

SYDNEY
Rev R. J. Haynes, Curate of St John's, Parramatta, has accepted the appointment as Rector of St Martin's, Kensington.

Rev J. A. Butler will resign as Rector of South Coogee and will be inducted as Rector of St Luke's, Thornleigh, on October 5.

Ven C. A. Goodwin will retire as Rector of St Philip's, York Street, as from April 19, 1980.

Rev C. G. Nelson, who is the Assistant Resident Minister at Tregear, has accepted the position as Resident Minister of the New Housing District of Glenquarie.

Rev H. Henningham, formerly of Fairfield, Coogee and Haberfield, died on July 28.

Unemployed Teachers for Unemployed Youth

The Sydney City Mission is in need of teachers who are unemployed, to teach unemployed young people on a voluntary basis at its Green Valley Community Centre.

The teachers are required to provide intensive remediation in mathematics, reading, writing and in teaching practical life skills.

Mrs Merle Hurcomb, Associate Executive Director said: "Over the past two years, of the 400 young people who applied to do the Mission's Vocational Employment Training Scheme, nearly 50 per cent needed intensive remedial education before they could join the VETS programme."

"Some 46 per cent of those young people rejected from the first VETS course were still unemployed three months after and many will continue to remain unemployed unless we do something positive to help them."

"That is why we are looking to use the talents and skills of concerned teachers who are unemployed, to equip unemployed young people for the job market," said Mrs Hurcomb.

Adventure Camp



Having fun serving others at a Glebe Venture Camp

CAMPING IN GLEBE — NEW VENTURE

A camp with a difference is being held these August school holidays (August 25 to September 1) in Glebe, inner Sydney suburb. High School student "Camper" move into a half-way house in the area.

They select a group to work with and then, depending on their choice, take children from the area on outings and teach them Bible stories, take local teenagers on outings, such as trips to the Cronulla sand dunes, and visit young teenage offenders in gaol.

A further group visit elderly folk in the area, delivering fruit (50 cents for 8 pieces) to the members of a locally formed "fruit co-op". Sometimes the campers just talk to the aged, sometimes take them for a walk to a nearby park.

Leader of the camp is Ross Coleman who is engaged with "Glebe Venture" half-way house full-time with a permanent team of five. "Thirteen to fourteen young campers

come in the August holidays," Ross says. "It's a mind-blowing experience for many teenagers who are from totally different cultures in and around Sydney."

As well as the day-time activities with local residents of all ages, Glebe Venture campers participate in studies at night — simulation games on being rich and being poor, how to use the new skills they are acquiring back in their local churches and films on the problems of inner city dwellers, and they join with local residents in a worship service.

Scripture Union is also holding camps these holidays for school-age converts of the Graham Crusade, as well as family camps, a sailing camp, ski camp, bike hike and farm camps.

DIAL FOR A DRUNK

The Sydney City Mission is asking the public to do something positive to help drunks in the inner city area.

The Mission is asking them to "dial for a drunk" — to notify the new Missionbeat street patrol service on 211 5211 if they see someone in the street suffering from drunkenness.

Mrs Hurcomb, Associate Executive Director of the Sydney City Mission, said "Often members of the public wonder what to do when they see a drunk lying in the gutter or propped up against a wall.

"They sometimes feel a bit guilty about not doing something to help, but don't really know what to do.

"It was to overcome this problem that the Sydney City Mission has introduced its major new community service known as Missionbeat!

"In future, if a member of the public sees someone suffering from drunkenness, drugs, homelessness or some other distress in the inner city area of Sydney, all they have to do is phone 211 5211 and the Missionbeat van will come to offer assistance.

with them. City Mission will provide the person food, clothing, a bed, shelter and practical living care.

The Missionbeat van will go to private property to pick up people who are in difficult situations to be taken to the service is offered 24 hours a day and the van is fitted with two-way radio to enable speedy response to emergency calls.



CALON LAN



Abbotsleigh recently celebrated the International Year of the Child with a Pageant involving 900 girls. It was called "Calon Lan", which is a Welsh phrase meaning "a heart overflowing for others".

The programme consisted of music, dance, mime, drama and song, in a colourful and varied presentation.

A message of good-will from the children of Wales was received and passed on by girls dressed in national costumes.

The Pageant, which was written and produced by Mrs Robyn Claydon, Abbotsleigh's Second Senior Mistress, ended with these words:

"We have been reminded of all we have to be grateful for:

"a God who loves us;
"people who care about us;
"an education available to us;
"food and clothing provided for us . . .

"but we have also been reminded of the children — and adults — in the world who are sad, unloved, uneducated, hungry, poor and living in fear. In a world of darkness and war, oppression and hurt, we ask what can we do . . . and we know that the answer is that each of us must do his or her part, no matter how small, to share, to care, to love, and

SPANISH SERVICE

A new service has commenced for Spanish speaking residents of the Illawarra, Shoalhaven and Tablelands areas.

Regional Representative of the Anglican Home Mission Society, Mr Brian Bradley, announced today that Mrs Dorys Hernandez has been appointed to HMS staff at 49 Market Street, Wollongong.

Mrs Hernandez, a trained welfare worker, will be available to all Spanish speaking people for advice, counselling with personal problems and assistance in practical ways.

The full resources of the HMS were available to Mrs Hernandez, said Mr Bradley. The service was provided at no cost to those requiring assistance.

Inquiries should be made to the Anglican Home Mission Society, 49 Market Street, Wollongong. Telephone (042) 29 7911.

NEW ST ANDREW'S HEADMASTER

Mr Allan Beavis, B.Sc. Dip.Ed. A.Mus.A. ARCM, MACE, has been appointed Headmaster of St Andrew's Cathedral School.

He will succeed Canon M. C. Newth who retires on September 15 after thirty-eight years as Headmaster.

Mr Beavis is a former scholar of the Cathedral School and has been on the staff for the past eleven years, holding the position of Senior Master since 1974.

He is a Science Graduate, holds a Diploma of Education, Associate of Music, Associate of the Royal College of Education and is a Member of the Australian College of Education.

Aged 34, he is the first layman to be appointed Headmaster in the School's history.

Mr Beavis is Assistant Organist of St Andrew's Cathedral, a position he will continue to hold providing a link between Cathedral and School.

Mr Beavis is married and has three daughters.

The Chairman of the Council of St Andrew's Cathedral School, The Very Rev Lance R. Shilton, said "I believe that Mr Beavis, who was selected from a total of twenty-six outstanding candidates, will consolidate the recent rapid development of the Cathedral School and provide new initiatives for service to the School, the Community and the Church.

"Mr Beavis is a good



Allan Beavis

educationist, gifted teacher, efficient administrator and an outstanding musician with excellent rapport with staff and students."

APS

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PATTIE MUTTON TO CHILDREN'S HOSPITAL

A former youth worker has been appointed to chaplaincy work at the Royal Alexandra Hospital for Children at Camperdown, Sydney.

She is Deaconess Pattie Mutton, who became widely known through her work as Director of the girls' section of Camp Howard. She was also in the Anglican Youth Department's Harvest Theatre and helped to establish Southern Cross Ski Lodge.

Since 1975, when she was ordained as a deaconess, she has been on the staff of the parish of St Paul, Carlisle, where pastoral care has been her main responsibility. Last year, while still working in the parish, she did the Chaplaincy Training Course conducted by the

Council for Clinical Pastoral Education. Deaconess Mutton's new work will be on behalf of the Home Mission Society of the Diocese of Sydney. "Some very advanced work is done there, notably in open-heart surgery for children. Besides serving parts of Sydney, the hospital provides treatment for many babies and children from the country and overseas.

"Deaconess Mutton's role will be not only to help these children, but also to minister to their parents, many of whom face severe crises," Mr Simmons added. Deaconess Mutton will be working in close co-operation with the Rev Stan Richardson and Deaconess Dawn Gibbins, HMS chaplains at the nearby Royal Prince Alfred Hospital. Until now they have covered the Children's Hospital as well as the RPA group.

The Anglican Home Mission Society now has 19 full-time chaplains in hospitals of various kinds, Corrective Services and institutions of the Department of Youth and Community Services.



Pattie Mutton

ACT: MILE-STONE OR MILL-STONE?

A MERMAID FOR SEASWEEP



World Vision's relief ship Seasweep is busily engaged in transporting Indo-Chinese refugees from small deserted islands off the coast of Indonesia to a new central camp on Jamaica Island in the Anambas group.

Already 2000 people have been transported to the refugee camp and Seasweep is engaged in carrying another 17,000.

Previously Seasweep had been patrolling the South China Sea giving assistance to Vietnamese boat people on the high seas.

Recently Seasweep found a small fishing boat bobbing helplessly in the South China Sea. It drew up close to see what assistance it could give. When the Seasweep commander climbed down to the boat he found that the people were in very bad shape. They were lifted aboard Seasweep. The international president of World Vision, Dr Stan Mooneyham, was on board at the time. He is pictured with the first group to disembark aboard Seasweep.

Dr Mooneyham will visit Australia early in November to report to World Vision supporters on the current situation regarding the refugees.

EDITORIAL Walker on the Streets

New South Wales has reached a sad state of affairs when the Police Association has to draw the public's attention to the fact that because of recent legislation rushed through Parliament with indecent haste, they can no longer guarantee the safety of the public from harassment.

