

MAINLY ABOUT PEOPLE

Martyr Church on the Run — Wrong Image of Sudan

ROCKHAMPTON
Canon B. Farran was appointed Rector of Gladstone on June 15. Dates of other commissionings are: Rev. G. Fryar at North Rockhampton on August 16; Rev. P. Gribble at Blackwater on August 17; and Rev. S. Rigby at Blackall on August 23.

The Rector of North Rockhampton, Rev. B. Farran, and the Diocesan Aboriginal and Islander Chaplain, Rev. J. Warby, have been appointed as Canons.

The Dean of Rockhampton, Very Rev. J. Bayton is to be the Bishop's Commissary.

Mr. T. B. Macauley has been appointed Bishop's Warden.

MELBOURNE

Rev. W. R. Dowel transfers from incumbency of St. Philip's, West Heidelberg to incumbency of St. Barnabas', Balwyn on September 18.

Rev. N. R. Glover becomes part-time minister-in-charge under the direction of the Regional Bishop at St. Cecilia's, West Preston from July 1.

Rev. A. J. Schreuder transfers from Chaplain of Gippsland and St. Anne's, Grammar School, Sale, to full-time Chaplain Tintern C. of E. Girls' Grammar School, from February, 1980.

Rev. D. J. Wilson transfers from incumbency All Souls', Edenhope to incumbency of St. John's, Lilydale.

Rev. D. G. Cobbett resigns from incumbency St. Faith's, Burwood as from October 14 to become rector of St. Peter's, Glenelg in the Diocese of Adelaide.

Rev. K. J. Perry resigns from incumbency Holy Trinity, Oakleigh to missionary service with Church Missionary Society from September 9.

Rev. E. J. Lees died July 3.

STAINED GLASS WINDOWS

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Sudan Interior Mission workers, Brian and Doris Fargher, passed through Sydney on their way for a three month furlough in New Zealand, and made it clear that many reports are untrue, concerning the work in the Sudan.

Reports of persecution are exaggerated, especially stories of mass killing and torture. It is true that in some areas, churches have been closed, and some evangelical churches are viewed with suspicion, especially if actively involved in meetings for young people. However, according to them, the Day for evangelism is not over.

At present there are only 38 missionaries, from a force of up to 300, still present. If allowed to continue, there is still a "terrific future" according to Mr. Fargher.

Some areas have been effectively evangelised, and are now able to send out their own missionaries. In other parts, millions have still not heard the Gospel. "Christian education in the Church is very needy", said Mr. Fargher. "Sunday school classes are just beginning, but the material, in Amharic, is very limited".

more than three people, is left very much to local administration.

Gideon Bibles have "blanketed" the country, and there is an acceptance of the Bible by the authorities. The Bible Society is also very active and permitted to operate.

Reports of an "underground church" are not necessary nor very helpful.

THERE IS PRESSURE

Pressure has brought the Church together. The example given by the Church is a real encouragement and a challenge to the Church in the West. "They have a victorious outlook on life", according to Mr. Fargher.

"The picture of a martyred Church, running away and hiding is very wrong. They have taken the attitude of 'Here we stand — do what you like'".

The overall picture is of a rejoicing and expanding Church, prepared to work around difficulties, and pressing on with the work at hand.

UNLAWFUL ASSEMBLY

The regulation regarding the unlawful assembly of no



Brian and Doris Fargher, S.I.M. missionaries from the Sudan.
Photo: Ramon Williams.

ACC LOOKS FOR CHINA VISITORS

In an attempt to deepen its understanding of China, the Australian Council of Churches' Commission on Overseas Mission would like to talk with church people who have visited China in the last few years.

Through such discussions, COOM feels, its member mission boards might get a more balanced understanding of China. They might also see more clearly the kind of relationships that ought to exist between our two countries.

"In particular, we'd like to share the information we have about life in China and the life and witness of Christians in China", said the Rev. Dr. John Brown, a COOM member and general secretary of the Uniting Church's Commission for World Mission.

Dr. Brown invited any church people who have been to China recently, and who would be interested in sharing in such discussions, to contact him at the Commission for World Mission, Box C103, Clarence Street P.O., N.S.W. 2000. The phone number is (02) 29 3112.

"URN OF CONCERN" EARNED \$16,500



The Thanksgiving Dinner for the H. I. Urn of Concern project, held in Sydney recently attracted 50 participants, in spite of the mail difficulties caused by industrial disputes. Held at the Boulevard Hotel, the occasion was one of encouragement to those involved in this scheme.

Commenced as a "once only" project, the H. I. Urn of Concern involves women in the sacrificial giving of money, which is placed in a small "urn". All those participating are then informed through regular mailing of newsletters and prayer information, of the work involving Third World women. Many of these attend the Haggai Institute Leadership Training Course, held in Singapore.

On a given date, the holders of "urns" are to break them and forward the contents to the Haggai Institute office, in Brisbane, towards scholarships for some of the women in Singapore.

Last year, two ladies received scholarship grants from the finance received. This year, it was revealed at the Thanksgiving Dinner, four ladies received scholarships!

A total of \$16,500 was raised, with \$500 coming from a lady in the United States of America who had heard of the work, and \$75 from a lady in Singapore.

Graham Dorn, aged 18, has been a spastic all his life. Recently he gained employment at Centre Industries, associated with the Spastic Centre in his area of Seaford. Mrs. Dorn had been interested in Dr. John Haggai's book about his son Johnny who was a quadriplegic. The more she read of Johnny and his prayer involvement for Dr. Haggai's work, the more she told her own son, Graham. Now the Dorn family, especially Graham, has become closely associated with the H. I. work and the giving possible through the H. I. Urn of Concern.

The picture shows Robyn Power speaking with Mrs. Margaret Dorn at the H. I. Urn of Concern Thanksgiving Dinner. Mrs. Dorn had a special request for wanting an "Urn" . . . for her 18 year old spastic son, Graham, who wants to share his earnings for the Haggai Institute work. (Photo Ramon Williams).

OLD FRIENDS MEET

A vice-president of World Vision International met recently with the Anglican Primate of Australia, Archbishop Sir Marcus Loane.

Dr. Sam Kamaleon, who was in Australia to lead a number of Christian Leadership conferences, met with Archbishop Loane at St. Andrew's House, Sydney. The two spent time recalling their preaching days together in India.

Dr. Kamaleon is an ordained Methodist Minister, who directs Christian Leadership and pastors' conferences throughout the world, particularly in Third World nations.

While in Australia, an approach was made to Dr. Kamaleon to conduct a leadership conference for Aboriginals in Australia. The request came from sections of the Aboriginal Christian community.

Dr. Kamaleon is now considering a conference next year in Alice Springs.



Mrs. Eileen Middleton of the C.L.C. shop at Springwood, presents the Mayor, Alderman Leslie with a copy of the N.I.V. Bible for the local library, during the opening ceremony of the Christian Literature Crusade's eleventh book shop. Photo: Ramon Williams.

CLC MOUNTAIN ADVANCE

The Christian Literature Crusade's opened its eleventh book shop in Australia, at Springwood on June 28. The brightly coloured, attractively arranged and decorated store quickly filled with people, following the official ceremony conducted in the plaza outside.

Shop F, in the Town Hall Plaza, Springwood, first came to the notice of Eileen Middleton two months ago. Mrs. Middleton was formerly the manager of the CLC Family Book Shop at Parramatta.

