

Lausanne Literature



Bishop Jack Dain (right), the General Co-ordinator of the L.C.W.E. (Lausanne Committee for World Evangelization) with some of the booklets and material which have been produced from the consultations in Lausanne and Pattaya. Plans for further consultations were revealed at this special meeting in Sydney, of those interested or involved in the L.C.W.E. — Photo Ramon Williams.

Church and School build together

Sunday, 20th March, 1983 was a day of great thanksgiving and rejoicing for St. Clement's Church Mosman, and the Mosman Preparatory School. It saw the culmination of over five years planning and negotiating when the redeveloped Parish Hall complex and a new classroom block were opened and dedicated.

A Service of Thanksgiving attended by about 700 people was held in the Church at which His Grace the Archbishop of Sydney, the Most Rev. Donald Robinson unveiled a plaque

The history of the Parish of St. Clement's, Mosman goes back to 1888. The Mayor of Mosman, Alderman B. S. J. O'Keefe, Q.C., made the following comments when commending the building appeal: "The Parish of St. Clement's is older than the Municipality of Mosman itself, whilst the present Church and the Mosman Preparatory School are almost as old. Parish, Church and School have all become integral parts of the social fabric of Mosman."

The Mosman Prep. School was founded in 1904, using the building and grounds of St. Clement's. It has remained on the site ever since, and is an integral part of the Parish as a whole. It currently has an enrolment of just over 200 pupils,

and there is a long waiting list of applicants.

The Rector of St. Clement's, the Rev. Victor Roberts, and the Headmaster of the School, Mr. Ian Begbie, are keen to see a close and harmonious relationship continued, so that both Church and School will be used to bring glory to Christ through the teaching and application of the Word of God in church and school alike.

The total cost of the building project was approximately \$700,000. The way this amount is being met further illustrates the closeness of the Church and School communities. The School is contributing approximately \$300,000, the Church \$150,000 and a capital grant from the Commonwealth Schools Commission of \$230,000 makes up the balance. All the work done is vested in the Diocesan Church Property Trust and so belongs to the Church; the School has a lease which gives it security of tenure for 50 years.

The whole building programme provides both Church and School with a most comprehensive, versatile and modern facility that will provide their needs well into the next century in a most pleasing and appropriate style.

The Australian Christian Book of the Year Awards, 1983

Awards for Christian books by Australian authors and publishers in Australia

These awards are being made annually for original books written by Australians and published by Australian publishing houses.

Each of the ACLS Annual awards will consist of a suitable certificate presented to the publisher, with a cash award together with an inscribed certificate for the author. Extra supplementary awards may be made. If in the opinion of the judges no entry meets the standards expected, no award will be made.

In 1983 the following are offered for books published between 1st April, 1982 and 31st March, 1983.

1. The Australian Christian Book of the Year Award for a book intended for any age group.
2. An award for the best children's book, including those written for younger teenagers.
3. An award for the best designed book.

A panel of judges selected by the Council of ACLS will assess the entries. Special judges will assist with the children's and design awards. Books entered in the children's and design categories are also eligible for the Australian Book of the Year Award.

This year's entries should be submitted by May 15th. Nominated titles will be limited to four books by any one publisher.

Entries should be sent with three copies of each book to ACLS, C/- Ridley College, Parkville, Vic. 3052. There is no entry fee.

Dean speaks out on marijuana

The Dean of Sydney, the Very Rev. Lance Shilton, in his weekly radio broadcast on 2UE Sydney recently spoke out against marijuana. He said:

Again it has reared its ugly head. Now the Federal Health Minister, Dr. Blewett, has gone along with the proposal that home-grown marijuana be decriminalised.

Obviously there are strong pro-marijuana pressure groups trying to change the law to make it easier for themselves and others to act irresponsibly.

When Dr. Harlin B. Jones visited Australia in 1977 he said, "I do not know how well your pro-cannabis forces are organised but I see them following the same pattern of propaganda as they used to in the U.S. at the beginning of the drug movement. The strongest voices came from the academic community. People from within our universities, medical schools, health organisations formally declared cannabis harmless. I see the same thing here, but this is incredible in view of the fact that since our drug movement commenced in 1964 there is now overwhelming evidence for physical and mental harm from cannabis use. Today no reputable scientist in the United States declares cannabis to be harmless."

While those who take drugs are not deterred by legal restraint, new users are restrained. The decriminalisation of the use of marijuana will increase its use. In 1974 Oregon became the first State to relax its cannabis law. An official survey made for 1975-1977 showed the use of cannabis increased from 46% to 62% in the 18-19 year old segment of the population.

Decriminalisation will not deal with illegal trafficking nor stop organised crime involvement.

Because a large number of people

MARANATHA!

"Put the man right."

A man was helping his son to learn some geography. He cut a world map out of a magazine and divided it up like a jigsaw. He was very surprised that his son was able to put all the pieces together so quickly.

His son told him the secret. "On the back of the page is a picture of a man, it was easy to put him back together, then I carefully turned it over and the world was right."

"Put the man right and the world will be right."

How often in these days we look out at the world we live in and think "what a mess", or our own society and we despair, "is there any solution to our problems?"

Perhaps the boy with his jigsaw inadvertently has at least part of the answer; "put the man right and then the world will be O.K."

There is not a lot I can do to solve world problems, but I can contribute to solving the problems I cause, and the hardships people close to me face.

It should be no surprise that the world is in a mess. In fact ever since Adam and Eve put themselves first before God, sin and trouble has been part and parcel of life on planet earth.

There will be a day when God will right all injustices and will establish a new order of things, where things will be right. That is a great prospect, and to be part of it a person needs to turn back to God by trusting in Jesus Christ now.

In the meantime God will change those who turn to Him so that their lives will be of use to others; so that the problems they cause maybe righted, the hardships others face maybe shared.

It's got to start with each one of us; — "put the man right and then the world will be right" needs to become "put me right Lord," then help me to do my part in changing my world."

Since God is going to be for a man who trusts Him, who genuinely seeks to change and follow His ways, then we can be sure that He will help him live like that in this world.

Peter Brain

already break the law does not provide a good reason for changing it. Many people break the speed limit, but the law remains as a deterrent to many others.

Some argue that tobacco and alcohol are drugs but there are no criminal sanctions against those who use them. But already we know what harmful effects these drugs are having upon the community and how easily young people become hooked on them. Why add to the evils? Some are so anxious to be consistent there may be a good case for criminalising the use of tobacco and alcohol.

There was a time when it could be reasonably assumed that what was legally right was morally right. But now with the practice of abortion and the efforts to decriminalise homosexual behaviour, it can no longer be assumed that what is legal is moral. We are fast reaching the point where young people on most issues could not be blamed for thinking that what is legally right is morally right. Surely the law has a responsibility of upholding certain standards and protecting the young from being led astray by peer pressure or even by general community acceptance.

The great pity about all this is that so many in our dull materialistic society are looking for "highs" to escape the boredom and frustration of selfish living. Marijuana, like any other drug, provides a temporary high.

The person who trusts God and who has experienced the living presence of Christ finds satisfying relief and does not look for substitutes. My advice is let Christ fill your life. Call upon His strength and He will make your life worth living and He will protect you from drugs.

The Australian



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Ministerial Report: Religion in Education in NSW Government Schools. TIME FOR ACTION

In our April 4 issue we published an Editorial — Please Minister — in which we took the Government of N.S.W. to task for not acting on a Report received by the Minister for Education in November 1980 and released to the public during 1981. The Editorial caused quite a reaction and we decided that the issue was important enough to follow up in detail. Since then we have researched the matter further and we have tried to speak to both the Minister of Education, the Opposition spokesman on Education, an Independent member of the N.S.W. Parliament and a representative of the Inter-Church Consultative Commission on Religion Education in Schools. We are more than ever convinced that this is a matter that requires urgent attention. Because the Report was published two years ago and was not widely circulated we have included on page 3 a summary of some of its important features.

The Situation

In 1975 the Minister for Education in the then Liberal Government established a Committee to look at Religion in Schools. There were a number of reasons for this action. Not only was the relevant Act out of date — hopelessly so — but there was also something else. A crisis had developed in the schools. Churches could not supply enough teachers, classes were being minded, teachers were unhappy. Yet, when the facts were gathered many were very encouraged by what was happening and by the level of commitment of both Church and school to Special Religious Instruction.

