

EDITORIAL

Cynicism and politics

Announcing his resignation recently, a Minister in the present Government accused the media of being, among other things, cynical. But in the light of recent events it is hard not to be cynical. As Australia goes to the polls, yet again, the prospects for the future seem far from bright.

To begin with the Prime Minister has called an election early because he claims that effective government is difficult when he does not have control of the Senate (which we were always taught was a House of Review). However, by calling a double dissolution, he has made it easier for the smaller parties and independents to get in. Very few political pundits see any possibility of a situation after March 5th in which either major party holds a majority in the Senate. As a result, does that mean that the newly elected government, whichever Party it is, will automatically be inefficient?

And then the Labor Party changed leaders. Almost everyone seems to agree that Hawke has more chance of success than Hayden — but the reason is a bit strange. It seems that Bill Hayden's problem is that he is honest; at least that's what we keep reading. He is simply too nice to win. How can we help but be cynical when honesty is a political liability?

Up north, the Liberals have virtually dumped Senator Bonner. At the very time when concern for our aborigines is becoming a major issue, and not before time, the only aboriginal in our Federal Parliament is dropped to the bottom of the ticket presumably because he was doing his job and speaking out on some aboriginal affairs.

There is also the attitude of the Unions that can only lead to cynicism. They have called off strikes so that they won't embarrass the Labor Party. We always understood that strikes were the ultimate weapon by which workers gained what they believed to be a fair deal. If a strike is legitimate then surely it is the ultimate in cynicism to put it off until after the election; particularly since most strikes are battles with employers not governments. Except of course in N.S.W., where the railway unions are striking regardless of the effect on the A.L.P. and their strike is a dispute directly with the government which is not only an A.L.P. Government but is headed by the National President of the Party.

Further cynicism is caused by the growing move towards the showmanship that marks American presidential elections. The campaign centres very much on the leaders of each party. Yet our political system does not give the Prime Minister anything like the role that the American President has. As a result we get lots of information about the leaders but at times it's difficult to even discover who the local candidate is. I will be voting for a man to represent me in my electorate and Mr. Hawke's sex appeal, which has been a major headline grabber, does nothing to help me make an informed decision about the local candidate.

And even Christians are getting into the act. The Call to Australia Party has announced its N.S.W. Senate team. No. 6 position on their ticket is Mrs. Elaine Nile. We recognise that filling the six positions is just a matter of expediency and that she does not contemplate being elected. But surely to allow her name to go forward suggests that, if elected, she would serve in Canberra. This despite the fact that her husband is committed to Parliament in Sydney. We cannot help but be a little cynical as a result when our idea of "pro-family" involves a husband and wife who are not separated for long periods of time doing separate jobs.

Australia goes to the polls on March 5th with some very important issues at stake. We need a government that will take a strong stand on the implementation of an economic programme that will solve our present, problems above all else. Those trying to win our votes need to explain their policies clearly and in concrete terms. Christians, who are committed to supporting the elected government need to make an informed decision on who should receive their vote. It is a pity that we cannot help but be cynical about the promises we hear.

Perhaps, most importantly, we ought to take more seriously the Biblical injunction to pray for our leaders. And at the present, to pray for ourselves and other voters. And we ought to be urging more godly men and women to take a greater interest in politics, from the local party branch up, so that some of the causes of our present cynicism can be banished.

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Letters to the Editor

Dear Sir,

Unemployment is certainly a serious problem (ACR 24/1/83) and as Christians we should endeavour to think through this issue carefully.

However, Governments have failed to come to grips with unemployment, in particular to ensure that each family has at least one income. The correlation between poverty and unemployment is not given the attention it deserves.

Recently Mr. Macphee, the Minister for Labour, announced a job creation scheme for the states. In order for the states to obtain some of the \$300 million scheme, they had to agree to try and fill 50% of jobs created with women. But how is this going to help ease unemployment?

Mr. Macphee's scheme ignores several important factors. Firstly, the scheme ignores its own premise of helping those who have been the longest unemployed. On average, men are unemployed for 15 months, women for 10 months (over 45 years of age).

Secondly, there are almost four males on the dole for each female, so how can giving 50% of new jobs to women be consistent with the realities of the job market of the eighties? The Minister has not done his homework.

For instance, the Bureau of Statistics recently issued the unemployment figures for December. In seasonally adjusted terms, 64,700 lost their jobs in November and December. Men made up 61,300 of this number. (The News 27/1/83 p.4). Where is our sense of social justice?

Lastly on a philosophical note, don't we believe that the husband is the basic provider of the family? Surely each family should have one income, instead of some families having two or more, whilst others have none.

There are not enough jobs for all males, females and young people. What then are our priorities going to be? Should women take jobs away from male breadwinners and so disadvantage the wives and children of these men? Women may have the "right" to work but surely not at the expense of other women who choose to be full-time mothers and homemakers and/or young teenagers seeking to save for the future.

The family is basic to society, individual "rights" are not necessarily, and governments should look to the welfare of families rather than take an individualistic stance which only leads to the atomistic society. It is the destiny of mankind to be familial.

Alan Barron

Dear Sir,

Your latest issue once more takes up the issue of unemployment and asks again as did your issue of August 23/82, what is the Christian response to the unemployed?

The example of Christian concern by men like Ted Cox is most admirable, but does it touch the real problem? One can argue that even if it does not Christians should be so involved. Agreed, but should not Christians also endeavour to get to the core of the problem which must centre around the role of producer and consumer. If the producer through modern technology is eliminating human labour, are we to accept this as a sin against God, or a blessing from God?

Is God through the blessing of technology giving us the opportunity to replace full employment to produce the necessities of life, with full creativity? To enjoy the necessities of life when they are given as a free gift from God seems to me the fulfilment of God's grace in the economic field. Most Christians cannot possibly conceive that God can bestow his Grace in this field, so there is a rejection of the promise, "Consider the lilies of the field, they weave not neither do they spin," and yet the key to reconciling the horrors of unemployment lie in the acceptance that God is bestowing upon us a unique gift.

The key to accepting that gift lies in the administration of the symbol of finance. This symbol can be used to give access or refuse access. The control of the financial symbol is in the hands of men who see it as a means of controlling mankind. Under their policies the centralisation of political and economic power goes on apace destroying the Grace of God and enslaving man to the power of government. Those exercising such policies love money for the power it gives them, and Paul's statement to Timothy "the love of money is the root of all evil" is fulfilled in them.

The unemployment problem will disappear like the morning mist when God's grace in the economic field is accepted with thankfulness through the distribution of financial income outside of, and not dependent upon the work ethic. We may then release mankind from bondage exercised by that greatest of evils and replace full employment with full creativity.

Yours sincerely,
Edward Rock

Dear Sir,

Has the Anglican Social Responsibilities Commission any Christian economists serving on it?

The statement released by the Chairman (issue of January 24th) smacks of trendy, left wing, W.C.C. sentiments, not scriptural Christianity.

