

# MAINLY ABOUT PEOPLE

## "JOURNEY AMONG STUDENTS" LAUNCHED

The Cowper Room of St Andrew's House was the venue for the launching, on May 31, of the latest book by Dr Howard W. Guinness. Published by the Anglican Information Office as a paperback, the book is entitled "Journey Among Students". It is autobiographical, written by the man who did so much to inaugurate the IVF and the Crusader Union in Australia.

**SYDNEY**  
Rev R. A. Farrell from Armidale has been granted an Authority to Officiate in the Diocese of Sydney.  
Rev D. Parker, Curate, All Saints, Nowra, is to become Curate-in-Charge of Pendle Hill with Girraween and Toongabbie.

Present at the launching were Dr Guinness and members of his family, Archbishop Sir Marcus Loane, and many other friends representing the Diocese of Sydney, AFES, Crusaders, etc.  
Speeches were given by Dr Ian Holt, Dr Paul White, and the Archbishop, who chaired the meeting. They all recalled meeting Howard Guinness when he paid two visits to Sydney in the 1930s.

It was at the invitation of Archbishop Mowl that Dr Guinness and his family came to Sydney in 1949 to the parish of St Barnabas', Broadway.  
In 1953 Dr Guinness became the first Archbishop's Chaplain to Church of England Students in the University of Sydney. In his response Dr Guinness recalled with joy and thanks-giving his work in Sydney in earlier years. He paid tribute to his wife and family and all who had worked with him to such good effect in establishing effective ministry to young people, especially students.

He paid tribute too to the skills of the editor of his book, and expressed appreciation of the work of the AIO.

## Adelaide church woman honoured

It was announced on June 3rd that Miss Irene Jeffreys of the Diocese of Adelaide has been awarded the OBE "For service to the church, women, children and the aged".

Miss Jeffreys is a well-known personality in the Anglican Church, not only in Australia, but also in many countries overseas. She has been a member of General Synod since 1962, representing her home diocese of Adelaide.  
This has involved her as a member of General Synod's Ecumenical Affairs Committee from 1960-1963, as a member of the Missionary and Ecumenical Council and as a delegate from that Council as an Anglican representative to the Australian Council of Churches.

It was Miss Jeffreys who seconded the successful Motion regarding the ordination of women at the most recent session of General Synod in Sydney.  
Miss Jeffreys' work for the community has involved her as Secretary and Treasurer of the Cottage Homes Incorporated, an organisation providing accommodation for elderly citizens of South Australia. She has also been the Hon Secretary and Treasurer of the Committee of Farr House, a Church of England Home for children in Adelaide. She has also been involved with the National Council of Women since 1969.

Miss Jeffreys is also renowned for her wide travels on almost every Continent of the Globe. In fact, at the time of the announcement of her award she was in England on her way to attend a meeting of the Executive Committee of the International Council of Women.  
All Anglicans will join to congratulate Miss Jeffreys on this well deserved award.

**SOUTH AUSTRALIA**  
Fr D. van Dissel was instituted Rector of the Parish of Keith, SA in March.

Rev T. V. Jones, Rector of St George's, Magill, is to be the new Rector of St Andrew's, Walkerville, SA.  
Canon W. Chittlesborough, who has been Rector of St Saviour's, Glen Osmond, is to be new Rector of St George's, Magill, SA.

**NEW SOUTH WALES**  
Rev J. Hudson will serve in the Diocese of Carpentaria at Normanton under the auspices of the Bush Church Aid Society.

Rev Fred Morrey was inducted as Rector of Moe on May 25.

Rev B. J. O'Donovan was collated Archdeacon of the Darling in St Peter's Church, Broken Hill on June 8.

Ven G. Lawrence was collated Archdeacon of the Riverina at Griffith on May 18.

Fr B. Hoare has accepted the parish of Lockhart and is to become minister in charge in August.



Dr Howard Guinness, pioneer of Evangelical student work in Australia, with two current student leaders: Elizabeth Wilson, (Sydney Area AFES staffworker) and Richard Utber (President University of Sydney Evangelical Union) — at the launching of his autobiography Journey Among Students.

## Cliff communicates to converted

Cliff Richard has just been twice around Australia. The first time was for a series of rock concerts, by all accounts well patronised and highly successful.

He then embarked on a second tour, this time talking and singing specifically about his faith, his work with TEAR Fund, and the relationship, often misunderstood, between his work as a singer and his beliefs as a Christian.

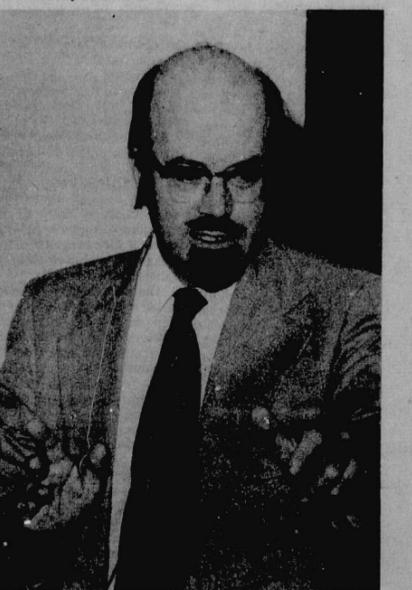
largely but not entirely of young people.  
The meeting took the form of an interview of Cliff by the manager of the "Christian" side of his diary, Bill Latham, interspersed with songs from Cliff, carefully chosen to complement the dialogue. The atmosphere was very relaxed and informal with easy, free-flowing, humorous dialogue; the whole programme lasted a little over an hour.

sider that he wears two separate hats in being a Christian and a rock-and-roll singer. Rock-and-roll is "job" and he doesn't stop being a Christian when he's working, any more than any other Christian might in his job. He sees no conflict between rock music and Christianity — music in any form is neutral in itself, but can be used as either a good or a bad influence. He's using rock as a good influence, he believes.

## TRANSFER GROWTH NO GROWTH

"It is required of God's servant that he be found faithful" — and under his breath he murmurs, "But not necessarily successful".

This was one of the many cutting phrases left by Tom Houston during his New South Wales visit in April. He was touring Australia at the invitation of The Evangelical Alliance. Any christian with a finger on the pulse of religious thought today will acknowledge the Reverend Tom Houston as one of the foremost thinkers and leaders in the area of church growth.



Rev Tom Houston

In response to Bill's questioning, Cliff told of his conversion. That was 13 years ago now, after three years of struggle and seeking, including a time of involvement with the Jehovah's Witnesses. He was a singing star before his conversion, but was disillusioned and dissatisfied with life.  
There are particular pressures in being a Christian in the public eye, as he always has to be on guard, being so often quoted or misquoted. However he thinks the hardest place to be a Christian these days is at school, amongst fellow teenagers.

Plunging immediately into his subject he spoke from the life of Christ and revealed the expectancy and the command of Jesus that the Church should grow in spirit and in number. He left little room for pastors to manoeuvre, and demolished the conception "that numbers aren't important".  
"We need to realise that transfer growth is no growth for the whole Church," he said.

Asked whether he found Christianity too demanding, Cliff admitted that it was demanding, but to reject it on that ground was to underestimate both one's own potential and God. He is the strength; He offers the means to live as a Christian.

Three types of growth were analysed. Biological growth, transfer growth and conversion growth.  
Mr Houston said that conversion growth was what we need to constantly work for and in doing this it is vital to aim at, say, a five per cent presence of active, committed, articulate christians in every part or cultural segment of our community.

## CHURCH GROWTH AND THE COMMUNITY

A popular quote is Isaiah 55:11: "My word shall not return unto me void." In an unthinking way we could

believe that this meant merely our giving a message from a pulpit or person to person whereas we know that the process must be exposure/attention/comprehension/retention and response.  
"We cannot now assume belief in God in this Post Christian World," he said, "and before a man or woman is pressed to make a commitment the implications of the Gospel should be clearly grasped."  
The impetus and power of Mr Houston's visit is still



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# A JUSTIFICATION STIR

## First move in reform of patronage system

The Benefices Measure — aimed at changing the traditional way in which rectors and vicars are appointed — is to be considered for the first time at the July sessions of the General Synod.

For centuries Church of England parsons have been appointed by patrons of benefices. In medieval times the patron was usually the Lord of the Manor, but nowadays patrons may be local landowners, diocesan bishops, the Crown, Oxford and Cambridge colleges, national and local patronage trusts — a wide range of people and institutions.

Patrons today usually consult the bishop, if he is not the patron himself — but they are not obliged to do so, and the bishop and the parish have only limited rights to object to a patron's nominee.

The Benefices Measure — which puts into legislative form proposals which the General Synod approved in principle in 1975 — seeks to alter this situation.  
It puts forward two alternative methods of appointment, and it will be for the parish to choose which it will have.

The first one, appointment by registered patron, closely resembles the traditional system, but with the impor-

tant difference that the patron will have to secure the consent of the bishop and the PCC before making the appointment.

If a parish opts for this second way, the Measure provides that the decision will be irreversible, and the patron's rights will be extinguished for ever.

The Measure, as drafted, does not affect parishes where the patronage is held by the Crown.  
If the Benefices Measure is "generally approved" by the General Synod, it will be sent to a Revision Committee for scrutiny.

But before it is given final approval — and before it goes to Parliament — it will be referred to the Diocesan Synods for consideration.

The Seventh Day Adventist Church which sees itself as the true sons of the Reformation has experienced in recent days upheaval which in some quarters is seen as possibly causing a serious split if not a schism.

The visit to the USA of the Reverend Geoffrey Paxton, who is the author of book "The Shaking of Adventism" has left the church further divided on the issue of justification by faith. Mr Paxton, who is an Anglican minister in Australia, was banned by the hierarchy of the Adventist Church in USA from speaking in any of its churches. However, in spite of the ban, considerable numbers gathered to listen and to debate this issue among Adventists.

At Andrews University, which is an Adventist educational institution in Berrien Springs, undergraduate students in theology hired a school assembly hall nearby and what was planned as an afternoon meeting, turned out to be four sessions with Mr Paxton speaking with leading Adventist theologians.

At Loma Linda University campus Church in California, the Pastor defied the hierarchy's ruling and 3500 people attended to hear Mr Paxton speak, followed by six other speakers who replied to the presentation of the doctrine of justification by faith. 1500 people remained behind for a question and answer session.

## Unwilling to Bend to Pressure

Mr Paxton said that he was well received especially by the younger generation who were not willing to be dictated to from the top, and who demanded to be allowed to judge the issue for themselves. Mrs White, the church's founder, had indicated that the doctrine of justification by faith was a cornerstone of the Adventist teaching, and that this church's mission was to carry forward its teaching. Adventists are deeply divided, with a vocal group asserting that part of the church is following the Roman Catholic Church's teaching on justification as held at the time of the Reformation.

Mr Paxton's book, which has sold 20,000 copies, is the first serious treatment of the Adventist Church's teaching on the issues of justification by faith, and has been the subject of much debate as to whether he has clearly understood either the Reformer's teaching on the issue or that of the Roman Catholic Church. His book had its first form in a thesis presented to the Department of Studies in Religion in the University of Queensland. Mr Paxton's plea in the States where he addressed numerous Adventist gatherings was for the real Adventist "to stand up" and declare and live by the doctrine of justification.

