



PRESIDENT BANANA FROM GOAL TO W.C.C. MEET



Reverend Canaan Banana (left), newly-appointed president of the new state of Zimbabwe, his wife Janet, and Prime Minister Robert Mugabe and his wife Sally, speak together in front of one of Mr. Mugabe's homes. UPI

The President of Zimbabwe, the Rev. Canaan Banana is expected to attend the World Council of Churches Conference in Melbourne this month.

The Rev. Canaan Banana, a Methodist minister has served for several years as an advisor on Urban and Industrial Mission to the WCC Commission on World Mission and Evangelism. After being named as President of Zimbabwe, Mr. Banana expressed his intention to still attend the Melbourne Conference where he will deliver an address on "The Gospel and the Poor".

Over 500 church leaders from 85 countries will attend the WCC Conference on Mission and Evangelism to be held at the Melbourne University High School from May 12 to 25. Theme of the conference is "Your Kingdom Come".

Mr. Banana is a former Vice-President of the African National Council of Zimbabwe and in 1975 was African National Council representative to North America and the United Nations. Upon his return to Zimbabwe in late 1975, he was detained. In December 1976, he was briefly released to participate in the Geneva negotiations on Rhodesia. After the Geneva talks he was returned to Gatooma Prison, Rhodesia, where he remained until his release after the signing of the Lancaster House agreement late last year.

Canaan Banana helped to develop programs of Urban and Industrial Mission in Zimbabwe, and his experiences in the ghettos of his own

country led him to write the booklet "The Gospel according to the Ghetto". In this booklet, he states "The People's Creed",

*"I believe in a colour blind God,
Maker of technicolour people,
Who created the universe
And provided abundant resources
For equitable distribution among
all his people.*

*I believe in Jesus Christ,
Born of a common woman,
Who was ridiculed, disfigured and
executed,
Who on the third day rose and
fought back;
He storms the highest councils of
men,
Where he overturns the iron rule
of injustice . . ."*

Canaan Banana's version of the Lord's Prayer also reflects his experience in working with the oppressed people of Zimbabwe.

*"Our Father which art in the
ghetto,
Degraded is your name,
Thy servitude abounds,
Thy will is mocked,
As pie in the sky.*

*Teach us to demand,
Our share of gold
Forgive us our docility,
As we demand our share of
justice.*

*Lead us not into complicity,
Deliver us from our fears.
For ours is thy sovereignty,
The power and the liberation,
For ever and ever. Amen."*

Mr. Banana was installed as President on April 18 as part of the

independence celebrations for the new nation of Zimbabwe.

Canaan Banana was born in Bulawayo, Zimbabwe in 1936 and is married with three sons.

A.C.C.

On other pages

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Dr. Craddock on destructive clashes and the way ahead.

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First National Synod in Rome. Berkhoff 'a catastrophe'.

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100 years ago — as the Record saw it

Theatre, Melbourne Cup Ladies, Kelly Reprieve, Australian Relish.

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Corrie ten Boom recovering

Associates of Christian author Corrie ten Boom, say the 87-year-old humanitarian is gaining strength following two recent strokes that have impeded her work.

According to companion Pam Rosewell, Miss ten Boom "has gained some strength but is still quite weak." She has suffered the loss of speaking and writing abilities. Miss ten Boom heads up Christians Inc., an organization that provides support to missionaries. Funds for mission work are raised through literature evangelism. One of her "daily devotionals", entitled Each New Day, recently cleared 750,000 copies in sales.

PRESIDENT IS A BROTHER



President Carter talking with George Vins and his wife recently. "Blessed be the Lord . . . who alone does wondrous things." From prison in the frozen Siberian waste, transferred to freedom and visited by the President of the United States, 'a Brother in Christ' as President Carter introduced himself. "Only God can do it with prayer," said George Vins. "People in the Soviet Union are tired of atheism. No one would refuse a Bible, if he could get one. Soviet believers accept the Soviet State as permitted by God. However they reject state control over the church. Christians wish to remain faithful to the Gospel, and have taught young people about God and printed the Scriptures. Because they refuse to register under conditions which prohibit such activities, they are persecuted by the authorities."

EDITORIAL

Canterbury and Rome in Africa.

The new Archbishop of Canterbury is to meet the Pope in Ghana on May 9. The Archbishop feels that in Africa "The old disputes can look much less significant when measured against the need of all Christian churches in Africa to combine their faith and resources, in a united effort to let Christ be seen and heard."

In the African context the clear differences between the Roman Catholic dogma and the outworking of these on the one hand, and biblical doctrine and its outworking in the lives and practice of Christians both individually and corporately could not be more patent obvious to Africans, both Christians and non Christians.

"To whom should we pray?" Mary or Christ? "Whose voice should we obey in matters of faith and doctrine?" Christ's or the one who claims to be His vicar on earth? "Can I be sure of heaven?" Yes or no?