In the Church Record of April 9, the lead article "Think again, Mr Wran" went unheeded. Copies of the paper were forwarded to all State Parliamentarians on the eve of the legislation being rushed through. We sought to draw the Premier's attention to the end results of legislating for victimless crimes, and the attendant criminal element that swarmed into American cities when they threw off the shackles of what the State Attorney-General, Mr Walker, calls "Victorian behaviour" (SMH, August 31).

While we support parts of the Offences in Public Places Act in its intention to help cases of alcoholism, we cannot support legislation which leaves those who are to enforce the law in doubt, dependant on the opinions of "the reasonable man" in the face of offensive behaviour, indecent language and matters of that nature.

If it is true, as the Police Association of New South Wales says, that the Offences in Public Places Act 1979 denies the public recourse to Police assistance, then we have legislation which denies the fundamental role of government to provide for the good order and welfare of the people.

Is this Act really a milestone, as Mr Walker feels it is, or is it a mill stone around the neck of the Police and a possible grave stone for those using the streets?

You can still walk on the streets of NSW, but we can no longer guarantee your safety from harassment.

Not all laws meet with the total approval of all citizens. Likewise, not all laws meet with the total personal approval of all Police, who are also citizens. However, every Policeman is sworn to administer all laws whether he might personally agree with them or not, because laws are necessary to enable Society to function peacefully and in effect protect its citizens from one another.

At least, we thought this was so, until 1st August, 1979, when an extraordinary set of laws formulated by the Attorney-General of New South Wales Mr. F. J. Walker came into force after being passed, with questionable wisdom, through State Parliament. These laws were actually a restructuring of an existing set called the SUMMARY OFFENCES ACT (1970). The new set of laws is called the OFFENCES IN PUBLIC PLACES ACT 1979. Included in this new Act is one particular section which effectively prevents Police from providing protection to law-abiding citizens. In other words it denies you recourse to Police assistance. This section (5), prefaced "Riotous, indecent, offensive, threatening or insulting behaviour" reads:

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

Since most people react differently to different situations, what then constitutes, in combination:

1. a "reasonable excuse"?
2. a "reasonable person"?
3. "justifiably in all the circumstances"?
4. "seriously alarmed or seriously affronted"?

Section 5 makes it virtually impossible for Police to prove common street offences (e.g., urinating in Public, indecent exposure, drunken brawling, swearing or accosting by prostitutes etc.) and in the prevailing social climate it would need the wisdom of a High Court Judge to determine, for instance, what is a "reasonable person" and whether he or she would be "seriously alarmed" or "seriously affronted". And if a case was in fact brought into Court and you were called as a witness, you can be sure that any Lawyer worth his salt would do his very best to demonstrate that your standards should not be accepted by the Court as the standards of a "reasonable person". This law is not capable of practical enforcement.

What concerns Police is that you have families who use our streets and we can no longer guarantee them protection from harassment by the hoodlum element.

But there is an even more alarming factor — there is a real danger that Police could eventually lose control of the streets. Should this happen citizens would have lost one of the fundamental democratic rights, freedom of movement with safety on our streets. Unchecked abuse of the streets could well lead to an escalation to more serious crime against citizens of this State. Is it possible that the Offences in Public Places Act (1979) could be the seed from which a growth pattern of New York style street crime will be the future harvest?

The Police Association of New South Wales seeks action by the New South Wales Government to have this legislation amended to restore the ability of Police to protect peaceful citizens on the streets of this State. The strongest consensus any community can have to bring about change is that of a majority of its people.

To restore your safety on the streets of New South Wales . . .

We must have your support.

Inserted by the Police Association of New South Wales.

Government made a bad blue says Dean of Sydney

This full page advertisement in the Daily Telegraph was inserted by the Police Association of New South Wales.

It provoked an immediate reaction from the State Attorney-General Mr Walker, who said that he would act immediately to see that the Government's intentions on the new law were carried out. "But," he said, "I emphasise that I don't think any amending of the Act will be necessary."

He was referring to the restructuring of the Summary Offences Act 1970. The new set of laws is called the "Offences in Public Places Act 1979."

Section (5) prefaced, "Riotous, indecent, offensive, threatening or insulting behaviour" reads:

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

On the surface that sounds reasonable, but I agree with the Police Association who ask what constitutes, in combination:

- a "reasonable excuse"?
- a "reasonable person"?
- "justifiably in all the circumstances"?
- "seriously alarmed or seriously affronted"?

I agree with the Police Association and other responsible people concerned for the welfare of our community that the law is not capable of practical enforcement.

The legislation was hastily pushed through both houses of the State Parliament a few months ago without the opportunity of a full debate.

SEMINAR CHARGE

The Seminar on "Victimless Crime" arranged by the Attorney-General in 1977 was stacked against those with views based on the Christian ethic and was therefore completely inadequate as a test of public opinion and became window dressing for previously determined policies based on a secular humanistic philosophy.

George Street is fast becoming another Kings Cross with its proliferation of sex shops and fun parlours mixed up with popular theatre complex which attracts thousands of people, including teenagers and children.

Hundreds of prostitutes have moved into Sydney from interstate and overseas, increasing the illicit drug trade, spreading venereal disease and encouraging standover men.

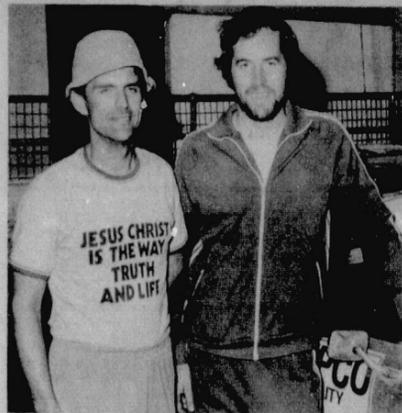
The trouble with most of us is that we remain apathetic about problems in our community until the situation gets out of control or until we ourselves, or those we love, are affected personally.

Surely the laws of our State should be so framed that they protect the weak, the immature, the young and the vulnerable from being manipulated by others for selfish gain. Surely they should be clear and enforceable rather than academic and ineffective.

The State Government has obviously made a bad blue; the consequences of which will become worse unless it is forced by public opinion to reverse the trend and amend the legislation. That would be difficult for any Government to do but I'm a great believer in prayer. Let us all pray that God will overrule in such a way that our legislation will put people before politics and be humble enough to measure up to their moral responsibilities.

Dean Shilton
St Andrew's Cathedral

ON HIS T SHIRT . . .



George Kahler and navigator Bruce Partridge upon their arrival in Sydney during the Repco Reliability Trial. Car 82 finished in 41st place. Photo: Ramon Williams.

GOSPEL MESSAGE ON REPCO CHRISTIAN AUTOSPORTS CLUB ENTRY

During the period August 5-19, less than 100 out of 200 starters finished the event known as the Repco Reliability Trial. The total distance around Australia was 18,585 km, and had taken two years of planning by the organizers. Amongst some of the world's top rally drivers, and "all of Australia's leading rally drivers", was a team from the Christian Autosports Club of Australia, car 82.

The crew comprised of George Kahler, with 15 years competition experience in speedway and rally events, gaining two class wins in Southern Cross International Rally events. George is presently living in Sunnybank, Brisbane, but looks upon Ryde as his home and Ryde Baptist as his home church.

Bruce Partridge was the experienced navigator. Bruce had previously been with the Honda factory team in six Southern Cross International Rallies. He now lives at Upper Orara, "in the Banana Republic of Coffs Harbour". The youngest of the team, the Wayne Simeon comes from Caringbah in Sydney. Experienced motor mechanic and clubman level navigator, he had his time full caring for the running of the vehicle, in between short naps of sleep.

Two service crews also backed up the team. Crew No 1 comprised of John Davidson (Galston, Sydney), John Davidson (Pennant Hills, Sydney), Paul Morrison (Burwood, Sydney) and Max Blenkin (Coffs Harbour).

Crew No 2 was from Brisbane and was made up of Paul Burgin and Richard McColm.

For George Kahler, the preparations for the event started five months ago.

Special exercises, diet, squash games and jogging became part of the routine.

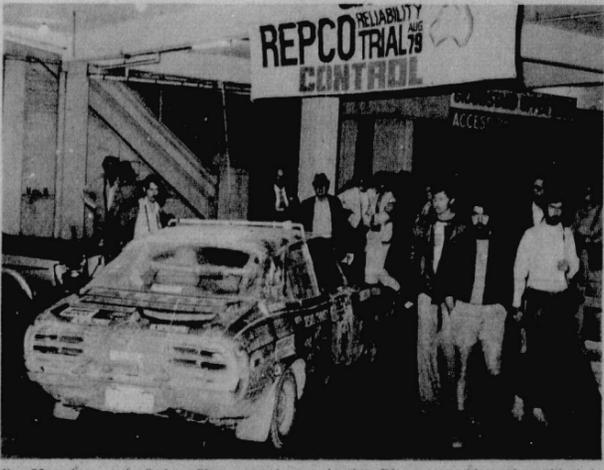
Sponsored financially and by equipment from such places as the Banana Republic of Coffs Harbour; Outback Patrol; Ampol; Westco Tyres Mazda; G. K. Denney Motors; Ansvar Insurance; Better Brakes; John Hill Auto Industries; Salvation Army/People's Palace; Banana Growers Federation and others, the car carried many of these names painted somewhere on it.

