Christians that further crowd our world?" he asked. "Our responsibility under God extends to the whole generation of which we are a part."

The increasing number of young people enrolled in training for full-time Christian service and expanding missionary support from the churches were indicators of expanded evangelisation endeavours.

During the week that the congress met here, China again figured in international news. Chairman Hua Kuo-feng set out on a tour that took him to Europe. During the same week, a World Bank development report stated that by the turn of the century, China's population would top the billion mark.

The motto displayed prominently at congress functions summed up the response of Chinese evangelicals: "For Such a Time as This".

## CHURCH SCHOOL TV CURRICULUM

A new Church School curriculum utilising the common experience of television is being developed by the Media Action Research Centre (MARC) under the sponsorship of the Parish of Trinity Church, New York.

"The curriculum will be a five-level study, Biblically based," Dr Parks, Rector of Trinity Church stated, "that is being designed to help participants develop a theological understanding of their culture as derived from values." The study will explore the development of beliefs, as learned from television and from Christian teaching, about the world, about life styles in the culture, about relationships between people, and about self.

The 12-week course will provide material for lower elementary, upper elementary, junior high, high and adults. It will be based largely on the reflective method whereby participants will share their common experience in viewing television.

"We are using television as a common experience to enable participants to define

## LATVIAN CHURCH

Pointing to uncertain conditions, the pastor of the largest Baptist church in Latvia in the USSR, said the world is at a crossroads of human history.

Arvids Vaskis, pastor of St Matthew's Baptist Church in the Baltic Sea state, spoke about Baptist work in the Soviet Union on missions night during Bible Preaching Week at Ridgecrest Baptist Conference Centre, North Carolina.

"I feel we are at a crossroads of human history," he said. "Many people in our part of the world are looking to us as Christians, seeking a message of hope."

Vaskis said he was delighted to report that after a number of years of delays, his government had finally this year approved the use of the "Baptist Hymnal" in church services.

"Please pray with us that we will get the same approval for distribution of the Bible," he asked.

Vaskis, in an interview following his message, discussed the shortage of Bibles in Latvia, noting that visitors may bring a copy or two with them for friends on visits.

Reports indicate that no Bibles are available for sale there, although the Lutherans printed a New Testament several years ago.

The Latvian pastor said his country contains 62 Baptist churches with a membership of 6500. His church has 600 members and a choir of 150. "My greatest wish is that I can have my choir here to sing for you at Ridgecrest."

The broad shouldered minister reported that there is a "great awakening and thirst for God, particularly among the young people."

He said that 16 persons were baptised in his church at the last service before his departure for America, and 10 of those were young persons.

He said that persons who become Christians are not pressured or harassed by the government in Latvia, the report concluded.

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The Rev Robert Noble, St John's Episcopal Church, Idaho Falls, shares a new parish confirmation programme, Discovery Weekend.

## WEEKEND CONFIRMATION CLASS

When Rev Robert Noble of the Episcopal Church finished his spring confirmation class in 1977, he drove home and told his wife, "Never again. That's the last one I'll do."

For years at Idaho Falls, this Idaho minister had suppressed a growing dissatisfaction with the traditional methods of preparing people for confirmation. Confirmation candidates were receiving a good academic presentation of Christianity and of the Episcopal Church, but he felt the traditional confirmation class does not offer an experience of the dynamics of the Christian faith that leads to commitment. Then too, newly confirmed members often felt on the outside of the established congregation.

So, with his wife, Gale, and a group of members of St John's Parish, Mr Noble, developed a new programme, "Discovery Weekend". The programme brings together candidates for confirmation and lay people from the congregation.

During a weekend of sharing, individual team members present various aspects of their faith: grace, prayer, the law, the Trinity, the work of Jesus Christ, sin and forgiveness, God's trust and the sacraments, the Church.

Each person making a presentation shares a personal journey, growth, understanding or experience of specific areas of faith. Team members do their major effort within the small table groups as they explore together.

"Changes in our society demand that we find a new way to make disciples," he suggests. "The conventional confirmation class assumes that people already have a solid experience of Christianity. This isn't true today; in our post-Christian culture, faith and commitment cannot be assumed even in persons raised in Christian households, let alone those with no background in the Christian faith and life."

Response to the Discovery Weekend has been enthusiastic. After the first such weekend, the bishop confirmed the largest class in the history of St John's. The parish grew by 10 percent in one class.

A Discovery Weekend involves the entire parish. Parishioners, as well as Mr Noble, invite candidates. Support teams handle cleaning, decorating, cooking and serving. Some members maintain a prayer vigil during the weekend while others pray with team members prior to their presentations.

The weekend begins with dinner on Friday evening in the parish hall. Introductions are made and people are assigned to table communities. These smaller groups of six to ten people, including two team members, remain together for workshops, presentations and creative

activities throughout the weekend.

Friday night emphasises aloneness. Through talks, sharing and activities, people are led to identify their personal aloneness and incompleteness. At one point, during a dramatic reading, participants are asked to sit apart in a semi-darkened church. After a concluding Bible meditation, participants go home with the promise that God meets them in their own dilemmas.

Saturday presentations deal with how persons can overcome separation. Team members share their understanding of God's grace and loving trust. They are free to express their own confusions as well as convictions.

Creative exercises and frequent breaks follow each group of talks. Saturday activities include a trust walk, and a visual prayer exercise. A forgiveness circle brings the afternoon session to a close. Throughout Saturday, team members share their convictions of Jesus Christ as their Lord and Saviour. In the evening, one team member leads a prayer workshop.

The highlight of the Sunday morning is an intimate Holy Communion held in the upper room where the group has been sequestered.

In the afternoon, during an affirmation circle, table mates identify the gifts they have received from each other during the weekend. The process moves from aloneness to delighted belonging. Later all participants, grouped in a large circle, have an opportunity to share what the weekend means to them.

This programme tries to emphasise that the weekend has been just a starting point, and that the development of spiritual gifts will be a joyful lifetime of growing.

The surprise is the great participation in adult education following a weekend, he says. There are programmes in Christian nurture and skills offered six days a week to meet the need following the weekend experience.

The Discovery Weekend is not an attempt to teach all there is to know about Christianity Mr Noble says. It deals with the questions and statements from the baptism/confirmation service in the Proposed Book of Common Prayer. These are the things necessary to help a person make a decision of faith, he says.

