

MELBOURNE

Rev P. H. D. Barr, Asst Curate, Camberwell is now Minister-in-Charge, St Mark's, West Reservoir.

Rev R. C. Beattie, Lismore is to be Minister-in-Charge, St Michael and All Angels', Broadmeadows as from February 20.

Rev I. A. Cameron, Rector, Winchelsea was inducted Rector St Andrew's, Rosanna February 7.

Rev A. W. Copley, St John's, Blackburn is now Minister-in-Charge, All Saints', Clayton.

Rev P. C. Crawford, Toorak is now Asst Curate, St Columba's, Hawthorn.

Rev D. J. Dickinson, East Kew was inducted Rector of Feratree Gully on February 8.

Rev L. V. Green, Moreland is to be Rector, St Matthew's, Geelong.

Rev T. G. Green is to be Anglican Staff Chaplain, Correctional Services, Social Welfare Department, Victoria from February 25.

Rev P. J. Hill, Glenroy is now Minister-in-Charge, St James', Kilsyth.

Rev R. L. Joyce, Wantirna was inducted Rector, St George's, Monbulk on February 5.

Rev Dr C. G. Kruse, Sydney joined the staff of Ridley College, Melbourne on January 1.

Rev E. S. Lang, Hawthorn is now Minister-in-Charge, St John's, Diamond Creek.

Rev R. A. Lenthall, Caulfield is to be Minister-in-Charge, St Thomas', Winchelsea from February 21.

Rev R. J. McInnes is now Minister-in-Charge, North Fitzroy/Clifton Hill.

Rev J. C. McIntyre, Dandenong is now Minister-in-Charge, St Paul's, Thomastown.

Rev A. V. Maddick, chaplain Tintern CEGGS is to be Rector, St Mary's, South Camberwell from February 19.

Rev A. D. Oddy, Mount Waverley is now Assistant Curate, St Matthew's, Glenroy.

Rev R. H. Pigeon, Balwyn will be inducted Rector, St Peter's, Mornington on April 30.

Rev M. W. Potter, Bentleigh is now Assistant Curate, Holy Trinity, Lara.

Rev T. J. Redmond, Kew is now Assistant Curate St James', Dandenong.

Rev R. T. Sharr, is to be Minister-in-Charge, Church of the Ascension, East Burwood from February 20.

Rev J. W. Stewart, Merbein will be inducted Rector, St John's, Wantirna South with Holy Name, Vermont South on March 1.

Rev R. D. Temby, Templestowe is now Assistant Curate, St John's, Camberwell.

Rev D. W. Townsend, Heathmont is to be inducted Rector, St Luke's, East Frankston on March 6.

Rev M. J. Tym, Greensborough will be "on leave" serving St Matthew's, Kensington in Diocese of Adelaide from February.

Rev J. Forster has retired from St Oswald's, Glen Iris and has taken up part-time ministry in the parish of All Saints', Lorne.

Captain C. S. Thiele Church Army, is now with Holy Trinity, Kew.

Rev E. A. C. Harvey was appointed Area Dean of Moorabbin.

Mrs Mary Powys has accepted appointment as Senior Social Worker with the Mission of St James and St John, Anglican welfare agency based in Melbourne.

GIPPSLAND

Mr T. Binks, Headmaster of the Junior Schol of St Anne's and Gippsland Grammar School is to act also as honorary Assistant Deacon in the Parish of Sale.

Mr A. Scott-Brannagan on the St Anne's and Gippsland Grammar School staff is to be Assistant Deacon in the Parish of Moe.

Rev B. Rainsford was inducted as Rector of Yarram on January 19.

Rev G. Brown of the Uniting Church has taken up the co-operating appointment at Cann River.

Dean E. Gibson is now Archdeacon of the East in addition to his duties in the Cathedral Parish.

Rev F. Morrey has been appointed Chairman of the Outreach Council.

Rev T. Cohen, Rev A. Shibaoka and the Rev D. Reid were ordained Priests at Sale on December 16.

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NEW S.U. LEADER

Scripture Union has announced that Ron Buckland is to be Associate Federal Secretary from March 1, 1979.

Ron has been General Secretary of Scripture Union in Tasmania since December, 1970. During these 8 years the work in Tasmania has grown enormously. Ron has also made a big contribution to Australian SU by developing a new approach to Christian witness in high schools through what is called the "Christian Option" programme.

Ron has written a book on children entitled "Children and the King".

TAKE OVER 1981

During 1979 and 1980, Ron will continue as Tasmanian SU General Secretary and will be part-time Associate Federal Secretary. Then in 1981, Ron will become the full-time Federal Secretary.

The present Federal Secretary, David Claydon, will give more time to developing SU's work in the Pacific during these two years. Then at the end of 1980, he will resign from the Scripture Union staff to take up a pastoral ministry.

1980 is Scripture Union's Australian Centenary, and it will also be the 21st year of Mr Claydon's work with Scripture Union.

During the 8 years to date as Federal Secretary, the number of SU staff around Australia has increased from 59 to 104. The number of voluntary workers has increased from 7400 to over 10,000. There have been also many other developments over these years such as the establishment of the Zadok Study and Resources Centre and the production of the new children's Bible reading notes, Start, Look and Listen.

David was ordained on Sunday, February 18, at St Andrew's Cathedral. During this year, he will assist Bishop Clive Kerle at St Swithun's, Pymble, NSW, on Sundays.

In one, "Cross Country Runner", an adopted girl tells the story of her first year in high school, a significant growing-up year for her, in which her adolescent search for identity and values leads to some dubious choices before, in finding Christ, she begins to make sense of her life.

The other, "Where Foxes Fly", is for younger children; in the background of the children's adventures in the bush and in their discovery of a flying-fox camp, is a contrast between a secure, Christian family and a disintegrating non-Christian one, with a flow of hope from one to the other.

Discussing one of her illustrations for "Where Foxes Fly" is sixteen-year-old artist Rowena Evans with the author, Lesley Hicks.

This story has been illustrated by sixteen-year-old Rowena Evans. Rowena is a student in Year 11 at Chatswood High School. Her spare, clear line drawings show she has inherited talents from both her parents and her grandmother, artist-author Pixie O'Harris. Rolf Harris is another relative.

CWCI are hoping to launch the books in time for their huge Central Convention at Stanwell Tops, March 9-11. They should be available at Christian bookshops as well as at CWCI conventions throughout Australia.

MACKAY MYSTERY

A third book by Lesley Hicks, also due for publication about the same time, is "The Appalling Silence — the Mystery of Don Mackay", which she has written in co-operation with Barbara Mackay of Griffith, whose husband's disappearance in July 1977 remains unsolved. Its publisher is Hodder and Stoughton.

The panel members at the special meeting for "Start, Look, Listen", held in Sydney. Pictured Left to right: Ray Barnett (EMU Book Agencies — distributors); Graham Wade (Pilgrim International — responsible for overall design and rough layout); John Waterhouse (ANZEA Publishers — publishers); and David Claydon (Scripture Union — Federal Secretary). This was only one of a series of meetings held for varying groups to launch and inspect this new and unique Bible study programme. Ramon Williams.

HE TALKED . . . SHE CHALKED



George Galieh addressing the Newcastle crusade closing meeting, while his wife, Rita, sketched at the right hand side of the stage. The banner proclaimed, "You must be born again", and the message night by night fully explained how to do just that, from the scriptures.

75% of the enquirers who responded to the appeal were "first time decisions". Amongst those counselled were those who claimed to be drug addicts and also an enquirer who gave his religion as "Jew".

At the closing meeting, Senior Constable Eddie Gill told of his recent experience which made headline news. He and another policeman were involved in a shooting incident at the Toronto Country Club, in April last year.

Mr Gill told of events which led up to the fatality and of his bitterness afterwards. His friend was killed and the father and two sons responsible, caught.

Because of the grace and love given, from the Lord, Mr Gill told of how he has been able to visit the father in jail and even pray with him. An experience he never thought possible at the time of the shooting.

Ramon Williams

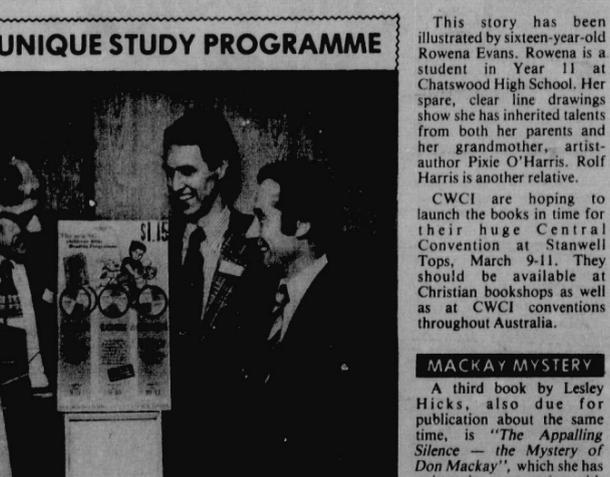
Cross Country Runner — Where Foxes Fly

As their contribution to mark the Year of the Child, Christian Women's Conventions International are publishing two books for children by Sydney writer Mrs Lesley Hicks, author of our regular "What a World!" column.



Discussing one of her illustrations for "Where Foxes Fly" is sixteen-year-old artist Rowena Evans with the author, Lesley Hicks.

PROMOTING UNIQUE STUDY PROGRAMME



The panel members at the special meeting for "Start, Look, Listen", held in Sydney. Pictured Left to right: Ray Barnett (EMU Book Agencies — distributors); Graham Wade (Pilgrim International — responsible for overall design and rough layout); John Waterhouse (ANZEA Publishers — publishers); and David Claydon (Scripture Union — Federal Secretary). This was only one of a series of meetings held for varying groups to launch and inspect this new and unique Bible study programme. Ramon Williams.



COGGAN CONSULTS HUME: FAMOUS CHOIR OF ORPHANS AND DESTITUTE WOMEN PRIESTS

"English Synod much impressed by what Cardinal Hume said"



The Korean Children's Choir commences a tour of major Australian cities this month. The choir of twenty-five singers and nine dancers aged from nine to seventeen, sponsored by World Vision, from orphans and children of destitute families, was founded in 1957.

The Archbishop of Canterbury has discussed the vexed questions of women's ordination with Cardinal Hume — who has promised to discuss the matter with the Pope in the near future.

This was revealed in a special statement made by Dr Coggan at the start of General Synod session.

He recalled that, during the debate on the ordination of women at last November's session, the Bishop of St Albans had suggested that there should be tripartite talks between the Church of England and the Roman Catholic and Orthodox Churches. Accordingly the Standing Committee had asked Dr Coggan to have a preliminary informal discussion with the Roman Catholic Archbishop of Westminster, Cardinal Hume.

