

N.S.W.-S.U. SECOND CENTURY A SHAKEY FUTURE?

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

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

Scripture Union Very Low On Funds:

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

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

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

NSW Council Orders "Fast"

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

The NSW Council has therefore made the following decisions:

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

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

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

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



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

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

Upstairs, downstairs

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

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

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

S.U.

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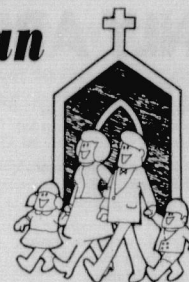
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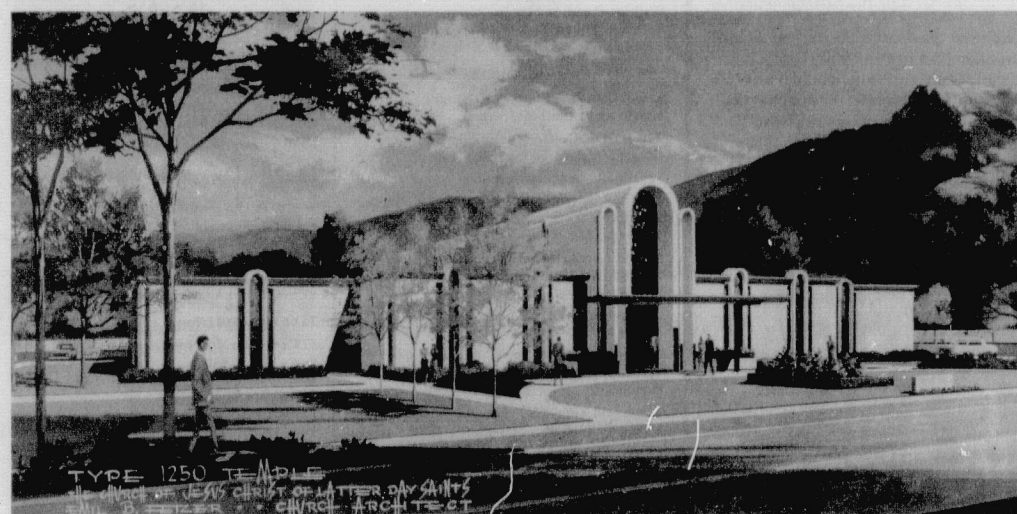
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FORMER C. OF E. BOYS HOME NEW MORMON TEMPLE SITE



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

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

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

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

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

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

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

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

Carlingford Parish concerned

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

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

Churches of Christ missed out

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

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

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

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

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

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

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

Christians and Chinese Vietnamese in Cabramatta

What the local church is doing
in a racist community

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

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

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

Christian contribution

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

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

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

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

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

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EDITORIAL

Selling Church property

Over 70,000 homes in the Western suburbs of Sydney, around Parramatta received copies of "The Mercury", the regional newspaper, with a story covering the front page telling of the plans of the Mormon Church to build a multi-million dollar temple on the site where the Church of England Boys' Home previously operated. (See page 1)

Although the article did not say so, it could be readily inferred that the Church of England had sold its property to the Mormons. In days to come when the temple is finally erected, people will draw the conclusion that what was once Anglican is now Mormon and that exchange was conducted by and with the agreement of the Anglican Church in Sydney.

It is certainly not the case that the Diocese of Sydney sold the property to the Mormon Church. Christians must make that point loud and clear. The land was already in the possession of a developer when the Mormons began their negotiations for the sale.

However what will exercise Christians is whether the Diocese explored all the avenues it had legally available to register an objection in the Equity Court. It should have done this so that it would be clearly seen, not only would it not have sold the property to the Mormons, but also that it exercised its right at law to protest at the application by the developer to have the covenant clause preventing the use of the area by the Mormon Church set aside.

The diocese has been very particular with covenanting clauses in the past to ensure that property it is selling does not pass into the hands of hotel interests or gambling groups. It certainly was so in this instance, and its continuing vigilance is commended.

Anglicans have in some instances written covenant clauses preventing the purchase of property by the Roman Catholic church although in a recent case prime property in Parramatta Road, directly opposite the University of Sydney, was sold directly to the Roman Catholic Church.

Land is urgently needed for a large residential evangelical Anglican college at Sydney University.

The diocese needs to think out its position on this whole issue very clearly.

It is the custodian not only of property, but supremely of the Gospel. The gospel is the only reason for which the diocese exists, and it is that which has called it into being.

While property and the Gospel may seem totally divorced from one another, when Gospel custodians consider disposing of their property, they ought firstly to search for those who share their own convictions to see if property could be used by others for Gospel purposes. (It is understood the Diocese sought to do this with the Carlingford site.) They must make sure that that transfer of ownership does not offer opportunities to alien faiths to propagate their false teachings.

The sale of Church of England properties in England for such purposes as a Sikh temple and Buddhist worship, has occurred in recent times.

The diocese ought to write a provision preventing this into all its covenanting clauses from now on.

This would mean that, even if property fell into such hands, or application was made to the Equity Court for the removal of such restrictions on their behalf, Gospel minded Christians would be clearly seen to have done all they could to prevent this happening.

It is not only booze and betting that we have to guard against. We have to guard a far more sacred trust as well.

Would such a provision not be in the Gospel-honouring way forward?

Dear Sir,

Re your article concerning the growing alliance of Anglican and Roman Catholic Churches (Church Record Nov. 17), my comments are late but pertinent. In a word, this is exactly what evangelicals should be against. The Roman Catholic church is not a Christian church since it does not preach the doctrine Paul preached (see Galatians 1:8-9). In fact there is little to differentiate Roman Catholicism from any other false cult except the vastness of the apostasy.

The Lord has warned against the ecumenical movement in these last days (Revelation 18:49). Let us not be deceived by naive illusions. Would that there were more Christians like Pastor Hodge and Glass who see what is happening and have the courage to stand up against it.

Sincerely,
Mark Furnell.

Dear Sir,

Mrs. Creasey (Letters, January 27) is mistaken. There are a considerable number of churches which have not dropped the 1662 Prayer Book completely. Indeed there are churches which continue to use solely the Book of Common Prayer, among them, if I may give a few examples, St. Thomas's, North Sydney, St. Augustine's, Neutral Bay, St. Paul's, Kogarah, St. Paul's, Bankstown, St. John Mark's, Chester Hill and the Garrison Church, Miller's Point, the latter providing a very lovely setting indeed for traditional Church of England worship.

Churches which do not use the 1662 services are not acting according to the spirit and perhaps even the letter of the law of our Church. "An Australian Prayer Book" was authorised "for use together with The Book of Common Prayer, 1662". Its Preface states that the new book "is supplementary to The Book of Common Prayer and not a replacement of it."