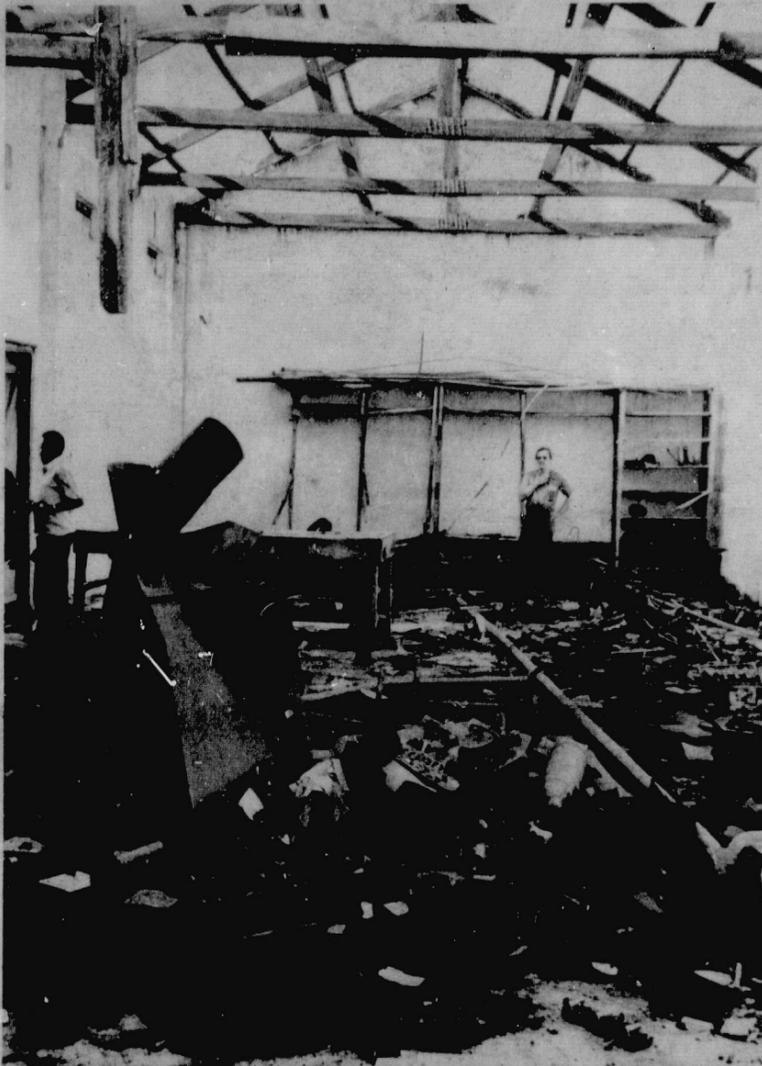
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Cnr. Macquarie Street and Civic Place
Christian Dance Fellowship of Australia. Enquiries: Cheryl Collins 789-5506



Dr. Sam Kamaleon with Archbishop Sir Marcus Loane.

OUT OF THE ASHES — THE DESPERATE PLIGHT



The remains of the Balayi coffee processing plant at Masaka in Uganda, which is owned and operated by the Church of Uganda. Coffee to the value of 3,000,000 shillings (\$375,000) was destroyed during the war of liberation and 300 employees put out of work. First hand account, page 2.

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EDITORIAL

The latest strike to be reported in the papers, and not all are, was a strike by twelve snowplough drivers at Mount Kosciusko. The drivers timed it well as it was the first real snow fall of the season, right on the weekend when some skiers were leaving and others arriving and all inconvenienced. It was such a small pimple on the industrial face compared to the ugly scars of the waterfront strike, or the petrol refinery strike, or the train strike, that it might seem hardly worth mentioning, though this will not be the opinion of the hard pressed resort operators who have had a bad enough season as it is.

But what about strikes in general, which are of such frequent occurrence in the Australian Community? Are strikes legitimate? The retort will be made that in a free world a person always has the right to withdraw his labour, but this reflects the error of modern secularism which ignores the fact that we are in relationship to one another and therefore have obligations towards one another. For example, members of Nasa monitoring a moon shot at Houston, Texas, are they at liberty to withdraw their labour at their own discretion when three astronauts are in orbit and are relying on the faithfulness of the Houston team for their safe return to mother earth? Plainly there are some situations when it

ORGANISED GREED

is indefensible to withdraw your labour and the government should legislate accordingly, providing penalties for those who offend. Those who staff essential services have the strongest obligation to remain at their work rather than jeopardise the whole community, and although clearing the roads in the snow fields could hardly be regarded as an essential service, those who have chosen to take up this work have an obligation to those whose plans depend on their faithfulness in it.

The basis of most strikes is greed. Indeed our modern economic system may be described as organised greed. Jesus described Christians as the salt of the earth, but most of us have lost our savour, being motivated by greed along with the rest of the community. The organised church is not exempt. It manages its properties for what it can get from them. But the Christian principle is service which considers other persons' welfare primarily. Greed looks after number one first.

The sad thing is that greed is a perversion of the noblest motive; the seeking of life. In the Garden of Eden, God planted the tree of life as the hope and promise that those who by patience in well-doing seek for glory and honour, will be rewarded with eternal life.

Sinful man seeks power and possessions in the belief that this is where real life resides. He is greedy. He is mistaken as to where life lies. Jesus said, "A man's life does not consist in the abundance of the things that he possesses". Life consists of relationships, especially relationship with God. Jesus said, "This is life eternal to know the only true God, and Jesus Christ whom He sent".

Greed is the commonest human sin and it is the one most fiercely denounced in holy scripture. The tenth commandment forbade it. Jesus condemned it in the strongest of terms, and in several places St Paul warned that the greedy person will not enter the kingdom of heaven. He said that it was the equivalent of idolatry, which is the grossest of sins and he warned that the wrath of God overtakes those who are greedy. In a society where organised greed is reflected in company reports, in trade union militancy and in the aspirations of ordinary people, Christians and the Christian church must witness to service and not self-centredness as the principle for organising human life. Not rights, but obligations, are to be uppermost. The Son of God was among us as He who serves. Relationships are the all important thing in life. Society consists of relationship. Service furthers relationships, greed destroys them.

Moore College
Library

Former Anglican Chinese Bishop Interviewed in Nanking

PART II



Professor Ting and his wife with the Anglican Dean of Sydney and Mrs Shilton.

DEAN: If there was any discrimination in the past against Christians as far as jobs or positions are concerned, is there any now?

PROFESSOR TING: Before the Cultural Revolution I can't say there was absolutely no discrimination because in such a big population there were bound to be people who held a certain point of view about religions. But as far as the official policy of the State is concerned all religions were equal and people were not to be treated differently on account of their religion.

Children from religious families would be admitted into University just as much as other children. So on the whole during those seventeen years I think the Government did see to it that no discrimination should happen. In those days people were not treated in accordance to their religious belief.

Take Dr. Sun Yat Sen and Chiang Kai Chek. As far as religion is concerned they were both Protestants but Dr. Sun Yat Sen has always been very highly respected. I think most Chinese know that he was a Christian and people respected him because he was a forerunner of Chinese democratic revolution.

Whereas Chiang Kai Chek was reputed to be a devout Methodist, I don't think many people in China would look up to him as any sort of leader in China. During the Cultural Revolution the situation was quite different, because in those years the influence of the Gang of Four seemed to have gained the upper hand. It would be to the great disadvantage of the religious believers in many ways.

I know of Moslems, for instance, who in the rural areas were compelled to raise pigs, hogs and they were even compelled to eat pork, because they were considered to be revolutionary.

And when they refused, the bones of hogs would be poured into the wells so that the Moslems would find it impossible to drink the water of the well. All that sort of thing. It sounds very unreasonable and primitive but that happened in certain areas where Moslems were in a large majority.

But today all of this has to be changed. Christians, too, in certain rural areas where I was recently, have a production team composed of some ten or fifteen families. They were all Christians and their productive work was excellent.

Then, during the Cultural Revolution, some people went to them and asked them to whom they were loyal.

Chairman Mao or God? They were compelled to say whether their primary loyalty was to Chairman Mao or to God. They said, We are loyal to both. In political matters we are loyal to Chairman Mao. We support Chairman Mao, but in religious faith we are loyal to God. They were not satisfied. They felt that they were debunking Chairman Mao. So the conflict became very severe.

The Christians didn't even cultivate the land for two years because they couldn't unless they said their first loyalty or their only loyalty was to Chairman Mao. With the downfall of the Gang of Four all this situation has been remedied for the Christians in that team, they became quite happy and they are working on the land again. So that shows you something of the discrimination or even persecution that Christians had to suffer during those days.

