

EDITORIAL

Food for Thought

These days there is a plethora of Appeals for our hard earned dollar. Even the Church Record was forced to have one last year in order to survive. With the number of Appeals and the great needs of so many Christian organisations every Christian must very carefully weigh up priorities and decide which Appeals to support.

There are numerous Appeals to help those in need. The last issue of the A.C.R. included articles and advertisements for many organisations doing aid work overseas — and this was a small proportion of such groups and organisations. And these Appeals compete with Missionary Societies and those who help the needy in our own cities.

Perhaps the best known Appeal is the annual Christmas Bowl Appeal. This began in 1949 and is supported throughout Australia. One senior clergyman who serves on A.C.C. committees recently told us that whilst he finds it hard to support much of what the A.C.C. does at least the Christmas Bowl forms some positive work in which they are involved. We asked him how the money was spent — he had never checked. And that set us thinking. Do those who so generously support the Christmas Bowl agree with some of the ways in which the money is spent?

It must be said at the outset that in this editorial the A.C.R. does not cast any doubts whatsoever on the integrity of the people responsible for the Appeal. They have done all that could reasonably be required of them to give information. A Report is published, and is readily available, which gives a detailed list of how the money is spent. The principles behind the Christmas Bowl are clearly set out in a booklet, *Justice and Compassion*, available through all A.C.C. offices. The A.C.C. makes no attempt to hide facts from people. Most of us simply do not bother to find out what the facts are.

The Christmas Bowl Appeal has always, in our experience, been advertised as a way to help the needy. Those who were approached on this matter said that when they gave to the Christmas Bowl they assumed automatically that the money was sent overseas to help in areas of disaster and poverty. It was on that basis that they dipped into their pockets at Christmas.

A look at the Report for 1982 raises some interesting issues. The total receipts from the Christmas Bowl were \$1,841,166. With other receipts from Force Ten, Austcare, Freedom from Hunger, etc. the total income amounted to almost \$3½ million. A summary of how that was spent looks acceptable. \$2½ million was spent on Projects. The other, almost \$1 million was spent on local administration and programmes in States and Territories. Whilst that may seem like a large amount it does compare favourably with some other aid organisations. It means that just over 70 cents in each dollar given is available to assist those in need.

But when we look at "Projects" in detail we are concerned to find that \$600,000 of that \$2½ million is spent in Australia, a large proportion of it on "Development Education". The booklet *Justice and Compassion* describes it in this way: "Development education in Australia reflects an understanding of development expressed by participants in a World Council of Churches Conference in 1970. The participants agreed that "funds raised for development should be used for two types of action, both of which are of equal importance, namely:

- financing development projects
- education programmes, the mobilisation of public action, especially in the affluent countries, to foster world co-operation for development."

Through various programmes of development education, like One World Week and Action for World Development, the A.C.C. seeks to foster a commitment to social change with consequent action in solidarity with the efforts of the poor and oppressed aimed at building a more just, participatory and sustainable society."

Whatever our view of that statement — and we make no secret of the fact that we have very real problems with some of it — we are convinced that it is not a legitimate call on Christmas Bowl funds in the eyes of many who give. They are unaware that so much of their money is spent here on programmes that often are of dubious value at the best or blatant political exercises at the worst.

Among the other grants there are some we are also concerned about. However, they are small and to detail them would be unfair. They simply represent, as does the amount spent on development education, an attitude to the valid use of Christmas Bowl money that we cannot accept.

So what are we suggesting?

We have printed this editorial now rather than at the end of the year because we do not want to oppose the Christmas Bowl Appeal as such. (We make no secret of the fact that we do not feel able at this time to support it or commend it in any way.) What we do ask is that Anglican representatives on A.C.C. committees raise the matter for discussion and that, in all literature and publicity surrounding the Christmas Bowl this information is made known. If people, knowing these things, choose to support the Appeal then that is fine and the much good work being done by it will continue.

If, however, we are not happy with what is being done in our name through the Christmas Bowl then let us withdraw our support and replace it with some other Appeal, the theology and practice of which we are in agreement.

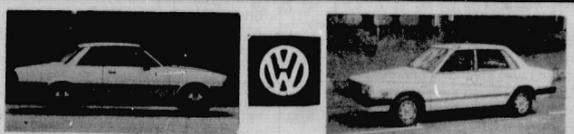
We need to decide why we give — food for thought or food for the hungry?

Editor's Note:

Gremlins invaded the last issue's editorial — "Please Minister". The Australian Church Record is not seeking more division on the matter of General Religious Instruction.

The last sentence in the Editorial should read:

"More discussion may well be needed — if so it should be organised immediately!"



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Letters to the Editor

Dear Sir,

I write in relation to the letter from the pen of the Rev. Clive Harcourt-Norton printed in the issue of your paper dated March 21, 1983.

I have a close interest in the contents of his letter, since I was one of the two speakers at a meeting organised within the Rural Deanery of Gordon. I am, therefore, one of the persons referred to in his letter.

Notwithstanding the fact that Mr. Harcourt-Norton achieves his usual high standard of eloquence in his letter, I remain unconvinced by his argument. I wish to inform you Sir, and your readers, that I stand by the opinion I expressed on that night with regard to the recording of addresses, or lectures and sermons.

I maintain that it is a simple matter of courtesy that a speaker/lecturer/preacher should be asked beforehand if they will allow themselves to be recorded. I cannot envisage many occasions when the reply to the question would be in the negative, but at least such a request allows the opportunity.

Although he is well able to speak for himself, I stand too with the opinion expressed by my fellow speaker. One is more prepared to share what may only be exploratory or tentative conclusions if one is certain they will not be recorded and held against one for evermore.

I cannot conclude without stating that the organisers of that night arranged what was a very useful meeting in an exemplary manner.

I am, Sir,

Yours very sincerely,
Margaret Rodgers

Dear Sir,

Some time ago I met a friend of mine working as a welfare officer with a Christian organisation in the city who had been a practising homosexual since his teen years. To my delight he told me that he was now a born-again Christian and although he would always be a homosexual, he told me that by God's saving grace he would never practise this sexual perversion again.

After quite some years of allowing practising homosexuals space in the ACR, I know that many of your readers would be delighted if you never wasted one centimetre of valuable space again on their letters rejoicing in their sin. The only space you can give them in Christian love is to express their repentance or to ask for our prayers to this end.

Enough is enough, Mr. Editor!
Rex Meyer, Roseville, NSW.

Dear Sir,

An 'active' Commonwealth Federation contemporary suggests that the recent requirement that clergy retire at age 65 should be reviewed, and so modified.

In many cases it necessitates a waste of talent, to say the least, and must surely introduce a conviction of frustration in potentiality. Unlike the laity, clergy have much less opportunity for post-retirement employment.

Then there is the lesser, though worthwhile aspect of economic benefit in diocesan cum clerical personnel maintenance. (Unemployment need scarcely enter into consideration.)

Should a rector appear to be willing to continue in office after age 65, a two-thirds majority of the parochial council should gain considerable influence with the Metropolitan, be he so empowered to do so, to give their Rector the option to extend his incumbency by up to five years, with, maybe further review.

All with proportional benefit to Clergy Superannuation.
S. M. Goard

Dear Sir,

Not all Peace Rallies are Soviet-inspired, but Christians who take part could be sincerely wrong. Did not Jesus say "The children of this world are wider in their generation than the children of light"? Affairs such as Defence are best left to experts.