This he had done last month, with the Bishop of London also present at the meeting, held at Lambeth Palace. "I reminded the Cardinal," Dr Coggan said, "that the Synod had, in its debate on the ordination of women to the priesthood, been much impressed and influenced by what he had said in his address to it on February 1, 1978. It had noted the warning he had given about deciding to ordain women unilaterally, and also his observation that in the Church of God the faith and its formulation, tradition and ministries should be decided in consultation with other local Churches.

"I hoped, therefore, that since the Synod has postponed a decision, he would be able in due course to give us his guidance as to how the dialogue should continue. The Cardinal gave me assurances that he would discuss the whole question with the Pope in the near future."

The Archbishop told the Synod that the Bishop of St Albans (the Right Rev Robert Runcie) was in the course of a sabbatical leave visiting

• To page 2

RELIGIOUS PERSECUTION STRIKES ETHIOPIANS

A "cultural revolution" in Ethiopia is bringing arrest, torture, and terror to Christians, according to information which has come out of the country recently from eye-witnesses to an anti-religion campaign.

It is reported by diplomatic sources that on the second, third, and fourth Sundays of December, numerous churches were looted and closed in southern and central Ethiopia. A large number of Christians were imprisoned while attending church services. In the Shoa province there were several reports of torture. In the Bale province the local peasant organisations were ordered to register all evangelical Christians and give them 15 days to renounce their faith, or be executed. At least 40 people have already been condemned to death.

• To page 2

WINTER APPEAL, FUNDS FOR UNEMPLOYED

At the conclusion of the final session of the seminar on unemployed, held at St Andrew's House on February 27, Assistant Bishop in the Anglican Diocese of Sydney, Bishop Reid, announced that parishes within the diocese are to be encouraged to take action to help local unemployed.

He said "The Archbishop of Sydney's Winter Appeal would make cash grants to parishes undertaking innovative projects which involved the unemployed."

• To page 2

any proposals to stimulate activities among unemployed people, using parishes as a base.

"This decision recognises the tremendous resources — especially in people — which most parish Churches have, but that at the same time are often hampered in responding to opportunities through the lack of funds," Bishop Reid said.

The Church of England, Diocese of Sydney, has asked the NSW Government to take immediate action to relieve unemployment in Sydney's Western Suburbs.

• To page 8

ON OTHER PAGES

- Enjoyed Killing 5
- Lewis' TV Lion 4
- Letters, Books 6
- Operation Ballpoint 8
- Refused to Bow 7
- Thielicke's Visit 6

EDITORIAL MOVING MINISTERS

In recent times we have seen unfortunate publicity concerning the removal of ministers from parishes.

This is not only an issue in the Diocese of North Queensland, but also affects a metropolitan diocese where ministers have refused to move even though diocesan regulations require them to relinquish their cure after a stipulated period.

Diocesan authorities find themselves powerless to enforce the regulations unless they resort to an injunction from secular courts and evict incumbents from their churches.

If the issue were bad ministers then there is ample machinery for removal of such persons under the Tribunal Canons.

Is the issue that of bad ministers or rather bad legislation? It is simply that certain dioceses have amended the Benefice Canon to require ministers to leave their ministry in a particular place after a certain number of years rather arbitrarily chosen. In some instances neither the wishes of the ministers nor the congregation are considered.

The history surrounding the Benefice Canons which were formulated last century was a very stormy one, and we are in danger of repeating the same mistakes, making

the same public spectacle as our forefathers, if we fail to learn from that history. There were three contending groups who demanded the right of appointment and removal.

During the 1840's and 1850's in the atmosphere of self government in the colonies, parishes demanded the right to appoint whom they would. They wished to be the patrons of the parish.

In the subsequent decade some bishops felt that the sole right should rest with them as they were responsible for the deployment of ministers. All English bishops last century sought this right here, although they had no such control in England.

Synods also felt they should have their say, as it was they who administered the diocese.

The 1870's and 1880's saw the formulation of canons which provided a series of checks and balances whereby the interests of the parish would be safeguarded by representation on the presentation boards, and godly ministers could exercise their calling without fear of removal by congregation, diocese or bishop.

The arguments put forward for changing the Benefice Canons are either the problem of ministers who have remained too long in a parish or the failure of ministers to fulfil their ministry.

One survey showed that there is too much clergy mobility. Good ministries conducted over many years produce thriving and stable congregations. Parishes rightly complain they are not stepping stones to greater things and present incumbents should settle for long ministries unless divinely restrained to move.

If ministers have lost their vision or become so despondent that they fail to feed the flock, they need to be encouraged by their congregations or exhorted by their bishops. If they do not respond, then there is a clear obligation to protect the flock of God and institute tribunal proceedings which provide for removal from office for specified reasons.

However, to legislate in synod for the removal of all after a certain period, because of isolated cases which ought to have been dealt with by the Tribunal Canon, is wrong. The end result will produce deviousness and public scandal and never serve the cause of the Gospel.

Benefice and Tribunal Canons ought to reflect Biblical principles of ministerial office and discipline. The diocese which determines the will of God by arbitrarily stipulating how many years of service a man may serve in a congregation, is foolish in the extreme and secular in its approach to the ministry.

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CRUSADE COUNT-DOWN

8 weeks

FINANCING THE CRUSADE

In November last we reported through this column that the Crusade Budget of \$700,000 would be financed by Share Partner giving and Donations from concerned Christians willing to share in the financial burden.

To date 4820 persons and/or Churches have responded to the need.

We have received a little in excess of \$300,000 (last November the total stood at \$100,000).

There is however, still a long way to go to reach the expenditure budgeted to finance a Crusade such as this extended over 3 weeks.

The costs include the hire of the Randwick racecourse, erection of special equipment and stands, advertising, publicity and administration costs.

We urgently need more donors to reach this budget and other expenses which have occurred since the budget was established.

It would be good if another 10,000 concerned Christians could make a donation of up to \$50 each.

Our expenses then would be met and we would be enabled to plan further media coverage, including television, to ensure the maximum impact of the Gospel message.

Your help is urgently needed NOW!

If this appeal is to YOU would you commit it to God and as He leads you would you be able to make a donation directly to the Crusade office at 102 St Andrew's House, Sydney Square, Sydney, NSW, 2000.

Let us know that your donation is in response to this "Church Record" article.

Neville Malone
Chairman, Finance Committee

COUNSELLING THE CONVERTS

Now that 1979 has arrived, the intensive preparations for the Crusade have begun.

CHRISTIAN LIFE AND WITNESS CLASSES:

These classes, to train counsellors for the Crusade, will begin in the first week of March. They consist of four classes (one each week) and they are being conducted every day of the week (Monday to Saturday) in centres across the Sydney Metropolitan area. These will not only be valuable in training counsellors, but will also be a time of refreshment for all of us as we go over again the fundamentals of our salvation. All Christian people are urged to attend these. Details are available at your Church.

NURTURE GROUP TRAINING:

Small Groups Leader Training — Already more than 2000 leaders have undergone Nurture Group Training for small follow-up groups. Because of the demand another one-day "Crash Course" will be held at Trinity Grammar School on Saturday, 3rd March and application forms are available from the Crusade office.

Nurture Group Leaders Seminar — For leaders who have completed the Small Groups Training session, a further seminar, to introduce leaders to the post-Crusade "Nurture in Small Groups" material, and to allow them to share in workshops using this material, has been arranged. It is essential for leaders to attend this seminar at either:

HURSTVILLE: Uniting Church, The Avenue, at 10 am, Tuesday, 3rd April.

SOUTH HURSTVILLE: Uniting Church, King Georges Road, at 7.30 pm, Thursday, 5th April.

LINDFIELD: St Alban's Church of England, Tryon Road, at 10 am or at 7.30 pm, Wednesday, 4th April.

PARRAMATTA: St Johns Church of England, Church Street, at 10 am, Wednesday, 4th April, or at 7.30 pm Tuesday, 3rd April.

AT THE LOCAL LEVEL:

We hear of much preparation also at the local Church level which gives us heart. However, it yet remains to be seen whether people at the grass-roots level have really taken seriously the need to pray and seek out and make friends with non-church goers.

All our preparations about what should happen after the Crusade will be of little value if we discover when the Crusade comes that we have no-one we know well enough to ask to come. Of all the preparation needed this is the most urgent. I believe a friend is more likely to respond to an invitation to come than is a perfect stranger. In this area we need to constantly encourage one another.

"There is a great harvest."
There are few labourers.
Pray...

John C. Chapman
Chairman, Follow-up Committee

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REINDORP LIKE RUDOLPH



Not since Rudolph, the Red Nosed Reindeer, has there been a light which shone in darkness as effectively as the Bishop of Salisbury, the Right Rev George Reindorp. Only in his case it is his wellingtons which are luminous; they glow with gentle phosphorescence in the gathering gloom. And, should anyone still fail to recognise the Bishop when they meet him in the slushy streets, the boots are purple.

ETHIOPIA "ALL CHRISTIANS TO BE ANNIHILATED"

• from page 1

The campaign is accompanied by daily propaganda on television, radio and in the newspapers stressing the necessity of a "cultural revolution".

According to the Swedish daily newspaper Expressen, in the Gama Gofa province all Churches, including the Ethiopian Orthodox, were closed.

Provincial Governor Ali Mossa, a member of the ruling Dergue and responsible for the executions of several thousand people in various parts of the country, declared specifically that all Christians must be annihilated before the revolution in Ethiopia could be completed.

Expressen also reports that similar events are taking place in the Kafa province where church buildings have been converted into offices and public assembly halls. Christians there were forbidden to gather for prayer, even in private homes. Many who did so in spite of the ban were imprisoned.

The wave of persecutions seems to go against the programme for the National Democratic Revolution, proclaimed by the Dergue in April of 1976. That proclamation states, "There will not be any sort of discrimination among religion and sexes. No citizen will be accorded special privilege in his or her political, economic and social undertaking on the basis of religion and sex."

About 40 per cent of Ethiopia's population of 27 million are Christians. About 35 per cent of the population are Orthodox and five per cent are Protestant or Roman Catholic. Another 35 per cent of the population is Muslim and about 25 per cent are believers in indigenous animist religions.

The wise God serves very great and certain purposes by very small and casual occurrences. A sparrow falls not to the ground without our Father.

PLEASE SUPPORT OUR ADVERTISERS

WOMEN PRIESTS

• From page 1

various Orthodox patriarchates — he is co-chairman of the official Anglican-Orthodox conversations — and would be taking the opportunity of discussing the ordination of women with leaders of those Churches.

