

# MAINLY ABOUT PEOPLE

## BUNBURY

Rev R. Collins, formerly of Harvey, inducted to Bridgetown on September 10.

Rev G. Hilton, Deacon at Wollaston College to be ordained on December 4, and licensed to Canon John Smith, Minister of Busseton.

Rev J. Hopkins, Assistant Minister of Busseton, to be Minister of Jerramungup, from December 2.

Rev G. Howells, of Swanbourne, Diocese of Perth, to be Minister of Kojonup, from December 14.

Rev G. Taylor, of Eastern Hill, Diocese of Melbourne, to be Minister of Albany, from December 3.

## PERTH

Rev H. Bird, has been appointed Minister-in-Charge of Leeming.

Rev M. Brown has been appointed Rector of Moora, December 5.

Rev D. Cockram, has been appointed Rector of Kambalda/Norseman, from October 30.

Rev R. Hanson, has been appointed Rector of Gosnells/Maddington, from October 18.

Rev M. Harford, has been appointed Rector of Bickton/Attadale, from November 20.

Rev P. H. Lim, has been appointed Minister-in-Charge of the new Parish of Forrestfield, from November 19.

## SYDNEY

Rev Alan Begbie, formerly Rector of St Stephen's, Willoughby, 1955-67, and Chaplain General to the Australian Forces, 1957-74; died, October 30, at Blackheath.

## STAINED GLASS WINDOWS

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# Queensland's Deputy Premier Launches Explo 80

Local interest meetings for Explo 80 have already been held in Brisbane, Sydney and Melbourne, but the national launching of Explo 80 finally took place in the Festival Hall, Brisbane, Saturday, October 6. Over 2000 attended the rally.

Explo 80 will be held during the week of May 11-17, 1980, in Brisbane, when it is hoped that 15,000 young people, aged 15-25, will converge on Brisbane for a series of seminars on personal evangelism and disciplining.

Prior to the Explo 80 week, local crusades will be held in suburban regions throughout Brisbane. Following the main week there will be a four week Central Crusade at the Milton Tennis Courts, Brisbane, addressed by Rev Brian Willersdorf.

The climax will be on the Queen's Birthday Week-end in June, 1980, with the final rallies and a giant Musicfest.

Amongst the guests at the national launching was the Hon Dr Llew Edwards, Deputy Premier of Queensland.

"The aims of Explo 80 are indeed something that are dear to my heart," said Dr Edwards. "I'd like to place on record, before you and indeed before the people of Queensland, that what we need in our country today is not necessarily a new way of

life, or a new theology, or a new political philosophy, or even a new moral code.

"To those of us who look at the tragedy in human life, the difficulty in industrial, political and family experiences, the breakdown of homes, the turning away of young people, it seems to me that all the problems we face today

... While it may be an exciting time in the 80's for science, medicine and communication, unless men and women have a change of heart for Jesus Christ, then they are going to be black years that lie ahead. That's why I identify myself with Explo 80."

The National Co-ordinator of Explo 80, Owen Thomas from Sylvia, Sydney, told of the mounting interest around Australia and overseas. Already enquiries have been received from the Pacific Area, the United States of America and New Zealand.

Explo 80 is now launched Nationally. Now to see the effect that will have.

Ramon Williams



Hon Dr Llew Edwards, Deputy Premier of Queensland, addressing the national launching of Explo 80 in Brisbane's Festival Hall. Photo: Ramon Williams.



Luciano and Geraldine Ricci.

# Anglicans go Italian

Luciano and Geraldine Ricci will be joining the staff of the Department of Evangelism, Diocese of Sydney in 1980 to do evangelistic work amongst Italian people. Initially they will work in conjunction with the Rev Alan Donohoo in the parish of All Souls', Leichhardt.

Luciano says: "A practising Roman Catholic for many years, I tried to live in two worlds — the religious and the secular, in the illusion of being a Christian. My scanty reading of the Bible was of a purely academic nature."

"In 1973, I met Geraldine and was encouraged to consider the claims of Christ, and the authority of Scripture above all other traditions. At this time I also began to meet Christians — some of whom have since become personal friends. I also began to attend Bible Studies, and to consider the Bible more seriously."

"I cannot look back to a specific date of conversion, but it was during the reading of John's Gospel, followed immediately after by Romans, that I was led by God to understand fully the message of salvation by faith alone, in all its implications."

"Since my conversion Geraldine and I have been attending regularly the University Church, now meeting in the Church of St Matthias' at Centennial Park."

Luciano was born in Alexandria, Egypt, in 1938 of Italian parents and educated in a local Italian school. In 1957, he migrated to Sydney where he worked as a clerk, and as a journalist for an Italian newspaper. In 1972,

he graduated from Sydney University with First Class Honours in Italian and from 1972-78 he worked at Sydney University tutoring in Italian. During this year he has lectured at Wollongong University.

Geraldine was born in Bournemouth, England, and grew up in London. As a result of the 1966 Billy Graham (London) Crusade she was converted and joined in the fellowship/Bible Study of a local evangelical church. She migrated to Sydney in 1970 and lived at Manly where she was active in the life of St Matthew's.

At Sydney University (1970-73) she was active in EU as a cell group leader. After her graduation she worked as a part-time Tutor and then Research Assistant in the Italian Department at Sydney University; she is at present a Secretary in the Anglican Information Office.

It was at Sydney University that Luciano and Geraldine met and they were married in 1975.

Both Luciano and Geraldine have been active in evangelistic work amongst Italians. During the 1979 Billy Graham Crusade, Luciano was responsible for translating the follow-up material, training Italian Counsellors and for the simultaneous translation.

## CENTAMUSIC

The Church of England in Australia needs music for use with its new Australian Prayer Book.

Centamusic has been established to encourage composers to write liturgical music and also to keep the Church in Australia informed as to the availability of music suitable for use with the new Prayer Book.

Published or unpublished music from Australia and overseas suitable for use with any services in An Australian Prayer Book may be submitted to Centamusic. Selected material will be reviewed from time to time.

In the case of published music, the name of the publisher will be given so that people wishing to sing the music will be able to obtain their copies. In the case of unpublished music, the name and address of the composer will be given so that people will be able to write privately seeking permission for copying.

All music received will be held in a library in the General Synod Office at St Andrew's House, Sydney. Anyone wishing to peruse music in this Library will be able to do so in office hours. A twin repository will be established in the office of Church Scene in Melbourne.

Those wishing to submit music to Centamusic are asked to send two photocopies (the original manuscript must not be submitted) to: Centamusic, PO Box 219, Canberra City, 2601.

A receipt will be sent for the music, but no other correspondence will be entered into.

Information concerning the availability of music and/or cassette, and instances of trial use should be mentioned when the music is submitted.

Composers will retain the Copyright to their own music and will be able to submit it to publishers before or after submission to Centamusic.

## CHAPLAIN-GENERAL COMMISSIONED

In an impressive ceremony last night, held at the Anzac Memorial Chapel, Duntroon, Bishop K. H. Short was commissioned as Chaplain-General of the Australian Army and Anglican Bishop to the Forces.

The Commissioning by the Most Rev Sir Marcus Loane, Primate of the Church of England in Australia, was conducted in the presence of Army, Navy and Air Force representatives who included the Chief of Defence Force Staff and Service Chiefs.

The Lessons were read by Sir Anthony Synnot, Chief of Defence Force Staff and Lieutenant General D. B. Dunstan, Chief of the General Staff.

In his sermon the Primate said, "In taking up the mantle of the late Bishop to the Forces, Bishop F. O. Hulme-Moir, Bishop Short brings to the position a splendid record of ministry. He is forthright, decisive, fearless, yet understanding in problems which are all too human."

The Episcopal Banner of the Bishop to the Forces in the Chapel at Duntroon bears the motto — "Service to others in the name of Christ".

A.P.S.

THE AUSTRALIAN CHURCH RECORD, Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 233 4561. The National paper for Church of England people. Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$10.00 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

# The Australian

FIRST PUBLISHED IN 1880

# CHURCH RECORD

Registered for posting as a newspaper — Category A

PRICE 30 CENTS

No. 1695 NOVEMBER 19, 1979

# PHYSICAL AID NO EVANGELISM LEVER



Pictured is Dr Stan Mooneyham with some of the horror left by the Amin regime of Uganda.

# MEET MATERIAL TO MEET REAL NEEDS?

"There is still a danger among Christians to use physical aid as a lever for evangelism," says the international president of World Vision.

Dr Stanley Mooneyham, who arrived in Australia on November 11, for a week of engagements, says that he sometimes hears Christians saying that they are meeting material needs in order to be able to meet the people's real needs.