Our Constitution allows new forms of worship but retains the Prayer Book as "the authorised standard of worship". Can it be the authorised standard of worship if it is not used in worship and we are talking about its use, not just its preservation as a standard of reference for the General Synod Canon emphasises that any use of the new book is not to affect the use — "the use of the Book of Common Prayer in accordance with the provisions of the Constitution".

Mr. Thomas in the same issue of the "Record" criticises you for not promoting the Book of Common Prayer. I don't know if that criticism is at all justified and in any case it is surely for the authorities of the Church to uphold the constitutional position of the Prayer Book. In my own diocese it would be good if, among other things, provision were made by ordinance requiring the approval from time to time of a majority of parishioners for any use of AAPB in addition to 1662. Such a requirement exists, for example, to some degree, in the Diocese of Adelaide. Until such an ordinance is passed in this diocese, an incumbent can introduce the new book without any reference at all to members of the congregation. In this way, many church people have been denied any voice in a matter which is of such pastoral, spiritual and psychological significance.

The rapidly increasing membership of the Prayer Book Society in the Diocese of Sydney (c/- Dr. L. Wheeler, 36 Newcastle Street, Rose Bay) is evidence of growing concern. The society, which includes Anglicans of all traditions, does not oppose all new services nor deviations from the strict order of 1662. It does seek to preserve in living use the Prayer Book of the Church of England in Australia (something affirmed by a majority at the last meeting of Melbourne Synod) and to uphold the constitutional position of the Book of Common Prayer.

Yours sincerely,
John Bunyan,
Rector of Chester Hill cum Secfion.

MAINLY ABOUT PEOPLE

SYDNEY

Rev. D. M. Kennedy, Curate of Manly, to become Rector of McCallum's Hill from 3rd March 1981.

Candidates for Ordination to the Diaconate — 15th February, 1981

Buchanan, John, St. Anne's, Ryde.
Collison, Geoff., St. Paul's, Chatswood.
Cornford, John, Christ Church, Blacktown.
Davies, Glenn, St. Stephen's, Willoughby.
Gott, Wayne, St. John's, Camden.
Grant, Stuart, St. Andrew's, Dundas.
Larrea, Jess, St. Stephen's, Port Kembla.
Lee, Ivan, St. Mathews, Manly.
Lee, Stephen, St. Paul's, Wahroonga.
McKay, Graham, St. Philip, Eastwood.
Mugridge, Alan, St. James', Turramurra.
Nicholson, Gary, Holy Trinity, Panania.
Oakley, Trevor, St. John the Baptist, Sutherland.
Preece, Gordon, St. Paul's, Seaford.
Reid, Andrew, St. Bede's, Beverly Hills.
Watkins, David, St. Mark's, Darling Point.
Rothwell, Robert, St. Andrew's, Cronulla.

MELBOURNE

Rev. P. Crawford, Curate St. Columba's, Hawthorn to Priest-in-Charge.
Rev. J. Davis, Curate St. John's, Toorak to Curate St. Peter's, Eastern Hill.
Rev. D. Edmonds, Curate St. Stephen's, Mount Waverley to Curate Holy Trinity, Surrey Hills.
Rev. T. Gibson, Curate St. Paul's, Frankston to Curate St. John's, Toorak.
Rev. M. Goodluck, from Curate St. Mary's, Caulfield to Curate parish of Thomastown.
Rev. D. Hinds, Assistant Curate in the Department of Chaplaincies, Diocese of Melbourne.
Rev. Leadbeater, Curate St. Andrew's, Glen Waverley to Assistant Curate St. Columba's, Hawthorn.
Rev. J. Mill, Kingsville/Yarraville to St. Stephen's, Highett.
Rev. M. O'Donovan, Curate St. John's, Bentleigh to Curate St. Martin's, Deepdene.
Rev. G. Perkins, Diocese of Gippsland to Assistant Curate St. James', Dandenong.
Rev. T. Redmond, Curate St. James', Dandenong to Priest-in-Charge of the parish of Newcomb and Whittington.
Rev. G. Ross, St. Silas', North Balwyn.
Rev. Scott-Brangan, Priest-in-Charge of the new parish of St. Alfred's, North Blackburn.

Australian College of Theology 8th 1st CLASS HONOURS (Order of Merit)

A. Cadwallader, R.C., S. Pritchard, N.Z., D. Owens, R.C., C. Gross, R.C., B. Deutschmann, R.C., F. Lawrence, R.C.

SECOND CLASS HONOURS (Order of Merit)

P. Wilson, R.C., R. Swansborough, C.M., C. Jones, M.C., H. Chua, M.C., E. Veenhuizen, R.C., P. Wilson, B.C., D. Brennan, B.C., P. Hurwood, R.C., B. Borneman, R.C., H. Humphrey, R.C., H. Langmead, R.C., R. Silberman, C.M., G. Brennan, R.C., E. Job, R.C., J. Buchanan, M.C., R. Haverfield, R.C., I. Wade, R.C., M. Field, N.Z., C. Arnold, R.C., D. Willett, R.C., J. Hollins, B.C., R. McKerran, N.Z., D. Snidson, R.C., I. McKay, N.Z., D. Hartono, N.Z., A. Parker, M.C., M. Eaton, M.C., S. Lanyon, B.C.V., J. Wilson, P.H., M. Hudson, M.C., J. Cornford, M.C.

PASS

K. Jobbers, B.C., G. Riviere, B.C.V., I. Yin, R.C., P. Arnold, R.C., R. Webb, M.C., N. Payton, N.Z., W. Lancaster, M.C., E. McCracken, N.Z., G. Bell, M.C., M. Jebb, N.Z., R. Miers, B.C.V., J. Sasse, P.H., P. Skinner, B.C., E. Tan, R.C., J. Gore, B.C., I. McDowell, C.M., B. Lash, N.Z.

Order of Merit

LTH 1st CLASS HONOURS
G. Goswell, M.C.

2nd CLASS HONOURS (Order of Merit)

P. Lockery, M.C., D. West, M.C., R. Phennigwerth, M.C., R. Berkley, P. E. Horne, R.C., C. Moroney, M.C., P. Staver, M.C., S. Pullin, S.J., D. McArthur, M.C., I. Forester, S.J., F. Teasdale, S.J., D. Lee, M.C., A. Dircks, M.C.

PASS

K. Graham, M.C., C. Shave, M.C., W. Vun, R.C., M. Godfrey, M.C., G. McAuliffe, L.T.E., M. Hosking, R.C., G. Chiang, M.C., D. Wallace, M.C.