Rather than calling for a return to honesty, what about a call for a return to the 10 Commandments? And a call for a return to the One, True God of the Bible? (2 Chr. 7:14).

The redistribution of wealth favoured by the Commission is simply tired old socialism. The call for civil governments' intervention in economics is also unscriptural socialism. For the government to initiate job schemes may mean simply an increase in public servants (bureaucrats?) and more taxation! What actually is the scriptural role of civil government?

Unlike the Editor, I am on the dole (an unemployed minister of religion). When I advertised my services in the Church Record, no concerned Christian saw fit to employ me although I am led to believe there may be vacant parishes and preaching opportunities in the Anglican Church.

All congratulations to the Church Record for the fine article "Bridging the Gap in Unemployment" but it is just a drop in the bucket!

The much needed "social conscience of the evangelicals" does not mean socialism!

Hope you have the courage to print this letter.

(Rev.) Neil Baker
Editor — Westminster Bulletin

Dear Sir,

Your readers will be saddened to hear of the recent death of Mr. Victor Thomas, a frequent contributor to "Letters to the Editor" (his last letter appears on 24th January).

Mr. Thomas accomplished much in his life. He was a notable breeder of A.L.S. cattle, responsible for the successful regeneration of native bushland in the Carrington Falls area and developed a magnificent garden of exotic trees and shrubs at his home in Robertson, N.S.W. He played a significant role (in association with the late Archdeacon Goodwin, his brother-in-law) in the establishment of St. Luke's Retirement Village, Dapto. During his full life he was constantly witness to the Faith and was always ready to speak to friend and stranger of the Things of God.

In recent years (as his many "Letters to the Editor" show) he was greatly concerned for the continued and living use of the Book of Common Prayer, believing many lay people were being unfairly and unnecessarily deprived of its treasures. He continued Christ's faithful soldier and servant until his life's end.

Yours faithfully,
L. D. Wheeler

Dear Sir,

What ever happened to the Evangelical Diocese of Sydney? The Archbishop of Sydney, the Most Reverend Donald Robinson "rejoiced to watch the celebration in Canterbury Cathedral, with all its reality and its hope", during the Pope's visit to England. His Grace referred to the Roman Catholic Cardinal's representative at his installation as "a brotherly gesture". Two letters in 1982 to the Archbishop suggesting every Anglican clergyman with his congregation yearly restate the 39 Articles as an outward sign of loyalty to Holy Scripture remain unanswered. Reformation Sunday went by with ne'er a whisper. The Dean, the Very Reverend Lance R. Shilton wrote in the Cathedral News, (August-October 1982), "The historic meeting of Pope John Paul II with the Archbishop of Canterbury brought new hope of peace to a divided world." The Dean joined the ecumenicals at St. Mary's Roman Catholic Cathedral 100th Anniversary and "received with others present a plenary indulgence" (S.M.H. 20.9.82). From the pulpit popery and sodomy are taboo. A convener of AngGays representative in Sydney Synod. An official photograph (A.C.R. Dec. 13) show some members of Moore Theological Faculty in pyjama tops. The College proposes uniting with Romanists in the Sydney College of Divinity. As I said, "what ever happened...".

10th November is the 500th Anniversary of Martin Luther's Birthday. It is to be hoped that clergymen true and faithful to the Lord Jesus Christ will raise their voices and speak out as the Reformers did of old of our Protestant Faith and Heritage.

Dorothy Whitford

Working in the Inner City

During 1982, the Inner City Director of the Diocese of Sydney, the Rev. Geoff Huard, travelled overseas to look at work in inner city areas in England, Europe and America. He produced a report on his visit which he presented to Inner City clergy in Sydney. The ACR is printing some sections of this report because we believe it is of wider interest to the Church.

Geoff began his report with comments on those places which he considered were outstanding. He writes:

Some important issues

There are four issues that stood out for me and I want to mention these because I was impressed with the way they were being grappled with.

First, there is the whole matter of consultation that exists in different countries. It concerns the way Christians of different backgrounds having similar burdens for the inner city and the issues involved have come together to do some hard thinking. In England there has come together an Evangelical Coalition for Urban Mission (E.C.U.M.). It is a partnership of agencies committed to urban concern and urban missionary enterprise. It has issued a manifesto to the church declaring its affirmation and commitment, and I'd commend it very warmly to you. It seeks to co-ordinate joint action between Coalition partners, share and make known experience of local situations and carry out research



The Church needs to be involved with issues of justice and advocacy of the poor.

Photo: Ramon Williams

work, link up with the international scene, support and encourage others involved and foster a sense of communal solidarity, train ministers, leaders and church members more effectively, publish relevant material, engage in serious theological and biblical reflection, provide a comprehensive information service and resource centre, address the wider church and apply political pressure on church and society. I saw two examples of this. Firstly, E.C.U.M. was considering a research proposal called "The City riots: an investigation of the response of local Christian Fellowships." I think the project is under way at present (July, 1982). Secondly, E.C.U.M. had written an open letter to the Church Commissioners, the major landholding and financial body of the Church of England, seeking clarification on their investment policies and questioning the effect of their decision-making on the poor. The Commissioners have replied but I have not yet seen it. Interestingly, the effect of bringing together all this talent, concern and energy has raised the possibility of establishing an Urban Order — a joint commitment in terms of mission, personal discipline and commitment. I understand that it would embrace different denominations and would get the relationships that already exist between those involved thus far. I felt somewhat overawed by this kind of commitment.

Secondly, I was faced almost everywhere with the church's commitment to justice and advocacy of the poor. It was different individual issues in different places but it found expression in almost every place I stopped. There were job training programmes organised for the young unemployed, public services on Pentecost Sunday, called "Peace Pentecost" in the United States, and the massive mobilisation of the church to support the Disarmament Session at the U.N. There were the

campaigns to publicise the effects of new sales tax legislation on the poor in Atlanta, the public effort of the rioting when the mass media sought simplistic blame-laying, and the books written out of the agony of inner city helplessness — "Weep for the City" by Colin Bedford, and "Proverb, Revolution and the Church" by Mike Padgett Wilkes. These issues were clearly not an alternative option for some to take up in Urban mission. They were part of the package.

A third matter being grappled with is the church's ministry to the homosexual.



At the rear of St. Saviour's Church, Redfern, a community playground has been established. A positive move to reach their neighbours.

Photo: Ramon Williams

Following last year's Diocesan Synod motion by Ron Johnson and his personal request to find out what others were doing, I enquired in a number of places about this difficult area of pastoral concern that is not confined to inner city ministry. It is clearly a difficult issue for the church as a whole, for it is widespread amongst the clergy. The church's official pastoring arms don't appear to me to have become effective anywhere that I was aware of. It is also a problem for society as a whole. When we visited the Ark in Amsterdam, Doug Bouquist, a staff member, was away for part of the time on a European Christian Conference on "Homosexuality and its problems." Because of European legislation outlawing all reference to homosexuality as discriminatory, the conference had to be held in secret for fear that it would be boycotted by the gay activist movement and banned.

