



SYDNEY TO HOBART



Above are some of the crew — Michael Palmer (Caringbah N.S.W.), Dougal Kennedy (Mosman N.S.W.) and Wayne Hunter (Birrong N.S.W.) of the yacht 'Destiny', the C.E.B.S. entry in the 1980 Sydney to Hobart Yacht Race.

What place has a Christian Group for training people for yacht racing that only the rich can enjoy?

Firstly, it is not only for the rich. One does need a fat wallet to buy an ocean going yacht, but you also need an experienced crew to go out sailing it. Many yachts around Sydney are idle on weekends for lack of a crew.

However, the second, but most important reason for C.E.B.S. entry into the Sydney to Hobart, was to extend the boys at their sailing camps. C.E.B.S. began to run sailing camps ten years ago and found them very successful for interesting and training older C.E.B.S. boys. Some of these boys had been coming since their early teens.

The Sydney Director of C.E.B.S., Mr. George Atkinson, had a vision that the Sydney to Hobart Yacht Race would be a wonderful challenge. His vision became a reality in 1979, when Mr. Theo Taylor offered his yacht, 'Destiny', for the task. A training programme was set up for about twenty boys to sail competently and safely in the long race. That programme was repeated again in 1980. The crews have also sailed in the Cruising Yacht Club offshore races on weekends and in a race to Lord Howe Island.

When the 'Fastnet' tragedy exposed the lack of experience in many yacht crews, doubt was cast on the C.E.B.S. crew entering, but their competence in a crisis in the Lord Howe Island Race impressed yachting officials and won them a place.

The Yacht may not win the Sydney to Hobart, but as a result of the experience, the senior youths have gained enough expertise to allow the development of

yachting camps, each catering for about 20 C.E.B.S. This enables the camp work amongst youth to be extended, presenting an attractive and challenging interest for an energetic age group.

One person was absent from the 1980 return trip. George Atkinson left the crew to go on to Adelaide where 350 C.E.B.S. from around Australia gathered for the NATIONAL CAMP. The theme of the camp was "Yes you can walk on water". In the context of a vigorous camp programme, a well developed chaplaincy system ensured that young people were challenged with the claims of Christ and were able to relate easily to people for whom Christ was King.

The camp had a large contingent from Victoria and Queensland and about fifty from N.S.W. W.A. had its biggest contingent ever. The boys' ages ranged from eleven to eighteen. The six chaplaincy teams each consisted of a minister and a layman who lived with the boys and led them in a series of studies which focused on responses to Christ.

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Outreach in the Corso

Set close to the beach, but not really a beach mission, "Humpty's" has been happening in the Christmas-New Year period for the past six years, the last three at St. Matthew's, Manly. A resident team of 40 young Christians, similar to those engaged in the many CSSM beach missions up and down the coast, here aim at outreach mainly to the young people attracted to Manly's summer night-life.

The Corso, the famous street which runs between Manly's Harbour and ocean beaches, is now an attractive pedestrian plaza, as lively by night as by day. Its paving extends right to the doors of St. Matthew's Anglican Church, and alongside, a courtyard/carpark leads into the church's halls. Large banners across the entrance and elsewhere in the Corso publicise Humpty's.

One hall is den-like, floors covered in old carpets and large cushions, the ceiling lowered by parachute canopies and fishnetting. Here each evening for ten days christian bands played live in a coffee-shop format — groups such as Heritage, Ross Nobel's, the Currency Lads, Flying Fox and the Good News Band. The team would present a brief, thought-provoking drama at one point, and an equally brief talk which, along with the content of the songs and the testimony of musicians would seek to set people thinking and talking about the gospel. The team's job was to follow this up in conversation over coffee.

The night we were there, the hall was comfortably crowded not only with teenagers but with the occasional family group. Leader Geoffrey Welsman (St. Matthew's youth worker), told me of

Humpty's history and aims. Later in January, Owen Davies of Moore College, with Graeme Cole, is leading a similar venture at Cronulla.

During the afternoons the team provided free fun for children in the Corso, similar to the activities organised by Fusion in Hyde Park for the Festival of Sydney — face-painting, being drenched in the Dunking Machine, various crafts. One day they invited senior citizens for afternoon tea, providing for them the kind of music they liked. And at almost any time, day or evening, a small upstairs room was the mission's power-generator, a place where team members gathered in twos and threes for prayer.

Geoff Welsman has seen 'Humpty's' bear obvious fruit in past years, with many definite conversions. Sometimes seeds are sown one year, reaped another. Follow-up is the biggest problem, but team members endeavour to maintain links and to introduce new Christians to helpful nurture situations. This year, some 3,000 young people were contacted. Many, of course, were already Christians, perhaps bringing unconverted friends. Others were from backgrounds totally alien to the churches. Amongst those who made known commitments to Christ this year was one young man who handed Geoff his drug supply for disposal; he felt he could trust him.

There's just one thing I question about such ventures, in which folk-rock music is a vital element in outreach. Must christian rock music be electronically boosted to such a mind-numbing decibel level in order to attract young audiences? Could not christian groups deliberately scale it down in respect for our God-given sense of hearing? That point aside, Humpty's struck me as an imaginative use of an ideal setting for summer evangelism.

Lesley Hicks



Humpty's dunking machine

Moore College
 Library

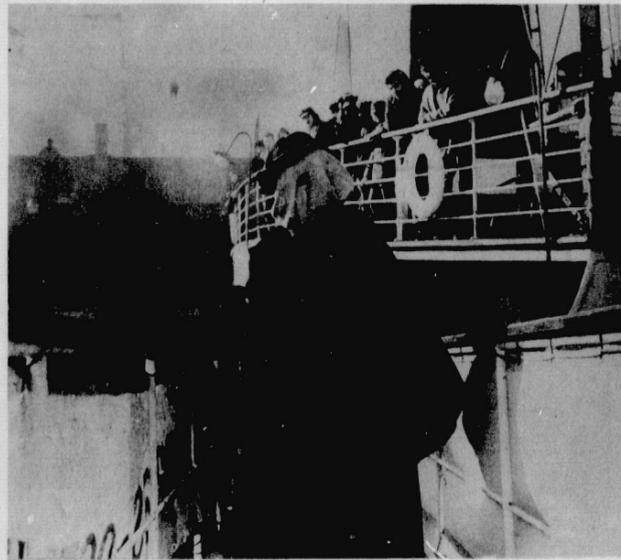
EDITORIAL

Heroin for heroin addicts. Mr. Wran has asked a subcommittee to look into legalising heroin for heroin addicts. Those who support legalisation argue that the record of success among those treating addicts is very low. Because the drug is illegal it has been forced onto the black market, is very expensive, and forces addicts into crime to pay for their habit. The black market itself involves a highly sophisticated crime ring that encourages and develops organised crime. The lucrative trade makes it possible to bribe and corrupt the police force.

Legalise it and all the problems disappear?

Unfortunately it is hard to believe they will disappear. There is at present no intention to free heroin from all restrictions and as its use becomes more common so the proliferation amongst non users will expand. The "pushers" will increase amongst the medical profession and chemists, bribery will still tempt the police force. The 'sophisticated crime ring' may merely be branded legal — it will now promote and push its wares even more strongly. Other lesser drugs e.g. marihuana will surely have to be legalised. Will the free use of drugs decrease other crime or will it merely increase the irresponsible acts which lead to either crime or dreadful accidents? One must hope that Mr Wran's subcommittee looks at the whole cluster of issues and not be carried away with the plausible argument based on drug related crime.

Can You Take Your Family To See It?



FILM REVIEW

The Elephant Man

Not having read the book, I went to see *The Elephant Man* totally unaware of the story line.

The story is beautifully filmed in stark black and white, with excellent performances from Anthony Hopkins, Sir John Gielgud, Wendy Hillier and Anne Bancroft. *The Elephant Man* is played by John Hunt.

It is a moving film that shows the very worst and the best in man. A simple story of a deformed and ugly creature who is the star attraction at side shows and is brutally treated by his owner. A doctor at a London hospital becomes at first medically interested and gradually learns that *The Elephant Man* has feelings and is a sensitive, loving person.

The saying "in nature there's no blemish but mind, none can be called deformed but the unkind" is graphically confirmed in this film. Moving — and well worth seeing. Not recommended for younger audiences.

The Elephant Man — showing at the Pitt Centre, 232 Pitt Street, Sydney.

HUMANZEE?

"Last week a Shanghai newspaper claimed that a Chimpanzee, artificially inseminated with human sperm, was three months pregnant when it died from maltreatment during China's 1967 cultural revolution.

"The purpose of the experiment, the report said, was to produce intelligent animals as a source of manual labour as well as providing a supply of organs for human transplant.

"If the report is true, the potential horror is enormous. Would the resultant being be an intelligent animal or a mentally and/or physically deficient human? The spiritual questions are equally frightening and equally unanswerable but, for a people and a system that denies the existence of God and in which man is supposed not to have an immortal soul and where the only value placed on human life is in

terms of what it can do for the state or the system, then I do not suppose the spiritual questions present problems.

"Two Sydney specialists in genetics have described the Shanghai report as hard to believe and 'extremely unlikely'. It is a fact that very rarely has any kind of breeding, even between animal species, been possible.

"But to we, who know that there is a God, the Bible makes it clear that man is the pinnacle of His creation and, to us, such an experiment is outrageous. In fact, the Bible forbids it. The distortion to life that could result is beyond imagination.

"This experiment is but one further example of man's arrogance and rebellion against God, trying to prove that he knows better than his creator. Whenever we do that our actions must finally end in disaster."

Bishop K. H. Short

MAINLY ABOUT PEOPLE

SYDNEY

REV. M. G. ROBINSON Curate of St. Luke's Dapto became Rector at St. Thomas' Kingsgrove on 17.12.80.

REV. J. E. M. ENDEEN Rector at Dulwich Hill — Assistant Resident Minister Tregear 1.2.81.

REV. R. CLARK Rector at Denistone East — Chaplain with H.M.S.

REV. J. PEACOCK Rector at Strathfield — Chaplain with H.M.S.

REV. J. ROBINSON Precentor at St. Andrew's — Rector St. Peters, Lindfield 6.3.81.

REV. D. W. GILMOUR Curate at St. Ives — Rector at Northmead.

REV. J. A. BURROWS Curate at Cronulla — Rector at Naremburn/Cammeray 13.2.81.

MELBOURNE

THE REVEREND KEVIN CURNOW, vicar of St. John's Cambervell, has accepted appointment by Archbishop Robert Dann as a Canon of St. Paul's Cathedral.

His Canonry has been made vacant by the retirement of the Reverend Neal Molloy.

REV. D. C. FAIRLIE, Box Hill is to be Minister-in-Charge, Inverleigh as from 30th January, 1981.

REV. H. J. HUMPHREY, Richmond is to be Rector, St. Luke's, Vermont.

REV. A. H. M. KERR is to be inducted as Rector, St. Mary Magdalene, Dallas on the 17th December.

REV. R. J. McCALL, BENTLEIGH is to be inducted as Rector, St. Stephen's, Belmont on 6th February, 1981.

REV. A. D. ODDY is to be Minister-in-Charge of St. John's, North Frankston as from 12th February, 1981.

REV. J. PINNIGER is now Associate Minister All Saints', Greensborough.

ARCHDEACON G. M. ROSS is to be Rector, St. Silas', North Balwyn.

REV. B. L. VINEY is to be inducted as Rector, St. John's, Footscray, 4th February, 1981.

REV. D. C. MILLER has resigned and will take up appointment in the Diocese of Hereford, England.

REV. K. A. WEBSTER has resigned to take up work within the Diocese of Tasmania.

REV. T. C. HEATHWOOD will retire as Rector, St. Paul's, Westmeadows on 15th February, 1981.

REV. J. R. KANEY was appointed Area Dean of Dandenong on 1st December, 1980.

OBITUARY

REV. C. F. SEXTON died 8th November, 1980.

CANBERRA AND GOULBURN

ARCHDEACON K. A. OSBORNE becomes an archdeacon of the Diocese with responsibility for the Church vitalisation programmes of the Centre for Parish Development.

REV. A. J. IRELAND presently at North Albury, is to succeed him at St. John's Wagga Wagga, and will become Archdeacon of Wagga Wagga.

ARCHDEACON F. R. WOODWELL will be leaving Goulburn to become Rector of Tumut and Archdeacon of the South-West.

ARCHDEACON OWEN DOUGLAS DOWLING has been appointed Assistant Bishop of Canberra and Goulburn.

Deacons: Messrs N. S. Kelley, D. A. W. McDonnell, L. G. McDowell and R. D. Silberman.

Priests: The Rev. J. H. Corson and the Rev. G. B. Eather.

RIVERINA

Ordination 8.12.80 at St. Peter's, Leeton — Messrs. G. McAuliffe, B. White and G. Green. Institution of Rev. R. Dutton on 18.12.80 as Minister-in-Charge of the parish of Barellan-Weethalle.