Can you take yourself to see it?

Flying High

Here is the disaster movie to end all disaster movies. If you have seen any of the "Airport" series or any of those movies of the peculiar "Poseidon Adventure" genre, this particular pot boiler takes the cake. Every possible disaster movie cliché has been in some way worked into this intentional total send-up.

The movie, as I understand it, was made on a low budget as a 'B' grade and has probably grossed more in the box office this year than any other movie apart from "Star Wars" and "Superman II".

It is achingly funny from the moment the titles start to the incredible ending. One must counsel that there is a great deal of rawness in the film. Definitely not for children or teenagers.

G. Holt

RESIGNATION:

Rev. S. Bartholomeusz, St. Anselm's, Middle Park to full-time locum work in the Diocese of Melbourne.

RETIREMENT:

Rev. R. Long.

OBITUARIES:

The Reverend L. L. Elliott, 23rd December, 1980.

The Reverend H. H. Kiddier, 4th December, 1980.

ORDINATION:

Dr. D. Barras, was made Deacon at St. John's Church, Heidelberg.

CANDIDATES FOR ORDINATION TO THE DIACONATE

15th February 1981

To be made Deacon:

Edgumbe, Robert Grant, St. John's, East Malvern.
HIGGINS, Philip John, St. John's, Bentleigh.
LAMONT, David, St. Stephen's, Mount Waverley.
LANGMEAD, Howard Henry, St. Stephen's Greyhorn.
MACKLEY, John Robert, St. Peter's Box Hill.
MARTIN, Peter Philip, St. Luke's, East Frankston.
POWYS, David James, St. James' Ivanhoe.
SANSOM, Thomas John, St. Paul's Frankston.
WAYNE, Grant Andrew, St. Paul's Glen Waverley.

To be ordained Priest:

COZENS, Ronald James, to remain Curate St. Paul's Ringwood.
DALZELL, Donald Paul, to remain Curate All Saints' Geelong.
LAWRY, Peter Raymond, to remain Curate St. Peter's Mornington.
MUSTON, Philip Broughton, to remain Curate St. Stephen's Richmond.
PRESLAND, Robert Norman, to remain Curate S. Barnabas' Balwyn.
TEMBY, John Nicholas, to Assistant Curacy St. Andrew's Glen Waverley.
TETT, Robert George, to remain Curate S. Andrew's Brighton.
THOMAS, Andrew Malcolm, to remain Curate St. Stephen's Belmont.
WRIGHT, Nigel Gordon McIver, to Assistant Curacy St. Matthew's Glenroy.

Dip.Th.

J. Brouwer, N.Z., J. Bromley, P. R. Cardledge, S.J., R. Corby, S.J., C. Donaldson, N.Z., R. Dutton, P. G. Fagg, S.J., D. Frith, S.J., L. Geuer, R.C., D. Griffiths, R.C., C. Leadbeater, R.C., G. Maran, N.C.V., R. McDonald, R.C., A. Murray-Frost, S.B., H. Sharman, R.C., I. Ward, N.Z., N. Young, P.

Dip.Min.

2nd CLASS HONOURS
(Order of Merit)
J. Hazra, B.C., L. Downie, B.C., J. Dovey, Salvation Army, K. Carlson, B.C., A. Grieve, B.C., D. Voder, S.M.

PASS

Alphabetical Order
C. Arnold, R.C., K. Berry, B.C., D. Brennan, B.C., D. Buchanan, B.C., D. Cloughdon, S.J., J. Cornford, M.C., M. Eaton, M.C., P. Hazleton, B.C., M. Hosking, R.C., K. Jobbers, B.C., C. Leadbeater, R.C., J. Mackley, R.C., D. McLean, S.M., E. Polls, B.C., W. Rentia, B.C., W. Rogers, R.C., P. Skinner, B.C., D. Snidson, R.C., E. Tan, R.C., M. Tromson, B.C., W. Vun, R.C., I. Wade, R.C., S. Williams, C.M., P. Wilson, R.C.

Code:

B.C. Baptist College of NSW.
B.C.V. Baptist College of Victoria
C.M. College of Ministry
M.C. Moore College
N.Z. Bible College of New Zealand
P.H. Presbyterian Theological Hall
P. Private
R.C. Ridley College
S.B. St. Barnabas' College
S.F. St. Francis' College
S.J. St. John's College
S.M. St. Michael's College

"He who once aborted is now crusading against foetal genocide"

Dr. Bernard Nathanson, who came over to the other side, puts some telling arguments. He is an atheist who concedes he could also be wrong on that issue as he was on pushing abortion.

Q. Dr. Nathanson, when was it that you became associated with the abortion movement in America?

Dr. N: In 1967-8, when I organised with Betty Friedan and two other people the National Association for the Repeal of Abortion Laws, which was the first and only political activist group devoted solely to striking down what we conceived to be inequitable and unjust laws.

Q. What were some of these unjust laws?

Dr. N: Throughout the 50 states the prevailing law — of course they were state by state, there was no national law — in essence was that no abortion could be done unless the mother's physical life was in danger.

Q. When you carried out your first abortions, what legal problems were involved?

Dr. N: In 1968, we faced the restrictions of the law of New York State, which had been on the books since 1829 — some 140 years. In order to conform to the law, we devised the practice of sending our patients to psychiatrists, who were of course our friends, and who were happy to co-operate. They would conduct a perfunctory interview with the patient and certify her as imminently suicidal; letters would go from the psychiatrist to the therapeutic abortion committee, who would direct that the abortion could be done. This became a very useful tactic, and in fact in the latter part of 1968 we began to flood the therapeutic abortion committee with applications, all of which were successful.

No Guilt Feelings

Q. What were your feelings as you conducted these abortions? Did you feel any guilt at the time?

Dr. N: No, not at all — I felt I was carrying out my mandate as a physician to help women who needed to have this procedure done in order to alleviate the stresses and strains of an unwanted pregnancy.

A New Perception

Q. What caused your radical about-turn on abortion?

Dr. N: Well, like any other vexing bio-ethical questions, the advent of new technology illuminated some issues which had formerly been in the shadows, and gave us new insight into some of these problems. The development of respirators, heart-lung machines, dialysis machines and immunological techniques had all opened up new avenues in medicine, but also have raised very serious bio-ethical questions. Similarly, in the area of obstetrics and particularly foetology or perinatology, we had in the seventies startling new technology which has allowed us to study closely and obtain a three-dimensional view of the foetus, and this has given us as specialists a new perception of it.

Q. In view of the opposition to abortion coming from religious groups, and the involvement of Christian organisations, now do you explain your own standpoint? I understand you state you are an atheist.