However, in Liverpool I came across a fine Christian ministry founded by Martin Hallet. It was called True Freedom Trust. It is an interdenominational teaching and counselling ministry on homosexuality and related problems for the church and people seeking Christian counsel. Here is a courageous ministry. Mr. Hallet seeks to set up groups of those who need support in different areas of the country as well as dispel myths and encourage a better understanding of the issues and problems. His view briefly is that homosexual tendencies are not sinful but that Scripture condemns "the homosexual act" rather than "the homosexual". Healing is possible and should be understood in its widest context of 'wholeness of Christ' I want to commend this ministry to you and ask that along with others we should find out more, and not sweep it aside as unfortunately some seem to do.

Fourthly, I was anxious to discover how others had grappled with training those from ethnic non-academic backgrounds for Christian ministry. New York Theological Seminary was founded in 1900 as a mainline interdenominational seminary for full-time ministers, Christian educators, teachers of missionaries. But in 1970, with declining finances and intake, it redefined its purpose. President George Webber explained that its purpose now is to provide training for both part-time clergy and laity in the New York area who come from diverse

Part 2

educational backgrounds. So the students are Black, Hispanic, White, Asian. They come from the suburbs as well as the major city neighbourhoods, they are Catholic, more than 50 protestant denominations, and even some Jewish Rabbis — young and old, men and women, from all walks of life. They offer a variety of courses at different levels covering Biblical material, counsellor training, community analysis and organisation, preaching and church administration. The course is in English and Spanish. It runs on Saturdays and

in Third World nations have been actively persecuted for their faith and have suffered. But I saw something in the Western world that made an impact on me. When economic recession hits a nation, living standards fall sharply and those less able to cushion against its severity really suffer. Unemployment, savage cut backs in social and welfare programmes, rising costs for food and energy mean that pensioners have to make a choice each week. Either they are going to keep warm by using the one bar electric fires and go without food, or they are going to buy food and have a full stomach but go without heat. All this leads to a sense of depression and the feeling of hopelessness and powerlessness. When schools are closed, housing repairs left unattended and social workers go on strike for months on end, then the local Christian community is not exempt from feeling the pinch like everyone else. Now the local Minister can opt out, he can move — some members of the congregation can withdraw from this situation by moving away. But when they choose to stay, they suffer, because they belong to a community that is helpless and at the bottom of the social ladder. It is this part of society that is paying dearly in economic and social terms during the depression. And I found that as Christians reflected on this they gained new insights into the life and ministry of Jesus.

I was told by one minister that he felt that the church glossed too lightly over Christ's sufferings before the cross and had been unable to understand what was meant by sharing in the sufferings of Christ. He'd seen in a new way the cost of redemption, not just personal redemption, but of the whole world order. In New Cross, South London, a local congregation was split tragically over attitudes to the black unemployed youths of the neighbourhood. Some wanted to make their church plant available to them for youth premises. Others, mainly the elderly, deeply resented all that these young people stood for, for they'd been the victims of muggings and burglaries themselves. The issues facing society were polarised in the local church fellowship. At great cost God's people are remaining there but there is great suffering for them in it all.

Secondly, I saw the importance of building Christian communities in depressed and difficult areas of ministry. Almost everywhere, in Amsterdam, in England and the United States, those really grappling with effective ministry were part of a community. That community gave them inner strength, inspiration when beset with the overwhelming sense of hopelessness,



Ethnic barriers can be broken down. The Church has to train people from an Ethnic background who can reach their own people. They understand the culture and language already.

Photo: Ramon Williams

student until he graduated with a liberal arts degree. This kind of course geared to non-academic students ministering in store-front churches in ethnic communities was clearly meeting a need.

Lessons to Learn

Now I want to share with you finally, lessons that I learned both by way of personal reflection and what I observed directly.

Firstly, I was struck in England in particular with the suffering church. We know that some Christians in totalitarian regimes both behind the Iron Curtain and

support when needing a shoulder to cry on and a sense of direction and vision as they sought a way forward. Culture shock, pressure on marriage, huge never ending demands, spiritual dryness and sense of depression could be dealt with much better in an open committed community of believers. Of course, the setting up of these communities, be they in organised local churches or in a parish church group, took time, careful spiritual pastoring and oversight, but they provided a real light in dark places and a springboard for Christian mission.

Continued page 4

Which School for Which Child?

The national teachers' conference has called upon parents to seek to make available to all children the advantages they desire for their own. The Australian Teachers' Christian Fellowship National Conference theme was "Which School for Which Child?" Its intention was to provide a Christian response to schooling in Australia. It was held in Wesley College, University of Sydney, 19-23 January, 1983 and was attended by teachers from every State and Territory, representing a full spectrum of types of schools.

Lectures were given showing facets of state schools, Roman Catholic schools, Parent Controlled, Community and Church schools and the special co-operative venture of Aberfoyle Park School in South Australia. Dr. John Steine, Director General of the S.A. Department of Education, made a valuable contribution.

Professor Edwin Judge gave three lectures dealing with education in the New Testament and in the early centuries following.

Professor Brian Hill of Murdoch University (WA) and Dr. Bill Andersen covered issues in Australian education under headings such as "A Christian View of Education" and "Free, Compulsory and Secular: a slogan revisited".

Dr. Ian Mavor from Queensland led a symposium "Conform or Transform: a challenge to parents and teachers". The early history of education in N.S.W. was dealt with by John Shellard.

If at the end of the Conference those who listened considered that the intensive programme tended to afflict them with indigestion they may take heart that its future distribution of materials will make a substantial contribution to the "schools' debate" for a long time to come. Further, the Conference itself at which there was a most positive and co-operative spirit was a witness to the fact that in a truly Christian atmosphere differences can be resolved and basic agreement reached.

A list of principles agreed by the Conference were recorded in the final plenary session.

"WORKING IN THE INNER CITY" continued



"There is a need for mutual support in rundown areas", says Rev. Geoff Huard. Photo: Ramon Williams

Thirdly, I observed that Christians meet across the denominational barriers far more easily than I sense we do in Sydney. I cannot speak of other Australian cities. Issues that united Christians in the United States and England were seen as more important than denominational commitment. I went on a Peace Rally in Detroit on Pentecost Sunday afternoon and was surprised at the wide variety of those present — Protestant, Catholic, Orthodox and Jewish. In Washington, members of all denominations used the Potters House as a place of meeting and exchange of ideas. Everywhere the cause seemed more important than the denominational background.

Fourthly, I was impressed with the Episcopal Church's vision on mutual support. The Diocese of New York publishes each year a book describing programmes and ministries that individual churches wish to have sponsored. After getting an approval procedure, a Co-ordinator writes up all the programmes giving details of the project, cost and contact person and it is published and distributed widely. Any church or individual is then free to direct their giving to wherever they wish. For example, the parish of St. Anne's Bronx wants to run a community development

programme and are asking for \$95,000 and it is described in three sentences. St. Andrew's Bronx want \$6,000 for a summer day camp. And in Liverpool, England some careful thought has gone into how this mutuality might be practised. The Anglican Diocese has looked at assessment quota adjustment, the setting up a centre of professional skills and resources that can be tapped and the straightforward twinning of parishes in mutual fellowship and support.