Rev. R. Done was inducted as Rector of Corowa on 27.11.80.

REV. DAVE PASSI has been appointed Dean of the Cathedral of All Souls' and St. Bartholomew on Thursday Island.

GIPPSLAND

CANON DENYS SMALLBONE now Archdeacon of South Gippsland.

REV. BILL FRAWLEY was appointed "Canon Emeritus".

REV. ANDREW SCOTT-BRANAGAN appointed Curate at Holy Trinity.

REV. GRAEME PERKINS appointed Curate at St. James' Dandenong.

THE MURRAY

THE REV. R. W. ANKOR resigning as Minister-in-Charge of the Parish of Pinnaroo 29.1.81. To be inducted as Rector of the Parish of Mannum, Mount Pleasant 30.1.81.

REV. I. F. P. BRUCE to be Priested on 15.2.81. Assistant, Parish of Christies Beach.

REV. A. W. COLLETT to be ordained on 15.2.81. Assistant, Parish of O'Halloran Hill.

THE REV. F. S. ELLIS to be Priested on 15.2.81. Assistant, Parish of Murray Bridge.

NEW APPOINTMENTS

MR. BARRY BRYMAN, Executive Director of the Australian office of the Billy Graham Evangelistic Association will relinquish his role in 1981 after 15 years of service. The Association has had to reduce the size of its office by 40% now that it is required to be self supporting. The B.G.E.A. Board wish to pay the highest tribute to Barry for his loyal and devoted service. It will maintain its services; Hour of Decision, Films and Television and Decision Magazine. The office will continue in reduced size under Miss Helen Verco who has already served the Association for over 19 years.

RON BUCKLAND, the State Director of Scripture Union in Tasmania, commenced as National Director of Scripture Union on 1st January, 1981. He will be based in Hobart for 1981 and move to Sydney in 1981.

The Bush Church Aid Society has appointed the REV. MALCOLM BABBAGE as General Secretary for New South Wales, replacing the Rev. Wakely Wade.

The Bible Society of Australia has appointed **MR. K. W. ELLEM** as National Administrator following the resignation of Mr. Bob Arvidson and Miss Mary Hughes of Melbourne as National Youth Officer.

International Travel Alliance has appointed **MR. JIM CASTLE** as Manager, replacing Mr. Ron Bayley who has been Managing Director since the formation of the Company.

TIM LA HAYE LIFE SEMINARS have appointed two well known Australian couples as Regional Associates. They are Clem and Olive Clack of Victoria and Colin and Joan McKenzie of New South Wales.

REV. FRANCIS NTRUKA is the new Diocesan Administrative Secretary and Bible School Principal, Kasulu, Tanzania.

REV. NEVILLE ANDERSEN, retiring Principal of the Bible College of Victoria has been appointed National Director, Australian Evangelical Alliance and Tear Fund (Aust.) to take effect from March 1, 1981.

DR. JOHN B. RENSHAW who has just completed twelve years as Principal of the Methodist and Uniting Church Theological College in Brisbane, Qld. Kings College (1968-76) and Trinity Theological College (1977-80) has now been appointed as full-time Principal of the Pacific College of Graduate Studies.

OBITUARY



Two C.M.S. missionaries have recently suffered bereavements and we would ask you to uphold them. Firstly John Arnold's father died — John is serving in Lahore, Pakistan. Secondly the CMS New Zealand have notified us of the sudden death in Nairobi of Dr. Ian Hulme-Moir. Ian had been serving as a surgeon on the staff of the Kilimanjaro Christian Medical Centre in Moshi, Tanzania since 1975 as a missionary of the N.Z. Society. He had not been well for about 10 days before Christmas and had been running a temp. On Sunday 21st December, signs of jaundice appeared. On Christmas Eve his condition deteriorated suddenly and a decision was made to try and get him to London for treatment. But he was not well enough to travel beyond Nairobi where he was admitted to hospital. He went into a coma on Christmas Day and did not recover. He died at 2.30 am (local time) on Saturday 27th December. His funeral was in Moshi on Monday 29th December. CMS N.Z. is opening a 'Helen Hulme-Moir and family assistance fund' to receive contributions from any who may wish to help in the repatriation of Helen and family and their resettlement. Contributions will be received in the C.M.S. state offices and sent to N.Z. if you would like to contribute.

I.F.E.S. AND ROMAN CATHOLICS

To WHAT extent should Roman Catholics participate in evangelical student work:

It has proved a knotty question for member movements of the International Fellowship of Evangelical Students, who work in countries where many students of Roman Catholic background attend their activities.

Now, in an advisory document recently issued by the executive committee of the IFES, guidelines have been laid down. While welcoming Roman Catholics who "join our Bible studies and, where they have a personal faith, enjoy fellowship in our groups", the executive committee nevertheless calls upon the member movements to come to a "renewed evangelical awareness."

The document opens with an affirmation of the IFES's identity as "an evangelical movement", bound to be both "evangelistic and doctrinally articulate". As such, when it leads students to a personal faith in Christ, they may well face "difficult questions" about their formal membership in a church.

"In the past, in countries of Roman Catholic majority, it was necessary to break away from membership and activity in the Roman Catholic Church. But in some countries today, changes... at the level of congregational life make this less clear." Cited are a renewal of emphasis on Christ rather than Mary and on the Bible rather than tradition.

OPENNESS

But while valuing the increased openness to evangelical faith that has resulted the IFES executive committee stresses the unaltered official position of the Roman Catholic Church on the "great dogmas that separate it from evangelical Christianity".

Six major doctrinal differences are then set out. On the question of 'final authority', the Bible alone is recognised, 'other sources of authority' rejected.

Salvation is seen as through Christ alone, and not at all by works.

As for atonement, it is stressed that the historic death of Christ was fully sufficient — with no need for subsequent additions. And justification is through faith alone.

As for Mediating between God and man — only Christ can do this, and it is by grace alone that men are born again and the Holy Spirit works regeneration.

Having set out the conflict points, the document goes on to make several 'recommendations'. It urges that issues be thought out as 'matters of principle' — and not clouded by personalities or uncritically accepted precedents. Conditions of membership in the local group should depend on having an explicit faith, though others be welcomed to attend.

Teaching, it is stressed, must be centred on 'the major biblical doctrines'. And all leaders be not only in agreement with the doctrinal basis, but no longer members in the Roman Catholic Church.

The document recognises that its guidelines are strict, and defends this. "Our early leaders however did not hesitate... to give witness to the biblical truth. We must be willing to take a stand today."

The document was requested by the delegates of IFES member movements at the 1979 general committee, but since publication has been used as a basis for discussion beyond IFES circles.

Chua Wee Hian, general secretary of the IFES, reports that it "has already proved an acceptable and useful brief statement of the major theological issues involved between Evangelicals and Roman Catholics at the present time".

C.E.N. 9-1-81

AUSTRALIAN COUNCIL OF CHURCHES

COMMUNITY RELATIONS & ETHNIC AFFAIRS



The Australian Council of Churches is inviting applications from persons with communicative and administrative skills to carry out the following executive responsibilities:

1. to assist the Council and its member churches in determining priorities in response to migrant and ethnic issues;
2. to undertake an educational role in the churches and the community on the nature of a multi-cultural society;
3. to liaise with Government and other agencies;
4. to ensure that the reflection and experience of similar organisations overseas is available to the Australian churches;
5. to direct the work of the Resettlement Department — Sydney office.

Applications close February 28, 1981. Please mark envelope "Confidential" and address to the:

**General Secretary, Australian Council of Churches,
Box C199 Clarence Street P.O., SYDNEY 2000.**

Further details may also be obtained from this address.

NOTICE

GLEBE ADMINISTRATION BOARD

Notice is given to those persons and organisations which are qualified to deposit funds with the Glebe Administration Board that interest rates for funds deposited with the Board effective 12 December 1980 are as under:—

Interest rates per centum per annum	
At Call	
24 hour call	9.5%
1 month call	10.0%
Fixed Term	
6 months	11.0%
12 months	11.5%
24 months	12.0%

**Glebe Administration Board
2nd Floor, St. Andrew's House,
Sydney Square**

OR
**P.O. Box Q190,
Queen Victoria Buildings,
Sydney 2000**

OFFICIAL OPENING OF LONG BAY CHAPEL



Pictured at the ecumenical service are (l to r) Rev. L. W. Cliff (Uniting Church), Bishop Reid, Rev. G. H. Trickett (Uniting Church), Rev. W. Challenor (Catholic), Rev. P. Blake (Anglican) and Monsignor McCosker.



MAKE A RESERVATION FOR YOUR NEXT HOLIDAY WITH AUSTRALIAN CHURCH TRAVEL SERVICE

1. **A.C.T.S. BEST OF TASMANIA TOUR WITH TRANS OTWAY**
This popular 11 day tour takes us to Launceston, St Helens, Richmond, Hobart, Port Arthur, Queenstown, Strahan, Wynyard, North West Coast, Devonport, etc. Two departures — 8th February and 29th March. Fares from Melbourne \$779; Sydney \$886; Brisbane \$988; Adelaide \$877.
2. **SEE BEAUTIFUL NEW ZEALAND IN THE AUTUMN**
Departing on March 21st our 18 day tour takes us to Christchurch, Tekapo, Mount Cook, Oamaru, Dunedin, Invercargill, Te Anau, Milford Sound, Queenstown, Alexandra, Fox Glacier, Greymouth, Picton, Wellington, Napier, Rotorua, Waimoana and Auckland. The tour can be extended to include a 4 day tour to the Bay of Islands. Our Leader is the Very Rev Norman Faichney. Prices from Melbourne \$1029; Sydney \$994; Brisbane \$1016.
3. **SEE INDONESIA IN DEPTH**
This Tour is really something. Leaving on March 29th we stay in Bali, Sulawesi (Makale, Ujung Pandang), Java (Surabaya, Jogjakarta, Bandung and Jakarta), and Singapore. This tour price is \$1721 from Melbourne or Sydney and an optional 7 day extension to Malaysia is available at a supplement of \$345. Our Tour Leader is Mrs Lois Walker (formerly Lois Hulse who worked with the A.I.M. for many years).
4. **SOUTH EAST ASIA SPECIAL TOUR**
This 14 day tour is designed for the busy person who has limited time at his disposal, as well as for the ordinary tourist. Leaving on 15th April we visit Kuala Lumpur, Penang, Bangkok (with visits to the Kwai River Bridge and the Prisoner of War Cemetery), and Singapore. We will attend the moving Anzac Day Observance at the Kranji War Memorial and Cemetery and visit Changi Chapel. Our Group Leader is Rev Victor Maddick ED, a past Senior Chaplain with the Royal Australian Army. Tour price is \$1237.00.
5. **LANDS OF THE BIBLE TOUR**
Leaving on March 17th we spend 11 days in Israel, 9 days in Greece (including a Greek Islands Cruise) and 6 days in Rome and Sorrento. This is one of our most popular tours and the price is \$3146.00 from Melbourne or Sydney.
6. **VISIT U.S.A. AND CANADA**
Leaving on April 29th with Rev Hector Dunn of Warrnambool, this 37 day tour takes us to San Francisco, Seattle, Victoria, Vancouver, Kamloops, Banff, Waterton Lakes, Yellowstone, Salt Lake City, Toronto, Niagara, Montreal, New York, Washington, New Orleans, Phoenix, Grand Canyon, Las Vegas, Los Angeles (Disney Land), Honolulu. Tour price from Melbourne — \$3605.00, from Sydney — \$3557.00.
7. **GRAND TOUR OF EUROPE WITH ISRAEL AND GREECE**
This is the 'big one'. Leaving on June 23rd our itinerary includes 8 days in Israel, 3 days in Greece, 14 days touring Britain, 25 days touring the Continent, 12 nights additional paid accommodation in London, and 8 days free time at own expense. The time in Europe can be extended by prior arrangement. There is liberal sightseeing and adequate free time. Tour price from Melbourne or Sydney is \$5889.00.
8. **VISIT CHINA IN 1981**
Our 23 day tour departs on June 8th for Hong Kong then 18 days in China based on Kwangchow, Hangchow, Shanghai, Soochow, Nanking and Peking. Our Tour Leader is Rev Alec Hilliard, and the tour price is \$2324.00 from Sydney.
9. **MIDDLE EAST ADVENTURE TOUR**
Our M.E.A.T. Tour scheduled for January has been postponed till May 14th 1981. We will visit Bangkok, Jordan, Israel, Egypt, and Singapore. This most interesting tour will be appreciated by all participants. Price from Sydney or Melbourne \$3093.
10. **ALICE SPRINGS AND RED CENTRE**
Departing 16th September this 12 day tour travels to the Alice on the NEW GHAN, and after Sightseeing returns by coach via Victory Downs, Coober Pedy, Woomera, Port Augusta, Flinders Ranges, Mildura and Narrandera. Our Group Leader is Mrs Pam Bartlett of the A.C.T.S. Melbourne Office, and fares are from Melbourne with 1st Class Ghan 4870 or Economy Class Ghan \$833; Sydney \$941 (904); Adelaide \$822 (785); Brisbane \$1083 (1046). Pensioner concession is available.
11. **A.C.T.S./SITMAR CRUISES IN BEAUTIFUL FAIRSTAR — from Sydney**
1. April 21st — 29 nights/9 ports Brisbane, Rabaul, Guam, Kobe, Yokohama (for Tokyo), Kagoshima, Taipei, Hong Kong and Singapore. Our Leader is Rev Wesley S. Pidgeon and prices are from \$1675 to \$4225.
2. July 12th — 29 nights/8 ports — Brisbane, Whitsunday, Cairns, Ambon, Manila, Hong Kong, Singapore, Bali, Darwin. Prices from \$1525 to \$4075.
3. October 21st — 19 nights/8 ports — Lautoka, Suva, Savu Savu, Apia, Pago Pago, Vavau, Nukualofa and Noumea. Prices from \$1045 to \$2645.
4. January 31st, 1982 — 14 nights/6 ports — Milford Sound, Timaru, Picton, Wellington, Auckland, Bay of Islands, Auckland. Leaders Rev. & Mrs. W. M. Constable.
12. **"SAY IT WITH ORCHIDS" — September 1981**
The 10th World Orchid Conference will be held in Durbin, South Africa, 11th-17th September 1981, and our Associates, Stewart Moffat Travel are again the official Travel Agents to the Australian Orchid Council. Australian Church Travel Service will operate a Tour in association with S.M. Tours and details will be available early in the New Year. Send for information without obligation.
13. **TOURS WITHIN AUSTRALIA**
In addition to those listed above, A.C.T.S. will have domestic tours as follows during 1981:
1. 18 day tour to WEST AUSTRALIA departing October 19th for 18 days.
2. June 27th — 26 day TOUR TO CAIRNS with Trans Otway.