## Reply to Shaking of Adventism

It is understood that a book is being published in reply to "The Shaking of Adventism" by some members of that church, and the crucial issue is the Reformers and the Roman Catholic definition of this central doctrine.

For Protestants who have tended to regard the Adventist Church as a dietary community with a strong doctrine of the second coming and Saturday worship, the recent controversy has come as a surprise. It has been suggested that should a similar debate be raised among the Protestant community, the issues would be fundamentally the same and that the community would be as deeply divided on the issue.



Geoffrey Paxton

## "Operation Seasweep" to aid Boat Refugees

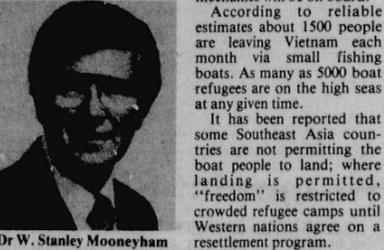
The launching of a mercy ship to assist hundreds of Vietnamese boat refugees was announced in Los Angeles, USA, recently by Dr Stan Mooneyham, president of World Vision International.

Called "Operation Seasweep", the relief effort will be carried out by a 345-ton, 188 foot long, LST-type landing ship. Its mission will be to cruise the South China Sea and the Gulf of Thailand and give aid to the boat refugees.  
"Our relief effort is certainly not a cure-all," Mooneyham said. "It is just a first step to keep these people alive until the various governments involved can resolve the resettlement issue and allow them to find a permanent home."

He explained that the mercy ship will provide the refugees with packages of food, water, medicines, clothing and personal hygiene items. In addition to the normal crew, a medical doctor, two nurses and two mechanics will be on board.

According to reliable estimates about 1500 people are leaving Vietnam each month via small fishing boats. As many as 5000 boat refugees are on the high seas at any given time.

It has been reported that some Southeast Asia countries are not permitting the boat people to land; where landing is permitted, "freedom" is restricted to crowded refugee camps until Western nations agree on a resettlement program.



Dr W. Stanley Mooneyham

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# EDITORIAL The Prickly Problem

There is a growing antagonism in Australia toward the Indo China refugees who wish to settle in this country.

The knowledge that there are 180,000 such refugees in camps in Malaysia and Thailand who are now stateless and look to developed countries such as Australia as a future home creates anxieties among Australians.

Concern is felt about the admission of people who will become part of the growing ranks of the unemployed.

Concern is also felt about the future composition of Australia and a fear that in the distant future the tensions with ethnic minorities aggravated by chronic unemployment will see the same ugly situation that faces England, and for which there is no real solution.

Is there a Christian perspective? Or to ask the question in another way, how should the Christian person think his way through the issue on Christian grounds and not decide simply on emotional grounds or let others decide for him.

There appear to be two issues. One the question of increasing immigration to Australia by Asian professionals, some of whom decide to migrate from their own country for flimsy reasons when measured in the light of needs of their mother country for their professional services. These are from non-repressive countries.

How we respond to that issue will be decidedly different to the issue of the stateless person, for the factors are themselves quite different.

The refusal of Third World countries to admit caucasians whose profession would displace their own nationals from positions is quite sensible, and a reciprocal policy in Australia by the Department of Immigration would also be quite reasonable. This policy would not be unreasonable for occidentals and orientals alike. The admission of extended families is not necessarily an obligation on the part of Australia, and if there are pressing needs for the whole family to be together, there does not necessarily have to be a family reunion through these shores.

The refugee problem is another matter. The compassionate concern for the sojourner and stranger in the Bible is well known. Israel was forbidden to mistreat such persons who came within her borders, and while exploitation of such people was the norm in the nations round about her, it was not so with the people of God, for they themselves had been rescued from the indignity of exploitation.

However difficult the refugee problem may be, it is quite clear that as Christian people we are to adopt a very different attitude from those who do not know the living God to the individual person or family who find themselves in search of refuge in a friendly country.

Of course Australia cannot deal with the problem by herself and she must exert continued pressure on other nations to accept such refugees, even those Asian nations who could accept some refugees but refuse to do

so for fear of offending the Indo China States or prejudicing their trading possibilities.

However, Australia can deal with part of the problem. All Christians in Australia can make a contribution at least by encouraging our fellow countrymen to put themselves and their families in the position of the refugees who have risked life and limb to escape from oppressive regimes. The difference that a warm greeting can make especially to a person with an Asian cultural background is far greater than it is for a European. A series of rebuffs is taken as representing the attitude of the majority.

The Roman Catholic hierarchy has requested each one of its parishes to "adopt" a refugee family, and while there are Protestant churches who have been active in this area, there is still a considerable number of families who could be helped to adjust to the enormous problems of settling into a new land and way of life. If we do not wish to have enclaves but integration in our community it rests with Christians to help in the process. It is significant in USA that the sponsoring of refugee families by churches has been singularly successful, a clear demonstration of the reality of the Gospel, and a two-way enrichment programme for all concerned.

The problem is a prickly one, the responses could be very damaging, Christians will want to take their cue from a different source, and we are glad that God has spoken on the issue of the refugee.

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# NOTES & COMMENTS

## Churches poorer — Christians richer

Despite the current economic recession and record post war unemployment, Australia still enjoys an enviable standard of living and has suffered relatively little from the world wide economic downturn.

Home ownership is still among the highest in the world. Australians generally enjoy the benefits of the cult of consumerism: cars, colour television, consumer durables, swimming pools, weekenders. If a person has a job he is relatively well off today. His wages have risen faster than the rate of inflation, he has had more money to spend than ever before, interest rates have been higher so his return on investment has also been higher.

On the other hand the unemployed, pensioners and those on fixed incomes have suffered as a result of the downturn of the 1970s.

However, churches and Christian work have also suffered. Christians who have been sharing in the increased incomes of the last ten years have tended to keep more of their new found wealth for themselves and given less for the work of God. A few examples will be enough to establish this.

In the diocese of Sydney the net receipts of all parochial units in 1966 were \$2,091,610. In 1976 they were \$4,618,829, a rise of 121%.

In NSW, the Church Missionary Society received \$204,979 by way of gifts and donations in 1967-68. In 1977-78 they received \$459,621, a rise of 124%. Yet over the same period incomes have skyrocketed. The Clerks Award, to take a fairly typical example, rose from \$43.80 for a male in 1966 to \$132.90 in 1976 or a rise of 203% and is now \$156.20.

The important thing to notice is the rate of growth. Giving in the parishes rose by 121%, giving to CMS by 124% but incomes as measured by the Clerks Award by 203%.

The conclusion from these is that Christians, who have shared in this increased wealth, have tended to pocket relatively more of this new wealth than they have given to the Lord's work.

Along with the rest of the community they have been caught up in the cult of consumerism and the Lord's work is suffering.

In plain words — Churches are relatively poorer now than 10 years ago; Christians are relatively richer.

As far as overseas missionary giving is concerned, the problem is even worse: societies such as CMS have to provide incomes for missionaries in countries where the inflation rate is measured in some hundreds of percent per annum in some cases.

How has this situation come about? This is a complex matter. No doubt there is an element of thoughtlessness — people just have not reflected on their new situations and what the appropriate response should have been.

No doubt too, ministers have failed to press home the nature of the biblical teaching on giving and stewardship.

But sadly it would have to be admitted that greed is the root cause. Despite the tenth commandment we have coveted our neighbour's house — his car, his pool and the rest. We have tasted of this world's goods and found them to be pleasant and wanted more.

It may be true that only Christ can satisfy but we have not been prepared to risk much to find out.

If all this is true then the churches have a long way to go to catch up to where they were say ten years ago, and a much longer way to go to begin to meet their real obligations in terms of evangelism and care of the needy.

## Humanist Bill Rejected

"Society had suffered enough damage in recent years at the hands of so-called liberal humanists who had plundered the capital of 2000 years of Christian living. I have had enough of the licentious society in which I have lived the last 30 years and I want to strike a blow for something better."

In a clear and bold address Lord Halsbury, the distinguished academic, moved an amendment to deny a Second Reading to Lord Willis's Private Members Bill to abolish blasphemy as a Common Law offence.

With the unusual situation of the Chamber being well filled to the end of the debate, the Bill suffered a crushing defeat when the motion against it was approved without a vote.

Lord Willis, known in TV circles as Ted Willis the script writer, strongly attacked Mrs Mary Whitehouse and her successful Private Prosecution of an obscene poem concerning a Roman centurion's homosexual advances on the body of Christ at the Crucifixion.

It was this, he argued, that spurred him into action to abolish what he says was an

obscure, vague and restrictive law. However, many other speakers saw the bill as removing one of the last remaining barriers protecting mutual respect in the community as well as restraining those who would happily bring grave insult to that which other men hold sacred. The strangest speech was from Lord Soper, who after denying that he was the "voice of Methodism" marshalled reasons for retaining the law, but in the last two sentences he announced that he would support Lord Willis!

Four bishops made impressive speeches against the Bill. The Bishop of Durham, who gave the main arguments in favour of retaining the law, said he saw no merit in gratuitously allowing society to become less receptive to religious values than it was already.

He further urged peers to consider extending present restrictions to cover "other beliefs and non-beliefs", stressing the good this would do to race relations. The other bishops who spoke were Norwich, Truro and Leicester.

The National Festival of



# ON & OFF THE RECORD

By David Hewetson

## CLOSE ENCOUNTERS OF WHAT KIND?

"Magic was not the 'science' of the past. It is the science of the future. I believe that the human mind has reached a point in evolution where it is about to develop new powers — powers that would once have been considered magical." So wrote Colin Wilson, the novelist, in his book "The Occult".

New powers for the mind, a new consciousness, is part of "a world view whose time has come," writes James Sire in "The Universe Next Door" (IVP), a book which is quite a useful guide to modern world views.

### WEST IS WEST

Different reasons are given for a new fascination with things as various as ESP, psychokinesis, Kirlian photography, psychic healing, clairvoyance, astrology, etc. Bishop Festo Kivengere puts it down to a trend towards the animism from which many of his people have been converted. He sees the Western world looking for "something on which you can lean in this complicated life. There is profound disappointment in the things that people put their trust in. Whatever his material welfare, man is threatened with non-being."

Others see the mystical-occult revival as a response to the failure of science and reason. Technology has not made the world a better place, as we were promised.

Many young people, it is claimed, "cannot live as so many of us do, without the depth of myth and symbol and the richness of mysticism that existed before the rise of the empirical scientific attitude."

One very cogent reason is given by James Sire. He sees the concern for a new consciousness as an attempt by Westerners to gain what Eastern mysticism has done for the orient, but along more Western lines. East and West do still find it very hard to meet. And when another form of mysticism, often backed up by avant garde academic and scientific disciplines comes along, it seems almost tailor-made.