Atheist, yet Moralist

Dr. N: I am an atheist, but of course that doesn't rule out a strongly-developed ethic derived from a Judeo-Christian tradition. I don't practise any organised religion, but certainly I'm the product of a firm and well-developed Judeo-Christian ethic in Western society.

Q. Does any particular religious teaching come to mind that guided you even though you are not an adherent?

Dr. N: Well, the structure of our society derives morally at any rate from the Judeo-Christian tradition, and though I'm not a Bible-quoter, and don't bulwark my argument by purely biblical tradition or quotation, I think that basically my position rests on the Golden Rule — that I would not do unto others what I would not have done unto me — I would not destroy another if I would not myself like to be destroyed.

Q. If a referendum were to be held on the abortion question in America, how do you think it would go?

Dr. N: It is curious you should ask that, because the situation in the U.S. is not the result of any popular sentiment or referendum — we never had a national vote on abortion. The only referenda we have had in various states in the last eight years have all been anti-abortion. The situation is purely the result of case-law — that is, legal manipulation and strategy — and directly flows from the Supreme Court decision (Roe Vs Wade) of 1973. It is my prediction that if a referendum was carried out, and if the questions were properly asked, the result would be anti-abortion, but of course many of the surveys up till now have been unreliable since it always depends on how the questions are worded.

His Own Slogans Famous

Q. The women's liberation and pro-abortion lobby use certain slogans constantly:

"A WOMAN'S RIGHT TO CONTROL HER OWN BODY"
"A FOETUS IS NOT A PERSON"
"EVERY CHILD A WANTED CHILD"
"FREEDOM OF CHOICE"

Would you comment on these slogans?

Dr. N: Well, to begin with, I myself invented many of those slogans, together with the other people in N.A.R.A.L. such as Larry Lader and Betty Friedan. We coined them — they are political catchcries, shibboleths, extremely valuable to us in misleading the public into our camp. But when one examines any of those slogans, they are hollow, just useful passwords or battlecries. For example, the "freedom to control our



difference. Her charge before birth may be even more serious than after birth, as the foetus is more defenceless while it is a transient lodger in her body, and one would expect that she would extend even more protection to it than later on.

Continued on page 4

AMIN LEFT 500,000 OF THEM!



Idi Amin left 500,000 orphans. Somehow, children are always the innocent victims of man's greed, hate or political ambition.

Hundreds of little ones died during the war of liberation. War wounds, malnutrition, and disease brought these children to their mass graves. Someone said, "in 50 years these children would have made a nation!"

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Keston College

Marooned Russians

Keston College confirmed this week that Alexander Vashchenko, oldest son of the Russian Christian family marooned in the American embassy in Moscow, has been released from labour camp.

Alexander, known as Sasha, finished his three-year-sentence on December 6 and arrived home in Chernogorsk, Siberia, on December 7. He had been sentenced for conscientious objection to military service.

Meanwhile, his parents and three grown-up sisters faced their third Christmas inside the embassy.

Prayer and fasting

Sasha left nine Christian friends behind in the Labour camp, and referred to "thousands of sentenced Christians".

"At Christmas, such prisoners usually remember their family and friends, and because of that the feeling of loneliness becomes even harder... Please let his letter serve as a Christian reminder in your country about those thousands of people who cannot ask you to support them in prayers on that day, and who cannot ask for intercession for their freedom."

The Vashchenkos spent Christmas in prayer and fasting. "We only ask of you; please join us with your prayers for the freedom of the Christians and for our emigration."

Indonesian for political prisoners

The Rev. P. D. Lathuhamallo, General Secretary of the Indonesian Council of Churches said here that the Indonesian Council of Churches and the Conference of Roman Catholic Bishops met with President Suharto to plead for the lot of the 10,000 liberated political prisoners in Indonesia. Nearly all are unemployed and have no pension or other means of support. The churches also asked for amnesty for those political prisoners still in detention. (RES).

Shroud critic

THE IMAGE of a crucified body on the controversial Shroud of Turin may be the work of an unknown medieval artist, rather than an authentic portrait of Jesus Christ.

That is the theory of micrologist Dr. Walter MacCrone of Chicago. He has found traces of iron oxide on the shroud which would indicate the image was painted on rather than being the result of some miraculous event. The imminent publication of his argument will be sure to subject the shroud to further scientific and historic criticism.

American evangelist "harassed" in Canton

An American religious leader was harassed by Chinese security police while on a visit to the Canton Trade Fair, Hong Kong's South China Morning Post reported recently.

The Rev. Eddie Karnes, general director of a world evangelical movement, told the Post that the harassment followed attempts by him to hand out religious pamphlets to local young people.

"It was the third time I have been to Canton but the first time I have had any trouble from the police there," Rev. Karnes was quoted as saying.

The problem started when he gave some pamphlets to young people at the fair. "Security police appeared from nowhere and really chewed these young people up about it," he said. "The police took the booklets from them."

Later, as he was returning to his hotel, he handed out some more tracts.

"Suddenly four security men appeared. They wanted me to go into the security office but they wouldn't show me their identification, and I refused," Rev. Karnes said.

He said he then made his way to his hotel, followed by the security police.

"They forcibly kept me in the hotel lobby. They wanted to come up to my room, presumably to search my luggage, but I refused to go there with them," he said.

Finally, a Hong Kong resident staying in the hotel advised him to go to the US Consulate.

"I went and this time they did not come with me. At the consulate I lodged a protest at the harassment and also said I would make a direct complaint to Vice-Premier Deng Xiaoping," he said.

Later that day he went into town on a bus and on his return handed out some more pamphlets to other passengers.

"A man sitting near me on the bus immediately told off the young people who had taken the tracts from me. They seemed very frightened about it," Rev. Karnes said.

He said the pamphlets contained only "religious material about spiritual life after death," and that he had handed them out without problems on previous trips.

Graham U.K. dialogues with Ramsay on...

The University Church of Great St. Mary's, Cambridge, was packed here for a dialogue between American Evangelist Billy Graham and former Archbishop of Canterbury Michael Ramsey. Each spoke briefly on the subject of "The Church's Mission in the Eighties".

American K. of G.

"A caring Christian fellowship," Lord Ramsey pointed out, "is not only a corollary of proclamation, but a necessary part of it." In the nicest way the 76 year old ex-primat pointed out with twinkling eye that the Kingdom of God was not "a kind of sanctified American way of life," and added that he knew Billy was helping people out of that fallacy. Ramsey expressed misgivings also about those who used the formula "the Bible says..." for God used a great variety of literary forms in revealing His truth.