"When Cardinal Hume has been able to consult with the authorities in Rome, and when the Bishop of St Albans has been able to report on his visits to the Orthodox, we shall be able to see our way forward more clearly." Dr Cogan commented "We must also, of course, continue to keep in touch with the Old Catholics."

"It would seem to me also to be the course of wisdom, not to say of courtesy, to keep in close touch with those Churches, such as the Methodist and the Lutheran and other Churches of the Reformed tradition, which already ordain women in their ministries."

The Archbishop observed that it was for the Anglican Communion as a whole, and not for the Church of England alone, to enter into dialogue with other Churches; and he pointed out that, in pursuance of a Lambeth Conference resolution, "promotion of dialogue concerning the ordination of women" was on the agenda of the Anglican Consultative Council meeting scheduled for May.

"The ordination of women raises theological questions of fundamental importance," Dr Cogan continued — theological discussions had been proceeding with other Churches for years, of which the Anglican-Roman Catholic International Commission discussion was a notable example.

Share the burden of Jesus for a hurting world through World Vision Aid Team. \$15 a month makes it possible.

English Evangelicals in "Considerable Confusion"

The timing of any concerted effort to bring Anglican Evangelicals together to try and hammer out a unified approach to current differences will need to be gauged with great care.

"We might stifle the sort of discussion going on at the moment which ought to run on a while longer before anything really clear comes out of it," commented the Rev David Bubbers, General Secretary of the Church Pastoral Aid Society, on a suggestion that CPAS could play a role in bringing Evangelicals together.

The suggestion has come from Canon Alan Neech, General Secretary of the Bible Churchmen's Missionary Society.

"But 1979 finds many Christians, both clerical and lay, old and young, in considerable confusion. What should be our attitude to the great non-Christian religions? What is the right answer to the important issues debated in General Synod when some Evangelicals find themselves disagreeing with other Evangelicals?"

"What is an Evangelical anyway? How can you cooperate in ways like those referred to above (in the Synod's Partners in World Mission Group) and still be an Evangelical?" he wrote.

"BCMS has no identity crisis and no problems here. We remain unreservedly Evangelical and are not ashamed to be so called."

"We are loyal members of our Church. The trustworthiness and supremacy of Holy Scripture, the centrality of the Cross, the presence and power of the indwelling Christ in the believer, the need to make Christ known, and all the other affirmations of the Society's doctrinal basis are the convictions that bind us together," Canon

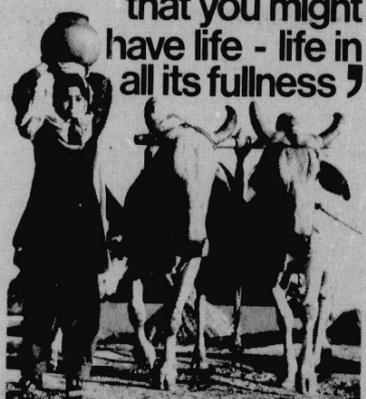
Neech affirmed in Mission. He told CEN: "I think the time may have come when a group of Anglican Evangelicals needs to sit down and talk about this difficulty we have and I think CPAS should make a move to bring people together."

He felt a particular difficulty at the moment was the wide divergence of opinion between older and younger clergy on the wearing of vestments. Did ritual signify anything or not?

Mr Bubbers said while CPAS might want to be involved in any joint effort to discuss differences, he thought the Church of England Evangelical Council was the place to begin.

"I share Canon Neech's concern but whatever we might do to tighten things up, I would not like us to lose the freedom, mutual tolerance and breathing space we have enjoyed in recent years."

"I have come in order that you might have life - life in all its fullness"



IN CHILE — THE GOOD NEWS IS GOOD NEWS

The policeman and his family went inside the small community hall where the congregation was meeting. On previous Sundays they had just stood outside and looked in through the open door.

They had been invited to the church in the first place, but it was mainly because of the policeman's curiosity to see what the "evangelicos" (the collective name for protestants in Chile) did in their services of worship that they had originally come.

More than mere curiosity, however, had been bringing them back since the first Sunday. Joyful singing! Earnest prayer! Challenging sermons! People who really loved and cared for one another!

The joint testimony of all these had been being used by the Spirit of God to work in that family who used to stand outside the door.

The day when that policeman and his family went inside, they believed the Good News of Jesus. Their household has never been the same since.

Many examples like this could be given to show that the Good News is spreading in Chile today. The Christian Church there is alive and growing. Moreover, the Holy Spirit is working within the

85% ADHERE
10% ACTIVE

POLICEMAN IN FROM THE COLD



Nector, and his family whose curiosity brought him to Christ.

What are the special needs for prayer for Chile? ON THE INTERNATIONAL FRONT Chile's relations with Peru and Bolivia, on the one hand, and with Argentina, on the other. In both cases there are dangerous tensions associated with borderline and territorial disputes.

THE MIDDLE AND UPPER CLASSES OF CHILE

They form a large and important sector of the population and are still largely untouched by the Good News message, because until recent times it has been associated largely with the Pentecostals. Because of their style of worship and life, Pentecostals are commonly regarded by the upper classes as a subculture in Chilean society. However these classes are now beginning to be reached in some of the big cities, and new congregations are being formed. Prayer is needed for further outreach into this area of society, and for the witness of Chilean Christians drawn from these classes.

THE SOCIAL OUTWORKING OF THE GOOD NEWS

Pray that truth, righteousness and justice will increasingly transform the life of Chilean society, to the glory of God.

THE TRAINING OF PASTORS AND CHURCH LEADERS

For the fast growing Church in Chile, and elsewhere in South America, this is a vast and urgent task. Theological education by extension, as against traditional theological colleges, is being increasingly used in an effort to cope with the situation. Suitable programmed teaching materials are needed for this method of training. Some have already been prepared and are being used. Much remains to be done. Because the field is so vast, and the time involved in preparing and testing materials is precious, prayer is asked for co-operative efforts, where possible, and for the overall content, presentation and application of course materials.

On the other hand, there are encouraging evidences of new life in the Roman Catholic Church in Chile. For example, the members of the Church are now being urged to read and study the Bible.

Many are hungry to learn. In some places they have even asked non-Catholic missionaries for Bible teaching. As well, the lay people are being involved in the life of the Church in a way unknown before, to the great joy of many of them.

SCHISM TO POOR

Of the evangelical (protestant) Christians, who constitute over 10% of the Chilean population, by far the largest group are Pentecostals. The Pentecostal movement began in Valparaiso, Chile, back in 1909.

When it was forced out of its parent body, it took the Good News of Jesus to the poor, and to the working classes, where it has its strength today. The Pentecostal Churches in Chile are self-supporting, and do not have foreign missionaries working in them or leading them.

However, over the years there have occurred many unfortunate internal divisions within the Pentecostal movement. As a result there are 137 denominations of Pentecostals in Chile today, and some of these are very small in terms of the number of member churches. Some Pentecostal congregations are very closed, but others share fellowship with other evangelicals.

Chilean Pentecostals usually invite someone who happens to be visiting their church service to give a testimony, or even — on the spot! — to preach. A new unsuspecting missionary visitor may have as little as a hymn's notice to gather his thoughts before preaching the Word!

At first this practice is disconcerting. But in Chile one learns to be always ready to preach!

There are several other evangelical Churches and missions established in Chile. These include Baptists, Presbyterians, Methodists, Lutherans and Anglicans. The growth rate of these groups varies.

However, steady Gospel penetration is being made in many places. In certain cases encouraging church growth is occurring in areas of Chilean society unreached by the Pentecostals.

Needless to say, the sects, notably the Mormons and Jehovah's Witnesses, are very active in Chile. Yet many Roman Catholics will not talk with them, whereas they will usually talk with evangelicals about the things of God.

HOSTILE MEDIA

In September 1973 the Armed Forces of Chile overthrew the marxist-socialist government of Salvador Allende. Since then the military government of Chile has usually been given an adverse, if not openly hostile, coverage in the Western media, and in other places.

Christians will therefore be interested to know what is, has the current political situation affected Christian work and missionary outreach.

Most people who have actually lived in Chile since 1973 would not agree with the outside world's portrayal of what has been happening there. Contrary to popular

belief, the overall picture in Chile today reads positive. The military took over when the country was riddled with anarchy, subversion, infiltration, division, fear and suspicion. Under military control the nation has not only been restored from the brink of chaos and total civil war to tranquility, but has also moved forward.

The incredible hyperinflation rates of 1973 have been reduced to figures normal for Chile. The economy has been reactivated, and has picked up. Unemployment is still high, but it has been

receiving blessing from the Lord in other ways. During the course of the campaign it was realised that

a large majority of Chileans are grateful for the present government. The President and his wife are very much loved and respected by the people at large. Members of all classes respect those in authority, but not in an attitude of terror, or of gloomy submission. In recent times civilians have been given posts in the government.

A consultative body, which consists of a number of expatriates and others with expertise in different fields, now advises the government about its policies and legislation. The political constitution of Chile is being rewritten so that in future the nation may be governed in the interests of national unity, and not of parties or factions.

It is true that things have not been easy for the people of Chile during the years since 1973. But the total situation within the country has improved out of sight.

The government of Chile has stated its intentions to rebuild the nation on Christian humanistic principles. There is freedom of religion in the land. The Good News of Jesus is being clearly proclaimed on certain radio and, particularly, television programmes.

The Armed Forces of Chile include many committed Christians and because the witness of evangelicals within

on a particular day the stadium had been double-booked. It was to be the venue of an evangelistic meeting and a soccer match, at the same time!

Word of this situation came to the President. The President ruled that the campaign was to have priority, and that the soccer match would have to go elsewhere.

And he added that the evangelist and his team were to be asked to go to Valparaiso to conduct the another campaign at the

conclusion of the Santiago one, because of the beneficial effects this one had been having in the community.

A ruling like this gives an insight into the President's sense of priorities. It is all the more remarkable in view of the enormous popularity of football (soccer) in Chile, and in South America as a whole.

Without a doubt, today is a day of freedom, opportunity and encouragement for the Good News of Jesus Christ in the land of Chile!

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PRESIDENT "GOSPEL NOT SOCCER"



The president of Chile and Mrs Pinochet, attending the Methodist Pentecostal Cathedral, Santiago.

Lion, Witch and Wardrobe on TV

Proof that dreams come true can be seen in the presentation of the C. S. Lewis classic, *The Lion, the Witch and the Wardrobe*, in April in two one-hour segments on TV in the USA.

