

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 Churches' Commission on Education as from October 1.

The man who founded the Christian aid agency World Vision, Dr Bob Pierce has died in Duarte, California. Sixty-three-year-old Dr Pierce, a Baptist Minister, had been suffering from leukaemia for some time and was confined to a wheelchair. 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.



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."

St Luke's church building is on the corner of The Highway and Jackson Avenue, Miranda. "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!"

CORRIE ten BOOM ILL

Miss Corrie ten Boom, world renowned author of The Hiding Place, and other inspirational books, suffered a stroke on August 23 at her Placentia, California, home. She is 86 years of age. According to Dr David Messenger, Miss ten Boom's personal physician, she is in a stable condition. However, a complete prognosis of the effects and extent of the stroke was not immediately known when this report was written.

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".

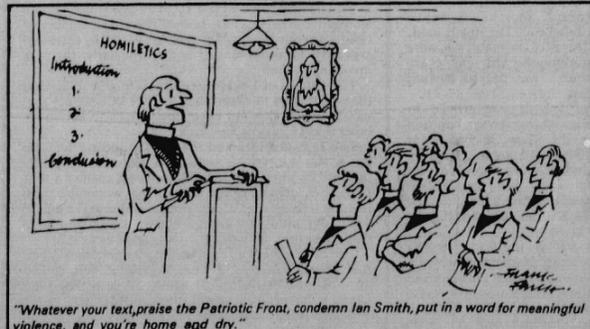
Developments Industrial Mission

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. 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 their 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.

CHURCH ON THE MOVE

From page 1

Dr J. I Packer also spoke to the student body in a series on 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 on the afternoon lectures on the Pastoral Ministry the Puritan Way which was delivered to 200 ministers involved in pastoral work.



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



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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 legislating 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

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."

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 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



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 parttime or honorary

MINISTER'S MACOS CONCESSIONS

A delegation from the NSW Council of Churches was given assurances by the Minister for Education, Mr Bedford, that parents who have objections to MACOS, the Fifth Grade social studies course, will have alternative arrangements made for their children.

He stated that his own department's Evaluation Committee was favourable to the course but with a proviso that there should be certain safeguards. Further assurances were given by the Minister that when a school adopts MACOS at a parents' meeting, it would only be adopted for that particular year. In future all parents with four year pupils will be given the opportunity to express their feelings, rather than a particular group of parents in one year giving the school blanket approval for all subsequent years. The Minister will gazette this decision for the information of all headmasters.

In the recent Synod of the Diocese of Sydney the Rev Bruce Ballantyne Jones successfully moved a motion urging all Christian parents to take advantage of the Minister's decision and protect their children from this one sided, secular and humanistically orientated course of studies. The Rev Tom Wallace, Director of the Diocesan Board of Education seconded the motion.

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. The national Campaign Against Racial Exploitation (CARE) and the Sydney based Southern African Liberation Centre (SALC) have also each received a grant of \$5000 from the WCC Special Fund to Combat Racism. 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

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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

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

AN ARCHBISHOP WITHOUT A TEXT?

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 guilelessness as a Christian community for failing to do our homework long before this.

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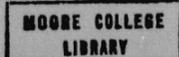
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# NOTES & COMMENTS

## COMBAT SEXISM KIT

Recently the Sydney Media have focused on a set of school materials. Called "The Combat Sexism Kit" it purportedly deals with sexism and sexuality.

The Kit is designed to help radically change our social structures. It says in the rationale that:

"Power in our society therefore, resides with white, middle class eurocentric, heterosexist men. Our education institutions, like all our other social institutions perpetuate and support this structure. Further, our schools while supporting this power hierarchy are themselves microcosms of the society at large.

"Hence as we see it, the role of educators is to analyse and eradicate this structure.

"The concept that schools should reflect the mores of the community is indisputably abrogating responsibility as educators. These mores are racist, heterosexist and worker exploitive.

"So why produce a kit for schools?

"Accepting the concept that it is the responsibility of educators to analyse and eradicate the present social structure, we believe that this can only be done from a position of awareness and knowledge, and to do this, we believe that information and different perspectives must go into the schools. This is not happening.

"This kit is an attempt to do that."

They may feel society needs revolutionary change but we question their right to attempt this through school children. It is our belief, at the Sydney Board of Education that parents have the prime responsibility for the education and development of their children.

The school should therefore be educating the children in a way that shows the responsibility towards parents and respect for the integrity of the pupils.

The course includes explicit descriptions of woman masturbating and oral intercourse. It offers many sexual options for woman but gives no guidance within a value framework similar to that of the pupil's parents.

Anglican Board of Education, Sydney.



# ON & OFF THE RECORD

By David Hewetson

## POWERFUL "ABSURDITY"

"You don't mean to tell me that you still believe all that stuff? I didn't think it possible in this day and age for anyone with intelligence to go on accepting those old myths and superstitions."

So goes the litany of unbelief. And with it the funny idea that time and modernity has somehow made us wiser than those who went before us. The passage of time has certainly increased our fund of knowledge; "progress" (a mixed blessing) has certainly meant that we have left behind a lot of ideas that once seemed plausible enough. But wisdom is another matter and comes from another quarter. It is not always found where there is an abundant supply of knowledge or even intelligence. Sometimes, alas, these things (or at least confidence in them) appear almost to obscure it.

### WHAT MEN THINK OF GOD'S MESSAGE

Some men think the "word of the Cross" is nonsense. That He who is supposed to have made the universe should have been involved in the ignominy of the crucifixion is, they feel, absurd. Other men, however, claim that this self same message is power.

Its rationale lies in what it has done for them despite what other men may think of it. It has quietened their consciences, released them from evil habits, removed their alienations, and they are convinced that the might of God is released in it in a unique manner.

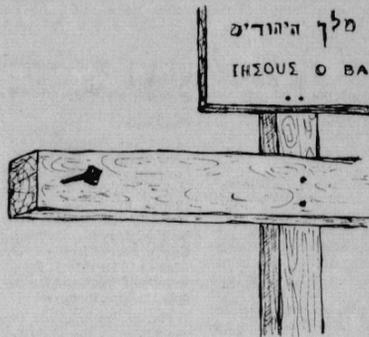
Some men demand proof. The Jews, in Paul's day, insisted that the message he declared be accompanied with powerful "signs" to validate it. As they waited for their Golden Age every tin-pot claimant to Messiahhood promised to dry up the Jordan, bring down the walls of Jerusalem or give some similar proof that he was genuine. They were scandalised at the Christian declaration that God was supremely present in the crucifixion. The very idea that he could be executed like a common criminal was, they said, utterly repugnant.

Some men trust their own opinions. The Greeks of Paul's day sought wisdom. They had a strong conviction that the mind was the panacea for all human ills. But when their restless minds were presented with the Christian message they found it totally unacceptable to thinking men. To them the gods in their apatheia were above and beyond suffering of all kinds, let alone incarnation or execution. Perhaps they were most insulted by the fact that whilst their speculative minds made their way "up" into the eternal realm in search of truth, Christians insisted that Truth Himself had come "down" (and down a very long way, even as far as the cross) to confront and redeem them.

Those who demand proof or who insist that God fit his message to their own opinions and presuppositions are, in

fact, making *self* and not God their focus. They have determined what God might or might not do, and are thus unable to accept what He has done.

In this regard nothing has changed much, and through the long centuries from Paul's time to our own this has been the big obstacle to belief.



### WHAT GOD THINKS OF MAN'S OPINIONS

God rejects human cleverness. This is particularly unpalatable to modern man. But by making himself the centre of his own thinking processes man has entered an unreal world in which he cannot think his way to God. Expert thinkers, the "wise, the scribe, the debater", as Paul called them (we could add philosophers, scientists, etc), cannot discover God through their own disciplines. Many of them, because they can see only their own narrow field, conclude therefore that he is not there at all and that our message is a myth that has outlived its usefulness.

God uses "nonsense" to rescue men! What the intelligentia write off as absurd actually does for us what they cannot do and in a way that they find bewildering. The cross opens up the way into the very heart of God, to His seeking, saving and reconciling love. It is the one "nonsense" that rescues men, even Jews and Greeks and their modern counterparts, if they are prepared to open themselves up to it.

### DIVINE STRATEGY

God has used the folly and weakness of the cross to outmanoeuvre the proud pretensions of men. He has contradicted our ideas about Himself and about humanity. And those who have accepted His message have often been a classic illustration of this strategy. "Few of you were wise or powerful or of high social standing," said Paul to his Corinthian friends. And men like Celsus were much less complimentary: "wool dressers, cobblers and fullers, the most uneducated and vulgar persons... like a swarm of bats — or ants creeping out of their nests — or frogs holding a symposium round a swamp — or worms in convective in a corner of mud."