Australian Church Travel Service

(Director: Rev. W. M. Constable)
Head Office: 3rd Floor, 31 Queen St., Melbourne 3000 Ph: 62 7233
N.S.W.: 5th Floor, 83 York St., Sydney, 2000 Lic. No. B317 Ph: 29 7594
South Aust.: 2nd Floor, 44 Gawler Place, Adelaide 5000 Ph: 223 6300
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LETTERS TO THE EDITOR

Cathedral Reredos

Dear Sir,
The removed central panel was indeed kept in the cellar of old Church House for decades. I saw it there in 1937, when the late Rev. Alfred Dyer and I removed from the same place the reredos panel depicting the Supper at Emmaus, which is now in St. Mary's, Guildford.

I believe that this large low-relief marble panel was originally in the Pro-Cathedral, and perhaps was replaced in St. Andrew's by the "controversial" reredos. It was brought to our notice by the late Mr. Cox (or Cocks), a Guildford parishioner and for many years doorkeeper and general factotum at Church House.

Through the kind interest of Archbishop Mowll, the panel was given to St. Mary's, which was then under construction. I vividly recall Mr. Cox's dismay when I pointed out the other marble in the Stygian gloom of the that cellar, and the tone in which he ejaculated, "Don't ever wake that up!"

Yours sincerely, Rev. Ralph Ogden.

Dear Sir,

Who are the "miserable offenders" of yesterday? According to traditionalists in England, Australia and America, today's "miserable offenders" are the people who produced the modern alternatives to the 1662 Book of Common Prayer.

An article in "Time" magazine confirmed my suspicions that I was not alone in my suffering; that "hundreds of famous and distinguished Britons have petitioned the church to keep the 1662 book in the mainstream of worship."

It is beyond belief that good and holy men should substitute the magnificent imagery of the English language, and a poetic idiom which has become part of our literary heritage for the lack-lustre ordinariness of the modern Prayer Book. Not only does it make it difficult for the "oldies", but youth, if attracted at all, will be destined to move on a lower level than their ancestors. Language may be merely a tool, but only by the choice of words can the highest aspirations of the soul be expressed.

No reasonable person is against good modern translations of the Bible, but not the exclusion of the Authorised. As for worship, only the best will do. Even secular books admit "the supreme literary excellence of the Authorised". It has been said that its English "lives on the ear like a music that can never be forgotten".

We are extremely blessed in that (according to Tindale) "The Greek tongue agreeth more with the English than with the Latin. And the properties of the Hebrew tongue agree a thousand times more with the English."

Although the new Prayer Book is classed as supplementary to the 1662, I know of no church which has not dropped it completely. Its centuries of use have become a non-event to be eradicated from our memory. Who can help but echo Jesus' words "an enemy hath done this".

Yours sincerely, Mrs. Phyllis Creasey.

Dear Sir,

How refreshing it was to see an Anglican service on TV, when the Book of Common Prayer was used. I refer to the service telecast from the Chapel of St. James, Mowll Village, on Sunday, 21st August.

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It might be argued that as the congregation consists almost 100% of elderly people, adverse to change in their worship, it was natural that B.C.P. be used. However, to say that "An Australian Prayer Book" appeals to young people, and produces Renewal, cannot be substantiated. In fact, one Parish which uses B.C.P. exclusively had 37 candidates for Confirmation (B.C.P. rite), whilst similar A.A.P.B. parishes have had, sad to say, much fewer confirmees annually.

Still, I suppose that exponents of A.A.P.B. can take heart after all, in that, with at least 16,384 possible ways of saying the Second Order of Communion, they will be able to get a good variety in their viewing of "Divine Service" on Channel 2.

Yours sincerely, Tom G. Willis.

Dear Sir,

In reply to Fabian Loschiavo of Anggays may I ask how he understands 1 Corinthians 6:9-11? "Know you not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind (homosexuals), nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God and SUCH WERE some of you." K.J.V.

Also the Bible makes it clear that a person must have only one sexual partner for life, and the partner is only free on the death of the spouse. Adultery is outlawed, that is having sex with someone other than your lawfully wedded partner. If this be so, then homosexuals should at least be celibate. I though Lesley Hicks article was fair and balanced. In what way was it a "distortion" and justifying a position based on "ignorance, fear (?) and prejudice?"

Yours sincerely, A. J. Barron.

Dear Sir,

I am enclosing for your information copy of a submission by Prof. Lex Watson on "The Law" contained in a book called "Homosexuality" by the Australian Union of Students because I believe section 3 shows clearly why there is a move to change the present Rape law in N.S.W.

Hope the enclosure proves of value to you. Has the Church Record any view on "Sexism" which was taken to the United Nations Mid-decade for Women last July?

RAVE

Homosexual rape is virtually unknown outside of prisons. I am aware of one case in Queensland around 1970, and two in Victoria in 1973-74. Otherwise it is a most uncommon offence. Whether it will increase if the law is changed is debatable. There is no reason to assume that it will, though reports of presently unreported cases may occur. That does not alter the fact that rape in some form

Half My Goods to the poor, said Zaccheus (Luke 19:8)

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should be provided as a crime.

How that is best done, is a difficult question. The question raised by the women's movement in questioning the present rape laws are pertinent here and the suggestion that rape is basically a crime of violence and should be classified as aggravated assault rather than sexual, is probably valid. The concern to protect the victim from humiliation in court is very important, but so too is it important to protect those involved in consensual acts from cries of rape in order to extricate some person from accusations that follow a consenting act — and this may become more of a reality after reform of the law.

Yours sincerely, Nancy Fallon.

Dear Sir,

I would like to express my appreciation of the letter written by the Reverend Fred Hanson about the healing ministry in St. Andrew's Cathedral. While he has expressed plainly his disagreement with my understanding of what the New Testament says on this subject, Mr. Hanson has said what he could in a positive way about the results of our ministry and has rectified what he felt was lacking in his previous letter.

More than that, he went to the trouble of calling on me and explained personally what he intended to do. We had a pleasant conversation and prayed for one another's ministry. I would like to say that I have valued Mr. Hanson's courtesy and fellowship in this connection.

Yours sincerely, Jim Glennon.

Dear Sir,

I have been receiving the Church Record for over forty years; but must now request that my name be struck off the list of subscribers.

My decision has been prompted by your failure (in my opinion) to adequately promote the Book of Common Prayer as the Standard of Worship and Doctrine of our Church and to insist that the A.A.P.B. be used as a supplement only, and not a replacement of the Prayer Book.

Had the space used for film reviews, etc. been devoted to promotion of our Standard of Worship and Doctrine, then I believe, your publication would have done a great service to the Church, and much more credit to those responsible for its publication.

Yours faithfully, Victor P. Thomas.

Dear Sir,

On behalf of the Girls' Friendly Society, I would like to extend our congratulations on your Centenary Year with the Church Record.

We enjoy reading the Church Record and we look forward to your copies next year. Wishing you all the best for 1981.

Yours sincerely, (Miss) Elizabeth Haines.



Kevin and Lola Lyne of Carlingford in Sydney being interviewed following their return from serving with the African Enterprise organisation in Uganda.

Another Famine for Uganda

The latest World Vision team to come out of the famine stricken area of Uganda reports that the same desperate situation might be with the people of Karamoja again next year.

World Vision's David Ward, who led the survey team, says that agencies have been so involved in emergency feeding that no planning has gone into the planting season, which occurs next March and April.

Ward says that there is an urgent need to choose the exact variety of seed at exactly the right time, or Karamoja will continue to die in crippling famine.

There has been three successive famines in this region of Uganda and seed for planting is not available. Traditionally, seed from the previous harvest has been stored and then planted the following year. Much of the seed brought into the area has been lost, stolen or eaten.

World Vision this year has brought 30 tonnes of seed into Karamoja through the Anglican Church.

After discussion with the development officer for the Anglican diocese of Karamoja, World Vision is now looking at

the right quality of seed to airlift into the district.

The unrest and lack of security is making operations for aid agencies extremely difficult.

About \$170,000 will be used for project work in Uganda. Harold Henderson says Australia's contribution to the Ugandan aid will be \$40,000. He says that the largest percentage of the Ugandan budget will be spent in buying seed for the drought area of Karamoja. The seed will be given to the Anglican Church which has organised a large planting project. The continuing drought and conflict in this district will mean a catastrophic seed shortfall again in 1981.

Meantime World Vision will provide about \$40,000 in aid to a new area of conflict in war torn Uganda. The Western Nile province was raided late last year by the remnants of the Idi Amin army. They were repulsed by a joint Ugandan and Tanzanian force. Big numbers of Amin's tribe, the Kakwas, were massacred.

Another tribe, which had been persecuted under the former dictator, joined in the massacre. It is estimated that 20,000 people died in fighting.

About Face

Dr. Nathanson, a medical practitioner and a pioneer of the abortion movement in America, is to tour Australia in January/February 1981.

While working in a New York hospital, Dr. Nathanson became appalled at the injuries and complications suffered by women from lower social classes as a result of abortion. He was sickened by the hypocrisy of the existing laws and determined to do what he could to liberalise them. As a co-founder of the National Association for Repeal of Abortion Laws, Dr. Nathanson helped to bring abortion-on-demand to America.

Now he feels compelled to write, "The revolution we undertook was a deductive and ultimately poisonous dream... in its place a new conviction has arisen" that human life is a continuum that can only be broken for the most serious of reasons.

In his recently published book, "Aborting America", Dr. Nathanson recalls: "The Centre (for reproductive & Sexual health) had performed 60,000 abortions with no maternal deaths — an outstanding record of which we were proud. However, I am deeply troubled by my own increasing

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WHAT A WORLD

Lesley Hicks

Be Grateful . . . OR ELSE

A puzzle amongst my childhood memories is the enigmatic formula muttered by my grandfather before each meal. It was English, not Latin, but the only part I was sure of was the "amen" we joined in at the end. Though my mother never knew exactly what he said either, at some stage she and Dad readily agreed with the suggestion by us children that we too should say grace as a family. We adopted the familiar "For what we are about to receive may the Lord make us truly thankful", which may have been a variant of Grandpa's mysterious utterance.

Grace before meals is at the very least a convenient signal to begin eating, awkwardly absent, it seems to me, in families or gatherings which neglect it. Of course it can be an empty or hypocritical ritual. At its best and most meaningful, it is an expression of that enriching and refreshing attitude — a genuine, abiding spirit of thankfulness.

These thoughts are prompted by browsing through "A Book of Graces", compiled by Carolyn Martin (Hodder & Stoughton, \$5.95 paperback), a delightful anthology of graces past and present, frivolous and stodgy, satirical and uplifting. Most however are sincere and usable and could provide refreshing variations for many a family's unvarying formula.

I like sung graces best of all, and found many of my favourites here, though not with their music. Several were remembered from my Girl Guide days.