Christians have a part to play, however, but it is not to denude the Free World of nuclear weapons. Rather, it is to warn the world of Divine Judgment and, beginning with our own beloved country, reveal the only Way Out, which is national repentance and a concerted call upon God to deliver us in that time of terror. He has delivered us before in modern history and He may do so again. Remember the Miracle of Dunkirk, the Divine intervention before and during the Battle of Britain as testified by Air Chief Marshal Sir Hugh Dowding in his speech, "I say with absolute conviction that I can trace the intervention of God, not only in the battle itself, but in the events which led up to it!" In a broadcast on the Epic of Malta, General Sir William Dobbie,

Governor of Malta, stated, "I am convinced that God for Christ's sake still does answer prayer... God's restraining hand continued to be strong for us for a long period. It was not just one instantaneous act of deliverance, it was a long drawn out process." Other leading men also gave their testimonies. Sir Archibald Sinclair, Air Minister, addressing the Assembly of the Church of Scotland, said: "We have been most miraculously preserved. We must have been preserved for some purpose, and we must seek humbly to discover what that purpose is and be faithful to it!"

How quickly nations forget! There were the Angels of Mons and the White Cavalry in World War I and further back still, the destruction of the Spanish Armada by tremendous gales. Elizabeth the First had Medals minted with the words, "He blew with His winds and scattered" below the word "Jehovah". But they were instances when Anglicans believed the words of their Book of Common Prayer, "There is none other that fighteth for us but only Thou, O God!"

Some churches teach that Christians will be "caught up" out of Time of Trouble. How then could the Lord's instructions through the prophet Joel (Read Chapter 2) be carried out if all the priests and ministers were removed? Who would gather the people, sanctify the congregation, assemble... to pray "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them" (read all of it). The Ban Nuclear Rallies are evidence of the fear in people's hearts. Therefore, NOW IS THE TIME to aim for the repentance of a whole nation. Nothing is impossible with God and could it be that this is His ultimate Plan?

Yours sincerely,
Phyllis Creasey

Dear Sir,

It has often saddened me that, when senior clergy of this diocese pass on, usually their only obituary is a one line announcement of death.

In the current issue of the 'Record' the Rev. R. A. Johnson, who served Sydney and his Lord for over 50 years, rates his one line notice. I turn the page and discover Mr. David Longe has merited a full column plus a photograph.

I read with interest of Mr. Longe's activities and am glad he has been suitably remembered — but what about the Rev. R. A. Johnson? I never met Mr. Longe and only once held a short conversation with Mr. Johnson, so you will understand my comments are quite disinterested.

Yours sincerely,
Dorothy Bates

Editor's Note:

I understand Mrs. Bates' comments; I even agree with them. There are, however, certain practical considerations. A paper such as the Australian Church Record is produced by voluntary labour. We rely on news items being submitted for publication. We do not have the staff to follow up and write obituaries for every clergyman who dies.

We are always happy to receive material for publication. Mr. Longe's obituary was provided for us by a news service we use. It was considered important enough to be included in our paper. Had anyone sent us an obituary for Rev. R. A. Johnson we would have considered it, in the same way, for publication. I trust Mrs. Bates will understand our limitations.

MAINLY ABOUT PEOPLE

DIOCESE OF MELBOURNE

Obituary

William George Vivard died 18th March, 1983 — age 102 years.

DIOCESE OF ADELAIDE

Rev. D. W. Brockhoff has tendered the resignation of his licence as Rector of the Parish of Gladdere as from 31 July next. Rev. Brockhoff is to retire and will be granted a General Licence.

Rev. W. A. Curran is to be licensed as Locum Tenens of the Parish of Woodville from 25 March, 1983 during the absence of the Rector, the Rev. B. R. Jones on sick leave followed by long service leave.

Anglican Easter continued

And the ultimate, for us, was an ad in the Sydney Morning Herald for the Parish of Chester Hill. The Rector, Rev. John Bunyan, is an outspoken exponent of the 1662 Book of Common Prayer and his ad says that his Services come from that Book. We are still looking in our Prayer Books for a service for "Blessing of Easter Eggs".

Scripture Union staff invest in students

Sydney Council reviews five years' work

Many young Christians spend five days a week struggling to survive in the daunting, front-line environment of Australia's secondary schools. Their beliefs and values are challenged daily, at a time when many are still resolving for themselves the questions of Christian identity and life-style. Some students are finding the help and encouragement they need through Inter-School Christian Fellowship group.

ISCF, the schools' branch of Scripture Union is there not only to provide support for Christian students but to represent Christ in school communities. About 700 groups meet in secondary schools around Australia, with the approval of the State Education Departments and individual school principals.



ISCF Senior Leadership Conference at the Grange.

The movement is particularly strong in Queensland where ISCF groups meet in 85% of the secondary schools. About 300 teacher-counsellors and four to five thousand students are involved in groups ranging in size from five or six members to 80 or 90.

"The high school evangelism scene has been under-estimated," says Keith Drinkall (S.U. Queensland). "We've not yet seen the full potential." He knew of around 150 students who became Christians last year after contact with an ISCF group.

Student involvement

There is a high level of student involvement in ISCF leadership and planning of regular lunchtime meetings, out-of-school activities, special school events and inter-school gatherings. There is no set formula for ISCF programmes. Each group has to find the answers to their school's needs, considering the two basic aims of ISCF: nurture of its members and mission to the rest of the school. At the Pendle Hill High School (N.S.W.) around 25 students hold meetings each Monday lunchtime and prayer meetings during recess on Wednesdays. Last year they heard visiting speakers, watched films, made and sold cookbooks, held Raisir and Toast Days, Music Meetings and Games Days. They planned a hike and a prayer breakfast.

An adult counsellor — usually a teacher on the staff — is appointed to each group by the State ISCF committee, with the agreement of the School Principal. The role of the counsellor varies according to the needs of the group and school, but always involves pastoral care and teaching. S.U. takes seriously its responsibility for groups of young Christians affiliated with ISCF and counsellors are responsible to S.U. that the group operates in accordance with its policies. These policies, for example, "That Bible study will be central" and "Other activities should get the group out of the 'Christian ghetto'" — are laid out in a Counsellor's Handbook.

New challenges

This year counsellors will be facing new challenges. Growing pressure on students during their H.S.C. years has,

according to Victoria staffer, Tom Slater, lowered the level of involvement of older students in ISCF. As a result, some groups will be relying more on their teacher-counsellors, who are already stressed by the growing demands of their profession. Aside from the pressure of time, teachers face the difficulty of holding a high Christian profile on often aggressively secular school staffs. In the face of such pressure, Tom sees an urgent need for stronger Christian fellowship amongst teachers.

"We are really noticing the reduction of the Christian presence in the State school system," he said. "This is partially the impact of the Christian Schools movement." The smaller the Christian presence in schools, the harder it is often for individual Christians — teachers and

students — to make a stand and for small ISCF groups to survive.

This year will see evangelistic missions in many schools. Four or five Victorian ISCF groups have asked their State office to assist them in finding suitable speakers and generally organising special missions in their schools. It is hoped that such missions will assist the work of ISCF group by creating an atmosphere of interest in Christianity. Christian Option teams in several States and the Theos bus workers in Queensland and Victoria have had this effect in the past and will continue this year.

Victorian ISCF will also step up its inter-school activities this year in an attempt to strengthen and encourage small groups. Jenny King, based in Bendigo, is planning to hold three regional, weekend camps this year. These will allow ISCF members from schools in an area to meet one another and have a time of concentrated Bible study and fellowship.