Even in the sceptical Soviet Union, where perhaps they are beginning to ache somewhat at the absence of a religion more transcendental than Marxism, there is quite a bit of ESP experimentation.

### MAN — AT LAST!

Those of us who were brought up on Buck Rogers and Speed Gordon, who watched our children fascinated by Star Trek, Lost in Space, Dr Who etc, will perhaps be surprised to see Science Fiction also get religion. Sci-Fi was initially dominated by naturalists who put their trust in man's ability to come up with better technologies. But these days there is a change in the offing. Arthur Clarke, script man for "2001: A Space Odyssey", concludes his story with the dawning of a new age in a new dimension with a new man — the Star Child. And now in "Star Wars" there is the essential and omnipresent "Force" that those who fight for the right must surrender their hearts and minds to.

"Close Encounters" is probably an even closer encounter with the mystical-occult, a vision of man in touch with powers that will finally make him what he has forgotten how to be.

As Jean Houston of New York's Foundation for Mind Research puts it, if we could learn "to play upon the vast spectrum of consciousness... we would have access to a humanity of such depth and richness as the world has not yet known, so that our great-great grandchildren may look back on us as Neanderthals, so different will they be."

Sometimes the new consciousness is closely related to the drug culture. Sometimes it is more in touch with a form of animism.

In any case it centres on a mystical experience in which time, space and morality are transcended (here it is getting what the East gives without becoming oriental).

In it there is no place for a transcendent God. Its transcendence (and even its animism) appears to be fairly consistently demythologised: The brain is celebrated as a transcending "bio-computer", whereas God, says Timothy Leary, is "the DNA code"; and although the new consciousness uses language very much akin to animism, psychology usually gives it a fairly naturalistic face. Man remains the reigning lord of his own universe, and even though he may now have remarkable spiritual adventures, he never gets very far away from himself.

The words used for Christian ministers in different Asian countries derive their flavours variously from Islam, Hinduism, Buddhism, Confucianism, Tacism or Shamanism. The New Testament took over the word elder (presbuteros) used in Jewish synagogues, and the word superintendent (episkopos) used in secular Gentile societies, though these often had a patron deity.

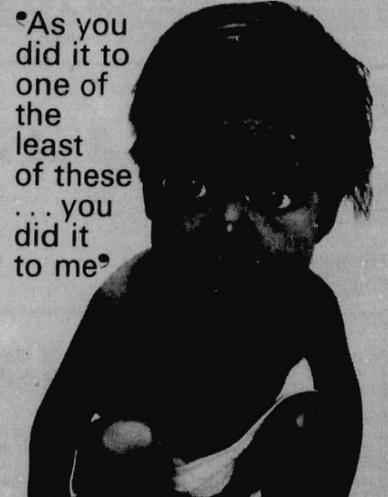
### FADING BEAUTY

How do we apply all this to those who mess about with ouija boards, Tarot cards, astrological charts, and so on? The Anglican Commission of Enquiry into the Occult (published by the AIO 1975), made some useful recommendations. To the church it said: emphasise Biblical supernaturalism; teach all aspects of prayer; use proper medical facilities to help those disturbed by occult experiences; teach the dangers of such experimentation in RI classes, etc.

Perhaps we could add some disturbing words from the pen of Joseph Bayly (in his book "What about Horoscopes?").

"Another age might have turned to the church in its anxiety and desire for a mystical element in life. But to many people today's church seems impotent because it is identified with the problems it should be solving."

"They see the church as a mere authenticator of the Establishment. The individual is a unit to be counted in large church meetings; his money rung up, just as he is counted by business, university and government for their purposes. Beauty's holiness, or holiness's beauty, fades before pragmatism and expediency. But the desire for mystery will be satisfied."



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# Problem of De-Indigenising Church and Gospel

In explaining any new idea in Asia, it is necessary to make use of existing words, which have their own existing meaning and flavour.

The same goes for religious ideas also: you have to look for existing words to use for God, Saviour, Holy Spirit, church or pastor. Where such indigenous words already exist, they inevitably carry the flavour of their existing use. Only occasionally can one coin or introduce an entirely new word.

Allah, used for God in a Muslim country carries the idea that God is transcendent, but not that He is near and loving. The Holy Spirit may be thought to be a spirit, like those hostile spirits who need to be placated by animistic rituals.

The concept of corporate fellowship is difficult to express in Buddhist cultures where personal self-consciousness is the only reality, and other persons are only illusions on the television screen of the mind.

In a short article it is difficult to encompass more than one main problem, but the Christian ministry provides a helpful illustration of syncretistic problems. The words used for Christian ministers in different Asian countries derive their flavours variously from Islam, Hinduism, Buddhism, Confucianism, Tacism or Shamanism.

The New Testament took over the word elder (presbuteros) used in Jewish synagogues, and the word superintendent (episkopos) used in secular Gentile societies, though these often had a patron deity.

### PRIESTLY PRAYERS

The resulting authoritarian, one-man-band omniscient, monarchical ministry makes European clericalism seem moderate by comparison.

In Korea, there is a strong shamanistic background, and conveniently a name for the Supreme Creator (Hannanim) lacking in both Chinese and Japanese thinking.

The shaman was a kind of priest or witchdoctor, who mediated between men and Hannanim. Korean ministers (and missionaries) are always being asked: "Please pray for me, pastor" because the prayers of this new holymen, like the shaman before him, are thought to have special efficacy with God.

The Korean minister thus becomes a mediator between his fellow Christians and God (in spite of 1 Timothy 2:5). The word of God is preached from the pulpit, but often in order to reinforce the authority and strengthen the leadership of the preacher.

You can try by teaching to get rid of the old associations, but the word itself often carries an extremely persistent taste of the past.

### TEACHING ASSOCIATION

In that large and significant part of the world which uses Chinese ideographs, the word for church in Chinese, Korean and Japanese is represented by two characters meaning, quite literally, "teaching association".

This carries a classroom flavour, and suggests the group meets primarily to be instructed by the authoritative teacher. He is the expert and they are his pupils.

It is a far cry from the doctrine of the body in which each and every member carries a different but complementary role.

The word 'sensei' used as a polite form of address to Japanese ministers and teachers, is not just like our 'reverend', but derives from Confucian and Buddhist thinking. It relates the member of the congregation to his minister as a disciple to a Zen-Master!

The whole Church is permeated by a syncretistic view of the ministry derived from entirely different religious views.

This produces a stratified hierarchy which prevents the exercise of the priesthood of all believers.

Enough has been said to show that there are real problems in translating biblical ideas into another language and culture.

The way in which Christians are organised together into congregations and the way in which rank and file relate to their leaders is deeply influenced by non-Christian concepts.



Michael Griffiths

become a leader in his own right.

"The guru has no colleagues who can keep him in his place. Students of a guru tend to become his greatest fans. Their guru is the greatest man of God. Any leader who disagrees with the theology of their guru is immediately suspect."

Enough has been said to show that there are real problems in translating biblical ideas into another language and culture.

The way in which Christians are organised together into congregations and the way in which rank and file relate to their leaders is deeply influenced by non-Christian concepts.

The shaman was a kind of priest or witchdoctor, who mediated between men and Hannanim. Korean ministers (and missionaries) are always being asked: "Please pray for me, pastor" because the prayers of this new holymen, like the shaman before him, are thought to have special efficacy with God.

### NO FOLLOWERS

In the New Testament reference to a concordance that the word 'disciple' (mathetes) is confined to the Gospels and Acts, but curiously absent from all the later books including the epistles of Paul and Peter.

John the Baptist and the Pharisees had disciples (Mark 2:18) as indeed did all religious teachers of the day.

The Christian Church made a radical break with this accepted religious tradition of the rabbi, for once a man became a disciple of Jesus he never had disciples of his own, but urged others to become disciples of the Risen Ascended Jesus.

In Acts 'disciple' becomes a synonym for a Christian, as a follower of Jesus.

Saul of Tarsus had been a disciple of Gamaliel (Acts 23:3) and even had disciples of his own (Acts 9:25) as a Pharisee, a rabbi and a member of the Sanhedrin, but he never uses the word disciple in any of his writings, even of his protege Timothy.

It can be seen that correcting syncretistic thinking in Asia about the relationship of the minister to his fellow believers is no simple matter.

### CLERICALISM ASIAN STYLE

Clericalism and institutionalism are even more deeply ingrained in the Asian Christian mind than our

# HOW TO LIVE

Already, 4000 Victorians have seen author/theologian Francis Shaeffer, DD, in the film "How Then Shall We Live". The multi-million dollar production by Gospel Films Inc took 2½ years to make at over 400 locations throughout the world, and was premiered recently in Melbourne.

The goatee-bearded, uncompromising witness to truth gives us a glimpse, at breakneck speed, through the centuries of thought since the beginning of the Christian era.

On the first night we went on a space-time journey from the ruins at Rome to Thomas Aquinas and the profound effect he had/had on subsequent art-forms and philosophies.

Shaeffer looks at the Reformation where Luther pointed man back to the only solution — that which can be found in Faith through God's grace.

Then back to the Aquinas-inspired thinking of Rousseau who inspired the French Revolution. (The audience was jolted into consciousness five times by the unexpected descent of the blade of a guillotine — perhaps making sure we were paying attention!)

Shaeffer took us through the Age of Non-Reason and the Age of Fragmentation; it would be impossible to describe in a few lines the profound effect that Hegel had on world thinking, or how Darwin's Theory influenced Hitler's idea of a supreme race — Shaeffer is concerned that Christians not be unaware of the influence of these thinkers — this is the thrust of what he is saying in the film.

The crunch came on the second night of the series when Shaeffer looked at the philosophic movement of Objectivity, along with genetic engineering, transplants, test-tube babies,

abortion, harvesting of humans, anti-aggression drugs — and we all sat upright as he socked his message to us, calling for a Christian consensus.

He looks at the Behaviourists such as B. F. Skinner with his mechanistic view of man and his profound influence in education, the objectivity that is "driven into us at an early age", and he likens Skinner's approach to that of the communists, where people are forced (or manipulated) to be free.

Shaeffer observes the indoctrination by lecturers, of the malleable minds in universities with the notion of "Personal Peace and Affluence" (among other notions), a commitment he says that produces sort of a euphoric apathy, thus opening the way to a subtle, manipulative leadership imposing its own order — heavy stuff — Shaeffer says it could happen unless there is a return to God's Revelation.

The two-part series comprising ten films is available for hire in a kit comprising six (6) cassettes, teacher's reference books, glossary of terms and Shaeffer's book "How Then Shall We Live" — all for \$298 from Gospel Film Ministry.

The Rev Kevin Currow, who is running the series at St John's Camberwell, believes that the series definitely worth while, although a "bit deep" for the average parishioner, so he is running them over a three week period using a teaching approach, commencing September 15.

## PARENTS!

Do you want this sort of degrading life for your children?

- Child Pornography?
- Marijuana?
- Homosexuality?
- Promiscuity?
- Child Abuse?
- Heroin?
- Incest?
- Abortion?

• Of course not!