Mr Noble is currently completing the writing of a manual and developing training tapes so that this Discovery Weekend may be available to other parishes.

## BEHIND THE CURTAIN BILLY GRAHAM TO POLAND UNDERGROUND EVANGELISM

Billy Graham will preach in six major cities of Poland, October 6-16, 1978, on his second preaching mission to a communist country in Eastern Europe.

Graham, who preached in Hungary for a week in September of 1977, will preach in Poland's capital city of Warsaw and in the historic university and religious centre of Cracow.

He will also deliver sermons in the industrial and commercial centres of Poznan, Wroclaw, Katowice and Bialystok.

"I will preach the same Gospel in Poland," Dr Graham said, "that I have preached around the world for 30 years. There will be no restrictions on my preaching."

Details of the meetings were worked out by Dr Walter H. Smyth, International Vice-President of the Billy Graham Evangelistic Association, and Dr Alexander S. Haraszi, BGEA Liaison Representative for Eastern Europe.

Smyth and Haraszi visited Poland in late July and met with a wide range of church and state officials, including the Rev Michael Stankiewicz, President of the Polish Baptist Union, and Dr Witold Benedykiewicz, President of the Polish Ecumenical Council, whose organisations invited Dr Graham to Poland.

The Ecumenical Council represents approximately one million church members.

They also met with Minister Kazimierz Kakol, President of the State Office for Religious Affairs, which approved Dr Graham's visit.

Rev Zdzislaw Pawlik who is General Secretary of the Polish Ecumenical Council and Vice-President of the Polish Baptist Union and Director of the Baptist Seminary in Warsaw, will be Dr Graham's interpreter.

Arrangements were made for Dr Graham to visit historic sites, including the infamous Nazi concentration camp of Auschwitz, the Polish Soldiers' Monument in Warsaw, and the location of the Warsaw Jewish Ghetto.

He will also visit several locations associated with Polish religious history, including the Shrine of Czechostowa and the Rock Salt Chapel in Wieliczka, near Cracow.

The Rock Salt Chapel is hundreds of feet below ground in an ancient salt mine. Dr Smyth said that excitement over Dr Graham's scheduled visit "is running quite high in Poland," the report concluded.

Underground Evangelism International reports that during the year April 1, 1977 to March 31, 1978, 1,718,120 portions of literature were delivered into Communist countries.

This includes 460,021 Bibles and New Testaments; 195,754 Gospels and portions; 68,513 Hymn books and Concordances; 254,480 Bible teaching books; and 739,352 Gospel Letters with Gospels and Gospel portions.

It is stated that this is an increase of 25.6% over last year. UE is aiding more than 400 national Christian workers.

Dr Silas Hong, Director for Asia, reports that during a recent three months period, 1,280 UE Bibles entered into China. For several years UE has been transporting Bibles into China in the new simplified Chinese.

### Unusual Language in Polish Bookshop

When the Polish government was preparing to send development technicians to India and Zambia, it came across one big problem.

There were no text books available in the new languages that these men had to learn.

So the Bible Society in Poland found among its customers a group of engineers who wanted to buy Bibles in a variety of languages used in India and Zambia.

There were a few raised eyebrows at the United Bible Societies Regional Centre in Brussels when an order was received for Bibles in Telugu, Malayalam and Bemba.

But the Polish Bible Society's General Secretary Barbara Enholc-Narzyska explained that she was supplying the technicians with the only texts they could get in the languages they had to learn for their assignments.

### LAMBETH REPORT

In a reference to the schism which has occurred in the US Episcopal Church, Bishop Thomas of Wagaratza successfully moved an amendment which acknowledged that both the debate about women's Ordination, as well as the Ordinations themselves, have caused distress and pain to some Churches.

"If the children are to be free. If they're not to be used. If they're not to be exposed ideas, often very heavily politically motivated, which separates them and breeds hate, between them and their parents, their history and their past... you and I have a very great deal to do, to re-infuse our Society with a sense that life is good; that sex is wonderful; that it is possible to have something called 'self-control'."

"We hardly hear it mentioned these days! Chastity and self-control have become the dirty words today, that we simply can't mention!"

Dean Lance Shilton then read out the wording of a letter which was being sent to leaders of political parties in view of forthcoming elections, in New South Wales.

Questions asked of the political parties were—What would be your policy concerning: • Legalising the use of marijuana? • Legalising homosexual practices? • Legalising Abortion-on-demand? • The indecent use of children in publications and

## ABORTION NIGHTMARE

A Christian nursing sister in New Zealand faces a difficult situation when told her duties would involve assistance with abortions.

Having six months to fill in before doing further nursing training, I went to work at the midwifery unit of a large public hospital where I had worked five years earlier.

Before I started, I was told I would work on the antenatal ward, work which I enjoy, as the mothers need so much more caring for.

On my first day I discovered to my horror that I was expected to assist with abortions on mothers over three months pregnant, in addition to caring for normal ante-natal cases. These abortions, done by means of drugs to induce labour, require the assistance of a midwife.

I discussed the situation with a friend, as I wanted to know the procedures to be followed by nurses with conscientious objections to abortion.

I met the chaplain the following day. He told me that many nurses hated being involved in abortions. He advised me to see the Matron — she was very reasonable, and I had a legal right to refuse to care for patients having abortions, except where necessary to save life.

Matron was extremely pleasant and said she would have me transferred to another ward immediately. But I preferred to work on the midwifery unit.

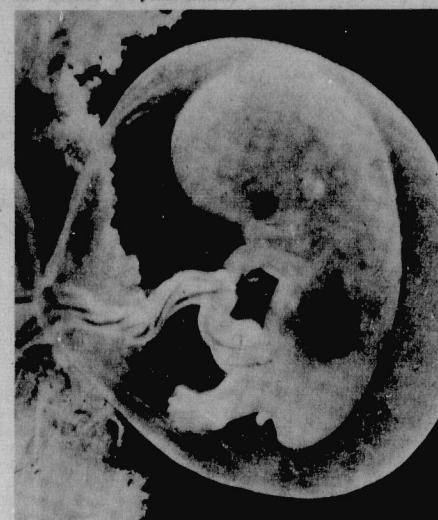
One day the Ward Sister took me into the doctor's room privately and said to me, "As these changes have come about I have just gone along with them. Now you are making me think about what I am doing — and you are making other people think too."