However, the prominent sign of Christian Autosports Club and the fact that "Jesus Christ - 'The Way', 'The Truth', 'The Life'" (painted on a rear door - both sides of the vehicle) declared loud and clear who the team represented.

Upon arrival at the Sydney Showground Control Point, George Kahler handed out bananas to officials and bystanders, as a gift from the Banana Republic!

It was quite a sight to see a man, dirty from a long car trip, dressed in a tee-shirt with the words "Jesus Christ is the Way, Truth and Life" emblazoned across his chest, giving out food to those who had been at the control point for hours on end.

. . . ON HIS CAR DOOR



Car 82 arrives at the Sydney Showground control point. Dirty - muddy - but with their gospel message showing clearly on the rear doors. Photo: Ramon Williams.

Word and Life

by Dr D. B. KNOX

COMPASSION NOT "SOCIAL JUSTICE" IS THE CHRISTIAN MOTIVATION

Many Christian leaders are saying that the Christian mission contains a strand of campaigning for social justice. Some go so far as to say it is the main thrust of the Christian mission. Others, more evangelical, wish to add the crusade for social justice to the mission of making known the Christian Gospel. If, however, we turn to the New Testament we find that there is no support for the view that social justice is an objective of the Christian mission. We must remember that Jesus sends his followers into the world with the same objectives as He was sent into the world by His Father, for He said "as the Father has sent me, even so send I you".

The teaching and actions of Jesus nowhere show a concern for "social justice". The reason is that the call for social justice springs from envy rather than from compassion. The notion of equality is not set before us by God in Holy Scriptures as something to be striven for. Equality was the catch-cry of the French revolution, which was anti-Christian in its motivation.

The Christian life is very simple. It is to live in the circumstances God has put us in, in a Christian way, keeping the commandments of God, serving one another, and waiting for our Lord from heaven. In addition, some Christians will be sent by the Lord of the harvest to evangelise, to bring the knowledge of the Gospel of Christ to those who have not heard it, and other Christians will be sent as pastors and teachers in the Christian congregations.

All Christians are expected to be ready to give a reason to those who ask about the grounds of their

Thinking of others instead of taking a well-earned rest and shower!

As George Kahler is a Bible Teacher and a Mission Representative, he was also asked how he could explain being involved in such an unusual event.

"The conditions I placed on this type of thing was that firstly, it must not interfere with my ministry. Secondly, it must not interfere with my family. Finally, it must not cost too much to be involved."

"So many people get things out of balance and a lot of them put sport first. I like driving, but it must be kept in a right balance."

There are 80 members of the Christian Autosports Club of Australia in Sydney, with another 80 in Melbourne and 20 in Brisbane.

The team in car 82, finished in 41st place.

Ramon Williams

hope of Christ's coming, and we are to help those in need.

Compassion, not social justice, is the motivation for the Christian social action. The Christian will find himself in many situations which call out compassion. Compassion is of the essence of God's character, and compassion characterised Christ's life. Christian history confirms what I am saying.

It was compassion, not a sense of social justice, which sustained William Wilberforce in his life-long campaign to bring slavery to an end. Of course he wasn't able to achieve his objective single-handed, but he formed societies of like-minded men and women to assist him in the cause to which compassion for the offering of his fellow man urged him.

A generation later Lord Shaftsbury was sustained in his parliamentary campaigns to alleviate the conditions of children in factories, mental defectives in asylums and chimney sweeps, by his Christian compassion. He saw their suffering and their deprivation and, being a member of parliament, he used his

OICCU CENTENARY

St Aldate's Church in Oxford was packed by past and present members of the Oxford Inter-Collegiate Christian Union attending a centenary service of thanksgiving and rededication in early May.

In his sermon, Rev Dr James Packer recalled how the OICCU had maintained the divine authority of the Bible and the necessity for conversion and Christian witness. It had stood against compromise in order to preserve the Gospel; it had been born in prayer; and its members' pressure on fellow-students to hear the Gospel had borne fruit. At the beginning of its second century he called the Christian Union to be faithful to the old paths, and to go out in hope of fresh conquests.

In the afternoon eight former members of the OICCU spoke to several hundreds gathered in the Union Debating Chamber. Most were from the immediate post-World-War-Two generation, led by Professor Donald Wiseman (president in 1947-48) who recalled how two of them during the T. C. Hammond Mission in 1948 had prayed for seven members to be called to missionary work in Britain, seven to overseas missions, seven to witness in academic life, and seven to be theologians - a prayer that had been fully answered. Professor David Ingram, Lady Catherwood, Mr Michael Alison MP, and David Alexander of Lion Publishing all testified to different ways in which the OICCU had helped them - Mr Alison was converted in the first OICCU sermon in his first term.

position to alleviate their conditions.

Above all, it was compassion for the lost which prompted the formation of Christian missionary societies to bring the Gospel to our fellow men, of whom the word of God clearly teaches that they are under eternal wrath, unless saved through the blood of Christ.

Christians live their life waiting for the coming of Christ's kingdom, but as they wait they serve God by serving their fellow men as their circumstances indicate. Those in parliament serve through parliament, those in a more private station serve in their own spheres; and the motivation for service springs from the Holy Spirit's presence and reflects the compassion of God.

"We love, because He first loved us" 1 John 4:19. "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" 1 John 3:17. Genuine compassion will always show itself in action to alleviate distress as far as it is able when that distress comes within the orbit of our life.

Poverty calls for compassion. Poverty is painful; and action should be taken "to make it a thing of the past, but a Christian is not called on to campaign for a

perience, compassion prompted the helping action, as when He healed the leper, or raised the widow's son at Nain.

JESUS REFUSED SOCIAL ACTION

On the other hand he deliberately refused to act in matters of social injustice which were drawn to his attention. Thus when Martha complained about the unequal amount of housework she was shouldering, Jesus did nothing to set the matter right, but rather gently rebuked her for her wrong sense of values.

When a man complained that his brother had taken the whole of the inheritance, and asked for Jesus' help to obtain a fair share, He rebuked the man sharply for his covetousness.

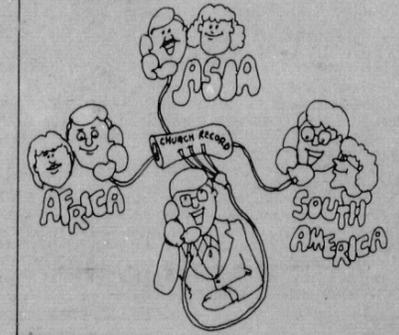
Calls for social justice spring from envy and anger, but compassion has a very different source, the Spirit of God Himself. Christians should pray for compassion, and be willing to put themselves out in helping other people in need, indeed to devote their whole life to others if necessary, like Wilberforce and Shaftsbury, to alleviate sorrow and distress.

Such alleviation of distress may call for social legislation, but the motivation is not to be so called social justice, the pulling down the one in order to equal up the other, but rather compassion and help to those who need it.

Poverty calls for compassion. Poverty is painful; and action should be taken "to make it a thing of the past, but a Christian is not called on to campaign for a

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You can keep them in touch



Your gift subscription of the Church Record to a missionary is one way of showing them you care enough to keep them in touch with what is going on. They won't feel so far from home.

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ONLY OFFICIAL PROT CHURCH IN CHINA - 7 MEMBERS



This is the only official Protestant Church in China. Its congregation consists of seven Chinese people and foreigners.

Charismatics applaud the Cardinal

There was spontaneous applause from nearly two thousand people in Westminster Cathedral when Cardinal Suenens, conducting a special Mass for a conference sponsored by the Fountain Trust, declared the intention: "For the healing of four centuries of division".

Sixty Anglican priests and ministers of other denominations were warmly welcomed by the Cardinal at the beginning of the Liturgy and given a place of honour in the sanctuary, from where they led the congregation in biddings for the mission and unity of the Church, for refugees and for the needy of the world.

At the Peace they were embraced by the twenty priests who were celebrating with the Cardinal.

Cardinal Suenens quoted from a letter sent by Pope John Paul II to the ecumenical mission visiting the Orthodox Church in Russia: "I pray the Holy Spirit will give you lucidity, imagination, prudence and courage".

He continued: "The future is open. The past belongs to the past. Look to the future of the Church, the world and the Church in the world".



The Fountain Trust conference, "Joy in the City," held in the Central Hall, Westminster, closed last Friday after five days of sessions. The speakers included Cardinal Suenens; Canon Michael Green, Rector of St Aldate's, Oxford; Fr Paul Lebeau, SJ, from Brussels; Canon Jim Giennon, of St Andrew's Cathedral, Sydney; and Bishop Leslie Newbigin, Moderator of the General Assembly of the United Reformed Church. Prayer, evangelism, healing, the local church and social concern, and problems of Church and city with reference to the Third World, were the subjects covered by the various groups.

Church Times

"Joy in the City" as two thousand people in Westminster Cathedral lived out the theme of last week's Fountain Trust conference at a special Mass conducted by Cardinal Suenens. Anglican priests and ministers from other Churches were in the sanctuary, leading the worship with the Roman Catholic concelebrants.

RELIGIOUS FREEDOM

DEAN: I think there was a meeting recently in Peking discussing Article 46 of the Constitution and certain interesting conclusions came from that.