- We are sure you want instead:
- Purity
- Love
- Family life

So join with those community leaders who support the Festival of Light ...

"To carry on the essential work of the Festival of Light Campaign we urgently need increased financial support."

Justice J. M. Williams (1978 Annual Appeal Chairman) "I gladly respond to a request to commend the appeal of Mr Justice Williams on behalf of the 'Festival of Light' so that this courageous organisation can continue its fight for light in a world where so many seem to prefer darkness."

Rev Graham W. Hardy (St Stephen's Uniting Church) "I hope, therefore, that this request for support will have your goodwill and practical support."

Dean Lance Shilton (St Andrew's Cathedral)

- Send your donations today to: Festival of Light — Complete reply slip.

Justice J. M. Williams, 1978 Annual Appeal Chairman, Festival of Light PO Box A87, Sydney South, 2000

Please find enclosed my donation of \$10/\$20/\$50/\$100/ or \$\_\_\_\_\_ for the Festival of Light and Mary Whitehouse

Australian Tour, 1-25 Sept.

Please send free resource materials on drugs, child protection, etc.

Please send details of Mary Whitehouse Australian Rallies.

Name: (Mr/Mrs/Miss) \_\_\_\_\_

Address: \_\_\_\_\_

Post Code: \_\_\_\_\_

# ACC DECISIONS

The way to real living, to finding meaning in existence, is to accept the call to be neighbours, to take a loving initiative in responding to the needs of others. This was the central message of Archbishop Scott's sermon at the opening celebration in St Peter's Anglican Cathedral, Adelaide, of the 29th Meeting of ACC held recently in Adelaide.

Preaching on the Parable of the Good Samaritan, the Archbishop said:

"I believe that Jesus confronts us with the basic questions we must face and respond to if we are to be His disciples living in community. He challenges us to take the initiative, not to ask who we love, but how to love. If we are to find meaning in existence, if we are to be co-creators with God in this world where we find ourselves, we must more and more take the initiative and reach out in love wherever there is need."

## ORTHODOX OR UNORTHODOX

The Orthodox are concerned about the lack of knowledge and understanding of their Church and their problems amongst other ACC member churches.

In a prepared statement to the General Meeting, read by Greek Orthodox Priest

## ROMANIAN ORTHODOX JOIN ACC

In a simple ceremony, the Romanian Orthodox Parishes of Australia joined the Council becoming the sixth Orthodox Church in membership.

Father Constantin Iana, Priest for the Romanian community in Adelaide, accepted the hand of friendship and welcome from ACC President, Bishop Graham Delbridge.

There are three Romanian parishes in Australia, one in each of Melbourne, Sydney and Adelaide, and membership is approximately 200 families.

## MINISTRY WITH MIGRANTS EXAMINED

A special report prepared by the Melbourne based Centre for Urban Research and

munity which leads to the social and economic discrimination and oppression experienced by ethnic groups, especially Australian Aborigines."

In response, the General Meeting agreed "to stimulate a nation-wide local church based on-going programme against racism in which the emphasis will be on co-learning and mutual discovery". A detailed proposal presented to the meeting will now be developed.

## HELP FOR EAST TIMOR REFUGEES

The ACC is to give urgent attention to the plight of East Timorese refugees who wish to be reunited with their families in Australia. A resolution moved by Mr Bill Armstrong, called for "whatever action necessary" to be taken to assist East

# PALATABLE COUNSELLING

The need for innovative pre-marital counselling courses in a form "palatable" to young people not reached by presently available services, was identified as a major finding of the Royal Commission into Human Relationships.

Justice Elizabeth Evatt, Chief Judge of the Family Law Court of Australia, and Chairman of the Royal Commission into Human Relationships, revealed this in her address to the recent General Meeting of the Australian Council of Churches in Adelaide.

"We need pilot studies as well as to think up some bright ideas and try them out", she said. "We must seek out those in the groups at high risk of marriage breakdown; we can't sit back and wait for people to come" the Judge explained.

The major result of marriage breakdown is the increase in the number of single-parent families — now totalling 160,000 families in which there are some 285,000 children.

Justice Evatt pointed to the inadequate services available for lone parents, especially in the fields of emergency accommodation, housing and domiciliary help. "With over 10 percent of families having lone parents, the community must ensure the basic needs of these parents are met, so as to enable the children to break out of the cycle of marriage breakdown," she said.

She suggested that "human beings need to be better recognised as Australia's most valuable resource". "Economic growth is counter-productive if it does not meet human need," she said.

In conclusion Justice Evatt expressed the Commission's hope that organisations interested in human relationships, whether they agree with the report or not, would study it, make their assessment, and let their views be known. Comments should be sent either to the Prime Minister or to the Department of Home Affairs.

"The subjects in the Report are so important that they should not be let rest", she said.

to help factory workers in Seoul.

The South Korean government has damped down recently on UIM programmes aimed at advising workers on their rights under labour laws and supporting them in disputes with factory managements.

## CONCERN OVER SITUATION IN SOUTH KOREA

The ACC recognised the serious situation of the Urban Industrial Mission in South Korea and agreed to convey to the Rev Kim Kwan Suk, Secretary of the Korean National Council of Churches its concern over the UIM struggle.

Since the General Meeting, Australian missionary Mr Stephen Lavender of Melbourne has been expelled from South Korea and falsely accused of spreading communist ideas, because he tried

## RENEWED PRESIDENT AND NEW EXECUTIVE

Bishop Graham Delbridge was re-elected as ACC President. Bishop Delbridge, is Bishop of the Anglican Diocese of Gippsland, Victoria and has been ACC President for the past 2 years.

Elected Anglican executive members are: Miss Elizabeth Britten, Melbourne; Mr J. G. Denton, Sydney; The Rt Rev G. B. Muston, Melbourne; and The Rev Dr Robert Withycombe, Canberra.

ACC



At the ACC 29th General Meeting held in Adelaide (left to right): ACC General Secretary Jean Skuse talks with Justice Elizabeth Evatt. — Photo Rollason ACC.

## GOT PROBLEMS? YOU'LL FIND "HELP"

on TCN-9  
Sunday mornings 10.30 am  
A CETV Society Production

## SEMINAR ON MARRIAGE AND SEX — WHAT THE BIBLE TEACHES

SEMINAR SESSIONS will be led by Rev Dr B. Ward Powers, well known for his research in applied New Testament theology through his books and lectures. The Seminar will consist of four evening sessions from 7.15 to 9.30 pm. Numbers attending each series of Seminar sessions will be restricted, so that there will be maximum opportunity for questions and discussion for those who wish to join in.

**THE AIMS OF THE SEMINAR ARE:** To undertake a forthright and thorough examination of the whole of the Biblical teaching about marriage and sex; and to discuss this in relation to: Preparation for marriage, The role of sex, What marriage is meant to be, Sex education, Contraception, Marital problems, Divorce, Remarriage.

**FEES FOR THE SEMINAR ARE:** Individual, \$30; Married or engaged couple, \$45. These cover: Registration, Attendance at the four sessions, Provision of a full set of Notes covering all Seminar sessions, supplied on a binder for keeping and reference. Fees are payable in full on application. Places will be allocated strictly in order of receipt of application and fees. When a Seminar is full, unsuccessful applicants will be given priority for a later Seminar.

**LOCATION:** IMPACT Study Centre, 259A Trafalgar St, Petersham, 2049 (560 7603).

**DATES FOR THE JULY/AUGUST SEMINAR SERIES ARE:**

1. FRIDAY SEMINAR: Fridays, July 21, 28, August 4, 11.
2. TUESDAY SEMINAR: Tuesdays, August 1, 8, 15, 22.

### ENQUIRY / APPLICATION FORM

The Secretary, Institute for the Maintenance, Promotion and Advancement of Christian Teaching, PO Box 177, Petersham, NSW, 2049.

- Please send me further information. I enclose a stamped addressed envelope.
- Please enrol me/us\* for the FRIDAY SERIES/TUESDAY SERIES\*, for which is enclosed \$30 (single)/\$45 (couple)\* (Make cheques payable to IMPACT).

### PLEASE PRINT CAREFULLY

(Mr/Rev/Dr)  
NAME (Miss/Mrs/Ms)\*: .....  
(Mr/Rev/Dr)  
NAME (Miss/Mrs/Ms)\*: .....  
ADDRESS: .....

P/Code ..... Phone (W/H)\* .....  
(\*Please cross out whatever does not apply.)

# LETTERS

## Child porn reply

Sir,  
The "Church Record" of 29th May, 1978, features an article entitled "Loopholes in Child Pornography" to which I feel I should respond.

Firstly, I should explain that the system of classification of publications is able to operate only with the co-operation of the Commonwealth and all the State Governments in Australia. The reason is obvious when it is appreciated that a very heavy volume of material which requires classification under the laws of the various States is imported from overseas and may enter Australia through any State.

For a similar reason the current arrangements which have been agreed to by the State and Federal Governments and embodied in legislation provide for the classification officers to be officers of the Commonwealth Attorney General's Department.

In addition, provision exists under the New South Wales Indecent Articles and Classified Publications Act, 1975, for the further classification of any publication on reference from me, as the responsible Minister, or for a review of the classification by the Publications Classification Board established under the Act.

In the exercise of this responsibility I have initiated action which has resulted in the reclassification of many publications.

The amendment of the law to provide for the additional classification of "child pornography publication", which has the effect of banning any such publication, took effect on 24th June, 1977. At about the time that implementation of this law commenced, the Commonwealth procedures for the notification to the States of the classification of publications were in the process of conversion to computer.

The fact that it was found necessary to do this will give some indication of the huge volume of publications which are handled by the classification officers. I might add that a great many of these are "one off" publications whose titles do not always reflect their content and which, after admission to Australia, may soon disappear from the market.

It is true that during the initial period of implementation of the new legislation and of the Commonwealth computerised system, some delays in the promulgation of classifications did occur. As a consequence, some publications which had been classified as "Direct Sale" but which might more appropriately have been classified as "Child Pornography" were found to be in circulation.

I believe that there is an unique role for the witness of Festival of Light because of the immediacy, the relevance and the topicality of its comments on a wide range of important issues.

graph" were found to be in circulation.

I assure you that officers of my Department are co-operating closely with the Police Department and the officers of the Commonwealth Attorney General's Department to ensure that, where publications of this nature are found to be still in circulation, immediate action is taken to have them appropriately classified.

This is a continuing operation and every instance brought to my Department's notice is given prompt attention. Of course, all new publications are being classified under the new law and any problems which have arisen have not been the result of any defect in the law or in its application to new publications.

As time goes on, the action being taken to reclassify, wherever practicable, any child pornography publications which are still in circulation but were classified prior to 24th June, 1977, should result in the elimination of anomalies.

My Department, as you have already mentioned in your newspaper, will be only too willing to consider submitting for reclassification a publication which any member of the public might feel is currently inappropriately classified.

A letter, addressed to the Department of Services, or a telephone call to 2 0529, ext 258, indicating the title of the publication and where it is obtainable will be sufficient to ensure that immediate action will follow. It is not necessary for a copy to be forwarded by the complainant and, thus, no expense need be incurred.