"While agreeing that the spiritual is the primary need, I still find the sequential approach to be manipulative. I would resent that kind of Christian con game if I were on the receiving end," says the World Vision leader.

He says that he sees

nothing sub-Christian in meeting physical needs in the name of Christ simply because those needs exist.

"I do not find Christ or the apostles baiting their evangelistic hook with bread and miracles. The Gospel clearly shows that Jesus had no hidden agenda."

Dr Mooneyham says that at the same time, people receiving physical help have a right to know what is motivating the helper.

"When Peter gave healing to the cripple, he also declared that the miracle was done in the name of Jesus Christ of Nazareth."

Frequently the World Vision president is astounded at how desperately some Christians try to wrest the Scrip-

tures to downgrade their responsibility for social action.

"Intriguingly, we do not quote Jesus in this regard as much as we quote Paul. It is almost as if Jesus is suspect — at least until His meaning is clarified by Paul and given the apostolic imprimatur. We appear to be rather certain about Paul's Evangelical position, but Jesus sounds disturbingly like a radical 'social gospeler'," says Mooneyham.

## W. V. HOSPITAL STANDING

The World Vision president, who is recently back from Kampuchea, says that on arrival in Phnom Penh he

found himself among friends. People who had worked with World Vision pre-1975 were at the airport to meet the plane.

He says that he is now awaiting permission to re-equip a hospital in the Kampuchean capital which was built by World Vision in 1975. The hospital has been denuded of its furnishings and equipment but it's still standing.

While in Australia, Dr Mooneyham will have talks with the Immigration Minister Michael McKellar in Canberra. He will also speak at a Parliamentary dinner in Canberra.

Stan Mooneyham will visit Sydney, Newcastle, Melbourne, Perth, Adelaide and Canberra.

Library

# On Other Pages

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# EDITORIAL

## Drugging the issue

Australian Governments are notorious for holding Royal Commissions into politically hot but unmanageable issues as a means of defusing them by the passage of time. There are notable exceptions, but the history of Australian governments, from last century and this, cause our citizens to hold out little hope that these expensive exercises are little more than political window dressings which are changed according to the needs of the moment.

Will the NSW Royal Commission Report of Drugs be an exception, or will it simply gather dust on the shelves of Parliamentary libraries with other reports?

The Royal Commissioner, the Honourable Mr Justice Woodward, is certainly to be commended for the enormous and painstaking work he has undertaken in lengthy investigations.

His report is both an encouragement and discouragement. His clean and unequivocal rejection of those who would legalise marijuana, provided it were grown for private use, is heartening. "Growing your own cannabis as a policy concept, is divorced from reality and cannot be seriously considered" is a conclusion with which all thinking citizens will agree.

The Report is discouraging in that the immensity of the problem gives little hope that much will be done. The Police Commissioner has given assurances that efforts will be doubled to bring to justice the murderers of Don Mackay, but is that assurance simply another motion that we have come to expect when publicity revives an issue that has long since passed from the minds of the public who only want news, ie, new issues? The Report points to the sheer difficulty of bringing to prosecution those who appear to be able to act with impunity from the present law.

If the death of Don Mackay, who spoke out fearlessly as a concerned Christian, is not to be in vain, then it seems that a real responsibility rests on Christians to keep the issue alive with our parliamentary representatives. What we fail to take note of is that polite and persistent letters received from what is seen as a lethargic electorate, does have an effect on our political processes. Twenty letters received by one parliamentarian in a week is enough to cause him to take note of the feeling of his own electorate. Christians whose track record on writing to their members is not all that good, should organise themselves on a parish level to write to their State and Federal representatives expressing grave concern that the drug issue is so enormous, and parliamentary and legal processes seem so helpless. Will the Government act urgently? Such organised action does have its effect otherwise the passage of time will drag the issue. We need concerted urgent action now.

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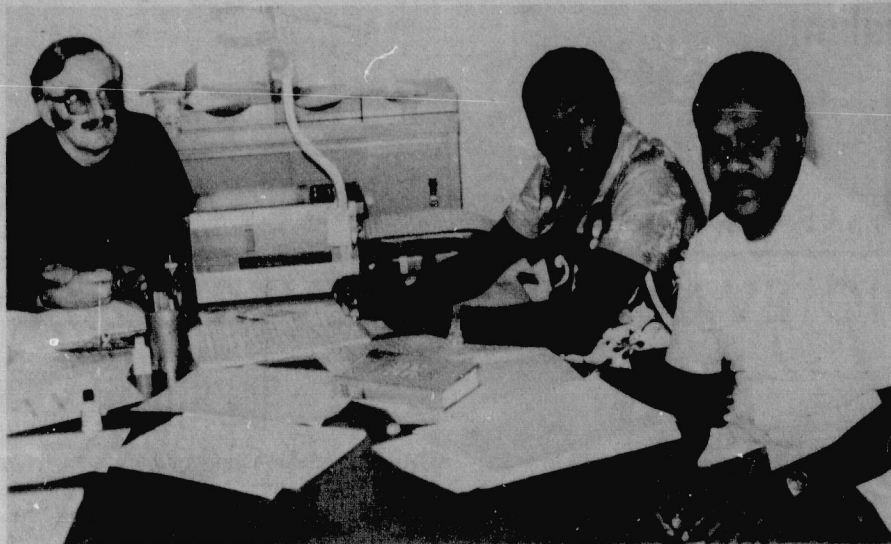
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Bislama Bible Translation team at Canberra Bible House, left to right: Pastor Bill Camden, Rev Charles Ling and Mr Morrie Tabi.

## Bislama Bible Team Translate First National Constitution for New Hebrides

On November 14, 1979, there will be a national election in the New Hebrides to decide who will govern these islands as they gain independence during 1980.

The Republic of the New Hebrides will have three official languages and the new Constitution has already been drawn up in English and French.

Bislama will be the national language of the New Hebrides and is spoken by approximately 90,000 of the country's 112,000 inhabitants.

Initially, the Constitutional Secretaries and Translators

from the Administration in the New Hebrides attempted to draft the Constitution in Bislama but their effort proved confusing to the people. The Bislama Bible Team were then invited to undertake the translation because of their obvious skill in this area.

The translation work is taking place in Australia at The Bible Society headquarters in Canberra where the Bislama Bible Team are

also engaged in reviewing the Old Testament draft of the Book of Psalms with the Bible Society Translations Department.

The translation of the Constitution is expected to take two weeks and it is planned that it will be available in the New Hebrides before the national election.

The Bislama Bible Translation Team was set up in 1977 by the New Hebrides Chris-

tian Council for the purpose of translating the Old Testament into Bislama to complete the Bible.

## MAJOR BREAKTHROUGH IN KAMPUCHEA

The Government of Kampuchea has given the all clear to World Vision to start emergency work inside that country.

Immediately after the Kampuchean authorities gave their all clear, World Vision's international president Dr Stan Mooneyham, announced that the agency would give five million dollars in emergency aid.

Already World Vision has sent plane loads of aid into Kampuchea and also flown \$25,000 worth of food and medicine on board a plane



Phnom Penh had told him that they were the only surviving members of their families. He visited an orphanage crowded with 550 children. They were all in rags and without soap or proper food. He saw an old high school which the Pol Pot regime had turned into a torture chamber.

The place was a mass of tiny cells where thousands of people were photographed



chartered by all Australian aid agencies.

Dr Mooneyham and the relief and development director of World Vision of Australia, Roger Walker, met with government officials in Phnom Penh and were told that the nation's top priority was food and medicine.

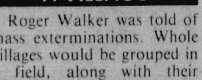
The flight which carried Mooneyham and Walker, also carried an Australian medical team comprising a



then tortured and killed and photographed alive. The whole grotesque scene could still be viewed through a gallery of photographs nailed to the walls.

### HOW TO EXTERMINATE A VILLAGE

Roger Walker was told of mass exterminations. Whole villages would be grouped in a field, along with their possessions. They would be told to remain still. The Pol Pot soldiers would leave the area. The field would then be torn apart with explosives.



couple of people had even worked with World Vision.

The executive director of World Vision of Australia, Harold Henderson, says that of the five million dollars committed to Kampuchea, one million dollars would be raised in Australia. He says that all money would be channelled through the national IDEC Kampuchean Appeal. IDEC would then provide money to the agencies working in Kampuchea, which will include World Vision.



The pictures in the article are of people awaiting execution — some of them were children.

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### VISIT CHINA with ACTS HOLIDAYS — 3 departures during 1980.