And finally perhaps I could share what was to me one of the most daring visions about to be implemented. Washington Episcopal Diocese had just agreed to a budget of \$120,000 being made available for three years for a clergy re-training programme. Urban Ministry has now become such a widespread need and requires much specialist skills that a full-time two year course is being set up so that men may leave their suburban and rural parishes, be supported for two years, undergo a sandwich course of theological training and practical and community skills training seconded, to inner city parishes. A pilot project is being set up and will begin next January. I am waiting to hear details of the syllabus, and the in-service training being offered.

New Chinese constitution adopted

Beijing Review of 13 December, 1982 reports that the new Chinese Constitution was adopted on 4 December at the Fifth National People's Congress. A draft had been published in May, with the intention that the proposed clauses should be discussed and possibly amended before the People's Congress made its final decision.

A comparison of the new Constitution with the published draft reveals that quite a number of amendments have in fact been made. The following changes particularly affect religious believers.

Article 36 reads as follows: "Citizens of the People's Republic of China enjoy freedom of religious belief."

"No state organ, public organisation or individual may compel citizens to believe in, or not to believe in, any religion; nor may they discriminate against citizens who believe in, or do not believe in, any religion."

"The state protects normal religious activities. No one may make use of religion to engage in activities that disrupt public order, impair the health of citizens or interfere with the educational activity of the state."

"Religious bodies and religious affairs are not subject to any foreign domination."

The first and second clauses of this Article remain as in the draft, and represent an even-handed legal attitude to religious believers that had been found wanting in the previous (1978) Constitution. In the third clause the draft phrase "(No one may use religion) to carry out counter-revolutionary

activities" has been omitted. No doubt it is felt that counter-revolutionary activities are clearly enough outlawed by the Constitution as a whole. The new wording of the fourth clause (compared with the draft "No religious affairs may be dominated by any foreign country") is significant. While the threat to the Vatican remains, these words could clearly be used to check ecumenical activities in general.

Article 24 is quite new. It was not to be found anywhere in the draft, and should be noted carefully by religious believers. The Article states that:

"The state strengthens the building of socialist spiritual civilisation through spreading education in high ideals and morality, general education and education in discipline and the legal system. . . . The state educates the people in patriotism, collectivism, internationalism and communism and in dialectical and historical materialism; it combats capitalist, feudalist and other decadent ideas."

Great stress was laid on this article by Peng Zhen, Vice-Chairman of the Committee for Revision of the Constitution, during his speech to the National People's Congress. Though the positive aims of this article should not be lost sight of, religious believers cannot but be worried about the "building of socialist spiritual civilisation" and the far-reaching claims made for the educational process; they enjoy freedom of religious belief, but are strictly forbidden to "interfere with the educational system of the state".

(Keston News Service)

Commission offers guidelines on artificial insemination

The Anglican Social Responsibilities Commission has decided that Artificial Insemination by Donor is inconsistent with the Christian understanding of marriage.

Recognising that AID has been operating for some years and may continue, the Commission issued five guidelines for its operation:

- AID should be available only to married couples. Single women and lesbian couples should be excluded.
- AID children should be told of their true origins because deception is damaging to both parents and child.
- All aspects of AID should be covered by law.
- Legal handicaps applying to AID children should be removed.
- Professional counselling should be available before, during and after the process.

On the moral question, the Commission said:

"The Commission is not able to recommend AID because of the Christian understanding of marriage as an exclusive relationship between husband and wife. While we recognise that there is no adulterous intent involved in the process of AID it nevertheless involves the intrusion of a third party into the intimate sphere of the marital state as represented by his sperm, i.e. his reproductive capacity."

"We must also consider the question of origins and the rights of the child

produced by AID. Any person is entitled to know something of their personal inheritance, their history, which includes their full genetic background. At present the focus is more or less entirely on the needs of the married couple who make use of the process and there is insufficient consideration given to the child so conceived who might, in later life, wish to know in full his or her origins. This right is presently acknowledged in the case of adopted children. Why then should we deliberately contrive to cause human beings to be born who are denied any chance of knowing their full biography?"

"The motives and responsibilities of semen donors are regarded as requiring a good deal of questioning. It has long been a moral principle of western sexual morality that persons should be responsible for the offspring of their body. AID may involve men receiving payment for their own reproductive material and forfeiting any moral, legal or social responsibility for what is done with it. While some have attempted to draw an analogy between semen donation, and blood or organ donation, the two must be seen as completely different. In the latter an existing life is being sustained, while in AID a new life is contrived outside of any personal procreative relationship between the biological parents."

The statement is the first statement by a national church body other than Roman Catholic on the morality of artificial insemination.

Chinese authorities close Canton's largest house church

HONG KONG (E.W.N.S.) — Chinese authorities this month closed Canton's largest church which operated outside the auspices of the government's Bureau of Religious Affairs. This church, like similar ones throughout the country, met in private homes, and thus became known as a "house church".

Pastor Lam Hin-ko was told December 2 that services and Bible studies had to be discontinued, informed sources report. A meeting scheduled for December 3, was cancelled.

Lam's 200 member congregation was one of the largest which met semi-openly in Canton. While the government knew of Lam's Christian activities, it firmly deplored them. Lam was repeatedly warned to close the church.

While there are surely several small house churches still meeting in the Canton area, this was the last of the large ones. There are three officially recognised Protestant bodies which remain open, yet separate from Lam's and other house churches in the area.

Large house churches such as Lam's had been possible only during the past two to three years. Before, when Mao Tse-tung was in power, only extremely clandestine groups of one to two dozen individuals met throughout the country. Most Chinese Christians belong to house churches.

During the past two to three months, government and Three-Self Patriotic Movement leaders strove to shut down the Canton church. Lam was repeatedly urged to discontinue services. He was also told not to meet with individuals from the West.

Members of the Canton house church refuse to follow Three-Self and government guidelines which press Christians to unite with the recognised churches. Those in Lam's fellowship and other house churches say the Three-Self Movement — which is sanctioned by the government as the Protestant churches' overseer — wants to control religious activities on all levels and has instituted unbiblical standards.

(Keston News Service)

WHAT A WORLD



Lesley Hicks

Attitudes to Israel

Seven prominent Jews in Australia, interviewed by Sydney Morning Herald journalist Jenna Price on their attitudes to Israel and to Zionism, (Good Weekend Magazine, January, 29) could agree basically on only one thing — they all desired peace in the Middle East. Beyond that they had widely differing political and religious views.