Queensland ISCF has been holding similar Area Training Weekends for a number of years. In 1983 six will be held, one of which is expected to draw around 400 teacher-counsellors and students. Special sessions for counsellors provide an opportunity for exploring leadership roles. Keith Drinkall (Queensland) says that there is a need for more teachers who see their school as their prime Christian mission commitment and who are prepared to become deeply concerned with the spiritual growth of students in their pastoral care.

In N.S.W. six annual Leadership conferences are held. Groups from city and country regions are represented by a teacher-counsellor with three or four senior students, who take part in Bible studies and fellowship.

Evaluation

Sydney's S.U. Council has just completed an evaluation of five years of ISCF work (1978-82). The report noted that Leadership Conferences were having a helpful impact on the quality of witness and group-life in the schools. The review also commended the production of ISCF's Input magazine.

The magazine offers resource ideas, letters, articles and study materials. Many

GUESS WHO CAME

FOR BREAKFAST!



More than 250 people attended the first Easter Breakfast arranged by the Department of Evangelism in Sydney. Canon John Chapman spoke on "The Empty Tomb — Does It Matter?" The meal was in a leading restaurant, The Town Hall Carvery. These photographs by Ramon Williams show some of those who attended. The Dean of Sydney (the Rev. Lance Shilton) chaired the breakfast. Photographs may be ordered for \$2 at the Record office.



ISCF groups planning tactics for infiltrating the ranks of the new 'Year Sevens' will have read with interest the February issue. It suggests new approaches, like holding an ISCF breakfast in the middle of a paddock rather than trying to interest people in a Meeting in Room 7 on Thursday!

Christians are encouraged to support and pay for the S.U. student work in their neighbourhood. The kids would welcome the encouragement.

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Speakers announced for National Anglican Welfare Conference

The Social Responsibilities Commission today announced major speakers and themes for the National Anglican Welfare Conference, the first of its kind, to be held at Gilbulla, N.S.W. from August 8-12, 1983.

All speakers will be Australians. From outside the Anglican sphere, there are two major speakers: Dr. Adam Graycar, Director of the Social Welfare Research Centre, University of New South Wales, and Mr. Chris Sidoti, Secretary of the Catholic Commission for Justice and Peace.

From within the Anglican community, major speakers are Canon Peter Hollingworth, Executive Director to the Brotherhood of St. Laurence, Mrs. Marlene Cohen of Sydney, a speaker with the Christian Women's Convention International, and Dr. Gary Bourma, Lecturer in Sociology, Monash University, and honorary priest at St. John's Toorak, Melbourne.

In the absence of Social Responsibilities Commission Chairman Bishop Oliver Heyward at a World Council of Churches Conference, the Chairman of the National Anglican Welfare Conference will be Bishop John Reid, Assistant Bishop in Sydney and a member of the Social Responsibilities Commission.

Major themes of the Conference are—

- Theology and Social Justice
- The Interface between Church and Community
- Future Directions of Welfare in Australia
- Inequalities in our Society and the Church Response
- A Christian Understanding of Family
- Where will the Church itself be in the Year 2000?

On the themes of theology, inequality and the family, there will be workshops led by people from all over Australia engaged in special areas of welfare and human services within Anglican agencies on a quota basis. This would mean a total of 140 people.

Social Responsibilities Commission Secretary Alan Nichols said: "This is the first time Anglicans involved in welfare have ever got together on a national basis, and we hope that we will not only experience good fellowship and an interchange of ideas, but that we will devise some strategy for the Church's ongoing commitment to welfare into the future."

On the final day of the Conference, participants will be invited to consider a draft of "An Anglican Manifesto" which a team of Conference participants would have been working on through the week. This will address future Anglican strategy in welfare across Australia.

Conference Chairman Bishop John Reid said: "The purpose of the Conference is to revive opportunity for fellowship and idea sharing; to explore the theological basis for welfare services; to debate the community development model versus professional service delivery; to discuss Christian values and the availability of Christian staff; to explore the relationship of structures in Australian society to the poor; and to discuss the future shape of the Australian family."

"Maybe this agenda will prove to be too wide and too ambitious, and maybe it will lead to regular conferences being held among those working for Anglican welfare agencies."

"Few of the public, even Church members, understand how large is the Anglican Church's commitment to the provision of welfare services right across Australia. In planning this Conference, we have discovered that there are at least 55 welfare agencies either directly connected with diocesan structures or clearly identified as Anglican in some way. Between them they employ

probably more than 2,500 staff and involve thousands more volunteers. We hope by this first ever National Welfare Conference to shape a more effective strategy for channelling this vast commitment of personnel and resources into making a bigger impact on national life."

National Economic Summit Conference

The Australian Council of Churches has sent a letter concerning the Conference called by the Prime Minister. They state that they are pleased to have been invited as an observer to the Conference and they set out, on behalf of the 13 member Churches, the following statement:

"As churches, we stress that all policies and programmes should give special attention to the poor. We urge therefore:

- i) **Guaranteed income and security benefits**, with a review of welfare payments to assist those most in need.
- ii) A review of the **taxation system** to ensure better distribution of wealth and to eliminate inequities which place a disproportionate burden on lower and middle income workers. Meanwhile, better observance of existing tax laws is essential.
- iii) Adequate **housing** policies with assistance for home ownership, the better distribution of existing housing and the provision of public housing.
- iv) Equal access to qualified **health care** for all Australians.
- v) The establishment of job creation schemes which will alleviate **unemployment**, together with more community support for the unemployed.
- vi) A recognition of the place of land as a basis for the economy and spiritual welfare of **Aboriginal communities**.
- vii) The more just distribution of monies available for **education** with preference to disadvantaged schools.
- viii) An end to **discrimination** on the basis of race or sex in all facets of economic policy, with affirmative action where appropriate.
- ix) The encouragement of **Australian ownership** of minerals and resources.
- x) That economic recovery in Australia be not at the expense of neighbours in the **Third World**. Policies regarding trade, tariffs and aid should reflect a commitment to a New International Economic Order.
- xi) The reception of **refugees and dispossessed** people into the community with the provision of adequate support systems.

The Australian Council of Churches offers its support to the Australian Government in working for a JUST, PARTICIPATORY AND SUSTAINABLE SOCIETY.

We accept that in the achievement of these goals, there may be a need for increases in the various forms of taxation to meet the needs of the total community. We acknowledge also that we may have to adjust to more realistic expectations of life-style.

We urge all participants at this Conference to acknowledge that the economy is a way of ordering relationships to benefit the whole community. We look for a society where all may participate without competition and confrontation."

The Australian Church Record makes no editorial comment on that statement other than to suggest that there may be many readers who will be upset that the above statement has gone forth as indicative of the position of the Anglican Church.

MENGO HOSPITAL

Money from overseas has enabled a new X-Ray machine to be installed at Mengo Hospital in Kampala, Uganda.

Readers of the "Record" have contributed to the appeal which will be open for some time.

The hospital surgeon (Dr. Christina De Wind) said in a recent letter that much of the major surgery performed would seem primitive for people in the west.



Photograph shows damage in the recent fire which caused \$150,000 damage to buildings and equipment.

"We are grateful to the Lord who kept patients and staff safe," Dr. De Wind wrote.

"He has also encouraged many people overseas to donate money for equipment to make up for our losses."



Nurses at Mengo Hospital filling cans with water. The hospital of 190 beds has no running water. Supplies in the dry season are brought by this lorry. Maternity and operating sections find this very difficult.

"Last year we performed over 2000 operations which could never have been done without the support of overseas Christians who donated dressing material, surgical and anaesthetic equipment."

Dr. De Wind said mission hospitals like Mengo cared for people over a wide area. "Please thank your readers for their help," she said.