For the first three weeks I was not asked to help with abortions. I later discovered that, where possible, my days off had been planned to coincide with abortion days.

One day, however, coming on duty at 3 pm, I was told that a patient had not terminated as soon as expected and that, if I did not agree to look after her, the Ward Sister, who had been on duty since 8 am, would have to stay on duty till 11 pm.

The mother's comment, "If I had known it was going to be all this trouble, I would have gone ahead and had the baby," did nothing to increase my faith in the arguments about women making "intelligent, responsible decisions" about abortion.

I had frequently been told



that I would not be able to be kind to an abortion patient, but I found that this was not true. I can feel sorry for a person and do all I can to relieve her suffering, even when that suffering is self-inflicted.

When I got off duty and had time to think about the situation, I realised that I had not had to do anything to procure an abortion. I had only given the routine care that one would give any woman in labour — except to listen to the baby's heartbeat; there was no point in doing that.

I had been very careful to avoid using the word "baby" off had been planned to coincide with abortion days.

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## MARY WHITEHOUSE RALLY

• From page 1

films? • Legalising of brothels and prostitution? • Legalising of de facto relationships for adoption of children?

The letters were then sent to the leaders of the State Government, the Opposition and the Country Party.

After the close of the Rally, over 1500 took part in the March of the Child through the city streets, stopping en route in front of a building now used for pornographic films, which used to be a Salvation Army Citadel, for a protest.

After attending the Mary Whitehouse rally in the

Sydney Town Hall this afternoon Mr Jim Cameron, MP, NSW Shadow Attorney-General said, "I want to pay my own warm tribute to the courage, good humour and tenacity of this wonderful woman. She is the embodiment of the values which have most enriched our civilisation — kindness, family bonds, innate moral sense and fealty to the Creator, among them."

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### HOLY SMOKE

In evidence for the strangeness of reality there is little to choose between the world chess championships and the space between Pops.

That a contest between the finest players of the world's most perfect game could degenerate into a shouting match is weird enough; that a conclave of aging men in ancient garb should use smoke signals to announce that they have found what some call amusingly "a successor to Jesus Christ" borders on the absurd.

There is no denying that God is a God of the absurd, and a God of the unexpected. We rejoice in the way He avoids our expectations.

But when absurdity of such an artificial kind becomes entrenched it is time to start thinking.

Abortion is a bereavement situation, and the mother needs to go through the process of grieving. Anyone who thinks a woman can have a foetus removed with as little emotional reaction as having a tooth removed is either dishonest, ignorant, or abnormal.

The mother should go through many emotional reactions and counter-reactions before she can reach a decision that she can live with for the rest of her life.

The work of a counsellor is to take the woman's hand and accompany her through these reactions, not to push her towards one decision or the other.

In spite of claims made in the popular press — popular, no doubt, because it tells people what they want to hear — it is by no means unusual for an abortion patient to be transferred to a psychiatric clinic the day after the operation, or a few months later.

Sterility, ruptured womb, and anaesthetic death are also complications to be taken into account. Like so many things in life, abortions seem the easiest way out of the problem at the time, but the problems created for the future are far greater.

Doctors who recommended abortions easily are considered kind, but the really kind doctors are those who will spend hours of their time counselling and assisting a woman to face up to the fact of her pregnancy.

Abortion is a quick and easy way out of a problem for doctor as well as patient, but it is the woman who has to bear the after effects, long after the doctor has forgotten all about her.

(Reprinted from "Challenge Weekly" — New Zealand.)

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ANNUAL MEETING

to be held at BIBLE SOCIETY AUDITORIUM 93 Bathurst St, Sydney

on FRIDAY, OCTOBER 20 at 1.30pm

Chairman: The Most Reverend Sir Marcus Loane, KBE, MA, DD

Speakers: Miss Blanche Lindsay, Ass Dip RC, RGN, RM, Director of Nursing, Home of Peace Hospitals; Mr Allan Huggins, MEd (Manc) Ad Dip Adol Dev (Lon) Cert Tech MBABP, MBATE, Director of Pallister Young People's Unit.

The Annual General Meeting of Subscribers will be held in the Bible Society Auditorium on the same day at 12.30 pm.

Business — to receive and adopt the Annual Report and Financial Statement and Election of Council members.

Photo: Ramon Williams

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## ACC further on Vietnam

Sir,  
I am very grateful for the generous coverage of our trip to Vietnam on behalf of the 30 or so agencies of the Australian Council of Churches.

May I expand it a little further?  
For me it led to a deeper understanding of Jesus and the Gospel. Going back up the way refugees had come, I was reminded that Jesus too was a refugee; whilst in Vietnam I gained a new understanding of the suffering Jesus, so well depicted in St Mark's Gospel.

I stood in a new economic zone amidst the bomb-craters and saw the effects of the defoliants on the countryside. I had seen the cripples, the drug addicts and the medical work.

I thought too of the effect of the Vietnam war on Australia, of the bereaved, the wounded, the families divided over the issue itself, and wondered how the love of God could be shown in this situation, particularly in reconciliation.

It is of course presumptuous to claim any real understanding of what it is like to be a Christian in Vietnam, but here are a few of the issues.

Much of what the government is doing has the support of Christians. Programmes are carried out to rehabilitate drug addicts and prostitutes. There is a concern for the well-being of the poor and the government officials live apparently simple lives.

There is, we were told, universal and free education, and health services. But above all, with the exception of border fighting, there is peace after 30 years of fighting.

On the other hand, the government is trying to bring all the religions within a religious committee. All the schools, colleges, hospitals and institutions have been nationalised. The fact that a person is a Christian is marked on his ID card. Bringing up children to know the Faith also has problems.

The schools officially teach Marxist-Leninist philosophy and so children can only be taught in Church on Sundays. Further, there would be peer group pressure to join the various youth groups. Besides the number of Christians who have been in re-education centres for a number of years, others have recently been arrested.

The relationship between Christians and the govern-

## CLASSIFIED ADVERTISEMENTS

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## Interstate Services

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

COORPAROO: St Stephen's, Brisbane. Cnr Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Ken Baker.

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## Miscellaneous

TWO ARMY HALLS at Manly Vale need to be removed so that a new parish centre can be erected. Any parish interested in removing the halls at no cost for further use Phone Rev G. Knight 949 1451.