These are a few vital questions to which the answers are different? Any attempt to convey the general impression gained in the Western world that all are the same, will surely be resisted on the part of informed African Christians, even if we in the West have played light with the truth and felt that the Christian cause is best served by pretending 'old disputes' have no real significance or have paled into insignificance in the light of the needs of our present era.

The Vatican II Dogmatic Constitution on the Church which was one of two of the most authoritative documents of the Council makes it very clear the issues that divided the Roman Catholic church from the rest of Western Christendom are still the same.

The decree on Ecumenism from the same council is very flattering to the Anglican Church. "Among those in which Catholic traditions and institutions in part continue to exist, the Anglican communion occupies a special place." The reasons for the flattery are not all that flattering to all Anglicans, especially those who lament the inroads of Roman Catholic practice and teaching in the Anglican church.

However among evangelicals there is a reluctance to face the issue publicly of the differences between themselves and the Church of Rome. Some feel reluctant because the strong anti-papal polemic of days past seems inappropriate in our present tolerant age.

There is an underlying assumption that the cause of truth in the public arena is best served by papering over the differences. That has had a very adverse effect on the cause of truth. It has created the general impression that we are all saying the same thing and giving the same answers. On vital issues that is simply not true. The visit of the Pope to the United States last year and his statements show how unwilling he is to change the fundamentals of Catholic dogma. We are separated brethren. What separates us is the Bible.

Christ can only be 'seen and heard' when He is presented as He really is. There can be no competitors be they the co-mediatrix of salvation or the ongoing voice of Christ in the church through the pope laying on the conscience of the faithful his commands as the very commands of Christ.

Can You Take Your Family To See It?



"The Electric Horseman" — Robert Redford/Jane Fonda

Is the plastic lifestyle all it's cracked up to be?
What price is success in the eyes of society?
Can a man be true to what he believes?
Is there room for individuality in the conformist world?

Robert Redford is absorbing and believable as the alcoholic rodeo rider who rediscovers his earthy values and breaks away from the corporation who has hired him to sell breakfast cereal. Jane Fonda is an alternatively liberated feminist and vulnerable female as the TV reporter who will do anything for a story.

The collision of their temperaments, lifestyles and emotions makes the story full of dry humour visually set against the stunning beauty of mountainous America.

Involving — good clean fun — an excellent film for a teen group to use as a basis of discussion for what is important in today's society. Recommended for 12 years up.

"The Electric Horseman" — It's great to see a happy movie!

G. Holt

MAINLY ABOUT PEOPLE

BENDIGO AND WANGARATTA

APPLEBY, The Reverend Alan N. From Director ADDCARE to incumbency St. Luke's, South Melbourne. Induction by Bishop David Shand on Friday, May 16 at 8 p.m.

BRASSINGTON, The Reverend Len R. From Chaplain Gresswell Centre to Chaplain Willsmere Hospital and Kew Cottages from April 21, 1980.

LAITY, The Reverend Alan G. From incumbency St. Peter's, Murrumbidgee to incumbency of Holy Trinity, Balaclava. Induction by Bishop David Shand on Thursday, July 3 at 8 p.m.

REYNOLDS, The Reverend James H. From St. John's, Wodonga to incumbency of the parish of Bellarine. Induction at Drysdale by the Archbishop on Friday, June 20 at 8 p.m.

NEWCASTLE

CURTIS, Rev. Terry. From Western Australia. The new Presenter at the Cathedral.

WILLIAMSON, Rev. Ray. Rector of Morpeth. Induction 4th March, 1980.

NICHOLSON, Rev. Bill. Rector of Cardiff. 30th November, 1979.

GUNDRY, Rev. Cyril. Died on 4th February, 1980. Rector of the parish of North Lake Macquarie (formerly Boolaroo).

RETIREMENTS

CHATHAM, The Reverend Cyril, from Priest-in-Charge of parish of Newcombe/Whittington from September 22, 1980.

COHN, The Reverend Colin J. From Active List Diocese of Melbourne as from July 6, 1980.

ELLSON, The Reverend Harry, from incumbency Lancelfield/Romsey as from April 30, 1980.

SYDNEY

NEWING, Reverend E. G. resigning from St. Peter's Hornsby 6th June to go to Trinity College, Singapore.

DIocese OF CARPENTARIA

Carey, Reverend L. N. was inducted as Minister in Charge, St. Luke's, Weipa on March 10th, 1980.

ROCKHAMPTON

ELSON, Rev. Peter. Was ordained priest Holy Trinity, Fortitude Valley, 15th February, 1980.

SELVARATNAM, Rev. John. Leaving Frenchville to Wangaratta diocese March.