The one we say as a family now (together, with understanding, but not always full

attention) was from the Guides, who said it as a round with a second verse and a long amen. We use just the very basic "For health and strength and daily food, we give You thanks, O Lord" which to my surprise isn't in the book. I wonder what is to be deduced from the fact that the Guides sing graces at every opportunity, often as rounds, and supplied quite a number for this collection, while the Scouts have no particular affinity for graces, and supplied only one, a humorous one for a special occasion.

Many graces are not specifically Christian. Even the little one could equally well be used by, say, a Jewish family, and could be used for a motley group. The book collects graces from many lands and dialects (translated) and from other religions; but I don't suppose anyone has come up with a grace suitable for atheists! Some very pious ones aim to work in a lot of theology, with confession of sins for good measure. Not a good idea for a set grace, to my mind; to the rebellious, being grateful to order is bad enough, but having to repent before meals is even worse!

Reading some of the weighty Latin graces used in the older English boarding schools and colleges one can imagine many a boy in reaction being cured for life from the habit of grace. Sad to say, many schools have now abandoned the saying of grace altogether, partly because of the adoption of cafeteria-style eating. I read somewhere of two Christians wanting to ask a discreet blessing in a restaurant, with one suggesting to the

other, "Shall we scratch our eyebrows?"

Here are some snippets: Ex-President Carter's White House grace was the one I associate with the TV pre-school programme Romper Room — "God is great, God is good, Let us thank Him for our food."

Less reverent ones which tickled my fancy included this one attributed to early U.S. pioneers: "Lord, we work mighty hard for these 'ere vittles, but we thank you jes' the same. A-men."

A Benison on British wartime high tea by Allan Laing:

Upon this scanty meal, O Lord, Bestow a blessing in accord: Pour thy grace in measure small, Lest it more than cover all.

Bless this tiny piece of ham: Bless the lonely dab of jam: Bless the sparsely-buttered toast, Father, Son and Holy Ghost.

Here's one for breakfast:

O Lord, Grant that we may not be like porridge, Stiff, stodgy and hard to stir, But like cornflakes, crisp, fresh and ready to serve.

And with pleasure I found again in this anthology an old Irish blessing which my former headmistress, Miss Knox of PLC Pymble, used to have on her New Year greeting cards; here it is for my readers as 1981 begins:

May the road rise to meet you,
May the wind be always at your back,
May the sun shine warm on your face,
The rain fall softly on your fields,
And until we meet again,
May God hold you in the palm of his hand.

A Beatle's Searching

People of all ages throughout the world mourned the death of John Lennon, the famous Beatle, murdered in cold blood over a week ago.

Last Sunday nearly half a million mourners converged on New York's Central Park to pray for John Lennon in response to a request by his widow. The fans observed a few minutes silence in memory of their idol.

Dozens of radio stations in the U.S. and around the world interrupted their broadcasts for 10 minutes to pay their respects to Lennon.

"The Sydney Morning Herald's" commented "No one could be sure how many participated in commemorative ceremonies but they probably were in millions — from Melbourne where they gathered at six a.m. to Liverpool, England, where crowds got ugly in what was the Beatle's hometown."

Christianity has the answer to the searchings of John Lennon and others like him. Prayer is more than silent meditation upon the hopelessness of a tragedy with all the fearful regrets which accompany uncertainty. Prayer is an expression of personal faith in the God and Father of us all, who loves and cares for each one.

The desire for love is more than a sentimental feeling or a physical

certainty that I had in fact presided over 60,000 deaths." His book tells of his involvement with the abortion movement, and his agonising moral self-confrontation which led to his present position that abortion on request is wrong. Dr. Nathanson devotes one-third of his time to speaking on this issue.

Contact: Patricia Judge, 747 3603 or Dr. J. G. Sertori, 049 811 811.

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FILM REVIEW

On Sacred Ground

Produced by Film Australia, 58 minutes, colour, 16 mm. Producer: Robin Hughes; Director: Oliver Howes.

This is the story behind the headlines of the Noonkanbah crisis. Set in the Kimberley, in the far North West of Western Australia. Ribnga Green, a young part-Aboriginal university graduate guides the viewer through a number of settlements such as Gordon Downs, Dingo Springs and The Pinnacles. Here we see the aspirations and frustrations of Aboriginal life, the desire to re-establish their self-respect. The film portrays the gathering of delegates from 30 communities at Turkey Creek for a Kimberley Land Council Meeting.

The Noonkanbah crisis had its beginnings when tribal people walked off Noonkanbah pastoral property, and lived in deplorable fringe-camp conditions at Fitzroy Crossing. Later they returned as owners of Noonkanbah, to live and work on the property. The success of their new life, and their two year struggle to preserve their sacred sites from desecration by mining companies, is a feature of the film.

The making of the film commenced before the crisis broke out, which helps to give an authentic background. The filming of the crisis does include shots of a visit by three West Australian Cabinet Ministers to the site and various comments from them as well as a radio message to the people of Noonkanbah from one of these ministers. The police escort for the oil equipment is also depicted. The film probably has a bias in favour of one particular view point, however, what is presented within the film direct from the mouths of people on the other side leaves much to be desired and probably reinforces the justice of the aboriginal cause. The film would highlight the comparative powerlessness of the aborigines at Noonkanbah by

comparison with that of the government and big business.

It is my opinion that this film ought to be shown on national television and that it will have great value for education of adults and young people in the needs of the aboriginal people. It is a gripping film and includes some historical photographs depicting aborigines in chains and drawing attention to the rough treatment they received from white people a few decades ago.

Lindsay Johnstone

BOOK REVIEW

You Are Very Special

by Verna Birkey
Fleming H. Revell Co., 160 pp.

Verna Birkey is the director of "Seminar Workshops for Women" in the United States. It is obvious that she has effectively counselled many women who had a low self-esteem.

Her approach is to help christian women see that "God loves them with an unconditional, unchanging love", and to help them "believe they are important, persons of worth, of value". Verna discovered that many women entertain negative, uncomfortable thoughts about themselves and inwardly question God's care and concern for them. She maintains that "One's sense of personal worth, or lack of it, is influenced by 'messages' from parents, teachers, friends that have been received and believed". The book is quite readable but I think it could easily have been reduced by a third.

I would recommend it as an introductory work for those who know little about the necessity of accepting ourselves as God accepts us; that is as people greatly loved, valued and showered with gifts. Be warned however about her use of the Bible. She has no hesitation in applying Old Testament statements about Israel to Christians today, and she likes to justify her insights with proof texts.

Tom Smith

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DR. ALAN CRADDOCK

Coping With Anger — Part 2

In the last column I discussed some issues related to the control of anger. I argued that when anger becomes inappropriately intense and is likely to erupt into violence we need to see that control is not denial or evasion, nor is it dependent entirely upon our own efforts. We need to prayerfully seek God's help when we are troubled by our anger and to share in the educating power of God's grace (Titus 2:11-12).

But is anger always inappropriate and to be avoided at any cost? Must anger always lead to violence or to some other behaviour which is not honouring to God? The answer to both of these questions is no. There are times when anger emerges as a justifiable and understandable reaction to a situation in which important values are being violated. Anger of this sort can make us more determined and more highly motivated in the face of a situation which requires correction. The correction does not have to be violent. The reaction does not have to be an over-reaction which produces anger and violence in return.

Consider the example Jesus provides in Mark 3:1-5. Jesus had encountered a man who had a crippled hand. His opponents watched Him closely, hoping for an opportunity to accuse Jesus of doing wrong. Jesus anticipated their attitude and asked "What does our Law allow us to do on the Sabbath? To help, or to harm? To save a man's life, or to destroy it?" His opponents were silent in the face of these questions and as Jesus looked round at them he was angry (v. 5).

Here we have an example of justifiable and understandable anger. But did it lead

to sin? Verse 5 reads: "Jesus was angry... but at the same time He felt sorry for them because they were stubborn and wrong." Jesus' reaction is a blend of appropriate anger and compassion. There is no question of violating the command in Ephesians 4:26 — "do not let your anger lead you into sin". Anger can be controlled and can actually assist in the performance of constructive and necessary reactions in the face of situations which require correction.

As a parent I am greatly encouraged by these ideas because there is no doubt that there are occasions when my children make me angry (when a white wall is "painted" in blue text-a-colour) and I need to take action of some kind or another. I fear my anger when I see it as likely to lead to an eruption of temper and to words and actions which are clearly unhelpful. But, it is helpful to recognise that anger, when blended with constructive attitudes and intentions, will actually be useful. We will be more likely to express how we feel, we will be less likely to be apathetic, our courage will increase and our determination to carry through the project (e.g. correcting a child) will be greater. In no sense is it inevitable that this kind of anger will lead to violence or any other behaviour which is not honouring to God.

This is all very well, but despite our best efforts and despite our desire to have God help us with our anger, there are times when our anger overwhelms us and the constructive elements are lost. What can we do to prevent this from leading to violence — physical or

psychological? There are three strategies which can help.

(1) **Take a "time-out"**. When your anger becomes so great that you sense you're becoming blind to what is really happening you need to remove yourself from the situation temporarily. In ice-hockey matches I have seen in the United States, players who get carried away with their anger and aggression are taken out of the match for a short period of time. This is the "time-out". It provides an opportunity to regain control and to get things into perspective (sometimes to plan revenge in more detail!)

When a parent is confronted with the consequences of some childish mistake or prank and the anger rapidly builds up it might be more helpful to take a time-out before dealing with the situation. This can be very helpful if you know you have a history of getting too violent and over-reacting to situations when you act impulsively and angrily. The time-out can be used to prayerfully seek God's grace to help in this particular time of need.

(2) **Focus upon being constructive and practical**: It is helpful to focus, not upon your anger, but upon what can be done to alter the situation which has made you angry. This perspective is more likely to produce constructive attitudes and actions because you will be more realistic than would be the case when your feelings lead directly to your action. I mentioned the example of a child who marked his bedroom wall with text-a-colour. When this happened I became extremely angry and only succeeded in hurting and insulting the child.

It would have been far more helpful to realise that the child had no idea about painting walls and the need to keep them free of such marks. Perhaps that understanding would have eased my anger somewhat. Also, it might have led me to get the child to help me to repaint the wall — not as a form of punishment, but as means of getting across some idea of the effort involved and some pride in a wall that looks good!

(3) **Communicate to the person who has made us angry**: This strategy is involved in my example above. When another person has made me angry it is helpful for me to try to become more aware of their understanding of the Situation. When confronted by the marked wall I eventually asked "Why did you do it?" I received the answer "I wanted to make it look good and save you having to paint it!" This was not an act of a thoughtless child who was trying to make life difficult, he was trying to do the right thing as he understood it. We had a conflict of values, but once I realised his intention my anger ebbed away and we were able to make our peace with one another.

These three strategies for coping with anger are by no means the only practical strategies we might employ. I present them as useful and simple strategies which we need to pray about and seek to implement. So often we feel weak and helpless in the face of our anger, and perhaps feel that God will not want to help us while we're in such a frame of mind. Nothing could be further from the truth.

BOOK REVIEWS

The New Testament Interpretation of Scripture

Anthony Tyrrell Hanson
SPCK, London, 1980

The question of how the Bible should be interpreted and applied is a pressing one, and debate about it is proceeding at a number of levels. Clearly, the interpretation of the Old Testament by the writers of the New Testament is an important guide, and the basic evidence for this is available to every Bible reader. But in recent years this aspect of study has reached an exact and highly technical level, with much assistance from the study of (non-Christian) Jewish interpretation of the Old Testament, some of it as old as the New Testament itself.

In this category we have C. H. Dodd's *According to the Scriptures*, E. E. Ellis's *Paul's Use of the Old Testament*, and Barnabas Lindars' *New Testament Apologetic*. It is to this category of study that Professor Hanson's book belongs. It is a companion to his *Studies in Paul's Technique and Theology* published in 1974, and is to be commended to theological students. It draws extensively on rabbinical parallels, and is not easy reading. But it is sound in scholarship, and greatly illuminates the passages selected for discussion.

Hanson's thesis is that the early Christians did not come to the Old Testament with a completely open mind, or attempt to interpret it as it stood, without presuppositions, since they already held, by virtue of their faith in Jesus, that the God of the Old Testament was God-in-Christ. Therefore it was legitimate for them to adopt, as an interpretative canon, the presence of Christ within the OT story. For example, "that rock was Christ" (1 Cor. 10:4) is not so much Paul's exegesis of Exodus 17:6 as a reflection of his presupposition about the God who speaks in that verse.

Hanson's view was adumbrated in his earlier book, but is more fully expounded, with its implications for Christians today, in the opening essay of the present book. (I think Hanson exaggerates the difficulty for modern christians of adopting the same stance as NT Christians.)