Since the downfall of the Gang of Four I think our Government is working very hard to go back to the correct practices of the first seventeen years. Christians are again regarded to be a part, definitely a part of the united front, that is Christians and Communists may differ in ideological and philosophical, theological matters but politically as long as the Christian is patriotic, as long as the Christian wishes China to grow better, to become stronger, then there is enough common ground between the Christian and the Communist to work together and that is the policy of the Communist party about the united front. It's on that ground that Christians and non-Christians can work together for socialism.

DEAN: So you wouldn't see any place in the future for, as it used to be called, Foreign Missionaries because of an attitude to foreign powers generally, would that be so?

PROFESSOR TING: Well, a very important point emphasised by the Chinese Christians since the early days of the Liberation was that the churches in China ought to be Chinese and national. Financially the churches are to be self-supporting. It is not anything nationalistic. It has no objection to international connections between Chinese Christians and Christians abroad. But it is just that the churches must be self-governing, self-supporting and the work of the churches need to be carried on by the Chinese Christians themselves.

Theological education, for instance, we felt that it was necessary for education to be carried on in Chinese. I was always lecturing and talking using the English language and making a theological student less a Chinese after his five year education. So I don't think that the churches in China would welcome Western missionaries. But we are not really against

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ENDLESS HORROR, ENDLESS RECONSTRUCTION

A graphic insight into the sufferings endured by Ugandans during the eight years of the Idi Amin regime and the recent fighting that led to the liberation has been gained by a Sydney observer, Mr. Warwick Olson, who has just returned to Australia after travelling extensively through Uganda as a member of a team to assess relief and rehabilitation needs. He spent ten days in the most hard hit areas of Uganda.

"The stories of horror were endless. One pastor told me of a mother with her baby who was trying to flee from Amin's soldiers. They were caught and the baby was tossed into the swirling rapids of the Nile River — all because the mother had hidden a small sum of money in the child's napkin", Mr. Olson said.

"Almost every person I spoke to told of relatives and close friends who had been eliminated during the eight years of Amin's rule or who had been killed during the war of liberation. Ugandan officials believe that more than half a million men, women and children have died".

2 MASS GRAVES OF 900 CHILDREN

A moving experience during that visit was to be taken to two mass graves just outside the town of Mbarara in Western Uganda. In those graves were buried 900 children who had died during the 10 weeks war of liberation.

These children, who were either orphaned or separated from their parents, had moved from place to place, first to avoid the wrath of Amin's soldiers and then the bombs of the Tanzanian liberating forces. Many of the children had died from malnutrition. Others had contracted disease, mainly through a measles epidemic.

The towns of Masaka and Mbarara near the Tanzanian border the commercial centres had been destroyed.

There was no electricity and water was short. Food was short in the town because of the extensive damage to the commercial centre, and outside the town in areas near the Tanzanian border there was a desperate shortage of food and clothing.

The bishop in this area, the Right Reverend Christopher Senyonjo, said the Church must be in the forefront of the rehabilitation and reconstruction programme.

He hopes Christians and other people of goodwill in other countries will help to finance some of the reconstruction. The Church is also appealing for help to complete a dispensary, which is urgently needed to serve a community of 10,000 people.

The devastation and destruction in Mbarara seemed to be even greater than that in Masaka. The whole commercial area had been badly bombed. The residential areas were less affected, but most of the houses had been looted. In many cases that had left the people without beds, cooking utensils, crockery and cutlery.

Mr. Olson said the Archbishop of Uganda, the Most Reverend Silvanus Wani, had asked the African Enterprise organisation, under the leadership of Bishop Kivengere, to co-ordinate the relief and rehabilitation effort for the Church of Uganda.

African Enterprise had already established an office in the Ugandan capital, Kampala, and the co-ordinator of the work is the Reverend John Wilson, who until recently headed African Enterprise's Ugandan relief programme in Kenya.

Archbishop Wani told Mr. Olson that Bishop Kivengere and the African Enterprise team had done a magnificent job from Kenya in caring for Ugandans displaced by the brutal Amin regime. Now that they were back in Uganda, he wanted them to become deeply involved, not only in the relief programme but also in the Church's ministry of "reconciliation of hearts and minds".

Mr. Olson, a director of the Sydney-based communications organisation, Pilgrim International Limited, is associated with the Australian support office of African Enterprise.

Many people had returned to find their homes empty and so had to start "from scratch" as they had only taken a few clothes with them when they fled. There was food in some areas, but in most areas bordering on Tanzania there was need for food.

THESE SURVIVED THE WAR



Children at the Church of Uganda's Baby Home at Fort Portal have been affected by the recent war of liberation. The Baby Home was looted and cots, bedding, food and other essential items were stolen. The Matron and staff are carrying on under very difficult circumstances.

"There is a big work to be done for the spiritual welfare of the people", the canon said. "We need to reach our people with a different way of teaching, but this could be costly as we may have to get expert people from outside to give religious teaching to rehabilitate our people spiritually".

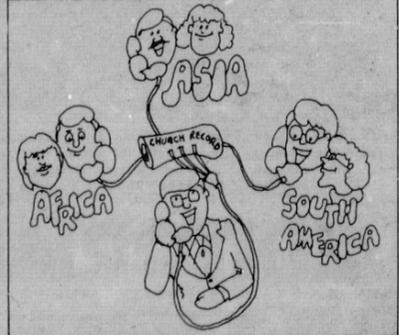
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WHO REALLY OWNS THE MEDIA?

Tony Morphett takes the Christian view

PART TWO



MEDIA RESPONSIBILITY MEDIA OWNERSHIP MEDIA CONTROL

So let us look at those phrases again: "ownership of the media"; "control of the media"; and "media responsibility".

If you are a Christian, you know who owns the media. In terms of the parable of the vineyard, He is an absentee owner . . . he has gone away and left us to manage it, but he is still the owner. The owner is God, in the form of Jesus Christ, who has all things under His feet. Now I agree that this is very inconvenient. It would make life seem much easier if he owned it, and only had to answer to each other for what we did with it. But that is not the truth of the matter. Such a view does not fit the facts.

But "control of the media" is a different matter. Genesis 1 tells us that God handed the planet and its resources over to us to work with. As I said earlier, this may seem to us to be a dumb decision but it's none of our business to question it. "Control of the media" is in human hands. Now how does a Christian who works in media set about deciding how he carries out his responsibilities firstly as a Christian, and secondly as a media worker. Well for a start that is the order of his responsibilities. One, Christian. Two, worker.

And employers should not feel too bad about this, because a Christian who is silly enough to think he can cheat God will not think twice about cheating his boss. Furthermore, a practising Christian who works from the blueprint . . . works from the Bible . . . should make a good employee, because he is under orders to use his talents productively . . . to multiply his talents. So that not only should he not be robbing you blind, he ought to be making you look good as an employer.

PROBLEMS FOR CHRISTIANS

The media however creates problems for the Christian employee.

Media . . . television, radio, newspapers, magazines . . . are channels for information and entertainment. But they don't just inform and entertain society. They reflect it as it is, and also as it thinks it wants to become. Media reflects the short-term aspirations of various parts of society. An example of this a few years back was a drama series set in a secondary school. I understand a large bloc of the audience were primary school children.

Another series purported to represent life in a block of flats. A lot of the audience were secondary school children who thought that that was what their future was going to be like. People really are influenced by what they see and read and hear. The advertising industry has spent millions in research establishing this. If people are not influenced by what they read and see and hear, then advertising is a hoax, and political campaigners are wasting their time.

Now the Christian media worker has to work in that situation, and also he has to work in teams with people who don't share his views.

This is as it ought to be. In the world, as a leavening agent, is exactly where the Christian ought to be. This creates all sorts of problems for him on a day-to-day basis and I'll be looking at some of those problems later.

Most of them spring from the sort of society we are. We're a society with ills. Some of our ills were the cause, and more of them are the results of two world wars, a depression, and an extraordinary technology. This technology and capacity to

make things has made us a rich society . . . most of us have a far higher standard of living than even aristocrats of the Middle Ages . . . but it's a rich society where some people still don't get enough to eat.