As a result, the Committee worked to provide a series of recommendations which would deal with the situation and provide guidelines and assistance to both Church and School.

When the Report was first released meetings were held for those responsible for religious education — especially for clergy of all denominations. As a result of these discussions reports went back to the Minister indicating that there were no problems with the Special Religious Education proposals — all the Churches were in full agreement with them — but that there had not been enough discussion on the General Religious Education proposals. The Minister was asked to deal with the matter promptly. That was almost two years ago. Since then very little has happened. The Churches both together and individually have written to the Minister often — but to no avail. Discussions, they were told, were proceeding.

Important

Mr. Pickard, now the Opposition spokesman on education, was involved with the setting up of the Committee. He is under no doubt that the matter is of vital importance. He told the **Church Record**, "There is no possibility of any school in the western tradition teaching general subjects such as English or History or even Economics without running into religious concepts". As a result, he suggested, we needed to teach children properly about their religious heritage. "Regardless of whether we like it or not," he told us, "we are still built upon Judaic/Christian moral and religious principles and therefore until such time as society says it wants to be a different based society, then the school must be an instrument preparing people for society. It must give sound and solid interpretations of the value system that underlies our society." He said, emphatically, "We have a responsibility to teach Christian values through Religious Education in schools."

Mr. Jim Cameron also told the **Record** that he strongly supported any recommendations which would cause the matter of religious instruction in schools to be taken seriously. "It is a tragedy," he said, "that the authorities have already allowed so much water to flow under the bridge."

Why no action?

Why has so little happened for 2½ years? Mr. P. Pickard was critical of the

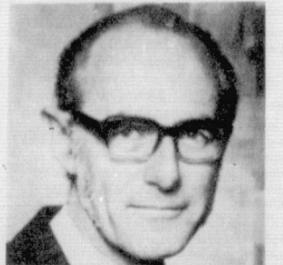
Government's attitudes. He suggested that there was a conflict within the Labor Party and within the Department, between those who favour Christian teaching in the schools and those who oppose any form of religious intrusion in the school. He suggested that they were, therefore against the original Act. He said, "The original Act, when the Churches handed over their schools in the past, guaranteed freedom of access of religious educators. Now many in the Labor Party — in fact it's in their policy statement — want a complete separation of Church and State. The result is no action — they just don't want to put their hand into that nest of adders."

Mr. Pickard, however, was also very critical of the Churches for failing to act. He said "I believe that they are relinquishing their trust if they wait so long to force the issue to be decided." He made it clear that he would welcome an approach from the Churches and would be more than happy to raise it on their behalf.

Church inactivity

The Australian Church Record raised this matter with Canon Allan Langdon, a member of the original Committee and spokesman for the Inter-Church Consultative Commission. We suggested that it was wrong that more positive action had not been taken on the matter. We asked why it had been necessary for the Church Record to take the matter up with the Opposition spokesman and turn it into a political issue. Canon Langdon told us,

"The members of the Inter-Church Consultative Commission are educators qualified to contribute to the R.E. Report through their representation on the Ministerial Committee of Enquiry. However, we are politically naive; we have relied on friendly correspondence and conversation with the minister and on the logic of the case set out in the R.E. Report itself and in our subsequent correspondence with the Minister.



Allan Langdon

Apparently what is needed is not merely the widespread public support which the R.E. Report received but widespread public agitation for its implementation. As a Commission we have obviously contributed to the frustration we are now experiencing. On the one hand we employed an honorary R.E. consultant whose work has improved the situation in many schools, but this would appear to have been politically unproductive in reducing the pressure for action from within the schools which lay

behind the setting up of the Committee of Enquiry in the first place. On the other hand, many of the critical problems still facing S.R.E. in many high schools could be solved or at least relieved by implementing the Report's Recommendations and during the past two years our Commission has discouraged parents and church people urging political action by assuring them that we were representing their interests with the Department and the Minister.

Consensus

In a recent letter the Minister stated that, "the Government wishes to ensure that consensus opinion has been reached on the important issues raised by the Report before any decisions are made regarding its recommendations." In a reply to that Canon Langdon said,

"The Minister has said he wants consensus. If what he means is unanimity, that is an impossible aim as there will always be some teachers, parents and others opposed to religion in any form anywhere. There is ample evidence of consensus in the sense of general agreement about the S.R.E. Recommendations at least, and for many of the others also. Further discussion of the G.R.E. Recommendations for secondary schools may be needed but there is no obstacle to endorsing the Report in general and the S.R.E. Recommendations in particular with far reaching benefit for the whole public education system."

Minister for Education

The **Church Record** has sought an interview with the Minister for Education, The Hon. R. J. Mulock ever since our Editorial was published. We have been unsuccessful. The minister has said that he wants to speak with us and has promised to do so. However, at the moment, he believes that there are proposals which he needs to study before answering our list of questions. As we went to press, he provided us with a statement. In it he said:

"Comments on the Report were accepted up to January, 1982. Analysis of the comments revealed that of the 189 responses from groups and individuals, the majority of those religious backgrounds supported the recommendations.

Submissions from four major bodies concerned with education and schools expressed serious reservation and/or opposition to some of the recommendations. The opposition of these bodies, FOSCO, Federation of P. & C. Associations, the N.S.W. Teachers Federation and the Anti-Discrimination Board, appears to make a consensus decision on future directions difficult.

Discussions with the Inter-Church Consultative Commission revealed that it favoured those recommendations which could be implemented without legal change, or resource provision and without causing dissent. It proposed that other areas be the subject of further investigation. It seems clear that any move should be a gradual one, taking into account the views of interest groups.

Continued on page 2

Corrie ten Boom — a life remembered and respected



Corrie ten Boom died peacefully on her 91st birthday, April 15th, at her home in Placentia, California, U.S.A. A small private funeral was conducted Friday, April 22nd.

Miss ten Boom had suffered her first stroke August 23, 1978, with a second stroke experienced on May 30, 1979.

During her life she lived quietly in Haarlem, Holland, as a watchmaker, until World War II. Her family, being active Christians, soon became involved in protecting Jews being persecuted by the Nazis.

Caught and arrested, the ten Boom family was imprisoned. Both Miss ten Boom's father and sister died during this confinement.

Miss ten Boom experienced the "hell" known as Ravensbruck. For almost a year she lived, and maintained her faith, in this infamous concentration camp.

Upon her release she worked amongst the victims of war in Holland and established a refuge for them. This was the commencement of her own work and she became known as "a tramp for the Lord". For 30 years she travelled the world, visiting more than 60 countries, telling of her own experiences and the Lord's faithfulness during her imprisonment.

As an author, she wrote 18 books. Sales of over 7 million copies have indicated something of their popularity. Her most famous book, "THE HIDING PLACE", was made into a motion picture in 1975 and was also translated into several languages.

A new film, "JESUS IS VICTOR" is claimed "to take a quiet look back at her victorious life, from her time spent as a Nazi prisoner, to her closing years. It shows how faith in Jesus gave her hope in hard times and touched everyone she met. It's an inspiration for both young and old" (Fact & Faith/Challenge Films).

A memorial missionary fund has been established in her memory in the U.S.A.

Ramon Williams

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The Australian CHURCH RECORD

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Moore College Library

EDITORIAL

Enough is Enough

The recent issues of the Australian Church Record have contained in the letter columns a great deal of correspondence on the subject of homosexuality. This began as a result of the A.C.R.'s opposition to the Anti Discrimination Legislation introduced into the NSW Parliament last year. Our opposition was attacked by homosexual groups and applauded by others.

The debate in the letters' column has come from those holding a variety of viewpoints. In the current issue, for example, we have two letters supporting the position of the homosexuals and one supporting a previous letter requesting that we stop printing the letters from homosexuals.

The time has come for the A.C.R. to make an editorial comment — particularly in the light of problems we have experienced from some of those who have written letters to us.

The Letters to the Editor column in the Church Record is, like in other newspapers, a service provided to allow readers to have their say and to respond to our editorial policy. This is a convention — we have no need to even have such a section let alone publish all that we receive. But, unlike many other publications, the A.C.R. under the present editorial team has attempted to print all letters received without editing. In that way we have been much fairer than many other newspapers.

The result of this policy is that it allows any group or individual to use the letters column for propaganda. We have monitored this issue closely and have felt that in the past our letters' column has contained a satisfactory balance.