W. H. HAIGH,  
Minister for Services.

## FOL appeal

Sir,  
I am pleased to commend the enclosed Annual Appeal which comes to you from Judge J. M. Williams on behalf of the Australian Festival of Light.

The continuous pressure in our society to promote permissiveness through the media and other areas has kept the Festival of Light organisation fully engaged in their valuable efforts to promote purity, love and family life.

The forthcoming Australian tour of Mrs Mary Whitehouse from 1st to 25th September and especially her major public rally in the Sydney Town Hall and Sydney Square on Sunday, 24th September will provide another wonderful opportunity for a positive witness to the Gospel and Christian values.

Mrs Whitehouse's visit with its emphasis upon "Child-Care — Not Child-Abuse!" will also help prepare the way for the Billy Graham Crusade in 1979.

I hope, therefore, that this request for support will have your goodwill and practical support.

LANCE R. SHILTON,  
Dean of Sydney.

## The problem for the pew on Church glebes

Sir,  
I should like to let you know of the embarrassment it sometimes is to church workers at the grass roots level that the church has money-making buildings and glebes.

People say that there is no need to give to the Church of England, because it has these obvious buildings, which could not, of course, provide more than a fraction of the income the church needs.

And so the church is diminishing and often cutting off some of its main source of income — Christian giving — by having these buildings and glebes. (What the people do not know is that these buildings are sometimes a greater reason for giving to the church, because they have lost her money!)

The principle of owning any sort of glebe should in my opinion be scrapped because it is not the principle God has underwritten.

In Matt 6:32 and Luke 12:31, our Lord tells us to seek first the kingdom of God and His righteousness promising that the outcome

will be that all "these things" shall be added unto us. If we want more money, we should seek God's Kingdom more earnestly, vigorously and diligently.

If we do not build up God's house in God's way, can we say that the Lord is building it and that our labour is not in vain (Psa 127:1)? A glebe always takes up the time and energy of God's people, who should be putting that time and energy into pushing forward God's Kingdom, which only God's people can do.

In one case I know of, a church was actually pulled down for the purpose of putting up a money-making building. This does not bring glory to God in the eyes of ordinary people.

On the other hand, when Christian people see the work of God being done by a church — the Gospel being preached, souls being saved, the Bible taught to children and people's real needs being met, they want to support the work by giving their money. Even uncommitted people may be moved to give and this may help to bring them in.

This Christian giving is in any case the church's main source of income, and the one God has underwritten. It is only foolishness to impede it by owning money-making buildings and glebes.

CONSTANCE KNOX

## DEMONSTRATIONS WITH A DIFFERENCE

The Bible Society is calling for demonstrations throughout Australia in August — demonstrations with a difference. Australians will be asked to demonstrate their love for others.

"Demonstrate Your Love — Send the Good News" is the theme of this year's National Bible Society Week which will run from July 30 to August 6.

The Bible Society believes demonstrations of love are necessary to help overcome the world's problems. Education, medical aid, food, clothing, shelter, technical training and understanding, all flow from an unselfish concern for others. And the ultimate guidebook to this all-embracing concern is the Bible.

The United Bible Societies are responding to a world-

wide need for Scriptures with a record program of translation, production and distribution. This year the UBS will underwrite the cost of more than 500 translation projects, most of them in Third World countries. More than 80 per cent of all Bibles and Bible portions come from the Bible Societies today.

Bible Societies around the world will provide almost \$13 million for this joint program. This, however, is more than a million dollars short of the amount needed to meet urgent Scripture needs.

During National Bible Society Week the Society will emphasise the need for prayer and financial aid to keep the worldwide programs going. Christians will be asked to demonstrate their love by helping send out the Scriptures.

## ANGLICAN HOME MISSION SOCIETY WOMEN'S AUXILIARY

Requires a Christian woman to be its General Secretary. Qualifications include an ability to conduct and address meetings and generally inform and enthuse women to pray and support the work, to enlist new members and promote the Auxiliary. Salary, etc to be arranged. Applications in writing setting out experience and qualifications and naming referees to Archdeacon R. G. Fillingham (personal), C/- PO Box Q137 QV Building, Sydney, 2000, by 15th July, 1978.

## INTERNATIONAL TRAVEL ALLIANCE

Managing Director — Mr W. R. (Ron) Bailey, formerly senior travel consultant, Mitchell's International Tours. Fully Accredited Agent for all Airlines, Shipping Companies and Tour Operators.

Please note new address:

Suite 3, 13th Floor, Erskine House  
39-41 York Street, Sydney, 2000  
Telephone: (02) 29 4136

## URGENT

### CUSTOMERS NEEDED

Over the past few months I have been given thousands of dollars worth of jewellery to sell as second-hand stock — after advertising and handling costs are deducted, the full balance will be donated to church buildings, missions and church charities.

— many articles are good investments — I still specialise in highest quality engagement, eternity, wedding and dress rings and brooches.

FRANK AKEHURST  
SUITE 14 — 9TH FLOOR  
250 PITT STREET, SYDNEY  
Phone: 26 6368

## DEPUTY MATRON HAMMONDVILLE HOMES FOR SENIOR CITIZENS

Judd Avenue, Hammondville, NSW, 2170

Applications are invited for the above position due to the promotion of the present Deputy to that of Matron. The Homes are situated in large landscaped grounds approx 21 miles from Sydney and 2 1/2 miles from Liverpool. The village consists of a 150-bed Nursing Home, Hostel accommodation for 94 and self-care units and cottages for a further 56 residents. A modern self-contained unit for a single person or a 2-bedroom flat for a married applicant is available and conditions include Public Hospital salaries and superannuation after qualifying period. The successful applicant will be a dedicated Christian and will preferably have had administrative experience. Applications, together with copies of recent references should be forwarded to, or enquiries made from, the undersigned.

H. J. BROOME, Executive Officer  
Telephone: 602 8422

## MOORE COLLEGE EVENING COURSE

### SECOND SEMESTER

\* Commences 18th July.  
\* The Course involves 1, 2, 3 or 4 lecture series depending on your individual wish. Each lecture series is held at the same time every week. Two are held between 7.10 and 9 pm on Tuesday evening. The other two at the same time on Thursday evening. There are 12 or 13 lectures in each series.

\* This semester the series will be Doctrine, New Testament, Ethics, and Christian Worship.

\* All enquiries

MOORE THEOLOGICAL COLLEGE  
7 KING STREET, NEWTOWN, NSW, 2042  
Telephone: 519 6460

## THE CHURCH OF ENGLAND HOMES



This Christian voluntary agency requires the following staff to develop the programme recently defined by its Committee:

### HOUSEPARENTS (Group Home)

This position requires a competent woman to assume responsibility for the care of eight children in a live-in family setting, supported by her husband who would continue to be involved in his own employment but receiving free board and lodging and an honorarium of \$1000pa.

The position has the support of an assistant. The couple we are seeking should be experienced in child caring practice, appreciating the position of children and their parents being separated. Four weeks annual leave — two days off each week.

Salary range is related to training and experience.

### CHILD CARE WORKERS

Live-in positions for assistants in group homes caring for eight children. The child care workers will assist the person in charge of the care of children separated from their parents. Training/experience in child care is required.

Salary is related to training and experience. Four weeks annual leave.

### DEPUTY MATRON

Rosebank Waratah Home for elderly ladies, Marlborough Street, Drummoyle.

This is not a nursing job but requires some nurse training/experience and calls for a bright mature personality with understanding for the elderly and adaptability in the running of a hostel for 49 ladies. Accommodation provided. Four weeks annual leave — two days off each week.

Salary range is related to training and experience. This position becomes available on 10th August, 1978.

Apply in writing, designating the position required and include copies of references, to:

W. V. Payne, Director of Welfare  
Church of England Homes  
PO Box 41, Carlingford, 2118

## 1978 National Bible Society Week

**Sunday July 30 — Sunday August 6**

Contact the Bible Society in your State for free posters, service sheets, leaflets, envelopes.

79.2365

# CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 233 4561 up to noon 14 days before date of publication. Charge is 10c per word with a minimum charge of \$2.00.

## Positions Vacant

**MAN AND WIFE TEAM**  
Sympathetic and competent Christian couple needed for caretaking Flying Angel House and managing small accommodation lodge in our new city location. Handyman and driving skills required. Salary and one bedroom furnished flat. Position might suit semi-retired couple in good health.

Ring 241 3555 (business hours) for interview or write:

The Senior Chaplain  
The Mission to Seamen, NSW  
PO Box 150, Royal Exchange, 2000

WANTED at Gordon, North Shore Line, 2072, a kindly, capable housekeeper to live in. For elderly lady and one working daughter. Telephone: 498 3005.

**LANDSCAPE GARDENER**  
Permanent position for an experienced tradesman. Apply in writing to:  
Warrah Landscapes  
J. F. Deceval  
RMB 5220, Wattle Tree Road  
Holgate, via Gosford, 2250  
Include details of training and experience, any refs, age, marital status, etc.

## Interstate Services

PERTH: St Alban's, 423 Beaufort Street. Service 9.30 am. Rector: Rev Ken McIntyre. All welcome.

COORPAROO: St Stephen's, Brisbane, Cnr Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Ken Baker.

## For Sale

BLACKHEATH: mod fibre-tile cottage, 3 bedrm, oil heating, carpet throughout, sewer, large fully lined garage, walking distance shops.

Wright Grill & Co,  
Blackheath  
(047) 87 8231

## Accommodation

CHRISTIANS to share house, Sefton, handy, bankstown, Granville, near station. Pleasant house and surroundings, own room. Phone Peter 77 7964 or 645 1847.

# "BRIDGE '78"

What has been described as "a mission in reverse" was held recently by seven congregations in the Blakehurst-Sylvania southern area of Sydney, when three suburban Africans (two black and one white) were the leading speakers.

On the local level it drew attention to the participation by congregations on the Blakehurst (northern) side and on the Sylvania (southern) side of the George's River, linked by the Captain Cook's Bridge at Taren Point.

The spiritual significance was illustrated by the sign given prominence at the combined service at St Martin's Church, Blakehurst, seen by thousands on television: "Jesus: the bridge between God and Man".

Before that service Bishop Kivengere, the preacher, was

ticipating churches as well as meeting with and talking to many people in the numerous non-church gatherings.

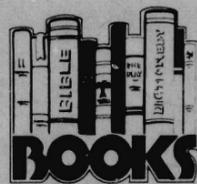
Their viewpoints were all the more diverse because the three countries they represent — Uganda, Tanzania and South Africa — have no official contacts. They fully satisfied the expectations raised by the preliminary publicity which said:

"They come as God's spokesmen with a powerful message of what God is doing in the lives of ordinary Christians in extraordinary circumstances and firm belief that this message has relevance for Australians today".

All the African speakers have travelled extensively and were able to bring an international outlook as well as specifically African experiences to their addresses. Those who organised "Bridge '78" emphasised that it was intended that the missions reached beyond regular churchgoers.