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3. Departing on October 23 — 22 days — Hong Kong (3 nights), China (16 nights) and Manila (2 nights), Kwangchow, Hangchow, Shanghai, Chengchow, Nanking, Peking, \$2416.

Membership of each group is strictly limited to 24, so make your reservation early.

### LANDS OF THE BIBLE TOUR

Our next departure will be in March, 1980, and details are now being finalised. We will spend 13 days in Israel, 10 days in Greece, and 4 days in Rome. Register now and details will be forwarded when available.

### TOUR TO CANADA AND USA

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2. Departing on April 17 for 17 nights this cruise visits Vila, Lautoka, Suva, Savu Savu, Vavau, Nukualofa, Noumea and Sydney. Price range from \$725 to \$2230.
3. Leaving on September 5 this 23-night cruise takes us to Suva, Apia, Pago Pago, Bora Bora, Tahiti, Nukualofa, Noumea and Sydney. Accompanied by Alec and Lucy Dick, administrators of "Kirkbride". Price is from \$955 to \$2930.

### TOUR TO CAIRNS

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### SOUTHERN REGIONAL MEETING

ROCKDALE — 8pm Wednesday, 28th November, St John's Anglican Church Hall, 429 Princes Highway, Rockdale. Chairman: Alderman Joan Loew.

### CITY — EASTERN SUBURBS REGION

KINGS CROSS — 8pm Thursday, 29th November, St John's Anglican Church Hall, Victoria Street, Kings Cross (near Fire Station). Chairman: Rev Bernard Judd.

### WESTERN REGION

PARRAMATTA — 8pm Friday, 30th November, St John's Anglican Church Hall, Church Street, Parramatta. Chairman: Rev Tom Cardwell.

### NORTH SYDNEY REGION

NORTH SYDNEY — 8pm Saturday, 1st December, Manresa Catholic Parish Hall, Carlo Street, North Sydney. Chairman: Alderman Dr M. Fitzpatrick.

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Mr E. L. Dearn BA, LLB, Solicitor  
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Vision Valley Road, Arcadia, NSW, 2159  
Phone: (02) 655 1515

# Are you a born-again loser?

...or have you learned the Importance of prayer?

asks Anne Townsend

SHE'S HEARD it all before — that pious talk about prayer! It wasn't her deal. She was an activist, and not going to join in any holy huddles in corners, thank you very much! He felt the same and verbalised it clearly, "Work is prayer!" — so sitting around praying was wasting working time.

They both loved God, wanted to serve him fully, but this praying business left them cold, and heading in the opposite direction when someone tried to drag them off to some prayer function. They didn't object to a president doing his thing and having his prayer breakfasts, but this wasn't their scene.

They'd raise money, support refugees, do anything to help their church but agreed with the person who stated, "You can't eat prayer!" OK! Their job was to provide cash — the prayer seemed an extravagant lazy waste of time given to them to steward sensibly by God.

Of course they had a point. The trouble was that they were sitting at one end of a see-saw which had landed on the ground, with them on it. The active, work part of their lives as Christians was so dominant that they had totally ignored the other end — the "prayer" end.

This was left up in the air, with no weight, and no importance attached to it. It was hardly surprising that their Christian lives lacked balance — instead of a see-saw lying parallel with and above the ground, it was heavily tilted in one direction.

It wasn't entirely their fault, for they had never seen the point of intercessory prayer. God was working in the lives of others, they were to work for others on God's behalf, and somehow prayer didn't seem in the least relevant. When a job needed doing you did it — you didn't sit and pray!

Deep down something else made them run away from the kind of praying for others that they heard discussed. They knew (no-one needed to tell them) that some of the mess in other parts of the world was indirectly their responsibility.

As Westerners they could feel unconsciously (or consciously) guilty about this if they allowed themselves to think too deeply. Guilt is horrible to live with! It's much easier to forget the whole

business, and ignore the past — so they unconsciously refused to look the Third World in the face, for to do so was frighteningly uncomfortable — easier to opt out of a situation in which guilt might haunt them.

The follower of Jesus is invited to share far more deeply in his caring activity in the world than by only material concern. God incredibly opens the opportunity to Christians to share in his work in the world by prayer. Where the world suffers, there the God who identified with humanity shares in that suffering — for he became man and knows the depth of human pain.

The Christian, whose body is the dwelling place of this caring, loving Creator of God learns to communicate with God. The Holy Spirit within him can, if allowed, impart a reflection of God's concern for his world to his followers on earth. This concern embraces humanity in its total loss, bleakness and meaninglessness.

Thus the Christian who begins to try to understand the One who indwells him will find he either erects a barrier to stop God from entering every part of his life, or he is willing to follow wherever this may lead.

A barrier between him and God means that he is partly only playing at being a Christian, and saying, "OK, God — so far and no further! I cannot be expected to be concerned for your world, it's asking too much of me."

In order that he may go the whole way, a man may find that God chooses to fill him with compassion for the world in its lost chaotic mess. He will not

grumble or criticise inwardly at circumstances but silently weep with God, and his tears form the basis of prayers for others.

He will absorb from the mass media a regular diet of brutality, murder, mass execution, genocide, etc. and instead of wrapping himself in a kind of electric blanket or convincing himself "It's only on the TV it's not real!" he will allow himself to suffer and weep with God and turn this to prayer for those facing the tragedies.

His love may extend like God's to many parts of the world in this way. He may find that God entrusts him with a special concern for one area. God may further focus concern on to individual people — on to national Christians in other lands, or on to the people He has sent to another country to bring new life and hope in Jesus to lands that are devoid of knowledge of him.

To his surprise, he may find he is being invited to pray for one or several missionaries whom God has directed to specific places. He may not have paid much attention to missionaries before.

The Christian who fails to pray for others is the born-again loser! He was born to win and not to lose. One of the joys of Christianity is the sense of community that can be created. We are not supposed to be Christians in isolation, but have been commanded to "bear one another's burdens!"

God knows needs at any time, and prompts us by making us remember news, letters, or simply to think of an individual at that time. He knows where He wants us to share in his concern for a person or situation at any time: how dare we presume to know!

Heard it all before! Perhaps you have! If so, then remember that any refusal to pray for others may be indirectly a refusal to God himself to share in his work and concern for them!

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Of course, we all want someone to bear our burdens and to listen to our problems and to care for us, and pray for us. How selfish can we get! We grab all the love we can from others, and sometimes give out precious little from ourselves to others.

Jesus poured out all the wealth of his love for me — can I not offer myself to him for him to love others through me? If I do, then I will be involved in action, and also in costly self-giving prayer.

Intercessory prayer is usually most effective if God is allowed to prompt us on how to pray. If we set time aside (or stop whatever we are doing if we feel impelled to do so) and ask God to show us how and for whom he wants us to pray then we are learning to pray with the Holy Spirit's help as we are told to in the Bible.

God knows needs at any time, and prompts us by making us remember news, letters, or simply to think of an individual at that time. He knows where He wants us to share in his concern for a person or situation at any time: how dare we presume to know!

Heard it all before! Perhaps you have! If so, then remember that any refusal to pray for others may be indirectly a refusal to God himself to share in his work and concern for them!



## Pope John Paul II in Washington



Arranged in a semi-circle with Pope John Paul II in the sanctuary of the Notre Dame Chapel at Trinity College, Washington, DC, at a service on October 7, were the leaders of those churches that have been engaged in ecumenical talks with the Roman Catholic Church. Some 250 Protestant, Anglican, Eastern Orthodox and non-Christian leaders participated in a brief service in the chapel. Seen in the sanctuary are, front row, left to right, Dr James I. McCord, President of Princeton Theological Seminary, representing Presbyterian and Reformed churches; Dr Paul A. Wee, General Secretary, US National Committee of Lutheran World Federation; Archbishop Iakovos, Primate, Greek Orthodox Archdiocese of North and South America; the Pope; Cardinal Wm Baum, Archbishop of Washington; Bishop Ernest L. Unterkoefler, Roman Catholic Ecumenical and Interreligious Affairs Committee; Bishop Papken Varjabedian (with hood), Legate of Washington, DC, Armenian Church of America; Bishop James K. Mathews, United Methodist Church; and Bishop John H. Burt (partial view), chairman of the Episcopal Church's Standing Commission on Ecumenical Relations. © 1979 Odette Lupis.

## To Understand Each Other

by Dr Alan Craddock

### When hope turns to hopelessness

Feeling nostalgic can be extremely pleasurable when the memories are good. We can all look back in our lives to what Paul Tournier calls the "great life encounters" of the past. These might have been encounters with new ideas, new activities, new ways of feeling, or especially, encounters with persons who have changed the course of our lives (our marriage partner, parents or children, for example). For Christians, our encounter with Jesus Christ is the most significant event in our past.