## LETTERS

ment is a tension in every country. In Vietnam, however, some Christians in the south feel that Christians in the north have compromised themselves by co-operating too much with the government. While the reasons for this are complex, they need our support and prayers.

Besides prayers, I believe that it is important to try to express God's love in Vietnam. At the moment, it seems that the only way is through the sending of medical equipment to support a hospital in an area where people are suffering, although I am hopeful that gradually person-to-person links will be possible.

I know of four clergymen who have been allowed outside Vietnam for conferences and this practice may increase.  
(Rev) MARTIN CHITTLEBOROUGH,  
Executive Secretary, DWCA

## Education beginnings

The growing concern of some parents and educators over the incursions made by secular humanistic philosophy into educational curricula, demands a fascinating look back to the beginnings of education in Australia. An old saying: "Coming events cast their shadows before them" is borne out.

The decisive moment in Australia's cultural development was the one in which the decision on national education was made. Though not fully understood by the majority the real nature of the conflict was in essence a collision between two opposing philosophies on the nature and destiny of man.

But the nature of the battle and its implementation for the future was understood by the leading protagonists in the battle — the leading Churchmen of the Anglican and Roman Catholic Churches and others on the one hand and the handful of secularists who were the products of liberalism severed from its Christian philosophic roots.

In the 1870's the Anglican Bishop Moorhouse of Melbourne said "Choose, my friends, which you will have — a religious or a secular education! You cannot have both. If you bring up your children without the moral and religious element in their character, you cannot add it afterwards ... You may choose your course, but you cannot choose the consequences of that course. If you sow secularism, you will reap irreverence and immorality ..."

He warned that under secular education "religion will narrow down into a weak superstition, and morality into a mere calculation of consequences ... (Does that strike a familiar note on the bell of "Christian" situational ethics?)"

However, even in the face of this united Protestant and Catholic opposition to secularising schools, laws were passed which established free, secular and compulsory education in all states. This was achieved by playing on the fears engendered on the issues of sectarian interests (United we stand, divided we fall?)

Wilberforce Stephens the then Victorian Attorney General who led the secularist camp prophesied: "In a couple of generations, through the missionary influence of the State Schools, a new body of state doctrine and theology will grow up,

and the cultured and intellectual Victorians of the future will directly worship in common at the shrines of one neutral-tinted deity, sanctioned by the State department."

The fulfilment of this prophecy is near to hand in the present work of the Curriculum Education Centre in Canberra which is already well into the production of a State approved Course on Religious Education, in which all beliefs are seen as valid; it being a distinction that Teachers will provide the Course instruction who will not necessarily hold any faith at all.

Compromise on any issue and attempts to "soften the blow" of the impact of Christian opinion by any Church body is intolerable and can only result in a growing dissatisfaction by the laity with the ultimate division of the Church and the achievement of humanist aims. It will be under our noses and with our eyes wide open — a long-term defeat for a short-term comfort of "suspect peace".

H. CHRISTOPHILOUS,  
Toongabbie, NSW.

## What it's about!

Sir,  
I believe Robert Brinsmead's book "This Is Life" deserves a more serious treatment than rather off-handed and almost flippant one given it by your reviewer Donald Howard (18/9/78).

The impression created by the disproportionate attention to "interesting" health facts is that the book is somewhat trivial in seeking to relate bodily health to the gospel.

This impression is hardly modified by the more positive and commendatory comments which conclude the review. I do not question Mr Howard's right to say what he thinks of this book, but I wish to commend it as having great potential for evangelism.

The thing I missed most in the review was any indication that the reviewer was interested in the fundamental theological tenets lying at the heart of the work. It may be that there is some force to his criticism of the format (in particular the mountain climbing analogy). But this is not the central feature.

My concern is that Brinsmead's effort to present, in a readable form, a new approach to evangelism, should be taken seriously. The health theme is nothing less than an implication of a holistic view of man and a comprehensive view of salvation.

Positively, the book is a challenging contribution to the theology of evangelism, and explores the meaning of the fact that Christ became true man in order to save the whole man and to redeem the physical universe.

Negatively it is a much needed rebuke to a variety of aberrant evangelism in vogue today which play down the substitute life and death of Jesus Christ in favour of what happens in the believer's experience, and which leave the body and the physical world out of salvation.

GRAEME GOLDSWORTHY,  
Theological Education Programme of Australia

## Naivety

Sir,  
The defensive letter of Russell G. Rolison, Information Officer of the Australian Council of Churches, makes one ask "How naive can Christians be?" (ACR 18/9/78).

Undoubtedly there are sincere individuals who truly believe the basis of membership as quoted, but as it is impossible to enforce this doctrinal basis, it is totally nullified by other declarations.

Is it not curious that the aims of the WCC so frequently coincide with the subtle propaganda of Marxism, even to their genius for semantics? How they love the word "racist" without analysing who are the racists today.

With this weapon at the Christian conscience, so innocent, so naive, they have been able to clear a path in Africa for the Soviet juggernaut. How very frustrating for them that a handful of white Rhodesians stood in their way, but that will soon be rectified to the satisfaction of the WCC.

At least the Soviets have made no secret of their intentions to "bury the west", but the WCC, like Lucifer, clothed as "an angel of light", using Scripture out of context like Satan in the Temptations of Jesus, has the aid of unwary Christians, compromising Christians who open their purse because they do some good.

Of course they do. That is how they have gained power amongst the innocent brethren.

There is much more that could be said, and has been said confirming the above. The true history of the WCC, to which the ACC is allied, is becoming known amongst many rank and file Christians.

Amongst those who have "come out of her" are the Church of South India, the United Church of the Americas, the Synod of the United Presbyterian Church in Pakistan, the Anglican Church in Kenya (535 churches), the Baptist Union of South Africa, Dutch Reformed Church, Presbyterian Church of Formosa, 20,000 Methodists in Trichinopoly and 50,000 Methodists in Karachi separated themselves from "fellowship with strange and questionable bedfellows."

It is significant that those churches mentioned are situated where battles against anarchy and Communism have been heaviest. Why? Because they know the signs and have seen where the WCC is leading.

The treatment of the "Nicodemus passage" (pp27ff) gives little or no evidence of careful exegesis. The author tacitly assumes that the primary focus of Jesus' dialogue is a subjective change in Nicodemus himself. The passage by no means demands this. Furthermore, the author cannot correctly distinguish an indicative from an imperative ("He (Jesus) commanded ... 'Ye must be born again' ... Jn.3.5" (p26)).