PROFESSOR TING: This Article is all about religion. Unfortunately it was divided into two parts. The first part says that all Chinese citizens have the freedom to believe in religion. Then the second part says all citizens in China have the freedom not to believe in religion and to propagate atheism. So immediately it caused people to wonder if religious believers also have the right to propagate theirism. Now actually, this problem is not necessary, because during the seventeen years prior to the reign of the Gang of Four, Christians were free and believers of other religions were also free to preach what they believed.

And Chairman Mao said that definitely among the Chinese people that the believers of religions have their right to propagate what they believe. This remark was printed in an anthology of selected works of Chairman Mao. So actually the question was not necessary, but somehow people can't help asking it because the difference is very obvious.

During the days of the Gang of Four this wording was very convenient for people to discriminate against religious believers. They seem to have got their constitutional basis to curtail religious rights to worship. So, many of us at that meeting raised this matter, and the definite proposal was that the wording should be switched back to the Constitution prior to the one promulgated in 1975.

However, it doesn't mean that all religionists support such a proposal. We met a Moslem leader in Sinciang, for instance who was against any change of the present form because in his area he said that the policy of religious freedom is being put into practice quite well. There is no curtailment of religious freedom in this area.

On the other hand, in some of the Moslem families the power of the father is so strong that he would not permit his children not to believe in Islam.

DEAN: Yes, I think the other aspect of that was a distinction between religion and superstition. Wasn't all religion treated previously as a dangerous superstition? Wasn't all religion between Christianity, Islam and others but did worship and all the other occult practices were put in a different category?

PROFESSOR TING: Yes. During the last two years or so in articles that have appeared in newspapers and magazines, the writers do make a distinction between world religions and national religions and feudal superstitions. Christianity, Buddhism, Islam, Lamaism, Taoism, are considered religions and they are to be given freedom, whereas in rural areas those feudal superstitions or superstitious practices, soothsayings and curing of diseases by burning incense and so on, cannot enjoy the same freedom as the religions, so there is this distinction.

NEW BIBLE FROM MAINLAND

DEAN: That's a very helpful distinction. Are there sufficient Bibles available? Can they be brought into the country? I understand that the Bible Society would be quite happy to provide Bibles if required in this country.

PROFESSOR TING: No matter how many Bibles are imported from abroad the number has to be rather limited and there won't be sufficient to supply the needs of the Christians in China. And then the Chinese Bibles that have been printed in Hong Kong and elsewhere are not entirely suitable to our use because during the last thirty years the Chinese language on the mainland has changed in its own way. The Chinese as spoken and written in Taiwan has also changed and the Chinese as it is spoken in Hong Kong has also changed and we have changed in our different ways, so what we need now is a Chinese Bible using the present day Chinese language as it is written on the mainland.

FUNDAMENTALISTS HELPING

DEAN: That's very interesting. I have with me a Bible produced in Hong Kong. I don't know if that's the one that will suit the mainland.

PROFESSOR TING: Now about this Bible. The Chinese in this New Testament is exactly the same as what we are using in China today. This was translated and published in 1919, that is sixty years ago and in the course of those sixty years the Chinese we use has changed quite a lot, especially in writing. We have adopted many new expressions. Some of these translations from Western languages. Although the Chinese characters here are printed according to the simplified form, but that's the only change. The way of expressing things is still the same.

At present our Centre for Religious Studies is undertaking a revision of the Chinese of this Bible. We are going to complete the New Testament probably in April next year, and the commercial press which is a very big printing house has consented to print it as soon as we give them the manuscript, so we will have a new Chinese Bible some time next year if everything develops smoothly according to our wish. This new Chinese Bible will be in present day Chinese, the same kind of Chinese that appears in our People's Daily and other newspapers. It will be printed horizontally and the Chinese characters will be in simplified form too.

Our principle is not to change this version as unnecessarily, that is we are trying to keep as much of this version as possible but where the ways of expression have changed then we are going to change.

I noticed that one little pamphlet in Hong Kong has predicted that this version of the Chinese Bible is going to be unibiblical because they say it is undertaken by a group of what they call liberal Christians in China. I think that is a rumour, because I am sure the writer has not examined the list of Chinese scholars who are joining together to work on it. We have some fundamentalists working alongside other Christians because our aim is to be true to the original. There is no intention to liberalise the Bible. I think our changes will be fewer, I mean changes from the new versions published in Hong Kong. The Old Testament manuscript will be ready in one or two years time after the New Testament is out.

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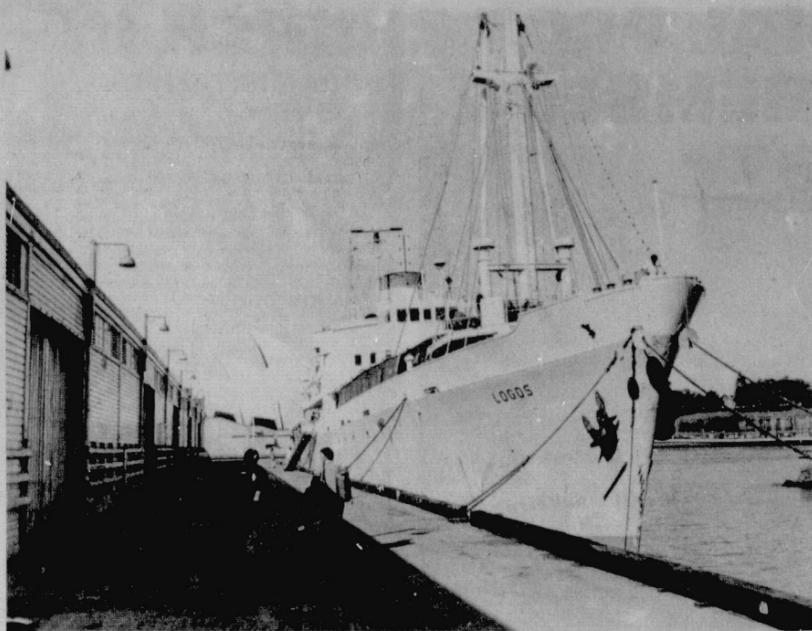
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"LOGOS" — MORE THAN AN INTERNATIONAL MISSIONARY BOOKSHOP

The good ship *Logos*, at present visiting Australian ports, is an imaginative missionary venture, the result of an idea conceived in prayer and faith back in 1964. Young people of the movement "Operation Mobilisation" then began working and praying to realise their dream of a ship to serve the cause of world evangelisation.



Acting Police Commissioner, James Lees, officially opening the book exhibition on board "Logos" in Sydney.

In 1970 a cargo vessel was purchased and renamed *M.V. Logos*. It is staffed by 140 volunteers from over 20 different countries, who commit themselves to two years of service. At present these include 17 families with 24 children, besides 84 single people. All share the inevitably cramped shipboard accommodation, in a working Christian community involved in running the ship and in Bible study, teaching, prayer, evangelism, book selling and intensive training programmes.

The main means of outreach in each port is the large Book Exhibition on the foredeck. It carries over 4000 titles of general educational as well as Christian literature. In Australian ports this is less significant than in third world ports where such a wealth of books could be an exciting novelty. Their sale, at cheaper prices in such countries, contributes only about 25% of the cost of this venture. The rest comes from the giving of God's people.

Each visitor to the ship receives a booklet "Why Logos?" which not only explains the ship's purpose but also gives carefully chosen passages from the New Testament in Today's English Version, designed to introduce the non-Christian reader to the real Logos, Jesus Christ.

On board the 270 ft by 40 ft *Logos* space is limited. Its biggest area, the dining room, holds 75 at a pinch. But now Operation Mobilisation has been able to purchase a second ship the *Doulos*, three times the *Logos*' size, for similar ministry. At present it is voyaging round South America. The continued expansion of this ministry testifies to God's faithfulness in answering prayer.

Lesley Hicks



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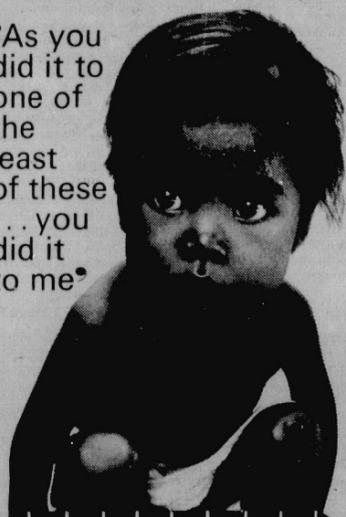
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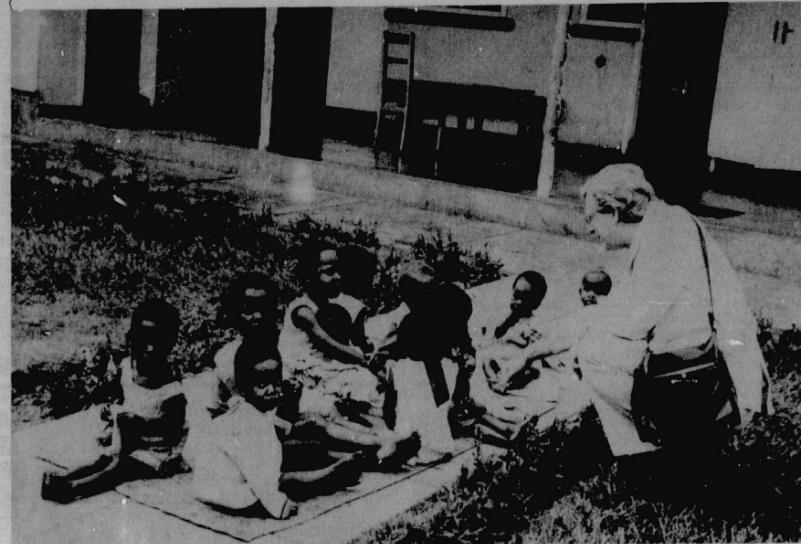
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SYDNEY \$10,000 FOR UGANDA RELIEF



\$10,000 has been sent by the Archbishop of Sydney's Overseas Relief Fund to the Diocese of Bunyero-Kitara in Uganda. The gift is to assist with food, accommodation, transport and to co-ordinate relief and rehabilitation in the area.