The time has come for us to call a halt to the correspondence on homosexuality. The problem is that it has become tedious, since no letter yet published has added anything substantial to the debate. We do not intend to continue publishing letters on this subject unless we believe that they add significantly to the understanding of it.

So, where does the A.C.R. stand on the subject of homosexuality? It must be stated that we disassociate ourselves entirely, of course, from the point of view put forward by the AngGays and other homosexual groups. At the same time we also disassociate ourselves from the intemperate and unloving statements made by many of the opponents of the homosexuality.

We believe that the general issue has tended to become bogged down in unhelpful details. The argument and counter-arguments on specific issues have tended to neglect the more basic issue of our attitude to sin. The simple truth is that the biblical position on sexuality requires that sexual expression takes place inside a relationship of marriage — and that between one male and one female. All other sexual activity is contrary to what has been revealed to man as God's standard.

As a result of this, and the belief that all sins offend God and one sin is not more serious than another in terms of our relationship with God, we believe that it is unhelpful to treat homosexuality differently from other sexual sins.

Therefore, we do not have any great interest in the arguments about whether homosexuality is the result of choice, conditioning or birth. To be homosexual is not the problem — to practise homosexuality is a sin.

Let us put it simply in this way. The heterosexual male — whether he is that way by birth, conditioning or choice — may experience an awakening of sexual desire when he sees an attractive girl. To carry that desire through to fruition, unless the girl is his wife, is to commit sin. It is the same for homosexual desire. To argue that the expression of sexuality in a homosexual relationship is not sin would lead to an argument that could justify adultery, wife swapping and even child molesting. This is plainly ludicrous. However, if we act because of the way we are and the desires we feel, then all of these things become acceptable.

But, some object, why should homosexuals be denied an opportunity for a long term loving relationship? It is obvious that such a comment equates love with sexual expression; a situation that we do not see as biblical. But worse. What do we say to the heterosexual person who is single and who in God's plan stays single? For them sexual activity is also taboo. They accept this as part of God's plan for them.

What is happening is that minority groups such as homosexuals are asking for rights and privileges that others do not have. This is to make no comment on the law — that is another matter. It is to assert, however, that sexual preference and sexual desire must be expressed only in relationship to what God allows.

We therefore affirm that to practise homosexuality is a sin and like all sin, it separates us from God. No argument, no matter how detailed, can alter that fact. And the Scriptures which set up this standard at the same time set up an extra factor. The death and resurrection of Jesus occurred to allow both forgiveness for past sins and strength and power to live according to God's standards — this is true for everyone, no matter what their sexual preference.

Continued from page 1

TIME FOR ACTION

While the approach of the Commission appears reasonable, there are implications for resource provision with most of the recommendations and consequently the possibility of decisions for implementation entering the industrial arena. Some recommendations which did not require resources would be dissented from for other reasons.

Since my meeting with the ICC, its propositions to me have advanced. At this stage a proposal to establish a consultative committee on Special Religious Education is being finalized with consideration being given to membership and terms of reference. Further developments will be referred in the near future to the Inter-Church Consultative Commission and other relevant religious and educational authorities.

Response

The Australian Church Record is happy that, at last, something is going to happen. We commend the Minister and hope that the committee he sets up on

Special Religious Education can get its work done quickly.

However, what is about to happen is really very insignificant in the light of the whole Report. The Minister still does not seem to understand the difference between the two sets of recommendations. We cannot believe that serious reservation and/or opposition to some of the recommendations refers to the S.R.E. recommendations. Nor can we see problems with resource provision. As a result, pending an interview with the Minister in which we could ask him to explain his statement, we must be critical of it because it does not really go very far.

Continue

The Australian Church Record has decided that it will follow this issue through. We will continue to seek to speak personally with the Minister and have him answer our questions. We also hope that our Church leaders will see their responsibility to provide real pressure on the Minister so that he will be forced to act.

It is long past time for action on this matter.

Letters to the Editor

Dear Editor,

We write to respond to P. Fyle, R. W. Gee and Tim Tunbridge (A.C.R. 4/4/83) We are pleased that Church Record is willing to continue the debate over our lifestyle.

We were saddened by Tim Tunbridge's easy dismissal of AngGays as a "circus". The "black cross on a mauve background" which he finds so comical a part of the banner which we carry is in fact a cross on a pink triangle. The pink triangle has a significance for every homosexual man or woman which deserves better than to be laughed at. It was used originally, sewn on the right shoulder and left trouser leg of the clothing of concentration camp prisoners in Nazi Germany, to identify those who were homosexual. From 1933 to 1944, under the notorious Article 175a of the Nazi penal code, thousands of homosexuals from all walks of life were rounded up and placed in the worst of the concentrations camps, namely the "level three" camps with the Jews. The Protestant Church of Austria carried out research in the mid 1970's and concluded that approximately 200,000 "pink triangle" prisoners died as a result of their treatment and "re-education" at the hands of their Nazi persecutors. S.S. records account for 18,000 of these, but the destruction of many of the incriminating papers mean that no record survives of the names of all of the victims.

Several personal accounts of the suffering of those who were "pink triangles" and who survived are a vivid witness of the end result of the dehumanising of people whose "difference" is found by others to be "objectionable". The pink triangle on our banner together with the cross, in our opinion, are neither "comical" nor inappropriate. Our experience at the recent Good Friday witness in Sydney Square, where a man used his height and weight to obliterate any view of the banner (because he found it objectionable) is not, therefore, very different from wanting to see us disappear altogether. He was quite sure that rendering us invisible was a Christian act, but he chose to express his point of view by using intimidatory tactics, in particular by harassing the one woman member of our group who attended the service.

Briefly, in response to your other correspondents, we cite other Anglican points of view not to prove the rightness of the homosexual lifestyle, but to show that other Anglicans, presumably using the same Bible as your correspondents, have arrived at different conclusions. P. Fyle's problem seems, then, to be more with the nature of authority in the Anglican tradition and with the use of the Bible than with the "problem" of sexual love between members of the same sex. R. W. Gee, on the other hand, seems to be so preoccupied with the acrobatics of the homosexual bedroom as to miss what we think is the essential issue: how is the church to deal with women and men who hold views about sexuality, and no doubt about many other issues, which radically differ from what has been traditionally held?

We look forward to a continued exchange of letters in your columns.

Prue Borwick and Geoff Scott for AngGays

Dear Sir,

I applaud Rex Myer's plea to your Editor (ACR 18/4/83) concerning the publication of seemingly endless letters from homosexuals. No subject has received more space in "Letters" over recent months. While the subject is of great importance, AngGays & other homosexuals have had their say long in their sin. I join with Rex Myer in his plea: "Enough is enough, Mr. Editor!"

Yours sincerely,
David Mulready

Dear Sirs,

In the Church Record (March 7) two members of the so-called "AngGays" take your paper to task for being "intolerant" of homosexuality and quote various churchmen who are purported to approve of this form of behaviour.

Allowing for the fact that such supposed expressions of support are often heavily qualified, their letter does highlight the fact that this issue theologically speaking is basically one of the authority of scripture. Whilst the homosexual lobby display incredible ingenuity in explaining away the numerous Biblical condemnations of this practice, the net result is comparable to explaining how to dodge an avalanche by avoiding each individual stone. The falsity of these arguments have been exposed many times in articles and I shall not repeat them (for example, "Have We Misunderstood the Bible?" in the Anglican publication "Homosexuals in the Christian Fellowship.")

Probably those churchmen who express support for homosexuals are influenced by the belief that such behaviour is somehow inborn

or innate and is not therefore morally culpable. However, even that masterpiece of homosexual propaganda, the ADB Report, does not succeed in establishing this, whilst the scientific and other evidence to the contrary is overwhelming in comparison.

Homosexual behaviour is a deliberate perversion of God given gift and is emphatically and unmistakably condemned in scripture.

Yours faithfully
Selby F. Matthews

Dear Sir,

I am writing to you in the hope that through the columns of your paper we may enlist the help of you and your readers concerning our Camp.

In 1963 the then Anglican Rector of Bundanoon, Rev. Bob Gibbs had a vision to establish a Youth Camp in Bundanoon, to aid in the proclamation of the Gospel to young people. With his own funds he purchased 3-5 ha of land close to the Town in Gullies Road.