Finally, illustrations are overdone, and often have little bearing on the point under discussion. If the justification for writing a book is to make a worthwhile contribution to the subject, then it is difficult indeed to justify this particular publication.

Geoffrey J. Paxton

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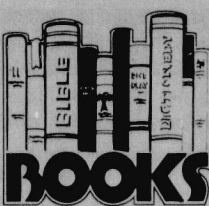
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## Who is born again?

"What Does It Mean to be Born Again" by John Wesley White Bethany Fellowship Inc Minneapolis, Minnesota 1977, 123 pages, \$US1.75

The title of the book plus the fact that its author is an evangelist and a scholar, leads us to expect much from his publication.

The book, however, disappoints us. The author has gone the way of historic Roman Catholicism and all too much modern evangelicalism. Apparently the author sees no real connection between the title of his book and the Gospel. What it means to be born again is seen entirely in terms of the "Christ in me" perspective. (cf chapters 3 and 4).

To be born again is to have a change of heart (pp 53ff), of mind (p55), of conscience (p57), of feeling (p58), of appetite (p61), and a change of will (p62). The fact is, however, this is not the only aspect of the biblical doctrine of regeneration, nor is it the predominant one. The real focus of the doctrine is all but totally neglected.

Hence, because this book will encourage people to focus on themselves (the dreaded "incurvitas") instead of the gospel when thinking of regeneration, I regard it as a bad book.

"To whom much is given, much will be required." The author is an Oxford D.Phil. It is to be expected, therefore, that the writer will bring a disciplined mind to his subject. The book disappoints us in this respect as well. Instead of allowing his subject matter to call the shots, the subject matter is subjected to the author's predilections.

The treatment of the "Nicodemus passage" (pp27ff) gives little or no evidence of careful exegesis. The author tacitly assumes that the primary focus of Jesus' dialogue is a subjective change in Nicodemus himself. The passage by no means demands this. Furthermore, the author cannot correctly distinguish an indicative from an imperative ("He (Jesus) commanded ... 'Ye must be born again' ... Jn.3.5" (p26)).

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structures or with casual acquaintances, eg fellow passengers.

His focus is based upon the fact that most of us have many ongoing relationships with unbelievers and we are not properly using these relationships as evangelistic opportunities.

The book does not provide any slick programme or formulae for evangelism, but concentrates upon the need to develop a distinctly Christian way of life.

It contains seven chapters on different aspects of evangelism and is designed to be studied in groups. The material is organised and presented in a refreshing manner and if studied seriously, could prove to be a great stimulus to personal evangelism.

It is recommended by the Graham Crusade in Sydney for youth evangelism.

T. K. Dein

## Good book for Confirmation

"To be Confirmed" by Gavin Reid Hodder & Stoughton 1977, 128 pages Recommended Australian price, \$2.45

Gavin Reid has said (p7) that he tried to write a book that is easy and enjoyable to read and yet at the same time, one that will teach some basic truths. In this book for confirmation candidates Gavin Reid has done just that.

The book concerns itself with an exposition of the Gospel (pp16-50) and the implications of the Gospel for those who believe it (pp58ff). While Gavin Reid succeeds in writing a book that is easy to read, he does not sacrifice theological depth in order to achieve his goal.

It is encouraging and edifying to see the author grapple with some theological mind-benders for young people. (15-year-olds whose minds are filled with motor-bikes? p7).

The book is generally well illustrated (being neither a dark dungeon nor a glare glasshouse) and the author even resorts to some diagrams (pp 67&68) to illustrate his point. Also there are questions and passages of Scripture for the candidates to work through.

There is one serious vitiation element in the book. In an otherwise commendable exposition of the heart of Christianity, the book falls prey to an individualism that does not reflect the cosmic aspects of Jesus' Lordship in the Bible.

To have treated these young people to the cosmic dimensions of Jesus' overthrowing of the powers of evil would have only enhanced the excitement that the Gospel so obviously brings to this author. To repeat, this is a good book and one that the leader of the confirmation class would find very helpful in executing his task.

Geoffrey J. Paxton

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A friend gave us a copy of Canon Jim Glennon's recently-published book "Your Healing is Within You" (Hodder & Stoughton). In his first chapter, in answer to the question "Does God still heal today?", he gives a number of immensely encouraging case-histories of divine healing, outstanding and varied examples among the many answers to prayer witnessed by Canon Glennon and those who share with him in the Healing Ministry Congregation at St Andrew's Cathedral, Sydney.

Pernaps the most dramatic is the case of "Marion", an actively ministering member of the healing service congregation who was admitted to hospital with the diagnosis of advanced cancer of the uterus. "Marion", Canon Glennon writes, "was a woman of great faith in prayer. She understood faith as it is described in the New Testament and she lived it out in her daily life. She had a remarkable ministry of intercession and knew what it was to fast as well as to pray."

She called for elders to pray for her, and was visited by one of the clergy and two lay people. Amid unsatisfactory haste and hospital comings and goings they prayed briefly with her and claimed healing.

A few days later they went to see her again, hoping to spend more time with her. They found her sitting on the side of the bed and she greeted them with a radiant smile.

"I have wonderful news. On Tuesday, as soon as our prayer concluded, my body was filled with a burning and vibrating heat which lasted for two hours. I knew that I was being healed! Today I was taken to the theatre to have radium inserted around the tumor, but the doctors could find no trace of the cancer. They were amazed, and they have told me so."

She was discharged from hospital without further treatment.

This case is evidently far from typical. Most cited in the book involved very gradual healing; divine, yes, but miraculous, no. They depended on a constant claiming of God's promise by view. One who has had close

GOD IS SOVEREIGN  
There is another point of view. One who has had close

## ON BILLY GRAHAM VISIT TO USSR

Two leaders of the Billy Graham Evangelistic Association who visited the Soviet Union recently found "great interest in Dr Graham's ministry there," according to Dr Walter H. Smyth, International Vice-President of BGEA.

"Many church leaders," said Dr Smyth, "told us they were 'hopeful' Dr Graham could come to the Soviet Union to preach."