Five essays then exemplify this view. The first, and by far the longest, is a detailed exposition of 1 Cor. 2:2-16 showing Paul at work as an exegete of various OT passages relating to Christ as "God's wisdom in a mystery". Three of the essays are on John: John 1:14-18 and its basis in Exodus 34, with strong support for the view that "full of grace and truth" is John's own rendering of "plenteous in mercy and truth" of Exodus 34:6, and interpreting "grace for grace" as meaning that "the revelation of God, full of grace and truth" has been continuous since the revelation on the rock at Sinai culminating in the revelation in the incarnate Word"; the theme of Christ as the true temple; and John's technique in using scripture. The other essay explores the whole biblical background of the credal doctrine of Christ's descent into Hades.

Donald Robinson

A Vision of Eagles: Fifty Years of the Crusader Union of New South Wales

Joy Parker,
(Crusader Union, 1980), 73 pages.

This cheerfully written reminiscence by the former Headmistress of Tara will pull many heart strings, as it throbs with the vitality of the Crusader Movement, which was founded in N.S.W. by Dr. Howard Guinness in 1930. He was also involved in the founding of the Evangelical Union of Sydney University. The E.U. early recognised the connection between a Christian witness in the university and evangelisation in schools.

The E.U. undertook to organise the I.S.C.F. in Government Schools, and the

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Primate's Aide Back From Fruitful Iranian Mission

The bunting is not yet out at Lambeth Palace. That cannot be done until all the Anglicans now detained in Iran have been released and the Britons among them are safely back in this country.

But there is about the place a carefully muted air of almost incredulous delight — and has been ever since New Year's Eve, when the Archbishop of Canterbury's specially-despatched envoy to Iran returned with most of his mission accomplished.

Mr. Terry Waite, the Archbishop's adviser on Anglican Communion affairs, had established the location of the detained Anglicans; he had actually met them, and delivered the Christmas gifts and greetings which he was bearing for them; and he had for them an unexpected bonus, too — an assurance that they would all be released within a matter of weeks.

Mr. Waite had also cleared the ground for resolving the "misunderstandings" which have arisen between the Iranian authorities and the tiny Anglican Church.

While waiting for news about whether he would be allowed to see the detainees he made some phone calls to ascertain the state of the Anglican Church in Teheran. The members were still meeting for worship occasionally, it seemed.

N.E.A.C.

The National Evangelical Congress has issued a Prayer Guide for the use of Congress participants and supporters.

Prepared by the Rev. David Crawford, Rector of Malabar Church in Sydney, the guide is in six parts for use in private devotions, group prayer or inclusion in public worship.

Bishop Alfred Stanway, in a foreword, writes:

"The greatest danger a conference faces is that those who are in sympathy with its aims and objectives will leave the praying to others. Those I have asked about it have not yet begun to pray for NEAC.

The Prayer Guide commences with a section entitled "PRAYER AND THE CONGRESS". Here the themes of the Congress are highlighted —

- The Gospel and the Kingdom
- Life and Ministry in the Local Congregation
- Christ and the Spirit
- Marriage and Family in God's Purpose

Other headings in the Guide include:

Prayer and the Individual, Prayer and the Leader, Prayer and the Congregation, Prayer and the Community and Prayer and the World. Each section contains a number of vital references and suitable prayers.

Copies of David Crawford's NEAC Prayer Guide are available by contacting:

The Anglican Information Office, St. Andrew's House, Sydney Square, Sydney (02) 20642

OR

NEAC Office, The Mission of St. James and St. John, St. James Close, 8-12 Batman Street, WEST MELBOURNE 3003.

Members of new doctrinal commission named

The Archbishop of Canterbury and the Secretary-General of the Anglican Consultative Council, the Right Rev. John Howe, have now appointed an "International Anglican Theological and Doctrinal Commission" of the whole Anglican Communion.

Provision for the Commission was made by the ACC when it met last year. Members will meet four times, once every two years, and it is envisaged that they will consult widely in their own areas of the world, conferring with each other between meetings by post.

The Most Rev. Keith Rayner, Archbishop of Adelaide, is the chairman of the new Commission, and the Rev. George Braund, ACC Associate Secretary, its secretary.

The Commission will meet for the first time from July 20 to August 1 next year to study "Church and Kingdom in Creation and Redemption," paying special attention to "the diverse and changing cultural contexts in which the gospel is proclaimed, received and lived."

Church Times London, Dec. 5, 1980.

Social Welfare Conference

A national Anglican conference on social welfare will be held at Macquarie University, Sydney, from Monday 31st August, to Friday, 4th September, 1981.

The theme of the Conference is "Family Futures — problems and opportunities."

The Conference is being sponsored by the Anglican Home Mission Society of the Sydney Diocese as part of the Society's 125th year celebrations.

Further details can be obtained from Mr. Cec Shevels, 16 Brunswick Parade, Ashfield.



Canon Arthur James Alexander Fraser, celebrated his 100th birthday.

Greetings were received from around Australia and from around the world.

The special service to mark the occasion, was held in the Chapel at Mowll Village, and attracted wide media coverage. (Photo Ramon Williams)



The Right Reverend Neville Chynoweth and Mrs. Chynoweth.

Bishop Favours Ordination of Women

The new bishop of Gippsland, the Right Reverend Neville Chynoweth, said that while he was not prepared to move unilaterally on the issue he personally felt there were no theological objections against the ordination of women.

Bishop Chynoweth was speaking a few hours prior to his Enthronement at St. Paul's Cathedral. He said that while he would encourage women who felt called to the ministry to undertake theological training this would not be conditional on ordination to the full ministry. Until that question was resolved he would endeavour to use theologically trained women within the life of the Church. He said that this would present no difficulty in Gippsland as the parishes here were accepting of the ministry of deaconesses.

The bishop commented that he did not regard the ordination of women as related to the women's rights movements. He said that he saw it rather as an evolutionary progression in the light of current knowledge.

In regard to his new role as Diocesan Bishop he said that initially he must learn as much as possible about Gippsland. He comes to the diocese with no set policy. In a reference to Bishop Graham Delbridge's untimely and tragic death, the new diocesan bishop said that he was aware of the circumstances in which he was elected. He said that he wanted to carry on the work which Bishop Delbridge had left and which had been so efficiently continued under the leadership of Archdeacon Geoffrey Ross — Diocesan Administrator.

The bishop said that he was conscious that there was a significant number of aborigine families in Gippsland. He felt that these people should be encouraged to develop their own liturgical life and their own style of worship within the Church.

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CHURCH RECORD

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1723

FEBRUARY 9, 1981

Registered for posting as a publication Category A

PRICE 30 CENTS

TOP WHITE COACH FOR MARELLA PROJECT ...



On Other Pages

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FILM REVIEW	P.2
TO UNDERSTAND EACH OTHER	P.7
BOOK REVIEWS	P.7

Top ranking tennis coach, Bill Bowrey, shows how it should be done! His pupils are aboriginal children from Sydney and distant country towns throughout New South Wales. The Aboriginal Tennis Clinic was part of the Marella Aboriginal Project and was held at the Western Suburbs Hardcourt Tennis Association Courts at Concord, Jan. 14. The aim was to give these children the opportunity to learn the basics of tennis, and also to select those who may show promise in this sport. Over 37 attended. Slazenger will equip such outstanding children with tennis gear, while the professional of the "Tennis Professionals Association" will give 12 months free coaching. All was organized by the Church of England Homes which has already provided two homes in the Marrickville area, and has launched an appeal for finance to purchase a third. Such homes provide residential care for children from broken homes.

Photo Ramon Williams

... BUT ONLY SELF HELP IN HEALTH DISASTER SUCCEEDS

"Abolish racism in S.A."

DUTCH THEOLS.

Eight prominent theologians of the White Dutch Reformed Church (NGK) have issued a testimony in which they call upon their church to relinquish its racist attitude. They express deep concern for the apparent impotence of the church to fulfill its calling, especially the reconciliation among the ethnic groups, the racial issues and the unity of the church.

The testimony was placed in the November 7 issue of *Die Kerkbode* and was signed by W. D. Jonker, B. A. Muller, H. C. B. Combrink, Johan Heyns, A. B. du Toit, C. F. A. Borchardt, W. P. Esterhuyse, and H. W. Rossouw. There is an expectation that many Dutch Reformed Church leaders will sign the testimony and that it will become a kind of "Barmen Confession".

At a conference of executive committee of the four ethnically delineated Dutch Reformed Churches in September, it was decided to found an ad hoc committee to engage in a discussion of moot issues such as the apartheid policy, united testimony, unrest in South Africa, strengthening of the bonds among the four churches, closer relations among Protestant churches in South Africa, and the terrorism in South Africa.

"The findings of a report prepared by the National Trachoma and Eye Health Team for the Royal College of Ophthalmologists are so disturbing that no Australian should be able to sit by and witness the suffering of so many people" says Roger Dadd, the Executive Officer of Force Ten in Sydney recently.

The team reports identifying in the Australian Aboriginal community, "The highest leprosy attack rate in the world ... one of the highest infant mortality rates in the world (second to that of Dahomey and Togo) ... and the highest Trachoma-induced blindness rate in the world."

The report also states that the only real progress in Aboriginal health was taking place through services which were based in and controlled by the Aboriginal communities themselves. It was suggested that there was a need for those services to be expanded so that in all 105 Aboriginal and Islander Health Organisations should operate.

Force Ten members are supporting The National Aboriginal and Islander Health Organisation in the development of these health services.

There is a good deal of help being provided by the existing services to develop others. The Alice Springs service has already helped three of the remote services within 1000km of them, and now in turn one of these two-year old remote services is helping another remote semi-tribal community at Warburton W.A. to set up their own health service.



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EVASIVE REPLY

The Convenor of Christians for Freedom, Mr. F. Brown, today condemned as inadequate and unacceptable the Soviet authorities' defence of the treatment of leading Christians including Gleb Yakunin, Dimitri Dudko and Lev Regelson. The defence was offered by the Soviet authority, Metropolitan Yuvenali, in response to an unusual protest from the World Council of Churches which Mr. Brown said could certainly not be described as trenchant or ill-considered.

Metropolitan Yuvenali, Chairman of the Department of External Affairs of the Moscow Patriarchate, said that Soviet citizens receive ample information on the treatment of Christians through the Soviet media. Mr. Brown said that such a statement would exacerbate rather than allay the fears of concerned people. The biased reporting about dissidents who refuse to toe the Soviet line is well known.

The Soviet defence of the sentences imposed on Gleb Yakunin is simply evasive, Mr. Brown said. Yuvenali's response has already been analysed by the highly regarded and authoritative Keston College which said "Metropolitan

(Yuvenali) points out that "in all instances where the accused admitted to their guilt and showed repentance, leniency was granted them in the eyes of the law..." "Leniency" towards those who repent is indeed common and praiseworthy legal practice; yet Keston College believes that no recent real precedent for this kind of leniency towards those accused of political offences has been observed in the USSR, and the feeling remains among concerned observers in the West that the release within six months of three such prominent religious activists as Father Dimitri Dudko, Lev Regelson and now Victor Kapitanchuk represents something more than the impartial working of justice. This impression is reinforced when one considers the publicity given to the "confession" of Father Dimitri in the Soviet media. No corresponding publicity was given to Father Yakunin's persistent claim that he had not broken Soviet law. The Soviet authorities seem to have a more positive attitude towards those who confess their "guilt" than towards those who fight to prove their innocence. A certain element of arbitrariness and partiality is evident in these recent exercises in Soviet justice."

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EDITORIAL

What we pay for but do not pray for

Few Christians give themselves to daily prayer for the governments in our land in spite of biblical injunctions to pray for those who rule. In public worship there has been a decreasing tendency to pray for governments in spite of the provisions in many of the churches' liturgies. If it was not where would any churches pray publicly for them? Is it simply a case that we pay but no longer have to pray for the public sector of our country? Is it that paying alone makes it work?

One obvious reason for our failure to pray lies in the perverse pleasure Australians obtain from knocking authority. It is not a particularly Australian habit, for it is a characteristic of fallen man, but it is one that we have publicly promoted and has become popular. We will not pray for those we lampoon. Secondly there is a great degree of cynicism concerning political leaders and public servants. They are seen as being in it for as much as they can get out of it in the case of the former, or for as little as they can put into it in the case of the latter.

Thirdly our failure to pray reflects our blindspot concerning that character of God and the Lordship of His Son. We have lost the biblical vision of reality where God sits in heaven exercising His authority over all the world. As the 1662 Prayer Book used to remind us, "we are taught by thy Holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom". In our thinking and praying God's Lordship over His world seldom extends beyond our own horizon simply reflects the self-centred character of our age.

Australia is a country that has been singularly blessed by God, and we enjoy a standard of living that our neighbours covet. We have great resources and they will bring even greater prosperity to our land if used properly.

Our politicians no longer preside over an economic situation they once appeared to control. They with a large number of public servants are daily involved in decision making that has profound effects on the lives of every member of the community. We know that they are daily bombarded by interests groups who are seeking their own ends whether they benefit the community or not. The machinations of the political parties and their leaders' determination to survive in office by vote catching policies are an added factor that leaves the average person cynical and somewhat fearful for the future.