I have little doubt that if a selection of Christian leaders were interviewed, their attitudes to the present nation of Israel would likewise show wide differences. Some maintain that it is largely irrelevant to Christians — that the long-range promises recorded in the Bible concerning Israel are only fulfilled in the New Israel, the Church, and that the beleaguered political and geographical entity that is modern secular Israel is no more significant to God than any other nation.

It was interesting to note that one of the Jews interviewed, the Orthodox journalist Mark Braham, seemed in some ways to agree with this view. "Israel can only be Israel when the Messiah comes," he is quoted as saying. I telephoned him to elucidate his views further.

Failure of Zionism

To him, the distinctiveness of the Jews, wherever they may live, lies in their observance of the Law, the Torah. "Zionism has failed," he said, "because it has aped the Gentile nations in the deliberate pursuit of a liberal-democratic secularised State. Unless it is deeply God-centred, it has no more right to survive under His protection than any other nation." He sees Israel's constantly threatened, precarious existence as evidence that, far from being blessed by God, it is only reaping the consequences of the continued failure of its people to acknowledge and serve God as God.

That, of course, is a deeply biblical view, with which many thoughtful Christians would agree. We would see an added element of cause and effect in Israel's rejection of Jesus as Messiah. "O Jerusalem, Jerusalem . . . how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate." (Matthew 23:37-38, N.I.V.)

There are, however, a number of prophetic passages which seem to point to national survival and eventual salvation in spite of apostasy. (e.g. Malachi 3, Romans 11:25-32)

At the other extreme to the views of Mr. Braham are those of some Christians

who seem even more enthusiastically Zionist than many Jews, as if the State of Israel could do no wrong.

My own view is that the rebirth of modern Israel in 1948 and in particular the occupation in 1967 of Old Jerusalem is of significance in God's timetable. Jesus predicted (Luke 21:24) "Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled". It seems that 1900 years of "trampling" have passed, and the Jews are back in their ancient city.

Teaching Neglect

In years of listening to sermons and talks, I have rarely heard teaching about Israel, or exposition of the prophetic chapters of the Gospels, or of Romans chapters 9-11. Such teaching as I have heard has come mainly from converted Jews representing missions like the Jewish Evangelical Witness. Doubtless there are preachers (and writers) who so major on prophecy that they tend to over-emphasise these parts of Scripture.

Neither neglect nor over-emphasis seem justified to me. We need to take very seriously what the Bible says about the future and about Israel the nation, comparing the various passages and being alert to their possible fulfilment.

Pawson on Israel

Recently I have found listening to tapes of the Rev. David Pawson's teaching about Christians and Israel refreshing and fascinating. I did not have the opportunity to hear him in person on his recent visit to Sydney from England. In what he teaches I can see much scope for fruitful discussion with Jewish friends. By adopting a humble approach of repentance for past wrong attitudes of Christians towards Jews, we may be able to search the Old Testament together, and maybe even the New if openness continues.

When we hear of increasing numbers of Jews becoming "completed Jews", acknowledging Jesus as Messiah, passages like Romans 11:25-32 assume exciting significance. New developments in Israel linking Christians and Orthodox Jews in celebrating the Feast of Tabernacles together are also intriguing.

About much interpretation of prophecy, however, I prefer to adopt an alert, cautious wait-and-see policy, realising that Jesus' injunctions to watch, pray and abide in Him are more vital than ever if He is indeed coming soon.

Bible in Classical Japanese

A new edition of the Japanese Bungo Bible was published by the Bible Society in Japan recently.

Printed in classical Japanese script, the Bible dates back to 1887 with a revision of the New Testament in 1917.

There are just over a million Christians in Japan where Buddhism and Shintoism are the predominant religions.

A common language New Testament in Japanese was printed in 1978 while work on the Old Testament is nearing completion.

It is expected that the full Bible will be published at the end of 1984.

Many Japanese, however, still prefer the classical text which led the Bible Society to publish a new edition of the Bungo Bible.

(Keston News Service)

Religious Publishers at Communist book fair

A number of Catholic publishing houses, the Serbian Orthodox Church and the Islamic religious organisation had stands at the international book fair held in Belgrade last October. The Yugoslav Catholic news agency AKSA reports that the Krcanska Sadanski publishing stand included material from its Hungarian section and was visited by a representative of the pro-nuncio, Mgr. Cecchini and Archbishop Turk of Belgrade, as well as representatives of the Serbian Orthodox theological faculty in Belgrade, socio-political organisations and publishers and cultural workers from Zagreb and Belgrade.

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Written submissions are invited from anyone interested in this vital matter. They should be directed to:

Rt. Rev. R. H. Goodhew,
Anglican Church Centre,
49 Market St., Wollongong 2500,
by 8th April, 1983.
Phone contact (042) 284816.

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The Reformer Pub. Protestant Alliance UK, 55 p.a. Eng. D. Whitford 04/108 Elizabeth Bay Rd., Elizabeth Bay 2011. (Mention this adv.)

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UNDERSTAND EACH OTHER

Alan E. Craddock

I love you but I don't trust you!

Love can easily lead to desperation and unintentional cruelty. Does this statement sound far-fetched, especially so if applied to relationships between Christians? In my experience as a counsellor the statement has been illustrated and shown to be valid in numerous cases, yes even those involving Christians.

A person can come to love someone and due to certain factors that person can have considerable difficulty appearing loving. In fact from the "loved one's" perspective there is little happening which could be called loving. Let me clarify the circumstances with two examples.

In the first example we have Ron, an eighteen year-old who has fallen in love with Kylie, a girl of the same age in his fellowship. Ron is head over heels in love with Kylie and he has no doubt about how he feels. However, he is less certain about Kylie's feelings. She appears to love Ron too, but is not as clear and emphatic in what she says to Ron as he is to her. This uncertainty becomes a significant fear which breeds insecurity and suspicion in Ron. He wants to be sure that Kylie's love is real and that he is the only person in Kylie's life. In his search for certainty he fears to let Kylie out of his sight, he questions her on every move, he

tries to put words in her mouth — the words he wants to hear, and he reads between the lines in every word and action.

In short he becomes a source of aggravation to Kylie. His over-attentiveness is far from satisfying. Every action of Ron's emphasizes lack of trust and Kylie begins to resent this. Her resentment adds to Ron's desperation and he is pushed by his emotions into extreme actions intended to secure his love but which only serve to further alienate her. The very thing he desires is rendered more remote by his attitudes and behaviour. The relationship is doomed and it would not be surprising if these two young people had little to do with each other ever again.

The second example is parallel to the first. The difference is that the people involved are married to each other and their difficulties have emerged in the fifteenth year of their marriage. John has become aware of what he believes to be an ever-widening gap between himself and Helen, his wife. John believes his wife is obtaining a great deal of satisfaction through activities which do not involve him. Such activities include Helen's work in the Church and the support groups associated with their children's schools. Helen appears so caught up in these and

other activities that John believes he has become superfluous.