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- A.C.T.S./SM TOURS VISIT CHINA 1980 TOURS**
 - Departing July 5th — 22 days — Hong Kong (4 nights); China (17 nights) visiting Kwangchow, Sian, Peking, Changsha, Kweilin. Group limited to 24 members — Leader Mr. Tom Paterson — former Director Road Transport in the Commonwealth Department of Transport. PRICE: from Sydney \$2,485
 - Departing 23rd October — 22 days — Hong Kong (3 nights); China (16 nights) visiting Kwangchow, Hangchow, Shanghai, Chengchow, Peking; and Manila (2 nights). Group limited to 24 members. PRICE: from Sydney \$2,417.
- GRAND TOUR OF BRITAIN**
Departing August 1st we spend 30 days touring in Britain — Devon/Cornwall, Wales, England and Scotland with visits to the Isle of Skye, Iona, Edinburgh Military Tattoo, with a 4 day stop-over in Kuala Lumpur/Singapore on the return journey. Leader: Rt. Rev. G. A. McC. (Pat) Wood. PRICE from Melbourne or Sydney \$3,629.
- LANDS OF THE BIBLE TOUR**
Departing on August 5th we spend 11 days in Israel, 9 days in Greece including a 3 day cruise, and 6 days in Rome/Pompeii/Sorrento. Our Leader is Mr. John Pocock of the Christian Missionary Alliance in Canberra, and the tour price is \$2,825 from Melbourne or Sydney.
- VISIT ALICE SPRINGS AND THE RED CENTRE**
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- SOUTH EAST ASIA TOUR**
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ROME SHACKLES DUTCH CHURCH — "Synod a catastrophe" Berkhoff

The Dutch synod is an unprecedented event in church history, being the first synod of a national church to be convened in Rome by a pope.

Problems had been simmering in the Dutch church since the 1960s where indeed — judged by standards elsewhere — extraordinary things have been happening. In the university city of Leiden, for example, Roman Catholic priests and Protestant pastors have been meeting once a month in defiance of church law for a joint celebration of the eucharist in which students of both denominations participate.

In no other church province in Europe are so many theological and pastoral subjects discussed so openly and so many church doctrines and practices questioned — the celibacy of the clergy, the role of the laity, contraception, abortion, homosexuality, the ordination of women, to name a few.

Married priests

Long before Pope Paul VI issued his controversial encyclical *Humanae Vitae* upholding the traditional Roman Catholic prohibition of artificial means of contraception, Dutch bishops had been telling their faithful to act according to the dictates of the consciences. After the publication of the papal encyclical they did not change their teachings.

In 1970 the Dutch bishops convened a national pastoral council which, by a majority vote, passed a resolution in favour of married priests.

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In the years immediately after the Second Vatican Council the Dutch bishops published a new catechism which attempted to present the mysteries of the faith in modern idiom and was clothed throughout in an ecumenical spirit.

A Vatican commission of five cardinals pricked holes in it; declaring some of its statements, such as those on papal authority, the existence of angels, and sins, to be "ambiguous". Instead of revising the catechism, the Dutch bishops published the cardinals' comments in an appendix.

Daring liturgical experiments outside the officially laid down forms and norms were resorted to freely. Private confession was gradually replaced by public penitential services followed by general absolution. Many laicised married priests were employed in pastoral work in parishes.

Not only the traditionally conservative Roman Curia but the cautious though broadminded Pope Paul VI was shocked at all these developments.

Pope Paul tried to resolve the crisis by appointing conservative prelates to the sees falling vacant: Adriaan Simonis to Rotterdam in 1970 and Jan Gijzen to Roermond in 1971. He did so against the advice of existing Dutch bishops and in the face of opposition of the people of the two dioceses.

As a result, the episcopate became polarised and the crisis in the Dutch church was aggravated rather than

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eased. The two conservative bishops refused co-operation with the five progressives.

Bishop Simonis, a moderate conservative, was occasionally willing to accept compromises, but Bishop Gijzen stubbornly refused all co-operation with the progressives, whom he publicly attacked for their "weakness" in the face of "permissiveness".

Heal rift

Matters soon came to a head, so much so that it became impossible for Dutch bishops to issue a joint pastoral letter on any subject. Pope John Paul II, who held individual meetings with each of the seven Dutch bishops in March and April 1979, was finally convinced of the need to convene a special synod in Rome in a bid to heal the rift.

The pope was present at most of the sessions of the synod which was attended by the seven Dutch bishops, led by Cardinal Jan Willebrands, together with six cardinals of the Curia, two Dutch members of religious orders, the new archbishop of Malines-Brussels, Godfried Danneels, a secretary, and the general secretary of the International Synod of Bishops.

The synod did not progress smoothly. It had to be prolonged beyond its original schedule because of divisions and differences which proved difficult to resolve.

The final communique, which was a triumph for the theologically conservative Pope John Paul II, leaves no doubt that the synod has put a brake on all bold experiments.

It upholds the rule of clerical celibacy; the principle of the permanence of priesthood (implying that applications for laicisation would not be viewed favourably); the distinction between the sacerdotal priesthood and the priesthood of all believers (implying that lay pastoral workers would no longer be permitted to carry out many of the functions which they have been performing in recent years); the need for a return to traditional religious practices such as private confession; and the need for more traditional methods of seminary training.



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Stern document

The document rejects "intercommunion among separated brethren" which, it claims, "is not the response to Christ's call for perfect unity". The synod set up three special commissions to deal with special issues and a fourth to supervise the execution of its own decisions.