Dr Smyth and Dr Alexander S. Haraszti, BGEA's Liaison Representative for Eastern Europe, visited the Soviet Union recently for one week and preached in churches in Moscow, Leningrad and Kiev. They also attended a noon-time Russian Orthodox service in Zagorsk which 3500 persons attended.

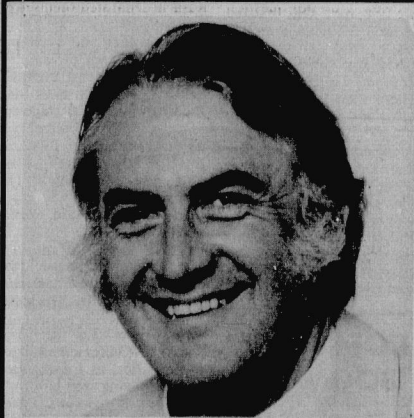
"We were very cordially received by various church and state officials," Dr Haraszti said. A Hungarian-born American, Dr Haraszti was influential in arranging Dr Graham's visit to Hungary last September and in making arrangements for the evangelist's forthcoming visit to Poland October 6-16.

Among the officials Dr Smyth and Dr Haraszti met was the Reverend Alexei M. Bichkov, General Secretary of the All-Union Council of Evangelical Christians-Baptists of the USSR. The Council represents approximately 5000 Protestant congregations in the Soviet Union. They also met with Archimandrite Giorgi, Rector of the Russian Orthodox Church Seminary in the city of Zagorsk.

"We were surprised and delighted with the vitality we found in the Russian Churches," Dr Smyth said. "In each instance we were warmly received, and every church was packed beyond capacity."

"The day we arrived in Kiev 44 people were baptised in the River Dnieper. Over 500 people were present at the open air service. We were told that last year 10,000 people were added to the Baptist churches in the Soviet Union."

"It is too early to say whether or not a visit by Dr Graham will be possible, but the Russians are a wonderful people, and we look forward to further contacts with them."



## The Bishop Speaks Out

Logbridge Farm

The Logbridge Farm at Yallah, just south of Wollongong, has been described as a unique experiment in providing children in the 10 to 14 age group with an alternative life-style. Few people realise the number of children in this age bracket who are at risk by reason of exposure to drug abuse and particularly the risk involving alcohol.

The purpose of Logbridge Farm is to give youngsters the opportunity to experience a range of activities that will show that it is not necessary to turn to alcohol or other drugs in order to get kicks.

This is a great idea and the marked success the farm has so far achieved, is bound to continue. Obviously that success will be limited unless there is communicated to these children some motivation that will enable them to cope with the peer group pressures that make it hard for young people to break with what may appear to them to be the "in" way of gaining these kicks in life.

The Bible teaches us that because we need each other, that friendships play a very important part in our attitudes and characters. It also teaches us that Jesus Christ is the friend above all others and that relationship with Him really provides meaning to life.

Lesley Hicks

Lesley Hicks

Lesley Hicks

Lesley Hicks

Lesley Hicks

Lesley Hicks

her speaking, her art and her writing are all gifts by which she is able to show the beauty of Christ's life in hers despite, or because of, her helpless body. There is wholeness there that transcends the physical.

## CONVICTIONS

So where am I in considering healing? Out of my intellectual and spiritual depth, obviously, and running risks in presuming to tackle so complex a subject in so small a space. Some convictions:

• God can and does heal today, sometimes in ways that could only be described as miraculous.

• The church's rediscovery of its ministry of divine healing needs to be encouraged, not squashed. There is an immense need for such ministries.

• Perfect physical wholeness is no more possible for God's children than sinless perfection. Total healing belongs to heaven, and death is its gateway.

Lesley Hicks

Lesley Hicks

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# MAINLY ABOUT PEOPLE

## WORLD VISION FOUNDER DIES

**PERTH**  
Rev S. Threlfall was commissioned as Rector of Nedlands on September 7.

Rev E. Whitham was commissioned as Chaplain of Christ Church Grammar School on September 13.

Rev G. Harvey has accepted appointment as Rector of East Claremont/Graylands.

Rev B. Haig has resigned as Christian Education Officer to take up a position as Executive Officer for the Anglican Commission on Education as from October 1.

Archdeacon E. Gundry will retire as Rector of the parish of Como. The Archdeacon has indicated that he will withdraw from the Diocesan Council and from his Cathedral Canonry.

Bishop Macdonald has formally announced his retirement as an Assistant Bishop in the Diocese as from January 31, 1979. An official farewell will take place at the time of Synod in November.

His first involvement in child sponsorship was in 1947. Through a missionary, Bob began sponsoring a small girl White Jade. By 1950 he was a war correspon-



The Late Dr Bob Pierce

## BIG SOUTHERN RALLY TO STIR EVANGELISM

More than 60 parishes in areas south of Sydney are expected to be represented at the third 1978 rally conducted by Sydney's Department of Evangelism.

The rally is planned for Wednesday, October 25, at St Luke's Church of England, Miranda.

The director of the department (the Rev John Chapman) said that he had been tremendously encouraged by attendance at the two previous rallies in the western region.

"We find that people are enthusiastic about evangelism at the local church level," he said.

"Our aim is to inform and stimulate people to carry on this work."

Sixty-three-year-old Dr Pierce, a Baptist Minister, had been suffering from leukaemia for some time and was confined to a wheel chair. However, right up until his death, Dr Pierce continued to travel the world preaching and serving the needy.

As he travelled through the bloodshed and misery of war-torn Korea, Pierce saw that it was the children who were suffering the most. He wrote in the flyleaf of his Bible: "Let my heart be broken with the things that break the heart of God." His prayer was answered in an even greater way than he expected. His heart was broken but he was also given a vision into the great need in the world.

By 1953 the World Vision childcare programme was underway in Korea. It wasn't long before World Vision's work began to spread to other Third World nations. Ten years later over 20,000 children were being sponsored in 19 countries.

Ill-health forced him to slow down in 1964. His doctors ordered Pierce to take extended leave from the Agency. Three years later his condition was such that under medical advice he retired as president of World Vision International. He was succeeded by Dr Stanley Mooneyham.

## A CLERGYMAN GOES TO WORK



An industrial chaplain talks with some members of the staff of the composing room in a city newspaper office. Photo by courtesy of the "Sydney Morning Herald".

## Developments Industrial Mission

A man came charging down the length of the workshop, his mind obviously on the job in hand.