In his attempt to regain what he believes to be Helen's flagging interest in him, John begins to give the appearance of being jealous and aggressive. As his desperation increases so does his insensitivity and Helen's reaction changes from puzzlement to resentment. John's attempts to keep Helen at home for himself become so bizarre that he now clearly appears as an impatient, cruel, envious, angry, rude and self-seeking person who is obsessed with keeping a record of alleged wrongs. Rising above all these attitudes and emotions is a tremendous shadow of distrust. Unless things change, the relationship could be doomed for exactly the same reasons as those occurring in my first example.

The Bible indicates the real nature of love. I chose my list of characteristics of John's attitudes very carefully. Not only are they clinically true, but they are the opposite of love's characteristics listed in I Corinthians 13:4-7. This love is much more than romantic love. This is the love which should fill all Christians in all of their relationships. Paul makes it clear that there is no room for distrust and its consequent manipulations.

Paul writes: "Love is patient, love is

kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not rejoice in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres." (I Cor. 13:4-7)

People who love can easily come to the point where the loved person becomes an object to be possessed. They can be motivated by their pride to boast of their possession. When so motivated they become uneasy when their possession is out of their sight. They cannot acknowledge that their relationship involves separate persons in one flesh. To them one flesh is domination and possession rather than mutual loving service in which two persons become so sensitive to one another that they are able to show equal concern for one another.

In such a relationship there will be many times of real closeness coinciding with physical closeness, but there will be times of physical separation as they express their unique interests, but this need not jeopardize their spiritual and psychological closeness. Mutual trust and a mutual concern for the needs of the other will enable, rather than disable, the relationship.

BOOK REVIEWS

Faith with Understanding

Gordon Dicker
Unichurch

The title tells us much about the book. It stands within the broad Augustinian tradition of "faith seeking understanding" though the formula is from Anselm. "Faith bears within itself an impetus towards understanding" the author tells us. Theology is therefore rational, without being reduced to rationalism. Gordon Dicker is wholistic in his approach seeing faith in its threefold sense as trust, understanding and assurance.

supernatural statements) and personal revelation. A letter needs to tell us about a person if it is to be a vehicle for a relationship to develop. However, he does show the problems of limiting Scripture to a merely literalistic view of truth as against the poetic and parabolic as well. Many may not agree with his views of the very beginning or the very end but they will certainly make you think.

This is a well written book for educated lay persons seeking to broaden their theological knowledge. It would provide a good partner in dialogue to T. C. Hammond's "In Understanding Be Men".
Gordon Preece

Death and Eternal life

by John Hick
Collins, G.B., 1979, p.495, £5.95
recommended price.

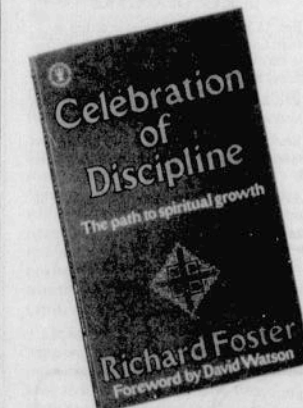
In this interesting book John Hick, a noted philosopher of religion, argues that the basic religions claim, that there is life after death, cannot be ruled out by an established scientific findings or by any agreed philosophical arguments. He backs up his claim by a competent survey of the findings of paranormal studies and of philosophical arguments, for and against, eternal life and with his own informed, critical comment on both areas. As well he explores the teachings of the great, world religions on the subject and suggests that their teachings converge. Hinduism, Buddhism and Christianity, he maintains points towards a common view of the eternal state; although he acknowledges, they do differ as to the process by which the individual arrives at it. Hick's aim is to construct a global theology of death which encompasses the best insights of these great religions.

Hick's book is thorough, readable and immensely stimulating. But from an evangelical perspective, his position is deeply compromised by his liberal view of Scripture and degree to which his philosophical speculation is allowed to triumph over the clear affirmations of the Bible on death at all convincing. The claims of the great world religions aren't that easily synthesized. Indeed as another noted philosopher of religion, E. S. Brightman has suggested: a universe in which both the Roman Catholic and

Jehovah Witness were both right would be a madhouse. Brightman who believed in neither religion, recognized that those religions differed. His insight applies to facile comparisons of Christianity and other religions with equal force.
G. A. Cole

Celebration of Discipline — The Path to Spiritual Growth

Richard Foster
Hodder & Stoughton



Gordon Dicker's book "Faith With Understanding" spoke of the shame of having to split rational theology from the more worshipful, spiritual side of the discipline, largely for reasons of space I suppose. Richard Foster provides the missing link in a book which gets the ultimate accolade — it fulfilled its subtitle and generated spiritual growth in me — challenging me to pray more, and pray more effectively.

The book dwells on the classical spiritual disciplines which he claims have been the backbone of the Church through the ages, are currently being rediscovered and cannot be dispensed with. There is no detour around them to spiritual growth.

Split into three sections, the Inward Disciplines are Meditation, Prayer, Fasting and Study. The Outward ones are Simplicity, Solitude, Submission and Service. The Corporate Disciplines are Confession, Worship, Guidance and Celebration.

This is the work of much reading and praying. It is inspired by the Bible, the Great Fathers, Augustine, the Mediaeval mystics, Puritans and modern masters like Bonhoeffer. It doesn't split the spiritual

off into some other stratosphere separate from earthly life; but is commendably wholistic in its approach to worshipping in the world. I found it of great help and commend it in this day when modern man finds it so hard to pray.

Gordon Preece

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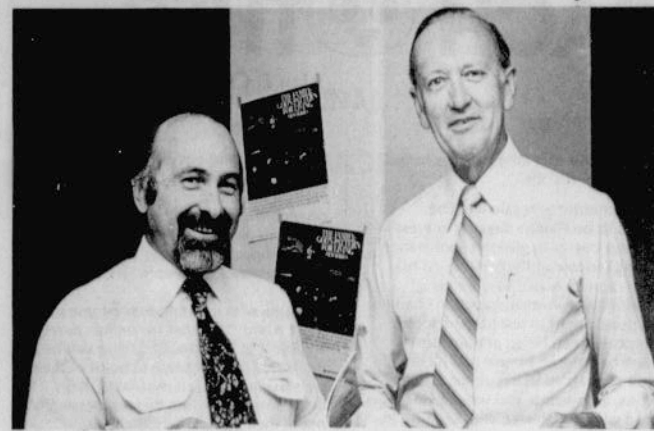
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New Film Series on the Family



Fact and Faith Director, Earl Hingston with Roy Ashton, discuss the study guide and promotional material, available for "The Family" series.

Photo: Ramon Williams

Fact and Faith Films of Woolloomooloo is distributing a powerful new series of films on The Family produced by the Moody Institute of Science, a ministry of the Moody Bible Institute.

The Moody Institute is well-known for its excellent "Fact and Faith" films based on scripture but has now branched into a more specific sphere focusing upon the family.

The series features John MacArthur Jr., a highly respected pastor, author and radio speaker in the United States who preaches to congregations of thousands on Sundays.