Following this a committee was formed which in 1965 became the Bundanoon Christian Youth Camp Council, a non-profit organisation registered under the Charities Act, and composed of concerned Christians from all Protestant denominations in the district.

The Rev. Gibbs then arranged to purchase the workers' accommodation from the site works of the Bundanoon Creek Dam. Subsequently these were moved to the Camp site, and Camp Orana had begun. This was due mainly to the vision and energy of Rev. Bob Gibbs and his faith in God.

Bob now lives in retirement at Mowll Village Castle Hill, but because of recent ill health has not been as active in the Camps affairs as he would like to be. Last year the Council saw fit to honour him with the title of President Emeritus for life.

During the past 18 years we have seen many young people pass through Camp Orana, to hear the Gospel of Jesus Christ and respond to His call to give Him their lives. This has always been our aim, and fees have been kept low and all profits put back into the improvement of the Camp. Today we can offer a weekend Camp including all meals for only \$18 per person.

The original buildings are still used and herein lies our problem. Recently gazetted Local Government Act regulations concerning Fire Protection, mean that costly alterations will have to be made to the Camp. As well as that, we recently discovered that due to poor foundations our Dining Room needs urgent repair, and the Council have decided to erect a new Dining Room to replace the old one.

After discussions with the Local Council and with a number of builders, we estimate that erection of the new Dining Room and compliance with the Fire Regulations will cost some \$40,000. Last year our income totalled just over \$33,500, so for us to raise the sum needed is a large task indeed.

We have recently begun a Camp Orana Building Fund, and already through gifts and various functions some \$1600 has been raised. We are all working hard, but we are only a small band in a small area. What we would hope is that through your paper, there may be those who feel led to help us in our task, either through giving or perhaps there might be someone in a position to make us a low interest loan of a large sum.

We believe that God will honour us as we continue to honour Him through our work at Camp Orana. We hope there will be others who will join us in this task of keeping alive the vision of the Rev. Bob Gibbs. Should you require further information please do not hesitate to contact me at "Koonoval", 80 Southy St, Mittagong 2575.

Thanking you,
Laurence Butler (Hon. Secretary)

Dear Sir,

The following verse was inspired by a woman who quoted her "rights" to have an abortion.

"DILEMMA"

"There is no need in the world to-day
For men in clerical collar we say
Legal men support one's human right
As courts don't uphold the spiritual light
No longer can we feel
That life is guarded by the royal seal
For government too reflects the view
That people are dispensable for a few.
We can no longer put ourselves out
We have human rights we shout
Many, must in anguish cry
For human rights He did not die."
Jean Hayden

Religion in education in Government schools — some background

The main news item in this issue is, we believe, vitally important. We are aware, however, that many of our readers will not be familiar with the Report released in 1981. To help understand our concerns we print the following background article based on a summary of the Report produced for Anglican clergy.

The Report

The Report was compiled by a Committee set up by the Minister for Education in 1975, consisting of 16 members comprising representatives of the Department of Education, primary and secondary principals, the Teachers' Federation, the parents' organisations, universities, CAE's, a representative of the Jewish community and three representatives of the Inter-Church Consultative Commission on Religious Education in Schools.

The terms of reference for the Ministerial Committee of Enquiry were:

- The place of religion in education in Government schools in N.S.W.
- The Public Instruction Act: its background and consequences with particular reference to general religious teaching and special religious instruction in schools.
- Present position of religion in education in Government schools.
- Recommendations for future action.

The Committee invited submissions from the public, receiving 906 from individuals, groups and organisations. It also conducted a State-wide survey sending questionnaires to representative samples of groups of people directly related to government schools, namely, parents, principals, teachers, students, and visiting teachers of religion. A supplementary survey of non-English speaking parents was also undertaken. At the same time, reports and developments in the other States of Australia and overseas were examined.

Conclusion

The Committee came to the view that:

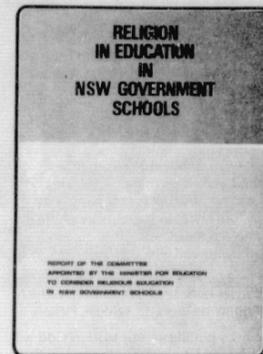
- General Religious Education, that is, learning about religions, should form an integral part of the educational opportunities for children in NSW government schools.
- Special Religious Education, that is, the teaching of a particular religious faith, should be available for the children of parents requesting such teaching, depending upon the availability of suitably qualified personnel at the local level.
- Parents should retain the right, without stating their reasons, to determine whether or not their children participate in General Religious Education and/or Special Religious Education, at any stage of schooling.

As a result, the Committee has recommended that religious education continue to have a place in government schools and that provision for religious education be retained in legislation. It has further recommended that the dual nature of the 1880 Act's provision for both general and special forms of religious education be retained.

Updating the Act

The Report recognises the need for some updating in the wording of the Act and for certain consequential and clarificatory amendments as, for instance, with regard to the time allocation for S.R.E. and its incorporation into modern curricula. It also recommends some reappraisal of the traditional interpretation of "religious persuasion" with the aim of formulating more adequate criteria and safeguards in determining eligibility of religious groups to provide Special Religious Education in schools.

Being fully aware of the very limited role which General Religious Teaching has played, and still plays, in public education and of the unsatisfactory nature of the present provision (or lack of provision) of Special Religious Education in schools, the Committee has formulated specific and detailed



proposals for the practical implementation of both 'general' and 'special' religious education in schools.

General Religious Education

The proposals for General Religious Education include the following objectives:

- G.R.E. should provide opportunities for learners to develop:
 - an understanding and appreciation of that body of Biblical and related knowledge which helps to make sense of many of the legal, moral, literary, artistic, symbolic and overtly religious aspects of our culture;
 - an understanding of the history, traditions, customs and significance of the various religious communities in our society and in other societies;
 - insights into the nature of religion as a distinctive form of thought and experience, as a significant factor, both promoting reflection upon their own thoughts, feelings and actions and also encouraging empathy with the viewpoints and experiences of others;
 - an understanding of the importance of stances for living and value systems, both religious and non-religious, inhuman life, and participation in the process by which their own value systems can be clarified, modified or developed.

How this can be achieved is dealt with in detail in the Report. Policies are suggested for both Primary and Secondary Schools.

Special Religious Education

The Report states:

"The Committee considers that every child in government schools should have the opportunity to receive education in the distinctive religious tenets of the home and family. Although such education is provided by representatives of the various traditions coming into the school for that specific purpose, it should be acknowledged as an integral part of the school's activities, which takes place in school hours under the jurisdiction of the school".

Its objectives should be:

- to develop an ability to interpret religious data within the traditions of their particular faith;
- to gain an appreciation of specific religious interpretations of issues and problems in which committed people apply their faith to life;
- to translate their learning about their faith into active expression in a worshipping community;
- to encounter, in a peer group learning context, religious teaching given from a position of faith and commitment by a person explicitly associated with the religious community;
- to be aware of the availability of personal and group counselling in the area of religious need, as occasion demands.

How this is done is, of course, important and the Report puts certain obligations on the Churches:

6.65 Each religious group, at all levels of its administration, should give S.R.E. in government schools its official support and commitment, making every effort to ensure that, as S.R.E. takes place within the school buildings and in school hours, it is conducted as a genuinely educational activity which is adequately staffed and competently taught. The authorising authority of each religious faith should therefore ensure that its teachers possess knowledge of the relevant doctrine and possess adequate levels of teaching competence.

In achieving this consultation between Church and School is vital.

Thus the Committee has recommended as follows:

That, although subject to review in the light of changing circumstances, the form of Special Religious Education determined through consultation for the ensuing year be seen as a firm agreement and recognised as a commitment by the Special Religious Education personal and the school, requiring their mutual co-operation in its implementation.

That the varied systems of Special Religious Education outlined, be acknowledged as valid forms for implementation in schools, together with the use of joint-denominational approaches agreed to by parents and the religious groups concerned.

That the churches and other religious groups give consideration to the appointment of regional co-ordinators and/or professional teams to develop and undertake new organisational patterns of Special Religious Education, especially for the secondary level.

That at each school an experienced Special Religious Education teacher or other suitable person from the community be kept free from regular S.R.E. teaching commitments to act in a co-ordination, liaison, disciplinary and pastoral care role.