Almost past me he stopped abruptly, recognising the cross on my lapel. He smiled.

"You're the new chaplain? That's good, it's good to be reminded that God is with us at work. I can't stop to talk now. See you next week!"

A fleeting encounter? An industrial chaplain has many such.

But to those with eyes to see he becomes a visible sign that God is present in the workplace and who dare estimate what far-reaching effect that recognition may have on workers, on the work itself and the work environment?

A chaplain makes himself available to any and all who want to build on an initial contact.

"Let's face it," a young man says to a chaplain, "I get more from 10 minutes' talk with you each week than I do from any 20 minutes' sermon. That's not to say I don't appreciate sermons. But how can a church service be as personal as this?" The man, a committed Christian, holds an important media position.

"Can you give me five minutes?" a manager calls down a line of machines, and adds with a smile, "In just 3 minutes' time?"

"I knew I'd see you today," he commented, back in his office, as I apologised for not having seen him for a week or two. "Because I need you today! I didn't need you last week!"

Rapidly he told me of progress in a spiritual problem at home — about which we'd been praying over a period of time — of his own promotion to a new job, newly created and operative that very day, of the challenges it presented and the effect of the appointment on the workload of those in his previous section.

Our conversation passed naturally into prayer.

Chaplains of the Inter-Church Trade & Industry Mission are attached and pay regular visits to industrial, commercial, and service organisations, where representatives of both management and labour jointly request them.

Chaplains have been appointed to 225 organisations around Australia. Twenty-nine of them are in NSW.

The ACT Police have a chaplain. Qantas at Mascot have four part-time chaplains each working in a different section of their organisation. BHP have a chaplain working in parts of the Newcastle steelworks full-time.

Names like Alcan, Arnott's Biscuits, Dulux, Leyland, W. D. & H. O. Wills, Rheem, British Paints, Fairfax, Fibremakers, Concrete Industries (Monier), Borg Warner, Sidney Cooke, The Metropolitan Water Sewerage & Drainage Board, Prospect County Council, Pilkington ACI and AGM appear on the list of organisations with chaplains.

Some chaplains are full-time staff workers with ITIM, others have parochial responsibilities as well and the backing of their parishes in the day or half-day they give to industrial chaplaincy.

But chaplaincy is only a small part of Industrial Mission.

In Sydney a Grant-in-Aid social worker is implementing migrant programmes in a large organisation in which 56% of its employees are migrants from non-Anglo-Saxon background.

The programmes have developed from over 18 months' professional survey carried out by the Mission into aspects of induction, safety and health, social welfare, trade qualifications, training and promotion within the organisation.

The Inter-Church Trade & Industry Mission (NSW) operates under a Board of Management comprising of clerical and lay (union & management) representatives officially appointed by the nine member churches.

The Anglican representatives on the Board are presently the Rev Clive Harcourt-Norton and Mr Keith Glover.

Bishop Clive Kerle was the first chairman of the Board. Bishop Frank Hulme-Moir is Patron.

ITIM has just concluded a lively 5-day seminar for 17 theological students from the Salvation Army Training College, St Columban's College, and the United Theological College. It is one of six such seminars arranged by ITIM this year.

A workshop for lay men and women discussing issues where the values of faith cut across the traditional values of the workplace has also been held and a follow-up programme is being developed at the request of participants.

Dr J. I. Packer also spoke to the student body in a series of 2 Timothy on the themes of the Minister and his Commitment, his People, his Bible and his Priorities.

The Students and their college chaplains found the combination of topics covered by the two lectures was a happy marriage and provided much material for reflection and discussion.

Dr Packer spoke to 2500 people who attended the series of evening lectures on the theme of Contemporary Studies in the Eternal Gospel which were the Moore College Annual Lectures for 1978.

Cassettes of the addresses are available at Moore College, together with two of the afternoon lectures on the Pastoral Ministry the Puritan Way which was delivered to 200 ministers involved in pastoral work.

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Whatever your text, praise the Patriotic Front, condemn Ian Smith, put in a word for meaningful violence, and you're home and dry.

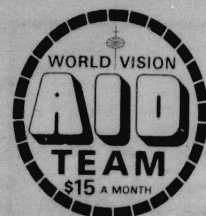
CHURCH ON THE MOVE  
• From page 1

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# CHURCH RECORD

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## ANGLICANS RECONSIDER WCC

Bishop Donald Cameron successfully moved a motion in the recent Synod of the Diocese of Sydney requesting the Standing Committee of the General Synod of Australia to reconsider the Anglican Church of Australia's continued membership of the WCC.

In speaking to his motion Bishop Cameron noted the way in which the WCC had moved from its original position in the past thirty years. He felt that the recent grants to the Patriotic Front of Zimbabwe epitomised its present theological emphasis and that those members who joined in 1948 may have had second thoughts had they known the direction in which the movement would go.

The move in Synod was seen by observers as a strong endorsement of the WCC and reflected the growing alienation of that organisation from its member churches whose basic function is to reflect the views of the member churches and not to impose the views of the WCC professional ecumenists on the churches themselves.

At the recent Lambeth Conference almost all the Bishops who spoke to a resolution supporting the WCC as an organisation at the same time condemned its granting of money to the Patriotic Front.

As Lambeth has no legislative authority, the motion of the Synod was seen as a significant expression of the feelings of Anglicans on the activities of the world organisation.



Bishop D. Cameron

## EDITORIAL

The statement in the Sydney Morning Herald October 9 that the Archbishop of Sydney "can hardly claim to find guidance in the Bible" on the issue of uranium mining was a naive and snide comment by John Pringle in his feature article "Church Leaders and the State Election".

Mr Pringle's own comments on the uranium issue were: "I regret that nuclear power was ever discovered, it will not disappear overnight, and a refusal to mine uranium will make no difference except to increase the cost of uranium to those countries which have invested vast sums in erecting nuclear power stations." Mr Pringle's head may not be in the clouds, but it is certainly in the sand. He may not have read the Fox Report, but did he bother to read the Archbishop's reasons in his Presidential Address to Synod for his conclusion? We may condemn Mr Pringle's highly pragmatic approach, but our concern is how many Christians have based their own conclusions on the same grounds as Mr Pringle when reflecting on uranium mining?