By Dutch standards the document is very stern indeed. It stifles the spirit of renewal in the church. It makes a mockery of Vatican II's stress on the legitimate autonomy of local churches, on unity in diversity and on the distinction between unity and uniformity.

"The Church of the Netherlands has been placed under the permanent custody of Rome," commented *Volkskrant*, a leading Dutch newspaper of Roman Catholic origin. "The vision of the church as a hierarchical institution in which everything is statically defined, as opposed to a dynamic conception of the church, has clearly won," it moaned.

While the Calvinist chairman of the Dutch Council of Churches, Prof. H. Berkhoff, has described the outcome of the synod as "a catastrophe" for ecumenical relations, many Dutch Catholic priests and laymen have announced their determination to continue with the process of renewal. "Armed with the gospel, we will not bow to authoritarian action," said their spokesman.

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LETTERS TO EDITOR

Dear Sir,

Oh dear, until I read Alicia Lee's letter (A.C.R. 7.4.1980) I thought I knew the difference between cogency and bitterness!

Yours faithfully,
Arthur E. Jordan,
Gayndah.

Dear Sir,

Could any Christian leader or authority instruct me on the moral righteousness involved in the proposition that while it was morally right to impose complete economic sanctions upon Rhodesia to the point where the Australian Government refused entry into Australia of the most innocent Rhodesian citizens, all on the basis that Rhodesia was a threat to world peace; our same Government now finds it equally moral to refuse to impose the same economic sanctions and strictures upon the Soviet Union for the invasion of Afghanistan, not to mention Ethiopia and the Sudan, not to mention her brutal treatment of Christian dissidents, etc.

Edward Rock, Greensborough.

Sir,

The Rev. J. A. Pettigrew made this statement in response to Mr. Peter Smith's, prior letter, "Our faith is based on the authority of Scripture, Creeds, the Articles of Religion and the Prayer Book. As Anglicans we are unable to move from such foundations." (A.C.R. March 10, 1980).

I would like to point out to Mr. Pettigrew, and any others who may share his sentiments expressed in the above quote, that a Christian's faith is based **only** on the authority of Scripture, God's Word written, which leads men and women to faith in Jesus Christ. We may assent to and use "Creeds, the Articles of Religion and the Prayer Book" in the belief that they agree with the Scripture's teaching but never as an equal base upon which to rest our faith. Men may do, and do, err in their bare reflections of Scripture's teaching which they have drawn up, and may draw up, but only God speaks truthfully and consistently to mankind in words which are of the quality necessary in order for one's faith to be based upon them. In point of fact, only God's Word written is able to sustain our faith.

It is far better that we be Christians who are clearly and distinctly established on God's Word and it alone, than Anglicans who confusedly place our trust in men's words as well as all men's words will pass away but "the words of our God will stand forever".

Mike Geeves, Newtown.

Dear Sir,

Has the Church Record finally sold out to any radical group who cares to send in a press release for publication?

In the March 10, 1980 issue on the front page we have two statements, published without comment; one about homosexuals and the other about Christians building mosques — which must directly contravene any doctrinal or biblical stance which the Church Record may be imagined to have.

The Church Record should be an independent, evangelical voice for churchmen across Australia. As such, it must take a lead in exposing falsehood and re-enforcing truth. It certainly does not achieve this by printing uncritically press releases supplied by radical groups.

And while we are about it, edit this how you will, I believe it is hypocritical for the Church Record to accept advertisements such as the H.M.S. advertisement on page 5 of the above issue, which simply seeks to encourage the Christian public to perpetuate the property difficulties the Church finds itself in the Sydney diocese. This kind of so-called "Christian advertising" denies the all sufficiency of God in that one has to publically appeal for funds of this nature rather than leaving it to the Holy Spirit to convict givers as He seems to have been able to do in the past. Let's see if we can't exercise some discretion in what we publish in both advertising and editorial matter.

Yours sincerely,

Geoffrey Holt.

Sir,

Lesley Hicks in her article 'Which Way for Women' (February 25, 1980) highlights possibly unwittingly some of the situations that Women's Lobby groups are on about.

Under a sub-heading 'What You Can Do' (i.e. to help Christian women attend the Women for the Family and Society conference at Macquarie University she says

"Older women may be able to make it possible for a younger Christian with leadership potential to attend, perhaps by paying her conference fee of \$25.00, and/or by minding her children for the weekend."

A woman is in an unenviable situation if, feeling a desire to attend such a conference, cannot, for lack of \$25.00. Or again, if she cannot attend because she alone of the two parents can mind the children on the weekend. What of the sharing, caring husbands? Who knows, but the fact that Lesley Hicks knows she must appeal to other women to be both financiers and child minders shows the difficulties young women have.

(Mrs.) Lucy Iwan, Liverpool.

WHAT A WORLD

HELP FOR PARENTS

Lesley Hicks



"You're lying!"

"I'm not lying. I never even saw the room. I never went near your room."

"John, you can't fool me. I can always tell when you're lying."