Mr Warwick Olsen, a member of the Church of England, in the Diocese of Sydney, recently returned from a visit to Uganda. He gave the Archbishop a report on the needs of the Church and people.

The eight years of Amin, the war of liberation, the looting and damage to property has almost brought the country's economy to a halt. One of the urgent needs is to provide the necessities of life so that individuals may be in a better position for self-rehabilitation.

The Diocese of Bunyero-Kitara is centred at Hoima, where the Bishop is the Right Reverend Yustasi Ruhindi. Pictured is Warwick Olsen of Sydney with orphan babies at the Church of Uganda's Baby Home at Fort Portal.

UGANDAN PRIMATE UNDER PRESSURE TO RESIGN?

The Archbishop of Uganda (the Most Rev Silvanus Wani) has been under some pressure to resign, according to the Church newspaper "Target", published by the National Christian Council of Kenya.

The paper says that when Archbishop Wani took office after the murder of Archbishop Janani Lumum, many believed that his distant relationship to Idi Amin was a major factor in his appointment.

And the feeling that he should resign appears to have been prompted by a report by the *Voice of Uganda* earlier this year, in which the Archbishop was said to have condemned Tanzania's "invasion" of Uganda.

"Some clergymen are reported to have said that the Archbishop was misquoted by the *Voice of Uganda*, which was the mouthpiece of the military government," says "Target". "However, Archbishop Wani has not denied the report and was recently reported to have avoided a press conference on national television."

There was evidence of a feeling of unease about Archbishop Wani's position at the annual service for Ugandan martyrs early in June, when the Archbishop assured a crowd of about 5000 that he had not been appointed by the former dictator but was elected by the House of Bishops, in accordance with the constitution of the Church of Uganda.

At the Anglican Consultative Council in London — whose secretary general, the Right Rev John Howe, returned from a four-day

RHODESIAN REPORT JOYFUL, VIGOROUS F.E.S.

Hank Pott of the International Fellowship of Evangelical Students writes an account of life and work in Rhodesia.

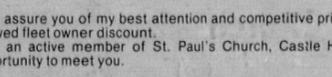
Mr Pott and his wife work in a number of Rhodesian training colleges, and among university students. He reports: "On the nation's only University and only multiracial campus in Salisbury, there's a vigorous and healthy group of 60 to 70 Christians serving the Lord among some 2000 students. Almost everyone knows of a death in his extended family due to the ongoing hostilities, yet these students are probably the most joyful and confident I have ever had the privilege to know. The campus is aware of their presence. Scorn and opposition come from the more politically-minded, but the students' witness remains strong. Last spring a new Christian joined the family daily for several weeks in a row. Last November a Sunday rally saw fifteen conversions, and today in our group at least one in three has become a Christian since arriving at university."

So gratifying to us has been their warm reception of us. Almost daily last year, students dropped in to see us for tea and talk. On return from a long trip to the south they had filled our refrigerator, and some girls had baked enough scones to last for several days. They have asked me to start a disciple programme, a Bible school we're calling the "Salt Mine", and classes for engaged and serious couples. There's a great hunger and teachability. In one class there are daily times of prayer, both in the

morning and afternoon, and a special class held weekly to instruct new believers. Many students are memorising Scripture in case they get posted to areas where guerrillas come in occasionally and burn all Christian literature. "If that should happen", they tell us, "at least God's Word will still be inside, they can't take that away!"

At another place there has been great encouragement. The annual conference last year was attended by 440 secondary, college, and university students. There are of course areas of great need. The group at one European teachers' college is very weak. The commitment of many students in Rhodesia does not have a depth to match their excitement. Obsession with marriage (to any reasonable candidate) still sidetracks many, including some promising young women. And oppression will no doubt increase...

But here is the excellency of a Christian's state, that the Spirit will work it out at the last; He will never let his heart and conscience alone till it be wrought out by little and little.



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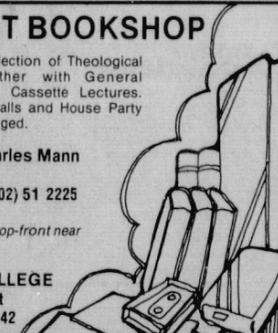
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Telling Story of African Christianity

"The Growth of the Church in Africa" by Peter Falk
Zondervan Michigan, 1979
554 pp



Falk outlines and illuminates what he sees to be two significant facts of history: The sweep of Christianity over North Africa during the early centuries of the Christian era; and, after a millennium of difficulties, its flowing south of the Sahara.

Christianity penetrated Northern Africa during the first five centuries, but (except in Egypt) the Bible was not translated into the vernacular and Christianity did not take root in the culture. Therefore, except in Egypt, Christianity declined under Muslim pressure.

With the Greco-Roman civilization and the spread of Islam the evangelistic efforts of the church were devoted to the peoples of Europe, until the revival of missionary interest from 1300, and more especially after the resurgence of spiritual life in Western Europe in the sixteenth century.

Separate chapters deal with the spread of the gospel south of the Sahara: On the West Coast, in South Africa, West-Equatorial, East Africa and the other regions. Each chapter concludes with numerous discussion questions.

The concluding four chapters are interpretive and discuss: The conditions which affected the spread of Christianity; missionary methods; and the outgrowth of the Christian movement — including the independence

stating that "an indigenous Christianity has taken its place in the world-wide Christian fellowship".

We need another book to show the indigenous African church in its own right, but Falk's book is a necessary and valuable prelude to it.

Lindsay Johnstone

Miracles — O.T., N.T. and Now

"Signs of the Apostles" by Walter J. Chantry
Banner of Truth
147 pp, 60p (England)

This is the revised edition of "Signs of the Apostles", which is an inquiry into the place of miracles in the Old and New Testaments, and whether there is any validity for the working of miracles today.

Inevitably, he pursues this question in relation to the charismatic movement.

Chantry deals with the usual pentecostal distinctives, such as baptism with the Spirit, tongues, etc. It also shows why Christians seek the charismatic gifts.

Chantry holds to the orthodox reformed position that miracles attested the prophetic or apostolic word and argues that the necessity for the gifts ceased with the closing of the canon. He concludes that the charismatic preoccupation with the gifts and experiences detracts from the all-sufficiency of Scripture for scriptural living and guidance.

While Chantry chides the charismatic on a number of counts, he concedes that he has some right insights into

the deficiencies of many Christian lives and churches. However, ultimately he considers his answers are wrong.

An appendix on revival is valuable in showing that there is no parallel between inward grace and outward excitement in true religion.

This book is valuable and quality reading for all, whatever the reader's personal convictions may be.

R. E. Lamb

Self Acceptance the Key

"The Joy of Being a Woman" by Ingrid Trobisch

In his preface Walter Trobisch describes his wife's book as "a synopsis of the main realms of experience in the life of a married woman: Sexual fulfillment, fertility, pregnancy, childbirth, nursing, and finally, menopause and maturity".

It should be a worthwhile book for most married couples to read and is full of warm and sympathetic insights into the physical aspects of a woman's experience.

The book opens with a chapter entitled "Self-acceptance — the Key" and points out that a great deal of self-acceptance involves accepting our bodies.

Because she believes that physical conflicts can hinder and disturb our spiritual life, the author has set out a programme of "body education", so that by coming to terms with their bodies readers may also live in peace with their Creator.

Marcia Cameron

Refreshing Challenge

"On Our Way Rejoicing" by Ingrid Trobisch

This is a book of reminiscences by the author of "The Joy of Being a Woman". It is the story of the large and remarkable Hult family's practical expression of Christian faith. Ralph Hult's dream of being a missionary in Africa and the disappointments he faced — including the sinking of his ship the Zamzam — make compelling reading.

Ingrid and Walter Trobisch spent 12 years in Africa after the Second World War. Her account of the primitive conditions they experienced and the gradual

breaking down of local superstition as the Gospel took root is vividly written.

The book tells of people making great and almost unthinkable sacrifices because of their love for Christ and His work. It is a challenge to each Christian to review the extent of his own commitment to Christ.

Marcia Cameron

A Christian will not do even common things but first he sanctifies them, he dedicates himself, his person and his actions to God, and so sees God in all things, whereas a carnal man sees reason only in all that he himself does. But a Christian sees God in crosses to humble him, and everything he makes spiritual. — Richard Sibbes

Church Follows U.N.?

The Rt Rev Dr Alan Brash, in the July 15 issue, considers it acceptable that an agency of 259 churches followed the example of the United Nations; but it should have been the other way about.