The series on "The Family", sub-titled "God's Pattern for Living" is thoroughly Bible based. The aim of the series is to submit families to the power of God's Word so that husbands, wives, parents and children can experience all the dignity, joy and fulfilment of family life as God intended it to be.

John MacArthur Jr. is fluent in his presentation and outlines Biblical concepts in a verse by verse style that is

both gripping and easy to comprehend.

There are six films in the series:

- "God's Pattern for Relationships"
- "God's Pattern for Wives"
- "God's Pattern for Husbands"
- "God's Pattern for Children"
- "God's Pattern for Parents"
- "God's Pattern Broken — Divorce and Re-marriage"

Discussion outlines are available with the films which are basically for Christian families but should also prove very worthwhile to non-Christians seeking a firmer base for family life.

Fact and Faith Films are encouraging either single churches or groups of local churches to screen the films with the objective of fostering a return to a Scriptural basis for family life and its problems.

The films each run for 50 minutes and the hiring cost is \$400 for the series.

Tom Muir

David Watson makes progress

Canon David Watson is making encouraging progress after his major operation. Already he is sitting up and beginning to eat and walk normally.

"We are enormously grateful to God for bringing David safely through the operation and rejoice that he did not have to have a colostomy. He and Anne, his wife, are conscious of God's presence with them in response to the many prayers," said the Rev. John Collins, Vicar of Holy Trinity, Brompton, where David is based.

During the week a team gathered around David to pray specifically for his complete healing and especially that the spread of the cancer might be checked and that the secondaries which had been detected, might disappear. The congregation of Holy Trinity like many other churches, were urged to fast and pray not only for David's healing, but also for his family.

"I know that people in many parts of the world concerned for David have made a point of praying regularly for his return to full health. David's ministry is one to the whole Church, the whole Church therefore suffers through this.

"When a man like David in the prime of his ministry is taken seriously ill, Christians should rise up in faith, recognise the source of this attack and pray to God to enable him to overrule and bring blessing..."

C.E.N.

Bishop of Bunbury resigns

The Bishop of Bunbury, the Rt. Rev. Stanley Goldsworthy has resigned because of ill health.

His resignation takes effect on April 30, and he has been granted sick leave until that date.

Bishop Goldsworthy was consecrated in St. George's Cathedral in October, 1977. He came to the Province from Victoria, where he had been Archdeacon of the Diocese of Wangaratta.

The Archbishop of Perth, Dr. Peter Carnley commented: "Bishop Stanley has made a very important contribution to the life of the Diocese of Bunbury which will ever remember his human warmth and enthusiasm. We shall be sorry to see him leave this Province."

Anglican Messenger

Roger Climpson in new Mission film

Television personality, Roger Climpson has just completed a 26-minute colour videotape documentary about the Sydney City Mission called "Heart of the City".

The video was made, along with a series of training videos, with a special grant from the AMP Society.

The video covers the Mission's work amongst homeless and unemployed young people, alcoholics, the aged and the mentally handicapped.

The "Heart of the City" video on three-quarter inch umatic tape, VHS or Beta is available for hire (free of charge) from the Mission's Communication Department, 3rd Floor, 103 Bathurst Street, Sydney. Telephone 267 6136.

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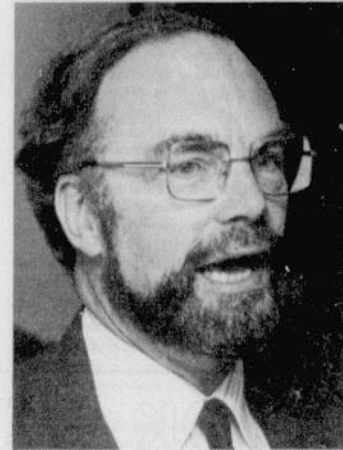
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Michael Bourdeaux to visit Australia

The latest telex received from Keston College, England, tells of an increasing thirst for the gospel in the Soviet Union.

Although the basic polarity between Christians and Marxist ideology usually results in persecution, all the news is not bad. There is triumph to report as well as conflict, and much that we in a free society can learn from Christians like Anna Chertkova — now in her ninth year in Tashkent Special Psychiatric Hospital — who writes:

"... Eternal glory to God for everything! I ask you all to carry me to The Lord in prayer, and that His will for me may be done..."



The Rev. Michael Bourdeaux, founder of Keston College, a centre established in 1969 to monitor the life and experiences of religious believers of all creeds and denominations in communist countries, will be visiting Australia in February and March. He will be in —

TASMANIA from 19th-23rd February
SOUTH AUSTRALIA from 24th-27th February

N.S.W. from 28th February-6th March
A.C.T. from 7th-9th March
VICTORIA from 10th-22nd March

Building worship together



The Fisherfolk, the outreach ministry of the Society of the Communities of Celebration, a U.S. based group, are well known for their creative use of the folk arts—music, dance, drama, poetry and mime—in worship.

Betty and Graham Pulkingham are internationally recognised as authorities on music for today's church, the folk arts, and worship, and for Renewal Hymnals.

Betty and Graham Pulkingham and the Fisherfolk will be in Australia during April and May of this year 1983.

The Australian



CHURCH RECORD

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MARCH 7, 1983

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ACC Faith and Order Group begins work

Encouraging Australian churches to respond to the World Council of Churches agreed statements on Baptism, Eucharist and Ministry was given top priority by the recent inaugural meeting of the ACC Faith and Order Commission.

Fifteen delegates from 8 ACC member churches attended the two meetings of the Commission under the chairmanship of the Rev. Winston O'Reilly, former President of the Uniting Church in Australia. The meeting received a letter from the Roman Catholic Bishops accepting the invitation to be represented on the Commission. The Standing Conference of Canonical Orthodox Churches of Australia is also expected to appoint a representative.

In an effort to encourage widespread study and discussion of the agreed statements on Baptism Eucharist and Ministry the meeting decided to hold a national consultation on December 12-14, 1983. Each church will be invited to prepare a working paper to present to the consultation and it is hoped the gathering will enable the churches to hear one another, to reflect on the issues and so

assist them in preparing a formal response by 1984.

The Faith and Order Commission also examined responses to the Covenanted for Unity proposals that have been under discussion in Australian churches over the past three years. The meeting agreed to request State Councils of Churches to encourage Heads of Churches to participate in a service of commitment to Unity during the 1983 Week of Prayer for Christian Unity (May 12 to May 22).

Other decisions of the meeting included:

- agreement to publish "Paths to Unity in Australia", a report of the ACC's work in Christian unity presented to the 1982 ACC General Meeting;
- in view of Roman Catholic agreement to participate on the Commission, it was decided to discontinue the (ACC-RC) Joint Working Group.

Churches represented at the meeting were Anglican, Assyrian Church of the East, Church of Christ, Lutheran, Roman Catholic, Salvation Army, Society of Friends and the Uniting Church.