"I'm not lying! (John is screaming now, his eyes blazing and his fists clenched.) "You never believe me! You don't trust me!"

"Of course I don't. Why should I? How often have you acted just like you are now, and then in the end you have to own up. What I hate about this whole thing is that you've never yet told the truth until you've had to, until the proof's so obvious that you can't deny it any more."

"Well I'm not lying now."

And so bitterness spreads, destroying the family's peace, corroding each member with acid. For the present nothing is solved. Parent and child are antagonists. The parent is enraged or depressed, less over the loss of the money or some valuable (a camera, a bottle of sleeping pills or of whisky) than over the stalemate, the inability to penetrate the child's defences, to prove the wrongdoing. The child, on the other hand, is besieged with hostility.

It couldn't happen in a Christian family, could it? Children in a Christian home learn what is right and wrong from babyhood; surrounded by love, with forgiven and forgiving parents, they are protected from the pull of evil. The chances of their going seriously astray are surely minimal. And haven't we the promise from God "Train up a child in the way that he should go and when he is old he will not depart from it." (Proverbs 22:6)

PARENTS IN PAIN

John White's book PARENTS IN PAIN (I.V.P.) quoted above (p. 67), blows apart such glib, smug thinking on the part of parents whose kids have turned out O.K., or who, if their children are still young, are fully confident that all will be well with them and who tend to look askance at other parents whose children are proving troublesome. And for Christian parents suffering agony because of a child's rebellion and lawlessness this is a book of overwhelmingly honest, Biblically-based comfort and encouragement.

One mother in that situation who read the book wrote: "It did everything you said it would — it made me angry, it made me feel guilty, it made me cry, it made me give thanks, it made me feel humble, it made me also feel I was not alone in my problem."

COSTLY HONESTY

In his "prolog" (though! English-born, the author lives and works in Canada, and the book is published in the U.S.) White states: "My object in writing is to come to the rescue of parents. It is only incidentally to deal with child rearing. Books on how to

bring up children . . . are ten a penny. Yet all the books on child rearing have not stopped the flood of adolescent problems and tragedies. What is needed is something to help parents in anguish to grapple with their distresses and find hope in their despair.

Although I am a practising psychiatrist my confidence does not spring from any psychiatric expertise. For I am also a practising father, one who has made mistakes, who has struggled at times with a sense of hopeless inadequacy and who has grappled with the shame and the pain about one of his five children who went astray. I have known a sickening dread when police cars drew up at my house and men in blue walked up the path to the front door. I have known wakeful nights, rages, bitterness, frustration, shame, futile hopes being shattered and the cruel battle between tenderness and contempt."

This then is the crucible in which the book's honesty was fired.

TRUE AND FALSE COMFORT

About that "promise" in Proverbs, White points out that in its context it is not a promise at all, but a general statement about how family relationships normally work. "The book of Proverbs consists of inspired observations and reflections on daily living by wise and godly men. The sentence "Instruct a child in the way he should go and when he grows old he will not leave it" is such an observation . . . Good parents usually produce good children."

But not invariably. Other statements in Proverbs make it clear that the Holy Spirit never intended it to be read as an inflexible law, because they deal with rebellious, disobedient children who reject the wise counsel and discipline of their parents. White quotes Derek Kidner's comment that the book of Proverbs reminds us that "even the best training cannot instil wisdom, but only encourage the choice to seek it".

He goes on to discuss the nature of prayer, and the relationship between the parents' faith and prayers and the child's free will. "It never seems to be God's will to force his blessings down anyone's throat". We are shown how we may and may not pray for God to deal with our children or anyone else. "To deliver them from overwhelming temptation: yes. To give them every opportunity: yes. To reveal his beauty, his tenderness, his forgiveness: yes. But to force a man against his will to bow the knee: not in this life."

White discusses helpfully such matters as marital stress caused by children's defiance; legal and professional help (in North American set-up); relinquishment, punishment, mercy and expulsion; and God as the model Parent — one who also knows the defiance of rebellious children.

T UNDERSTAND EACH OTHER

ADOLESCENCE: A PARENTAL CRISIS?

Alan Craddock

In the last column I wrote of the need for parents to spend time with their children and to treat their children with love and respect so as to establish a sound basis for friendship which will endure through and beyond the adolescent years. But sometimes, even with the best of beginnings, the adolescent period becomes a turbulent time of dramatic change in parent-child relationships. Despite the best intentions, clashes between parents and teenagers may become more frequent and more destructive as time goes on.

When this happens it can be due in part to altered styles of behaviour originating in either the parent or the teenager. The new style is simply not easily understood or is downright abrasive from the point of view of the person on the receiving end. I will illustrate some of the problems by taking two examples. One of them involves a change in parental style, the other a change in the adolescent's style.

The first example involves a basic change in parental attitude towards freedom. Many parents shift from an attitude of minimal restrictions for an toddler to become far more restrictive once the teen years are reached. One family presented for counselling with severe problems involving a mother-daughter clash which appeared to originate in the change from freedom to restriction. The daughter had been given very few restrictions as a child. She was very active socially and enjoyed being free to go to the beach or to the movies with her friends. As long as her parents knew where she was they trusted her to

behave responsibly and had never known her to violate that trust.