Most of the church services held during the mission were crowded, and the house and civic meetings were also well attended. The sponsors of the mission report that two positive features to emerge were:

• The house meetings enabled contact to be made



## 1859 prayer

"The Still Hour" by Austin Phelps  
Banner of Truth \$1.25  
This is a reprint of a book first published in 1859, subtitled "Communion with God". It is in the form of fourteen brief meditations on the subject of prayer. The author does not gloss over difficulties experienced in the practice of prayer. At times incisively searching, his writing is realistic and encouraging.

It is interesting that Phelps makes points about joy which were to appear in many of the writings of C. S. Lewis: "Joy... comes to us; we do not originate it, and we do not gain it by searching. We are never jubilant in thinking of our joy" (p. 80). It may be as well to read this book slowly, one short section a day — the exercise would enrich any fortnight.

Allan Bianchi

## Refreshment

"Martin Luther's Quiet Time" by Walter Trobisch  
20pp. 30c  
Inter Varsity Press

Judging by his portrait, Martin Luther was no "short-back-and-sides" man, yet he had a hair-dresser. How do we know? Because of a 40-page letter that he wrote to his barber, Peter Beskendorf.

It all started when the reformer was sitting in the chair and Master Peter asked, "Dr Luther, how do you pray?" Luther's reply showed the mark of true greatness — a 40-page letter under the title "A Simple Way To Pray, for a Good Friend".

Walter Trobisch has culled gems from the letter in this stimulating little tract. It will refresh many a reader whose prayer life has grown formal or cold. Perhaps you'd better buy several copies and pop a few in letters to friends.

Donald Howard

## FREE AD

The Australian Church Record has commenced a new service to readers. It 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 honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

FOR SALE: Piano, Thurmer, OD, Walnut, reconditioned with stool. \$500 ono. (02) 53 9887.

PALLETS, BOXES and timber suitable box-making, shuttering, etc available nominal cost. Phone 774 1222, Call Bible Society, 15 Maria St, Ravesby.

FOR SALE: Baby's green painted combination nursery robe, 5 drawers with porcelain knobs, \$25. Wooden table and four vinyl chairs \$35. Cheetham, 798 6071.

WISH TO BUY: "Outline of Christian Doctrine" and "Letters to My Younger Brethren", by H. C. G. Moule. Phone 502 4581.

FOR SALE: Millard Caravan 15' x 8' (H158-10) 6.7 berth. Annex, 15 months old. Excel cond. Budgeted, \$3500. Ian Crook, 23 Trafalgar St, Young, 2564. Phone: (063) 82 2052.

FOR SALE: Datsun 180B '75 Manual, good condition, rustproofed, radio/cassette. HQG-506 (922 2000).

FOR SALE: Roofrack — Fit Station Wagon, very good condition (872 2600).

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# WHAT A WORLD!

by Lesley Hicks

## THE AFTER SCHOOL SCENE

One afternoon a couple of weeks ago our youngest, aged ten, arrived at our gate on foot at the same time as I did by car. I was glad I was there, because he was upset by an incident that had occurred on the way home from school. He had been the victim of some suitcase-bashing bullying by a group of girls — evidently the female of the species can be vicious!

A sympathetic ear, an inspection of potential bruises, and an afternoon snack were all that was needed to cheer him up, fortunately. But it set me thinking about the needs of children after school. Now our children are older, with the two girls in their teens and our son ten, I do not feel bound always to be there for them when they get home, but usually when I am it is a companionable, chatty time.

At least one of them will be in the mood to share either the excitement of some good thing that happened at school, or their indignation, sadness or frustration about some unpleasant occurrence. It would be a real loss for us all if I were never there till dinner time. Any frustrations then, I suspect, would be taken out on each other!

## WHAT IS A FAMILY?

Certainly, kids can learn to cope after a fashion without

demanding too much of their parents' time. But it's at a cost for both of them and their parents — an independence and an emotional toughness that may be just a shade away from shallowness and insensitivity, and at worst an inability to form close relationships.

I've just finished reading Edith Schaeffer's "What is a Family?" a splendid book to challenge and stimulate all of us who are battling to build strong family relationships.

She writes as a grandmother, as one of the immensely creative and imaginative Schaeffer family of L'Abri, Switzerland. None of us could compete with them, but few readers could not benefit and be inspired by her ideas, with their strong Christian foundation.

## AN AFTER-SCHOOL CLUB

It may be partly because many mothers are working and are not at home when their children come home from school that many churches, including ours, are finding that an after-school club can attract large numbers of children.

We have a Paul's Club

each Wednesday, now in its fourth year of operation. It keeps growing at an embarrassing rate, so much so that with over fifty children now coming, we are needing more helpers and more space. The former we may find, but not the latter — not until our much-needed new hall is built.

The programme is that the children arrive and enrol, paying a 20c fee, and have a snack of cordia and biscuits; there is a less structured time for games and general letting off steam for twenty minutes or so, then what we call Discyver Time, with all the children together.

There are fun things like sharing riddles and guessing secret sounds, one or two carefully chosen choruses and a brief lively teaching segment, in which we aim to get just one biblical concept across, building them up from week to week, rather than, say, to tell a Bible story.

With an age range of six to twelve, plus unofficially, some younger ones still, it is not always easy to teach relevantly to all ages, but with careful preparation we

feel it can be achieved. Some serious conversations have resulted with children, and some have indicated asking Jesus into their lives.

Then the children divide into half a dozen craft groups, which change round every four or five weeks. Over the years we have tried dozens of ideas with varying success — cooking, leatherwork, macramé, woodwork, candle-making, crochet, kite-making, string art, puppetry, papier mache work, tiddlercraft, and the making of assorted objects, a new one each week, which we will call "Surprises". The overflow and the super-energetic are catered for in a games group.

Besides craft leaders drawn from our congregation, we get welcome help from some of the children's mothers who are not church members, and also from high school youngsters.

None of these activities are ends in themselves, but are fruitful avenues of service for all of us who long to see children know that Jesus loves and welcomes them, and that His people do too.

Whether their homes are secure and loving, or divided and unstable, they need to know Him.

Where the spectacular element in public soul-winning is eliminated there is little opportunity to count supposed results, and the test of conversion is taken wholly out of the sphere of profession and made to rest on the reality of a changed life afterwards.

## WHAT OF SUNDAY SCHOOL?

With all these grounds for encouragement and evidence that we can attract and hold large numbers of children from unchurched backgrounds to after-school clubs and Holiday Bible Clubs, what's the score on Sunday School? In our church this presents more problems. It caters mainly for the children of Christian, church-attending families, many of whom are already fairly knowledgeable, and are in danger of boredom. We are experimenting with new approaches for them.

When considering outreach among children we need to remember that for parents who do not attend church themselves, to get children to and from Sunday school on a Sunday morning may be a chore and an inconvenience.

An after school club, when they take themselves there straight from school, gives a mother an extra hour or so of freedom. Likewise a holiday club, occupying children each morning for a week of the holidays, is a convenient provision for many parents besides being fun plus education for the kids. Hence their ready popularity if well-run.

None of these activities are ends in themselves, but are fruitful avenues of service for all of us who long to see children know that Jesus loves and welcomes them, and that His people do too.

Whether their homes are secure and loving, or divided and unstable, they need to know Him.

— Lewis S. Chafer

# Principles for giving

"It is a great pity that so much time and worry has to be spent on fund-raising for the Church," writes the Rev Alek E. Melly, Rector of Kemberton, near Shifnal, in Shropshire.

"It is true that the functions that are carried out have a social value in getting people together and improving the social spirit of the community, but they are a lot of work.

"But it must be emphasised again that the point is not that enough money must be found to keep the plant (ie, the Church) and the ministry going; first and foremost our task is to further God's Kingdom and His righteousness in this world. "Nevertheless some principles of Christian giving are needed.

"This does not mean just our giving to the Church and to the work of the Lord Jesus Christ; it applies to all our giving, financial as well as in other ways; to God's work in particular as well as to charity in general and to our friends and neighbours.

## THEMSELVES FIRST

"The first basic principle is one that may seem a long way from the giving of material things. 2 Corinthians 8:5 says, they 'first gave their own selves to the Lord'.

"If our lives are genuinely committed to the Lord Jesus Christ, then we will give to His work and other charities generously.

"I believe this to be the crux of the matter. God in Christ demands the complete surrender of ourselves to Him, spirit, mind and body.

"This will not, of course, happen in this life, but it should be something that goes on steadily as we grow in grace and in the knowledge and love of the Lord.

"Another principle is that of priorities. There are, I know only too well, many demands on our priorities today. We have to keep ourselves adequately fed and housed, and children become increasingly expensive as they grow up and as inflation continues at an alarmingly high level.

"But all too much today we are concerned with material things and consider that these are the most important. In our heart of hearts we know that this is wrong, but we still go on doing it.

"Should we, for example, have a colour TV? It is easy for me to write this as ours is

16 years old. We might change our tune when it finally packs up, and we are anticipating this as imminent!

"I have always considered it to be a kind of barometer of a person's faith as to how much he gives away.

## TWO MITES

"Indeed this is a Bible principle, for you know that the Lord Jesus Christ commended the poor widow who gave 'two mites which together make a farthing' as having given more than those who ostentatiously put large sums in the Temple collecting box.

"A person who spends all his money on himself is not only selfish, but must have few friends. But the worst aspect of that is that being this selfish he is hindering God's work in the world.

"The Lord Jesus Christ gave Himself entirely, and for our benefit. There has never been such a great example of giving as this, nor will there be for the rest of time.

"Whatever we give it will not match His giving, but nevertheless we need to increase our giving, above all of ourselves.

"In the days of the Old Testament they used to consider God's material blessing to be a sign of godliness.

## PROSPERITY KILLER

"But even when there were signs that material prosperity led to neglect of God; the more they received from Him the less they gave.

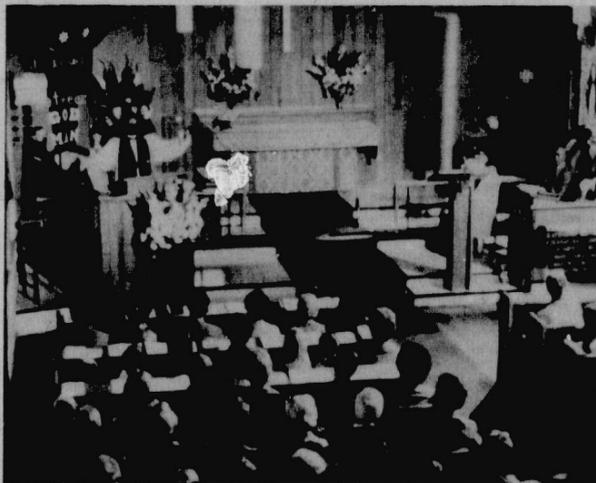
"Amos and Micah have quite a lot about this in their books in the Old Testament. Is this the situation today? The saying that history repeats itself is as true today as it has ever been.

"Thus we need to pray that God will lead us to give ourselves to Him, that His work may prosper. Supreme, though, we will find that we ourselves are a great deal happier, and more contented.