The Report also stresses, as essential, "that the churches and other religious groups accept responsibility for ensuring that Special Religious Education teachers entering schools are appropriately prepared" and makes practical suggestions to this end. In addition, it commends to S.R.E. personnel those teacher preparation courses which are, or might be, provided by other agencies.

More

There is much more in the Report. But that is enough to allow us to see what it is about.

The Australian Church Record believes that there is no reason why the recommendations on S.R.E. cannot be implemented immediately and we have called on the Minister to do so.

It may be that there are some problems with G.R.E. — though not as many as some have suggested. We have called on the Minister to initiate discussion quickly on this matter.

Why bother?

At the moment, from the school and church viewpoints there are problems in teaching our children about their religious heritage. We should act to see that this is done efficiently as a matter of priority.

HOME MISSION SOCIETY
WINTER RALLY AND LUNCHEON
1st Floor, C.M.S., 93 Bathurst Street, Sydney
12 noon-2 p.m.
Wednesday, 8th June, 1983
Combined hymn singing, musical items
Guest Speaker: Mrs. Gloria Short (wife of the Bishop of Parramatta)
R.S.V.P. 1st June

Haggai Institute plans for the future

In the past three months Haggai Institute Boards across the world have been meeting to plan for the future. On March 16 the Australian H.I. Board met in Sydney to look at 1983 and beyond.

The President and Founder, Dr. John Haggai, was present after speaking at fund-raising dinners and evangelistic meetings in major cities from Brisbane to Perth.

The Board looked at shifts in the world with their attendant effects on the future growth of Christianity.

In his presentation, Dr. Haggai shared startling statistics that clearly indicate the imbalance of Christian work in the world. In North America, in 1980, there were 1,300 population per each Christian leader. In the Third World (or two-thirds world) there were 614,000 population per each Christian leader. H.I. is involved in strategic planning for the future to lower this ratio.

Honorary chairman of the H.I. faculty Dr. Paul Hiebert, professor of Cultural Anthropology at Fuller School of World Missions said that, "While many organisations are planning for the past, H.I. is busy building an international network rather than a multi-national organisation."

He said, "Networks build up people, not programmes — stress partnership and servanthood, not hierarchy — and help to build up the local church, not undermine it!"

He explained that, "H.I. provides training for Church leaders who return to their local churches, and who are then responsible to their churches and not to a large para-church organisation."

In conclusion Dr. Hiebert said, "Haggai Institute also provides the opportunity for local church leaders to be in contact with other church leaders throughout the world, so they may benefit from their experiences. This is what an international network is all about!"

One of the Australian board meeting highlights was discussion about the H.I. Watson Scholarship Fund.

At Dr. Watson's memorial service in Sydney last August 22, Dr. Haggai announced the establishment of the Ernest & Ellen Watson Scholarship Fund. The announced goal was \$200,000, the income from which would underwrite Watson Scholars at Haggai Institute.

Within the next three months an aggressive programme to realise this objective will be announced in the H.I. News publication, and in communications of a more personal nature.

The fund is in memory of the late Dr. Ernest Watson. At the time of his Home going, Dr. Watson served as Dean Emeritus of Haggai Institute and Executive Director of H.I. Australia. This fund is also dedicated to his wife, Ellen, who served faithfully beside him and who continues the enthusiastic Watson support for the H.I. ministry.

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Solomon Island Principal for Special Meetings

The SOUTH SEA EVANGELICAL MISSION has announced the proposed visit of the Reverend Silas Erekali to Brisbane, Sydney and Melbourne, prior to his attendance at the SOUTH PACIFIC ASSOCIATION OF BIBLE COLLEGES Conference, to be held in Launceston.

The Rev. Silas Erekali is the Principal of the SOUTH SEA EVANGELICAL CHURCH BIBLE COLLEGE, at One Pusu, Malaita, Solomon Islands.

The S.S.E.C. Bible College was founded in 1974, for the training of national pastors, evangelists and lay workers in the churches. Many of those who have since graduated, have travelled throughout the islands, "Building on the spiritual foundations laid by the Mission in the early days".

Rev. Silas Erekali will address meetings in Brisbane (April 28-30); Sydney (May 3) and Melbourne (May 7-12) before proceeding to Launceston (May 14-19).



Rev. Silas Erekali, Principal South Sea Evangelical Church Bible College One Pusu, Malaita Solomon Islands.

In Sydney the only public meeting will be held at the SYDNEY MISSIONARY AND BIBLE COLLEGE, 43 Badminton Road, Croydon, Tuesday May 3rd, at 7.30 p.m.

Ramon Williams

Bible Society World Day of Prayer

A world day of prayer for the Bible cause has been called for by the United Bible Societies (UBS) on May 9, 1983.

This date was chosen because it commemorates the decision to form the UBS, taken at Haywards Heath, England, on May 9, 1946.

The UBS General Secretary, the Reverend Dr. Ulrich Fick said, "The demand for the Bible is far greater than the resources available to the Bible Societies." He said that it is not a matter of creating a market for an outdated book, but rather being able to adequately respond to the overwhelming need which exists and which is growing day by day.

"Prayer is the only key to doors which are otherwise locked," said Dr. Fick.

"Only by putting all our trust in God will we find our hands strengthened so that the need will be filled and the Word will be read and heard everywhere."

The UBS is a fellowship of 67 Bible Societies working in more than 130 countries and territories. It serves all Christian churches through the translating, production and distribution of the Bible.

Bishop Mason New Chairman of ABM

The Rt. Rev. Kenneth Mason, Bishop of the Northern Territory has been appointed chairman of the Australian Board of Missions. He succeeds Robert Butters who was installed as Dean of Brisbane on Tuesday, 12th April, 1983.

Bishop Mason, a New South Welshman was consecrated Bishop of the Northern Territory in St. John's Cathedral Brisbane on February 24, 1968. He is a graduate of the University of Queensland and was Rector of Alice Springs and Dean of Trinity College, Melbourne before becoming Bishop of the Northern Territory. He was ordained in 1953.

Bishop Mason is a member of the Standing Committee of General Synod and he is the General Synod representative to the Christian Conference of Asia and to the Council of the Church of East Asia. He is Superior of the Oratory of the Good Shepherd and Bishop Protector of the Australian New Zealand Province of the Franciscans.

Bishop Mason will take up his appointment within three months and he is appointed as chairman at a service in St. Andrew's Cathedral, Sydney during the October meeting of the Australian Board of Missions.



A fool for Christ

Bishop Witt, in his usual stirring style, spoke at the launching of the book "Wings Over Wilcannia", about Len Daniels as a "Fool for Christ". The book was launched at the Centenary of St. James' Wilcannia on Good Friday which was also April 1st. Bishop Witt recalled the past 100 years of St. James' Church with parsons on horseback and in T-Model Fords, and then along came Len Daniels in his Cirrus Moth aeroplane, held together with fencing wire!

Bishop Witt commended the book "Wings Over Wilcannia" and said the

reprint of Len Daniels' amusing adventures as Australia's first flying parson, with over 70 photographs, made a unique contribution to the history of Wilcannia and the Australian Church Outback.

Pictured

Rev. Kerry Medway with Len Daniels' Flying Cap in front of a display stand at the 1983 Sydney, Schofields Air Show. Kerry spent 12 months researching and editing Len Daniels' fascinating story and the book was of much interest to pilots and spectators at the Air Show.

Bible Teaching Convention

Each year the Anglican Parish of St. Nicholas', Croydon Park holds a Bible Teaching Convention on the Monday of Queen's Birthday weekend. This year on Monday, June 13, the Convention will feature the theme: "REVIVAL IN SCRIPTURE AND HISTORY".

Speakers at the Convention will be Rev.

Howard Green, Principal of the Sydney Missionary & Bible College and Rev. Iain Murray, minister at Hurstville Presbyterian Church and co-founder of the Banner of Truth trust.

Details about the Conference can be obtained from the Parish Rector, Rev. Max Bonner.

Carlingford minister appointed to new post

The challenging task of directing the work of the Sydney Anglican Diocese in new areas of development has been accepted by the Reverend Leslie Vitnell, who for the past 11 years has been the Rector of St. Paul's Church, Carlingford. During his innovative ministry, St. James' Church, North Rocks, was merged with St. Paul's and a new complex for the amalgamated parishes was built in 1978 in Mosely Street.