When she became a teenager her mother became somewhat abruptly aware of her daughter's impending maturity and what she saw as her sexual vulnerability. In order to provide protection the mother insisted on severe restrictions to her daughter's freedom. There were two problems with the way in which this change was effected. The change was too dramatic and the reasons for the change were never adequately explained to the girl. The daughter became resentful largely because she saw the restrictions as an undeserved punishment and as a sign of lack of trust. She had always been trusted in the past and had never abused the freedom she had been given. The overnight change of attitude in her mother had confused and angered her.

This was the beginning of a long series of clashes with her mother. By the time the family were counselled the issues had broadened and become more complex. The tragedy is that the conflict might have been avoided if the parents had been more sensitive. Their goals were sound, but the ways in which they attempted to protect their daughter were counter-productive. Instead of helping her they alienated her by their failure to make their intentions clear. They needed to involve their daughter in the issues, and not to make her feel like a puppet dangling on parental whims.

Their mistake was compounded by the dramatic swing from considerable freedom to excessive restriction. The parents felt this was justified and were convinced by their

fears. However, their daughter could not share this conviction and simply did not understand why her life-style had to be altered so much. Changes were needed in the amount of freedom given to the girl, but a step-by-step series of changes taken slowly, made only where appropriate, and with some explanation being provided, would have been far more helpful to all concerned.

The second example involves a change in the style of the teenager. It isn't unusual for a significant change in the values and attitudes of a teenager to take place during adolescence. I can understand the dismay that parents must feel when a friendly, gentle and considerate child turns out to be a remote, unfriendly and aggressive teenager! Unfortunately this happens frequently and may be due to such factors as influence of friends and the desire to be different so as to show independence and what is seen to be maturity.

I once talked with a sixteen year old boy who told me that he had "terrible hassles at home" which he knew were his fault. He said he had really good parents who cared about him a great deal but he knew he was giving them a bad time. When I asked him why he was doing this he said that he just hated being treated like a kid and had to prove that he was mature. The trouble was that he didn't know how to be mature. He imitated the older and more independent kids he worked with at the factory. The model they provided wasn't very helpful.

If you're insecure and uncertain you tend to become defensive and a

smouldering hostility and general unapproachability is a good defence against people who seem to threaten you. This is exactly what happened to the youth described earlier. He, and the group who was influencing him, asserted their independence by rudely cutting themselves off from those who might attempt to be their superiors (parents, policemen, supervisors).

How should the parent react to this personality transformation? It helps just to understand what lies at the heart of the change. Insecurity and lack of confidence might be the basic problem. When you understand this to be the case, it is easier to be patient and forgiving. You can also be more able to support and constructively help the adolescent confronted by the tensions of moving from childhood to adulthood. The condition doesn't last forever and a satisfactory adjustment can be reached eventually.

As Christian parents we are aware of our God-given responsibility to our children. This responsibility should not be an excuse for insensitive and authoritarian parental styles which alienate teenagers when they are most vulnerable. On the contrary, if the responsibility comes from God, we should also look to Him for guidance and wisdom to relate to our teenaged children with appropriate expressions of concern and love. Our responsibility to protect needs to be expressed respectfully and carefully. We need to be tolerantly caring towards those who are trying to find their way through a difficult path.

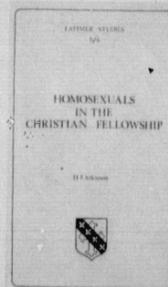
BOOK REVIEWS

Homosexuals in the Christian Fellowship

D. J. Atkinson

5/6 Latimer Studies
Oxford, 1979. 127pp

Exclusive, homosexual love is seen to be as valid as heterosexual love. In fact, love excuses a multitude of sins.



The current debate about attitudes to homosexuals is not an isolated challenge to the traditional interpretation of scripture and morality. Principles of approach to the bible and the use of medical facts are being undermined by the desire of some to be self-justified in their homosexual practices.

The challenge is accepted and well fought in this most recent of the Latimer Studies. Atkinson has read widely on this topic, is aware of the

arguments and draws his conclusions from the bible.

When he reviews the current literature it is clear that the homosexual basis for acceptance rests on two arguments. Firstly, all references to homosexual practices in the bible, either refer to some other activity, or do not apply to the modern homosexual. Sherwin Bailey is the main advocate of this approach. Secondly, since human sexuality is a gift from God, it is right that all love should be given full, that is, sexual, expression. This is seen to apply to any persons, of the same or different sexes. McNeill advocates the possibility of morally good homosexual relationships where love unites the partners.

The bulk of the book deals with the biblical texts and the morals arguments in great detail, showing that the bible does list homosexual practice as a sin, which is not whitewashed by deep feelings and exclusiveness. No stone is left unturned in answering the challenges. The whole work is closely reasoned and carefully footnoted.

The current state of medical knowledge is given in technical detail by Professor Steinbeck, of the University of New South Wales.