One would hope that many of these life encounters continue to have an impact in our lives. But unfortunately we all-too-often see these events as largely past history. We feel the stirrings of pleasurable nostalgia when we remember them, but essentially we feel regretful that the past seems more exciting and challenging than the present.

For many people the present and the future are seen to be dominated by routine and thus feelings of restlessness and dissatisfaction become major forces in their lives. These feelings can seriously disrupt their relationships with their friends, marriage partner and children.

This problem is not confined to any single age group. Consider these examples, all of them based on actual experiences. A 19-year-old student has completed his HSC and has left school having achieved some significant goals. His academic record is solid and his sporting prowess outstanding. He now looks back to his school days rather wistfully.

He would like to have time frozen so as to be able to repeat the experience because his present life is so unsatisfying. The reason? Today, several months after leaving school he feels that his life has become a boring, wasteful and unchallenging routine because he is unemployed. His self-esteem has plummeted. He feels that

his significant life encounters are finished — all this at the age of 19!

Another example involves a married couple in their late 30's. They are currently receiving marital counselling because they both see their relationship as unsatisfying.

One of their problems is that they see their marriage as far too routine and unexciting. They appear to yearn for the excitement of their earlier years, for the pleasures of new romance, of courtship, the honeymoon, establishing a new home and the challenges of early parenthood.

These life encounters had provided them with a great zest for life which they now appear to have lost. They now both view their marriage as sterile and unchallenging and have come to take out their resentment on one another thus leading to complex marital problems.

It is easy to multiply examples. The retired man who faces his remaining years believing that all his life encounters are finished and his goals attained now lacks a sense of purpose and his family relationships deteriorate as a consequence.

The mother who has her children "off her hands" now that they have grown up and left home has little to do (so she believes) and therefore makes life unbearable for her husband.

The worker who feels that his performance has deteriorated who now retreats into inflexibility as a defence against his feelings of inadequacy.

The Christian who looks back over twenty years of Christian life and who realises with dismay that his previous enthusiasm and sense of the reality of his rela-

tionship with God has virtually disappeared.

All of these examples could bear the stamp "alive physically but almost dead psychologically and spiritually". In each case the great life encounters are seen to be part of the past and the present routine believed to contain a vacuum.

These feelings of despair can be countered in a variety of ways. First, it is of value to recognise that each stage of life can entail its own unique encounters. The past is worth remembering and is a source of wisdom for dealing with the present, but we have to update our goals and recognise our present challenges.

Christians need to realise that the growth to spiritual maturity is a slow process involving every stage of their lives: There is the challenge of being an adolescent Christian, followed by new challenges and encounters in young adulthood, and then the varying challenges of all the subsequent stages of life.

At no stage can we rest and say that growth is complete or believe that no further challenges and experiences will come our way.

Second, we should see that even to face our feelings of boredom or despair represents a challenge. This is an encounter which can lead to personal growth and greater satisfaction. The present crisis is simply part of an ongoing process which began in an earlier stage of life.

It is not a sign of failure to feel this way; there is a sense in which it is inevitable. The challenge now is to see the need to break out of the despair by setting new goals and seeking new activities. In short, this involves seeking the will of God for our lives now.

Finally, it is important to seek support and encouragement from significant persons in our lives (our marriage partner, parents, children or close friends). It is a mistake to try to handle these problems without the benefits brought by our relationships. We become even more depressed and cut off from other persons if we isolate ourselves in our despair.

At this point Christians should be aware of the benefits of fellowship in which they minister to one

another by teaching, prayer and by meeting one another's needs.

But ultimately, the solution is to be found in God:

"May God, the source of hope, fill you with all joy and peace by means of your faith in Him, so that your hope will continue to grow by the power of the Holy Spirit".

(Romans 15:13)

### Go, Preach to Someone Else!

As a public relations exercise the visit of Pope John Paul II to the United States was a tremendous success. The media gave it the full treatment, the faithful turned out in their multitudes and the lion of the occasion is an outstanding professional.

From the standpoint of conservative Roman Catholics there were embarrassing incidents which advertised some divisions among Roman Catholics in the US. But it is no use pretending that everybody agrees with the word of authority. Rome is no longer a monolithic entity and to pretend otherwise is futile. People are hilariously fickle and non-objective. When John Paul went to Poland last June and tweaked the Kremlin's beard, all sorts of people in the Free World cheered themselves hoarse.

But when he goes to the US and speaks out against such evils as easy abortion, these same people, who cheered his Polish tour de force, express disappointment in his "unwelcome Conservatism". What did they expect?

They cheered him when he spoke courageously demanding Christian rights from the Communist dictatorship but were offended when he demanded Christian observance of Christian discipline in pleasure-loving America.

It's a case of... "If we must have moral sermons and spiritual precepts — let them be preached to the other fellow. Leave us alone to please ourselves".

John Paul's visit shows that the Christian Faith can rally multitudes of devoted supporters in the US far exceeding any other special interest and the same is true in Australia.

B. G. Judd

## AMNESTY INTERNATIONAL DOUBTS CHINESE DISSENTER HAD FAIR TRIAL

Amnesty International said it seriously doubted that Wei Jingsheng, the Chinese human rights activist sentenced in Peking to 15 years' imprisonment, had received a fair trial.

In a cable to Vice-Premier Deng Xiaoping, AI also called on the Chinese government to make public a full record of his trial proceedings and to allow public attendance at any appeal hearings of the case.

"The government has not made public details of the case against Wei Jingsheng and his trial, which lasted only a few hours, took place before a selected audience and was closed to foreign journalists," said AI.

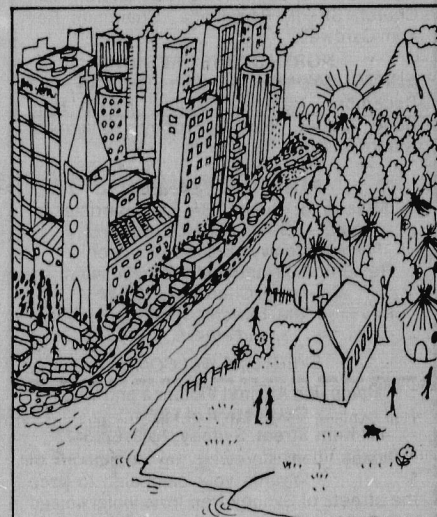
"The way in which he was tried appears to contradict the spirit of the new legislation adopted by the National People's Congress in June this year. The new laws are officially intended to improve protection of in-

dividual citizens against arbitrary arrest and unfair trials," AI said.

Wei Jingsheng is the first of the human rights activists arrested since early 1979 to be brought to trial.

"In view of this, we regard official handling of his case as an important indication of how new standards for protection of human rights in China may be applied," said AI.

Wei, an outspoken human rights activist and editor of the unofficial journal "Exploration" was convicted on charges of conducting "counter-revolutionary activities" and "passing military secrets to foreigners".



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The Rev Titus Mubiru, World Vision's relief and development officer, pictured with Ech Neng Tan from Kampuchea and Phetsamay Natharath from Laos. All three World Vision staff have family in world trouble spots. Neng has just heard that his mother might have escaped into Thailand. She was in any area controlled by Pol Pot's Soldiers.

## Uganda Still in Desperate Situation NIGHTLY MURDER NOW IN STREETS

The situation in Uganda at the moment is worse than it was immediately after the fall of the Amin regime.

The Rev Titus Mubiru, World Vision's relief and development officer, says that there is more violence, crime and lack of commodities now than when Kampala fell to the Tanzanian forces. Added to this, the people are now bearing the full effect of a famine in the northern region around Karamoja.

Mr Mubiru is a Ugandan Anglican Minister exiled under Amin.

"The new government has not been able to control the situation since the liberation of my country. The Tanzanian army is still in control and people are very confused."

Titus Mubiru, who led the first overseas relief team into Uganda in April, was very complimentary about the way Tanzanian troops were conducting themselves. Six months later the occupying force is not so well disciplined.

"You can't blame them for feeling bored. The action is over," says Mr Mubiru.

Because of this widespread

discontentment and confusion among the people of Uganda, some international relief has stopped, because donor governments and agencies are not satisfied with the situation.

"They are saying it's too risky for their workers and without stability they worry about the effect the aid can have," says Mr Mubiru.

The Ugandan minister is encouraged by the role the Christian church is playing in his country. Anglicans, Catholics and Protestants have really come together. They are providing a strong base for overseas agencies to work through, like World Vision.