In his new role as Director of New Areas, Mr. Vitnell will have the oversight of eight new housing areas and will be the link between them and the New Areas Committee, of which Archdeacon W. H. Newmarch is Chairman. The Sydney Diocese has been actively concerned with new housing areas since 1967, when Canon Charles Sherlock, Rector of All Saints' Church, Hunter's Hill, became the first part-time director. The Reverend Robert Milne became the first full-time director from 1978 to 1982 and Mr. Vitnell will be the second full-time appointee.

The new housing areas which will be supported by Mr. Vitnell, are Cabramatta West, Doonside-Quaker's Hill, Glenquarrie, Green Valley, Minto, Ruse-Airds-Kentlyn (in the Campbelltown complex), Tregear and Claymore (also within Campbelltown, one of the fastest growing cities in Australia). All these areas have resident ministers and some have youth workers and deaconesses. Mr. Vitnell, who will live at Winston Hills, will work from Parramatta.

Mr. Vitnell, who described himself as a learner in this new work, said he was sorry to leave parish life. But after 11 years at Carlingford, he felt that both parishioners and minister would benefit from a change of leadership.

He said the nature of his new work would vary from district to district. For



Rev. Les Vitnell

instance, many young married people who were moving into their own homes in places like Minto, had church backgrounds. On the other hand, some Housing Commission areas, as distinct from private home areas, had a large number of single parent families who needed a special ministry. In the Airds area, an experimental ministry was at work under the leadership of Mrs. Dell Chomont. The aim was to encourage the congregation to "get alongside" single parent families in the area by offering friendship and sensitive support.

In all these areas, several years would be needed to make the churches self-supporting. Mr. Vitnell said he saw part of his role to gain understanding and support for the new areas from the rest of the Diocese in the way for instance, that St. James' parish, Turramurra had helped St. James' at Whalan in the parish of Mount Druitt, in the formative years of the church there.

"We may have to learn new ways of relating the Gospel to the real needs of the people in these new areas," said Mr. Vitnell. "Part of our role will be to work alongside the Resident Ministers and to encourage them with the support of the New Areas Committee. We are really the first level for establishing places with a Housing Commission component."

The Reverend Les Vitnell will be commissioned as Director of New Areas by Rt. Rev. K. H. Short on Sunday, 5th June 1983 at 3 p.m., in St. John's Cathedral, Parramatta.

All those interested in the work of the New Areas Committee are invited to attend.

WHAT A WORLD



Lesley Hicks

Ending it all

A small, tender book which grapples with some fundamental questions about old age and dying is John Sherrill's **Mother's Song** (Hodder & Stoughton, \$4.95). In it he writes movingly of his mother's terminal illness and the chain of events that enabled him to fly from Hong Kong to be at her bedside in Louisville, Kentucky, to join with other members of her family in making crucial decisions about her welfare.

The issues of life and death — moral questions regarding things like abortion, euthanasia, suicide — are never far from the news. Recently there has been in England a High Court case against the Voluntary Euthanasia Society, formerly known as Exit, seeking their prosecution and the banning of their book **A Guide to Self-Deliverance** under the Suicide Act, for aiding, abetting, counselling and procuring suicide.

Death by Choice

The former secretary of Exit, Nicholas Reed, was recently released from prison after serving a sentence for assisting the deaths of several Exit members. He is dissatisfied with the aims of the Voluntary Euthanasia Society, and is forming a new splinter group, New Exit, to campaign to change the law to allow elderly and terminally ill people to die when they choose.

That appears to me to be skating onto morally thin ice. But Mrs. Helen Sherrill, as a lively seventy-year-old in full command of her faculties, had made a "Living Will" and distributed it to several members of her family. "It was a statement which instructed all concerned that, in the event of irreversible deterioration, we were not to take extraordinary measures to prolong her life." (p. 32) She especially dreaded a loss of control of her own life.

Technology vs Theology

This problem is comparatively new, dating from the refinement of medical technology which has outstripped the humane and the theological questions raised by keeping a worn-out body alive. The question doctors now have to ask is, "We can keep this body functioning, but should we not?" (p. 35)

This is not the same question as is being asked by the Voluntary Euthanasia Society or New Exit. They demand the right to take active measures to bring about a desired death, their own or someone else's. Two members of Exit who died in a way that members of the society would no doubt approve were author Arthur Koestler, aged 77 and ill with Parkinson's disease, and his wife

Cynthia, who was only 55 and apparently in good health. They suicided together, by drug overdose.

John Sherrill had left his wife in Hong Kong and returned early from a trip, guided by a non-rational but compelling and accurate conviction that he was needed at home. He took it as the Holy Spirit's gift of knowledge. He found that his 82-year-old mother had been taken ill with pneumonia, and was unable to speak and tied down to keep her restlessly thrashing movements from pulling out the needles through which nourishment and anti-biotics were being fed into her system. He was aghast not so much at her illness as at her agitated misery.

Alive at all costs?

The question was "How did God want us to accept our new ability to keep old bodies alive: did He want us to treat earthly life as such a precious gift from Him that it was always to be protected? Or was He saying that bodily death was precious to Him and needed to be protected since it was His doorway to expand life?"

Previously, Mrs. Sherrill had suffered a broken hip and severe memory deterioration which was assumed to be irreversible; but she had made a remarkable return to wholeness of mind, an answer to many prayers. She moved from the second floor of the nursing home, associated with sickness, senility and lost minds, to the first, where she was able to stamp her personality warmly on her unit. Now she was helpless, and back on the dreaded second floor.

The Sherrills respected their mother's wishes. In consultation with various family members and her doctor, the decision was made to withdraw all needles, drips and restraints.

Mother's Song

The result was dramatic. There was instant relaxation and peace. Then in the remaining few days, though she never regained full consciousness, Helen Sherrill gave clear signals that she was hearing and drinking in deeply her beloved Psalms as her son read them to her. She was ready to die, and had been objecting to the wrongful interference in that rightful process.

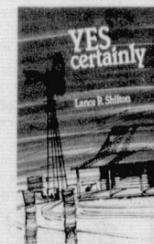
Professor E. M. Blaiklock has written recently on old age and death too. In *Between the Sunset and the Stars* (another Hodder book) he writes, "Life must be faced with courage and with faith, for as many years as God decrees." Those qualities shine in his life and his writing.

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GRAND TOUR OF BRITAIN — 6th August — 37 days. Visit Isle of Skye, Isle of Iona and the Edinburgh Military Tattoo, explore villages and castles not usually included in the itineraries. Group Leader: Rev. & Mrs. Jim Mills. From Melbourne \$3200; Sydney \$3200.

PAPUA NEW GUINEA — 7th September — 14 days. Our unique itinerary is designed specially to show us the New Guinea of the 1980s. Port Moresby, Lae, Goroka, Mt. Hagen, Karawari, Sepik, etc. Group Leader: Rev. & Mrs. J. Paice. Price from Sydney is \$2415.

WEST AUSTRALIA AT WILDFLOWER TIME — 23rd September — 16 days with Nelson Warden. Cruise on the Blackwood River, and see the Spanish Dancing Horses at Ellendra. Return is by air and fares are from Melbourne \$1154, Sydney \$1295, Adelaide \$1016, Brisbane \$1367 and Hobart \$1283.

U.S.A. AND CANADA — 25th September — 38 days. Visiting Honolulu, the Canadian Rockies, Montreal, Niagara Falls, New York, Washington, New Orleans, Grand Canyon, Los Angeles, Disneyland, San Francisco, etc.

ALICE SPRINGS AND RED CENTRE — 30th September — 10 days. By air to Alice Springs, then tour Ayers Rock, the Olgas, the MacDonnell Ranges, Victory Downs, Coober Pedy, Woomera, Port Augusta and back home via Adelaide. From Melbourne \$1057, Sydney \$1178, Adelaide \$949, Brisbane \$1241.

LANDS OF THE BIBLE — 1st October — 25 days. Visit the Holy Land, then explore Greece — Athens, Corinth, Delphi and Olympia and on into Italy — see Rome, Naples, Pompeii and Sorrento. Tour Leader: Mrs. Lynette Willan. From Melbourne or Sydney, Adelaide or Brisbane.