But the fact is that human knowledge is only very partial. To us it looks enormous and we become so intoxicated with it that it distorts our judgment. God finds "fools" easier to deal with for they have one saving grace — the one thing they do know is that they know very little. They are open to God and ready to hear him speak in his own unique way.

So when the preacher brings his message he must follow God's example. He must use an apparently weak message. He must abandon all attempts to talk people round with smart language or clever argument.

He must place the cross firmly in the centre of what he says, and he must, like his Master before him, become totally vulnerable, weak and trembling.

Then, and then only, is it possible that men will be persuaded by God. Their faith will rest in His power and not in man's talk; and they will find that what others call folly is actually mighty and meaningful.

## MU at Bishopscourt

On Tuesday, the 19th September, at the kind invitation of Lady Loane, 250 members of the Mothers' Union spent a happy day at Bishopscourt. Lady Loane and Executive members escorted parties through the house, pointing out the many historic and beautiful furnishings, some of which stand in their original home which was built for Thomas Sutcliffe Mort.

After lunch, which had been served picnic-style on the lawn, Mrs Jull, our Commonwealth President, and Mrs Robinson, Sydney Diocesan President, strolled through the groups, chatting informally.

Mrs Robinson then addressed the gathering, thanking Lady Loane for her generosity in opening her home and garden, and introducing and welcoming Mrs Jull, who spoke of the acceleration of change which had taken place in our time and the restlessness and discontent all around us.

As Christians we believe that The Mothers' Union is a stabilising influence on society and, after 100 years has emerged stronger than ever.

She went on to speak about the arrangements for the first World Conference on the Family to be held in Brisbane in July next year, and ended her address by challenging us to go out like the disciples and stir up the community to see the importance of stable Christian Family Life. If we use this power, what could be achieved!

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**THE BIBLE AND THE LAW**

John Wade and B. Ward Powers

John Wade, lecturer in Family Law and B. Ward Powers, Theologian and former Commonwealth Film Censor explore one of the big questions of our decade. Contains a thorough analysis and critique of the Family Law Act (now due for revision by the Australian Parliament) from a Christian point of view.

Contents that the Church has mistakenly added marriage breakdown to the list of unforgivable sins in its desire for theological precision, and takes a fresh look at the teaching of Jesus.

In the beginning was the Word, the Word was God.

# GOOD NEWS

30 OCT 1978  
The Word became flesh and dwelt among us.

FROM THE WORLD'S BEST-SELLER

# ROYAL

# BIRTH

# PANIC

**JERUSALEM (Monday).—** The palace issued a statement late today on the search and destroy mission to Bethlehem of the crack palace commando unit. The officer in charge spoke of a conspiracy to usurp King Herod's throne

by an obscure pretender born in the city of David. His orders are to seal the town, and execute all male babies under two years of age. The unsuspecting southerners are expected to react angrily to these severe measures.

MOORE COLLEGE LIBRARY

# TOP ASTROLOGERS SEEK PRINCE

**JERUSALEM (Wed.)—** This morning the visiting star-gazers met in a closed session with King Herod. Since the arrival of their rich caravan from the Far East, speculation has mounted over the reason for their presence in the city.

Traffic at the East gate choked to a standstill late yesterday as the heavily laden camels drew curious stares. The locals were open-mouthed at the exotic ornaments, the strange clothing, and yellow skin of the foreigners, but mostly at the open display of fabulous wealth. The tired beasts bore disgustingly generous cargoes of gold in ingots, and rare fragrances of frankincense and myrrh.

These items are commanding top prices on the current depressed market.

Our foreign correspondent was able to find out sketchy details of their background and plans. Undisputed leaders in the field of astrology in their own country, these Oriental aristocrats are convinced, from the stars, that a Jewish prince has recently been born. The conjunction of Jupiter

and Saturn suggests a really remarkable ruler. Remarkable enough to prompt them to hazard the journey of several thousand kilometres, and to bring extravagant gifts to "worship" their Prince.

## King Hostile

Usually reliable sources inside the palace report a worried King Herod, behind the officially polite reception. Herod and his advisers

were puzzled, to say the least, at the news of the birth of a prince of the Jews. The king is said to have winced visibly at the reminder of his own non-Jewish ancestry.

Confusion reigned as the bewildered astrologers wondered why there was no new-born Jewish king in the royal Jerusalem household. The tension was taken out of the situation, finally, by an enterprising public servant, who remembered that the place of birth of the Messiah (the Jews' Saviour) was supposed to be Bethlehem in the state of Judea, according to an ancient prophecy of Micah.

## Wise Men Packing

Undaunted by this unexpected turn of events, the strangers this afternoon were highly optimistic of completing their mission. They set off later this evening to travel through the night to the small southern town.

## AGED MUTE PRIEST SPEAKS

A relieved reverend today chatted with our church reporter about the harrowing ordeal he and his wife have been through in these past months. Unable to utter a syllable for over nine months, the elderly minister was understandably talkative.

It all began when Rev. Zechariah's turn for temple service came up. He was lighting the incense at the incense altar, as he had regularly for many years, when he was startled by something (or someone) standing near the right side of the altar. He felt his heart muscle flutter as surprise gave way to stark terror.

### HALLUCINATION?

The strange being, semi-human, with a warm aura about the head, identified himself as Gabriel, an angelic messenger from God. He warned the priest that his wife Elizabeth would give birth to a special baby boy. The baby was to be named John.

Zechariah reminisced today about this bolt from the blue. Both he and his wife are in their seventies, a childless couple, till this fateful visit. The senior minister frankly did not believe it. Sensing his doubt, the "angel" added that a further sign of the message would be a temporary dumbness, till the baby was born. When he left the temple precinct, he was obviously stunned. The congregation waiting in the courtyard watched in amazement as he made wild hand signals, pointing to his mouth, inside the temple, up to the sky, then covering his head in confusion.

The bishop offered him compassionate sick leave, but he insisted on finishing his tour of duty.

### AMAZING PREDICTION

**In an uncanny fulfilment of this "prophecy" Elizabeth became pregnant not long after, and recently was delivered of a strapping baby boy. What did they call him? John!**

Zechariah patted the baby on the head, as we sat in the sparsely furnished lounge. At the naming ceremony Zechariah wrote on a slate "His name is John." This broke the jinx and from then on he has been able to talk quite normally.

The usually staid, composed priest described another puzzling happening associated with the child. At the naming ceremony, he felt himself swept up into an ecstatic trance, and the Spirit of God filling him, inspiring a startling prophecy. It began:

"Blessed be the Lord God of Israel, for he has visited and redeemed his people, and has raised up a horn of salvation in the house of his servant David . . ."

Then, actually addressing the babe in his arms, Zechariah said:

"And you, child, will be called the prophet of the most High, for you will go before the Lord to prepare his ways."

### MORE TO COME

The prophecy mentioned that this would happen "when the dayspring will visit us from on high, to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Zechariah has a strong feeling that this "dayspring" refers to another baby born miraculously. Leaning forward, in a hushed whisper, he said he thought that his young niece, Mary of Nazareth, was to give birth to an even more remarkable baby, who would possibly be the Messiah himself.

A check of the fashionable maternity hospitals revealed no one of that name.

# PEACE CHILD



Canadian missionary, Don Richardson, describes the savage rites of Stone Age New Guinea tribesmen in his best selling book "Peace Child." These people glorified treachery as a way of life. They revelled in luring other natives in to their village under the guise of friendship, only to kill and eat them. There was constant conflict with neighbouring tribes.

When Don, and his wife Carol, came to them with the story of Jesus, they were shocked at the reaction. When they listened to the way Judas betrayed Jesus, there were howls of glee as the native people applauded their hero figure JUDAS! Don and Carol were at a loss to know how to get the message across that the real hero was Jesus. They were stumped, until an incident occurred in the tribe that gave them a clue.

Two warring tribes came to the point where they needed to negotiate a halt to the fighting, and their culture demanded that it happen a certain way. A small baby was taken from its mother and given to a woman in the opposing tribe. The warriors all lined up and touched the child, thus guaranteeing the truce. As long as the "peace child" lived, the tribes were bound to maintain peace. **The worst crime conceivable to them was that someone should betray and murder the "peace child."**

Don saw the similarity, and eagerly told them that Jesus was God's "peace child." God had sent His Son to make peace with man, for the angel had announced "peace on earth" at Jesus' birth, and Judas had betrayed the "peace child." The light dawned in darkened hearts, and many reached out in faith to touch God's peace child, Jesus.



WHERE DO YOU DRAW THE LINE?

# Scenes from Christmas Past

## 1919

Japanese Christian leader Toyohiko Kagawa, leaves the comfort of his quarters at Kobe Seminary, on Christmas Eve, to live in the city's notorious slums, in an effort to share the love of God with people living in filth and squalour. He shares his six foot square house with many needy people through the years, contracting an eye disease from one man, that robs him of much of his sight. That first Christmas Jesus came to live in mankind's slums, and finished up taking our disease of sin on himself.