"The leaders of the Anglican, Catholic and Orthodox churches have sent a very challenging statement to President Godfrey Binaisa, which criticises certain actions and makes suggestions to bring unity to the country. I believe that if the President adopts some of these suggestions then there is hope for this nation," he says.

The Christian leaders, who

include the Catholic and Anglican archbishops of Kampala, have been critical at the standing down of President Lule. They say there has been no explanation as to why he was replaced and this has added to the confusion.

The archbishops fear that the nation is heading back into a one party system.

They want the present consultative body, which rules Uganda, replaced with a civilian administration.

Rev Titus Mubiru says that the church leaders have called for the withdrawal of the Tanzanian army, the disarming of the Ugandan troops and the setting up of a properly trained police force to maintain law and order.

There is still a ban on public meetings and no chance for free expression. According to Titus Mubiru, who has monitored the situation closely since his return to Australia, the murder that occurred nightly at Amin's State Research Bureau has now been transferred to the streets.

## Vatican criticism on homosexuality report

A Vatican theologian has delivered a sharp reminder to Anglicans that homosexual relations "have been condemned in the holy scriptures".

Rev Gino Concetti, a Franciscan, writing in the Vatican daily newspaper, *L'Osservatore Romano*, criticised the Church of England working party's report on homosexuality, commissioned by the Board for Social Responsibility, on the grounds that it was anti-scriptural.

"We do not know how the conclusion was reached that homosexual relations are to be justified," wrote Rev Concetti. "It certainly does not derive from the holy scriptures which clearly oppose, if not definitely condemn, homosexual relations."

The report challenged the teachings of Christ on virginity and purity, he said, and added: "Morality cannot be rescinded from doctrine. They are both basically immutable".

"Christians who intended to be faithful to Christ could justify homosexuality, neither theoretically nor practically," Concetti continued. But he conceded that this did not exclude a diversity of judgment on the subjective responsibility of individuals; and he said that Jesus taught us to be "harsh towards sin yet understanding towards those ready to be pardoned".

Concetti also made the point that the report has been neither adopted nor endorsed by the Church of England.

Mrs Mary Whitehouse, honorary general secretary of the National Viewers' and Listeners' Association, told the *Church Times* recently that she thought the working party was made up of "a bunch of intellectuals" whose feet were not on the ground.

Apart from her fear that the report would harm the Church's image — "because people are bound to think the report represents the views of the Church of England" — Mrs Whitehouse chiefly objected to the recommended lowering of the age of consent for homosexuals from twenty-one to eighteen.

"What they don't realise is that this would automatically expose teenagers to enormous pressures. This would put a whole generation at risk. The law as it stands gives a certain protection to teenagers, some of whom are still going through what psychologists call 'the homosexual phase'."

Mrs Whitehouse added: "One is very grateful for the firm lead given by the Bishop of Truro and others".

The Open Church Group, "an interdenominational fellowship for the dignity of gay Christians," has said that the report displays "a shallow and inadequate understanding of the gay/Christian debate". Implicit in the document there is "sad timidity" and underlying fear of homosexuals, claims a statement from the Group.

At a Gay Christian Movement press conference the Rev Jim Cotter, who is Vice-Principal of the Ministerial Training Scheme in the St Albans diocese, complained that the report assumed that homosexual relationships were bound to be inferior. "We dislike the patronising implications that even if gay people are no longer criminal, sick or sinful, they are certainly unfortunate," he said.

## UNEMPLOYED YOUTH MAY TURN THEIR BACKS

"The Sydney City Mission is extremely concerned that many young are becoming completely unmotivated, because they can't get jobs."

"There is a grave danger of society hardening its hearts against the unemployed youth. As a result, many of the young people will shrug their shoulders and turn their backs on society."

"The implications of unemployment are immense. Unless we do something positive quickly, we will find that the seeds of revolution are being sown and will be reaped in the not too distant future", said Mrs Hurcomb, Associate Executive Director of the Sydney City Mission.

On October 25, the Mission began its third Vocational Employment Training Scheme Programme with 33 unemployed girls. In a fortnight another 20 boys will begin the 32-week course.

Situated at the Mission's Green Valley Community Centre, the VETS Programme is aimed at giving the unemployed the practical skills to get and hold a job.

The young people are trained in three strands: nursing aid skills, secretarial and office skills and basic engineering and allied skills.

Upon completion of the course the Mission staff helps the young people get jobs and stands by them until they are successful.

The Scheme has met with a very high success rate and most of the 160 young people from the past two courses have got jobs as a result of the course.

The VETS programme has a strong Living Skills component, which provides information on community resources, the banking system, how the government works, how to apply for a job, budgeting, cooking etc.

Mrs Merle Hurcomb, said recently that she was very impressed by the calibre of the young people applying to do the VETS course.

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## RESPONSE TO REPEAL OF SUMMARY OFFENCES

Life-saving Missionbeat Emergency Service in Heavy Demand

The Sydney City Mission's new Missionbeat emergency service has been inundated with telephone calls from the public.

Over the past month 192 calls were made to the Missionbeat 211 5211 telephone number requesting the Mission to pick up drunk and homeless men and women in Sydney's inner city.

About 70 of these calls were from cranks and larrikins wasting the Mission's time.

However, the Missionbeat van picked up 119 men and women and brought them back to Swanton Lodge at Surry Hills for medical attention, a hot shower, bed, food and clean clothing during the month.

On quite a few occasions Missionbeat has been a life-saver because the van has

rushed men bashed by larrikins to the hospital for emergency medical attention, thus saving their lives.

Another time, recently, a man was picked up who was having a heart attack. While the van raced to the hospital, the Mission's doctor worked on the man in the back of the Missionbeat van. His life was saved.

Apart from responding to telephone calls, the Missionbeat van goes out on street patrols every night looking for people in need.

Under the guidance of one of the recovering alcoholics at Swanton Lodge, who knows all the haunts by heart, the Mission has devised an extensive patrol schedule.

The Mission also makes foot patrols searching through partially completed building sites, under bushes for homeless people.

The demand is so great on the Mission's only van that the Mission needs at least another one in the near future and several others as the Mission's future plans develop.

The Mission service came into being as a response to the repeal of the Summary Offences Act by the Wran Government.

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## Use of Church Property

Sir,  
As a member of the recent Synod of Sydney Diocese, I found the debate on the Church's use of its property challenging.

I am sure that it is right that we demonstrate a sense of responsibility for matters of such importance which influence the way people on the local level, think and talk about the Church, and also affect the spiritual and economic life of the Diocese as a whole.

Two points concern me however. Firstly, that we do not cast unnecessary doubt on the integrity and spiritual wisdom of those who have been administering these Diocesan property matters.

In the second place, I raise an issue that has been of concern to my own Parish. We own a Church property of some considerable value, which is at present only used for about two hours a week.

From both spiritual and economic points of view, this seems to be questionable use of Church property. We are considering ways of remedying this situation.

Perhaps those of us who are responsible for Parish administration, Clergy and lay people alike, should examine carefully our own use of Church property on the local level, if we wish to

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## LETTERS

exercise our rights to be critical of the more complicated issues of Diocesan property.

Rev W. J. GRAHAM  
Avalon Beach

## Use 1662 and APB Together

Sir,

The Australian Prayer Book is entitled "An Australian Prayer Book for use together with the Book of Common Prayer 1662".

The opening paragraph of the Preface to the A.P.B. reads:

"This book is an Australian Prayer Book 1978 for use together with the Book of Common Prayer 1662. It is supplementary to the Book of Common Prayer and not a replacement of it."

"The Book of Common Prayer remains, together with the Thirty-Nine Articles, our controlling standard of doctrine and worship. It is expected that both the Book of Common Prayer and our Australian Prayer Book will continue in use."

It seems that many clergy and parish councils ignore both the Title and the clear statement of the Preface by making the Australian Prayer Book the only prayer book available to their congregations.

In some cases this supplementary prayer book has been forced on congregations in such a ruthless, heartless manner that parishioners have suffered acute distress with serious psychological and spiritual disturbance.

I have visited a number of churches during the last two years and have become sadly aware of the distress of those who are now denied any opportunity of worshipping according to the Book of Common Prayer. For them there is no longer any satisfaction or joy in worship.

Numbers have felt unable to attend church services because they get so upset, not only because they cannot worship in the way they have found satisfying but also because those in authority are so unsympathetic to their point of view and quite insensitive to the deep hurt they have caused.

I plead with clergy and other authorities to read that opening paragraph and to heed the last sentence of the second paragraph: "If we listen to one another with patience and understanding, our love for God and our neighbour can be enriched and enlarged."