The Dean on the Resurrection

The Dean of Sydney, Very Rev. Lance Shilton spoke about the Resurrection on his regular 2UE programme. He said:

"You've heard it all before. It doesn't come as a surprise to you that Jesus rose from the dead. But imagine what it would be like if you heard it for the first time, just after it had happened!"

What would your reaction be today if someone with breath-taking excitement told you that your loved one who had died recently had actually come back to life and was walking the streets of Sydney. Would you believe it?

Something like that happened about 2000 years ago. What was the reaction then, of those who heard?

Before Jesus in His risen glory actually and personally appeared before some mentioned in the Gospel narrative, they had heard from others that He was alive.

1. The Women were awfully afraid
I use the word 'awfully' in its original sense. They were filled with awe. Just after sunrise they came to the tomb and saw that the large stone had been rolled away. As they entered the tomb a messenger dressed in white said, 'Don't be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. So tell his disciples—Peter. Mark tells us 'Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone because they were afraid.'

2. The Disciples were surprisingly unbelieving
Luke reminds us that when the women came back from the tomb, they told all these things to the Eleven and to all the others. But they did not believe the women (Luke 24:11) because their words seemed to them like nonsense."

Didn't they remember that Jesus had told them that the Son of man must be delivered into the hands of sinful men, be crucified and on the third day be raised again. They had failed to take notice of what Jesus had said.

3. The Two on the Emmaus Road were intellectually confused
Their world had crashed around them. They had hoped that Jesus would redeem Israel. He had never been beaten in an argument. He had a high IQ. Jesus had preached that God is just and righteous and holy. Why then should he of all people suffer an unjust fate? What is the rationale behind the Cross. What's the answer to the problem of evil. Because Jesus died as a criminal on the Cross,

their reputation as intellectuals was at stake. As His supporters they were discredited and in danger. Then they were joined by a stranger, unknown to them as the Risen Christ: he explained to them from the Scriptures that Christ's death was part of the divine plan for the Messiah. "Beginning from Moses and from all the prophets, he interpreted for them all the Scriptures the things concerning Himself". (Luke 24:27)

4. Thomas was incredibly dogmatic
When Thomas first heard the news of the Resurrection from others he was completely incredulous. He said the kind of thing you would expect from blunt, brash, pragmatic, Australians like us, 'Seeing is believing' "Unless I see the nail marks in His hands, and put my hand into his side, I will not believe it". Thomas had to learn that 'believing is seeing'. A week later his conditions were granted, but he had no need to apply them. His doubts however, were not a clever trick to avoid the truth, but he was so overwhelmed by the news that it sounded too good to be true.

Jesus Christ is the greatest living person today.

We come to this certainty not by arguing about the strong evidence for the resurrection, or by debating the inadequacy of alternative themes, or even by listening to the testimony of others, but by allowing the Risen Christ Himself to reveal himself to us personally. Hearing the news of the resurrection is not enough; we must experience the reality of the presence and power of the Risen Christ. Then we will be able to say in the words of the simple chorus...

"He lives, He lives, Christ Jesus lives today
He walks with me, and talks with me
Along Life's narrow way.
He lives, He lives, Salvation to impart
—
You ask me how I know He lives —
He lives within my heart."

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Anglican delegation returns from South Africa

Mr. Terry Waite, MBE, Archbishop of Canterbury's Adviser on Anglican Communion Affairs, returned to England on 31 March after visiting South Africa as a member of a delegation from the Anglican Communion. He said the delegation, in their evidence to the Eloff Commission, set up by the South African government in November, 1981 to enquire into the affairs and finances of the South African Council of Churches (SACC), hoped to achieve three things.

They hoped to demonstrate that the issue before the Eloff Commission was a matter of international concern and not just a local matter. They wanted to show that the SACC's General Secretary, Bishop Desmond Tutu, was a bishop of a local Church belonging to an international family and that when he asked for support he would get it and continue to get it. Finally, they wanted to point out that the SACC's activities were no different from the activities of Councils of Churches elsewhere in the world, as well as to reaffirm the Anglican Communion's opposition to apartheid.

The five-member team was led by the Primate of New Zealand, Archbishop Paul A. Reeves. Its other members, besides Mr. Waite, were: the Primate of the Scottish Episcopal Church, Bishop Alastair Haggart of Edinburgh; Mrs. Pamela Chinnis, a member of the Executive Council of the Episcopal Church of the USA; and a Canadian lawyer, Clyde Haradance. They were nominated by the Archbishop of Canterbury who received a request from Bishop Tutu, with the backing of Archbishop Philip Russell of Cape Town, Primate of the Church of the Province of Southern Africa, for an Anglican delegation to give evidence to the Eloff Commission on the SACC's behalf.

Before the delegation left for South Africa the Archbishop of Canterbury, Dr. Robert Runcie, spoke of anxiety that as a result of the Eloff Commission the SACC's work and that of Bishop Tutu might be discredited. "In these circumstances we felt that we had to demonstrate that in touching Desmond Tutu you touch, for better or worse, somebody who is a member not only of the South African Council of Churches but of the Episcopate of a world-wide Christian communion," he said.

In evidence to the Eloff Commission last September the Chief of the South African Security Police, General Johan Coetzee, alleged that the SACC was co-operating with the banned African National Congress, that it did not represent the majority of South Africans, and that it was financed by organizations hostile to South Africa. He recommended that it should be declared an Affected Organization and thus prevented from receiving funds from abroad. (Over 90% of the SACC's funds come from outside South Africa, and most of its income goes on providing legal aid and defence for people charged with "political" offences).

If the SACC were declared an Affected Organization and if it were thus effectively silenced, there were many outside South Africa for whom this would be the final straw, said Mr. Waite.

Asked if it was his impression that the Eloff Commission represented an attempt to discredit the SACC, he merely replied that there was an attempt, a rather clever attempt, to discredit the SACC, but refused to implicate the Eloff Commission itself.

Bishop Tutu's predecessor as General Secretary, the Methodist layman John Rees, is due to stand trial on 11 April on charges of financial irregularities. But Mr. Waite was emphatic that there was not the slightest suggestion of Bishop Tutu himself having been involved in any financial irregularities, nor of him advocating the use of violence.

NZ Prime Minister launches Bible Anniversary

The Prime Minister of New Zealand, Mr. Robert Muldoon, launched a campaign to handwrite the Bible in commemoration of 600 years of the English Bible, in St. Paul's Anglican Cathedral, Wellington, on March 15, 1983.

"For those of us who were fortunate enough to attend Sunday School and Bible Class in our childhood and youth, the Bible remains for us a many faceted treasure," he said.



The Prime Minister of New Zealand, Rt. Hon. R. Muldoon (right) signing the foreword to a handwritten Bible joined by Mr. C. Reed, General Secretary of The New Zealand Society.

Mr. Muldoon said his Christian experience is an act of faith rather than a matter of theology. "It is a great heartwarming, sustaining mystery, and the Bible — the Word of God, is at the centre of it," he said.

The Bible Society in New Zealand is marking the 600th Anniversary of the Bible in English with a series of special events designed to place the Bible before as many people as possible in New Zealand.

Other activities include a "Good News Run" to converge on Wellington, a photographic competition, and an exhibition of very old and valuable Bibles.

Durban Mission by A.E.

"The inner city area of most modern cities is notoriously difficult spiritually," said African Enterprise leader Michael Cassidy.

"But we have been really delighted and encouraged with the response we have seen during this recent thrust into the downtown section of South Africa's greatest port. The Mission, which has been aimed at the professional inner city leadership plus the flat dwellers and office workers has seemingly reached many hundreds of people. We also hope it has encouraged the pastors of inner city churches."