## 1943

Scottish padre, Ernest Gordon, joins 2,000 allied prisoners working on the infamous Burma railway, in a simple jungle Christmas service. A lone U.S. Air Force reconnaissance bomber flies over during the carol singing, helping to lift the men's spirits out of grinding misery to hope. Jesus' birth was announced by angels as bringing "peace on earth." Man has the peace of God in his heart when he knows Jesus Christ, the Prince of Peace.

## 1955

Five American missionaries in Ecuador make last minute preparations on Christmas Eve 1955, for their daring mission to an Indian tribe that has never heard the good news of Jesus. Their tribal name "Auca" means "savage". Within days all five have been brutally butchered by the very people they have come to show the love of God. Ironically, it is their deaths that finally convince the Aucas of the truth of their message. Many Aucas later put their trust in Christ. Some would die taking the message of Christ to downriver Aucas. The cradle of Bethlehem is overshadowed by the cross of Calvary, for it is Jesus' dying for us on the cross that is God's final proof of his love for us. God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life.

# ANCIENT PEOPLE SEE CHRISTMAS STAR



Rev. Ivan Jordan, from Tasmania, is a missionary to the Warlpiri tribe in Central Australia. Here he is pictured with a local church leader, Jerry Jangala, Jerry's son, and another boy. The Warlpiri Christians have developed corroborees to dance, sing, and act out stories from the gospels. The decorated shields tell the story in symbols.

The right shield tells the story of the birth, life, and death of Jesus. The three semi-circles represent God (three in one), who comes down to be born (1st circle). The footprints show the movements of Jesus' life, the way a native tracker would understand them.

The ancient inhabitants of Australia have only recently (considering their long history) heard the good news about Jesus. Other ancient people, living at the time of Jesus' birth, have left records in their histories of sightings of a strange star. Writing in a recent issue of the "Quarterly Journal of the Royal Astronomical Society" three British astronomers report on their research into ancient astronomical records kept by Chinese and Korean astronomers some two thousands years ago. They think they may have lighted on the star of Bethlehem, till now known only from the Bible.

They found reports of a sudden bright star appearing at the right time and in the right place to have been the one mentioned in Matthew's gospel. The ancient astronomers report an apparently stationary object visible for over 70 days, with its time and position specified. This may well have been a nova, the sudden flaring of a new star.



TODAY'S PHOTOGRAPH OF BETHLEHEM

A thousand years ago King David was born in this sleepy little hamlet, and nothing has ever happened here since! This dusty settlement seems an unlikely choice for the birthplace of a new king.

The town is unusually crowded as thousands of family groups, many direct descendants of King David, have swelled the population, surging in to the town to register in the Empire-wide census.

Thousands have been up-rooted and displaced by clause 5(A) of the Act requiring registration at the home town of one's ancestors.

Spokesman for the Innkeepers Association reports capacity bookings. Especially hard hit are the young marrieds. Many have been forced to accept makeshift accommodation ranging from sharing rooms, renting barns and stables, to sleeping in public courtyards. There are the usual casualties of such mass social movements, the feeble and infirm, the very old, and very young, pregnant women and nursing mothers.

## ISN'T IT WONDERFUL....

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The first Christmas we decided we would have Christmas dinner on the beach. Isn't this what all fair dinkum Aussies did? No. We were alone on Mona Vale beach juggling our dinners on our laps, being attacked by voracious flies. It was miserable. Oh for Christmas pudding in the bracing cold. But we loved the beaches and swimming. We wondered why we were the only ones enjoying the water at Balmoral Beach (on the harbour) that evening in April. To us the water and the weather were just fine. To the Aussies it was approaching winter — only a fool would be in the water in that weather. We were learning.



One day in May, 1976, Chris packed her bag to go to hospital. It was her 12th operation in three years. At 28 this beautiful woman had already stared death in the face many times. This would be the last time. Before she left the house she wrote a note to Mark, her husband, on the kitchen wall pad. "I love you darling . . . God's on our side, isn't it wonderful!"

Rushed to hospital from a neighbour's New Year's Eve party a few years before, operation had followed operation. The experts were baffled. Chris was a frightened girl. She had everything to live for. She wasn't ready to die. Until the day the young doctor told her about Jesus. Wide-eyed she heard how He had created her, loved her, died for her, risen in power to live within her. In her hospital bed her heart was opened to the gentle touch of Jesus.

For the brief span of two and a half years she had lived for Jesus. Each day and hour she walked wrapped in the rainbow of Jesus' love. Every conversation, every letter, every meeting, had to count for Him.

On the 12th of July 1976 at 4.30 in the afternoon, the sky over Sydney grew ominously black. Mark saw her for the last time at 3 o'clock. She had been in a coma for 6 days. A sleeping beauty, there was a soft radiance about her face, as he took her limp hand in his to pray.

With the darkness came the dreaded news. As skilled hands fought to keep her chained to her body, Chris broke free, leaping into the dazzling sunlight, running effortlessly to Jesus, shedding, like an old suit, her body that had finally worn out.

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## ANGLICANS GIVING "ONE LOAF A WEEK"

Average weekly giving by Church of England members (counted on an Electoral Roll basis) amounted to no more than the price of a large loaf in 1976. This is one of many depressing financial home truths disclosed in a report published jointly by the Church Commissioners and the Central Board of Finance.

The Report sets out in concise and easily readable terms just how the finances of the Church have fared from 1966 to 1976; it estimates how the situation is likely to develop between 1976 and 1979; and it challenges all church people to a new level of commitment which will lead to increased and more realistic levels of giving.

In the 10 years to 1976, the Report points out, average earnings more than trebled and so did the retirement pension; but total planned giving and collections rose by a mere four-fifths. In real terms — the terms of what money will buy in goods and services — this income fell by one-third. And the decrease is not much attributable to declining membership, if at all.

The largest expenditure, and one that is going to rise considerably and be increasingly up to the laity to fund, is that on clergy stipends and expenses. The Central Stipends Authority has recommended that incumbents' salaries reach a minimum of £3300 from April 1, 1979, and would prefer to see a range of £3500 to £3800.

The Report states: "Church members are beginning to understand and accept their responsibility for stipends; but much remains to be done. Their contribution will have to grow substantially if there is to be a genuine prospect of maintaining let alone significantly improving in real terms the present inadequate remuneration of the clergy."

Gone are the days when the clergy could be financed from investment income. The rate of growth of investment income has been and will probably continue to be limited by government controls on dividends and rents; and such income will represent a diminishing proportion of the Church's total income.

Nevertheless, investment income had done well to maintain its hoped for levels, and, as Sir Ronald Harris, Chairman of the Central Board of Finance, disclosed at a press conference recently, the switch to office developments has helped meet the required levels of income.

Under the heading "What is desirable," the Report is hopeful that the challenge will be met, and gently suggests that the amount consented to the Church might be £1 per week for every £1000 of income — roughly five per cent. But "the level of giving is a matter for personal conscience and personal commitment for an individual", the Report says. An exhortation to remember Christ's own words: "Freely you have received, Freely give." CEN

### Anglo Catholic strategy on women priests

Catholic Anglicans will hold a mass meeting in central London on November 25, 17 days after the General Synod debate on the ordination of women — if the Synod votes in favour of removing the barriers to women becoming priests in the Church of England.

This contingency plan is based on the need to reassure and assess, says the Rev Peter Geldard, General Secretary of the Church Union, which would be organising the meeting at a place still to be arranged.

"Presumably even the proponents would want to assess the question of 'where do we go from here?' if the vote went against them. So would we," Rev Geldard told the Church Times.

"There are psychological reasons for holding the meeting, because a lot of the faithful may think November gives the go-ahead if this is passed. But it would still be very much a beginning, with years of hard labour ahead."

Which ever way the vote goes, the Church Union will hold a Press conference on the evening of the debate (which is scheduled for Wednesday, November 8), with "certain bishops" and representatives of the Catholic societies present.

Church Times

## CATHEDRAL COULD BE OUTSHONE BY MOSQUE

The Provost of Bradford (the Very Rev Brandon Jackson) would be "very concerned if Bradford came to be known as a Muslim city."

He said recently that, whilst it was right that Muslims should have their religious freedom and build mosques, it was also essential that Bradford Cathedral should not remain hidden from view by the Post Office building in Forster Square.

The Provost — who was speaking at the annual dinner of the West Yorkshire County Council at Pudsey — said he sympathised with those like the Post Office's Victorian building, but he hoped he could have sympathy too because his daily view was of the "backside" of the PO building — and he defied anyone to say it was not the ugliest view in Bradford.