So far the "patience and understanding" have been too one-sided, for usually the hurt ones are given little if any consideration. Ridicule and refusal to be heard at meetings is very far from "patience and understanding".

DAVID LIVINGSTONE  
Hunters Hill, NSW

## The "Catholic" Church

Sir,

While H. R. G. Smith castigates "non-Romans" for their apathy in allowing the word "Catholic" to be popularly understood as relating solely to the Holy Roman Church (ACR 22/10/79), might I venture on a similar matter that is puzzling many Christians today.

It is claimed the Spirit is moving in the Roman communion, but is that truly so? Our hearts rejoice at Pon-

tifical statements on our Lord and Saviour, Jesus Christ, then suddenly our faith is affronted by evidence of increased Mariolatry, even to the Black Madonna, thus cancelling out what appeared to be a new enlightenment.

As informed Christians are aware, the Madonna and Child were idolatrously worshipped centuries before Christ.

It could be claimed, of course, that early civilisations received the Gospel in advance in Genesis 3:15 and they were merely portraying the Divine Promise that the seed of the woman would bruise the serpent's head.

Sinful humanity, however, saw to it that the Woman eclipsed the Son, thus laying the foundation of most pagan religions — the worship of the creature rather than the Creator.

This is brought out in Rom's Catholic translations of Genesis 3:15 where, in defiance of all grammar, render it as "She shall bruise thy (Satan's) head".

This rendering has been carried to its logical conclusion by the Papal decree of the Immaculate Conception when "wounded with the sword" she lived again and became Queen of heaven.

Honours that belong only to Christ are bestowed upon her. Though soft-pedalled in English-speaking countries, they have never been rescinded.

Surely the Roman Church has a catholicity far beyond what Scripture permits, for who can be excluded from her communion while Mariolatry exists? Not any of the pagan religions for they all had the Madonna and Child under different names — the counterpart of the Queen of Heaven (Jeremiah 44:17).

No matter how pleasant to the eye, or sweet to the taste, a well that contains polluted water is neither healthy nor safe.

Mrs P. CREASEY  
Clontarf, Qld

## Summary Offences

Sir,

I refer to your edition of October 8 and to the letter from Peter Bonsel-Boone.

It is true that under the previous Summary Offences legislation the offence of "offensive behaviour" was sometimes used unjustly but defendants were entitled to particulars of that offence and at least it had the advantage together with the other specific offences now repealed of being not too complicated.

The new provision in Section 5 of the Offences in Public Places Act, of 1979, Section 5 has been much praised because it preserves, allegedly, the rights and liberties of people, and yet at the same time gives the police a sufficient basis for action.

That Section provides: "A person, shall not without reasonable excuse in, near or within view of hearing from a public place or school, behave in such a manner as he would be likely to cause reasonable persons justifiably in all the circumstances to be seriously alarmed or seriously affronted."

As I have said, it replaces a number of specific sections in the old Summary Offences Act, namely, Sections 7, 8, 9, 11, 16, 17, 19 and 26. The Section requires each element referred to above to be approved beyond reasonable doubt, and a defect in proof of any of the ingredients in the offence would result in an acquittal.

It is true, of course, that all police can readily come within the definition of "reasonable persons." Therefore, it does not necessarily mean that members of the public must be present.

## Divorce and the Children

What divorce really does to families

How single-parents and stepparents can build happier homes

H.S. Vigevano and Anne Claire

"Divorce and the Children" by H. S. Vigevano and Anne Claire Published by Regal Books; 127 pp.; 1979 paperback; Aust Recom Price: \$4.50

This is a book with quite a few weaknesses and shortcomings, but nonetheless it is one that I want to recommend for buying, reading, and lending.

Its setting and language reflect the American scene in a way that at times may grate on an Australian reader. It recounts a large number of case histories about divorcees and their children, and it seems to base its advice rather too heavily on these cases more than on a careful consideration of basic principles.

On occasions the way in which it introduces Christianity into the situation seems arch and contrived rather than natural. And the problem analysis and recommendation of solutions can be a little too pat and oversimplified.

But notwithstanding all of this, it is a book that I hope will achieve a wide circulation in Australia.

First of all, it is dealing with a very real problem — the position of children whose parents divorce. As divorce becomes more accepted in Australian society as the way out of marital conflict, so the question of the effect upon the children is becoming a more common and more serious issue.

This book has the great virtue that it examines this issue seriously. In its representation

tative case studies it shows from actual family histories what the impact of a divorce is upon the children of a marriage. If a husband and wife who are contemplating splitting up were to read this book, it might well make them hesitate and delay, at least until the children were old enough to cope with such a crisis.

If a divorcee reads this book, it will provide him/her with useful and (for the most part) very sound advice on relationships with the children, on how to cope, and on how to go about considering the question of remarriage, and so on.

The book's other major virtue is that it makes a serious attempt to bring biblical guidance to bear upon the divorcee's situation, the problem of the one-parent family, and the difficulties of being a stepparent or a stepchild.

Moreover, Christians in general can learn a great deal from this book. It can help them to think through what they can do to help divorced parents, and their children.

Ward Powers

However, bearing in mind that often the events which give rise to the necessity for an arrest or other action on the part of the police occur with speed, and a decision to arrest or otherwise has to be made on the spur of the moment, even with the disadvantages that this sometimes entails for the person disadvantaged, it seems to me a greatly undue burden upon the police to expect them to as it were, mentally go through a check list of all the complete ingredients.

As appears from the on-job training instructions issued to all police officers by the Acting Police Commissioner, copies of which were handed out at a recent Criminal Law Seminar held by the Sydney University Law Graduates Association, the Commissioner requires the police to use discretion, consider all the circumstances, look at each situation objectively, not be influenced by any persons or bias, avoid becoming involved in matters of a trivial nature and endeavour to adopt a commonsense attitude on every occasion.

R. W. GEE  
Sydney, NSW

## BOOKS

## Barth's Invincible Ignorance

"Karl Barth's Theology of Mission" by Waldron Scott Outreach and Identity I World Evangelical Fellowship Theological Commission Intervarsity Press Illinois, USA and Paternoster Press, UK 1978, 47 pages.

This is an evangelical discussion of Karl Barth's Missiology. It seeks to identify it, sometimes to confront it, and also to evaluate what we can learn from Barth.

This booklet is interested in the questions such as: The essential difference between the Christian and the non-Christian; the Biblical basis of missions; the validity of making contact with other religions, in terms of anthropology, culture and theology; the true criteria for evaluating church growth; the validity of parachurch missionary societies; and the appropriate Christian responsibility towards the Jews.

Barth believed that Christians and non-Christians alike are "in Christ", the difference being that the latter do not yet know. Evangelism is revelation to them that they are in Christ.

He believed that Matthew 28:18-20 has lasting validity as the Commission. Jesus the Supreme Missionary is at work in the world and we must go with Him, because of our union with Him. We go (with Jesus the King) to baptise (with Jesus the priest) and to teach (with Jesus the prophet).

Barth saw voluntary missionary societies as being works of God, so long as they plant genuine churches which take up the commission. There is a danger of producing indigenous churches unable to obey the Commission within the limits of their resources, because of material dependence on western support.

Scott points out that evangelicals will take issue with Barth on evangelism. Persuasion is necessary. People must be called to salvation.

From Barth evangelicals can accept the challenge to plant churches that propagate mission: to depend more on the Word than on methods; and to have a closer contact with other sinners and an abandonment of self-righteousness.

Lindsay Johnstone

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# WHAT A WORLD

Lesley Hicks

## THE IMPACT OF JOURNALISM

The journalistic harvest of a single day's newspaper is multi-faceted, tumultuous, overwhelming. Reading it, in self-defence we are case-hardened. Most news, almost by definition, is bad news, and if we read with oversensitive hearts we could be unbearably burdened.

News hammers our consciousness with a barrage of facts — at least we trust they are facts. Every time a newspaper publishes a small paragraph of correction it is a victory for truth, for we are at the mercy of the media for truth — facts — about current events in our world. We take veracity for granted; yet this truth, and the freedom to publish it, is a fragile plant, uprooted in many countries.

The reporting journalist's record the facts. Inevitably first responsibility is to her or she does so selectively

— no-one ever records all the facts — and there is moral responsibility to select wisely, not endorsing the trivial or the salacious, and compassionately, not invading privacy nor exploiting emotions destructively.

A Christian journalist could take it further — to report facts and to reflect on them in such a way as to encourage prayer, compassionate action, the honouring of Christ, and the upholding or restoration of God's standards.