The dream in question is that of Mrs Caroline Rakestraw, executive director of the Episcopal Radio-TV Foundation, Atlanta, who went to London twenty years ago to record C. S. Lewis reading his *The Four Loves*. It was then that Lewis told her about the seven stories comprising his *Chronicles of Narnia*. She read *The Lion, the Witch and the Wardrobe* on the flight home, and made it her goal to bring the story to the television screen.

Empowered by a generous grant from the Lilly Endowment, the Episcopal Radio-TV Foundation purchased the worldwide film rights to the *Chronicles of Narnia* from the trustees of the C. S. Lewis estate.

SESAME ST PARTNER

The Foundation then entered into a production partnership with Children's Television Workshop, producers of *Sesame Street* and *The Electric Company*. The J. Walter Thompson Advertising Agency took *The Lion, the Witch and the Wardrobe* to Kraft, Inc, which committed over \$3 million to the production, air time, and promotion of the two fully-animated segments.

A general viewers' guide, designed to encourage family viewing and discussion, contains background material on the production and on C. S. Lewis. An in-depth, six-session study guide is now being prepared by the Rt Rev Harold B. Robinson, Bishop of Western New York and chairman of the Episcopal Radio-TV Foundation.

Bishop Robinson's study

NEW CHINA RESPONSE

"Since the recent changed circumstances in Mainland China and the greater freedom of entry and movement within that country, the FEBC has received a sudden influx of mail which is increasing all the time," said the Director of the Far East Broadcasting Company in Hong Kong, Mr Ken Lo.

"Seventeen letters were received in the first three days of January! This number far exceeded letters received over a number of months previously and were from different provinces covering both coastal and far inland areas.

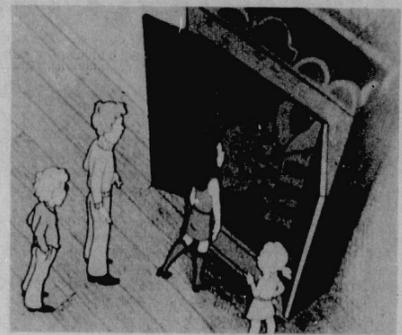
"These letters are helping the programmers gauge the feelings of the Chinese listeners more accurately, both Christian and non-Christian.

"Prayer is requested in the vital area of programme content. Already there is evidence of an insatiable desire for programmes teaching the English language.

"Hence special teaching programmes, based on spiritual messages and broadcast repetitively each week, are being introduced. We believe this will become a vital part of our ministry and will attract increasing audiences," said Mr Ken Lo.

"Our staff of 34 request special prayer as they engage in preparing Chinese programmes to fill a 19 hour daily programme schedule and take full advantage of these great new opportunities. Also they aim to establish 1000 FEBC prayer cells throughout Hong Kong in 1979, so their work is saturated in prayer."

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The children inspect the old wardrobe, which is the gateway to the magic land of Narnia. The Episcopal Radio-TV Foundation, Atlanta, owns the worldwide film rights to the C. S. Lewis classic, *The Lion, the Witch and the Wardrobe*. The story will at last come to the television screen in two full-hour animated segments.

guides will be published in editions suited for three different age groups: elementary, high school and adult. He recently spent his sabbatical in England, "following in Lewis' footsteps," preparing the study materials. Further details of the study courses will be announced later by the Episcopal Radio-TV Foundation.

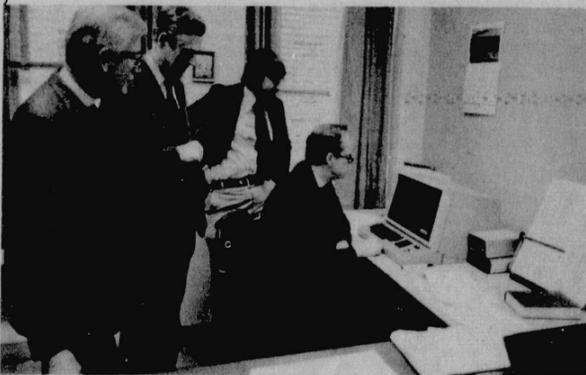
Mrs Rakestraw, reflecting on the many years in which her dream has been in process, says:

"After all, maybe twenty years is not too long to wait to enter Lewis' magical land

of Narnia. Lewis himself started writing what he called 'animal stories' when he was six, but he was in his forties when he wrote the Narnia tales.

And as for me, I deeply believe that we couldn't get *The Lion, the Witch and the Wardrobe* on television until the time was right for it. And that time is now. A whole new generation is discovering C. S. Lewis. Millions of copies of his books and books about him and his works are being read by young and old. He has never been read taught and enjoyed by more people."

PRESS A PARISH



A new Open Listing of Vacancies System for supplying parish/institutional profiles was inaugurated recently at the Episcopal Church Centre. Seated at the computer terminal in the Clergy Deployment Office is the Rt Rev John M. Allin, Presiding Bishop of the Episcopal Church. The parish/institutional profiles are similar to those which can already be produced about the clergy of the Church.

COMPUTERISED PROFILES

By pushing a few buttons on a typewriter-like terminal keyboard, Presiding Bishop John M. Allin of the Episcopal Church, learned that one New England diocese has nine clergy openings.

Curious about one of those, he pushed a few more buttons and the computer terminal soon displayed a profile of that parish very similar in format to the profiles that are produced about clergy in the Episcopal Church.

In doing all this, Bishop Allin was inaugurating a new Open Listing of Vacancies System for the Board for Clergy Deployment at the Episcopal Church Centre. The new system consists of three parts: a monthly position open bulletin; parish/institutional profiles and a system of searching to match compatible institute with potential candidates as is now done through the clergy profiles.

Now clergy will have the same opportunity to know about available positions and the nature of those positions as the parishes do about the clergy. The benefits are

available free to unemployed clergy and on a subscription basis to others. The new system was developed by the Board for Clergy Deployment at the direction of the 1976 General Convention and in conjunction with the Church Pension Fund. The system uses the Pension Fund computers and was designed by the Fund's experts.

The Rev Hays H. Rockwell, rector of St James Church in New York and a member of the Board, pointed out that one of the problems in designing the system was that no workable models existed either in other churches or industry. The result is something that may serve not only the Episcopal Church, but other nationwide institutions that wish to develop their deployment methods.

A direct benefit, noted Pension Fund president Robert A. Robinson, was

1/2 MILLION TO BRAZIL

"In regard to the placement of New Testaments in the schools of Brazil, I can report the following. At the present time we have sent almost one million copies from the World Home Bible League to Rio de Janeiro for placement in the schools. 500,000 copies have been placed. The next 500,000 are in the process of now being placed.

They have just recently reached the country. Although we have sent them, we have not received sufficient funds to pay for all of them. We have gone forth in faith. We received a wonderful response from the Secretary of Education, as well as from the teachers," said the Rev Chester Schemper, Co-ordinator of Wycliffe Publications.

"At the present time I have a request for 300,000 New Testaments for the State of Espiritos Santo. Both the Governor and the Secretary of Education in this State have promised that they will not only be placed in the schools, but they have also organized local Christians to administer the placement and use of the New Testaments in the classrooms.

"The Secretary of Education is a very active evangelical Christian and is very eager to receive copies for his State. At the present time we must wait until the copies that have been sent are paid for and then we hope to begin collecting funds for Scriptures to be sent to the States of Espiritos Santo."

CHRISTIAN FM GOES TO AIR



Sydney's third FM broadcasting station, 2CBA-FM, was officially opened recently by the Minister for Post and Telecommunications, the Hon Tony Staley. It will have metropolitan coverage with 10,000 watts ERP and it is the first to employ a circularly polarized antenna. This means that the Station will be received clearly in motor vehicles and on hand-held receivers.

The station commenced broadcasting in stereo on 103.5 MHz at six o'clock on March 5, 1979.

Programming on the new Station is a mix of music and community-oriented features designed to complement and supplement existing national and commercial radio stations.

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SPOTLIGHT ON CHRISTIAN NATIONALS IN RHODESIA

The young Church in Rhodesia is increasingly becoming aware of the fact that the so-called "freedom fighters" of the Patriotic Front are not merely fighting to take over the country, but also to wipe out the Christian faith. No congregation of the African Reformed Church can function normally any longer. The first-hand accounts below testify to this state of affairs.

New Pattern Of Worship

Two congregations cannot pursue their customary procedures at all and hold services on Sundays. In the circumstances, a new pattern is unfolding, ie the church of the hearth.

BUILDING BECOMES HOUSE OF GOD

It might be a large dwelling hut or a shelter with a thatched roof resting on poles or even, here and there, a brick building with a corrugated iron roof — usually the home of an elder, but on a certain day it becomes the House of God in that ward.

"This is the new pattern which is developing in the Nyashanu congregation, one of the most sorely tried congregations in the current 'war'. No services are held any longer in a school or church building, for fear of incidents. A retired minister, Rev Edward Ngara, who lives in those parts, has however agreed to visit the faithful in their homes. Then the Christians themselves decided: If we can then as a family come together, why not as a group?

GREAT JOY

It began at first with one elder who opened his home for such a gathering. The word passed around and on the Sunday there were more than 30 Christians assembled in the house of the elder of Gotoro. It must have been a sacred moment for those believers when the eternal Word of God resounded there as in earlier years when they were able to hold their congregational gatherings without fear.

They were able once more to receive bread and wine and to bring their children to be baptised.

Other elders took courage, especially those in the more settled areas and they also opened their homes. The attendance in one case was 12; in another 15. And thus the church of the hearth is gaining ground and the community of the faithful in Nyashanu brought to worship in a new fashion.

And the movements of the Rev Edward? These have to be very circumspect. After the service his Bible and hymn book have to remain where they are to be restored to him on a subsequent occasion. The contributions which the faithful insist on rendering to the Lord, despite orders to the contrary from "the people in the bush", have to be inconspicuously collected and dispatched.

MASS MURDERER "ENJOYED KILLING"

An Angolan-trained terrorist who admitted killing 21 black civilians — including women and children — told a conference of war correspondents in Salisbury: "I am a Zipra forces guerrilla. I was trained to kill and I enjoyed killing. It was my job and I did it well."

Reuben Donga, aged 22, a former Salisbury hotel barman, gave himself up to Security Forces the day after he and a companion had massacred 17 civilians in Zimbabwe Tribal Trust Land, near Sinoia. The other terrorist was killed in the skirmish that preceded his surrender.

He told reporters he had been abducted by Zipra terrorists loyal to Joshua Nkomo during a visit to his sick mother in Plumtree, on the Rhodesia-Botswana border.

He was marched at gunpoint across the frontier, then "bussed" to a "refugee camp" near Francistown.