However if our view of God is that reflected in the Bible the knowledge of how governments work will in no way discourage us from praying. In the end God will have the final say in His world. What we need to pray earnestly is that God's blessing and not His judgement will fall on our land, and that He will in His mercy pour our undeserved blessings on us. We must call upon Him daily that He will restrain the selfishness of men and give wisdom and insight to our leaders to bring blessing and order to our land.

If we believe in prayer to the God revealed in the Bible then we will know that our individual daily prayer and corporate calling upon Him for our country will not be in vain.

MAINLY ABOUT PEOPLE

SYDNEY
Rev. Dr. J. A. Friend, Diocese of Tasmania is now Deputy Master, New College and Deputy Registrar, Australian College of Theology.

Rev. J. Bales, North Sydney is now Curate, South Sydney.

Rev. N. Macken, Lane Cove is now Curate, Wentworthville.

Rev. R. E. Nixey, Eastwood is now Curate, Mosman.

Rev. N. A. Speyer, Wahroonga is now Curate, Dapto.

Rev. D. J. Reay, Darling Point is now Curate, Pymble.

Rev. D. Claydon, Pymble is now Curate, Lindfield.

Rev. R. McKinney, Pitt Town is to be Rector, Leichhardt.

ADELAIDE
Rev. R. A. BUNDY will be licensed as Assistant Curate to the Rev. R. J. Piper, Rector of Holy Trinity Church, Adelaide from 1st February, 1981.

Rev. J. S. DUNKERLEY will resign as Assistant Chaplain of St. Mark's College on 6th February, 1981 and will receive a General Licence as from that date.

Rev. P. S. THOMSON has been appointed Minister-in-Charge of St. Luke's Church, Modbury from 20th February, 1981.

ORDINATION 8th FEBRUARY, 1981.

To the Priesthood:

Rev. K. P. BRICE, St. Margaret's, Woodville.

Rev. S. CLARK, St. Mary's, South Road.

Rev. B. H. DAVIS, St. Augustine's, Unley.

Rev. G. B. HEAD, St. Theodore's, Toorak Gardens.

Rev. R. A. MORONY, St. Columba's, Hawthorn.

Admission to the Diaconate:

Mr. R. J. DEHLE, St. Andrew's, Walkerville.

Mr. R. J. RAY, St. Francis', Edwardstown.

Mr. W. G. C. WINSALL-HALL, St. Philip's, Broadview.

CLERICAL APPOINTMENTS

Rev. R. J. GORRIE is to be issued with a General Licence from 15th December, 1980.

Rev. A. W. LINTON is to be licensed as Assistant Curate to the Ven. W. J. Chittleborough, Rector of the Parish of Magill from 1st January, 1981.

Rev. D. E. GREY-SMITH is to be admitted as Priest in Charge of St. Francis Church, Northfield on 18th December, 1980. (This is in addition to his Cure of Souls at Broadview.)

Assistant Bishop Appointed

The Bishop of Canberra & Goulburn, the Right Rev. C. A. Warren, announces the appointment of Archdeacon Owen Douglas Dowling as Assistant Bishop of Canberra & Goulburn.

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K. J. Little

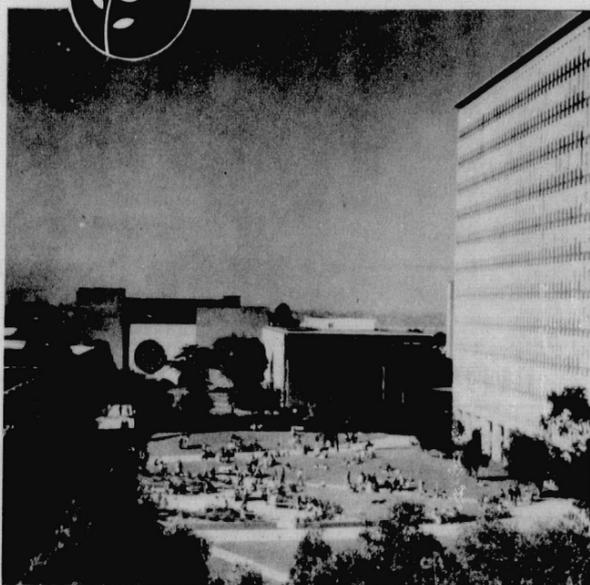
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SUPERMAN II

Our hero is better than I ever remember him in the comic books. Clark Kent is the bumble footed reporter — played with restraint and tongue-in-cheek. Superman is everything you'd expect — almost omni-present and ready to save the American dream and anything else that moves or screams.

Superman II is the story of a failure — how Superman becomes distracted by Lois Lane, gives up his super powers and then has to work at getting them back again when three evil pieces from the planet Krypton arrive to terrorise the earth.

This is a saviour made in man's image or like the fallen angels in Genesis. If you can ignore the violence in the film (or pre-deal with it) this movie is an excellent vehicle to discuss with a youth group — over 14 years — the concept of what a Saviour is and should be.

In one of the crucial scenes Superman, stripped of all his power — facing annihilation — comes back to his North Pole hideout and standing before its ruined control console says to no one in particular "Father, I wish you could help me. I have failed".

An excellent contrast between a saviour in man's image and one in God's. (God's name, incidentally, is used quite often in the film — that could make good background discussion too on the concepts of God existing even when Superman is around).

Altogether, a bit of a jolly romp for adults — the effects are good fun and the script executed with great humour and panache. Definitely prepare teenagers and discuss the level of violence.

Superman II at the Village Cinema City, 545 George Street, Sydney.

G. HOLT

Clarifying homosexuality

In response to the request of the Reformed Ecumenical Synod Nimes 1980, the Reformed Churches in the Netherlands decided to issue the following clarification regarding its statement on homosexuality.

The different views and open questions within the Reformed Churches in the Netherlands regarding the significance and practical input for our time of the relevant Bible passages (on homosexuality) as well as the pressure and the suffering which the homosexual (homophile) neighbor experiences have led to a pastoral design of their decision;

The pastoral design is based on the fact that in the fellowship with the homosexual neighbor within the congregation also the giving of bodily expression to the mutual feelings for each other as an aspect of living with the homosexual disposition enters into the picture;

Also in regard to this aspect of one's way of living with one's homosexual disposition applies what Synod called to do, namely not to condemn but to respect one another's life's secret and to recognize one's own responsibility before the Lord.

No solution

In his farewell sermon as secretary of the Dutch Reformed Church (NGK) in South Africa, Dr. Frans O'Brien Geldenhuys stated that he refused to accept the fact that in his country the inhabitants must kill each other off to solve their problems. Many people say that they are Christians but refuse to become reconciled to each other. Many whites refuse in their hearts to accept blacks as fellow Christians.

On Deadlock Mixed Marriages

After ten years of discussion, the inter-confessional dialogue on the theology of marriage and the problems of mixed marriages by the Roman Catholic Church, the Lutheran World Federation and the World Alliance of Reformed Churches is deadlocked. A mutual unanimous statement was issued during an evaluation in Rome.

Theologians from all three global organizations agreed that a breakthrough can be reached only after the churches of the Reformation and the Roman Catholic Church agree on the nature of the church and recognize each other without restrictions. The Catholic Church recognizes only those marriages which are blessed by a priest.

Workers Murdered

A Missionary couple who worked in a hospital in Kabul, Afghanistan, were murdered in their home there on New Year's Eve, according to reports reaching the Evangelical Lutheran Church of Finland. Erik Barendsen, 44, and his wife Eeva, 41, were killed in their sleep by an unknown knife-wielding assailant. Their two children, asleep in another room were unharmed.

The Barendsens worked at the eye hospital in Kabul founded in 1973 by the International Assistance Mission. They lived in downtown Kabul in a house surrounded by a high wall. Despite the increasing hostility directed towards foreigners the couple had decided to remain in Afghanistan because they felt their work was badly needed.

The size of the Mustard Seed



Mr. Geoff Thompson, an agronomist from Melbourne working in Pakistan to adapt varieties of wheat, lentils, chick peas, sunflowers and mustard for local use, returned to Australia for six weeks leave.

This church project, run by the Technical Services Association in Lahore, has been supported by the Australian Council of Churches through its Christmas Bowl Appeal for a number of years.

Geoff is looking forward to his next two years as the work has reached the stage where the improved varieties need to be used by the local farmers and the extension work will be a challenge.

NATIONAL SCRIPTURE DISTRIBUTION CONSULTANT

The Bible Society in Australia invites applications for the position of National Scripture Distribution Consultant.

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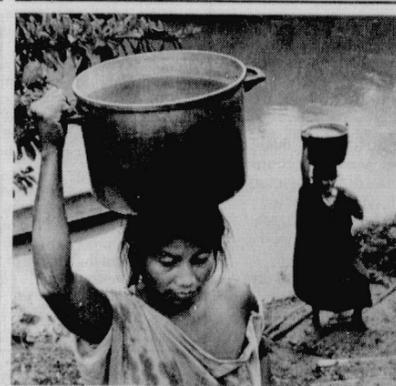
Further details, including job description, are available from the General Secretary, The Bible Society in Australia, P.O. Box 507, Canberra City, A.C.T. 2601.

Applications including full details of qualifications and experience, together with the names and addresses of three referees, should reach the above by March 2, 1981.

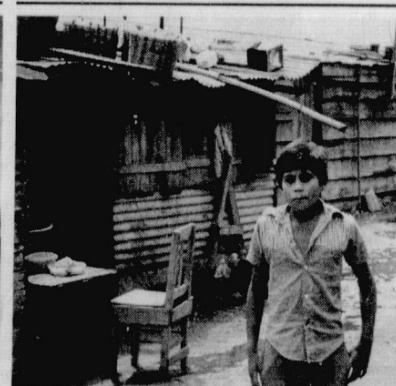
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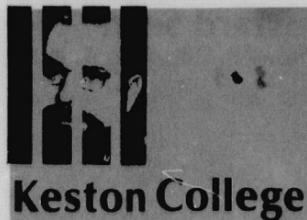
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World Council of Churches is Concerned

In a letter to the Head of the Departmental of External Church Relations of the Moscow Patriarchate, the WCC indicates its "continuing preoccupation regarding the trials and sentencing of some Christian clergyman and believers in the Soviet Union".

The WCC has consistently refrained from entering into public debate about such cases in the Soviet Union despite urging from some member Churches, says the letter, "since we wish to preserve a sober and careful approach that respects the complexity and particular character of the context in which your church with its millions of believers, as well as other Christian communities in your country, make their witness." Nevertheless, the letter makes it clear that the WCC has been in correspondence and consultation with the Russian Orthodox Church over the present cases since 1979. One result of this consultation is that the WCC is now able to "assure other member Churches that the two church-related persons who appeared at the trial (of Fr Yakunin) did so as private citizens and at the direct order of the court", and were not representing the Russian Orthodox Church as such. This is a reference to the testimonies offered by Osipov, a professor of theology and monk Iosif Pustoutov.

The WCC finds that the sentence given to these Christians are in any case "disproportionate with the seriousness of the crimes which have allegedly been committed", and is particularly concerned at the news that Fr Yakunin may have to face a second trial.

Finally, the WCC regrets the unfortunate timing of these trials as they have taken place some weeks before the opening of the Madrid review of the Conference on Security and Cooperation in Europe. The WCC fears that the trials will do nothing to establish "an atmosphere conducive to detente".

Keston's Director the Reverend Michael Bourdeaux, sent a query to the WCC asking what action the WCC was preparing to take, and received the answer that no immediate action was contemplated. The College welcomes this new initiative undertaken by the WCC.

"Get Bible preaching elsewhere" Schuller

On September 14, 1980 the Garden Grove Community Church in California, a member of the Reformed Church of America (RCA), dedicated its Crystal Cathedral of the steel and glass structure featuring more than 10,000 window panes and accommodates 2890 people in opera-style seats, the Dr. Robert Schuller, was able to announce that the total cost for the construction, 18 million dollars, had been received in cash gifts or pledges.

Recently Dr. Schuller, a graduate of Hope College and Western Seminary in Holland, Michigan, briefly returned to Western Michigan where he was well received by his colleagues in the RCA. Dr. Schuller has often been under fire in his denomination for his type of preaching. Schuller, who clearly favours his ties with the Reformed Church, openly admits: "I believe in the Bible, but if people want Bible preaching they can get it elsewhere." He has also been much criticized for erecting this lavish Crystal Cathedral.

At the dedication of the new church, Dr. Arie Brouwer, RCA General Secretary, brought greetings from the denomination and said in reference to Schuller's phenomenal success: "This ministry has marked a turning point in our denomination. The founding of the Garden Grove Church in 1955 marks the effective beginning of the Church Growth program in the Reformed Church in America."

R.E.S.