And whether Christian or not, a socially responsible journalist will aim to highlight the good in society, and when exposing evil will do so in a way that promotes action to fight it rather than wallowing in it.

## SYDNEY'S DERELICT YOUTH

In a recent issue of the Sydney Morning Herald (Sat Oct 27), one item hit home to me — Graham Williams' report on the homeless youth of Sydney. The photos of unconscious boys sleeping (or dying?) on the pavement reinforced his descriptions. He states that social workers estimate that there are up to 10,000 homeless young people in Sydney — boys and girls as young as 13 working as prostitutes and pushing drugs, "the runaways and the 'throw-aways' — those whose parents don't want to know about them. At the root is an increasing instability and fragility of families," Williams writes.

He tells of an Anglican Minister, Rev Stephen Williams, who, working with the Sydney City Mission, helps distribute meals to up to 120 homeless kids each night. Some then are bedded down in the shelters which once housed only much older derelicts.

So now I know these facts, and I cannot be indifferent. Graham Williams has reported them, not in a moral or emotional vacuum, but with sensitivity and compassion. He has recorded what

some are doing to feed and shelter these kids, though that touches only the outer edge of their needs.

He suggests some of the causes. There is unemployment, but beyond it, beyond prostitution, beyond alcohol and the other drugs, there is the utter selfishness of adult society, and the fragmentation of families.

I cannot imagine any youngster reading Williams' account being induced to run away to Kings Cross as a result; I can imagine readers being moved to support the Sydney City Mission in money and in person, and to work and pray towards attacking the problem's deeper causes.

I am not so sure about the effects of the journalism of two very young writers known as the Salami Sisters — Kathy Lette and Gabrielle Carey. They too write of disaffected youth, and being so young themselves they can identify closely with them.

They write well with satirical wit, and are popular, especially with young readers and to a lesser extent, and for different reasons, with older ones — those who enjoy deploring the failings of the young.

## THE "SALAMI SISTERS"

The girls came under adult fire earlier in the year when in their regular "Sun Herald" column they wrote of the popularity of "bonging on" — smoking marijuana or hashish through home-made water pipes — with detailed instructions by which those young people not already indulging might follow suit. They are apparently part of this same sad scene.

In a recent interview, some of their own problems came through, despite their intelligence, their attractive looks and their success as writers and as singers. They said most of their former circle of friends were either dead of drug overdoses, or in jail. They liked men, they said, but had no desire to

marry till at least 35 "because we don't know of a single happy marriage".

In the "National Times" of October 29, they write of the "other curriculum" kids learn in school — the ethos of the playground, of smoking in the toilets, of truancy and deception and contempt for teachers and parents. Kathy and Gabrielle give some of the truth about part of the scene but it's far from the whole truth about Sydney's youth.

When they do talk with those who reject that alternative curriculum, they call them "yobbo's" — "a group the headmaster had picked, girls whose uniforms skirts were long, whose legs were unshaven, whose hair was neatly pulled back. They told

us about church youth groups, weekend cooking and sewing classes and how they didn't believe in sex before marriage".

The Salami Sisters are part of the problem, not part of the answer.

Their writing could incite youngsters to imitate the behaviour that could lead on to sexual exploitation, drugs and death on the streets of Darlinghurst. It is essentially irresponsible journalism, and I fear for the impact of their book "Puberty Blues".

I am challenged, not just to deplore these young writers and the influence they wield, but to pray that they might find Christ, and allow Him to redirect their gifts. I invite my readers to do the same.

## "NSW NOW WORSE THAN DENMARK" SAYS DANISH CAMPAIGNER

The Danish Campaigner, Mr Svend Age Laursen, President of LIBER (The Danish Society for the Protection of Children) has concluded his successful six week Australian tour and returned this week by air to his family in Copenhagen, Denmark.

Mr Laursen was frequently asked at his public meetings "How does Australia compare with Denmark?" "How far are we behind permissive Denmark?" As Mr Laursen left the International Airport he issued a statement saying "I now believe Australia is right beside Denmark. I have come to this conclusion as a result of my attendance at the International Total Child-Care Conference at Macquarie University and meeting with clergy and parents at its twenty-six public meetings."

Mr Laursen said, "For example, in NSW you have legalised prostitution; you produce and sell hard core pornography in George Street, Sydney and elsewhere; you publish and sell child pornography; you have courses and essays encouraging suicide; you have voted in Kempsey to have condom vending machines in the main street for children; you have a drug epidemic; you have obscene films in Drive-In theatres and indecent and violent films on Television; you have a Revue presented in the Tamworth Workers' Club which contains a pack race dance segment of a semi-naked woman for public entertainment and enjoyment!"

Mr Laursen has been invited by the Festival of Light Executive to include a two weeks return visit to Australia during his visit to New Zealand, July, 1980.

Mr Laursen said "You are no longer behind us, but beside us — in fact — we have no street or section of Denmark which would compare with the current violence and immorality of your Kings Cross area."

"We are thankful that Denmark is now turning the corner," said Mr Laursen, "people are speaking up. Next month, after pressure from the UNO and the USA, our Government will totally prohibit child-pornography with heavy fines and prison sentences."

"Yet in Sydney last week your Courts only fined a publisher and distributor of

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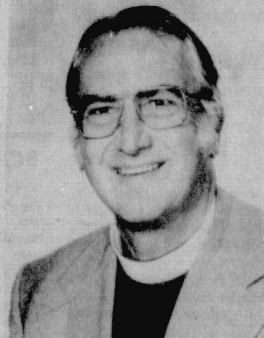
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## The Bishop Speaks Out . . . Pin-Ball Machines



Last week in Sydney, Dean Shilton warned that pin-ball machines were preparing our youth to graduate to poker machines later on. School teachers in the Illawarra have added their voices to the growing concern over the dangers of pin-ball machines being used for gambling. They tell us cases of primary school children stealing money from home to play the machines and there are cash pay outs being made for high pin-ball scores.

Our social structures, but most of all the Bible, place the responsibility for supervising and guiding the activities of children fairly and squarely with the parents. Some parents are either irresponsible or just plain weak in their failure to do either. Nor does our society give much of a lead. We have the dubious history of progressively legalising almost every form of gambling that has developed in the community and with the advent of Lotto we have added yet another scar.

We can hardly blame the kids when they get caught up in the problems that are

inevitably associated with gambling. It is the parents, society and governments that have failed them and all three are answerable to God. Answerable not only for neglect of the young but also, for having positively misdirected them. The Bible says that God will hold all three to account for appearing to say that covetousness and greed are acceptable provided they are legal.

So far in this state, pin-ball machine gambling is not yet legal. Let us make sure it stays that way.

Bishop Ken Short



## Leading South African Evangelist Visiting Australia

The outstanding African lay evangelist, Mr Michael Cassidy is visiting Australia this month, firstly to conduct a teaching mission in Melbourne and then later in the month to address a series of gatherings in Sydney about African Enterprise which he founded in 1961 and which now has a Christian outreach throughout that continent. Mr Cassidy is team leader of African Enterprise in South Africa.

While at Fuller Seminary his interest in Africa was rekindled and in 1961 he and another seminarian travelled 30,000 miles throughout Africa to investigate the need for an evangelistic ministry.

Out of that tour sprang African Enterprise, which has grown into an extensive organisation to support national evangelistic ministries, Christian outreach and relief programmes throughout southern Africa, Uganda, Kenya, Tanzania, Zimbabwe (Rhodesia) and Lesotho, with

a notable impact recently on relief and rehabilitation work in Uganda.

An Australian board has been formed to support African Enterprise programmes. The teaching mission in Melbourne will centre on St James' Old Cathedral, and will be directed to the business people in the western sector of the city in which St James' Old Cathedral stands.

Mr Cassidy, who is 43, was born in South Africa of English migrant parents. He grew up in Basutoland (Lesotho), where his father was an engineer, graduated from Cambridge University as a Master of Arts after studying modern and medieval languages in 1958, and graduated from Fuller Theological Seminary in Pasadena, California, with a Master of Divinity degree in 1963.

Mr Cassidy will be in Sydney from Monday, November 19, until Friday, November 30, when several "Man of Africa" rallies will be held. One of these will follow a buffet dinner reception at Miranda (southern suburbs) on Wednesday evening, November 21; another at Carlingford (north-west suburbs) on Saturday evening, November 24; and another at Manly on Wednesday evening, November 28.

Mr Cassidy will preach at Carlingford on Sunday morning, November 25; at Turramurra on Sunday evening, November 25; and at St Andrew's Cathedral at a luncheon service on Wednesday, November 28.