If the building was demolished it would give a magnificent view of the Cathedral, allowing for a proper approach of steps to be constructed. There was no doubt that the Cathedral was the most beautiful building in Bradford, and it was nothing short of a tragedy that for the last century it had been hidden from view.

The Provost said he thought it would be a pity if the only towering religious monument to be seen in Bradford was a minaret rather than the Cathedral tower (a reference to a proposal to build a vast new Muslim mosque in the city).

He asked the city fathers to think again, and also asked the County Council to help him to retain the distinctive historical feature by removal of the old PO.

The Christian religion had been in Bradford for more than 1000 years, said the Provost, and had espoused the principle of religious toleration and freedom. Therefore it was wrong to expect Muslims to continue to use for their mosques converted houses.

"If we welcome them into Bradford we must give them the same degree of religious

## BETTER TELEVISION — IT'S NOW UP TO YOU

For a long time now the only real control the average Australian has had over what is seen and heard on television and radio has been the use of the off/on switch.

Apart from that you could protest if you objected strongly to something specific but there was no way of knowing if it did any good.

The reply, from faceless people in an impersonal organisation known as "the station" or the ABCB, was usually polite enough, even if it often came long after you had forgotten what you had complained about anyway.

But whether or not it had any effect, apart from letting you get it off your chest, you never really knew.

Now all this has changed. No longer can the public blame the broadcaster or some government regulating agency if radio and television programs are not good enough. From now on all broadcasters will be required to answer directly to the general public for what they do.

### THE ABT

The Australian Broadcasting Tribunal has been given the job of seeing that broadcasters take notice of what the public says. This is the effect of the Government's decision, announced on September 14, to endorse the recommendation of the Tribunal in its report on the self-regulation inquiry held last year.

The report recommended that the system of bureaucratic regulation of broadcasting that we have had for so long be replaced by a system of direct public accountability. It is to be a system where the broadcasting industry is "regularly and directly confronted with the views of those whom it serves" and will be expected to ensure that its policies and

freedom as we allow for ourselves. But I do not mind admitting that I would be very concerned if Bradford came to be known as a Muslim city."

practices represent the views of those it serves.

Tribunal will determine what policies, standards and practices broadcasters will be expected to adopt in order to satisfy the public interest. Broadcasters will be expected to carry out these Tribunal directives as a condition of retaining their licences.

### TWO NEW INITIATIVES

First, the Tribunal has been given full authority to regulate all aspects of radio and television programming and advertising through a system of regular public inquiries.

Second, a Broadcasting Information Office is to be established to facilitate the free flow of information between broadcasters and the public.

The purpose of the regular public inquiries will be "to maintain a direct accountability of broadcasters to the public". These inquiries, to coincide with the renewal of broadcasters' licences, will be held at least every three years. In some cases they could be held more frequently.

The purpose of the inquiries is to bring together before the Tribunal the broadcasters and representatives of the public they serve. The broadcasters will be expected to show that they have served the public well in the past and what they propose to do to serve the public in the future.

### SAY WHAT YOU THINK

The representatives of the public will be expected to say what they think of the broadcasters' past performance and future promises. If they find the broadcasters' performance or promises aren't satisfactory they will also be expected to provide positive suggestions of what the broadcasters could do to serve the public better.

All this will be argued before the Australian Broadcasting Tribunal which will have the job of arbitrating between the two parties. In the light of the submissions the parties present to it, the

### ONLY ONE WAY TO SUCCEED

It is clear that this system will work only if a wide cross-section of the public gets involved. Without widely representative public involvement the public inquiry will become a public farce.

General public apathy will deprive the Tribunal of the input that is essential for it to assess whether broadcasters are really serving the public interest. It will also mean that the real public interest can be distorted by active pressure groups claiming to speak for the general public but representing only a small section of that public.

### JUSTICE IN BROADCASTING

To assist people in understanding the new era of broadcasting that has now dawned, Justice in Broadcasting, a Christian Group, has prepared some printed materials which are available on request. This includes a leaflet outlining briefly the new opportunities for public participation, called "Better Television — It's up to You" and a guide to public participation in television licence renewal inquiries.

The material prepared so far has concentrated on television because it is in this area that the first round of public inquiries are expected.

This material is designed for use by community groups wanting to develop wide public participation. Samples are available from JIB, 1003 Whitehorse Road, Box Hill, Victoria, 3128, at 60 cents including postage.



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# ETHICAL PROBLEMS TACKLED BIBLICALLY

AT HIGH LEIGH Conference Centre the leading Evangelical brains of Britain gathered to discuss the direction of ethical theory and practice in the Church today.

The 120 people were brought together by Patrick Dearnley, an Anglican vicar in North London, who has pioneered the organising of Evangelical application to this field.

John Stott chaired the conference, but despite this Anglican influence at the forefront, many of the delegates and speakers were from the Free Churches. Another interesting characteristic of the group was the preponderance of people between the ages of 20 and 40, especially the speakers.

The two gaps in the make-up of the conference were an under-representation of women and an overbalancing number of theorists against practitioners.

This latter problem, however, had more to do with such people being unable to obtain a week's leave from work than with any intention on the part of the organisers.

The event is probably the most significant evangelical gathering since Lausanne, and in many ways is a direct successor to it. For it was at Lausanne that British Evangelicals took up the issue of social involvement as a commitment.

The polarisation of British Christian thought into supernaturalist and antinaturalist camps has long held back this traditionally conservative section of the Church from social involvement lest it be taken for a capitulation to a "social gospel."

Indeed, while the radical thinking was being done about society, Evangelicals were almost unaware of it. But in recent years, many have felt that things went too far with the call to abolish the Church and the cry that "God is dead."

Scholars may have professed their spiritual commitment but average layman got left behind and

became sceptical. This awareness has been important to Evangelicals recently taking up questions of public ethics.

Thus, the main addresses sought to build a biblical approach to ethics which could be clearly rooted in the orthodox understanding of the faith.

Beginning with methodology, speakers covered the pluralist nature of modern society, a critique of Marxism human rights, political structures, and in addition lectures on using Revelation for today without losing sight of the complex realities of modern society.

A more practical note was sounded through the workshop, which covered many aspects of ethical problems in society such as the "just war" concept, trade unionism and medical ethics in the light of such developments as genetic planning and "test tube" babies.

The level of expertise in these sessions from people who were professionally engaged in their areas demonstrates how far Evangelicals have come from pietist withdrawal 20 years ago.

This conforms to the general thrust of thinking at the Conference. Any idea of

a Christian "take-over" of this society was eschewed by nearly all the participants.

However, a basis was laid in the doctrines of Creation and Christian responsibility for the world. Its relation to the Gospel was seen as complementary rather than of its essence. One thing was quite clear.

Evangelicals of this ilk are determined to live responsibly within the market-place of society, without abandoning their traditional emphasis on Scripture and Evangelical experience.

Perhaps this emerged most clearly at the end of the conference when John Stott summed up the week's business. He said that Christian thinkers must now make three steps forward: from questions to answers; from word to actions; and from abstract thought to passion.

Certainly, this conference has laid a foundation for an Evangelical praxis conservative in theology but radical in practice.

One is drawn to make a comparison with the confusion of thought among so many sections of the Church, where hardly a new or inwardly consistent thought has emerged on social ethics for years. Who one wonders, are the radicals now?



CEN

Rev John Stott

## UFO NOT GOD

More young people believe in unidentified flying objects and life on other planets than definitely believe in God, according to a survey carried out recently. One out of two believed in UFO's and 54 per cent thought there was life on other planets.

But only 26 per cent definitely believe in God, says the survey, which was investigating the religious attitudes of young people under the sponsorship of the Bible Society, the Scripture Union, the evangelical Alliance and Buzz Magazine. Definite unbelievers made up 12 per cent of the youngsters. There were 26 per cent who "sometimes" believed and 36 per cent who thought they did.

Yet more than half agreed that God does help people and 50 per cent said they belonged to Christianity, though only twenty-one per cent went to church once a month or more. Half of those questioned felt, some strongly, that church was boring.

51 per cent, however, did not find the Bible irrelevant to the lives they led. In fact 73 per cent of the young people admitted to having their own copy of the Bible and 80 per cent owned a New Testament.

But girls were more likely to own Bibles than boys — 80 per cent compared with 67 per cent. And a total of 30 per cent reported that they never read the Bible.

Church Times

## Abbott in semi-retirement

Chaplain (Lt Col) Douglas Abbott retired from the Australian Regular Army on 18th September, 1978, after 23 years service, the longest service ever rendered by an ARA Chaplain.

Mr Abbott began his service career as a combatant in the RAN in World War II, serving overseas from the age of 17 years in Corvettes on Coral Sea convoys and mine-sweeping operations. He also served at forward Naval Bases of Milne Bay and Madang in Papua New Guinea. He continued to serve in the RANVR from 1946-55.