No study of this order is complete without dealing with the response of the christian community to the problem and the people involved. Atkinson's final chapter deals

strongly with the need for a well-balanced biblical approach to be made by all christians. He writes, "it is incumbent on the wider christian fellowship to repent of attitudes of rejection, and work at being the fellowship of support in which the summoning of practising homosexuals to repentance and a change in their lifestyle in Christ's name can be made realistically in the context of warm and supportive charity, and not cold Phaisaic legalism.

Homosexuals in the Christian Fellowship give the facts, the arguments and the action. A book to be studied and put into practice.

Chris Moroney

Billy Graham, Evangelist to the World

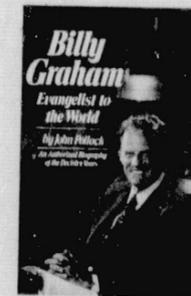
John Pollock

Harper and Row, \$3.95

John Pollock has already written a biography of Billy Graham which recounted the Graham Story up to the year 1969. This present book describes the events of the next decade, stopping just short of the Sydney Crusade last year.

Pollock enjoys the confidence of Graham himself, and has access to

the evangelist's private papers. He brings to his task a warm sympathy for his subject, and an eye for what is significant in his story.



Pollock describes not only Dr. Graham's own doings, but something too of the way in which events have developed on the international scene. The Lausanne Conference, for example, is given a fairly full treatment, and something is said about Graham's relations with various U.S. presidents.

The chief weakness of Pollock's presentation is a tendency to emphasise success and the other positive aspects of Graham's ministry. But, as the author himself says, a biography such as his can only be an interim account. For all that, it is an interesting book, and well-worth reading.

Peter Jensen

Matthew Beaso, Bishop of the United Church in the North Solomons Province, Papua New Guinea plans to continue Bible translation work alongside his other duties.

During his 11 years incumbency as a minister in the Papua New Guinea Highlands he had appealed to Wycliffe Bible Translators to provide a translator to work in his Petats language spoken by 2,000 people on Buka Island.

Translator Jerry Allen, working in a neighbouring language, challenged him to do the job himself.

Accepting it as a God-given responsibility, he attended the first SIL National Translators' course in 1973.

He was elected bishop after translating over half the New Testament into Petats. He hopes to complete the translation assisted by Jerry Allen.

Other PNG nationals translating the scriptures have been trained and are receiving help from Wycliffe consultants, and several New Testaments are almost completed.

BISHOP TRANSLATES BIBLE



MOTHER TERESA GOOD NEWS BIBLE



Mother Teresa, the 1979 Nobel Peace Prize recipient recently visited the Indian capital of Delhi. Dr. J. Hala, Vice President of the Bible Society's North West Indian Auxiliary congratulated Mother Teresa for being awarded the Nobel Prize and presented her with a copy of the Good News Bible.

In response to the presentation, Mother Teresa said, "The Bible Society is doing a wonderful job. I follow it."

NEW ARCHDEACON



The Rev. Philip N. Oliver (44), Director of the Anglican Information Office, has been appointed Archdeacon of Sydney and Cumberland in the Diocese of Sydney. He will take up his new appointment on July 1.

In announcing the appointment The Archbishop of Sydney said that Mr. Oliver has had the double background experience as a parish clergyman and as an administrative officer and his appointment would free Bishop J. R. Reid from all duties as an archdeacon.

British C.M.S. head in Sydney

Canon Simon Barrington-Ward, British Secretary of the Church Missionary Society will be the guest speaker at the N.S.W. Churches' Mission and Evangelism Celebration in St. Andrew's Cathedral, Sydney on Sunday June 1st at 2.30 p.m.



Canon Barrington-Ward is in Australia as a delegate to the World Council of Churches Mission and Evangelism Conference in Melbourne from May 12-25.

This historic June 1st gathering will bring together representatives of 16 N.S.W. Churches. The 16 participating churches have invited their congregations to share in this celebration of the mission and evangelism work of the Christian Church.

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3 POSITIONS

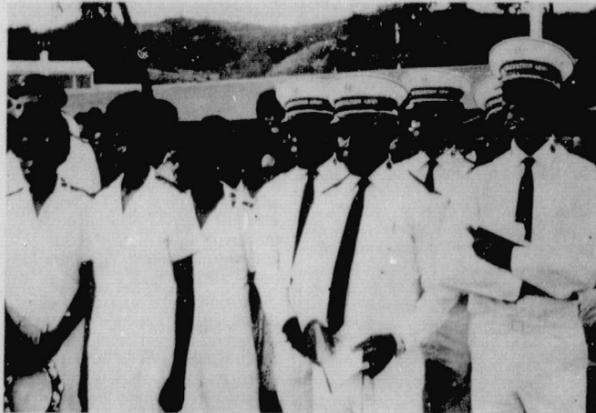
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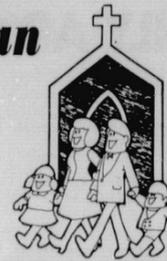
TO SPEAK IN OTHER TONGUES



The Salvation Army College is an adult training centre for nationals who display a degree of leadership potential. Curriculum at the college is designed to encourage student development in management skills and a large part of the training centres around the learning of languages.