After a three-week indoctrination course in a camp near Lusaka, he was taken to Angola where Cuban and Soviet "military advisers" led an intensive six-month course in terrorist and urban warfare.

"KILL—KILL—KILL"

He passed out as a political commissar and was told by Joshua Nkomo personally to enter Rhodesia and "kill-kill-kill" in order to "liberate Zimbabwe through the barrel of a gun".

He was one of a 12-member terrorist group that crossed the Zambezi River in a small boat. They were killed in East German camouflage uniforms by a Russian quarter-master and issued with Warsaw Pact weapons and ammunition.

Donga showed the Press his personal weapon, a Russian-made AKM assault rifle manufactured in the Moscow arsenal in 1976. The cartridges were also Russian-made and were stamped "1977".

He admitted he killed a black schoolteacher and his elderly father on July 5. He claimed the couple were trying to spear him and his comrade.

Two nights later, he killed two innocent black men whom, he said, he mistook for terrorists loyal to the Rev Ndabaningi Sithole, and the night after he bayoneted another black man, who survived.

Donga, who said his Chiumurenga name (war code name) was "Zizwe Karipa" (Person of Kariba) dispassionately described the massacre at Makanza kraal after he and a companion had received incorrect in-



Terrorist, Reuben Donga

formation that opposition Zanu terrorists, loyal to the Rev Sithole were attending a beer drink.

SHOT OR BURNT TO DEATH

He said he did not bother to check and opened fire when he saw two men in the doorway of the kraalhead's hut. He continued firing after he had killed the two, and tracer bullets fired by him set fire to the thatching. A total of 17 people, including women and children, died in the hail of bullets or were burnt to death.

REAL TARGET EXEC LEADERS

The murders and the massacre were just a prelude to Donga's primary assignment. He said he had been briefed by Nkomo and Alfred Nikita Mangena, the terrorist leader recently killed in a landing blast in Zambia, to head for Salisbury and kill Executive Council leaders Senator Chief Chirau, Bishop Abel Muzorewa and veteran nationalist leader James Chikerema, the co-Minister of Transport and Power in the Transitional Government.

BIBLES ARE BURNT

A drone becomes audible in the sky above the clouds. Now it was the turn of the attackers to become worried. Would it be a Defence Force helicopter tracking them down? Hastily the collect their belongings. The pile of Bibles are burnt and with a parting threat they disappear into the bush.

SUFFERING FOR SAKE OF CHRIST

With bruised bodies and filled with fear the little congregation scattered. No service and no Communion was held that day at C Outpost, and it will also not happen again soon. But here and there in a humble hut in the bush, there will be more than one faithful heart that will have to ponder those happenings at the week-end at C: Is this what awaits me if I want to be a follower of Christ? Am I prepared for this?

Pray for Christians at C Outpost and for many others like them who have to decide anew in these days if they want to pay the price of being a follower of Jesus Christ.

No Communion at C Outpost

It was Communion week-end at C., an outpost in a congregation in the vicinity of Mogerger. As usual, the Christians were already gathering on Saturday for the preparatory service and to commune in a sociable mood around the cooking fires. There they could sit and talk, laugh and sing until all hours of the night. For do they not gather thus only once in three, four months?

A short distance away, at the church, were the men, the minister, the Rev Z., the grey-haired old evangelist M., also well into his 70s and the elders and other male members.

RIFLES APPEAR

The sky was overcast early on the Sunday morning. But there was also something else to dampen the joy of the gathering. In sinister fashion, on the fringe of the bush, half-a-dozen men with rucksacks on their backs and rifles in their hands, appeared and hurried to the school where the women and girls had slept. Terrorist! It was as if the overcast sky suddenly became darker. Not long afterwards came the messenger from the women's camp to tell the men: Come!

Was this to be the end? They had to go. When they came closer they saw the Bibles and hymn books already stacked, ready to be burnt. "You don't want to listen," the leader of the group from the bush snarled at them. "We are engaged in a big struggle and we have long since told you to desist from your praying. But you won't listen. Today you will see what is going to happen!"

The whole congregation of 60 to 70 persons are commanded to lie flat on the ground, men, women and children, including the Rev Z and the aged evangelist M. The sticks planted in the ground around the mango trees in the school yard, are uprooted and, as if they were about to begin threshing wheat on a threshing floor, the terrorists proceeded to beat the defenceless people lying on the ground. What was to follow?

REINFORCE THEM!

It was the Christians at the Gurajena outpost who spoke thus. They had heard of outpost X's members who were fearful and no longer held their regular services on Sundays. Together they decided to visit their brethren and sisters at X and to reinforce them.

Through the good offices of the Rev M., they arranged to go there on a certain Sunday. Their visit so heartened the members at X that three of the latter attended the next congregation conference at Zimuto!

In addition the personnel of Zimuto, led by their minister, decided to go on Sundays to various "fearful" outposts to reinforce the faithful there and to hold services with them.

A subscriber to the monthly journal of the Church writes: "I am writing about our travail here in the district of Zaka. On 1 and 2 July we were visited by those people in the bush and there was much trouble here. To this day we no longer hold church services or prayer meetings. We badly want the church journal. But on that occasion they requisitioned all religious literature to set fire to it. We no longer know how or what we may read."

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CHRISTIANITY BEHIND THE CURTAIN

KESTON COLLEGE REPORTS:

MORE TRIALS

A court in Sumy, Ukraine, on September 26, 1978 found Vasil Kucherenko guilty of assaulting a militiaman and gave him a two year sentence to be spent working on an industrial construction project. The incident that led to the charge took place after the religious wedding of the sister of Anatoli Koplik who is currently serving a four year sentence as a conscientious objector.

Militia and KGB arrived at the wedding and after the ceremony arrested seven people including Kucherenko. Kucherenko was beaten until he lost consciousness and later

dumped on the outskirts of the city with the other six. Before they reached their homes they were all re-arrested. The other six received 10-15 day sentences, while Kucherenko was held on assault charges.

FOR CHILD EVANGELISM

The Church members present at the wedding assert that it was the militia officer in charge of the operation who assaulted Kucherenko and allege that the charges were brought as a cover-up. The second trial took place in Donetsk, also Ukraine, on October 13, 1978. Raisa Goncharova was sentenced to two years imprisonment for alleged breaches of the laws governing religion and for evangelism among children.

Managing Diocesan Finances

Sir,
I would like to express an alternative view as to the uses of the Church of England, Sydney Diocese's accumulated monies.

The present situation as I understand it is that in order to meet expenses in future years for the preaching of the gospel and social concern accompanying it, the diocese's income must increase in real terms. This in turn means that both the diocese's capital holdings must be increased each year as well as, where the situation allows, the rate of return on these holdings.

The net effect is that the church will own more and more wealth each year and in turn there will be a corresponding growth in the ministry these assets support. Ideally 25% of yearly net profit is to be converted into capital, although this has not been obtainable for some years.

This policy raises in my mind five areas of concern.

The **FIRST** is real needs in the gospel in order to cater for future more tentative needs? There are many present needs being cut back, restricted or neglected right now in order to hopefully increase but definitely preserve our wealth, so that we can give more in the future from the extra income received.

My own Christian judgment is against this policy. Of course there is still a proper place for ceilings on the budgets of church bodies, for we know how easily expenditure can escalate if not carefully controlled, but where real ventures for the gospel's proclamation or expressions of Christian compassion are present we ought to take them now.

SECONDLY, let us note the fleeting value of material assets compared to the lasting values of the Kingdom of God. The real values of Christian growth are not in material things as such but in people. It is so easy for our financial capital to disappear; it might be taxed, confiscated, destroyed, depreciated, put into a bad investment, and so on.

Rather than buildings there are more valuable assets to invest in for future resources, such as the area of Christian leadership and Christians equipped for service. Any use of money which enhances the opportunities for the development of Christians is an invisible but more worthwhile asset for our future.

THIRDLY, our image to the world and our example to other Christians as very wealthy landlords, but so often short of money where a need exists, appears to be out of touch with true Christian life-style. We are described as like many large private companies, building our empire rather than serving our customers.

Should the church be increasingly moving into the landlord scene and the type of business transactions that inevitably accompany it? This image can only reduce the receptivity to the gospel of those who watch.

FOURTHLY, on a similar note, is the diocese wise in moving so heavily into property development, management and administration? Are the minds of our Christian leaders being channelled away from their more important priorities? Can we afford to have the increasing bureaucracy that more and more material wealth will bring?

I think a new direction is needed. Let us stop increasing the wealth we have been given and let us have no more money-raising ventures or the re-investment of income derived from our investments. Where we have assets given to us in the providence of God, let us not expand them but use the return directly for the gospel.

Further, let us increase the present annual giving to further the gospel because of the real unmet needs before us right now. I recognise that there will be a cost attached — namely lesser income from capital returns in the future. This one factor at present totally controls our thinking. That brings me to my last area of concern.

The biblical pattern is that the gospel's proclamation is supported by the free giving of Christian people. At present unconsciously we are being taught an alternative to Christian giving. The value of sharing in the gospel through giving is being replaced.

Do we really want the gospel to be supported more and more by diocese investment income? I believe not. Further, if a halt on increasing wealth were to occur, Anglican Christians would have to become more generous as extra material resources were needed in the future.

I do hope we will be able to rethink our traditional values in this area especially those representing us in synod and its standing committee who are in control of these monies.

LETTERS

Church gift to Roman Catholics

The little church of Burnham Sutton, near King's Lynn, Norfolk — which was once in the charge of Lord Nelson's father — is to be given as a gift to local Roman Catholics by a draft scheme drawn up by the Church Commissioners goes through.

"We think we are very lucky," said the Rector, the Rev Cecil Isaacson, who, with his PCC and congregation, is hoping that a petition going round among non-churchgoers objecting to the idea will not spoil what they see as a happy answer to a problem.

The problem is that Burnham Sutton church is only six hundred yards from Burnham Westgate church, which is to be the new parish church of a united parish, including also Ulph. The three churches serve a total population of 1,100, says Mr Isaacson, who has five parishes altogether.

"We have just raised £13,000 to do up Burnham Westgate. If we don't let Burnham Sutton go I shall have to ask the same people for another £7,000 or £8,000 for the essential repairs which are needed there.

"The Roman Catholics, about seventy of them, have made a little church, quite charmingly, out of a garage, but in the summer they are bursting at the seams. They would pay us for the heating we had installed and the overhaul of the organ, and they would find the money for repairs. We never had it in mind to charge them a price for the church; but now some people, mostly those who do not come to church, say they should pay.