The Mission took the form of breakfasts and luncheons for business and professional leadership during the first week of the Mission when over one thousand one hundred hand picked business and professional people participated in the breakfast meetings. Then there was also a series of lunch hour lectures by Michael Cassidy in the Durban City Hall. Other team members spoke in special lunch hour meetings in offices, boardrooms and Rotary Clubs. In the second week the team fanned out during the mornings into home meetings, old age home workers, hostels and even into the docks.

During the second week outreach was conducted in the Durban City Hall every evening with Michael Cassidy preaching while every lunch hour was occupied with a follow-up session of Bible teaching by former Archbishop of Cape Town, Bill Burnett.

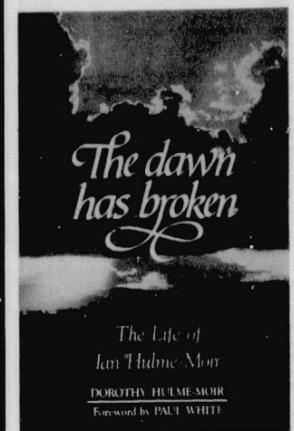
"We are delighted with what we have seen in this rather unusual outreach," said A.E. Mission co-ordinator, Davis Richardson. "People have been touched at so many levels of the society. This has

WHAT A WORLD

Mother and Son

Lesley Hicks

A friend has lent me her copy of **The Dawn has Broken**, Dorothy Hulme-Moir's biography of her son Dr. Ian Hulme-Moir (Anzea Publishers, 1982, \$8.95). Now I'll have to buy a copy of my own. It's a book to read and re-read, to share and to give away.



In 1961 Ian wrote to his mother in New Zealand from the students' quarters of the Royal Prince Alfred Hospital:

*Dear Mother,
Thanks for your prayers. It is midnight, but you will want to know: I've passed with Honours, and hospital appointments will come out this time next week. I am pretty sure I will remain at this hospital, praise God.*

I have so much to thank Him for: the ability to succeed in my profession; the lovely girl I am to marry; the example of rectitude and sacrificial Christian living you and my father have set for me. I count them of supreme value.

My love,
Ian.

That letter typifies much about Dr. Hulme-Moir and the correspondence with his mother through years of separation by which her story is enriched. It is a deeply moving book, but not a sentimental one; it's too honest for that. Both mother and son write strongly and well.

Handicaps surmounted

Ian's first school years were made especially difficult by the fact that an apparently insensitive and ill-advised teacher forced him to write with his right hand, when he was decidedly left-handed. His behaviour had worsened, his writing and his marks were poor, but by the time his parents became aware of what was happening, he'd already been battling with it for a year, so they let it be. Many years later he said: "It was the right decision, Mother. I could never have become a surgeon had I remained left-handed. Nothing in the operating theatre

is geared to left-handedness, neither the operating table nor the necessary equipment. God knew what He was doing when He allowed me to come under a teacher who would force me to use my right hand.' Such was his faith. The unhappiness, the punishments, the frustrations were nothing in the light of God's perfect planning for his life." (P.37)

At home and at school, Ian's pride and drive and originality made him hard to handle, and he did not begin to achieve his academic potential until his final school years. I love the account of headmaster Robson of Shore's reaction to Ian's new but abused and battered boater: "What's that rustic abomination on your head, Hulme-Moir? 'Donkey's breakfast, Sir,' Ian replied. 'Very suitably placed then, Hulme-Moir. See me in my study at 4 o'clock.' Afterwards Ian recounted the whole conversation with relish, then began to save his pocket money (two shillings a week) to replace the misused boater. That was Ian." (P.62)

Missionary goal

After long years of training and practice in Australia, England and New Zealand, Ian, as a highly qualified surgeon, achieved his goal of serving in the Third World as a missionary doctor. With his wife Helen and four children in 1975 he took up his post with the Church Missionary Society at the Kilimanjaro Christian Medical Centre, Moshi, Tanzania. There their fifth child, Caleb, was born in 1978 and there in 1981, at the age of 42, Ian Hulme-Moir died, as many Church Record readers will recall with sadness, of virulent hepatitis contracted from a patient.

Inevitably, it is a sad book, but it's a purposeful, hopeful sadness, without bitterness or cynicism. Ian once treated a young policeman in Sydney who died after being shot. He wrote to his mother a comment which could equally apply to himself and his family: "Some will call it tragedy, and it is the sort of thing that should not happen, but all good is cumulative, and nobility of life that ends in the defence of the defenceless and the protection of the helpless must add to a nation's wealth. He has a brave wife. She will be a good mother and bring up a brave family." (P.104)

Another, please!

Ian's death occurred less than two years after that of his father, Frank Hulme-Moir, Bishop of Nelson, N.Z., and then of Sydney. His wife gives revealing glimpses of him and of their marriage, with the special difficulties brought by his years away during World War II as an army chaplain.

From reading between the lines and remembering talks I've heard Mrs. Hulme-Moir give, I'm sure another equally fascinating and challenging book could be written about her own life and joint ministry with her husband. Dear Mrs. Hulme-Moir, if you're not already working on it, may I encourage you to begin?

amazed us. We are especially excited about the extensive impact in the upper echelons of the city's professional and civic leadership. The seeds have been widely sown and fruit from this will be forthcoming over many years."

Andrew Mohibidu of A.E.'s Follow-up department reports that about 600 people are currently being followed up and receiving discipleship material. "This is an encouraging number," said Mr. Mohibidu, "when you consider the rather sophisticated target at whom this Mission was aimed. We believe the long-term fruits from this endeavour will be significant indeed for this city and its future life."

Asked about next steps for the Durban area, team leader Michael Cassidy said, "I personally feel this Inner City Mission has become a springboard to a wider outreach in due course to the whole Durban complex. I continue to feel that

the Natal-Kwa Zulu area, with Durban as its centre, has a chance to find a solution in terms of inter-racial harmony which could be an inspiration for the rest of South Africa and a pointer to the way forward for our troubled land. That it will prove to be just this is indeed our prayer at this time."

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Authority or Authoritarianism?

Alan Craddock

A great deal has been written concerning the Biblical view of authority in relationships between parents and children, husband and wife, ministers and their congregation and between governments and the people they rule. I believe many helpful insights, faithful to Biblical teaching, have been put forward to remind us of what God desires for our relationships. However, as I have argued in earlier columns, some writers appear to over-reach themselves. Having identified a fundamental Biblical concept they cannot resist adding to this concept and run the risk of changing a helpful Biblical recommendation into an unhelpful human whim.

A case in point is the view that parents must exercise authority over their children. This is undeniably a fundamental Biblical principle. Parents have responsibility for their children and their right to guide, teach, admonish, praise and encourage is a necessary outcome of being charged to lovingly exercise this responsibility for the sake of the growing and learning child.

Some writers appear to become pre-occupied with the right to authority, and lose sight of the Biblical teaching having to do with how such authority is to be exercised. For example, Paul always wrote

about authority and submission being exercised within a framework of Christ's example. Loving service, respectfully performed for the sake of the other person, is the key to the behaviour of the person with authority. This ministry is to be responded to with obedience and co-operation.

There is no question of authoritarian aggression or authoritarian submission in this situation at all. That is, there is no place for insensitive and cruel provocations which succeed only in stirring up resentment and anger, or which produce an obsequious, unthinking or fearful form of compliance.