His other Sydney engagements include a meeting with the Australian support board of African Enterprise and a meeting with Mission Society representatives and returned missionaries with the focus on Africa.



Michael Cassidy

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## MEMORIAL TO APPRENTICES OPENED BY CHURCH ARMY



The Church Army, an autonomous Society, working within the Anglican Church, officially opened and dedicated a new building on their property in the Sydney suburb of Belrose, Sunday October 21st, at 3.00 pm. The building is now named the Burgmann Memorial.

Approximately 200 people attended the gathering. The building itself will house the Federal Office of the Church Army of Australia, as well as a special room called the John Cowland Room.

The latter is a lecture and meeting room, named after the Founder of the Church Army in Australia, the Rev Captain John Cowland.

The Opening and Dedication Service was led by the Chairman of the Church Army Executive Board, Rev Canon R. F. Gray, while the actual official opening and dedication was carried out by the Archbishop of Sydney, Sir Marcus Loane.

The Burgmann Memorial has been made possible by money received after the sale of a hostel in a suburb of Newcastle, Mayfield, named the Burgmann House.

Part of the finance was used to purchase a location for the Church Army Bookshop in Perkins Street, Newcastle, while the balance was put towards the Burgmann Memorial in Sydney.

Pictured is the scene at the opening and dedication of the Burgmann Memorial incorporating the Church Army Office and the John Cowland Room, October 21, 1979. Left to right are: Captain G. A. Page, Federal Director; The Archbishop of Sydney, Sir Marcus Loane; Rev A. W. Bately, former Federal Secretary; and Rev G. L. MacRobb, Principal of the Church Army College of Evangelism.

Ramon Williams

## L.I.F.E. APPOINTMENTS FOR S AUSTRALIA

The National Director for Lay Institute for Evangelism in Australia, Rev Geoff Fletcher, recently announced the appointment of a new Director.

Ian has trained as a Service Representative with the de Havilland Aircraft Company before joining the rapidly developing plastics industry as a Production Engineer. He migrated from England to Australia with his family in 1965.

Whilst working as a Sales Representative with Computer Resources Pty Ltd, in Australia, he became actively interested in L.I.F.E. through the involvement of his then Managing Director, Mr Bill Vincent. Mr Vincent is now the Director of L.I.F.E. in New South Wales.

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## Local Partnership in Bible Translation



Ian Forbes

**MAINLY ABOUT PEOPLE**

### BCA YOUTH SEC

From the beginning of 1980 Malcolm Babbage (pictured) will be serving as NSW Secretary (Youth) operating from Headquarters in Sydney. I am sure that the people of Weipa will miss the ministry of the Babbages, but it is hoped that it will be possible to appoint another BCA Missioner to serve there in the very near future. Malcolm is particularly interested to have an opportunity to speak at youth house parties and young peoples' fellowship teas within the parishes throughout the State. BCA



As one of the 21 Filipino Associate members of the Summer Institute of Linguistics Tessa Malonzo (pictured) is representative of an important change that has been taking place in SIL and Wycliffe Bible Translators in the last decade. Tessa has completed her third summer course at the University of the Philippines, Manila studying linguistics under the auspices of SIL. During the rest of the year she teaches literacy in the Amganad language as well as teaching the national language, Tagalog in a local government school. There has of course, always been national involvement in SIL's work. It is not possible to do linguistic analysis or translation without the help of local speakers. But today the emphasis is on local partnership as nationals share the responsibility of Bible translation at all levels rather than simply acting as language helpers.

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The Australian  
FIRST PUBLISHED IN 1880

No 1996

DECEMBER 3, 1979

**CHURCH RECORD**

12 DEC 1979

Registered for posting as a newspaper — Category A

PRICE 30 CENTS

# DISCLOSED PARTY FUNDS

## WOULD TELL WHO PAYS FOR LEGISLATIVE FAVOURS

"If political parties had to disclose the names of those who contribute to party funds, the public would then know who was paying for which legislative favour," said the Reverend B. G. Judd in connection with the NSW Government's proposed Sunday hotel trading.

"The NSW Health Commission opposed Sunday hotel trading. The road safety statistics opposed Sunday hotel trading. The voters at the referendum opposed Sunday hotel trading. Yet the Government is so ready to obey the Hotels Association that it will disregard the best interests of the people of NSW and force Sunday pubs upon us."

"The Premier stated that the hotels should be able to compete with the clubs on Sundays. For Mr Wran, the important thing is to help the hotels settle their money making score with the clubs. That is more important to him than the welfare of the people generally."

"The Hotels Association has been baulked by the voters of its Sunday trading prey for many years, despite the help of its obedient

friends on both sides of Parliament. What John Maddison and Robert Askin tried and failed to deliver to the liquor traffic, Neville Wran has at last handed to them as their Christmas box."

"From the day after the 1969 Referendum verdict was announced, the NSW politicians — on both sides — worked to break down the effectiveness of the voters' verdict by all sorts of amendments to the law which kept chiselling away and undermining the effectiveness of Sunday closing. The voters at the 1954 Referendum selected 10 pm as the closing time. The Government is now going to make 11 pm the closing time."

"Many hotels have been closing at 12 midnight. We are going back to the bad old

days of early this century — but there were no motor cars then."

"Government members showed what great democrats they are not and how they despised that Referendum vote. Only 9 of the 63 members of the ALP Caucus voted to hold a referendum to let the people decide whether they want Sunday hotels. A lot of people are very angry at this high-handed treatment."

The Social Issues Committee of the Church of England in the Diocese of Sydney has written to all Members of the New South Wales Legislative Assembly and Legislative Council condemning the move to legalise Sunday hotel trading. They also challenged members to vote according to conscience on the forthcoming legislation.

## NOW LOOK AFTER START



David Miller loves trees! You can see this in his pen illustrations and watercolours.

David is the artist who has illustrated four of the 12 books in the *Start, Look and Listen* series for children. These imaginative Australian Bible reading aids were launched by Scripture Union early in 1979. At that stage only the *Start and Listen*

cycles were available. Now for its Centenary year 1980 — the Scripture Union is completing the project with the *Look cycle*.

David, his wife Sylvia and three children — Serafina, Ben and Silas live among the trees in Wonga Park. The

trees in David's artwork have a simplicity in them. They depict for David the peace and serenity God intended for his world. The Millers take every possible opportunity to discover and enjoy the bush on frequent bushwalking and canoeing trips.

## EDITORIAL Do or Done

There are only two religions in the world. We find this is true on a world-wide scale as well as within all Christian denominations and even Christian congregations. These two religions are practised simultaneously, and are not readily discerned especially in these days when a single prayer book can be used by both groups of adherents.

One can be called the religion of do and the other the religion of done.

The religion of do is by far the most popular and its beliefs are dogmatically expressed in the major world religions of Islam, Hinduism, Shintoism, Chinese religions and Anamism as well as Roman Catholicism.

Its basic premise is that acceptance with God depends on what I do and how well I do it. It presupposes that God or the gods will act favourably and not unfavourably, depending on my performance, and the sum total of these performances will determine whether or not I shall be eligible to enter the gates of bliss after death.

The religion of do rises so naturally from the heart of mankind, that one can even find very ardent adherents practising this religion within the same denominational structures of the unique minority religion of done.

The religion of done as two very great foundation truths. The first is that Jesus Christ has accomplished my salvation on the cross through his substitutionary death. He has done for me that which I could never do for myself. His cry "It is finished" tells me clearly that he has done it, and calls

upon me to put my trust in that one full perfect and sufficient sacrifice, oblation, satisfaction. The religion of done is a blow at false pride in my own righteousness.

It is God's only way of salvation, and was accomplished at great cost to his son simply because there was no other way.

The second great truth is that those who receive the religion of done do not act with ulterior motives. They are not involved in acts of kindness which seem to be done simply to relieve the needs of others when the real purpose is to influence God to take note and credit their act to their salvation account.

The religion of done sets me free to meet the needs of others for no other reason than there is a need and I have the resources to meet that need. There is a singleness of heart in the religion of done. God has set us free to serve by doing good simply because good needs to be done for others.

The followers of the do religion are involved in a religion that runs contrary to the mind of God and therefore is pagan regardless of how much its outward expression may liturgically seem like the religion of done.

In an ecumenical age when it all looks the same, we need to bear constantly in mind that outward appearances are no guide. The common liturgy in the Anglican Church is no longer a guide.

Even membership in a congregation where the religion of done is clearly proclaimed from the pulpit is no assurance that all follow the religion of done.

Peter Gray, the Christian Clown talks with Lesley Hicks about his life and Christian work, page 4.