Churches, as congregations of Christians, should follow the example of our Lord Jesus Christ and set an example to their governments and the United Nations. They should act as a conscience for government bodies, including the United Nations, so that representatives and delegates can take action in the light they give as to what is right and wrong.

Our Lord directed His followers when faced with crying need, to pray that God would send His servants to meet the need. To me it is no wonder that Christians are surprised by the official agency of so many churches supporting people who do not claim to be sent by God — people who are attempting in their own way to meet a crying need.

To many Christians their way appears to oppose God's way. If each Christian or group of Christians, such as a church or agency of churches, can be seen as a joint of Christ's body contributing to the whole, it must be remembered that the joints of the body are controlled directly from the head, through the nerves.

Like St Paul, St Silas and St Luke at Troas, Christians should bend their minds to conclude what the will of the Lord is, and not act independently of Him. Following the example of some worldly body is no justification for Christian action.

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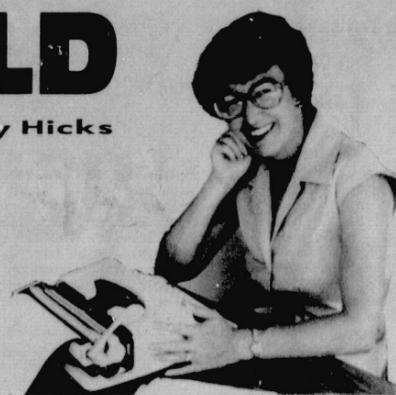
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WHAT A WORLD ON BEING A WOMAN

Lesley Hicks



Am I less aware, or is it a fact that the more strident calls of the Women's Liberation movement have quietened down of late? We certainly do not hear as much lately from the most militant and ugly of its pushers, though no doubt they still wield influence behind the scenes. What has happened for instance, to Germaine Greer?

Some years ago I read her book "The Female Eunuch" and found its concept of womanhood almost as ugly as its title. It both angered and saddened me to think that an intelligent woman could so miss the point of living, and that so many other women should actually swallow her philosophies. In a new look at the book, in an article published in the Sydney Morning Herald (August 21) Christopher Booker of The Spectator thinks much the same. He writes:

"As for feeling, compassion, there is nothing so striking about the book as what an utterly loveless, bleak, tortured, hard view of the world and people it conjures up — it is almost totally lacking in real feeling throughout.

"Now the question that arises is — why should Miss Greer have got into this state where she so undervalues the feminine in herself, in what seems almost like a parody of the masculine onesidedness she is rebelling against?"

WOMEN'S LIB TRAGEDY

He speculates on the influence of her frankly revealed deeply unhappy childhood as helping to account for her hatred both of men and of her own womanliness, and concludes:

"Looking back after ten years, the real tragedy of Women's Lib was not that it expressed a reassertion of the feminine, so much as the final victory of our culture's over-development of the masculine (as the Women's Libbers unconsciously demonstrate, nowhere more clearly than in their pas-

JOY OF WOMANHOOD

Ingrid too has written several books, including "The Joy of Being a Woman". She writes: "I enjoy being a woman. Not that it has always been easy. In every period of my life, I have had to learn it anew — first as a single and professional woman until I was 27, then as a wife, childless for the first three years of our marriage, and finally as the mother of our two daughters and three sons."

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The Bishop Speaks Out . . . Reopening Katingal



The murder of a prison officer at Long Bay Gaol has already brought about a state wide strike by prison officers and the reversal of an earlier decision, to abandon Katingal, Long Bay's maximum security block for dangerous prisoners.

The announcement that Katingal is to be reopened provided the basis for the resolution of the strike. Prisoners' action groups are crying out against the dehumanizing environment that virtually shuts off the inmates of Katingal from even the sky and weather outside.

This appears to be an area of conflict. Prisoners are human beings. Whilst society must protect itself by restricting the liberty of those who would abuse it, it does not have the right to inflict psychological damage on them. Some prisoners do present a real threat to both prison officers and other inmates and we can sympathise with the line of thought that points out that just as workers in

industry are protected from dangerous machines, so those whose work is within prisons should be protected from those dangers that are around them.

The question is not just one of the rights of one group versus the rights of another. The Bible teaches us that both prisoners and gaoler are human beings and as such both have certain rights. It also teaches us that one group does not have the right to dehumanize the other.

If Katingal is necessary, and it seems that it is, it must be made as humane as possible whilst providing proper protection to those who must work within it.

Bishop Ken Short

"My experiences come out of different cultures. I grew up and was educated in the United States. I then lived and worked for twelve years in Africa. For more than a decade I have made my home in Europe. In each continent and situation the joy of being a woman has meant something different for me.

"No man will ever be able to satisfy the innermost desires of a woman's heart for love, beauty and shelteredness. I believe it is possible to live a full life, whether single or married, in spite of unfulfilled desires. We can only look to the One who says: 'My purpose is to give life in all its fullness'."

At the gathering which I attended, a Festival of Light coffee morning for women, one questioner objected that Mrs Trobisch's message, and her book, was only for married women. She demurred, saying that self-acceptance and the acceptance of one's body and one's sexuality is just as important to the single person as the married — and of course to men as well as women.

Self-acceptance. She writes: "Both men and women have to work on self-acceptance. It seems to me, though, that it is harder for a woman to accept herself than it is for a man. One reason is evident in the conscious or unconscious discrimination against women in our society." (Here, for once, Germaine Greer and Ingrid Trobisch would be in agreement!) The other reason she considers to lie in woman's greater body-consciousness.

"Christian women especially have a hard time accepting themselves, including their bodies," she writes, "because the idea still prevails that the spiritual and mental areas of our lives are somehow closer to God, more pleasing to Him and more 'Christian' than the physical realm."

"The Bible, which calls the body 'the temple of the Holy Spirit', says the contrary: the more authentic our faith is, the more we are able to live at

peace with our bodies . . . If I do not live in peace with my body, I do not live in peace with my Creator."

Wise words, worth thinking about. The bulk of the book's content, however, is certainly more applicable to married women (and men — husbands are especially urged to read it) as it deals with the joy in sexual response, a natural (sympto-thermal) method of contraception, childbirth, breast-feeding, etc.

WORD OF LORD CONFER.



Conference session of Evangelical Students

AFES AND INTERNATIONAL STUDENT EVANGELISM

One hundred and sixty men and women (delegates, observers, staff, Executive Committee members) from the fifty affiliated national movements and twelve other groups or countries met at Hurdal Verk, Norway from 17-27 July for the Quadrennial Conference and General Committee of the International Fellowship of Evangelical Students.

The Australian Fellowship of Evangelical Students was represented by Mr Tony McCarthy, General Secretary, Mr Stephen Fox, President of University of Tasmania Christian Union and Dr Christopher Bellenger, previous National Executive member. Mr McCarthy was elected a member of the IFES Executive Committee 1979-1983.

Under the theme "The Word of the Lord" there were Bible studies by Drs Agne Nordlander and John White, major papers by Rev Gottfried Osei-Mensah, Drs Rene Padilla, Oliver Barclay, Hans Burkli and Rev Anfin Skaalheim, and over twenty exploring groups dealing with such diverse topics as "Commuter College Strategy", "Marxism and Evangelical Work" and "Effective Evangelism". Reports were presented on the established work in Europe, North and South America, Africa and Asia as well as the pioneer work in Eastern Europe and the Islamic lands.

Some of the highlights were: The Bible studies by Dr Nordlander (a Swedish theological College principal) in which he combined sound doctrine with application, drawing on an appreciation of the human situation and current philosophical and psychological issues; the enthusiasm of the Latin American delegates who reported much growth through conversions among Roman Catholic students and the statement by Sir Frederick Catherwood, British industrialist, Christian author and member of the European Parliament who said "Of anything I have done I see my work in IFES as the most important and of any investment in Christian work I see IFES as most strategic and through its multiplying effects in new Christian graduates the most economical".

Two current issues which prompted discussion were, how to care pastorally for the large numbers of Roman Catholic students who are being clearly converted in Latin America and Europe in countries where the evangelical churches are often divided or non-existent; and how to take seriously our commitment to the authoritative, sufficient Word of the Lord and as well seriously to apply the Word from its original context into the various present cultural contexts in which member movements have their ministry.

WORD AND LIFE

From page 2

compassionate help towards our fellow man in need. It was unalloyed compassion that prompted the Saviour to die for us, and the Father to give His son that through faith in Him we might not perish but have eternal life.

WEALTH OF BOOKS

If young Christian couples will only read, and if what they read is acted upon, they have few excuses not to be superbly considerate of each

other in the marriage relationship, and equally superb in their mothering and fathering. There is an abundance of books on sex and marriage and parenting by numerous experts, as any browse in a Christian bookshop will reveal.

As always, to know what one should be like is one thing; to act on it in the day-to-day stresses of relationships is quite another.

BIBLICAL INERRANCY

Last autumn an international gathering of evangelical scholars met in Chicago to discuss the much debated question of biblical inerrancy. The result of the International Council on Biblical Inerrancy (ICBI) was an 11 page statement in three parts, affirming and defending the doctrine of biblical inerrancy.

Foremost among the compilers of the statement were Dr J. I. Packer, Vice-Principal of Trinity College, Bristol; Dr Edmund P. Clowney, President of Westminster Theological Seminary, Philadelphia; and Dr R. C. Sproul, theologian-in-residence at Ligonier Valley Study Centre, USA.