Canberra Human Rights Protest

Mr. Jordan Georgiev is currently protesting outside the Bulgarian Embassy. His wife and two small children have been refused permission by the Bulgarian Government to join Mr. Georgiev in Australia.

Mr. Georgiev is being supported in his protest by a number of concerned Australians including Michael Maher M.P. and Rev. Fred Nile. In a recent statement Mr. Nile writes:

"Jordan Georgiev is a refugee from Bulgaria who left Bulgaria on 18th October, 1979 by travelling to Austria on a tourist visa and on 29th October, 1979 entered the Austrian refugee camp "Three Churches Camp" as a refugee. He entered Australia as a refugee on 4th April, 1980. He has been patiently seeking the release of his wife and two small children by all normal methods, such as interviews, correspondence, etc., so that they could join him in Australia and become Australian citizens.

"Jordan has been encouraged for three years by the Bulgarian Authorities to believe if he was patient that his wife Stefka, aged 27 and his two small children, both sons, Manol aged 6 years and Georgi aged 3½ years would be allowed to leave Bulgaria to join him in Australia.

"However, the Bulgarian Consul in Sydney has now advised Jordan in a letter dated 6th January, 1983 that his wife and two sons will not be allowed to leave Bulgaria and that Jordan should return under the current amnesty law. Refer letter attached, appendix 'A' and the English translation below:

"We inform you, that the authorities of the People's Republic of Bulgaria do not permit your wife and children to come and join you in Australia. They advise, if you wish, to use the law for the amnesty, which expires on 31.XII.1983."

"This brutal decision means his wife and two sons are virtually hostages in an effort to force him to return to Bulgaria where, he believes, he would face instant imprisonment for his successful attempt to leave Bulgaria and migrate to Australia without Bulgarian Government approval. This heartless decision is a major human rights violation which must not be allowed to go unnoticed by the

Australian or world mass media and public.

"The Australian Government has already agreed to accept Jordan's wife and two sons into Australia on a Entry Visa.

"The Australian Government has also agreed to grant Australian citizenship to Jordan during February 1983. The Australian Government has already agreed to provide "Family Allowances" for his two sons. Jordan transmits a money order each month to his wife and shows the receipt to the Australian Social Security Department.

"Earlier assurances of co-operation were given if Jordan was patient by the Bulgarian Consulate in Sydney through one of its officers, Mr. Baev, a vice consul. However, Jordan has been advised by his wife that the Police Officials at the town of Veliko Tirmovo said:

- (a) They have not heard anything from the Bulgarian Consulate in Sydney.
- (b) They would not issue an exit visa.
- (c) They refused to give reasons for this refusal, either orally or in writing.
- (d) They refuse to return the Statutory Declaration which stated Jordan's request for family reunion.
- (e) Pressure has also been placed on Jordan's wife to get a divorce if she wants special permission to live in a village of her choice or else she has to continue to travel 600 km to the Police Officials concerned with her case.
- (f) Jordan's wife and parents are living under difficult situations in a small place of accommodation. She and her family are both mentally, physically and financially desperate. His wife's health is suffering and her father has suffered two breakdowns. They are also experiencing constant pressure by the Bulgarian Government and Police Officials.
- (g) Further pressure is being placed on Jordan's family by the regular interference by the Bulgarian Authorities to both mail and telephone calls to and from Jordan's wife.

"We list the following points concerning Jordan to show that he has been a loyal citizen in the eyes of the

Christian Ambassador from Jerusalem



Photo: Ramon Williams

The Rev. Johann Luckhoff (right), Director of International Christian Embassy in Jerusalem, thanks Christian Lebanese leader, Bashir Jemayel (centre) for allowing a press conference with the Christian media in Lebanon. Bashir Jemayel was subsequently murdered.

The Rev. Johann Luckhoff, a Dutch Reformed pastor originally from South Africa, has been visiting Australia as Director of the International Christian Embassy, Jerusalem. Under the auspices of Intercessors for Australia, he is here to inform Australian Christians about the aims and work of the Embassy.

The Embassy was set up in 1980, occupying a building vacated by one of the many government embassies which withdrew in protest when the Knesset declared Jerusalem to be the eternal undivided capital of Israel. Its position, then, is not without controversy, both political and religious.

Staffed mainly by volunteers, the Embassy represents those Christians from many different countries and denominations who identify strongly with the Jewish people and the State of Israel, and see the latter's existence as a fulfilment of Biblical prophecy. They envision Christians and Jews coming together as history draws to its close and Christ's return becomes imminent.

Mr. Luckhoff says that this is indeed happening, and that the Embassy has been accepted and welcomed by the Jews to a remarkable extent. The Christians believe that the Jews will increasingly come to recognise Jesus as their past and future Messiah, but their aim is to love them unconditionally even before that happens, to "comfort" them

in obedience to Isaiah 40:1, "Comfort, O comfort my people, says our God."

The Embassy distributes aid sent by its supporters in many countries to Jews, Arabs and Christians in Israel and Lebanon; produces media material mainly supportive of Mr. Begin's government; provides a centre for visiting Christians; and encourages prayer for the peace of the whole area.

Mr. Luckhoff spoke of media bias blanching the role of Israel in last year's invasion of Lebanon, and defended the action as being in the eyes of the Lebanese, a liberation from the dominance of the P.L.O. Israel's recent inquiry into the Phalangist massacre of Palestinian refugees has accepted a measure of blame for Israel, and this, Mr. Luckhoff said, showed the strength of Israeli democracy.

Each year in September religious Jews celebrate Succot, the Feast of Tabernacles, and increasing numbers of Christian pilgrims are now joining in a concurrent Christian celebration of this feast. It is the only Jewish feast, Embassy literature points out, with instructions for both Jew and Gentile to gather before the Lord in Jerusalem and offer a "sacrifice of thanksgiving" together, in anticipation of the coming of the Messiah.

Bulgarian Government, neither has the Bulgarian Government been able to give any reason for their lack of co-operation.

- Jordan Georgiev aged 32 years is a University Graduate in Philosophy after studying for 7 years at the important University in Sofia, the capital city. The importance of this philosophy course will be better understood when it is realised that there are only a maximum of 60 "Philosophy Graduates" each year out of the whole of the Bulgarian population of 9,000,000 people.
- Jordan has no Police record or any kind of punishment record.
- He spent two years in the Bulgarian Army as a conscript.
- He was a member of the various communist youth movements such as 'KOMSOVOL' (Community Youth League) and was appointed secretary of the Komsomol branch in his army unit.

- After his army service he was a member of the Komsomol Special Voluntary Squad at the university which had important functions such as the supervision of other students, and the provision of security for V.I.P.'s at official government demonstrations.
- Jordan's father was secretary of the Communist Party in his village and was until recently a member of the Communist Party for 33 years from 1942-1975 which includes 2 years in the communist underground before the communists came to power.
- "Jordan, who had doubts concerning communism at the university has become a Christian and was baptised in Australia on 11th January, 1981 and regularly attends his local Church."

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