In the past ten years materialism has proved itself to be a thoroughly unworkable philosophy. The richest countries in the world have pockets of malnutrition in them. This is so not because we lack the food. It's because we lack the desire to feed our own people. Let alone anyone else's. In a sentence: materialism can't cope with sin.

We have a society in which it's possible to pretend that we possess the freedom, to act in isolation from other people. It's a society which in defence of selfishness and justification for not caring for the weak produced the nonsense phrase "victimless crime".

It's a society which, while becoming increasingly aware of the interdependence of plants and animals in nature — increasingly aware of ecology — increasingly pretends to believe that people aren't interdependent — that it's actually possible to lead a purely independent and self-centred existence.

Now that's a society which isn't thinking clearly or well. A society which is to be frank, mentally ill, and needs healing. And that illness stems from a retreat from the facts, and that healing can only come from a recognition of the facts including the original Fact of God, and His demands on us.

REFLECT AN ILL SOCIETY

Workers in the media are involved in reflecting that society and its desires. Because they're reflecting an ill society, workers in the media quite often take damage. And quite often that damage is in the form of loss of belief in values . . . in a word, cynicism. Cynicism, unfortunately, has become part of the romantic image of the reporter. As a cadet reporter one put on cynicism with one's first trenchcoat.

I realise it's quite often the sensitive person's defence against pain, but there's something very tedious about cynicism. It's directionless, non-creative, it reacts rather than acts, it's a negation rather than an affirmation, it confuses rather than clarifies. In a pantomime, the devil may be a swashbuckling chap in red tights. In real life, his trademarks are tedium and confusion and his colour is more often grey.

The one thing the real devil has in common with his portrayal in pantomime is that he's involved in illusion. He's the father of lies. And the romantic illusion persists . . . the lie persists . . . that lack of belief is more positive than belief itself. It's hard to estimate how much damage has been done to our society by the romantics of the 19th century who elevated rebellion into a virtue. Now we know from Genesis that rebellion is the key vice. It's what got us into the mess we're in.

And that's because rebellion against God is a rebellion against the original Fact, and if you rebel against the facts, you get, mashed. If I go to the top of this building and rebel against the law of gravity by stepping off into the air above Pitt Street . . . then I get mashed. If you cross streets ignoring the facts of motor cars you get damaged. If you live your life ignoring the fact of God, you get damaged. Believe me, I tried it, I did it, I got damaged.

So in the 19th century someone comes up and says "the rebel's a hero" and idiots ever since have believed it and have been taking damage from it. I know, because I was one of those idiots. I was capable of saying "if God exists then He must be defied". Big deal. Trouble is, it's like defying the Law of Gravity. It's dumb. You get mashed. And you lead a grey, tedious life in the meantime.

The media worker . . . the man or woman working in newspapers, radio, television, reporting or fictionalising our society can't wish the ills of that society out of existence . . . can't avoid them. It's like being a cell in a sick body. The cell can't opt out, all it can do is get sick itself or try and make the body well again. What can the Christian working in media do to make the body of society well again? We're all in this together, and media has tremendous, leverage in society. So what can we do?

The owner has given us the vineyard and gone away, and the vineyard's in a bad mess and the owner might come back any time to get us to account for what we've been doing with his property. Our Father's left us to



look after the house and it is in one (literally) hell of a mess.

And if we knew the date he was coming back, then we'd have the washing up and vacuuming done by that day. Even have the beds made, wouldn't we? But the old man's smarter than that. He hasn't told us when he's getting back. Just have it in order. Well, you've read this morning's newspaper, so you know the house isn't in order. And what can I do? Fast as I wash up, the others dirty the dishes, right?

INSTRUCTIONS BEHIND THE DOOR

We'll we can look at the list of instructions that our Father left hanging behind the door.

We're supposed to love God and our neighbour as ourself. Our neighbour doesn't seem very lovable, but we have to love him. Sometimes ourself doesn't seem very lovable, but we manage there, don't we? So loving our neighbour ought to be possible, because we know fewer horrible things about him than we know about ourselves. Anyway, John in his first letter says "If anyone says 'I love God', and hates his brother, he's a liar". John gives as his reason the fact that you've seen your brother and you haven't seen God.

Now I would've thought that it's sometimes easier to love someone you haven't seen than someone you have . . . but surely there's another reason here too. Genesis says we're made in the image of God. Now because of our rebellion we've damaged that image, it's a flawed image, but it's still there. So it's logically inconsistent to say you love God and hate your brother. You're saying . . . I love God but I hate the image of God. It doesn't make sense.

So a Christian in media, like any other Christian, has to deal with God and other people from a position of love. But a media worker's business is people. People he interviews, people he writes about, people he photographs, people whose businesses he writes about, people whose books or films he reviews, people who've just lost relatives, people whose lives resemble the fictional stories he constructs or films. He has to deal with these people from a position of love. And unless he works from love, his work is going to be rotten anyway.

I don't use the word "rotten" figuratively. I mean it literally. The whole universe, and life itself came from God's creative act of love. So if we, who are flawed images of God, are not ourselves working from a position of love, then we are not working from a position of life. And the lack of life is death, and our work will be literally rotting, or rotten. It may have the luminescence of decay, but that is the only light it will give.

One of the most astonishing things God did when He made us, was to give us the potential to reproduce ourselves.

A Christian worker in the media has to draw lines past which he can't work. And those lines are there for very positive reasons. What I'm saying isn't negation. Isn't a big "no". It's a big "yes". It's a yes to God's love, and the love we owe to God and our fellow man.

Pornography for instance is desperately wicked, is such a sign of a desperately ill society. For what pornography does is to separate sexual intercourse from love and from the reproduction of new, if flawed, images of God. It separates sexual intercourse from life, and the lack of life is death. And death is the symptom of what Christians call "sin", which is rebellion against the facts, and therefore against God the original Fact.

Pornography isn't the subject, and I'm not going to pursue it, but it's a good example of an area where a gift of God has been detached from its life-enhancing purpose, and directed into death. Where food has been tipped into the sewer. Pornography's simply anti-woman, anti-man, anti-life, anti-human, anti-love. Anti-God.

I suppose we link in our minds "media, sex and violence" . . . and with violence we have another example of the detaching of an emotion from its right function. After all, anger isn't bad in itself. There are sometimes good reasons to be angry. But if we link it with unforgiving behaviour, and then celebrate the mismatch as a good and reasonable form of human conduct . . . then we're out of line.

I'm guilty of having done it. Of having celebrated revenge as a good thing. And of course it's simply not on. We're usurping God's function. "Judge not." "Vengeance is mine saith the Lord." Not on.

So there are fashionable areas in media where Christians are handicapped. Where we can't participate. It's always been so. We couldn't work in the Colosseum in Ancient Rome and we can't write sadism and porn now. That's tough luck, but there's other work around. Myself . . . I argue. I negotiate with producers. I say "I can't write it this way, but I could write it that way . . . and I try and make sure that that way's a better story."

ONE LIGHT SHINES ANOTHER CONCEALED

And there are producers I'll probably never work with, and who probably wouldn't want to work with me. Recently someone in the business was suggesting me for a job, and the person he was talking to went forward and said "you realise Tony Morphett's a, ah . . . a Christian?" The man who was suggesting me is also a Christian, but not quite the exhibitionist that I am. So he stayed deadpan and said "well I suppose there are worse things to be".

This is a nice little scene, because it illustrates two things very clearly: one, in some sections of media there is no more threatening thing that you can be than a Christian; and two, there are Christians in media who aren't known as such.

Now I don't know whether they go round drawing a fish in the dust and rapidly rubbing it out, but because of the aggressively secular nature of the industry, there are Christians who've been hit in the head once too often and don't stand up and be counted any more. And clearly this isn't according to the book.

We not only have to stand up and be counted, we also have to evangelise, which is one of those words like fundamentalist that gets us into trouble. We have to let people know that the epidemic of death, which we caused by our rebellion against the source of life, against the facts . . . that that epidemic ended on the Cross. Now if there was an epidemic of bubonic plague going around and you knew the cure was a very simple one . . . and you kept the knowledge of that cure to yourself . . . then I don't think you'd be behaving very nicely.