During a time of questions from the floor, Mr. Graham outlined his attitude to those of other faiths. He conceded that an element of truth is found in all religions, but he ruled

out any form of Christian cyncretism, pointing out the uniqueness of Christ as declared in Acts 4:12.

W.C.C.

On the subject of the World Council of Churches, Graham asked Ramsey if he thought the evangelistic emphasis found at Amsterdam and New Delhi had been maintained. Ramsey replied that while the Council had been characterised originally by German theology, Dutch bureaucracy and American money, it had directed Christian interest into a wider world, and into thinking that the third world was nearer the centre of Christianity than we are. "In doing so," he commented, "it involved itself in social issues more and more, and in evangelism less and less."

Billy Graham saw in the WCC a lack of emphasis in the atoning work of Christ, and a certain ambiguity of language. He reminded his hearers that John Mott, father of the modern ecumenical movement, had asked to be remembered as an evangelist.

Continued from page 3

THERE ARE NO UNWANTED BABIES

Q. An article on "Adoption — the Humane yet Neglected Option" proved unacceptable to any secular newspaper or magazine here. What is your view on adoption for so-called unwanted babies?

Dr. N: To begin with, there are no unwanted babies. They may be unwanted by the mother, but someone is going to want them. We simply do not have babies in the U.S. anymore for adoption. There is a tremendous blackmarket flourishing all over the country and couples are now going to Eastern Europe, South America and South Korea to get babies, and having a difficult time.

And there are no unwanted lives, if you could put it to a baby. Could a baby talk, it would say "I want my own life" — babies always seem to fight to survive.

Unwanted pregnancies — yes, we have those, and this is a social problem, and the proper way to deal with a social problem is by non-violent means. At present adoption is

the only non-violent means I know of. To resort to violence to solve what is essentially a social problem is a very dangerous practice, and would if followed to its logical extreme carry us into the late lamented German experience of 1933-45.

View of Christ

Q. Dr. Nathanson, you seem to have shown great moral courage in changing your mind publicly on the abortion issue. I wonder if you've ever considered that your stance as an atheist could be wrong also — have you ever looked at the life of Jesus, and his claims to be God?

Dr. N: Well, that's a very good and penetrating question... I probably have not looked closely enough at it. In essence I suppose I have saved it till my later — my old age. It may be a compelling question later on. At the moment, although I'm a great admirer of Jesus as a historical figure, the leap into faith is something that I don't seem able to accomplish at this juncture.

(Because I feel that some of the issues Dr. Nathanson raises are literally of life-and-death significance, I propose to devote my next "What a World" column to a review of his book.

Lesley Hicks.)

WHAT A WORLD

Lesley Hicks

Alcoholic ambivalence

There is an Australian (or perhaps a merely human) tendency to be almost schizophrenically ambivalent about social evils. The alcohol problem shows this supremely — as a nation, we both love and hate our drinking, exulting in our prowess with humorous tolerance on the one hand, in the next breath decrying its evils as manifested by the drunken driver or the violent father.

Wowsers (who claim "We Only want Social Evils Remedied") are vilified; here's one magnificently hostile definition: "Wowser is a simple, satisfying, succinct, single word which aptly distinguishes the whole race of windy, watery, cantankerous, snuffling Chadbands, Stigginses, Holy Joes and Scripture-spouting sneaks, hypocritical humbugs, and unctuous, dirty-minded rotters, who spend their time interfering with the healthy instincts and recreations of healthy-minded, honest humanity." (Eugene Gorman, QC, quoted in The Ugly Australian).

On the same side, motivated by money, there are the glowing TV commercials for various alcoholic drinks, so clever and catchy that even I, whom some would label a wowser, find myself humming "I feel like a Tooheys..."

They present drinkers as glamorous, civilised and socially suave, or tough and successful in sports and rugged outdoor living. And there's a certain amount of truth in those images, as anyone will find who asks a drink waiter for soft drink, or who tries to be a teetotaler in a football team or a yachting crew — not to drink is defying convention and risking ostracism.

Imagine the scorn with which many Australians would read: "If you drink more than three glasses of alcohol a day you could be heading for trouble." Herald journalist Graham Williams, writing in 1979, apologised for sounding wowserish, but went on to cite frightening, undeniable facts about the social and individual ills of alcohol, so well-known and so readily deplored, yet ignored. \$400 million per year in health bills alone, two in five divorces or separations, innumerable crimes of violence and traffic accidents, work absenteeism... not to mention the tragic trap in which alcoholics themselves are caught.

Most shrug their shoulders about any of our social problems as though their escalation is utterly inevitable, and suggest that the answer to them is to legalise everything in sight — casinos, soliciting, marihuana, heroin, the lot — so abolishing crime and the underworld in one foul sweep. But the appalling tool of our chief legal

recreational drugs, nicotine and alcohol, demonstrates what we would be up against if we lifted all restrictions.

The most distressing thing to me is the growing trend towards younger and heavier teenage drinking, amongst girls as much as boys. Peer-group scorn heaped upon those who abstain is not new — even I experienced it at a school-leavers' party once — but to resist it is probably harder than ever. My reason for teetotalism lay in my commitment to Christ — in my circles then Christians simply didn't drink, and on the whole that is still the case.

How can this trend be arrested? With smoking, the tide of public opinion seems to be turning, though sadly the very young seem the slowest at getting the message. I'd love to see an end to the glamorizing advertisements, and more of the debunking type — ones that emphasise smelly breath, slurred speech, vomiting and hangovers. We approve the principle that the polluter pays — imagine if governments insisted that the liquor industry should pay to repair some at least of the damage done by alcohol! If only we could turn the kids off before they start!

morals 'Lax' clergy

One of the most serious problems facing the new Bishop of London will be the moral and doctrinal laxity of some of the clergy of the diocese, according to a leading London layman.

Sir Timothy Hoare, 46, the eighth baronet and a member of the General Synod, made particular reference to "the scandal of overtly practising homosexuals holding office in the diocese" in a paper he prepared for the House of Laity of the London Diocesan Synod.

Sir Timothy stressed the need for a man who had proved his episcopal leadership in being a pastor to his clergy. Declaring that such a role must include a willingness to rebuke and discipline, he said: "We recognise that this is the hardest task facing a bishop in today's Church, but we believe it is particularly needed in our diocese now.

"We consider that doctrinal and moral laxity among the clergy is having a serious and deleterious effect on the work of the Church in the diocese. For example, we regard it as a scandal that there are overtly practising homosexuals holding office in the diocese.

"Similarly, it is not helpful to have some licensed to preach who deny basic truths of the Gospel, such as the divinity of Christ."