VISIT THE LOVELY FLINDERS RANGES — 22nd October — 10 days. Travelling via Bendigo and Wedderburn to Mildura, then to Broken Hill, Wilpena Pound, Flinders Ranges, Port Augusta, Barossa Valley, Adelaide, Mount Gambier. All meals except one lunch in Adelaide. Price from Melbourne — \$623.

BEAUTIFUL NEW ZEALAND — 26th October — 18 days. Both islands — 2 meals per day. Visiting Auckland, Rotorua, Waitomo, Taupo, Napier, Wellington, Picton, Nelson, Greymouth, The Glaciers, Haast Pass, Wanaka, Queenstown, Manapouri, Te Anau, Milford Sound, Gore, Dunedin, Oamaru, Mt. Cook, Tekapo, Christchurch, etc. From Melbourne \$1320; Sydney \$1271; Brisbane \$1309; Optional 5 day excursion to Bay of Islands — supplement \$279 departing on the 21st October.

POCKET TESTAMENT LEAGUE — ASIAN TOUR — October. Departing October 1983 with George Glazier this group will visit Singapore, Thailand, Burma, Nepal and Hong Kong. Send now for details.

SEE THE BEST OF TASMANIA — 8th November — 10 days. By air to Launceston then coach to Devonport, North West Coast, Somerset, Zeehan, Queenstown, Gordon River Cruise, Hobart, Port Arthur, St. Helens, etc. All meals except lunches. Fare from Melbourne \$769; Sydney \$893; Adelaide \$883; Brisbane \$890.

SOUTH EAST ASIA — 10th November — 15 days. Visiting those places holding memories of World War 2 — the infamous Kwai River Bridge, the POW Cemetery, the Changi Chapel the Kranji War Memorial. Full American breakfasts included. Tour Leader: Rev. John Eddy. From Sydney or Melbourne \$1710.

INDIA 1984 — 7th January — 25 days with Rev. W. M. Constable. Madras, Trivandrum, Cochin, Bangalore, Mysore, Bombay, Udaipur, Jaipur, Amber, Agra, Old and New Delhi, Srinagar and Calcutta.

GO CRUISING WITH A.C.T.S./SITMAR in beautiful TSS FAIRSTAR from Sydney. Escape to the Pacific Islands, to whichever unspoilt paradise you'd like to spend time in. Enjoy one of these relaxing cruises — 2nd August 14 nights 7 ports from \$1005. 11th September 15 nights 5 ports from \$990. 10th October 15 nights 6 ports from \$975. 17th November 14 nights 5 ports from \$910. Book early, as Fairstar fills quickly.

1984 — 350TH ANNIVERSARY YEAR OF OBERAMMERGAU
Australian Church Travel Service will be operating a number of tours that will include attendance at these special presentations of the Oberammergau Passion Plays. They will cover the whole series which runs from mid May until mid September. The itineraries will vary in duration and places visited — from 4 weeks to 9 weeks with additional time away for who you desire it. All itineraries will include Oberammergau, with a selection of countries such as U.S.A./Canada, Jordan, Israel, Egypt, Yugoslavia, Britain. Proposed itineraries together with estimated prices are now available and will be forwarded upon request. As it is anticipated that our Oberammergau programme will be very popular it is suggested that you should make your inquiry as soon as possible.

YOUNG ADULTS OF BRITAIN — 17th December 1983. Including Christmas Houseparty at Lee Abbey in Devon: New Year's Eve in Edinburgh: five days in Yorkshire Dales. Send now for full details — group size strictly limited.

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Bible Society leader warns of Marxist influence

Marxist philosophy had invaded Western thinking about social and economic problems, and the thinking of some Christian leaders, to an amazing extent, the National Secretary of the Bible Society in Australia, the Reverend James Payne, of Canberra, said today.

He was speaking in Melbourne where he was presenting his annual review of activities to the Society's Australian Council.

"Today's prevailing philosophy is that intellectual, moral and spiritual values flow from material, social and political conditions. This is exactly Marx, and it is amazing how much Marx has insidiously invaded Western thinking (and even the thinking of some Christian leaders)", the Reverend Payne said.

"That the mind and spirit are derivative, and matter, society and politics are original, is false. The exact opposite is the truth. The economic and political problems which distress us so much are the result of the mind being confused, the heart being disturbed, words being corrupted and the will being warped."

In another section of his address, the Reverend James Payne, a former Anglican Dean of Perth, said that "while the Soviet Union continues to massively increase its armaments, the United States is bound to at least try to match that vaunted panoply of naked power."

"The men in the Kremlin have a plan to take the world for atheistic, unbelieving communism. The Soviet Union poses a deadly threat to the free world. If and when they choose, the engines of war can be directed towards the free world, with results almost too awful to contemplate."

He said \$500,000 million, or \$1 million a minute — an amount equal to the annual income of 2000 million people or half the world's population, was being spent on arms each year. "Yet, how wonderful it would be if all the money spent on armaments was available to meet the urgent physical needs of people throughout the world," the Reverend Payne said.

"Wonderful, indeed, if greater funds were available to the Christian church for the work of the gospel, and to the United Bible Societies, unable to adequately respond to the urgent need of millions of people across the globe, who long to have a copy of God's Word."

The great battles of mankind are won by the power of God. Sometimes it happens that in God's providence, a drop of loving truth can melt a whole iceberg of hatred!



The Reverend James R. Payne

Whatever the future holds, a prime factor will be the way human beings relate to one another. However, few leaders who plan for the future appear to have a Christian perspective and, in particular, they lack the Biblical view of humanity. The Bible takes us seriously and regards any plans for building a stable and just society, which fails to appreciate the need for redemption, as doomed to failure.

"The Bible affirms the primacy of the moral and spiritual in determining all that is material and, indeed, everything in life. The Bible calls us to resist the inverted values of the age, and to fight the enemies of God and the Lord Jesus Christ, with truth and spirit," he said.

The Reverend Payne said that the past year had been one of growth and advancement for the Bible Society in Australia and for the United Bible Societies, the organisation which co-ordinates the internal translation, production and distribution programs of Bible Societies in 160 countries. The basic task of the Bible Society Movement is to make the Bible available in as many languages as are spoken and sell it at a price its intended readership can afford.

The Reverend James Payne, who is also Chairman of the United Bible Societies World Executive Committee, said that "God's Word: Open For All", is the global theme of the United Bible Societies for the decade of the 80's. "The plain fact is, and it's a sobering thought, that at present God's Word is not open for all because it is not available to many millions of people throughout the world. In the fact of this enormous need we dare not be complacent or unconcerned. A tremendous sense of urgency ought to characterise our efforts as we see the needs and the opportunity to respond."

The glorious task of the Bible Societies is to see to it that all peoples may hear and read the Word of God in their own tongue.

The singlemindedness of the Bible Society's task, the effective circulation of the Word of God, a seemingly narrow purpose, is, in fact, a real strength. This enables the United Bible Societies to unite all the churches in a common text for nurture and evangelism.

SEMINAR

"THE LAW AND THE UNBORN"

A SEMINAR will be held on Saturday, 28th May, 1983 from 1 p.m. to 5 p.m.

AT The Moore College Convention Centre, Cnr. King Street & Carillon Avenue, Newtown.
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T UNDERSTAND EACH OTHER

Conscience: a balanced view

Alan E. Craddock

A great deal has been said and written concerning the nature of conscience. Some writers maintain that a person's conscience is a source of oppression, that conscience is a socially imposed set of restrictions which deny that person his or her freedom. Other writers claim that life without the values contained in a helpful conscience would be slavery served under the mastery of unlimited selfish impulses.

This conflict of ideology cannot be settled by simply preferring one viewpoint over the other. Germs of truth are contained on both sides. Error comes to both sides by one view ignoring the value contained in the other.

A recent book has come to my notice which makes interesting reading in that it puts forward a balanced approach to conscience. Having dealt with conscience as containing both positive and negative aspects the book goes on to link conscience to pastoral care. This book, written by Geoffrey Peterson (Lecturer in Pastoral Theology at the United Theological College, Sydney) is in the Creative Pastoral Care and Counselling Series edited by Howard Clinebell, and is entitled *Conscience and Caring* (Fortress Press, Philadelphia, 1982).