English Churchmen

## STAINED GLASS WINDOWS

K. J. LITTLE  
19 Barden Street  
Arncliffe, 2205  
Phone: 599 7348



Televised service at St Mark's Anglican Church, Sylvania.

asked by a television reporter whether it was not ironic that Africans should come to Australia to play a role to Australia in view of western missionaries having been sent out for many years to evangelise Africans.

Bishop Kivengere did not agree. He thought the young churches had something to give to the older churches in the west and he said it must be remembered that Christianity was a two-way street.

Bishop Kivengere (exiled from Uganda soon after the assassination of Archbishop Janani Luwum in February, 1977), Mr Nyagawasha and Mr Cassidy shared the preaching in all the par-

This unusual team of African visitors, participating in an 11 day Australian mission called "Bridge '78", comprised Bishop Festo Kivengere of Uganda, Mr Matt Nyagawasha of Tanzania and Mr Michael Cassidy of South Africa.

"Bridge '78" activities included a combined church service televised "live" on the ABC, other church services, public meetings, a business and community luncheon, women's coffee mornings, home dialogue meetings, home dinner parties, high school classes and an all day seminar on Africa today.

with people who preferred a home rather than a church atmosphere for religious discussion; and

• All participating denominations found the meeting together during the mission's progress a moving experience.

The participating churches were Blakehurst Baptist; Blakehurst Uniting; Kogarah Bay Congregational; St Cuthbert's Anglican, St Carlton, St Mark's Anglican, Sylvania; St Martin's Anglican, Blakehurst and Sylvania Uniting.

The mission's title, "Bridge '78", had both a local geographical and a spiritual significance.

## NEW RESPONSE

A previously unreported movement among part of the Mabaan tribe, at Yawaja, southern Sudan, has recently come to light.

Pastor Haruum Ruun, General Secretary of the SIM-related Sudan Interior Church, reports, "There have been 300 conversions in three months. This is something unheard of for this area.

"People from all over the district are coming to the Lord every day."

The response centers around a tiny, 15-member church that was planted by Mabaan evangelists.

## RIDLEY HALL ANNOUNCES NEW PRINCIPAL

The Rev Hugo de Waal is to succeed the Rev Keith Sutton as Principal of Ridley Hall, Cambridge.

Mr de Waal, 43, was born in the then Dutch East Indies and still retains Dutch nationality. He was educated at Tonbridge School and Pembroke College, taking a degree in classics and theology.

Under the guidance of Prof C. F. D. Moule and Bishop J. A. T. Robinson, he developed an abiding interest in New Testament studies, which continued through his training for the ministry at Ridley Hall.

He interrupted his studies there to spend a year at Munster University.

After ordination, Mr de Waal spent four years on the staff of St Martin's-in-the-Bull Ring, Birmingham, as curate to Canon Bryan Green.

After this apprenticeship he returned to Cambridge as part-time chaplain to Pembroke College and part-time minister in charge of Dry Drayton.

After four years he became full-time minister-in-charge

## CEN

of Dry Drayton and was further charged with helping to initiate one of the first three "areas of ecumenical experiment" in the village of Bar Hill.

Shortly after the opening, at the beginning of 1970, Mr de Waal moved to be vicar of Blackpool Parish Church.

This church has a wide-ranging ministry both to its own parish, the civic life of the town, the technical college and town centre stores, and also to the many conferences that come to Blackpool, to millions of visitors, and to hundreds of entertainers from theatre and circus.

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# Education that is evil

Education is not education at all if it is not based on clear moral aims. Mr West thought that the Statement on the Aims of Primary Education had been somewhat unfairly criticised since it was released, but that the statements are exceedingly vague and guarded. It states that we are now in a pluralist society and therefore there is not that basic unity of belief in the Christian ethic so we cannot base our aims and objectives on commonly accepted values. Mr West said this is a tremendous change from thirty to forty years ago to say that because of pluralism there can be no moral values. Education without religion is pure evil.

Mr R. I. West, MA, BD, Headmaster of Trinity Grammar School was speaking on "Christian Truth in a Changing World" at the second of two very successful picnic conferences which were arranged by The Mothers' Union this year, the first at Elanora for the northern region, and the second at Oxford for the south.

A combination of interesting speakers and beautiful weather helped to swell the members and fill the halls to capacity.

He recommended Paul Tournier's book "The Adventure of Living". "At every point in our life there is an adventure in living — no matter how humdrum our particular life may appear to be it can be shot through with that spirit of adventure in the Holy Spirit.

## LIVING ADVENTURE

"We get that paradox in Scripture, the changeless Christ, the ageless Christ and there is that marvellous sense of serenity in scripture from Genesis to Revelation. Also there is with that the sense that every day is different, every one is different and every challenge is different.

"If we can get caught up in God's creativity and with Him then our attitude to people, and to conflict and depression will be changed and transformed by this sense of adventure. If we don't fulfil the creative work that God has for us we will suffer from guilt and become depressed."

Because of his professional interest, Mr West slanted his treatment of the topic towards education. To the question what makes a good school? Is it its grounds, buildings, sporting prowess, academic excellence?

The answer was given — the relationship that exists in the school between the various members of it. The key lies in the headmaster and staff. In these days of breakdown of authority a



Mr West

great responsibility lies with them.

There are tremendous temptations and pressures that are put on boys and girls in adolescence now. We must create a framework of caring, solicitous, understanding adults and hedge the boys and girls around with these. It is vital that the fathers should play their role, particularly with boys at this stage.

The problem is not with dominant mothers, but with fathers who work too hard and are totally out of touch with what is going on in the family. A round age fourteen to fifteen there is an identity crisis. A boy has to become himself and there is always tension in the home at this stage.

## THE BLESSED BOY

Happy is the boy who has a father he admires, to whom he relates and who is firm with him. The more the boy loves the more he will test his parents out. You must stand firm — that is what the boy wants.

Ideas have shifted in the past 180 years. It really began with Hegel who claimed that everything was relevant. And so the idea entered in, which the renaissance did not have, that there were no absolutes.

And so we stop looking for a solution and proclaim absurdity, for example in the writing of Camus, or the leap of faith of theologians of the Danish school like Kierkegaard for whom truth was inward, personal, particular and relevant.

These ideas began in the universities and took genera-

tions to drift down to the common man. They came down through the Impressionist painters, such as Cizanne and through scientists with the theory of relativity. Then after the war to theology with situation ethics.

And finally in the last twenty years they have hit the man in the street so that now there is the widespread belief that there is no absolute right or wrong, no good or evil and therefore there can be no guilt.

## WANTING TO DO IT

The logical conclusion to this sort of thinking is that man cannot be held accountable to God or anybody else.

This is not so. We suffer for doing what is wrong and benefit from doing right. By work and application and making right decisions you form your own character. There are verses in scripture which confirm this "Be ye not conformed to this world but be transformed by the renewing of your mind."

Aristotle said "Education is teaching people to do what they ought to do, not what they want to do". So the Christian schoolmaster in this changing world cannot subscribe to the view that the child will grow up best with the minimum of interference.

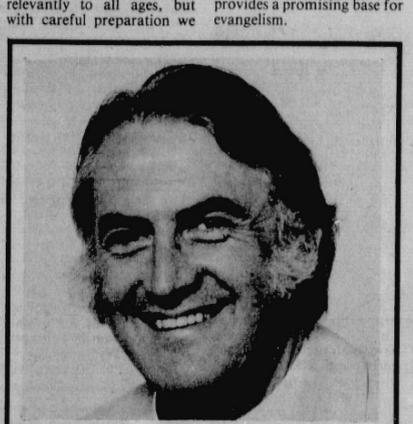
## WHAT IS EXCELLENT

A child should be trained up in the way that he should go so that when he is old he will not depart from it.

To sum up, St Paul put it in a nutshell when he said "whatever is true, honourable, just, pure, lovely, gracious, if there is no excellence, if there is nothing worthy of praise think about these things".

It is our task to give our students a sense of discrimination so that they can distinguish what is excellent and follow that.

Marie Robinson



# MAINLY ABOUT PEOPLE

## BISHOP CALLS FOR ACTION

**SYDNEY**  
 Rev R. A. Farrell from Armidale has been granted an Authority to Officiate in the Diocese of Sydney.  
 Rev D. Parker, Curate, all Saints, Nowra, is to become Curate-in-charge of Pendle Hill with Girraween and Toogahbie.  
 Rev D. W. Gilmour, Curate, St Alban's, Frenchs Forest has changed his address to: 52 Altona Avenue, Forestville.

**BRISBANE**  
 Rev J. F. Arnold, who holds an Authority to Officiate in the Diocese of Brisbane, can be contacted at: CMS, PO Box 295, Broadway.  
 Deaconess M. Martin, a Deaconess resident in the Diocese, died May 29.  
 Rev Canon H. V. Paul, who held an Authority to Officiate, died May 17.  
 Rev B. J. Hoare, who held an Authority to Officiate, will resign July 17.

**ROCKHAMPTON**  
 Rev W. Darnley was ordained during Synod Service at St Paul's Anglican Cathedral. It is believed that the ordination was the first in Australia using the new Anglican Prayer Book.  
 Rev N. Wagstaff from Park Avenue was appointed Minister-in-Charge, Bardalene.

Rev G. Linden, BCA, Winton is now Rector of Park Avenue.  
 Rev R. George, BCA, is now Minister-in-Charge, Springsure.  
 Rev K. Slater, Gladstone is now Minister-in-Charge, Springsure.  
 Rev C. Peacock is now a full-time hospital chaplain in the diocese.  
 Rev D. Edgar has joined the teaching staff at Wooraabinda School.  
 Rev P. Calaminus will become Residential Counsellor at the Institute as well as part-time assistant in St Barnabas' parish in July.  
 Canon D. Dunn retires from active ministry at the end of this year.  
 Very Rev J. Bayton resigned as Bishop's Commissary and Ven B. Schultz

The Bishop of Gippsland, the Right Reverend Graeme Delbridge has expressed considerable concern for delays in granting help to flood victims in Gippsland.  
 In a message to the Diocese, released through the Gippsland Anglican Press Service, Bishop Delbridge says that both Federal and State Governments have not acted quickly enough.  
 He has urged that money be made available through grants — not loans. He asks whether the country people are Australia's forgotten citizens.

The following is the full text of the Bishop's message:  
 "I felt I must put pen to paper again to express very real concern for so many who have lost so much in the recent floods. I am grateful to the lay people and the clergy who have helped in so many ways — given a helping hand in such a fashion that no newspaper, radio or TV report has been made of the action of love and concern.  
 "I am most concerned that the State and Federal Governments are not acting more quickly and making money available to householders and especially farmers. Such money must be by way of grant — not loan.  
 "Again I must ask the question — are country people the forgotten citizens of Australia?"

has been appointed to this position.