Forgotten Burmese hear

For many years the animist Palaung people, bound by superstition and the occult, have been untouched by the Gospel. Ten years ago a converted Buddhist monk, recently graduated from Bible school, was commissioned to become their first missionary. His work resulted in a handful of believers, but eventually had to be discontinued, and missionaries in general were barred from the country.

Since that time, the number of believers has grown, but the church has lacked trained leadership for any teaching ministry.

In July 1980, the Far East Broadcasting Company added another Burmese tribal language — Palaung — to its daily schedule.

Recognising the potential of radio, a young German missionary in Thailand now sponsors production of daily Palaung programmes which are beamed each evening into Burma from FEBC's shortwave facilities in the Philippines. A courier carried details of the broadcasts to the tribal believers who now eagerly tune in to receive teaching from the Word of God in their own language.

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Over the years, UE has not only sought to evangelise the people there, but also to help meet the physical and spiritual needs of millions of Soviet Christians who are not able to worship God freely. During these years UE has developed several different programmes to minister to the Russian people.

In the 20 years of its history, UE has supplied more than 1,239,000 Bibles, New Testaments, and concordances, and more than 950,000 other Christian books to Russia. All of these items were printed in several of the different Russian dialects.

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UE has also carried out an active radio broadcast ministry. Programmes of evangelism and teaching are currently broadcast in Russian and Ukrainian. With a schedule that far exceeds the first years of radio work in the mission. UE today broadcasts 18 quarter hours and nine half hours per week into Russia. This is one of the greatest ways to reach the unsaved with the Good News of Christ.

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Joe Bass met with Pastor Vins April 23, 1980. Pastor Vins said, "Officially on behalf of the Christians in the Soviet Union, I thank you for what your mission has done for my people."

One of the many CMRF operations reports that it has sent more than 7,000 parcels into Russia in just the past six years.

Nevertheless, UE could provide five times as many parcels to the Soviet Union and still not meet the vast need of all the people who are suffering for their faith.

There are so many opportunities still within Russia today that the leaders of the mission — while thanking God for what He has already done — look toward the future with great hope and excitement.

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Our annual 18 day tour to West Australia departs on October 19th by luxury air-conditioned coach. Two nights are spent on the train on the return journey. Prices are from Melbourne 1st Class Rail \$1231, 2nd class rail \$1186; Sydney \$1308 (1236); Adelaide \$1093 (1048); Brisbane \$1450 (1378). Pensioner discount is available.
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July 12 — Brisbane, Whitsunday, Cairns, Ambon, Manila, Hong Kong, Singapore, Bali, Darwin — 29 nights/8 ports. Fares from \$1525-\$4703.
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January 31st 1982 — Milford Sound, Timaru, Picton, Wellington, Auckland, Bay of Islands. 14 nights/6 ports with Rev. and Mrs. W. M. Constable. Fares from \$855-\$2030.

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T UNDERSTAND EACH OTHER

Dr. Alan Craddock

When he/she/ things have changed

One of the most common statements heard by marriage and family counsellors is that a relationship has become unsatisfying because "he/she/things have changed". Change over time is inevitable and is often a major factor in keeping a relationship fresh and challenging. It is true that people get older and need to become confronted by new challenges and they also often become wiser and more mature as time passes. Changes therefore need not necessarily lead to dissatisfaction. Where both members of marriage work together in order to cope with change a great deal of new satisfaction may be experienced. But things don't always work out that way, and many changes may be seen to be the cause of relationship tension.

Step 1

When helping a couple or family to deal with this kind of problem the first step is to **promote understanding** of the nature of the change which has overwhelmed them. This requires an identification of the change and the factors introduced into the relationship by that change. If the claim is that a partner "has changed", it is necessary to turn this vague statement into something more exact. In exactly what kind of way has this person changed? Is it a case of changing health or increased tension associated with a change of work?

There are many kinds of change which might need to be identified. There are the obvious factors such as age and health. One partner may be more healthy and coping with the passage of time better than the other.

This could lead such a couple to feel sense of separation and yet they may not be able to express exactly what it is that is producing this feeling. Other changes involve personal maturity and attitudes. It is not unusual for one partner in a marriage to alter quite significantly over 10 to 15 years of marriage. A young man of 25 who was rather irresponsible and yet lots of fun to be with, might become more cautious and introverted due to his work responsibilities after a few years. It is possible that his wife might not have changed very much and is quite baffled by the change in her husband. It could be that she finds it very hard to relate satisfactorily to this "new person".

Changes in attitude and values may also occur. Often a couple get married after meeting one another in the local church fellowship and early in the marriage their attitude towards spiritual things is something they have in common. But, over time one of them may shift from their earlier position, losing interest in or even rejecting their faith. This change alters what was once a binding factor in their relationship to one which is

divisive and a source of much tension.

Whatever the nature of the change, I repeat, the first step in helping such a couple is to help them to understand, to become aware, of the **precise** nature of the change. Vague feelings of dissatisfaction and general statements about change need to be focussed upon the specific changes which have occurred and their effects.

Step 2

Having achieved the first step, the couple (or just one member perhaps) will understand why they feel dissatisfied. The next step in the sequence is to aid the couple to communicate to one another so that they can pass on their respective viewpoints in order to gain a more complete understanding of the change as it affects them **both**. The eventual objective is to promote further change designed to cope with the existing problems.

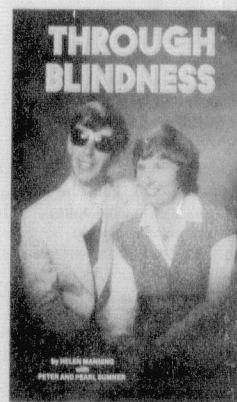
For example, the couple with the opposing attitudes towards religion would need to work out a compromise which respects the viewpoint of each, and which enables them to better tolerate this area of difference in their relationship. In order to compensate for this they might need to recognize and build upon areas of interest and attitude in which they have very

similar positions. Of course, it might be that as they discuss the issue the partner who has lost faith will be taught and regain their faith by the careful and sensitive ministry of their spouse. This would be in part a consequence of mutual understanding and discussion concerning the change which has troubled them.

Whatever the change, and it need not be personal but involving changed circumstances ("things") such as economic and financial difficulty, moving home, a new job with long travelling hours, an elderly parent coming home to live with you or the fact that the children have all left home, there is a need for a great deal of wisdom and love in putting together the two steps I have described above.

Christian marriages and families can take heart in the fact that such relationships involve God and that the hard work of coping is not left entirely to weak human resources. Each individual should seek God's grace to think wisely and to act with love when attempting to deal with the problems steaming from change. Communication between family members can be greatly enhanced if each member first humbly submits to God, praying for wisdom (James 1:2-8, 3:13-18) during such a trial and for love (1 Corinthians 13:4-7) so as to be able to listen and respond sensitively to the other family members.