In contrast the Archbishop of Sydney has obviously taken a considerable amount of time and effort evaluating the finding of Mr Justice Fox and the opinions of those connected with the Aboriginal community. His opinion is a considered one.

The question is whether the Archbishop has enunciated principles that are biblical in arriving at his decision that it would have been in our true national



Bishop Donald Robinson

circumstances celebrate the Lord's Supper.

The Report investigated the role of the presbyter or priest and recommended that it be seen primarily as a functional office — the title goes with the job of being the pastor in the congregation, and should the occupant resign the position he would relinquish the title.

This would also mean that a person would not be ordained a presbyter or priest 12 months after being made a deacon but only when given the sole responsibility for the congregation.

The question is also raised as to whether a person may be a part-time or honorary

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# WOMEN DEACONS

## — FAVOURED BY SYDNEY REPORT

In a Report to the Sydney Synod it was recommended that the ordination of women to an expanded diaconate be accepted in the Anglican Church. The recommendation was part of a Report commissioned by the Archbishop of Sydney on behalf of Synod.

The committee was appointed to consider the Meaning, Value, and Theology of Ordination and was chaired by Bishop Donald Robinson. Its members were Bishop Donald Robinson, Canon Harry Goodhue, Dr Alan Cole, Dr Peter O'Brien, Rev David Davis and Deaconess Margaret Rodgers.

The Report endorsed the conclusion of the Doctrinal Commission of the General Synod that there are "no fundamental theological objections to the admission of women to the diaconate."

However, it stated categorically that there were clear theological objections to a woman being given the cure and charge of a congregation and she could not in these circumstances be ordained as a presbyter or priest.

The principle upon which the issue of the exclusion of women from the priesthood was based is that of the headship of man over women in the natural order.

The report deals thoroughly with the Biblical evidence, and comments on the context in which headship is to be seen — not one of a harsh or rigid nature but following on the example of Jesus in relationship to the church.

The expansion of the diaconate would result in the inclusion of all who exercised a function in the church, and could encompass the work of lay readers.

The office of the diaconate would be further expanded in the report to include the right to celebrate Holy Communion. It is also recommended that the woman ordained to the diaconate could in certain

## New WCC Grants to combat Aust Racism

Three Australian Aboriginal groups have received grants from the World Council of Churches Special Fund to Combat Racism. The grants were made by the recent WCC Executive Committee meeting held in Helsinki, Finland.

The North Queensland Land Council will receive \$US17,500, the Kimberley Land Council \$US12,500 and the Melbourne Aboriginal Community Organisation Course will receive \$US12,000.

In its submission, the North Queensland Land Council said that "Queensland is the only Australian State which continues to deny legislative recognition of the right of Aboriginal people to some part of their ancestral land".

It also accused the Queensland Government of continuing "to oppress its black population through the highly discriminatory Aborigines and Torres Strait Islanders Acts of 1971". The Land Council plans to use the WCC grant for legal action in Australia and for taking its case to the United Nations.

The Kimberley Aboriginal Land Council of north Western Australia stated in its submission that it "exists because of the urgent need to regain lost lands if Aboriginal culture is to survive". One of the Land Council's primary objectives is to obtain European recognition of Aboriginal law as it relates to land.

The Land Council gives highest priority to frequent and regular meetings of Aboriginal councils and will use the money to meet the heavy travel costs in this isolated part of Australia.

The Aboriginal Community Organisation Course (ACOC) at Swinburn, Melbourne, is an educational programme for

young Aborigines from all over Australia. The course aims to give the 30 students attending the 12-month course, not only organisational skills, but also a strong sense of pride, identity and political awareness. ACOC will use the WCC grant to pay the salaries of two Aboriginal course tutors.

CARE works to end racism in Southern Africa and in Australia. A major part of its activities is supporting the struggle of Aboriginal people for their land rights. The WCC grant will support its land rights work and the information activities of its co-ordinator.

SALC aims to mobilise support within Australia for the Southern African liberation movements and to support black movements within Australia. A major initiative of SALC is the "no ties with apartheid" campaign. The centre also assists in providing scholarships for Southern African exiles. The WCC grant will go towards continuation of the Centre's activities as well as to providing a regular wage for SALC's co-ordinator.

Australian Council of Churches

## AN ARCHBISHOP WITHOUT A TEXT?

interest at this stage to have left the mineral in the ground.

The Bible gives a clear mandate to man to make use of the resources of the earth for his own benefit, and in an era of diminishing energy resources the use of nuclear fusion seems to be a good alternative. However, the mandate the Bible gives to man is one that carries a responsibility to use the gifts and resources for the benefit of others. The way then we use resources and the effect that use will have on others is the prime Christian consideration.

In evaluating the Archbishop's decision the crucial question is whether the mining of uranium at this stage will be beneficial or detrimental to others. The Archbishop notes four salient considerations — the problem of radioactive waste disposal, the hazard to all living organisms from radioactive materials, the pollution and destruction of the earth's fauna and flora, and finally the effect on the welfare of the people who inhabit the area in and around the mining claim.

Recent work in Australia on the encasing of nuclear waste in a material which would help the disposal problem gives rise to cautious optimism because the work is in a preliminary stage. But it is wrong to proceed now with mining until the method is proven and assurances given that all waste will be thus dealt with.

Secondly the fact that the Ranger Uranium tailings dam will hold 28 million tonnes of contaminated sludge and water and that some be released and cover considerable

tracts of land especially in the wet seasons is a significant factor because of the long term effects on all life in the area.

Contrary to Mr Pringle's charge, the Archbishop has based his considerations on the biblical doctrine of man as the responsible user of resources for the benefit of others. The Archbishop's arguments and conclusion commend themselves not only to Christians, but to all, including the Government of Australia. Uranium mining is premature knowing its effects where it has been undertaken in Rum Jungle and given our present inability to handle the effects of such mining on man and his environment.

However, Christians must be prepared to accept the fact that any decision not to mine now would affect our level of prosperity because we have reached a stage in our economic history where we desperately need to export our mineral resources to offset our economic problems. Christians may well ask whether the Government is hell bent on pursuing the uranium mining contrary to the recommendation of Mr Justice Fox because of a short term politico-economic objective.

Our great regret should be that as Christians we failed to bring to bear a Christian mind on the issue before it was too late. The statement of Archbishop of Sydney stands as a judgement on our sloth and guilty silence as a Christian community for failing to do our homework long before this.

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