I recently experienced a very clear illustration of this loving and respectful form of authority. My family went to see a local football match. We were sitting near a large group of older children who decided to climb one of the platforms designed for television cameras. Their idea was to get the advantage of the elevation so as to get a better view of the game. At first only one or two of the braver or more foolhardy children climbed the platform. But once they had done so others followed their example and a dangerous situation was beginning to develop.

Not surprisingly the police soon appeared on the scene. Two policemen

arrived. The spokesman simply walked quietly up to the platform and very politely and with great respect said something like this: "Fellows, you'll have to get down from there it wasn't designed to take so many people and someone will get hurt. Sorry, but I'm sure you'll see the point!"

A couple of kids asked if they could stay on as they were the first to claim it. The policeman pointed out that he couldn't make exceptions — once one or two were allowed on how could he justify keeping others off? As the kids climbed down he thanked them for their co-operation and quietly walked away. What amazed me was the total absence of any back-talk: when he dealt with the children and of any jeering or abuse when he left. The platform remained empty for the rest of the game.

This policeman never left the kids in doubt about his right to tell them what to do. He had authority — he knew it and they knew it. He was so confident of his position and ability to handle the situation that he did not need to resort to the tactics of the aggressive authoritarian. No yelling, no putting down and demeaning of the kids, no suggestion of physical force.

All he did was firmly point out the facts

in a way which showed that he respected their ability to understand. The kids responded to his respect for them and his willingness to trust them. He took some risks — even to the point of immediately walking away before they had all climbed off the platform. But how else can you show trust and respect? He wasn't disappointed — they all climbed down and stayed off the platform.

There's a lesson to learn here. Real authority is communicated through the way in which it is exercised. This is what Paul was always writing about. If we fail to see authority as involving a responsibility to minister we are forced to take refuge in tactics designed to ensure compliance with our demands. Thus we spend most of our time demanding obedience, forcing conformity, and sometimes, hysterically proclaiming our right to behave in this way simply because we have authority.

In reality, this is no authority at all. All it produces is fear and resentment. Even if it produces conformity what are the motives for "co-operation"? The major motive is fear rather than understanding. This hardly involves the concept of ministry and service lovingly and respectfully exercised in the fashion modelled for us by Christ.

SHORT NOTES . . . SHORT NOTES . . .

Prostitution — "Nefarious Activity"

"We would expect our government leaders to take up with vigour the stamping out of such a nefarious activity which is being openly practised in the heart of our city. Any attempt to legalise brothels is to be deplored," said Bishop John Reid senior assistant bishop in the Diocese of Sydney today. Bishop Reid said, "Since the Summary Offences Act had been repealed there had been a wholesale proliferation of soliciting for prostitution on the streets in the Darlinghurst area. The Attorney General, Mr. Landa's action to remove this offensive trade can only be welcomed."

The bishop said that a programme on television last year which sought to bring respectability to some aspects of prostitution and the Attorney General's reference to prostitution as a commercial activity which should be restricted to commercial areas, were not the right way to view the matter.

The bishop continued, "Acceptance of prostitution as a commercial activity does not show a concern that prostitution is an absolute degradation to the dignity of women and, as Mr. Landa constantly pointed out, prostitution is linked with the drug traffic and with crime."

Reincarnation

"Reincarnation highlights the longing people have to believe in life after death. It is often associated with the desire to improve one's lot next time around. This goal is achieved, it is said, by self improvement and good deeds in this life." So said Anglican Archdeacon Philip Oliver when responding to an inquiry about a recent television programme on the subject.

He said, "Christians believe acceptance with God is based on forgiveness through Jesus Christ."

"The Christian belief in life after death is founded on the historical certainty of Jesus' resurrection, not on psychological phenomena. "Eternal life does not indicate a change of identity, but fullness of life with Christ for ever. Having broken the 'death barrier' Himself, Jesus has shown the pattern Christians can expect after death," the Archdeacon said.

"Mummy, what are they looking for in my coat?"

On 10 March the KGB conducted a house search at the home of the Moscow Pentecostal Staskevich family. The brief of Major Mishin and his four assistants was to look for "anti-Soviet literature" in connection with the case of Galina Barats, another Moscow Pentecostal who had just been arrested in Rostov-on-Don (see previous story).

The KGB squad arrived at 7.00 in the morning and worked solidly until 5.00 in the afternoon, seemingly leaving no stone unturned, even minutely examining the children's clothes in the search for scraps of paper that might be hidden. Puzzled, the Staskevichs' younger daughter, Viktoriya, asked her mother, "What are they looking for in my coat?". Everything not printed officially in the Soviet Union was confiscated for examination for any anti-Soviet content, including a book of sermons in English, as well as notebooks and letters. During the search a postman arrived with three registered letters from the USA — an unusual event as virtually no mail has reached the Staskevich household recently — and they were confiscated without even being opened, let alone actually read by the family.

During the day the Staskevichs' telephone was out of order, but by the end of the afternoon it was working again. Having completed the search, Major Mishin made a phone call and was heard to ask, "Shall we bring her in now?" — presumably referring to Lidiya Staskevich, the member of the family most active in the Pentecostal emigration movement.

Ilya and Lidiya Staskevich have three children, the eldest aged 13, and Lidiya's mother and brother also live with them. They have been seeking to emigrate for several years, and despite having a valid invitation from sponsors in the USA, their application was turned down last year. Their home was searched in June following the arrest of a Pentecostal leader in Rostov, Pyotr Golikov, but everything that was taken away at that time was returned in September.

Keston College

World Home Bible League AGM

At the Annual General Meeting of the World Home Bible League, held on March 12, 1983, Mr. Arie Baalbergen was elected as a Director.

10th Anniversary

At the meeting attention was drawn to the tenth anniversary of the first full-time worker for the Bible League in Australia. The Rev. Gerald Hanscamp commenced full-time work in 1973 while residing in Canberra. This anniversary was celebrated with the occupation of newly purchased premises at Werrington.

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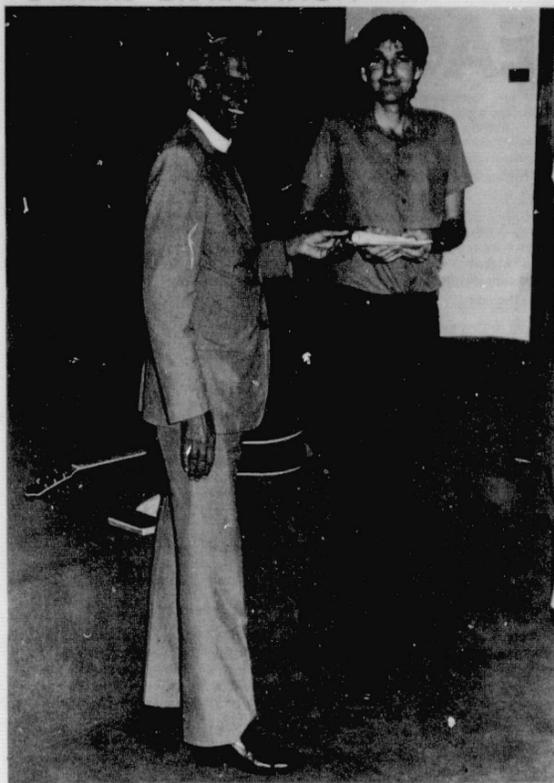
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WORKERS' GRADUATION



Bishop Reid presenting the Diploma of Youth Ministry to Ian Walker, graduate Anglican Youth Worker's Course.

The Anglican Youth Worker's Course had its Fifth Graduation Ceremony on March 24. This brought the total number of Graduates to twenty. Graduates of the Course are currently engaged in youth work in Perth and Melbourne and throughout the Sydney diocese as well as in N.S.W. government institutions.