**MELBOURNE**  
 Rev C. M. Bailey commenced duty as Director of Chaplaincy, June 19.  
 Rev B. L. Viney has been appointed Rector, St Philip's Avondale Heights.  
 Rev C. M. Duns has resigned from St Andrew's Aberfeldie.  
 Rev P. N. Oliver has resigned as General Secretary CMS, Victoria to take up position of Anglican Information Officer, Diocese of Sydney.  
 Rev J. L. Rodgers, PTO, Diocese of Melbourne, died June 13.  
 Rev E. Withington, Holy Trinity, Williamstown, died June 5.



Champion of Champion prize winners, at the Youth For Christ First National Talent Quest conducted in Australia. Randall Waller received first prize, a trophy and \$100 from the Youth For Christ Pacific Area Director, Wilbur Wright. In the background are the third prize winners, the "Vision" group on left, and the second prize winners Ben Koning and his sister, from Brisbane. — Ramon Williams.

## Youth for Christ National Talent Quest

Singers, song writers, bands, pianists, organists, guitarists and even young preachers, were catered for in the various sections of the First National Talent Quest, conducted by Youth for Christ in Sydney over the holiday weekend, June 3-5.

Auditions were held on Saturday, June 3 with 71 entrants taking part. The panel of judges had a difficult time selecting winners for each of the 14 prizes.

Many of the entrants had come from interstate, with groups coming from Brisbane, Melbourne and others travelling hundreds of miles within New South Wales, from Newcastle, Cessnock, Shoalhaven and the Blue Mountains area.

One outstanding performer was 11 year old Debbie Folette of Sydney. Although not a prize winner, her singing ability was outstanding and her special appearance at the Sunday after-church Rally was the only item where an encore was demanded by the audience.

Colin Tizzard acted as stage manager during the auditions. It is already being considered to train some of the young entrants further, and take them around the various Youth For Christ meetings in Australia and overseas, according to Mr Tizzard. "Already New Zealand is ahead of us in that they have been conducting these types of contests for 11 years. However we have been encouraged by the response and plans are already under way for next year," said Colin Tizzard.

Clive Stebbins from Melbourne compered the Sunday evening Rally, held in the Scots Church, Margaret Street, Sydney. The youth for Christ style "crowd breakers" were as popular as ever and then the winners of the various sections presented items, as well as competed for the Champion of Champion Prize of \$100 and a trophy.

Second and Third prizes for this final night were also trophies and cash prizes of \$50 and \$25.  
 Guest speaker for the meeting was Canadian visitor Mr Barry Moore who spoke on the need of those who call themselves "Christians" to be prepared for separation, persecution and imitation (of Christ). "Is your name Christian? Then live up to your name!" challenged Mr Moore.

Following his address, the prize winners were announced. Third prize went to a group from Newcastle (NSW) named Vision. Second prize was won by a brother and sister team named Koning, from Brisbane.

The Champion of Champions First Prize was won by Randall Waller of Sydney. The choice was obviously a popular one. Previously Randall had won the Teenage Vocal Solo Section and the Teenage Instrumental Solo Section.

Over this weekend Youth For Christ gave a boost of encouragement to the musical talent of young people around Australia. If the standard shown at this, their first talent quest, is a sample of the abilities yet undiscovered then Australian audiences can look forward to good things ahead.

## THEOLOGIAN COMPLETES CENSORSHIP TERM

At the end of June, Rev Dr Ward Powers completed his term as a member of the Commonwealth Film Censorship Board. Dr Powers, an Anglican theologian has had the distinction of being the only Christian minister in the history of Australia to be a film censor.

He was appointed at the beginning of 1974 by the Governor-General on the advice of the then Attorney-General, Senator Lionel Murphy. The original appointment was for three years and was subsequently extended for a further eighteen months.

From July, Dr Powers will be engaging in a programme of research, writing and lecturing, in the practical application of New Testament teaching to the issues confronting Christians in today's world.

This ministry, which is available to Christian groups in all denominations, is the outgrowth of research in theology and other areas of study — Dr Powers has degrees in Theology, Anthropology, Economics, Greek, and Linguistic Science, and obtained his PhD for a thesis on the teaching of the New Testament in the spheres of marriage, sex, and family.

He is co-author of the book "Divorce — the Bible and the Law" which is being published this month by the AFES Graduates Fellowship. Elsewhere in this issue there appears an advertisement for his seminar series, "Marriage and Sex — What the Bible Teaches".



Dr Ward Powers

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# CHURCH RECORD

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## CMS RECORD AND REVIEW

Never in the history of the Society has so large a sum been raised in so short a time. Victoria with a budget of \$347,000 raised \$79,613 in June, that is, 23% of its budget. NSW with a budget of \$546,000 raised \$103,403 in June, or 19% of its budget, reported the Reverend Maurice Betteridge, Federal Secretary, Church Missionary Society.

At the beginning of June, CMS faced the prospect of a serious financial shortfall. The response of members and parishes in this past month has been overwhelming. It is both humbling and heartening to realise how deeply so many people are committed to the missionary outreach of the church and the needs of our partner churches overseas.

It is too soon yet to give final figures for the 1977/78 financial year but the following facts are clear. All States will be able to meet their budget objectives. Queensland, South Australia and Tasmania have met their budgets, as has the AMC in Western Australia.

NSW will end the year with a small deficit and Victoria with a deficit in the region of twenty thousand dollars. In both States there will be some budget savings but the remainder will have to be found from reserves. This is clearly a very short term solution. However the achievement of all the States is magnificent and a cause for great thanksgiving.

The financial structures of the Society will be an important matter for discussion at the Federal Council of the Society which meets in Sydney next month. With inflationary costs hitting the Society in its overseas operations and the declining value of the dollar the Society faces escalating costs in its current overseas operations.

The situation will call for careful financial management, the scrutinising of expenses, the setting of priorities, and an endeavour to keep budget increases below 7%.

The Society will not be keeping any missionary recruits back and will be able to fund all those whom we believe God has called and are now in training. What it does mean is that the Society is unlikely to have any funds available to meet new needs and opportunities, which may arise unexpectedly during the next financial year.

There is a deficit both in some branch finances and in the Federal overseas budget. While it will be possible to offset this at this time it is not

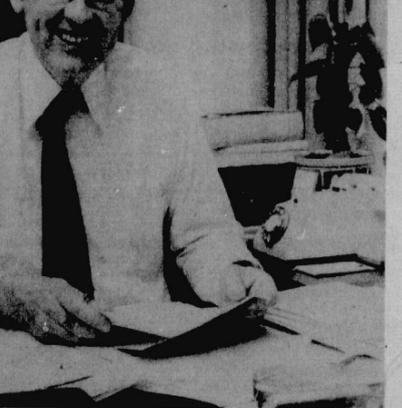
inevitably then we are faced with heavy overdraft expenses for much of the year. Interest free loans from supporters help bridge this gap and we would be in a most difficult situation without such loans.

The real solution is for all who support CMS to do so on a regular basis throughout the year. We need to receive our income on a monthly or at least a quarterly basis.

It is important for all Australian Christians to be informed about the missionary outreach of our church through CMS and other agencies. It is important for more young people to realise the challenges and opportunities of these days.

The church is set in the midst of a restless and uncertain world. In many countries the pressures on Christians can hardly be grasped by us in Australia. Thank God that in so many countries the church, although it may be exceedingly small, has a deep commitment to outreach and evangelism.

It is our responsibility in CMS to share that concern commented Mr Betteridge. Missionaries are still wanted and the task is seemingly limitless. As we thank God for His blessing in the past financial year we ask for your continued prayer and support for the ongoing task.



Rev Maurice Betteridge

## Distinguished Theologian for Moore Lectures

The second Annual Series of Moore College Lectures will be given by Dr J. I. Packer, the distinguished British theologian and Associate Principal of Trinity College, Bristol, who is well known throughout the Christian world for many of his writings especially his book "Knowing God".

A series of five lectures on the theme "We Preach Christ Crucified: Contemporary Studies in the eternal gospel" will be given.

Dr Packer will be lecturing on the following themes from September 12 to 20:  
 — We have a Story to tell — the historicity of Jesus Christ on Tuesday, September 12, at 8 pm; The Man Christ Jesus — the humanness of Jesus Christ, on Thursday, September 14, at 8 pm; He emptied Himself — the divinity of Jesus Christ, on Friday, September 15, at 8.30 pm; A wonderful exchange — the mediation of Jesus Christ, on Monday, September 18, at 8 pm; and No other name — the uniqueness of Jesus Christ, on Wednesday, September 20, at 8 pm.

After Dr Packer's stay in Sydney he will go on to Canberra and Melbourne for an extended weekend before moving on to Tasmania for further ministry. Baker Book House will publish the volume in North America

and it is possible that IVP will do likewise in Britain. Professor Bruce's 1977 Moore College lectures are in the process of being published by Paternoster Press and the book is due to be completed in England within approximately two months.



Dr J. I. Packer

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## EDITORIAL De-stressing ministers

Next to the medical profession, a recent survey shows that the next least healthy members of the community are Christian ministers. The major factor causing this problem is stress. This may come as a surprise to the Christian church, that they are being cared for by ministers whose work is the cause of this lamentable health record.

However, most ministers do not give the impression of being unhealthy or even under stress. Any problem is not readily seen, only by the warm smile and firm handshake on a Sunday morning, but perhaps it is only too evident to the minister's wife and family.

What are the causes of stress in the ministry? The immediate cause that springs to mind is being "over-busy". It is hard to assess just how busy that is in each case. The joke that the minister only works one day a week certainly is taken more seriously by the minister than most members of the congregation realise. It is not the fallacious charge but the inuendo that there is not all that much work to do, or that "we are paying you, what results are you producing?"

There is also the problem of a relaxing day off. This is difficult to achieve if there are school age children and a Saturday wedding or funeral. Sometimes that is the problem, other times it is self inflicted by ministers who are workaholics, determined to achieve.

Then there is the problem of success. Sad to say ministers are judged by their congregations and others, not by their faithfulness to the word of God but rather from a secular standpoint, namely "results". The charge by Paul in 1 Cor 3 ff is that such a comparison of the results of Apollos' ministry with those of Paul's was a sign, not of spiritual discernment, but rather spiritual immaturity.

The pressure to achieve "results" is a curse endemic in our present congregational life and purely a reflection of the pagan numbers game. Little wonder that ministers in situations where the numbers game is impossible to play may suffer stress because of the way they will be assessed by their parish councils, fellow workers, the congregation and others.

That some success stories have fizzled after a minister has left the parish ought to be sufficient warning that God's requirements are different from ours, as the word of God clearly demonstrates. When ministers or congregations play the numbers game they are hurting the person to whom the cure of souls has been committed.

There are other causes, but the main point is that the congregation can help their minister by being given more to pray for him, than to discussing him, more to a ministry of encouragement, than standing by as a silent or vocal spectator, more to a thoughtful consideration of his family's needs than criticism. Help de-stress him not distress him.

Ministers need to take note that their bodies are the same as other peoples. There is little merit in wearing out or rusting out. Let the minister ask his wife and children if they favour the former. A well balanced life regulated by prayer, relaxation, nutritional food and regular exercise seems a more Biblically based alternative.



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