"The Church Commissioners and the Bishop shared that view at first. Now the Bishop supports us, and the Church Commissioners have written to Norwich Diocese Redundant Churches' Committee to say that, in view of special pleading by local parishes, they have approved the gift to the Roman Catholics. We are delighted."

CROWDED OUT

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THIELICKE'S VISIT WRONG DATE

Dr Helmut Thielicke, a leading Evangelical Lutheran theologian will speak at a public meeting on Thursday, March 15 and not March 14, as originally published.

During his two day visit to Sydney he will speak at Moore Theological College at 7.45 pm, on the subject "Proclamation in Confrontation with Modern Man", dealing with the preaching of the Gospel in our contemporary world.

A spokesman for the visit said "Dr Thielicke's lecture tours to the USA which had been published indicated that he is an 'easy' lecturer with incisive biblical insights."

On Friday he will preach in Moore College Chapel as well as deliver a lecture to the student body.

TEN YEARS LATER

At the 1969 Referendum, when the electors voted to keep hotels closed on Sundays, only two city electorates and four country ones voted in favour of Sunday trading. The other eighty-eight electorates voted to keep one day's respite from full-blast liquor selling. The Hotels Association and their political friends never accepted the Referendum verdict and worked by various means to break it down bit by bit. Their main tool is the "bona fide Traveller" provision which the 1977 Senate Committee recommended should be abolished. It is unnecessary and lends itself to abuse.

As an orchestrated prelude to the meetings of the current NSW Parliamentary Select Committee, the "bona fide traveller" provisions of the Act have been exploited in a blatantly shameful fashion. Those who have acted in such open defiance of the law, especially in recent weeks, have apparently felt quite safe as far as law-enforcement is concerned. This, in itself, troubles law-abiding citizens.

Commenting upon the way in which the bona fide traveller provision of the Act is being currently exploited, the "Sun Herald" of 28.1.79 stated, "If you want to change the law — indulge in some heavy lobbying and then defy it". The welfare of the community must take precedence over the welfare of the vast, vested interests of the Liquor Sellers whose insatiable pursuit of profit is never satisfied.

The 1977 Senate Report — one of the most authoritative documents in this field called for reduction of consumption and said that a Government which disregarded the dangers arising from our national addiction was acting irresponsibly. As to the Hotels' demand for Sunday opening and 24-hour round the clock trading, their case is much the same as it was at the Referendum and the voters rejected it.

When did you last tell your local State Member of Parliament what you think about this issue? You had better act fast because the Premier has already said he favours Sunday trading. The Government should abolish the absurd "bona fide traveller" provisions and keep hotels closed on Sundays.

B. G. Judd

I prayed for faith and thought that some day faith would come down and strike me like lightning.

But faith did not seem to come. One day I read in the 10th chapter of Romans... "Faith cometh by hearing, and hearing by the Word of God."

I had up to this time closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since.

— Dwight L. Moody

Two Winged Truth

Sir,
On a number of occasions I have wanted to express my thanks to Lesley Hicks for her balanced and sensitive writing on a number of controversial issues.

The "two winged truth" of a Christian healing ministry outlined in "What a World" (Record 19/2/79) and the splendid reading list offered in this article, have forced me into action this time.

From my experience, all prayer whether for conversion, guidance, healing or endurance, must be approached with the "balanced wings" she wrote of. We offer the prayer of faith, confidently trusting in the Almighty and ever-loving, everlasting sovereignty of God.

Better to Read the Original

"The Mind of the Master" by Robert E. Coleman Fleming H. Revell Co 1977 Paperback, 128 pages.

The author takes us through six studies on the person of Jesus and of his sayings to show how this should affect our evangelistic concern. Because the subject matter is so grand, the book is full of helpful information, yet I really couldn't see the need for such a book.

Anybody reading the four gospels would be just as edified. The only exception to the last sentence is the chapter entitled "His Word of Authority". This chapter of Jesus' attitude to the Old Testament, and to his own authority and to the authority of the apostles is very good.

However, I do not recommend this book. Assumptions are read back into the text. The author speculates about the childhood of Jesus, the way he was educated and his home life. Since these are not known to us from the gospel narratives, they should not be entertained.

In a similar way, we are told that the twelve apostles were selected thus: "From this growing fellowship, He selected twelve of the most alert disciples for special attention!" I wonder if Philip would qualify. His questions to Jesus have not always impressed me as being alert!

Almost half the work is taken up with extensive footnotes (22 in the introduction) and even more extensive bibliographies. These could be helpful for students, but I think a work this size hardly warrants this treatment.

The chapter of Jesus "Understanding of the Gospel" made no reference to the "gospel of the kingdom of God" (Mark 1:14-15), although an entire chapter is devoted to the Kingdom of God.

The author, I believe, read back into the gospels a "Pauline" type gospel statement and tried to find statements of Jesus to support it. He makes strong statements that Jesus believed that we are not saved by good works, but makes no attempt to explain John 5:29.

There is no doubt the author has read very widely on the subject which, I repeat, is the finest available to us; yet, I still think the reader will derive more from reading the original gospels.

John Chapman

Christian's Mental Health

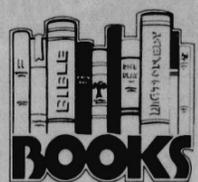
"Mental Health: A Christian Approach" by Mark P. Cosgrove and James D. Mallory Jr Zondervan, 1977 88 pages. £1.95 (UK)

Dr Cosgrove is a Professor of Psychology and Dr Mallory is a psychiatrist and a director of a counselling clinic. In this excellent little book they bring Christian and biblical insights to a field which sorely needs them.

In brief, the authors examine the nature of man, the sources of his problems and the goals for mental health.

VERICLES AND RESPONSES

V. Who are the bishops?
R. The bishops are the servants of the clergy.
V. Who are the clergy?
R. The clergy are the servants of the laity.
V. Who are the laity?
R. They're the folks with a servant problem! (from Chicago's *Advance Magazine*.)



health. From this firm basis they then discuss the distinctive qualities of a Christian approach to psychotherapy.

The heart of their approach lies in the statement (pages 53-54) "The Christian counsellor believes that the ultimate origins of most human difficulties can be traced to man's separation from God and all the detrimental effects that that separation has had on man and his world."

"Although entering into a personal relationship with God through Jesus Christ (and thus 'becoming' a Christian) does not solve all man's problems, it does provide the individual with access to an acceptable (and we believe truthful) world view."

"Spiritual regeneration also introduces God as an active present agent in the remaking of the personality through the provision of love, forgiveness, guidance, courage to change and deepened love relationships with other Christians."

This book is essential reading for pastoral counsellors, social workers, clinical psychologists, psychiatrists and clergy who specialise in the field of counselling.

Rex Meyer

FREE AD

The Australian Church Record has commenced a new service to readers. If you wish to buy or sell anything can place a free advertisement up to five lines.

If the advertisement is successful, the advertiser is asked to pay the Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 advertisement.

The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

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AQUARIUMS: Breeding or Display. Complex of 4 tanks: 1 x 2ft, 1 x 3ft, 2 x 1ft with lights, heaters, filters, gravel, on one stand \$140. Sundry spare equipment. (047) 73 8270.

WANTED: Used C90 and C90 cassettes to have evangelistic addresses and messages dubbed on them. Contact Rev J. Miles, Brotherhood of St. Laurence, Carrum Downs, Victoria, 3200.

WANTED: 1 slide and film strip projector for youth work at St Thomas' C of E, Wallerawang. As a donation or reasonably priced. The Rectory, 29 Corners St, Wallerawang. Phone: (063) 55 1429.

FOR SALE: Very old American Packard Pedal Organ recommended for the enthusiast or small country church. Does need repair. You name the price — we will talk about it. Peter or Sue Clouston, 452 4872.

WANTED: 350 copies of the Book of Common Prayer for use at SCEGGS Redlands. Churches with copies no longer required are invited to contact the Headmaster, 90 1792.

FOR SALE: "The Spreading Flame" by F. Bruce — never used. A must for theological studies. Kettlewell 456 1691.

PEWS FOR SALE: 20 blond wood modern pine pews. Contact Rev J. Ollis, Phone 905 3668 or 94 5971.

WANTED: 16mm movie projector with sound track, 2nd hand, to show educational and religious films at Anglican Church Mission, Agnam Mine Bay Province, PNG. Gift or purchase. 46 829 Sydney.

FOR SALE: Wooden folding cot 100 x 60cm. Excellent condition with mattress and cover. \$20. 750 6813.

FOR SALE: Irgan Estey electric reed, good working order suitable for church, hall, etc. \$300. Phone 90 2687.

WANTED to buy: Any available back volumes (bound) of "Christianity Today" magazine in reasonable condition. Phone (02) 287 2922, evenings or weekends.

WHAT A WORLD

Lesley Hicks

A STEP FURTHER

A fortnight ago in this column (*In Search of Balance*) I shared more of my grappling with the issue of divine or miraculous healing, and regular readers of the Record will have been following the controversy continuing in the Letters columns. I hope, when we consider this or any other aspect of His dealing with us, that we are all learning and growing and asking God to enlarge our grasp of His greatness.

I mentioned then that quadriplegic Joni Eareckson, whose magnificent, moving story *Joni* has meant so much to so many, has written a second book, *A Step Further*, this time in collaboration with her friend Steve Estes. I have since been able to get hold of a copy, and despite the fact that it's a hardcover edition (publisher Zondervan, \$7.95), I was constrained to buy it forthwith.

In a foreword to *A Step Further*, Joni writes: "Those of you who read my first book, *Joni*, will remember my spiritual journey to accept my handicap and the life God had planned for me in a wheelchair. In writing it, I shared some general ideas about God's hand and purposes in our suffering."

"I was surprised and pleased to receive thousands of letters from people who could easily identify with my bouts of depression, despair and loneliness."

"Many wrote that they had found encouragement and answers for facing their own trials... Letters came from parents with mongoloid babies, lonely widows in nursing homes, husbands facing suicidal despair, housewives on the verge of nervous breakdowns, and teenagers locked in guilt-ridden love relationships."

Coming To Grips With Suffering

So she and Steve Estes, the young man who helped her so immensely when she first started to seek God and some meaning in her shattered life two years after the dive which broke her neck in 1967 when she was seventeen, together tackle this book, which continues Joni's biography, but more especially concentrates on the problem of suffering.

Steve, then only a schoolboy of sixteen, had shared with Joni his understanding of the Scriptures, and his wisdom and counsel was one of the major factors in her spiritual growth.

Of the chapters in the book, Joni writes: "I think my favourite, and the one that was most fun to write, is *Heaven*. It shines with the kind of joy I feel about going there. If I had to choose one chapter as the most important, it would be *Let God Be God*."