BOOK REVIEWS



Through Blindness

by Helen Manning, with Peter and Pearl Sumner.

The Christian Foundation for the Blind, 1979.

Peter Sumner was already a christian when he was blinded by lime mixture, while painting a houseparty site. The battle of his acceptance of his condition is instructive for all who suffer. Through the loving care of nurses and christian friends, he came to a better perspective of life and a deeper appreciation of the Lord's resources, which are available to him, by faith.

"What God breaks, he also blesses. Certainly God blessed me in those years of adjustment to my blindness. I had to learn the lesson of absolute dependence on Him . . ."

It is no easy road to walk, but for Peter and Pearl Sumner, their blindness has given them opportunities to help many others to know and love the Lord Jesus. There are over 24 million blind people in the world. *Through Blindness* is the amazing story of persistence and evangelism among a growing number of them.

When Peter Sumner established the Christian Foundation for the Blind in 1969, with others, he had a wide vision which involved multi-media communication and extensive evangelism, as well as fellowship gatherings for blind people. Since then, the Foundation has made cassettes and Braille books available to thousands of christians and inquirers, in Australia and overseas.

India has about one tenth of the world's population, but about one third of the world's blind. From 1974, the Foundation has been increasingly involved in India, in promoting both medical and spiritual assistance. Peter Sumner and others are taking the words of William Carey to heart: "Attempt great things for God — Expect great things from God."

God is doing great things through his servants. It is a real encouragement to thankful prayer and personal perseverance to read *Through Blindness*. It contains moving stories about the lives of blind people. For instance, imagine the emotions, when, after years of marriage, Peter is given temporary sight. He is able to see his wife for the first time, but only for six days.

For everyone who knows or ever has contact with blind people this book gives helpful insights to understand and assist them. A helpful and encouraging book.

Chris Moroney.

C. S. Lewis on Scripture

Michael J. Christensen.

Hodder & Stoughton, 1980, \$4.25, 120 pp., paperback.

At first reading there is much of Michael Christensen in this book, and little of Lewis. For that reason, many lovers of the writings of C. S. Lewis will find it rather tiresome. There is a rather laboured exposition of the various theories of inspiration and how a reader's understanding of the nature of literature and therefore its function tends to reflect on what kind of authority it carries. Important as these considerations may be they make dry reading compared with the sparkling prose of C. S. Lewis.

It is essentially an academic study, but the topic is of such importance that many Christians may feel that the academic appraisal, important though it is, fails to come to grips with what in its final distillation is a matter of faith.

That Lewis regarded Scripture as God's revelation of Himself cannot be seriously questioned. His constant affirmation about what Christians believe, and what constitutes the core of Christianity can be derived from nowhere other than a deep understanding of, and confidence in Scripture, even though he places more store than some would, on the testimony of the Fathers, and Saints throughout the ages. Our author expends a good deal of space on the views of Lewis regarding purgatory and prayers for the dead. I suspect that Lewis would smile at these pages, though he would not be pleased with the ignorance shown concerning the teaching of the Church of England formularies on those two subjects.

I looked for some simple recognition in this study of what

underlies all the writings of Lewis on religious topics, that the Four Gospels give a clear and adequate account of the ministry and character of Jesus. Such a recognition might be an inadequate answer in itself. But to omit it seems to ignore something of the character of a great scholar who had to become as a little child to enter the Kingdom of Heaven.

Dr. Alan Bryson.

Dying — the Greatest Adventure of My Life. A young family doctor tells his story.

J. H. Casson

Christian Medical Fellowship,
London, 1980, 40 pp. 60 p.

This is an exceptionally helpful book that touches the Christian whether he be a minister or a doctor or a lay person.

For the former groups its help lies in the fact that a doctor who has previously ministered to others finds himself dying and on the receiving, not the giving end. Its honesty and its hope are very helpful, and it is full of information and disclosures of needs that even the most experienced helper to the dying is not likely to have thought about.

For the lay person it is relevant in that it gives Biblical confidence as well as a challenge on surrendering sins we have grown comfortable with.

None are exempt from the fear that it might just happen to him, especially those with young families, and could we cope?

It is not a triumphant approach, with slick answers, but a sober book that holds in the balance the victory of Christ and the reality of the interlude in which we now live waiting for that last enemy to be finally done away with.

Aboriginal Land Rights explained to whites



L to R: Senator Neville Bonner (Brisbane), Fr. Pat Dodson (Melbourne), Mr. David Pollard (CCJP Sydney), Mr. Les Melzer (Brisbane), Mr. Russell Rollason (ACC Sydney), Mr. Ribnga Green (Kimberlies), Mr. Chris Sidoti (CCJP Sydney), Mr. Michael Mansell (Hobart) and Mr. Gary Foley (Melbourne).

The Australian Council of Churches and the Catholic Commission for Justice and Peace have launched a joint ecumenical education programme for Aboriginal Land Rights. Central to the programme is the resource book "Land Rights — A Christian Perspective" written by Sydney graduate of the Australian College of Theology, Mr. Derek Carne for the joint Churches' Task Force.

Speaking at the launching, the chairman of the Task Force, Roman Catholic priest, Rev. Pat Dodson said:

"As Aborigines, Land is our mother. We belong to the land. It is the ground of our being. So Land Rights is the best way of expressing the social and cultural aspects of being an Aborigine. We hope this programme will help the people of Australia to understand the Aboriginal people."

Author of the book, "Land Rights — A Christian Perspective", Mr. Derek Carne, explained that in the book he aimed to help Australians

who see the problems Aborigines face to gain some understanding of why things are like they are. "The violence of the past has not ceased, it has just taken on a different form, taken on the form of structural violence," he commented. The book is directed at Christians and according to Mr. Carne:

"The mission of the church is to stand on the side of the oppressed and to make their governments stand on the side of the oppressed. This mission is the responsibility of all Christians."

Funding for the programme has come from CCJP and the ACC together with a grant from the World Council of Churches Programme to Combat Racism. The programme received the official backing of the 1980 ACC General Meeting and the August 1980 Australian Episcopal Conference of the Roman Catholic Church asked all Catholic Bishops to support the programme.

A.C.C.

Melbourne N.E.A.C. Congress reaches 250

Enrolments for the National Evangelical Anglican Congress have reached 250.

The Congress, to be held May 11-15 at Monash University, Melbourne, features as main speakers the Revs. John Stott (England), David Hewetson (Sydney), Vinay Samuel (India), Mr. Michael Cassidy (South Africa), Mrs. Marlene Cohen (Sydney), the Revs. Dr. Paul Barnett (Sydney) and John Wilson (Melbourne).