And saying "the cure's in books in the library . . . let 'em look it up, like I did" . . . or "there are hospitals in every suburb where they can learn the cure" . . . doesn't really let us off the hook, when we can say to our neighbour "look, Jesus did it on the Cross for you. All you have to do is accept it and be cured!" Now if we don't believe the Bible, then we don't have to do that. We can watch them die and say "bye bye. Death's an incurable disease, no one survives it."

And, frankly, when I was an atheist, I thought that was a terrific deal. That death was permanent. That it didn't matter what you'd done, you never had to answer for it. One of the hardest things I had to accept as a new Christian was this idea of survival after death, of the resurrection of my body. I could accept Christ's resurrection because the evidence was there. But I couldn't accept mine. Because I was scared that people would say "oh, you're after pie in the sky. You're afraid of dying."

• To page 4



An Evangelical Church in Hanoi

CHRISTIANS MUST BE PART OF THE CRISIS

WORLD VISION VIETNAM REPORT

The Christian Church is still alive and well in Vietnam under a government policy that does not encourage or discourage religion, says World Vision's relief and development director, who's just back from that country.

Roger Walker's visit to Vietnam was the second stage of a study into the Indo-Chinese refugee problem. Late last year, Walker spent time in Thailand, where he visited refugee camps and met with officials of the United Nations' High Commission on Refugees.

Commenting on the refugee situation, Roger Walker says that the crisis must be attacked on two levels.

"There are hundreds of thousands to be helped who have made their escape and are now crowded into camps or who are struggling for survival on the high seas.

"I believe that Australia and other Western nations have a responsibility to take more refugees. However, I believe the community must give the Government its full support. Christians must do more to help settle these brothers and sisters in Christ. There is no use calling for an increase in the refugee intake unless we are willing to do our bit."

The World Vision relief and development director says the second level of attack must be to give support to both Vietnam and Kampuchea. We must not look on these two countries in only negative terms.

"Exciting development is taking place in Vietnam. Kampuchea is in the middle of a full scale famine and is desperate for assistance. I believe we must respond to that call even if the Australian Government has

to reverse its policy and recognize the Phnom Penh leadership.

"This leg of my trip gave me a picture of the life in unified Vietnam and an opportunity to see if World Vision could give assistance to Vietnam and Kampuchea," says Roger Walker.

He says that there is a contrast between Hanoi and Ho Chi Minh City (formerly Saigon). In the North the communist system is embedded into the lives of the people. There is reasonable equality and co-operation. There is a more spartan approach to life.

In the South there is still confusion and uncertainty about the future. The new life-style is still filtering down to the grass roots. Because of this uncertainty, many Vietnamese are making their escape.

Under the communist system, says Roger Walker, there is free education, health care and no taxation. The salary scale begins at 50 dong (\$150) and increases to 200 dong (the salary of the Vietnamese president is 200 dong). Essential diet, rice and meat, is rationed. Each person is allowed 15 kilos of rice a month.

The World Vision relief and development director says he was very impressed with the level of operation and cleanliness of hospitals he visited. Many have been upgraded since 1975.

that there would be no more church in the North. "But we did keep God's Word according to the faith. We kept the Word of Jesus and the name of the Lord is known here."

The Catholic Church is still strong in the North. In the South, the church operates with comparative freedom. Like all citizens, ministers have to live with travel limitations. People travelling beyond the city must return home on the same day. This makes evangelism and conferences of pastors and bishops difficult.

GOSPEL IS FREELY PREACHED

"In the South, unlike the North, there is still apprehension among Christians about the future. But everywhere in Vietnam the Gospel is being freely preached."

Roger Walker, who visited Vietnam during the war years, says the new government has made remarkable progress in clearing the city of its prostitution and drug problems. The New Economic Zone, a settlement just out of old Saigon, while having its teething problems, appears to be taking its toll on the city slums.

The World Vision relief and development director says he was very impressed with the level of operation and cleanliness of hospitals he visited. Many have been upgraded since 1975.

WE KEEP GOD'S WORD

However, people told me that when the nation was partitioned in 1954, many Christians went South, believing

St. Wasp's Church

Now Romans, chapters nine to eleven, tell of the ingrafting of the Gentiles.



CANON SIMPSON

Woman as episcopal candidate

A WOMAN priest—Canon Mary Michael Simpson, who visited this country last year—was one of six people nominated recently for the post of Suffragan Bishop of New York.

She was the first woman to be formally nominated for the episcopate since such a move became possible through the 1976 decision by the General Convention of the US Episcopal Church.

Canon Simpson was not elected, though her supporters are said to be pleased with the showing which she made in the ballots. The "Church Times" understands that, although she knew she had no chance of being elected, she was persuaded to stand by the female clergy of the diocese and their supporters in order to make the point that women are now eligible for the episcopate.

Here was one of three names proposed from the floor in a revolt at the diocesan selection convention by lay and clerical members who felt that the three men suggested by the official nominating committee represented too small and too narrow a spectrum of choice.

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NEW PRINCIPAL FOR CMS TRAINING COLLEGE



Rev John McIntosh, BA, BD, ThM, has been appointed principal of St Andrew's House in Melbourne — the training college for Church Missionary Society candidates.

He succeeds Rev David Penman who is now Rector of the Parish of Palmerston North in New Zealand.

John and his American-born wife Barbara are at present CMS missionaries in Indonesia where John has been a lecturer in Theology at Nommensen University, North Sumatra, since 1971.

An "old boy" of St Andrew's Cathedral Choir School and Trinity Grammar, Sydney, John holds a Bachelor of Arts degree from Sydney University and studied at Westminster Theological Seminary in Pennsylvania, USA, where he gained a BD (1962) and ThM. After ordination in Sydney, he lectured at Moore Theological College. He was curate at St Barnabas' Anglican Church, East Roseville, and then St James', Turramurra, before training for missionary service at St Andrew's Hall in 1970.

John and Barbara have four children. The two eldest, Jane and Alison, are at school in Australia. James and Katherine are attending Chefoo School in West Malaysia.

The McIntosh family will move to Melbourne and John will take up his new post at the beginning of first term in 1980.

Police Impotence and the Summary Offences Act

"Police News" is the official journal of the Police Association. An editorial in the latest issue criticises the laws passed by the NSW Parliament last April, but not yet promulgated, to replace the Summary Offences Act.

The police journal says that these new laws mean that police have lost "any semblance of control over many common street offences". The editorial lists the types of behaviour which often occur after hotels close and which gives offence to other citizens. Under the new law the police cannot take action.

The Secretary of the Police Association said problems have arisen from the decision to "abolish the offence of soliciting for prostitution. He said that there had been an influx of prostitutes from other States and New Zealand. This could lead to an underworld war to control prostitution.

The police are angry that the government did not bother to consult them before passing the new laws. Presumably those who "thought up" these new laws live in select suburbs where these ugly aspects of society do not disturb them.

B. G. Judd

PROFESSOR TING ON CHINA

From page 2

their missionaries as individuals because many of them came to China with the sole intention of evangelising China. They didn't want to be a political tool of Western penetration even though when they were caught in the whole machinery of western political and military and political penetration of China, objectively because they didn't know any better, they could have supported groups in China, political groups in China, that were against the interests of the people of China. But today we understand that many missionaries have turned into friends of new China. Many of them have visited new China. Even some of our friends have come to Nanking and have come to see us. So we are taking a very friendly attitude towards the former missionaries. It is unthinkable for the Chinese churches to receive missionaries back to be permanent co-workers.

DEAN: So if there were some ex-missionaries who needed to leave China in those very turbulent days and wanted to come back for a visit, would they be welcome to do that?

PROFESSOR TING: Certainly. Archbishop Mowl is a former missionary in China and he came back in 1956. Then our very good Canadian friend, Pat Johnson, for instance, was a missionary in Manchuria. He has come to Nanking three times. Bishop Hall came back. Bishop Baker has not come yet. I understand he hopes to come to China.