For only when I began to get a proper view of God was

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THE BISHOP SPEAKS OUT

Preoccupation with the End...

life, God has given excellent health to me and my immediate family, but I have friends to whom this question is an absolutely vital one, more than just a theological issue.

what the Bible might have to say about miraculous healing.

"I began investigating in every way I could — studying the Scriptures, reading books, and gleaning counsel and advice from various friends and Christian leaders. What everyone agreed upon was the fact that God certainly can heal any person, no matter how serious the problem."

"But what they could not agree on was whether or not God wills to heal all those who truly come to Him in faith. I found two extreme opposite positions. On one end of the spectrum were those who stated that the age of miracles is absolutely past and gone and that we should never seek and expect them today."

"At the other end were those who felt that miracles can be part of the everyday life of each Christian and that healing from disease is an important portion of the believer's heritage. Between these two opposite poles, I found Christians at all points. This controversy continues in Christian circles right up to today."

"And I want to emphasise that there are believers on both sides of the fence who are totally dedicated to Jesus Christ as Lord and to the Bible as God's Word. This is not a discussion between people who love God and people who don't, between the 'good guys' and the 'bad guys'. It is a kind of in-tramural debate."

"So naturally, once my relationship with God began to get straightened out, and once I learned that regaining the use of my hands and legs was beyond medical hope, I became vitally interested in

MORE THAN THEOLOGICAL

Believe me, I didn't just skim over it! So far in my

The Bishop Speaks Out

Preoccupation with the End...

It is being said that our society is developing a preoccupation with the coming of the end of the world, which is popularly referred to as Doomsday.

Commenting on this, Professor Sharpe, the Professor of Religious Studies at the Sydney University said, that this kind of interest often develops in times of widespread instability and insecurity. When social orders are changing and old securities are disappearing, or even when a major danger looms on the horizon, then peoples' minds turn to thoughts about the end of the world.

If that is so, our present population explosion, the looming energy crisis and the changing standards in society could well produce such a preoccupation. Any preoccupation is unhealthy if it becomes an end in itself because it then becomes a

weakening force producing only fear and despair.

The Bible clearly warns us that human history does not have an infinite future. There will be a day when the curtains will fall on the stage of world history for the last time. However, this knowledge must not become a preoccupation in itself, rather it should turn our attention to God.

In His great love for us, He has, through the sacrifice of Jesus Christ as a payment of the penalty for our sin, given those who accept His forgiveness the assurance of a never ending future in the presence of God Himself.

Bishop Ken Short



for healing was "No", and that His reasons were loving and good.

"YES" FOR OTHERS

I was interested to note that the one book on healing that she singles out to recommend in the reading list at the end of *A Step Further* is *Miraculous Healing* by Henry Frost, which I dwell on in my previous article.

Joni writes with considerable depth, but she has the enviable gift of writing as

freshly and grippingly in discussion as she does in narrative. As with her first book, the text is enlivened with photographs and her own marvellous sketches done with a pen held in her mouth.

As she herself would say, P.T.L. (praise the Lord!) for the way He has gifted and is using this critically handicapped girl. Later this year, I'm told, we will be able to see the film on her life.

REFUSED TO BOW, STUDENT SUSPENDED

A student's refusal to bow his head during prayers resulted in his suspension at an Anglican residential college here recently.

Jeffrey Lau, 16, a landed immigrant from Hong Kong and a Grade 12 student at Appleby College here was told by headmaster Edward Larsen not to return to school unless he bows his head during chapel prayers.

Jeffrey told Toronto *The Globe and Mail*: "I don't have a religion. I cannot bow my head and satisfy my conscience."

Bowing heads during the prayer service is customary, says the school, one of "certain practices" like silence until grace has been said before meals, that must be obeyed. The school made bowing heads a rule because not all boys were observing the custom.

Jeffrey at first agreed to comply with the new ruling, but then changed his mind and informed the headmaster that he would not. He was then asked to leave.

Assistant headmaster Jack Dickens said the student was welcome to return "when he's prepared to accept the rules as they are, not just the part he wants."

"It was a matter of disobeying the headmaster," he said. "If he refuses to obey the headmaster on any point, then there is no place for him in the school."

The prayers are read by an Anglican clergyman from the Book of Common Prayer. Although the school is non-denominational, 15-minute

prayers before classes are compulsory for all students.

"The suspension of Jeffrey came down to disobeying the rules of the school, and not accepting them," said Appleby's chaplain, Rev Ian Stuart.

"From our point of view that was the issue, and not the bowing of heads."

COMPULSORY PRAYERS

Mr Stuart says the prayers before classes should be compulsory.

"In a school like this it has always been characteristic to begin the day in chapel," he said. "It is part of the life and structure of a Christian-founded school."

He noted that there are some Jewish students attending Appleby College, and that Buddhists and Moslems have attended in the past.

"They come knowing they are going to chapel every morning. As long as they do that it is reasonable that we insist they come to prayers," he said.

NOTICE

No Clergy Wives' Conference this year. Details later of meeting in June and luncheon in September.

B. Bartlett 371 4338

Canadian Churchman

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ASSISTANT REGISTRAR A.C.T.

MELBOURNE
Ordnained in St Paul's Cathedral, Melbourne, on February 18 were:

Priested: Rev R. Adkins — St Barnabas' Balwyn, Rev N. Bach — St Mark's Camberwell, Rev K. Cahill — St James' Ivanhoe, Rev J. DeBlank — St David's Moorabbin, Rev A. Foster — Holy Trinity Surrey Hills, Rev D. Head — St George's Malvern, Rev A. Kornaczewski — St Mark's East Brighton, Rev T. Redmond — St James' Dandenong, Rev G. Sansom — St Thomas' Moonee Ponds, Rev G. Sells — St John's Blackburn, Rev R. Temby — St John's Camberwell, Rev D. Walker — Holy Trinity Doncaster, Rev D. Wood — All Saints' Geelong.

Deaconed: Mr C. Butler — Part-time Christ Church South Yarra and Melbourne Girls' Grammar School, Mr J. Davis — St John's Toorak, Mr D. Edmonds — St Stephen's Mount Waverley, Mr M. Freeman — Part-time St Mark's Sunshine, Mr T. Gibson — St Paul's Frankston, Mr M. Goodluck — St Mary's Caulfield, Mr C. Leadbeatter — St Andrew's Glen Waverley, Mr M. O'Donovan — St John's Bendleigh, Mr R. Smith — Diocese of Bendigo.

NEWCASTLE
Mr J. Woods, Diocesan Registrar, North Queensland, is to be the Registrar, Diocese of Newcastle from April.

Rev M. Fowell, Rector of Charlestown has been appointed Canon, Christ Church Cathedral.

Rev J. Brown, Gosford, is now Assistant Minister, Cessnock.

Rev M. Chiplin, Toronto, is now Assistant Minister, Mayfield.

Rev N. Eve, Cardiff, is now Assistant Minister, Gosford.

Rev G. Holmes, Kotara South, is now Rector, East Maitland.

Rev G. McLeod, Singleton, is now Minister-in-Charge of Gorokan.

Rev P. Robertson, Cessnock, is Rector of Scene.

Rev W. Redden who was

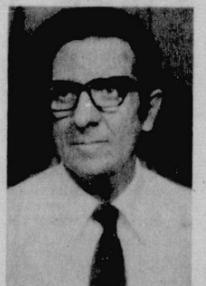
Dr Stuart Barton Babbage, Registrar of the Australian College of Theology, announced recently that the Rev Randolph Leckie has been appointed as Assistant to the Registrar.

The Registrar said that there are now more than 1,200 candidates sitting for one or more of the Certificates of the College each year, and this appointment has been made to help meet the growing demands of the College.

Mr Leckie will have special responsibility for promoting and supervising the programmes of study for the Associate in Theology and the Diploma in Ministry.

Mr Leckie has the BD degree of the The University of London, the MA degree of Macquarie University, and is a PhD candidate in history at Wollongong University. The area of his research is the History of Theological Education in Australia.

Mr Leckie is an ordained minister of the Baptist church. His appointment signifies the growing ecumenical outreach of the College.



Rev Randolph Leckie

Director of Social Work is now Rector, Kotara South.

After ordination, Mr D. Stevens will go to Toronto as Deacon Assistant and Mr R. Martin will go to Singleton as Deacon Assistant.

Rev C. Ford, Rector of Dungog will also be responsible for the parish of Stroud.

PLEASE SUPPORT OUR ADVERTISERS

NEW WORKERS FOR 23,000 YOUNG PEOPLE



At left, Bruce and Heather Bolton, the new Managers for the Christian Youth Travel Association Lodge, Cooma, together with their children. The lodge provides accommodation for 23,000 young people a year, many of whom are reached with the Gospel. At right, Geoff and Elaine Rowcroft, the first Chaplain to be appointed in this work, as a full-time position. Photo — Ramon Williams.

Robert Colman Returns to Stage

Former stage and musical star, Robert Colman, is to return to the stage for the Australian season of the musical *Freud* with Julie Anthony.

Robert will play the part of "Peter" in *The Witness*, which recently toured England with Barry McGuire playing the same role. On top of this, Robert has been acting since retiring from the acting profession after a successful run as lead male in the musical *Freud* with Julie Anthony.

He recently recorded an album entitled *The Lord's Prayer* with accompaniment by Billy Graham organist John Innes, and is available at Christian stores at the special price of \$5.98. Robert's previous release *My Tribute*, is currently one of the best selling Christian albums available.

HELP LEIGHTON FORD

Following on a recent tour of New Zealand, Robert has an extremely busy schedule planned for 1979. As well as *The Witness* tour, which will take approximately 3 months from mid June, Robert will be working with Leighton Ford at his Reachout Crusades in Adelaide and Brisbane during March and May.



Robert Colman

UNEMPLOYMENT FUNDING

• From page 1

and Federal Parliaments to use local labour to build small factories on Government-owned land for lease at "peppercorn" rentals to encourage new light industry in areas such as Blacktown and Mt Druiit.

This action follows a motion moved by the Rev Alan Whitham, Anglican

Operation Ballpoint

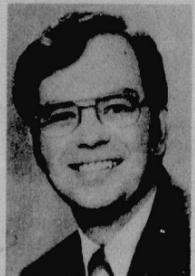
Operation Ballpoint, a School of Christian Writing, will be held from May 1 to May 4, in St Andrew's House, Sydney Square, under the auspices of the Billy Graham Crusade.

The emphasis will be on communicating in the community and writers will be given opportunity to actually set their ideas down. Each morning a lecture on an aspect of the disciplines of writing and getting into print will be given by a member of the faculty.