After theological training at Moore College, Sydney, he was Ordained in Sydney in 1952 and served a Curacy in the Parish of St Anne, Ryde Commissioned in the ARA on 7th June, 1955, he was posted to National Service Training Battalions at Holsworth and Ingleburn (1955-60), and in 1960 became foundation Church of England member of the AHQ Character Training Team.

In this posting he was responsible, together with a RC and PD Chaplain, for the institution of the Army Character Training Courses throughout Australia, a unique form of Christian adult education.

He remained in Character Training for 11 years (1960-71), being attached to Army Intelligence Centre Mosman and travelling out of Sydney to Army establishments throughout Australia for 36 weeks each year.



Rev D. Abbott

He also served in Papua New Guinea (1967 and 1971) and was involved in the foundation of Character Guidance Courses for Pacific Islands soldiers in PNG. In recognition of his contribution to education, he was elected as a Member of the Australian College of Education in 1965.

He was awarded a 1976 Churchill Fellowship to study — "Military Chaplaincy" — in Canada, USA and United Kingdom, and subsequently published a detailed report of that study tour.

Whilst serving in the ARA, Chaplain Abbott has completed the degrees of Master of Arts (Education) at Macquarie University, and Scholar in Theology (ACT). On retirement, Chaplain Abbott will undertake a teaching appointment and will serve as Honorary Curate in the Parish of Turramurra, Sydney, where he is Acting Rector for the next two months.



Dr Ian Holt, retiring Chairman of the Crusader Union of NSW.

## HOLT HALTS

The Crusader Union of NSW marked the retirement of Dr Ian Holt at their Annual Rally on 23rd September, 1978. Dr Holt had been a member of the Crusader Council for 25 years, and Chairman for 17 years. Five hundred people packed out the Crusader Conference Centre at Galston, near Hornsby, for the occasion.

Bishop D. W. Robinson, during the Rally, spoke of Dr Holt's involvement in Crusaders going back to the inception of the organisation in 1930. Dr Howard Guinness visited Australia at that time, and launched Crusaders as he presented the Gospel at student assemblies in independent schools.

Ian Holt was a school student at the time, and he attended the first Crusader Houseparty in the Blue Mountains. Bishop Robinson mentioned many other leading churchmen of today whom he had identified in photographs of the early camps.

Reference was made to Dr Holt's leadership as a key factor in bringing the work of Crusaders to its present-day level. A consistent Christian witness is presented through weekly Crusader groups in 30 independent schools in New South Wales.

Each year some 2000 boys and girls, aged from 10 to 18, go away on many different Crusader Camps, held in each school holiday season. Follow-up contact is maintained with many of these campers through the 20 Saturday Night Meetings held each month in different areas around Sydney. Dr Holt made reference to his old school motto, as he addressed the Rally, "Let glory be given to God alone".

The incoming Chairman of the Crusader Union was announced — Mr Roger Corbett. Mr Corbett is an Associate Director of the Homemakers Division of Grace Bros. He has held a number of leadership positions within Crusaders over the past 15 years. He and his family worship at St Ives Baptist Church. Mr Corbett said that the Crusader Union, as an organisation of people pulling together in Christian service, "has never been in better shape".

Most people like a cheap religion, and like it best when they can devolve the expense of it on others. — A. W. Pink

**THE CHURCH OF ENGLAND MEN'S SOCIETY ANNUAL CHURCH SERVICE & DINNER**  
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## DISSIDENTS HOLD 1st SYNOD

The breakaway Anglican Church in North America (ACNA) is to hold its first Synod next month to adopt a constitution and canons. Bishops, priests, deacons and laity will meet at the Sheraton-Dallas Hotel in Dallas, Texas, from October 18 to 21, and voting will be by elected representatives.

The purpose of the St Louis Congress was to rally the scattered faithful and make them conscious that they are in truth, God's Remnant within Anglicanism. The purpose of the Dallas Synod is to get this remnant "organised for business" as the Anglican Church in North America.

The Bishop of the ACNA Diocese of the Holy Trinity, the right Rev. James Mote, of St Mary's Denver, has asked that all children in the

diocese should learn, at least, the Nicene Creed, the Lord's Prayer, the Hail Mary and the Anima Christi.

These are some of the impressions brought back from a two-week visit by Canon Michael Moore, chaplain of Archbishop of Canterbury's Counsellors on Foreign Relations, and Mr Patrick Gilbert, general secretary of the society for Promoting Christian Knowledge.

Although the two men went as ordinary tourists, they made no secret of who they were or where their interests lay. They met with no obstructions and were helped by the authorities to make contact with the Church in Peking. This was in fact the only place where they were able to meet Chinese Christians — two Roman Catholic priests and three Protestant ministers — though they were told of other cities where there were also some Christians.

Canon Moore told the *Church Times* that the Christian Church in China had always been diminutive, and this appeared to be still the case. In Peking both the Roman Catholic and Protestant Churches seemed to cater almost exclusively for the expatriate community.

The visitors had also contrasted the fact of Mao still in his tomb and the Christian good news of the empty tomb.

## Christian Church in China still survives

The Christian Church in China appears to be alive and well, though diminutive and, in Peking at any rate, catering almost exclusively for the expatriate community.

These are some of the impressions brought back from a two-week visit by Canon Michael Moore, chaplain of Archbishop of Canterbury's Counsellors on Foreign Relations, and Mr Patrick Gilbert, general secretary of the society for Promoting Christian Knowledge.

Although the two men went as ordinary tourists, they made no secret of who they were or where their interests lay. They met with no obstructions and were helped by the authorities to make contact with the Church in Peking. This was in fact the only place where they were able to meet Chinese Christians — two Roman Catholic priests and three Protestant ministers — though they were told of other cities where there were also some Christians.

Canon Moore told the *Church Times* that the Christian Church in China had always been diminutive, and this appeared to be still the case. In Peking both the Roman Catholic and Protestant Churches seemed to cater almost exclusively for the expatriate community.

The visitors had also contrasted the fact of Mao still in his tomb and the Christian good news of the empty tomb.

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Two New Hebridian SU staff workers discuss their strategy to visit every island for a week.

## Custom or Christ in the New Hebrides?

Political independence is the major topic in this French/English condominium just 100k km off Australia's east coast. But for Christians there is a new growing problem of a return to "custom", that is pre-Christian traditions, said David Claydon in Vila, capital of the New Hebrides.

The desire for political independence has triggered a search for a national tradition and this is leading many back to "custom". At what point "custom" ceases to be national culture and becomes pagan ritual is open to dispute.

Probably over 80 per cent of the New Hebrides has been "christianised", but few would study the Scriptures. The four gospels are in the national pidgin language — Bislama. The NT will be out late 1979.

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## "This Is Life"

Sir,  
As one who has spent a number of years serious study in each of the three areas of commerce, herbal medicine, and theology, I was intrigued to read the article in the Church Record of September 18 entitled "Stress and the Christian". I would like to commend the Church Record for giving so much space to this most important aspect of "wholeness". Christians are becoming increasingly aware of their need to study and apply the principles mentioned in the article.

Francis Bacon's words still have poignant application to us today: "A healthy body is the best chamber of the soul — a sick body its prison."

(Rev) G. S. KNIGHT  
Manly Vale, NSW

## ACC-WCC sensitive nerve

Sir,  
Your editorial on Saint Marx struck an over sensitive nerve in the ACC-WCC nexus, as did your comments on the role of the WCC in financially and morally supporting terrorism in Rhodesia.

It is true the Rev Rollason has tried desperately to transfer the blood that is on his hands and those responsible in his organisation by the well-tried Marxist practice of manufacturing

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

## 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.

## For Sale

On a small, EASILY-TENDED BLOCK in the Blue Mountains with distant views, near transport and Churches and among Christian folk, this modern well-appointed 3 BR BV cottage is ideal for retirement \$2900. Apply owner: Hunter (047) 58 8031, 6 Bedford Road, Woodford, 2778.

## Accommodation

CHRISTIAN LADY or Married Couple offered free accommodation comfortable home Hunters Hill 8 miles GPO Sydney close to transport in return for minimal care of healthy aged Christian Lady 27 Dec. 1978 to 27 Jan. 1979. Remuneration by agreement. References required. Please reply Box 187 PO, North Ryde, 2113.

## CHRISTIAN GIRL to share 2-bedroom unit with another Christian Girl in North Ryde early 1979. Phone 887 2058.

## MOORE COLLEGE STUDENT and wife seeking accommodation in the Newtown area or nearby from December for two years, would be pleased to hear from Christian person. Alan Murgidge, 51 5111.

## Position Wanted

A position of a TENSION FREE nature is sought for a male of "fiver years" Experience includes 22 years work with a Missionary Organisation. (Four years on the field). The major part of this time in its Head Office in some clerical and office management, and has encompassed some Public Relations and supporter promotion. The position envisaged could be light clerical messenger activity or similar field, and would perhaps be part time. Please ring Laurie Calder on 85 1678 or write to 22 Lexington Ave, Eastwood 2122.