Forty elective workshops have been arranged on a wide variety of topics in the categories of Society, Ethics, Evangelism, Ministry and national Church Issues.

Bishop John Reid, NEAC Executive Committee Chairman said today: "It is pleasing three full months before the Congress to have so many enrolments. I believe the varied programme of theological groups and elective workshops will meet the demands of many local church leaders for both biblical and practical contributions to their ongoing ministry. I hope many church people throughout Australia will respond to the call to set aside time for prayer on Sunday, February 22nd, particularly for this Congress, that God's spirit will blow through the Church bringing both life and truth."

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New OMF Director



The Rev. Neville Cooper is the new Australia Director of the Overseas Missionary Fellowship.

The early service of Mr. and Mrs. Cooper was in tribal evangelism and church building and Mr. Cooper became superintendent of that work. Later he was appointed Area Director, OMF's top administrative post in the Philippines. So he has had extensive experience both in direct missionary service and in administration. He is particularly well-informed and experienced in one of the most important missionary tasks — church planting.

Over the past two years Mr. Cooper has been a member of the team ministry at Christ Church, St. Ives.

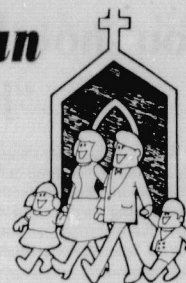
The retiring Director, Mr. Ron Roberts, after a period of leave will be taking up a new appointment, Co-ordinator within Australia of OMF's new China Programme. Details will be announced later.

34 years travelling



Alan Checkley, Mr. & Mrs. Ron Bailey, Stuart Mill (Chairman of the Board of the International Travel Alliance Ltd), Roy Ferguson (Chairman of the Evangelical Missionary Alliance in NSW) and the newly appointed manager of I.T.A., Jim Castle, at the occasion of the farewell to Mr. & Mrs. Bailey, acknowledging their three years of service in forming the I.T.A. agency, and their retirement after 34 years in the travel industry. (Photo Ramon Williams)

The Australian



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"NO FUTURE JOB FOR ANNE-MARIE"



Although Grant Dixon from New Zealand, a candidate for Missionary Aviation Fellowship was happy to show Anne-Marie Gallie his map of Camden Airport at the fellowship's annual field day on February 28, it is unlikely she will ever occupy the cockpit flying a M.A.F. plane.

When asked whether women pilots would ever be considered for the work in Papua New Guinea, a member of the M.A.F. Council replied, "Yes, on conditions similar to those for men. They have to be able to load and unload 44 gallon drums, sacks of coffee beans, boxes of supplies and have someone to care for them when they come off duty. We believe a wife's job is to care for her husband, so we encourage married men even rather than singles."

"Experience has shown that a man is too tired to properly look after himself when he comes off duty, but with a wife it is realised he will be looked after and properly fed."

Annual Field Days aims at promoting the work of M.A.F.

Mail Order Divorce

"Mail Order Divorce" was how Bishop Oliver Heyward, chairman of the Social Responsibilities Commission of the Church of England in Australia described one of the amendments currently proposed to the Family Law Act.

Following a meeting of the Commission in Sydney this week, the bishop spoke of the commission's objections to the "simplified procedures in the cases of undefended dissolution... to provide for affidavit evidence without the necessity for parties to appear".

Bishop Heyward said that people who contracted legal marriage did so before witnesses in a formal ceremony — they were establishing a new unit in society and to end it in divorce by mail trivialised marriage.

He said when a marriage broke down there was grief, much as with death, and it was a help to the psychological processes for this to be worked through. For many there was the need of ceremony to bring a note of finality and a coming to terms with the end of the marriage.

The Social Responsibilities Commission believes the courts need to be able to hear in person from at least one of the parties involved concerning proper arrangement for the well-being of the children of a marriage.

A.I.O.

Bolivian Govt. pro missionaries

"Possibly the most thrilling undertaking of the Anglican church in this continent in the new venture into Bolivia, the third in 135 years. A team of four have begun ministry in suburbs where there is no witness to the Gospel of Christ. This country is only now just settling down after the coup d'etat of last year, said Rev. Gregory Blaxland, Federal Secretary of the South American Missionary Society on his return from a recent visit to the south west of South America.

The present military government is most sympathetic to the entry of Christian missionaries and their work in general, as such authorities see the contribution of such missionaries and the Bible knowledge they bring as being factors conducive to higher moral standards in the community.

During his recent five-week "holiday" tour of five South American countries, he was aware that political tensions still existed both internationally and also internally in each country but was greatly encouraged to find that this has not affected the determination of Anglican bishops or their missionary and national personnel to persevere in penetrating the spiritual vacuum in which the great majority of South Americans move.

Two dioceses had recently experienced immense financial set-backs but this had not deterred God's servants in their continual commitment.

The small team of missionaries from SAMS Australasia are such servants of God, labouring in Argentina, Chile and Paraguay. They are each fulfilling a vital role, in theological education, Bible teaching, pastoral ministry, teaching of literature and administration.

REAL TENSIONS

"Accusations by Peruvians of incursions by Ecuadorian troops on Peruvian territory; continuing complaints by Bolivia of having no sea-way and that Chile has not helped them; and the likely rejection by Argentina of the Pope's personal representative's proposal in solving the contentious issue of territorial jurisdiction over tiny islands in the area of Cape Horn, all seem to be powder-keg situations with the potential of imminent bellicose activity by any or all of the nations mentioned.

"However, according to prevailing opinion in South America, none of these situations is really likely to lead to actual war. The last such international armed conflict was between Paraguay and Bolivia (the Chaco War) between 1932 and 1936.

"Internal tensions, to a greater or lesser degree, are a real threat to Christian missionary safety and activity, but the ambassadors of the Cross know they are called to spiritual warfare."

None of these tensions has, in any significant way, hindered the free activity of Christian churches nor the entry of their missionaries from other lands.

Mr Blaxland told Church Record that Bishop David Evans of Peru, who has episcopal oversight for the new thrust in Bolivia, challenged him to recruit from Australia and New Zealand pioneer evangelists and church planters to strengthen this team. A similar cry was heard from other bishops for the unreached areas in their dioceses.



Young Anglicans singing God's praises in true South American style.

ON OTHER PAGES

* Church work major stress factor — a recent U.K. Family survey isolates this as the major stress factor in Christian families ... page 3

* "Is there life after birth?" asks a mother after her first child. Three suggestions on how to cope ... page 3

* Should Christian schools advertise Free Masonry activities? editorial ... page 2

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