CHICAGO STATEMENT

God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.

Holy Scripture, being God's Own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: It is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.

The Holy Spirit, Scripture's divine Author, both authenticates it to us by his inward witness and opens our minds to understand its meaning.

Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the church.

"Presbyterian Guardian" (Philadelphia)

To Understand Each Other

by Dr Alan Craddock

GUILT FEELINGS IN OUR CHILDREN

What do children think of their family? Getting an answer to that question can be enlightening but possibly rather shattering. I once asked a group of high school students this question and the answer given by one of the group remains clearly in my memory.

He said that the thing which most stood out about his family was that his parents always made him feel guilty. I asked him whether he thought they had a good reason for doing this and he

replied: "Sometimes they're right. I can be pretty rotten when I want to, but most of the time they just make me feel weak and guilty, and I wouldn't have a clue why".

He could see that it was right to feel weak and guilty when his behaviour warranted it, but he often felt guilty without any obvious reason. This burden of guilt made him feel useless and resentful. He was losing respect for himself and for his parents.

A number of questions follow from this example. Is it wrong to feel guilty? Are guilt feelings largely destructive and serving no useful purpose? In our relationships we appear to spend a great deal of time either making others feel guilty or being made to feel guilty by others. So how helpful or dangerous is the process?

GUILT AS DESTRUCTIVE?

The person who feels guilty has come to realise that an action (or a failure to act) has produced harm of some kind to another person. This harm may be real or imagined, but irrespective of this the person has become aware of being answerable or accountable for his behaviour.

He may feel answerable to the person harmed, to parents, to social authorities, to himself or to God. The person becomes anxious and fearful regarding the consequences of his behaviour, of being found out, of having to account for and of being punished for it.

A popular idea today is that guilt feelings are largely unnecessary and are caused by invalid notions of

answerability. Guilt feelings are seen to be unwarranted and stemming from an undue regard for the values and standards held by other persons.

This view would suggest that the person who feels weighed down by guilt needs to be encouraged to see that there is no absolute basis for moral values and that he is ultimately answerable only to himself. An obsession with guilt is seen to indicate a lack of self-interest and individual freedom. Guilt feelings are seen to be negative and self-destructive.

GUILT AS CONSTRUCTIVE

However, from a Christian perspective, this view is seriously flawed. It assumes that a person is only answerable to himself and that morality is a matter of individual preference.

But Christians recognize the authority of God in both of these matters. We are answerable to Him (Romans 8:7-8; 1 John 1:8-10) and are to be guided by His revelation concerning the morality of our conduct (1 Timothy 3:16).

When we break God's rules, or even entertain the possibility, we will be likely to feel guilty. This emotion is constructive in that we can come to recognize our error. We may confess and repent to God and thus come to experience forgiveness and receive strength to live in a fashion which honours God.

This kind of guilt feeling originates in a sound value amework (based on the authority of God) and is not an end in itself. It can be

preventative, or if an error is made, can lead to forgiveness and obedience.

GUILT AS A BURDEN

But guilt feelings are not always constructive. Many people experience guilt feelings when there is no sound reason for them to do so. It is all too easy to make human additions to the values endorsed by God.

In New Testament times the Pharisees did this and perhaps even succeeded in making some people feel guilty for being healed on the Sabbath day! Guilt can be used to oppress people and to ensure their submission to authority. This use of guilt is common in family relationships and is confusing and destructive.

The guilt feelings are engineered in order to manipulate others. The tragedy is that such persons may become obsessed with their feelings of guilt and may suffer serious psychological problems since a resolution of this kind of guilt feeling is virtually impossible. This kind of guilt has no sound value basis, being based only on human authority.

We should recognize that it is very easy to be made to feel guilty even though there is no fault by God's standards. Just as we can be on the receiving end, we also need to recognize that we can easily create inappropriate and destructive burdens of guilt for others.

The validity of the values is central and, for the Christian, recognizing the authority of God is surely the key to understanding this issue.



"different", and a little touch of religion would be a great help.

No recent American President, certainly including those since and including Franklin Roosevelt, have been free to serve the interests of the American people or Christian civilisation.

Senators Taft and Goldwater offered a challenge and were dealt with by the media. The same media ensured that those successful, other than Nixon, were pictured as patriots, but along with Nixon they presided over the retreat of Western civilisation in the face of the advance of the anti-Christ, international communism.

No greater illustration of President Carter's commitment to this same cause could be shown than his policy on Southern Africa. He has rejected the appeal of a Christian African leader in Zimbabwe Rhodesia to allow his black Government to work with the white population to protect their country against the advancing hordes of the nominees of the anti-Christ.

The silence of the whole of the Christian world led by the hypocritical WCC testifies to the fact that they take their cue from the same power groups behind Mr Carter. Your own pages testified to the dismay of Christian missionaries in Taiwan when, true to form, Mr Carter deserted them in favour of the anti-Christ enthroned in Peking.

Salt II is another glaring example, with possibly the lot consumed in the promotion of the New International Economic Order. All steps towards a world order and a world government into which the anti-Christ fits very snugly, but into which the Christian cannot fit unless he denies Christ.

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FREE AD

This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to five lines. If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement. The service is known as FREE AD and runs on an hourly system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

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MAINLY ABOUT PEOPLE

ANGLICAN ARCHDEACON FOR WOLLONGONG AREA

MELBOURNE
Archdeacon D. H. Chambers became the Consultant in Welfare and Community from August 15.
Rev R. Gabb will become Rector, Christ Church Melton from November 28.
Rev D. W. Hardy will become Rector, St Faith's, Burwood from December 7.
Very Rev A. McKenzie will become Rector, St David's, East Doncaster from December 5.
Hon N. Lacy, MLA, has resigned from the ministry and ceases to hold a Permission to Officiate authority.

The Archbishop of Sydney, Sir Marcus Loane, announced recently the appointment of the Rev Canon Harry Goodhew, Rector of St Michael's, Wollongong since 1976, as full time Archdeacon of Wollongong and Camden. The appointment takes effect from the 1st November this year.
Canon Goodhew will live in the Wollongong area and will have special pastoral responsibilities for that region.

In announcing Canon Goodhew's appointment the Archbishop said that the appointment of Bishop Short as Chaplain General and Bishop to the Forces in July, had highlighted the need to provide Bishop Short with assistance.

The Archbishop described Canon Goodhew as a man of spiritual maturity who had had extensive parish experience.

Commenting on the new move, the Bishop in Wollongong, the Rt Rev K. H. Short said: "For many months now there has been a need for someone to be available to assist clergy in the planning and implementation of specific parish programmes."

"Such a 'Pastoral Consultant' would also be available to share in discussion, planning and the implementation of evangelistic programmes, training programmes, etc."

Canon Goodhew and his wife, Pam, have four children.

CLERGY WIVES' LUNCHEON
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Stephen Bayne Scholarship

St Augustine's College Foundation (Canterbury) offers an annual award under the Stephen Bayne Scholarship to enable a suitable candidate from any part of the Anglican Communion or of a Church in communion with the See of Canterbury to explore within the setting of a University an aspect of the relationship between the contemporary Church and the world in which its life is set.

Applications for 1980/1 should be made by December 31, 1979, to the Scholarships Secretary of the Foundation, at 74 Hoodcote Gardens, Winchmore Hill, London, N21 2NE, from whom information about terms and eligibility should first be sought.



Canon Harry Goodhew

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School Project Bears Fruit



On Wednesday, August 15, 1979, the Pipe Organ in the Vincent Fairfax Room at St Andrew's Cathedral School was officially opened by the President of the School's Ladies' Auxiliary, Mrs M. C. Newth.

The Official Opening took the form of a short Service of Praise and Thanksgiving. A Year 8 student and Chorister, Robert Kalule, played a short recital on the instrument. Robert has been brought to the School from Uganda because of his exceptional musical abilities.

The St Andrew's Cathedral School Ladies' Auxiliary has raised several thousand dollars to finance this project which has been undertaken by the boys of the Cathedral School's Organ Builders' Club.

These 24 students of the School have put in a total in excess of 2000 hours work over the past 18 months, to build, install and bring the instrument to near-completion. The finishing touches will be carried out during the next few weeks.

The organ will provide practice facilities for both Cathedral Choir purposes and Organ Scholars within the School and Cathedral community.

Mrs Newth, Robert Kalule and members of the Organ Club.

EX CHICKEN THIEF

Alan Ang is the Scripture Distribution Secretary for The Bible Society of Singapore, Malaysia and Brunei. He arrives in Australia early in September for a five week program that takes in all States.

Born in Singapore during World War II, and of Chinese parentage, he was raised as a Buddhist and knew nothing of Christianity.

At the age of 15, Alan Ang began feeling frustrated with life and wondering if there was any purpose to his existence. His rebellious nature led him into a teenage gangster group that indulged in chicken stealing. He had many misgivings about his lifestyle and lived in constant fear of death and the unknown.

During this time, Alan was attending a church school where he was taught about Jesus Christ, but because of his Buddhist background he couldn't accept the teachings and often argued with the Bible teacher.

A three-day special program at the church school was the trigger for Alan Ang's acceptance of Jesus Christ. He reluctantly found himself attending the first lesson, but amazingly his heart was warming to the Word of God.