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# LETTERS

turing contrary evidence, but the Salvation Army and the International Red Cross, and to mention every unbiased observer of Marxist thuggery knows the truth.

So sensitive are the spokesmen of the WCC to the now obvious barbarity of the cause they are supporting their needs must protest their loyalty to Jesus Christ, and plead that what they do, they do in His precious name.

This almost breathtaking piece of cynical hypocrisy will not mask the heinousness of the crimes committed with the moral and physical support of Christian congregations, whose innocence and support has been captured by the small minority exploiting them in a classical example of Marxist organisational control.

But Christians cannot deny responsibility for their part in these crimes. We should be very aware of Christ's warning about such matters. "Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. Ye shall know them by their fruits."

In this regard let us note two aspects of Rev Rollason's so-called defence:

- His justification of the WCC role in handing over millions of Vietnamese-Cambodians to the most inhuman form of oppressive form of government man in his sin and rebellion against God could devise; and
- His thinly disguised objective to do the same in Africa.

He now wishes to compound such crimes in Vietnam by pleading for cooperation with the representatives of anti-Christ there, Christians cannot do it. They must seek every way possible through any suitable authority and platform to free the enslaved peoples of Vietnam-Cambodia.

They should be the catalytic force guiding our own Government, freeing it from that peculiar form of hatred which extends even to disallowing Rhodesian golfers en-route to Fiji two hours stop-over time at Sydney airport. Evangelical Christians must come down from the clouds and take on the forces of evil where they are, here in our midst.

No better start could be made than repudiating the WCC and refusing financial support to the ACC which channels financial support given by thousands of innocent Australian Christians through their member churches.

The acceptance by the Christian Church of the WCC is indicative of the degree of emasculation of Christianity in the West. The WCC is absolutely essential to their purposes. Repudiation by the Christian Churches would be the first step back along the way that is narrow and straight.

## EDWARD ROCK Greensborough, Vic

## Out of the depths

"Prayers from Prison" by Dietrich Bonhoeffer 1977, \$6.15 recommended Hard Cover, 94 pp

The book consists of several of Bonhoeffer's prayers, 11 of his poems, an interpretation of them by theologian J. C. Hampe and a poetic contribution by W. H. Auden.

Bonhoeffer's deep piety, acceptance of the will of God and concern for others as he awaited execution in a Nazi prison for his part in the plot to assassinate Hitler are clearly evident in this book.

His poem — "Who Am I?" — is worth the price of the book. The interpretation by Hampe is illuminating as it places Bonhoeffer's prayers and poems in their proper historical context.

# CRUSADE COUNT-DOWN NURTURE NOW

One of the encouraging features of the present preparations for the forthcoming Graham Crusade is the large numbers of people who are training as Nurture Group leaders. Currently, there are six training courses with an enrolment of 600, of which half are Anglicans. Prior to the current series of training, the Board of Education of the Diocese of Sydney had trained more than five hundred leaders for this work. The strategy of the Follow-Up Committee is that Nurture Group leaders should be recruited and trained now so that they will have time to practise their leadership skills now, rather than when the Crusade finishes.

The hope of the Follow-Up Committee is that small groups will be established now which will be able to act as Nurture Groups in the immediate post-Crusade period. It is envisaged that these groups will not only comprise new converts, but also regular members of the congregation who will together study the Nurture Group Bible Studies. These groups will be useful in pastoring converts and also provide an informal meeting for new and established members. Parishes in the Diocese of Sydney have been encouraged to see the importance of the establishment of such groups.

Because of the very large enrolments of these training courses, the Executive has decided to hold an additional one day "crash" course for those who have been unable to attend previous or current courses. This course has been programmed for December and details are available from the Sydney Crusade Office.

The Follow-Up Committee plans for a four strand "follow-up" programme:

- Enquirers will be given personal bible study material, which is envisaged will be done and returned to the Billy Graham Office for correction;
- They will be linked with the local church and encouraged to join with the Nurture Group programme;
- Regional bible studies will be conducted in fifty centres around the city on Sunday afternoons for six weeks; and
- Enquirers will be given information about Christian groups where they work. In connection with this last strand, the Follow-Up Committee is anxious to know of any groups of Christians who meet regularly at their place of work so that their directory will be as comprehensive as possible.

Canon J. C. Chapman

"Begin before it starts  
To continue when it ends"

## Christian Cook's Tour of Israel

"A Plain Man in the Holy Land" by James Martin  
St Andrews Press, Edinburgh  
100 pages, Soft Cover  
21 B/W Plates  
£1.50 in UK

James Martin was Editor and Reviser of William Barclay's Daily Bible Study and is the author of a number of books. He has led many pilgrimage groups through the Holy Land.

This is a pleasant volume and written in a readable style. Of interest to anyone travelling in Israel it will provide a helpful introduction to the tourist "musts" with occasional historical and biblical pieces of background material. In talking of some of the sites visited the author at times invests them with a bit too much "spook".

R. Patfield

## Anti-gay Christian campaigner

"The Anita Bryant Story" by Anita Bryant  
Fleming Revell Company  
Hardback, \$7.50, 156 pp

Until early 1977, Anita Bryant was best known in America as a popular entertainer and singer (especially in a TV commercial for orange juice!) Amongst Christians she was known also as an author and an articulate speaker, as well as being a dedicated wife and mother of four.

Then came her leadership of a campaign in her home area of Miami, Florida, against an anti-discrimination ordinance which, amongst other things, would have allowed known practising homosexuals to teach children even in private and religious schools.

She was catapulted into national, even worldwide fame (or notoriety) as all the intensity of the opposition of militant homosexuals was concentrated on her. One could say, I suppose, that she became the Mary Whitehouse of America.

Her book tells how she took on this role, and of the

## New Youth Training Intake

Troublesome and valuable; exploited and nurtured; vocal and powerless — Australian youth now. From all levels of society, for good and for ill, the spotlight is trained on the young person.

Youth welfare offices, detached youth workers, youth advisers, counsellors and directors abound in growing numbers. Fortunately the church is almost abreast with other agencies in training men and women to work in this new career.

In March, 1976, following lengthy discussion and investigation, Sydney's Anglican Youth Department launched a full-time training course in youth ministry.

Theology, through Moore College, and youth ministry and field work, through the department are the three basic areas of study. The three-year course, unique in Australia, will see its first graduates employe full-time in 1979.

Course co-ordinator, Mr John Kidson, believes that one value is the controlled intake of students:

"Those involved in the course develop a commitment to one another and a real sense of community as we share learning experiences and venture in ministry together."

However, the growing battle that ensued in the courts and in the media across America as a local referendum decided the issue. It is a fascinating story of her God-given courage and inspiring leadership, and of the persecution and vicious hatred she encountered, as well as the loving support of fellow Christians.

She quotes one gay activist's opinion of her: "Her approach is frightening, for she appears most reasonable, appearing to make sense, and using the word love often, saying she doesn't hate homosexuals, she doesn't want them harmed. She is the most dangerous person we have ever confronted in the history of the gay liberation movement."

Another classed with her as a threat "the growing number of 'exgays' who had ended their homosexuality by coming to Christ."

Anita Bryant's stand and rallying of Christian support forced Americans to consider what the Scriptures say about homosexual practices, and to realise the danger of "gay" activism organised for social change and recruitment of the young for their lifestyle.

The same militancy exists here, so this could be an important book for Australians to read.

Lesley Hicks

## President Carter's sister — healing

"The Experience of Inner Healing" by Ruth Carter Stapleton  
Hodder & Stoughton/  
Ecclesia Books, 213 pp

A good many readers might be drawn to this book by curiosity to know what manner of woman President Jimmy Carter's sister might be. He has related that it was through his sister Ruth Carter Stapleton that he came to surrender his life to Christ.

But Ruth makes no reference here to her famous brother. She doesn't need to. Her book stands on its own merits, and shows her to be a sensitive, often original author, with a thought-provoking spiritual and psychological insight into a Christian ministry of counselling and the healing of emotional trauma.

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TO LET, 3 BR Brick house (unfurn'd) Croyton (Vic) 12 mths. From mid-Feb. 1979 \$55 per week. (03) 726 9416.



by Lesley Hicks

# WHAT A WORLD!

## PARADOXES

The behaviour of certain demonstrators at some of the rallies held around Australia during Mary Whitehouse's visit, and some of the media reporting of that visit, created a real "What a World!" situation. It seems that some gatherings were thought to have been made newsworthy only by the infantile activities of a very small group of militant homosexuals. Without the hurling of pies, cream-cakes and obscenities, the letting off of stink-bombs and the painting of offensive slogans on fine old stonework, Mrs Whitehouse's visit and message would have received far less media coverage.