Roger Palms, Editor of Decision magazine in Minneapolis; Jill Bowen, Sydney journalist; and a representative from a large sector of the community press will be the lecturers.

Small groups under tutors will actually write for 1½ hours every morning so that at the end of the week some good articles will have been produced.

In the afternoon, workshops on such things as writing for the local paper, editing, cartooning, research and ethics, layout and design, and writing for the local



Roger Palms

church will be available at choice.

A panel on Friday morning will answer questions from the floor.

The School will finish with a luncheon where Tony Morphet, script writer and convinced Christian, will be the speaker.

Applications are available from: The Registrar, School of Christian Writing, Box 4807, GPO, Sydney. Applications close on March 30th.

SIR NORMAN ANDERSON TO RETIRE

Professor Sir Norman Anderson, Chairman of the House of Laity of the General Synod since its inception in 1970, is to retire from the chairmanship on July 5, he announced recently.

Sir Norman, who is 70, was a member of the former Church Assembly from 1965 to 1970. He has had a distinguished career, and is well known both as a lawyer and a theologian. Until 1977 he was for many years Director of the Institute of Advanced Legal Studies and Professor of Oriental Laws in the University of London.

Sir Norman, whose home is in Cambridge, has timed his retirement to make it possible for the House to elect his successor before the end of the Synod's July group of sessions, during which his resignation takes effect.

Church Times

Rector of Mt Druiit, during the final stages of the Church's seminar on unemployment, which concluded last Monday. The motion was supported by an overwhelming majority of those attending.

Bishop John R. Reid has written to the Minister to express the concern of those attending the Seminar.

Anglican Press Service

FEBEC ADDITION

Mr Ross Forsyth, a qualified Accountant and a graduate of the Queensland Baptist Theological College, has joined the home staff of the Far East Broadcasting Company of Aust.

Ross will work alongside the Executive Director, Mr Neil Wescombe, assisting with administrative and field deputation work in all States. Also he will raise a team of supporters in accordance with FEBEC-Australia policy, and later in the year spend a period of orientation in Manila and Seychelles.

The need for another full-time worker in the home office is an indication of God's blessing on the work and the ever-increasing vision of Australians in missionary radio.



Ross Forsyth

VCC REJOICES OVER RC APPROACH

The Victorian Council of Churches' Executive recently received applications for membership from two Roman Catholic dioceses — the Archdiocese of Melbourne and the Diocese of Ballarat.

The Executive welcomed the applications "with joy and deep gratitude to God" and expressed the belief that its member churches will give the matter careful and sympathetic consideration. It noted that most of its member churches have anticipated the possibility of Roman Catholic membership in the Council and declared themselves favourably disposed towards the applications.

Chairman of the Council, the Rev Hamish Christie-Johnston said that the Executive was conscious of the trust placed upon the Council by the two dioceses in this move.

He noted that Archbishop Little and Bishop Mulkearns had stated their belief that "the co-operation and goodwill which have been engendered by our being granted observer status at Council meetings will be further strengthened by our being granted full membership".

He affirmed that the Executive looked forward to a wider and deeper fellowship between the churches of Victoria.

The applications will be sent to member churches for consideration, and a vote will be taken by an Assembly of the Council after the four months' statutory period.

Victorian Council of Churches



No 1678 MARCH 26, 1979

Registered for posting as a newspaper — Category A

PRICE 25 CENTS

PROTESTANT VOICE TOO LATE

What Does It Mean?



Dr Helmut Theilicke, Dr Broughton Knox, Principal of Moore College and Pastor Wiedemann of the German Speaking Lutheran Congregation conferring on the meaning of a question during question time at a public lecture. Dr Theilicke who lectures in English is making sure he has the question right before he answers.

THE PHANTOM OF MEANINGLESSNESS

"The phantom of brutal meaninglessness in a harsh world that modern man feels is not just a twentieth century problem, but one that has haunted man from the beginning," said Dr Helmut Theilicke, the noted German Evangelical theologian in a public address to a large crowd of Anglicans and Lutherans at Moore Theological College on Thursday, March 15.

"To the age old question 'who am I?' the Christian answer is that I am the one in whom God has invested His love," continued Dr Theilicke in his address "Proclamation in Confrontation with Modern Man".

"The truth of God cannot consist of complicated propositions, for it must answer the crucial question of life for both the cultured and the simple. It must be a word from God which carries out what it says."

In likening truth to bread, Dr Theilicke said that bread could be described in terms of its calories or its composition, but the purpose of bread is to feed the hunger of man. The truth of God is not simply descriptive, but one which is able to give peace to mankind and satisfy his needs of forgiveness and acceptance.

Dr Theilicke is at present in Australia with his wife at the invitation of the Lutheran

R. C. NURTURE AND CRUSADE

The Billy Graham Executive Committee in Sydney after two lengthy meetings on the issue of Roman Catholic participation in counselling and nurture has recommended that enquirers at the forthcoming Sydney Crusade who specifically designate the wish to be referred to a Roman Catholic congregation will also become part of Nurture Groups set up for non-participating churches.

These groups will have members of other denominations whose local congregation will not participate in the crusade. They meet at central sites but not churches, using the material produced by the Graham Organisation. There are six studies in all.

The Crusade executive is responsible for the overall planning of the Billy Graham Crusade to be held at the Randwick Racecourse from April 29 to May 20. The recommendation was the result of months of prior consultation and came to the executive as the unanimous recommendation of the Crusade's Vice-Chairmen — who represent all major denominations.

The leaders of the proposed nurture groups will be trained through the nurture group training programme and will instruct new enquirers with the specially prepared Crusade course material.

In moving the motion Bishop Reid said, "We welcome this proposal as the best possible way of nurturing Roman Catholic enquirers from the Crusade."

On the day before the debate on the abortion benefits in the House of Representatives, the Archbishop and the Social Issues Committee of the Synod of the Diocese of Sydney supported the Lusher motion because of their alarm at the rapid and large increase of abortions which destroy human life, and asserted its concern that adequate assistance should be given to those with difficulties associated with unplanned pregnancies.

A Canberra correspondent, who followed the debate in the House of Representatives for Church Record, stated: "The support of the Archbishops and the Social Issues Committee, together with that of the Christian Medical Fellowships, were not known generally to MPs. It was too late.

"While the statement of the Bishop of Canberra-Goulburn against the Lusher motion was widely quoted in the debate, the support of the Anglican Primate appeared only in the Sydney Morning Herald and was too late to counter what was taken as Anglican episcopal opposition to the Lusher motion.

"The Christian Medical Fellowship sought to counter the Australian Medical Association's statement which gave the impression that its members were opposed to the motion that medical benefits be not paid for the termination of the life of the unborn child except for a physical pathological condition. Their view was not known in the house."

A spokesman for the Pro-Life movement said after the debate: "While the defeat of the motion by 62 votes to 52 was a disappointment, it was greatly encouraged by those MPs who were prepared to vote, in this Year of the Child, for the rights of the unborn child, one out of every four of whom were killed before birth in Australia.



Mr Lusher

"Although many MPs gave the impression that the withdrawal of benefits of abortions performed in private clinics would not affect the number of abortions sought, the statistics from States in the USA no longer funding clinic abortions had dropped substantially.

"The Pro-Life movement

• To page 8

ON OTHER PAGES

Bishop Hulme-Moir	2
Dutch Reform — No	4
Letters	6
Theology not Politics	4
Theilicke Interview	3
U.S. Myth of God	8

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Report With Difference

Contrary to present day trends the workers at the well-attended Annual Meeting of the Bible Society (NSW) were thrilled at the reports submitted by the Society's officials — reports on the immediate past achievements of the Society and the enormous potential for extension on the world scene.

The State Secretary reported that during 1978 just some of the projects had included a Bible Van for Iran, "purchased just in time", and a Bible Van plus thousands of Scriptures provided for India.

These activities plus the ongoing world programme to which Australia is aiming to contribute \$1,000,000 by 1980/81 seemed to be sufficient reward for the hard work of all those present.

An interesting summary of the work of the Society in the Northern Territory was brought by the Reverend Canon Barry Butler, Representative of the Church Missionary Society in northern Australia and Honorary Representative of the Bible Society for the past nine years.

EDITORIAL

The aim of Swedish legislators to spare children emotional and physical suffering by an act of Parliament forbidding parents to punish their children is a worthy one. All Christians will wish to see children spared those experiences that will harm them.

However the means by which children are to be spared by this proposed piece of legislation are misguided. They reflect a sentimental view of the character of the world and those in it, including children. It is one that Christians cannot endorse.

It raises however a pertinent issue that Christian parents often ignore. How may we "spare our children" so that they will grow and develop as God intended? How can we fulfil our responsibility under God to equip them to avoid unnecessary suffering in this world?

Firstly, we will spare our children suffering if we keep ourselves from idolatry and bowing down to covetousness. The consequences of worshipping objects and not the living God are grave. The prohibition in the second commandment carries a warning to parents, especially fathers, that it will bring judgement not only on us but also on those who live with us — our children. They, like us, will suffer the consequences of false worship and be deprived of the positive blessing of submitting their lives to the Lord who has made them.

Secondly, we will spare our children suffering if we teach them the truth about the world in which they live. The Bible is the Maker's Manual. He who has made us has also spoken to us about how we should live. The Bible gives us gracious instructions as to how we can avoid the pitfalls of life and the attendant suffering which results from operating contrary to the Maker's intention for His creation.

Spare the Word, Spoil the Child

They may also receive an additional amount through religious education at school. However, compare this to the time devoted at school and home to other subjects studied in school that we regard as important for equipping them for life. How can any parent believe that he or she is adequately equipping their child for life with this amount of Christian instruction done solely or primarily through the efforts of others?

Is this fulfilling our baptismal promises which, after all, are simply scriptural requirements, to bring up our children in the nurture and admonition of the Lord?

Finally we will spare our children suffering in this world if we discipline them. All of God's discipline of his children is remedial and imposed at times because of a refusal to obey. Ultimately it will bring forth the peaceful fruits of righteousness even if it has present unpleasant moments.

All parental discipline is to be a reflection of God's discipline. We need to take our cue from Him and watch that our correction is not harsh, discouraging or vindictive. Popular Christian books that support the thrashing of children as in yesteryear are not the way forward any more than the Swedish proposal which would in effect only allow parents to hit their children in self defence.

While we may be critical of the Swedish proposal and pass it off as symptomatic of the *avon garde* approach of that country to life's vital issues, we need to scrutinise our own conduct to see in our condemnation of others we ourselves are not also guilty by our default and thereby not sparing our children unnecessary future suffering.