Children's communion legalized

In 1978 the synod of the Reformed Churches in the Netherlands (GKN) decided that under certain circumstances children may participate in the celebration of the Lord's Supper. In the two years the decision has been in effect children's communion has become family communion.

This year's synod had to evaluate the 1978 decision. Many objections had come in. Many of the objectors felt that the 1978 synod had acted too hastily. This year's synod agreed that the 1978 decision was indeed in conflict with the Church Order. However, with the exception of one delegate, synod was also of the opinion that family communion could not be undone in churches that have introduced it. Synod decided to make a brief addition to the Church Order to the effect that under certain circumstances the rule of public profession of faith for admission to the Lord's Supper may be waived.

BCC says 'yes' to radical report on sexuality

A Report on human sexuality by a working group appointed by the British Council of Churches is likely to cause considerable controversy.

Entitled *God's Yes to Sexuality* published jointly by Collins and the BCC it sets out "to explore to what understandings of human sexuality and sexual relationships Christians are committed by the faith that men and women are created in the image of God."

The report claims no authority "other than that of the wisdom the reader may recognise in its pages..." and begins by reviewing contemporary understandings of sex and gender.

On the 'proper approach' to the Bible and the Christian tradition, it concludes, "Our task is a continuation of that undertaken in the New Testament... but we cannot escape our own interpretative responsibility."

"Thus we may be led to say that we can speak equally of God as father and as mother, recognising the limitations of both words, for they both make use of deep human experience to point to the infinite love of God."

The section on 'Persons and Personhood' deals with the questions of "the right use of genital sexuality relationships". Sex, says the report, has to do with "sensitivity and commitment, and with mutual personal growth".

It then goes on to 'Patterns of Relationship', aiming "to identify and comment upon the part sexuality plays or might more creatively play... if some of the misunderstandings and fears which surround it could be removed or overcome."

At a press conference in London last week three points emerged: no evangelicals had been approached to become members of the working group; two members of the group were self-confessed homosexuals (they did not say who), and within the group itself there had been disagreement.

The Rev. Ruth Matthews (Baptist) and the Rev. Rupert Davies (Methodist), both members of the working party, stressed that the final report was neither definitive nor unanimous.

As for the evangelicals, the Very Rev. Basil Moss, provost of Birmingham Cathedral, said that the BCC had invited its member churches to appoint people to the group. "When we came together we discovered there were no evangelicals included. But no one on the working group was concerned, or felt the need for a member of that group to be there. So we went ahead."

The Archbishop of Canterbury had been invited to write a foreword for the report, but he refused (no reason given). The next approach could be to the chief moderator of the Church of Scotland, the Rev. Bill Johnson.

Transmitter reaching China and Russia

A Russian believer in Siberia, in conversation with an FEBC broadcaster who visited the Soviet Union recently, spoke of the impact of the transmissions of the Far East Broadcasting Company's 250,000 watt medium wave station on Cheju Island, South Korea. "All strata of Russian society, including government officials, University professors and soldiers, tune in to these broadcasts, which at night time can be heard across the entire country. Great numbers of people have come to know the Lord through these broadcasts."

He said that while the shortwave broadcasts are often jammed, there is never any jamming on the medium wave band where FEBC is heard. It always comes in like a local station. Reverend Kenneth Lo, FEBC's Hong Kong Director, reports that nearly half of the mail response from Mainland China is generated by the three hours of Mandarin programming broadcast only from the South Korea station.

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No border hopping

Unlike Reformed Churches in other countries, as for example, the Christian Reformed Church in North America, each congregation of the Reformed Churches in the Netherlands has its own precisely outlined district. Church rules stipulate that church members can belong only to the congregation in their own district. An attempt made in 1976 to allow members who are unhappy with their home congregation to transfer to a neighboring church was turned down by Synod. In the judgment of Synod, allowing this might have turned the church into a "club of likeminded people." This year's GKN Synod turned down a similar request for more liberty in joining another congregation. Synod felt that allowing such spiritual migration would be an obstacle to the common struggle for the one faith.

Reformed Church in Africa Withdraws

(Durban, South Africa) At its synod the Reformed Church in Africa decided to withdraw from the Reformed Ecumenical Synod. The reasons given for this unexpected action were that the small church does not have the personnel and finance to belong to two international reformed organizations. The Reformed Church in Africa chose to remain in the larger and older World Alliance of Reformed Churches. Another reason for withdrawal was that in the synod's view the RES has constantly maintained a low profile and has not given clear guidance to its member churches on social and political issues. The synod also decided to seek union with the Dutch Reformed Mission Church which is an active member of the RES.

Indonesian Church Against Charismatics

Reacting to the increasing influence of charismatic movements in various congregations, the 18th Synod of the Indonesian Christian Church of Central Java discussed the matter and took the following actions:

Church members are reminded of the fact that the Indonesian Christian Church of Central Java rejects the views and teachings of the so-called charismatic groups which are considered to be contradictory to the fundamental teaching of the Church, especially as regards their view on spiritual baptism — re-baptism through immersion, enforcement of spiritual gifts, abuse of spiritual voices, etc.

Church members are called upon to join the existing groups in the congregation for various activities according to their own interests and gifts. In so doing they should not join other groups without the knowledge and consent of the Church Session.

All members of the church are advised and summoned to a new conviction of and commitment to the fundamental teachings of the Church, based on the Holy Scriptures, in accordance with the Heidelberg Catechism.

Based on this action, several local congregations have taken initial steps towards revitalizing their faith through pastoral letter, house meetings, and regular discussions on the principles of faith.

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Call for 100,000 missionaries

Speaking at the World Evangelization Crusade in Seoul, Korea, Chairman Joon Gon Kim issued a call for 100,000 missionaries from Korea to serve in other countries by 1984 — the year of the 100th anniversary of Protestant missionary efforts in Korea. This would mean 1,000 missionaries for each year of Protestant missionary effort in Korea. At the mass gathering, which was attended by well over a million people, 10,000 university students, along with 3,000 high school students, committed themselves to this goal. Kim called on the nation's parents to give up their sons and daughters for the work of fulfilling the Great Commission.

Political preaching out

Speaking at a Ministers Conference, Dr. H. N. Ridderbos, professor emeritus of the Theological School in Kampen, declared that people do not need political preaching and are not interested in it. If the preacher only proclaims the Gospel and sticks to the text of the Bible, the people will listen.

The subject of Professor Ridderbos' address was the authority of the Bible. He rejected a marxistic approach to the Bible. In referring to the synodical decision regarding homophiles, he was of the opinion that the synod should have mentioned the Biblical givens on homosexuality.

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TO UNDERSTAND EACH OTHER

How much can you tell your partner?

Dr. Alan Craddock

The Bible describes the relationship between husband and wife as being "one flesh" (Gen. 2:24; Mark 10:8). This implies a unity between the two persons and suggests the need for a level of intimacy and mutual knowledge which can reach and maintain such closeness. If a married couple are to effectively know one another they must be prepared to indulge in self-disclosure.

Self-disclosure has been identified by marital researchers and counsellors as a key communication factor which enables the development of satisfying and stable marital relationships. It is a process which involves the expression, by one person to their partner. Self-disclosure involves highly personal and private information which would not normally be shared in the course of day-to-day interactions with friends and acquaintances.

There is a considerable body of theory and research which indicates that couples who self-disclose effectively and trustingly, and who react to such disclosures sensitively and appropriately, are experiencing strong and satisfying marital

relationships which are likely to endure over time. Self-disclosure gives the partner on the receiving end a better and clearer picture of their spouse, thereby enabling them to meet the needs of their spouse more effectively.

However, not all people are convinced that self-disclosure is either necessary or helpful. There is a popular view which suggests that it is actually dangerous to bare one's soul in this way and that one becomes more vulnerable to attack. Indeed, the information disclosed can become ammunition for such an attack. The problem being referred to here is lack of trust. The self-disclosure is not a mutual activity for the couple. One person trusts and shares, the other fails to do so and actually wants to hurt their partner. There certainly is a problem with such a marriage, but self-disclosure is not the cause. The failure of self-disclosure to be helpful is a symptom of far more basic problems in such a marriage. Self-disclosure is not providing the reasons for the attack, it is simply providing ammunition for an angry and resentful person who

for some other set of reasons wants to hurt their partner.

Another objection to self-disclosure is that it does not allow for the keeping of so called "necessary secrets" if there is too much disclosure. Too much self-disclosure, according to this view, creates hostility or even overloads the receiver with a burdensome responsibility. Once again the problem is not with self-disclosure as such. The problem emerges in a particular relationship, one which involves a possibly inappropriate disclosure which is simply not helpful to either party. The problem here is that the disclosure lost sight of the unavoidable effect that the information has upon their partner. The fault lies with insensitive and selfish disclosures rather than self-disclosure in itself.

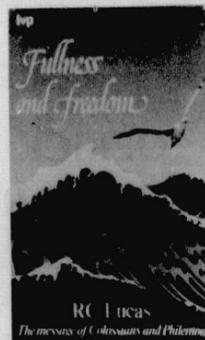
A recent study (Jorgenson and Gaudy in *Family Relations*, 1980, 29, 281-287) provides empirical support for the importance of self-disclosure in marriage. The authors conclude after their study of 120 married couples that "... it is evident that communicating to each other about relatively personal and intimate

matters constitutes an important step in the process of need and goal fulfilment in marriage... that communicating about fears, problems, self-doubts, feelings of anger or depression, and aspects of marriage perceived to be bothersome to one or both partners, as well as openly sharing positive feelings... are of central importance in fulfilling the 'therapeutic function' of marriage." (pp. 285-286).

The study found no evidence that very high levels of self-disclosure will always and inevitably lead to negative consequences. High levels of self-disclosure were acceptable and helpful provided that the disclosures were seen to be a mutual and private activity to be entered into in a sensitive and caring fashion.

The Biblical model of marriage clearly involves self-disclosure, but effective self-disclosure is not guided by selfish motivations but is relationship-centred. The needs of both persons must never be overlooked if self-disclosure is to be both an expression of and a means of attaining a "one-flesh" style of relationship.

BOOK REVIEWS



Fullness and Freedom: The Message of Colossians and Philemon

R. C. Lucas
(I.V.P., 1980), 191 pages.

Dick Lucas wrote this strait-forward commentary with the conviction of one to whom Colossians has spoken with power. "In the course of my life," he said, "I have been influenced in various directions away from my evangelical foundations by Christian men of great spiritual devotion and zeal. By contrast, my commitment to New Testament faith has been immeasurably deepened by the study and teaching of this letter over the last four years..."

The following comments provide samples of Lucas' emphases. Christ is the supreme Lord and sufficient Saviour. There are three guiding principles for Christian living: As you received... so live; as you were rooted and grounded... be built up; as you were taught... be established in the truth. In avoiding a return to slavery there are three ways in which Paul raised the alarm: don't let anyone kidnap you; don't let anyone condemn you; don't let anyone disqualify you.

The section on family relationships offers a defence for a right understanding of "submission", the thorough-going implications of a man's love for his wife, and the damage which can be caused to children when strong parents abuse their power.

The Letter to Philemon should have merited a fifth of Lucas' book. Its treatment in less than eight pages is disappointing, especially as some of Paul's main points may have been missed. The alternative understanding offered by John Knox is dismissed in two lines without any outline of his view. I am frustrated when told "there seems no solid ground for abandoning the traditional interpretation" if I am not told the alternative views with their strengths and weaknesses at least nominated if not discussed.

The meaning of Philemon 10 could indicate that Paul was asking "for Onesimus", that Philemon second him back to Rome to work with Paul; and all that without detracting from what is requested in verse 16.

This book is most stimulating, and of special relevance to students, clergy, and leaders of Bible study groups.

Lindsay Johnstone



Christ and Violence
by Ronald Sider

Many Christians were excited about Ronald Sider's earlier book, viz., "Rich Christians in an age of hunger". But his latest book "Christ and Violence" really leaves a bad taste in one's mouth.

He takes an extreme pacifist viewpoint, and needs to read such classics as P. T.

Forsyth's "Christian Ethic of War", and "The Justification of God".

He either neglects or rejects the whole biblical teaching on the wrath of God, and also the teaching that war is a judgement scourge in God's hands.

Emil Brunner once said no one who denies the wrath of God can be a biblical theologian. Does this mean that Sider is not a biblical theologian?

Sider even implies that a soldier killing in wartime commits murder, p. 59.

He roundly states (p. 30), that "any rejection of the non-violent way in human relations involves a heretical doctrine of the atonement."

This view itself is a rejection of the warfare, battle, victory theme in the death of Christ.

Sider quotes with agreement from a man called James Douglas (p. 61), "revolution against the established order is the criterion of a living faith."

He quotes from Romans 5:8-10 (p. 85) but leaves out verse 9. Why? Is it because it contains a reference to the wrath of God?