Moreover, it is thought that the gaffe of the South Australian Attorney-General in calling her "an agent of darkness" helped rally particularly strong support for her in Adelaide. I noticed an editorial comment in the Daily Telegraph: "Whatever you think of Mary Whitehouse's views, it is not a tragedy that this lady will go away from our country with the impression of Australians as a bunch of ignorant slob, so incapable of expressing their point of view in democratic debate that they resort to throwing pies and stink bombs at people whose opinions differ from their own?"

It is hard to imagine what better way the "gay" activists could have chosen to damage their cause than this. Those not themselves homosexuals who may have been seriously favouring their campaign for equal rights might be caused to reconsider their support.

I suppose then that one can be thankful that results the opposite to those intended can flow from demonstrations. But this can work both ways: Christians, including Festival of Light supporters, please note!

Speaking at a private gathering in Sydney at the beginning of her tour, Mrs Whitehouse showed her deep concern for all who are being most hurt by the sexual revolution — not only the children but also people like the once retiring, non-blatant homosexuals now persuaded to "come out" into a militancy by which they beat themselves in a way that could doubly wreck their lives.

She stressed that Christians, while rejecting their way of life and all advocacy of homosexual practices, must nevertheless find ways of expressing their love and concern for homosexuals as people in need of help, forgiveness and the hope

of a way out if only they will seek it.

BLASPHEMY TRIAL  
The fierce opposition of Gay Liberationists to Mary Whitehouse, evident even when she is making no reference to them, stems largely from the court action for blasphemy she brought against the English magazine "Gay News". It had published a poem which, as she described it in that case, was "obscene and vilified Christ in His Life and Crucifixion".

She and her friends and legal advisers prayed much about whether to prosecute or not — whether the risk of focusing publicity on something so vile could be counter-productive; and what if they lost the case?

Yet if they ignored it and the trend it represented, the way would be open for more of the same and worse (if such could be imagined) to be disseminated ever more widely. They felt that to ignore it would be to add their own indifference to the horrifying blasphemy shown in the poem, that it would be like turning their back on Christ on the Cross.

If ever anything fitted the legal definition of blasphemy — that of something giving grave offence to believers in

the (Christian) religion — this did. Held in July, 1977, it was the first trial for blasphemy in England for over 50 years.

Mrs Whitehouse said that she and her fellow Christians found in that courtroom a more basic sense of confrontation between Christ and Satan than anything they had ever known. It was a clear case of "wrestling not with flesh and blood but with principalities and powers and spiritual wickedness in high places".

The defence used every legal trick and delaying tactic imaginable, for instance, the publisher refused to admit that the proffered magazine was indeed a copy of "Gay News"; nor would he admit his own name. The counsel was being insulted, but whether grave offence was being given to those who believed in Him, a verdict of

guilty was returned and heavy fines were imposed. An appeal followed and was heard earlier this year. It was lost, but a final one, to the House of Lords, is still pending.

## THE LIMITS OF TOLERANCE

This particular type of pornography mixed with blasphemy seems to be the latest trend with those who have gone as far as their corrupt imagination can devise in all other directions.

When the image of humanity has been degraded in every possible way, as if sadochism, masochism, bestiality and child abuse are not horrific enough, attention is turned to such subjects as the (perverted) "Sex Life Of Jesus Christ" as was planned by the Danish pornographic film-maker Jens Thorsen. We can be thankful that no country has so far permitted him to carry out his filming on their territory.

The boundaries of permissiveness have been pushed way back, but once some limits are set and enforced by law, the point is made; thus far and no farther. Everything is not permitted. God is not mocked; whatever a man sows, he will reap. As with the individual, so with a nation.

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"No Bibles for detainees" Primate sticks to claim  
The Archbishop of Cape Town (the Most Rev. Bill Burnett) has declared that he is "quite unrepentant" about his recent attack on the alleged withholding of Bibles from detainees under interrogation in South Africa.

Writing in his diocesan journal, Good Hope, Archbishop Burnett described the denial of scriptures to people in prison as "unthinkable," and comments: "To deny a man the scriptures at a critical period of his life is, I believe, unacceptable."

"I continue to ask, therefore, that detainees who are in the hands of the police should be allowed access to Bibles also during those periods when they are scheduled for interrogation. It is precisely because Mr Jimmy Kruger is a fellow-Christian that I expect this, and because we profess as a nation to rest our policies on spiritual needs of persons in prisons in every way and to continue to provide in this respect."

He mentions again the case of the man "obliged to suffer sixty-nine days of interrogation while being denied access to scriptures throughout," and comments: "To deny a man the scriptures at a critical period of his life is, I believe, unacceptable."

Subsequently the South African Minister of Justice, Mr Jimmy Kruger, has taken issue with the Archbishop's over his comments; and the Chaplain-General of the Prisons Department, Major-General A. C. Sephton, issued a statement saying he was satisfied that the Minister "has gone out of his way, right from the start, to satisfy the entire field of spiritual needs of persons in prisons in every way and to continue to provide in this respect."

We jump up and down about kids taking drugs, and so we should because countless lives are being destroyed through drug abuse, but we passively accept the free use of alcohol. We turn a blind eye to the enormous damage it does.

The extent of this damage was glimpsed again last week in a news item that reported Brisbane Police to be delighted over a brewery strike in that city. The Police reported a "dramatic decrease in crimes of violence, drink driving and domestic strife".

I know that I and others have said it before and there is no doubt we will have to keep on saying it: That alcohol represents a greater threat to our community than does any other drug that has ever been introduced to it. In spite of that, we freely advertise it in terms that present it as something beneficial and desirable. That drinking is a thing to be done by anyone who seeks to be a success in life. Tragically, the opposite is so often the result.

Of course, it is unrealistic to hope that alcohol would ever be abolished. As a society, we need to come to grips with what can only be described as a social catastrophe. Let us stop promoting it, cease running governments on taxes raised through it, cease progressively restrict its use. Otherwise it will continue to kill, maim and degrade human beings.

Until the alcohol problem is taken seriously we cannot expect the so called younger generation to take seriously the noises we make concerning the dangers of drug abuse.

God in the Bible condemns drunkenness as He condemns everything which renders a man or woman less than the persons they ought to be.

The Australian Church Record has commenced a new service to readers. It is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to five lines.

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MAINLY ABOUT PEOPLE

PNG CHRISTIAN CO GRANT TO NATION

HEAD TEACHERS' DOUBTS ON SCHOOL WORSHIP

Many head teachers who are "deeply committed religious believers" think worship in a county school is a controversial activity which ought to be avoided.

According to a booklet on school assemblies just published by the Inner London Education Authority they regard the traditional style of assembly as liable to compromise the conscience of some of their staff and pupils.

The booklet has been produced by a working party of the ILEA's Standing Advisory Council on Religious Education.

"Many members of staff may have reservations about assembly; children lacking religious observances in their family life may well lack understanding and interest in such assemblies, since their parents may have an entirely secular outlook.

"Hymns may be used, but these are chosen because of their moral content and because they avoid explicitly Christian ideas.

Children of other faiths join in such assemblies happily, and, apart from Jehovah's Witnesses parents appear to regard the exercise as a celebration of moral values but not explicit worship."

But the booklet points out that, in schools where a more traditional observance of assembly is still normal, there is no pressure from parents to change it.

In fact, although many parents have ceased to have contact with a church, they look to the schools to provide some religious nurture—and fear that without it children would have a less sure basis for morality.

The booklet suggests that secondary schools have assembly committees of interested pupils and staff who would plan the material.

It cautions: "It needs to be remembered that the singing of traditional hymns is generally in decline in schools, usually because even the best-known hymns are not felt by the majority of pupils to express their true concerns today.

"Pupils also frequently find the vocabulary of traditional prayer to be difficult and remote, and respond more naturally to opportunities for silent reflection or meditation."

Robert Colman — My Tribute

Robert Colman publicly launched his new LP "My Tribute" in the Opera House Concert Hall recently when for 1½ hours he held his audience spellbound with renditions of some of the world's best loved Gospel songs. The backing was by the Steve Wyatt Trio, and his presentation, his first full concert program at the Opera House, took up the entire second half.

Supporting artists Elaine Abrahams and the harmony group Telam Singers, were also very well received. Compered was 2CH Nightsong host Jay Bacik, who interrupted his well thought-out introductions with some humorous and impromptu quality comedy.

One of the highlights of Robert Colman's performance was his between-song patter when he told us of his life story and how our Lord Jesus Christ had allowed major changes following on from his conversion.

Robert spoke of his years in London's West End when he appeared in many of the popular musicals, followed by his return to Australia to lead in the hit musical "Irene", which then led him into full time work with the church.

Another interesting segment of the concert was when Robert introduced his ventriloquist segment, which finished with a hilarious rendition by the dummy of an Evie song.