Peterson rightly identifies several ways in which conscience can produce difficulties in adjustment. Four common forms of unhelpful conscience are:

1. **The tormenting conscience:** In this type of conscience the values can be either valid or invalid. The main point is that the person becomes tormented by

his or her failure to live according to the values. Guilt, shame and even persistent depression emerge from the person's situation. A more constructive reaction to the torment is an appraisal of the values being violated. It is impossible that the values are inappropriate and the torment is being suffered unnecessarily.

However, it is possible that the values are seen as appropriate and the guilt now needs to be handled constructively. Peterson writes helpfully of "creative guilt" and says: "When we act in uncaring or irresponsible ways, it is appropriate to feel guilty about our actions. Appropriate guilt feelings can act as helpful danger signals, indicating that something is not right, that our priorities are wrong, that someone is being hurt. They may also embody a constructive longing for forgiveness and reconciliation." (pp. 18-19).

It is clear that conscience need not lock a person into lifelong torment. If the values are right then the conscience plays a constructive role in bringing about a modification in the behaviour and helps to release the person from torment. Either adoption of the wrong values or denial of sound values can lock a person into an almost unresolvable torment. Peterson's book provides some useful practical comment on working with a person in this kind of situation.

2. **Weak and underdeveloped consciences:** The kind of consciences described in this section of the book include the inactive conscience in which appropriate values are held but are not

being applied, and the conscience which contains poorly understood, even immature, values which are so underdeveloped that utilization of them in appropriate ways is virtually impossible.

Peterson argues that this form of conscience needs to be strengthened through pastoral care and teaching. The aim is to develop the authority basis of the values so as to provide a "... basis for commitment that can become an integrating force in their lives, preventing anxiety — provoking purposelessness". (p. 39).

3. **The confused conscience:** The values contained in conscience are sometimes inconsistent and may conflict with one another. Peterson notes that they are the result of diverse pressures "... some from the level of moral reasoning and some from social influences through peer groups". (p. 41). This leads to value confusion and, if not resolved, can lead to a non-functioning conscience. It fails to function because the uncertainty and conflict acts as a barrier to action. Resolution involves making value choices, clarifying values and their application in a variety of complex situations, increasing awareness of values and their basis, and developing further information through teaching and counselling.

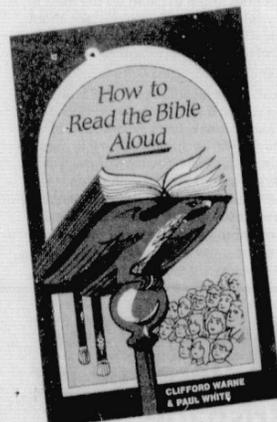
4. **The righteous conscience:** Some people come to possess consciences which are pre-occupied with self-righteousness. The concern is with respectability and is therefore limited and

rigid. In some cases this type of conscience leads to conformity as a means of gaining rewards and avoiding pain. It generates a great deal of ingroup feeling and a deal of hostility directed towards people outside the normative group. In extreme cases it can lead to excessive legalism and there is a tendency to look down on those who fail to subscribe to the valued code. The attitudes of the New Testament Pharisees provide an example of this type of conscience.

These insights help us to better understand the nature of conscience and its role in Christian living. Peterson's book is full of very simple and useful insights relevant for dealing with matters of disordered conscience. Of particular value in this book is the final chapter: The maturing healthy conscience.

On this matter it is best to let the author have the last word and I recommend this book for thoughtful and critical reading: Christian conscience is "... continually growing ... A healthy conscience, understood as a call to full humanity and to active caring, remains open to fresh stimulation and new experience. Christian conscience should be re-awakened to new growth again and again by God's gracious actions, by the vision of authentic humanity in Jesus Christ, by facing life's crises and by discovering new areas of human need. The more conscience is confronted by God's judgment and refashioned by God's grace, the more likely it can become a reminder and a channel of God's truth." (pp. 70-71).

BOOK REVIEWS



"How to read the Bible Aloud"

Clifford Warne and Paul White
AIO
1979. 55 pp.

Anyone who has heard Clifford Warne read the Bible will remember that he does it extremely well. I personally have much appreciated his tuition and so do those who hear me read.

This book contains all the clues; when to pause, what to emphasise, etc. It assumes the reader knows all about verbs, adjectives, nouns, commas and the like, and is prepared to read through many exercises very carefully.

Occasionally I differed with the authors over emphasis, eg on page 10 they suggest John 1:1 be read "In the beginning was the Word. The Word was with God and the word was God." I prefer it be read "In the beginning was the Word. The Word was with God and the Word was God."

An excellent book for every church library and for anyone who wants to improve that ever so important few minutes of a Sunday service called the reading of the Scriptures.

Stephen Miller



"For love not money"

Margaret McGregor et al
Dove Communications 1982. 150 pp.

I must be behind the times, because until reading this book I didn't realise that Volunteerism is such big business. There are seminars (let's go to America), university courses and the foreword is written by a President Emeritus of the National Centre of Volunteerism.

The book consists of true to life stories (names have been changed, etc.) from which observations are made and a lesson learnt. It is not well written (volunteers perhaps) but some might find it useful.

As far as I am concerned the book approaches its task the wrong way. The first question a volunteer should be asking is "why volunteer?" The volunteer's motivation is critical. Yet this book says nothing about motivation, love, compassion. It starts by examining the rights of volunteers. Of course this approach is very much the in thing today but will hardly encourage Christian volunteers to reflect the love of God.

I would much prefer to arm volunteers with a solid dose of Matthew 5-7, and close examination of Philipians 2 and a working knowledge of James.

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How HMS Served in the Year of the Big Downturn

The 1982 Anglican Home Mission Society of the Diocese of Sydney has just printed its Annual Report.

It tells of how the worst economic downturn in 30 years forced cutbacks in HMS work — and then opened new doors into people's lives that might otherwise have been permanently closed.

For example, the year brought HMS into contact with hundreds of families and teenagers devastated by unemployment. But as HMS staff members worked to meet their immediate needs, they had many wonderful opportunities to counsel them spiritually and share the Gospel.

Many of these folk are more open to the Gospel now than they ever were before or possibly ever will be again in their lifetime.

The annual report also reveals that, despite the downturn, some areas of HMS work experienced real growth. These included the nursing division and the Women's Auxiliaries. Parish grants also increased by 22% over 1981 to \$200,000 and in spite of reductions in staff our Care Force teams coped with a larger increase in work loads.

Further significant financial contributions to HMS work were made by the Women's Auxiliaries and the Op shops and the report gives full details.

Papal Pronouncements

In a strongly worded comment in "The Churchman's Magazine" Robert D. Browne drew attention to some of the things said by the Pope in his historic British visit last year.

He wrote:

All the addresses and homilies given in Britain during the Papal visit have been collated in a booklet entitled *The Pope Teaches* (CTS). It is indeed a very informative document, for there are many things which the ordinary listener

World Home Bible League and Operation Mobilization

A meeting was held in Amsterdam between the International Director of the World Home Bible League Dr. Wm. A. Ackerman, and leaders of Operation Mobilization. Discussions dealt with the supply of 10 million Scriptures to Operation Mobilization by the Bible League for the 1983/1984 season for use on the ships Logos and Doulos.

In other instances the Bible League has supplied Brother Andrews of "Open Doors", Gospel Literature Outreach (GLO) and similar organizations with quantities of Scriptures. "A Bible in every Bibleless home, so that sinners be won for Christ", is one of its mottos.

or viewer must have missed, as everything was not followed "word for word" during those days.

At Westminster Cathedral John-Paul said that "He came to them as the visible sign and source of the Church's unity". He also claimed that the (RC) Bishops are "the successors of the Apostles".

Baptismal Regeneration was insisted upon as he talked to the sick at Southwark Cathedral.

Addressing the Bishops he said he himself was the "successor of Peter who was made a permanent and visible source and foundation of unity of Faith and Communion."

He claimed the titles of Vicar of Christ and Pastor of the Church. At Rockhampton he "entrusted all Religious of England and Wales to the loving protection of Mary". Later, he called England the "Downy of Mary" — extolling Walsingham and when talking to Polish RCs said it coincided with the 600th anniversary of the "Mother of God's presence in her wonder-working Icon at Jasna Gaur".

Constantly in his pergrination the Pope insisted on the significance of the Mass.

His meeting with the representatives of the Established and Free Churches in Scotland and England was a thing to be deplored. At least the Pope stated his "Faith" in no uncertain terms — would that "Protestant" leaders had done the same!

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