PART THREE NEXT ISSUE

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TONY MORPHETT — "Not afraid of death as such"

From page 3

I'm not afraid of death as such . . . being eaten by crocodiles and so on, yes, but not of death as such. What I'm afraid of is losing touch with Christ now I've found Him. So it's not death I'm afraid of, it's Judgment. I'm so afraid of it, I'll obey orders very willingly, something I've never done before.

And the orders include Matthew 28, verses 18-20. The resurrected Christ is talking to His disciples. "And Jesus came and said to them: 'All authority in heaven and earth has been given to Me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.'"

If you are a Christian in media, then those are your orders. You have to evangelise. Not badly, not shouting "have you been saved?" into unwilling people's ears. Not grabbing lapels. Lots of people have tearaway lapels these days. But with love, because you want to save them from death.

The ownership is vested in Christ. All authority in heaven and earth has been given to Him. He made it. It's His.

The control has been given to human beings. In Genesis 1, 26 God has given man dominion over all the earth. We are stewards under His authority.

And stewards are responsible to the owner for what they do with his property. The owner has told us that he is coming back, ready or not. Whether you believe it or not. You may not believe in the law of gravity but that won't save you if you step off the roof.

There's been a lot of talk recently about children's television. I'd like to leave you with two quotes from Jesus. "Let the children come to Me, do not hinder them; for to such belongs the Kingdom of God" (Mk 10, 14), and "Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a great millstone were hung round his neck and he were thrown into the sea" (Mk 9, 42). The thing about this book is that it does clarify one's program-making decisions.

Ownership, control, responsibility. We know the owner. We know who has control under him. We know who's responsible. We are responsible and we'll answer for that responsibility when the owner returns.

When I was asked to give this talk, I thought I knew what I was going to say. Something mildly entertaining, a talk about what the Bible's done for me. But I got forced back to the Bible itself, and away from myself. And the Bible has its own disturbing logic.

KESTON COLLEGE REPORTS

AMERICAN YOUNG PEOPLE ARRESTED BY CZECH AUTHORITIES

Three young American tourists are presently being detained by the Czech authorities in Brno: Lenore Hunt, 23, of Galesburg, Illinois; Albion Buckingham, 26, of Willow Grove, Pennsylvania; and Michael Birks, 21, of Fairfax, California; were seized by Czech officials on July 3, 1979, and have been held incommunicado for 3½ weeks. No U.S. officials have been allowed to speak with them.

The group, members of the Summer Youth Training in Europe Organization, a programme affiliated with the Slavic Gospel Association, were found in possession of religious literature, including Czech Bibles intended as gifts for Czech churches. Czech officials in Prague have indicated that a charge of unlicensed importation of literature is pending for the arrested Americans.

Summer Youth Training in Europe spokesman Ron Maczka said recently that it was customary for the students from Christian colleges in the United States to take

gifts, including religious literature, to the churches on their travels through western and eastern Europe. "Nothing in Czech law," he said, "prohibits the carrying of such literature into the country. The literature in question was available for inspection. It was not of a political nature."

Without any communication with the young people for nearly four weeks, it is impossible to ascertain the exact charges and predict the outcome. It is feared that the group are undergoing interrogation which accounts for the silence of the Czech authorities concerning them.

W.C.C.

Sir,
May I respond to Douglas Brown's article (and question) "Who Now Wags the WCC's Tail?" in ACR 16/7/79.



Either it is unfortunate for Mr Brown that the information and wisdom of the recently concluded Commonwealth Heads of Government Meeting was not available to him at the time he wrote his article, or presumably now he is writing an article that suggests all the heads of the Commonwealth are "left wing, radical, revolutionary, neo Marxists" and whatever other words he can find in his political dictionary.

then I can only conclude that his motivation is political rather than biblical.

Mr Brown lightly dismisses the accusations made against the May Rhodesian elections. Again, not all such accusations were from "predictable" organizations. The British Parliamentary Human Rights Group, headed by Lord Chitnis, in its report or observation of the Rhodesian election "Free and Fair?" concluded:

"The recent election in Rhodesia was nothing more than a gigantic confidence trick designed to foist on a cowed and indoctrinated black electorate a settlement and a constitution which were formulated without its consent and which are being implemented without its approval."

When a spokesman for a minority group seeks to dismiss world wide opinion — both reflected by Governments and churches — as "left wing, marxist" etc, I begin to ask "Is there a hidden motive?"

The rest of his article which purports to be an analysis of the decision making process of the WCC might just as accurately be applied to any church synod or assembly. As a member of the Sydney Diocesan Synod, I am only too well aware that the 830 synodsmen "in no

way resembled government and opposition". May I challenge anyone who reads Mr Brown's article, to read it, substituting "synod" for "assembly", "St Andrew's House" for "Geneva", "standing committee" for "central committee", and so on.

My point is not to criticize Sydney Synod (generally I think it operates as well as the WCC Assemblies do) but to point out that the criticisms Mr Brown makes of the WCC are applicable to any large church assembly or synod.

If we are to take his criticisms seriously, then we must surely examine the whole question of participation by lay people in the decision making processes of the church, at all levels. If Mr Brown cared to make a few suggestions on this point, his writings may be of some value.

Russell G. Rollason
Information Officer
Aust Council of Churches

Racial Assumptions

Sir,
Thank you for your editorial of July 2, in answer to my letter published in that issue.

I was misled by assertions such as those repeated in that editorial, namely, that it is not un-Christian to refuse entry to Australia to third-world (ie, coloured) people seeking an easy life and higher living standards, and

that we ought to comply with the requests of third-world governments and exclude talented people whose skills are needed in their own countries, into concluding that you were only pretending to support the admission of Indo-Chinese refugees, while your real intention was to promote racist views.

Apparently, to judge from Mrs Creasey's letter, I was not alone in thinking so, but after reading your editorial I realise I was wrong and offer my apologies.

At the same time, I suggest that you might well ask yourself whether assumptions such as those I have instanced are not racist. Is national selfishness any less un-Christian than individual selfishness? Did not most white immigrants come to Australia seeking an easier life and higher living standards?

Is it not a basic right of Australians to leave this country and live elsewhere if they want to? While we regret the brain drain from Australia to America and Europe, do we ask foreign governments to exclude people in this category? In short, do you not have double standards — one for people of European extraction and another for everybody else?

And, if so, do not such assumptions reinforce the fears and prejudices lurking in the minds of many Australians, and so make it unlikely that your pleas for refugees will be as successful as they otherwise might be?

(Rev) G. S. Clarke
Lane Cove, NSW

AUTHORS RETURN



Tim and Bev LaHaye with David Hillis, after their arrival in Australia, for a two week tour of speaking engagements, organized by Word of Life, Australia. Photo, Ramon Williams.

SPIRIT-CONTROLLED LIFE FOR THE FAMILY GUIDELINES BY AMERICAN VISITORS

Word of Life in Australia has sponsored the return visit of Dr and Mrs T. LaHaye to this land, where they will be addressing meetings over the next two weeks. The two weeks are actually part of their annual holidays, but they were so attracted to Australia on their last visit that they claim "This will be no hardship for us".

Tim and Bev LaHaye are known for their books on the subjects associated with the spiritual family life.

Dr LaHaye is pastor of one of California's largest churches, Scott Memorial Baptist Church; is Chancellor of Christian Heritage College; founded the San Diego Christian Unified School System as well as being the author of many well-known books.

Such books as "How to be Happy Though Married" and "Spirit Controlled Temperament" were written by Dr LaHaye, who also co-authored, with his wife, "The Act of Marriage" and "Spirit Controlled Family Living".

Beverly LaHaye has written "The Spirit-Controlled Woman" and "How to Develop Your Child's Temperament".

Both authors were guests at a special welcoming meeting, held for media and clergy, at the Jenkins Hall, Lane Cove, Sydney, Thursday, August 2.

Mrs LaHaye observed that, "The problems you have here, namely the sin problem and the breakdown of the family, are the same as in the USA and Canada".