All in all the night was a resounding success, with Opera House officials indicating that they had not seen such positive support for an artist since Kamah's performance last December.



Pictured from left to right: Music Director Steve Wyatt, 2CH Comper Jay Bacik, Robert Colman, and Phil Truscott from Family, as the launch of "My Tribute" at the Sydney Opera House.

CHRISTIANS DANCE

Fifteen people from all parts of Australia met during the INSEA (International Society for Education Through the Arts) Congress in Adelaide recently to form the Christian Dance Fellowship of Australia.

It aims to encourage a return to movement and dance as a way to celebrate and worship together as Christians and help train people interested in sacred dance.

Membership and other enquiries can be made to: Mary Jones, PO Box 373, Milson's Point, Sydney, 2061. Phone: 92 0888.

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GRAHAM'S RC POLISH CRUSADE

Evangelist Billy Graham took his born again message to Roman Catholic Poland and said he would never have dreamed that his welcome would have been so warm. Poland is over 90% Roman Catholic, and although Graham was invited here by the Polish Baptist Union and the Polish Ecumenical Council, he preached in more Roman Catholic churches than in any other.

When Graham preached in the Academic Church of the Dominican in Poznan, it was the first time he had ever preached an evangelistic sermon in a Catholic church. He also preached in Roman Catholic churches in Katowice, Cracow, and Warsaw, and a Polish National Church in Wroclaw.

ROMAN CATHOLIC RESPONSE

Bishop M Misiolek, Chairman of the Polish Episcopate's Committee on Ecumenism, confirmed that view, saying ecumenical echo will resound within the Roman Catholic Church. He said the Roman Catholic Church received Dr Graham kindly and with an open heart and that he felt Graham's mission helped to promote "our common evangelistic outreach."

The Reverend Michal Stankiewicz, President of the Polish Baptist Union, said most of the meetings were held in Catholic churches, because they were the largest churches in those cities, and all meetings had to be held on church property.

The evangelist preached ten sermons to almost 25,000 people in six cities, and in each instance, there was standing room only, the largest crowd was 6500, which overflowed the Cathedral of Christ the King in Katowice, the largest church in Poland. Thousands responded to Graham's invitation to accept Christ, which he gave at the conclusion of each message. In some churches, counsellors spoke with those who had raised their hands.

Dr Witold Benedyktowicz, President of the Polish Ecumenical Council, commented, "It has been a blessed event. We are happy to be served by his powerful message which has found a very deep echo in all Christian churches in this country, including Roman Catholic churches, which accepted the ministries of Billy Graham in a friendly way."

Dr Graham said, "We'll have to wait some time to evaluate what has happened here, but I really believe some souls have been saved and Christians encouraged."

EDITORIAL

The Archbishop of Canterbury was officially present at the installation of Pope John Paul II and he has followed this up with a call for inter-communion between the Roman Catholic and Anglican denominations. On the other hand his predecessor, Archbishop Cranmer, called on Englishmen to pray "From the tyranny of the bishop of Rome and all his detestable enormities, good Lord deliver us" and this prayer was included in the prayer book and prayed each Sunday throughout parishes in England. The detestable enormities included transubstantiation, namely that the bread and the wine of the Lord's supper ceased to be and in their place was our Lord Jesus Christ, with His divinity and humanity complete. No wonder Roman Catholics worship the bread and the wine because they believe that it is Jesus!

Another enormity is the sacrifice of the mass which teaches that the priest offers Jesus to God for the sins of the living and the dead, such teaching calls in question the sufficiency of Christ's death on Calvary and contradicts the Bible that says Christ offered his sacrifice on Calvary once and for all. Then there is the enormity of penance which requires the penitent to confess his sins with all their details in the ears of the priest before he can be forgiven by God, and the enormity of indulgences where sins may be forgiven for pious acts such as climbing the holy stairs at Rome on your knees. These stairs are as crowded today as they ever have been.

Whatever may be gained from the Bible in terms of spiritual revival, as the present appears to be, is in jeopardy and may be eliminated by the exercise of papal jurisdiction, which is never permitted to be questioned. History abounds in examples. While the doctrine of the jurisdiction of the Pope remains, there is no possibility of permanent reformation in the Roman Catholic church. For the doctrine of the papacy protects all the other Roman Catholic doctrines. It is the key doctrine of the Roman church, in reformation times, as today. Since Cranmer's day there has been no change in any of the basic Roman Catholic doctrines and in particular there has been no change in the doctrine of the papal supremacy in matters of doctrine or morals. That is why it is impossible for those who love the gospel to associate with the papal system, however willingly we may associate with individual Roman Catholics. The enthronement of the Pope is an expression of the "quintessence of the papal system and that is why the Archbishop of Canterbury ought not to have been there.



The Reverend Leighton Ford speaking to a capacity audience at the Wollongong Town Hall. Organisers described the meeting as a wonderful Christian gathering and a tremendous encouragement and foretaste of what could be expected for next year's crusade. See page 2.

Christian Persecution in Egypt

The Reverend Ghabrial Abdol Montagalley from the Coptic Church in Mania, Egypt, together with his nephew and a relative were murdered recently in his home and his property looted. Local Moslems had attempted to force a church worker to convert to Islam at a cotton factory where the worker was employed. This had caused a serious disturbance and the parish priest was subsequently murdered.

This is only one of many incidents of violence against Coptic Christians in Egypt who comprise one fifth of the population in Egypt. In Kalloubia a medical student Bousra Barbary and his cousin Adel Barbary who was a chartered accountant were murdered. This occurred subsequent to a futile call for help from the local police.

In Aswan the Reverend Tados Daoud was knifed in the back after a service and although seriously injured, survived. In an attack on the El-Fakhoury Monastery during a service one minister was seriously injured and a deacon murdered. In Asout, a Moslem demonstration against Christians ended in the looting of their churches and shops. Christians were prevented from going to a service at Dranka and were taken to prison by police. Christian students taking examinations at the University of Dranka were prevented from entering the building.

They have also been debarred from the Army, and at all levels in the country there is clear discrimination by Officials in government against them. Christians have protested to the President about the growing persecution and have emphasised their loyalty. The Coptic Church traces its origins back to the first century and unlike most countries where Islam predominates it was established prior to the coming of Islam and not subsequent to it.

In recent years, Christians have experienced growing discrimination against them. Their promotional prospects in Government have been hindered, and the number of Christians occupying senior positions have diminished. Christians have been under attack in the media, and the Islamic teachers appear to have mounted a campaign against Christians.

ON OTHER PAGES. Barrows dinner ..... 8. Books, letters ..... 6. Hour of Power ..... 3. Polish RC attack ..... 6. Spock on religion ..... 3. Unemployment kill ..... 4.

REPORT ON MINISTRY

From page 1. Committee and the Standing Committee of General Synod. The report which represents two years' consistent work by the committee is seen by observers at Synod as a significant theological contribution to the positive ministry of women in the church as well as a clear statement in the whole issue of ordination from the Anglican Ordinal and formularies.

RECEIVED FOR DISCUSSION

Synod received the report for study and commended it to the parishes in the diocese for discussion. It is also being forwarded to the doctrinal

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"G" FILMS AT DRIVE-IN

Parklea Drive-in Theatre will be the venue for an unusual experiment in communication by local Baptist Churches for a "month of Sundays" starting on 29th October at 8.30 pm. For four (4) consecutive Sunday nights a 1½ hour program of fine colour Christian films will be presented. Parklea Drive-in is on Sunnyholt Road (take Memorial Avenue turn past Shell garage at Kellyville).

"This will be an alternative to another drab night in front of the tube. The film nights we had at Parklea over Easter drew large crowds, and there was a relaxed, happy family atmosphere" Rev. Richard Ansol, Minister of Baulkham Hills Baptist Church, said recently.

The first program features the new 60 minute colour film "Pilgrim's Progress", made to commemorate the 350th anniversary this year of John Bunyan's classic tale. The film is shot in the beautiful countryside of Northern Ireland.

Then comes the first in a series of 10 half hour colour films, entitled "How Should We Then Live?" narrated by Dr. Francis Schaeffer, eminent evangelical scholar. The screenings are a fitting celebration of Reformation Sunday. There will be 3 half hour episodes screened each Sunday night following. The 10 episodes relate the rise and decline of western thought and culture. It is a documentary spectacular; more than 2½ years in the making; shot in more than 100 locations in 12 countries. Each episode, while focusing on a significant era, also speaks clearly to 20th Century man with answers for modern problems. Dr Schaeffer asks: • Why isn't it safe to walk the streets at night? • Why is there more violence on one hand and an ever increasing authoritarianism on the other? • What's happening to our accepted human freedoms? • Should we throw up our hands and give in? If not... How should we then live?



Rev Richard Ansol