He implies that calling for nuclear disarmament is an authentic note of a genuine Christian congregation (p. 88).

He talks about a non-violent struggle for justice (p. 89), whatever that means.

There is complete nonsense on p. 90 where he speaks about "Biblical Christians who even as they are carted off to jail will express Christlike tenderness to policemen".

On (p. 17) referring to the Lord's prayer, he says Christians "ask God to forgive their sins as they forgive everyone who has debts or loans owing to them". What nonsense!

Sider says on page 22 that we are bound to the words of Jesus, then what does he make of Matthew 22:7?

He calls our Lord's cleansing of the temple (p. 41) "a dramatic act of civil disobedience," which is re-interpretation with a vengeance.

On page 13 he says "Pilate, according to a contemporary, was 'of hard disposition, brutal and pitiless'!" This is somewhat different to the picture given in the gospels.

A lot of this book is sentimental, idealistic tripe; it is probably one of the most dangerous books to have come off the press in recent years.

Neil Baker

Living More Simply

Edited by Ronald J. Sider
Hodder and Stoughton,
Price \$4.95

(This is a practical sequel to Sider's *Rich Christians in an Age of Hunger*.)

We are challenged to realise that a self-centred life, of a family or congregation, is sinful. We should be "proclaiming by our deeds and words" the good news of liberation in Christ from the "unfulfilling, self-centred, materialistic idolatry of our age." Chapters of this book by different writers tell of their attempts to live more simply. Both the Old and the New Testament proclaim that the heart closed in the face of need, shows up a life in which God is really ignored, and Christ is not truly acknowledged as our Lord.

Actual ways of simple living experienced in the life-style of a family, in church finances, and in professional life, are described. The relevance of our way of life to evangelism and the socio-political order is made plain.

As Ronald Sider puts bluntly — "Because two and a half million people have never heard the Gospel and because one billion people are starving or malnourished... Western Christians today must drastically simplify our lifestyle!"

We come to feel the "heartache of our world."

Brian Dooley

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N.S.W.-S.U. SECOND CENTURY

A SHAKEY FUTURE?

"THE MOST IMPORTANT DECISIONS MADE FOR A LONG TIME" — S.U. CHAIRMAN

In an urgent letter to Scripture Union Supporters recently, NSW Council Chairman Ridley Smith stated: "I want to share probably the most important decisions made in Scripture Union for a long time." 1980 marks the end of a thrilling century, from which SU emerged as the largest voluntary inter-denominational movement in Australia. As Scripture Union enters its second century, it is taking a long hard look at all its activities and assessing their effectiveness.

Scripture Union Very Low On Funds:

SU's missionary budget for 1980/81, to maintain its present activities, is approximately \$33,000 per month. Most of this money goes towards salaries and includes allowances for inflation and replacement of staff. So far since April, donations have fallen an average of \$6,500 a month short.

In plain language, Scripture Union is very low on funds, and needs the help of concerned Christians if it is to continue spreading the Good News.

Many people mistakenly assume that bookshops and campsites pay Scripture Union's expenses. This is not true — SU is almost entirely dependent on donations.

NSW Council Orders "Fast"

At recent meetings, the Scripture Union Council have wrestled far into the night with the problem of extreme financial tightness. As Ridley Smith commented, "We have looked hard at the tensions between sound management and faith, and have acknowledged before God that He wants us to exercise both of them together!"

The NSW Council has therefore made the following decisions:

- Staff who leave have not been replaced. Basic office expenses have been cut to the essential minimum. Printing, mailing and promotion have been greatly reduced.

- A number of Council and staff members are giving 1/3 of their salary to SU, as personal circumstances allow, until the present situation eases.

- The one exception to this cutback is the appointment of Peter Stone as Camping Co-ordinator, a vital position which has been vacant since May. The Co-ordinator is essential to maintain our extensive camping programme, and many donations were recently received, earmarked especially for this position.

For those wanting further information on SU's current financial situation, the NSW State Director, Tom Treseder, or the Accountant, Kevin Llewellyn, would be happy to discuss further — please ring them on (02) 290 1944.



The author of "Fanned Into Flame", Mrs. Beverley Earnshaw with the Rev. Ian Mears at the book launching of "Fanned Into Flame" organised by the Board of Education of the Diocese of Sydney.

Bishop Donald Robinson described the book as one which not only marked a specific occasion (the Bicentenary of the Sunday School), but "provides us with an historical record as well!! I believe it will stir us to policy making for the future of such a work." (Photo: Ramon Williams)

Upstairs, downstairs

Owen Shelley of Scripture Union was faced with a predicament due to the lift at S.U. House conking out in the weeks prior to Christmas. 60 cartons of supplies for Beach Missions were on the 5th floor and needed to be moved to the basement. While puzzling over the problem, some suggested contacting the Cathedral School.

With the help of 30 year 7 boys, the problem was soon solved. Each boy did two trips. On the first one the boys grabbed up the first box they came to and set off down the stairs. It was amusing to notice that for their second trip the boys searched around checking to see which box was the lightest.

"A very warm thank you boys for your help in this situation," said Mr. Shelley.

S.U.

OFFICE SECRETARY

The Africa Evangelical Fellowship requires an Office Secretary with book-keeping training and/or experience for its Australian Office.

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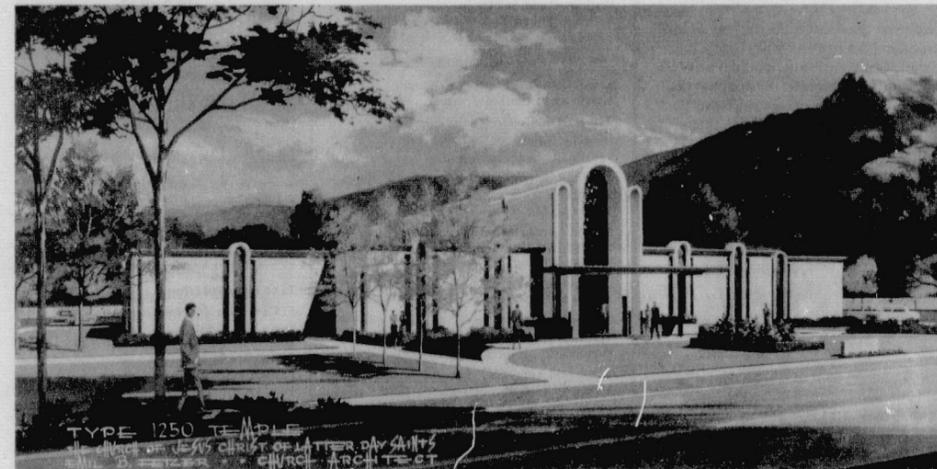
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FORMER C. OF E. BOYS HOME NEW MORMON TEMPLE SITE



Rendering by Church Architect Emil B. Fetzer shows prototype of new temples being planned by The Church of Jesus Christ of Latter-day Saints for construction in Atlanta, Georgia; Buenos Aires, Argentina; Sydney, Australia; Santiago, Chile; Papeete, Tahiti; Nuku'alofa, Tonga; and Apia, Western Samoa.

The official spokesman for the Mormon Church told the Church Record 'The Church of England had been very co-operative in helping us to have the restrictive covenant on the former Church of England Boys Home site at Carlingford removed at an Equity Court hearing in 1980 so we could build our major temple in Australia there.

'The restrictive covenant was placed there by the Church of England Boys Home when it sold the property to a developer. The covenant was inserted to prevent the building of 'public houses, gaming houses, . . . and places of public gathering'. The solicitors pointed out the covenant was too broad and would prevent the building of our temple.

'Some local residents lodged written objections to the Equity Court,' he said.

The Anglican Information Officer of the Sydney Diocese categorically denied any co-operation with the Mormons but did not wish to comment further. When asked if the Church of England objected at the Equity Court hearing he said that the Record would have to do its own research on this matter.

The Record spoke to the Chief Executive Officer, Church of England Homes who said they co-operated with the developer in the early stages not knowing the Mormons were involved. They wrote in September, 1980 to the developer saying they had no objections on their part to the land being used for religious or community services. He told the Record, 'Democratically we would have no right to exclude even Buddhists. It is very tenuous ground to defend the Gospel on the basis of land transactions.'

At the time of signing the affidavit used in the Equity Court proceedings the Chief Executive Officer said he was aware the Mormons were involved but he signed because he believed that the matter should be

worked out in purely legal terms.' He said, 'Because the Church of England homes no longer had any legal interest in the property, it could not have objected in the Equity Court. It was not an 'interested' party. He said that if any objections should have been raised, only the Church of England Property Trust could have done it. They owned part of the land benefiting from the covenant, namely the church at Carlingford, and were entitled to protest in the Equity Court.

Carlingford Parish concerned

The Rector of Carlingford told the Record 'Our parish explored the possibility of objecting to the Equity Court over the Mormon's proposal, but were told that the cost of a barrister would be \$1,000 per day and we felt that the cost was beyond us as a parish. However, we did object to the Baulkham Hills Council recently over the proposal of the Mormon Church. We did so, because when we made enquiries from the council originally about using the property ourselves for expansion, they told us that the zoning of the land prohibited us from erecting church buildings within 90 metres of Pennant Hills Road. We did not make a formal application to the council because of their advice on the zoning,' he explained.

The Archdeacon for the area said he had lodged an objection to the Baulkham Hills Council over the Mormon proposal on the basis, "not that it was Mormons making the application, 'It's a free country and everyone is entitled to have his own beliefs', but that St Paul's had been told that there was an order that no church building be erected within ninety metres of the main road.

Churches of Christ missed out

The Churches of Christ were originally negotiating with the Church of England Boys Home to buy the property before it was sold

to the developer who then sold it to Mormon Church, a spokesman for that denomination told the Record. 'We wanted to use this valuable site for an old people's home and a theological college. After beginning our negotiations with the Church of England we then discussed our plans with the Town Planner who indicated that they appeared to be satisfactory and he felt approval would be given.

'However a local developer, hearing the property was up for sale put in a bid to the Church of England. We lost the sale because we were simply outbid by the developer, but not by much.'

However an official from the Diocese said that at the time of early negotiations with the Church of Christ, he understood the Carlingford parish raised objections about the sale of property to another Christian denomination, and the Anglicans were concerned about too many churches in the area. The negotiations were suspended for that reason.

The application by the Mormon Church had not yet been approved, but Local Government observers said that it was only a matter of time. The application had been passed to another committee on the parking issue, but that was felt to be a matter of course to satisfy some residents.

The purpose of the temple which is one of only 20 in the world will be to provide for two special ordinances of the Mormons. These are ceremonies of marriage and of baptism for the living and the dead. While the Mormons have more than 100 chapels in Australia, they did not have a temple and this move would obviate the problem of Mormons having to go to Hamilton, New Zealand for these two services. (See Editorial Page 2)

(The Record is grateful to the Diocese of Sydney for its willingness to give information from its files on this matter so that our readers would be better informed.)

Christians and Chinese Vietnamese in Cabramatta

What the local church is doing in a racist community

When an Australian is involved in a fight in Cabramatta you never hear about, if an Italian is involved you hardly hear, but if a Chinese Vietnamese is involved in an incident the whole world hears. Yet violence in Cabramatta is no worse now than it was prior to the arrival of the Vietnamese refugees' the Reverend Neil Flower, Anglican minister at Cabramatta since 1974 told the Church Record. He said that the issue is one of racism and the press have not helped. He supported his contention by naming two recent instances. 'One was a recent local murder that 1/8th of a page of the local press, the other an incident involving a Chinese refugee backing his car into another and a fight that followed. Three times it was the subject full front page coverage in the local press!' he said.

'Chinese more so than any other ethnic groups in Cabramatta are seeking to integrate into the community if only the white community would let them.

'What has caused a great deal of misunderstanding has been tendency for certain groups of Chinese to buy or rent in a particular street. They obviously feel more secure. While they are criticised for that, other ethnic groups have done precisely the same thing. Yet you do not hear any vocal condemnation of them.'

Christian contribution

'Our church had a break through into the Chinese community here when the Moore College Mission came last July. One of the Chinese students in the mission indicated a willingness to help in a regular programme which required Cantonese speaking workers. A United Chinese Evangelism Committee was formed with Christians from the Chinese Christian Church, the Chinese Presbyterian Church and the Central Baptist Church and since last September they have been involved in a Chinese Sunday School, weekly evangelistic services and English classes every Sunday.

'The Parish Council is totally behind the project and the Home Missions Department has made money available for a full time Chinese speaking catechist for this year,' he said.

Mr Flower said that Chinese Refugees had been openly welcomed not only of the Chinese Christians, but also Australian Christians in the church.

On the other side of physical need, the Church of England Careforce Home Missions had done a tremendous job. Their efforts were greatly appreciated by the Chinese Vietnamese.

The Parish Picnic for the Chinese, by the church on Australia Day had been a wonderfully happy event and showed how the church could be a pace-setter in the community.

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