Concern for the divorce rate is becoming evident, as is the concern for the family breakdown situation, in all three countries.

If they can sow seeds that help others, the time will be worth the cost, according to both visitors.

Dr LaHaye opened his address with the claim that, "When our family is

destroyed, our culture is destroyed".

Trained, unknowingly, in the humanist manner of counselling, Dr LaHaye soon realised that instead of helping others, he was guiding them into trying to help themselves. By encouraging people to discuss their problems, the idea was for them to realise what was wrong and so correct it.

"The Bible says there is nothing good in man, so how can he help himself?" asked Dr LaHaye.

At this time in his life, he realised the Bible had the answers and by quoting verses of Scripture and guiding people into the Word of God, he saw lives changed and families united.

we have to deal with involve the breakdown of marriage. This book is sub-titled "Putting your life back together again" and is offered as help to those people who suddenly, and often against their desire, find themselves divorced.

Bustanoby is obviously an experienced and compassionate counsellor, and much of his book provides helpful and useful guidance. There are however several weaknesses in the book as far as I am concerned. It is written for Americans. The chapter on "Divorce Laws" would not totally apply in Australia and could be misleading. It is based on the contemporary "self-love" philosophy, which it regards as the gateway to new relationships.

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At this time in his life, he realised the Bible had the answers and by quoting verses of Scripture and guiding people into the Word of God, he saw lives changed and families united.

How much acceptance, encouragement and ongoing counselling was given to

long-established Christians who were moved for one reason or another to go forward at the Graham Crusade?

In all my experience, and in all that I read, it seems most significant and healthy that God's people should be repentant, dissatisfied with the level of their living and eager to press on to a new beginning. Perhaps then we will begin to pray for personal and corporate revival, renewal, an outpouring of the Holy Spirit. Or do we really want that?

Sometimes when people well known and active in the church admit to having needs unmet and longings unfulfilled, they meet only a brush-off, or a repetition of platitudes they know all too well, and criticism for their weakness or emotionalism. Christians, apparently, are not meant to confess to sins and inadequacies.

Yet in a counselling or small group situation there could be fruitful opportunities for honest sharing, mutual encouragement and growth. James exhorts us to confess our sins to each other and to pray for each other that we may be healed.

THE LONELY
As for those on the fringe,

WHAT A WORLD PILLARS OR TREES?

Lesley Hicks

There is a handsome building in our suburb which always reminds me of a tomb — a mausoleum for a dead church. Its curved white facade, adorned with pillars, is always deserted. Not once have I seen its doors open and people going in and out, though some must do so at times when I am not around to see them.

"One Way" says the sign outside the Second Church of Christ Scientist, Chatswood. The arrow points elsewhere. In fact, it seems to be aimed in the direction of the Baptist Church opposite! And for any who have studied the whole sad story of Mary Baker Eddy and the "church" she founded, the fact that its adherents are rapidly dying out is not surprising.

It's not my intention to write about that movement just now. Actually, my train of thought started with those pillars, and the expression "pillars of the church". A pillar is a solid but dead support. It's not the way I'd like to be described in relation to my church.

Rather, "Blessed is the man..." sings the first Psalm,

"whose delight is in the law of the Lord. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither".

DEALING WITH DEADNESS

I'm concerned with the problem of any active and prominent church members, or ministers for that matter (after all, they are church members too) who may feel dry and dead spiritually, more like pillars bearing the weight of the roof than living, growing trees. What if our prayers seem to hit the ceiling instead of the leafy canopy of heaven and the ear of God beyond?

Is it wise for us honestly to reveal our spiritual state, or to admit that we feel pressured by troubles to which God does not seem to be providing answers? To whom, and at what risk? Do we risk judgement, rejection and gossip? Yet it seems to me that a Christian who admits to sin or spiritual need is in a far more hopeful state than one smugly content with a mediocre level of Christian living.

How much acceptance, encouragement and ongoing counselling was given to

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many problems in relation to people, and the fold in her church may have tried to befriend her and felt rebuffed. But her letter seemed a glaring indictment of the failure of the church to which she was attached, but failed truly to belong.

I would not lightly advise her to leave that church and look elsewhere for love and acceptance, though there are times when that seems justified. If an alternative church showed a welcoming love — not just a superficial short-lived friendliness — I would probably recommend it to this troubled young woman, even if it was doctrinally less "sound".

MINISTRY TO MINISTERS
There's something else I wonder. Who ministers to the ministers? Their wives, perhaps. But what if the marriage is under strain? Bishops? Fellow-clergy? Lay members of their church? If clergy are pillars on a pedestal, rigid and unapproachable, how great their need, and how hard they are to help!

Far better that they, and their people, should be vulnerable and humble enough to own our mutual need of each other's forgiveness and understanding. We then might go on to share renewed encourage-

ment from the Scriptures and new joy in the Spirit. Growth and fruitfulness, not pillars but trees, please!

Does the course really work? The best answer to this is the fact that Stage II will shortly commence for the group, when those who have done the nine-week course will meet under Dr Powers' leadership and begin to study Mark's Gospel together, in Greek. Others in Sydney who have an introductory knowledge of New Testament Greek are also able to apply to join this Stage II group — contact Dr Powers for details on 560 7603.

A new nine-week "Beginner's Course in Reading the Greek New Testament" for those without a knowledge of Greek is also about to begin in Sydney — those who are interested can obtain the details by phoning Dr Powers.

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The Place of Real Prayer

"Revival Praying" by Leonard Ravenhill Bethany Fellowship Large Format Paperback 176 pp. \$28.95

There is an air of old-fashioned earnestness about this book, so it's not one for the reader who demands trendy contemporary spirituality. It is in fact a reprint of a book written in 1962, and quotes many preachers and authors of a much earlier vintage, besides the Bible in A.V.

From start to finish it is an impassioned plea for reliance on prayer if God's work is to be accomplished. Written by a pastor and preacher, its special burden is that the leaders of God's people should be men whose messages spring from long hours of intercession as well as study of the Scriptures.

Its challenge will shame all of us who are too content with a shallow, non-expectant faith, and perhaps, if we are responsive, will drive us to our knees.

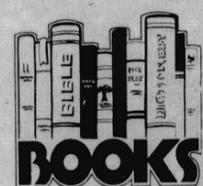
Lesley Hicks

Contriving a Loving Response

"Total Joy" by Marabel Morgan Hodder and Stoughton 155 pp. \$2.75

Marabel Morgan has written this book as a follow-up to her best selling "The Total Woman". She is a dedicated and sincere Christian woman who obviously wants to help as many women as she can to have a fulfilled and joyous marriage. The book is based on the premise that "a woman wants her marriage — if she has one — to succeed". She then outlines a course of action designed to "keep it alive and make it zing!"

The book is divided into four sections: The Joy of Being; The Joy of Living (Accept, Admire, Adapt, Appreciate); The Joy of Loving;



and The Joy of Living. It is strongly American in both language and outlook. It purports to be based on scriptural principles, but very little coverage is given to the full biblical teaching on man/woman, husband/wife relationships.

There is a helpful emphasis on the role of the woman in becoming the helpmeet, supporter and encourager in a marriage, but there seems an over-emphasis on the need for female wives to be put to use in the rekindling of love in the marriage relationship. There are also numerous quotations from psychologists and behavioural experts and an endless succession of case histories.

The book certainly tries to come to grips with the very real pressures involved in living intimately with another person. But the fact that, in the marriage relationship, love is something freely given and received because of the worth of the people involved, seems lost in a desperate effort to "contrive" a love response from the other person.

Delle Roberts

For Those Divorced Against Their Will

"But I Didn't Want a Divorce" by Andre Bustanoby Zondervan 174 pp. \$4.95

Divorce is becoming the major social problem of our generation. More and more counselling situations which

we have to deal with involve the breakdown of marriage. This book is sub-titled "Putting your life back together again" and is offered as help to those people who suddenly, and often against their desire, find themselves divorced.