Ridley bursting at seams

Ridley College has a record forty-one full-time theological students doing courses this year.

There are more than two hundred and thirty students altogether, with a record number of part-time students as well.

The acting Principal of Ridley, Dr. David Williams, warned the large crowd at Commencement in early March that the College could have trouble coping with the increase in student numbers.

He said that already the library was very cramped and that it would not be long before they ran out of lecture room space.

Dr. Williams said, "My fear is that we will find later this year that we just don't have the lecture and study space we need. It's reaching the stage where students who don't live on campus are

having difficulty finding a place just to sit down to study."

He said there was an urgent need to begin work on the new library teaching block but this was governed by the generosity of people who saw the need.

The cost of the extensions is put at \$750,000, of which at least \$350,000 will need to come from parishes.

A highlight of Commencement was an address by Dr. Charles Sherlock.

Dr. Sherlock, a lecturer in Theology at Ridley, spent last year in the United States on sabbatical.

He gave a thought provoking appraisal of the difference in national attitude between the American and Australian national spirit.

Catherine Marshall dies

Best-selling Christian authoress Catherine Marshall has died of a heart attack, following a protracted fight against cancer.

Born in Tennessee in 1914, Catherine Marshall came to prominence with her first book, A Man Called Peter, written after the death of her husband in 1949. Ten years later she married publisher Leonard LeSourd. She leaves him and four children.

She has written 18 books, which have been translated into 30 languages.

National Conference on Faith, Science and Technology

The Australian Council of Churches has announced plans to hold a national Conference on Faith, Science and Technology in December, 1983. The Conference will bring together an interdisciplinary group of people including scientists, theologians, students, unionists and others to consider issues which cannot adequately be dealt with in the confines of any single discipline.

In presenting the program to the A.C.C. the organising secretary, Ms. Chris Ledger, said that the Conference will attempt to de-mystify science and technology so that ordinary people can feel free to participate.

Ms. Ledger considers that modern society has become so complex that ordinary people feel they have lost control of daily events. There is for many people a lack of the skills, materials and competence simply to survive.

The aims of the Conference, adopted by the A.C.C. Executive include the need to recognise the difficulty felt by both the churches and the scientific community to "make sense" of the global predicament.

Ms. Ledger said this was a key emphasis in the Conference, the global problems of poverty, environmental pollution, economic uncertainty and the over-riding threat of annihilation from nuclear warfare have created a climate of fear in which decisions seemed to be far removed from the life of the people, she said.

Bryan Greenwood to direct "Walk Thru the Bible Ministries"

As from June, 1983, Mr. Bryan Greenwood will take over the full-time direction of Walk Thru the Bible Ministries. For the past 28 years, Mr. Greenwood has been significantly involved with Open Air Campaigners as an evangelist and Bible teacher; and as State Director for Victoria O.A.C. for 25 years. His faithful ministry in these areas has been well-known throughout Victoria as well as his contribution to the O.A.C. development throughout Australia and several overseas countries.

The new position with Walk Thru the Bible Ministries will see Bryan take over the directorship from Rev. Garry Coleman who has been instructing for WTB since June, 1980 and who has been Interim Director since June of last year. Mr. Coleman is planning to move to the U.S.A. later this year to take up studies for M. Div., and D. Min. degrees. These studies will commence at the Conservative Baptist Theological Seminary in Denver, Colorado in September. He will also continue

MARANATHA!

SEX

Someone recently made the comment 'I didn't know sex had anything to do with religion'.

A book published a few years ago is called "God Thought of Sex First". Does that surprise you? It shouldn't. Sexuality is a wonderful gift given to men and women by God to be enjoyed.

That's why God gives us the command 'You shall not commit adultery'.

The reason God gives this gift to men and women and adds the Commandment is to show us how He meant the gift to be used. Put in a word, sex is to be enjoyed by a man and woman within the marriage relationship. Not before, not outside, but in the marriage relationship.

In other words sex is to be part of a caring, trusting, life-long relationship between a man and a woman.

A few years ago Time magazine published the results of a survey amongst women overseas. They came up with the surprising result that 'religious' women had a greater degree of satisfaction in sexual relationships than 'non-religious'. But is this surprising? Religious people, and certainly Christian people believe two things. About God, that He can be trusted, so they take His Command to be faithful to their marriage partner seriously. About others that they try to put them first.

Sex needs to be seen in its right context. It is not the be all and end all of marriage. Sex is for marriage, not marriage for sex.

Both the husband and wife ought to be considerate with each other in the sexual side of their marriage as in every other aspect of their marriage.

Yes, God thought of sex first. It is not dirty (so it should not be joked about). It is not to be endured by the wife (so the husband should act considerately with his wife). It is not to be withheld as a manipulative tool in marriage.

It is intended to be part of the trusting and caring marriage partnership (so it should not be publicly portrayed on film, books or stage).

Rather it is to be enjoyed, to be used as God wanted it to be, as a husband and wife come together in their relationship of care and trust.

Where a person has failed to keep this Commandment, there can be forgiveness. It is not the unforgivable sin. If a person humbly turns from his or her disobedience, trusts in Jesus and follows God, then God grants forgiveness, and the strength and help of the Holy Spirit to use this sexual gift (and all His gifts) as He intended.

Peter Brain

teaching the WTB Seminars during this time.

Mr. Greenwood will work with his wife Norma, in the administration and development of WTB as this unique Bible Survey programme continues to grow in impact across Australia and New Zealand. There are presently seven instructors teaching the Seminars, each being a pastor of a church, and doing the Seminar teaching at weekends as the Seminar schedule and their Church responsibilities allow. Each man has a particular contribution to the presentation of the six hour programme and has seen the Lord's hand of blessing on their teaching as a number of people from each seminar indicate having accepted Christ as Saviour, on the day, or have made a significant commitment to the Lord during the day's teaching.

Mr. Greenwood is presently visiting North America, where he will spend time at the Headquarters of Walk Thru the Bible Ministries in Atlanta, Georgia. This will enable him to meet the leaders and founder of the work and to see the operation of the other departments of this rapidly growing ministry. He will also undertake a teaching ministry programme in other parts of the U.S.A. and Canada, and will be joined by his wife, Norma, for the latter part of the visit.

New Zadok director welcomed in Sydney

Dr. Peter Marshall, a scholar with a wide diversity of background and interest was welcomed as the new Director of the Zadok Centre at a meeting held in Robert Menzies College, Macquarie University on the 18th April, 1983. In introducing Dr. Marshall, the Rev. David Claydon mentioned his diversity of background as God's provision for Zadok as it moves from its pioneering phase into a permanent place of ministry within Australian Christianity.



Peter Marshall

Zadok, The Scripture Union Australian Fellowship of Evangelical Students National Study Centre, is a study research facility designed to assist Christians respond to the changing situation in Australia. Mr. Claydon described it as a centre to help people think and act Christianly. Zadok began operations in January 1977 under its first director, Dr. David Millikan who became widely known through the book and the television series "The Sunburnt Soul". Working within the theological framework of the two parent bodies under a Board of Directors, Zadok has produced a number of papers on Christian values and contemporary issues and presented a number of conferences and seminars.

Dr. Marshall is well-known to many people in the Anglican Church, as he was ordained in the Diocese of Sydney in 1975 after completing his B.D. from London University at Moore Theological College in 1974. He served curacies in both St. Matthew's, Manly and St. Swithun's, Pymble before pursuing full-time doctoral studies at Macquarie University. Before entering Moore College, Peter Marshall had considerable preaching and teaching experience

within the Brethren church. He had worked in insurance and marketing and eventually became the Marketing Manager of Sentry Insurance, so brings a first hand experience of the business world. Dr. Marshall was awarded his doctorate in 1981 where his special field of interest was the Social World of Early Christianity. Since that time he has been a Lecturer in the Department of Studies in Religion at Queensland University.