On July 23, 1957, the third day of the special program, Alan Ang came forward to give his life to Jesus Christ and to start a new life for his Saviour. In 1961 he joined the Bible Society as a colporteur and now 18 years later, he is totally committed to furthering the Bible Cause.

Tour dates for the Reverend Alan Ang are: Brisbane — September 10-14; Sydney — September 15-30; Canberra — October 1-2; Melbourne — October 3-10; Launceston — October 11-14; Adelaide — October 15-16; Perth — October 17-18.



Dr Warren Glover

NEW PRINCIPAL FOR SIL

This year's South Pacific Summer Institute of Linguistics will have a new principal. He is Dr Warren Glover, a visiting fellow in linguistics at the Australian National University, Canberra.

The Institute, the academic arm of the Wycliffe Bible Translators, offers courses in language learning techniques and linguistic analysis during the summer vacation at the University of New South Wales, Sydney. The student body averages about 80.

Dr Glover, who was born in Melbourne, attended high school in Wagga Wagga, graduated Bachelor of Science at the University of Sydney, Bachelor of Engineering at Melbourne University, and obtained a PhD in linguistics from the ANU.

From 1966-78, as members of Wycliffe Bible Translators, Dr Glover and his wife, Jessie, analysed Gurung, a previously unwritten language of Nepal.

This year, he is working on computer printing of the Devanagari script, used for many languages of Nepal and north India, and is preparing the New Testament in Gurung, for printing.

Various Education Departments have sponsored teachers to attend the institute. In particular, teachers working in Aboriginal communities have found the course valuable for bilingual education.

AUSTRALIAN CHAIRMAN ANGLICAN CONSULT. COUNCIL

John G. Denton of Australia will become chairman of the Anglican Consultative Council on January 1, 1980, succeeding Mrs Marion Kellerman of Alexandria, Va.

Mr Denton is General Secretary of the General Synod of the Church of England in Australia.

After working in the personnel department of Mobil Oil (Australia), he served successively as administrative secretary of the Diocese of Central Tanganyika from 1954 to 1964, director of information and public relations of the Diocese of Sydney, and then as diocesan registrar and part-time General Secretary of the Australian General Synod.

In 1977 he assumed full-time duties in that post. He was awarded an OBE in 1977.

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The Reverend Alan Ang, Distribution Secretary, The Bible Society in Singapore, Malaysia and Brunei.

R.C. PRIEST MARRIES

The Rev Adrian Hastings, a well known Roman Catholic priest, has revealed that he married a lecturer in social studies Miss Ann Spence, at Selly Oak College of the Ascension, Birmingham, at the end of March. Mr Hastings is 50, and his bride 39. He lectures at Aberdeen University.

Catholic Herald states that Mr Hastings has "the full intention of continuing his ministry as a priest". It reports however that a Canon lawyer said the marriage meant "automatic suspension from the priesthood". "This means he may not say Mass, hear confessions, preach or perform any other sacramental duties."

"If he does so, it is a matter of sin. If anyone knowing that he is suspended receives a sacrament from his hands it is invalid except in cases of extreme emergency."



Dr Paul White and Mrs Ingrid Trobisch, both having worked in Africa, found something in common besides both being writers, during Mrs Trobisch's visit in Sydney. Photo: Ramon Williams.

INGRID TROBISCH

In the Scripture Union bookshop a gospel song plays softly as Mrs Trobisch sits behind a table covered with a lace cloth, ready with her autograph. Behind her are multiple copies of books she and her husband Walter have written, and around the table is a group of women keen to listen to her ideas on children and family questions.

The strain of a hectic week of meetings and interviews and travel shows a little. Nevertheless she has a calm and measured way of speaking in a gentle American accent.

She is at home with three languages — English being her mother tongue. After meeting Walter, she served in Africa as a missionary and his love letters to her during that time were in German.

By the time she returned to Germany to marry him her German had become quite proficient! She calls German her language of the heart. French she used in North Africa while a missionary there with Walter.

Coming from a family of 10 children and having five children of her own, it is fitting that Ingrid Trobisch's

great concern is for children and family life.

A nation's attitude to the child says a lot about that nation, she believes. In Germany at present there are more deaths than births, and unless this changes, Germany is a dying nation. Very often children are postponed because a new car and a trendy furnished house are top priorities. Children constitute an economic threat.

At home in Austria her son is completing a PhD thesis on the psychology of the unborn child. He also acts as secretary to his parents in their work of writing and lecturing.

One senses here is a supportive, caring family where the authoress is foremost a good and loving wife and mother.

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CRIPPLED CHILD AT COAST



The cheerfulness and accomplishments of crippled children under instructed guidance are two qualities which shine out from a colour documentary film called *ACHIEVING* that has just been made for the New South Wales Society for Crippled Children. Their fiftieth anniversary happily coincides with this International Year of the Child.

Miss Penny Spence, who is Head of the Children's Programme Department at Channel 9, is the narrator for the film and, apart from outlining the society's work, she interviews crippled children, their parents and those who train and supervise the children in their varied activities. Miss Spence who has been a supporter of the society for many years donated her professional services to the project.

The society is seeking funds to support its current programme and to enable it to expand into new areas as techniques develop. This film is designed to make the society's diversified activities more widely known throughout the State. The Australian Charities Fund and the Commonwealth Savings Bank, by co-sponsoring the film, have given the appeal a flying start.

The film, which is available for screening by service groups, schools and other interested organisations, has been produced and directed by Betti Wood of Pilgrim Films, Sydney. It runs just over 20 minutes.

EDITORIAL Rhodesian Merry-Go-Round

Few if any of the original constitutional forms of government handed over by departing colonial powers survived more than ten years. In their place another form of government, usually military dictatorship, usurped power and overthrew the constitution, or as it is normally put "suspended" the constitution. You could name the survivors on your hand.

The reasons for the chaos that follows the handing over power leading to the overthrow of a new country's government are complex.

Some are the result of the haste with which colonial masters have been anxious to dump their colonies in the post war era where possession of colonies became a decided liability in the face of the United Nations Assembly of increasing numbers of representatives from the Third World.

Some are the result of abuse of new found freedom or retaliation against the superior attitudes and privileges granted to the commercial wing of the colonial powers. All colonialists are asked to leave or are evicted, and the great gap has to be filled that is left by the entrepreneurs or skilled technicians. The gaps have been filled by a devil that was worse than the colonial one, and ample evidence exists of the inevitable attempts of the Marxist powers to fill such gaps with their expertise.

The Russian war against the Eritrians on behalf of the Ethiopian Government is a classical example of technical assistance, and the grab for power by them for supremacy to the entrance to the Red Sea and the sphere of influence by that super power so close to the vast oil deposits of that region.

The lessons of recent history are so readily or conveniently forgotten. The present talks in London on

Zimbabwe/Rhodesia, while on the surface seem to be a means of reaching a peaceful settlement, could well be like those of Dr Henry Kissinger on South Vietnam. Can any be convinced that the present government of South Vietnam is really governing for the well being of all of its citizens? On paper the "peaceful and just settlement" of the then Secretary of State looked good, but was simply a face-saving device of an America humiliated and tired of the war, and politicians under siege to take decisions for the saving of their political hide.

The work of our present Prime Minister in effecting some compromise at the recent meeting of the Commonwealth Heads of Government meeting in Lusaka was something of a personal triumph for him if one reads his own account of the events in Hansard.

His motives appear to be mixed or perhaps his intentions were simply misguided.

But whatever the complexities of the Zimbabwe/Rhodesian situation, and the blame that can be apportioned out to many from the time that Mr Ian Smith usurped power to the present moment, the lessons of South Vietnam should stand clearly before all Christians, even those who happily give aid to South Vietnam in spite of its inhuman and blatant genocidal policy towards its Chinese citizens.

The incorporation of Marxist parties into any settlement that the colonial power forces on Zimbabwe/Rhodesia will lead ultimately to the overthrow of a conference settlement. A number of the heads of government at the Commonwealth Conference were only there because they had usurped power and some with the backing of the followers of Marxist ideology that man lives by bread alone.

It is sometimes argued that the Westminster form of government is entirely unsuited to the cultures where one does not allow criticism to go unchecked, let alone pay a group of parliamentarians to publicly criticize your every attempt at government with the hope of overthrowing you at the next election, and gaining power to govern by the ballot.

Even if we make allowances for the cultural problems, we are still confronted with an ideology whose intentions is to seize power unlawfully in the name of freedom and subsequently to suppress freedom and to harass and persecute genuine Christians.

The political naive can point to the unjust advantages given to whites in Zimbabwe/Rhodesia, but it gave more hope for the retention of the existing technical and commercial knowhow, than a compromise settlement Britain is now forced to chair as a result of the Commonwealth Conference.

The terrorists have wrought havoc and death to many including Christians, and have cowed many congregations into no longer meeting. This situation has grown and there are churches that have not met for well over one year. The attitude of the terrorists to Christianity is so well known, and yet there are Christians whose memories are so short or just indifferent to the truth.

It may well be that in the long run, it would have been better to allow Zimbabwe/Rhodesia with its imperfect constitution to continue, than to force a chain of events whose outcome is so predictable if a political compromise incorporates the party of "Patriotic" Front.

ON OTHER PAGES

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