The Australian Council of Churches has made a grant of \$8,500 towards the cost of purchasing language teaching equipment for the Salvation Army College in Port Moresby, Papua New Guinea.

The grant was made in response to a request from the Eastern Territory of the Salvation Army for Assistance in purchasing a language learning laboratory system. The system allows the teacher to silently monitor any one of the 10 students, initiate two-way communication with selected students or all students and add personal communication to that of pre-recorded cassettes.



DOING THE RIGHT THING



Ruth Gledhill (front row), of St. Matthew's Anglican Church, Manly, is "doing the right thing" ... making a Vietnamese family welcome in a new land. In the background is Pam Reynolds of the Anglican Home Mission Society's "Community Settlement Scheme", which arranged for the family to be brought to Australia and cared for. This project is under the direction of Sydney Anglican H.M. Society's "Care Force".

photo Ramon Williams

"Zimbabwe only because of W.C.C." Don Dunstan



It is not enough for the churches simply to pass a resolution and make a public statement on Racism in Australia. That was the sort of thing that the churches were doing internationally before the World Council of Churches' 1969 Consultation which led to the launching of the Program to Combat Racism.

Mr. Don Dunstan made this plea to the churches last week at the

Australian Council of Churches' Consultation on Racism.

Representatives of five ACC member churches from all States of Australia attended the 4 day Consultation on Racism held at Wahroonga, Sydney. The consultation was held at the request of the Anglican Church in Australia to enable Australian churches to participate in the current worldwide process of review of the WCC Program to Combat Racism.

Recalling his experience as an Australian delegate to the 1969 Notting Hill (London) Consultation, Mr. Dunstan claimed that there a decision was taken on behalf of the churches which effectively changed the style of their involvement in the world-wide problem of Racism.

"There," he said, "the church was challenged by the coloured delegates to stop making pious noises about Racism and start doing something effective about it."

"In support," he said, "the WCC set up the controversial Program to Combat Racism. I believe that the vindication of the WCC's actions in this area is already obvious to us. The solution which has come in Zimbabwe could not have come without the Liberation Movements and the kind of support which the WCC gave to them. If the WCC had not given assistance at every level that it did we would not have seen the successful conclusion which I believe we have seen in Zimbabwe today."

'Hot Potato' Evangelical-RC Liaison:

Evangelicals are going to have seriously to reconsider their links with other Christians, particularly with Roman Catholics, the Rev. Michael Cole, Chairman of the Evangelical Alliance, said at the end of the National Congress on Evangelism held at Prestatyn, North Wales.

It was one of the most important issues to emerge from the congress, said Mr. Cole, who is Vicar of Woodford Wells, Essex. He was supported in his views by one of the main congress participants, the Bishop of Norwich, the Right Rev. Maurice Wood.

"The central dominance of the living Lord Jesus Christ is the

touchstone which draws a wide variety of Christians together," said the bishop. "This congress in passing mentioned Roman Catholic friends with which people were doing Bible study, and enjoying home groups. And there were quotations from the Vatican Two Council which would have raised a lot of evangelical eyebrows 20 years ago."

"It is plain to me that the link between the Church of England and Roman Catholics seems not to be at the Anglo Catholic and Roman Catholic point in the Church of England, but at the evangelical and the Roman Catholic point."

Mr. Cole believed that Evangelicals would have prayerfully to research this issue — "which, by its very nature, is a hot potato. But what's been happening in the past ten to fifteen years among Evangelicals and Roman Catholics, and what is happening now, is going to produce a new and certainly different regard for one another."

Moore College Library

On other pages

Correction — Is it for your sake or the offender's? asks Dr. Craddock.

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Little Miss Marker — Can you take your family to see it?

page 3

Evangelical Call — Simplify Your Lifestyle, End Injustice.

page 5

Unity only way for all says World Vision.

page 3

Praying priorities in reverse

page 2

Come over and help us ... with old books

Visiting Sydney at present is the Director of Ambassador for Christ, Fiji, Mr Narayan Nair. During an interview with him it was revealed that theological books and Bible study material are urgently needed for the proposed library facilities at the Bible College for Evangelism in Lautoka, Fiji, of which Mr Nair is the founder.

Many times a minister or lay person may have extra or discarded, evangelical commentaries or study aids. Here is one way in which they could be used by an endless number of students, training to be evangelists amongst their own people.



He has his L. Th. and is headed for a Master's Degree in Theology. He also already holds a master's Degree in Pharmacy. His business management prowess has resulted in financial support for the Bible College coming from the take-away food business, located in the main street. Named "Speedy Takeaway", after Mr Speedy, a New Zealander who helped finance the venture, it is a small business with a small staff but a large potential for a wide ministry. "Christians visiting Lautoka, Fiji, as tourists, would have no difficulty finding the shop and would be welcome to come and visit the work", said Mr Nair.

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