In outlining the tasks that will confront him, Dr. Marshall noted two in particular. Firstly the operation must be placed on a sound basis both administratively and financially and more than 50% of his time would probably be directed to this end. Secondly, Dr. Marshall expressed his concern that he might have time to think and plan to raise and answer questions such as "What is Christianity like in Australia at the present?", "How Do We Perceive the Activity of God?", "What are the Theological Issues?". At several points Dr. Marshall stressed his great concern that Zadok should not work independently from others but rather in a co-operative way. People and resources are too small to be dissipated in many organisations duplicating the same areas of work. He foreshadowed increasing cooperation with groups such as World Vision and I.T.I.M. and discussions with Christians in Business and the Trade Union Movement. In response to a question, Dr. Marshall answered the criticism that Zadok had sometimes appeared to have a negative attitude towards the Church. He did not believe that this negative attitude existed though sometimes the interpretation of data had necessarily led to negative comments on the work of the institutional churches. On the positive side he instanced situations where local churches had sought the expertise and resources of Zadok in tackling some particularly difficult ministry situations found in inner city parishes.

Dr. Marshall looks to the work of Zadok becoming more visible and mentioned the forthcoming Public Servants' Conference as a landmark in their work. Entitled "Private Values and Public Policy" the conference will be held at the Australian National University from May 6 to 8, 1983. He is tackling the question of ethics in decision-making for Christians in the Public Service drawing people together from all over Australia.

The recently published "The Shape of Belief — Christianity in Australia Today" has been well received and once again given greater visibility to the work of Zadok. In his three months at Zadok, Dr. Marshall and his wife, Pat, have brought enthusiasm to the work of the centre and are looking forward to furthering their work on behalf of all Australian Christians and are seeking the co-operation of all Christians and churches in this work.

New Senior Canon at St. John's Parramatta

Canon Peter Loane's long and fruitful ministry at St. John's Cathedral Parramatta in the Diocese of Sydney, came to a close mid-April with his retirement after 22 years as Rector and then Senior Canon of St. John's historic parish.

His retirement and farewell on April 10th was tinged with sadness and concern because of serious health problems he has suffered in recent months.

The Archbishop, with the approval of

the Cathedral Chapter, has appointed Canon Ray Bomford to succeed Canon Loane as Rector and Senior Canon.

Canon Bomford has been a member of the Chapter for the past five years and is currently Rector of Christ Church Springwood, and Rural Dean of the Blue Mountains. He will be inducted to his new position on 21st June.

Bishop Short will preside at the service on 21st June, assisted by the Archdeacon of Parramatta, Ven. W. H. Newmarch.

"Unity on the basis of the 39 Articles"

A press release states:

Conformity to the truth of Scripture must be the only basis for Anglican unity with other communions, a public meeting of Anglicans United and Interdenominational Fellowship for the Thirty-Nine Articles decided on March 20.

"Such conformity of Scriptural truth can be found in the Anglican Church's Thirty-Nine Articles of Religion," said Mr. Frank Hefford, seminar convenor.

"The seminar confirmed the worth of the Articles and their relevance today for Anglicans," Mr. Hefford said.

He said "Anglicans United", a lay organisation, would sponsor a series of future seminars on various aspects of the Thirty-Nine Articles, and that the seminar papers would be published in a comprehensive form as a witness for Queensland churches.

The first two papers were delivered by the Rev. Dr. Graham Goldsworthy and the Rev. Derek Bound, followed by panels and public discussion.

The meeting also reaffirmed loyalty to the Thirty-Nine Articles of Religion, and called on Anglican clergymen to reaffirm

annually loyalty to the Articles as was the "custom among clergy in years past".

An Anglican United spokesman, Mr. A. W. Elton, told the seminar that some clergy were attempting to set aside the fundamentals of the church to compromise with the world.

"The Articles are an excellent expression of fundamentals, and could be a means of exercising some discipline among clergy who were attempting to stray from basics," Mr. Elton said.

Other speakers said the Anglican Church should spend as much time seeking unity with the major Protestant denominations as it was doing with the Roman Catholic denomination, and that a barrier to Anglican-Catholic unity was the Roman Catholic fear that the Anglicans were too lax in enforcing discipline even among those who "denied the divinity of Christ".

Baptist, Presbyterian and Pentecostal points of view were placed before the seminar as a part of a process in evaluating the worth of the Articles.

There was a call for a stronger evangelical voice within the Anglican Church.

Church deputation on prostitution issue

Residents of Kings Cross and Darlinghurst in Sydney have been agitated more than at any previous time as a result of the growing solicitation in their streets and increasing prostitution in the area.

The State Government and the Sydney City Council have been lobbied by several action groups and quite recently the Attorney-General the Hon. Paul Land, introduced a Bill into the House to make it illegal to solicit in or near to residences, schools, churches, etc.

Concerned citizens have sought to influence the Government to take more positive steps to stamp out such a nefarious activity which is being openly practised in the heart of Sydney.

Deputation

The Council of Churches in New South Wales sought an interview with the Attorney-General and a deputation met him on Wednesday last.

The group comprised the President of the Council, Rev. Bruce Ballantine-Jones; the Secretary, Rev. Tom Cardwell; and three other members — Rev. Bernard Judd, Rev. Frank Avent and Mr. Peter Dixon.

The deputation sought to make clear that they believed the present problem, as manifested in recent months, was a government-induced problem, as a result of the repealing of the Summary Offences Act in 1979.

Since that time there has been a wholesale proliferation of soliciting for prostitution on the streets, particularly in the Darlinghurst area. The obvious higher visibility and scale proves this beyond a doubt, members stressed.

They urged that the Government should take a comprehensive approach to the whole problem.

The policy pursued in the past has only been to attack the prostitutes and the pimps and not the customers. A law should be enacted to make it an offence for a man to be found in a brothel for the purpose of prostitution.

Further, the deputation argued that the Government should take steps to harass

the criminals and those behind the rackets in order that it might become economically less attractive to them.

Members categorically stated that they favoured penal sanctions and that the Government should take positive steps to protect the people's environment and the public interest.

Mr. Land was told of strong evidence that drug bosses used prostitutes in the recruitment of runners and the distribution of drugs. It was argued that we face, not simply a vice problem, but a drug problem as well. There was a strong vice-drug connection.

Reference was made to a report by the State Ombudsman that he had addresses of 103 houses of ill-fame in the Sydney City Council area. Obviously there are more, not only within the inner-city but the suburbs as well.

Members of the deputation insisted that the Government's primary objective and policy goal should be to ensure that any citizen can walk down any public place without the fear of harassment.

It was also pointed out to the Attorney-General that his quoted reference to prostitution as a "commercial activity" which should be restricted to commercial areas and an attempt made to bring "respectability" to some aspects of prostitution were not the right way to view the matter.

Council members categorically stated they were not in favour of a certain area being set aside as a "red-light district".

Response

The Attorney-General replied that a lot of what was stated by members of the deputation was not in the nature of fact, but a thesis. He stated that the trade had spilled out from Kings Cross into the Darlinghurst area chiefly because of the down-turn in the economy and the high level of unemployment and not because of a repeal of the Summary Offences Act.

Council members replied that this action by the Government had made it legal for girls to work on the streets. The

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