Bustanoby is obviously an experienced and compassionate counsellor, and much of his book provides helpful and useful guidance. There are however several weaknesses in the book as far as I am concerned. It is written for Americans. The chapter on "Divorce Laws" would not totally apply in Australia and could be misleading. It is based on the contemporary "self-love" philosophy, which it regards as the gateway to new relationships.

Both authors were guests at a special welcoming meeting, held for media and clergy, at the Jenkins Hall, Lane Cove, Sydney, Thursday, August 2.

Mrs LaHaye observed that, "The problems you have here, namely the sin problem and the breakdown of the family, are the same as in the USA and Canada".

Concern for the divorce rate is becoming evident, as is the concern for the family breakdown situation, in all three countries.

If they can sow seeds that help others, the time will be worth the cost, according to both visitors.

Dr LaHaye opened his address with the claim that, "When our family is

destroyed, our culture is destroyed".

Trained, unknowingly, in the humanist manner of counselling, Dr LaHaye soon realised that instead of helping others, he was guiding them into trying to help themselves. By encouraging people to discuss their problems, the idea was for them to realise what was wrong and so correct it.

"The Bible says there is nothing good in man, so how can he help himself?" asked Dr LaHaye.

At this time in his life, he realised the Bible had the answers and by quoting verses of Scripture and guiding people into the Word of God, he saw lives changed and families united.

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CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 233 4561 up to noon 14 days before date of publication. Charge is 15c per word with a minimum charge of \$2.50.

Interstate Services

PERTH: St Alban's, 423 Beaufort Street. Service: 8.30 am. Rector: Rev Ken McIntyre. All welcome.

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

Position Vacant

Organist/Choirmaster for St Edmund's, Pagewood. Enquiries 344 7559. If unanswered 666 9921.

Property Wanted

CHRISTIAN COMMUNITY needs property with house and grounds in rural area. Accessible to Sydney to extend activities. If you can help contact The Secretary, Community of Christian Care, 8 Tryon Street, Chatswood, 2067. Phone: (02) 41 8094.



Growth and fruitfulness, not pillars but trees, please!

NT GREEK IN 9 WEEKS

Learn to read the Greek New Testament in nine weeks? Two small groups have recently accomplished this. Groups of theological students? No, lay people — a comptometer operator, a secretary, a nurse, a lecturer, a chemical engineer, a paediatrician, a couple of teachers, people like that.

By working at it night and day? Not quite — by meeting together one evening a week for class tuition, and then studying during the week in whatever spare time they had available.

Then how was this achievement accomplished?

LINGUISTIC PRINCIPLES

The answer is, by means of a special course devised and taught by theologian Dr Ward Powers, and based on linguistic principles. Dr Powers took his MA in Linguistic Science from Reading University (UK), and in applying Linguistics to the task of learning to read the Greek New Testament he has developed principles of approach that diverge from the traditional method. The course is based on these principles:

You follow as far as possible the way in which your own mother tongue was acquired. This was not through learning vocabulary lists and grammatical rules, but through being exposed to people using the language again and again, until gradually understanding grows and meaning is grasped.

Applied to New Testament Greek, this means that you do not "master" word lists and verb patterns a few at a time, only being allowed to move on to the next one when the earlier ones are "learnt" successfully. Instead, you are introduced to as much Greek as possible as quickly as possible, but are asked to memorise only a very small part of it. As for the rest:

You begin reading sentences from the Greek New Testament in the second week of the course, and most of the weekly tuition time of the course is spent working on these sentences in class together. Grammatical points are explained as encountered, and a knowledge of the grammar and of word meanings develops from reading more and more material from the Greek New Testament.

Instead of being kept away from Greek helps and aids, you are shown how to use them as tools. And in particular, the course aims to proceed from the known to the unknown, and to make use of your biggest asset: your present level of familiarity with the New Testament verses in English.

You do not attempt to learn vocabulary lists. On the contrary, all the vocabulary you need is supplied with each lesson for easy reference. You acquire your vocabulary from seeing the words used in different contexts.

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SYDNEY
Rev R. J. Haynes, Curate of St John's, Parramatta, has accepted the appointment as Rector of St Martin's, Kensington.

Rev J. A. Butler will resign as Rector of South Coogee and will be inducted as Rector of St Luke's, Thornleigh, on October 5.

Ven C. A. Goodwin will retire as Rector of St Philip's, York Street, as from April 19, 1980.

Rev C. G. Nelson, who is the Assistant Resident Minister at Tregear, has accepted the position as Resident Minister of the New Housing District of Glenquarie.

Rev H. Henningham, formerly of Fairfield, Coogee and Haberfield, died on July 28.

Unemployed Teachers for Unemployed Youth

The Sydney City Mission is in need of teachers who are unemployed, to teach unemployed young people on a voluntary basis at its Green Valley Community Centre.

The teachers are required to provide intensive remediation in mathematics, reading, writing and in teaching practical life skills.

Mrs Merle Hurcomb, Associate Executive Director said: "Over the past two years, of the 400 young people who applied to do the Mission's Vocational Employment Training Scheme, nearly 50 per cent needed intensive remedial education before they could join the VETS programme."

"Some 46 per cent of those young people rejected from the first VETS course were still unemployed three months after and many will continue to remain unemployed unless we do something positive to help them."

"That is why we are looking to use the talents and skills of concerned teachers who are unemployed, to equip unemployed young people for the job market," said Mrs Hurcomb.

Adventure Camp



Having fun serving others at a Glebe Venture Camp

CAMPING IN GLEBE — NEW VENTURE

A camp with a difference is being held these August school holidays (August 25 to September 1) in Glebe, inner Sydney suburb. High School student "Camper" move into a half-way house in the area.

They select a group to work with and then, depending on their choice, take children from the area on outings and teach them Bible stories, take local teenagers on outings, such as trips to the Cronulla sand dunes, and visit young teenage offenders in gaol.

A further group visit elderly folk in the area, delivering fruit (50 cents for 8 pieces) to the members of a locally formed "fruit co-op". Sometimes the campers just talk to the aged, sometimes take them for a walk to a nearby park.

Leader of the camp is Ross Coleman who is engaged with "Glebe Venture" half-way house full-time with a permanent team of five. "Thirteen to fourteen young campers

come in the August holidays," Ross says. "It's a mind-blowing experience for many teenagers who are from totally different cultures in and around Sydney."

As well as the day-time activities with local residents of all ages, Glebe Venture campers participate in studies at night — simulation games on being rich and being poor, how to use the new skills they are acquiring back in their local churches and films on the problems of inner city dwellers, and they join with local residents in a worship service.

Scripture Union is also holding camps these holidays for school-age converts of the Graham Crusade, as well as family camps, a sailing camp, ski camp, bike hike and farm camps.

DIAL FOR A DRUNK

The Sydney City Mission is asking the public to do something positive to help drunks in the inner city area.

The Mission is asking them to "dial for a drunk" — to notify the new Missionbeat street patrol service on 211 5211 if they see someone in the street suffering from drunkenness.

Mrs Hurcomb, Associate Executive Director of the Sydney City Mission, said "Often members of the public wonder what to do when they see a drunk lying in the gutter or propped up against a wall."

"They sometimes feel a bit guilty about not doing something to help, but don't really know what to do."

"It was to overcome this problem that the Sydney City Mission has introduced its major new community service known as Missionbeat!"

"In future, if a member of the public sees someone suffering from drunkenness, drugs, homelessness or some other distress in the inner city area of Sydney, all they have to do is phone 211 5211 and the Missionbeat van will come to offer assistance."

with them. City Mission will provide the person food, clothing, a bed, shelter and practical living care.

The Missionbeat van will go to private property to pick up people who are in difficult situations to be taken to the service is offered for a day and the van is fitted with two-way radio to enable speedy response to emergency calls.



CALON LAN



Abbotsleigh recently celebrated the International Year of the Child with a Pageant involving 900 girls. It was called "Calon Lan", which is a Welsh phrase meaning "a heart overflowing for others".

The programme consisted of music, dance, mime, drama and song, in a colourful and varied presentation.

A message of good-will from the children of Wales was received and passed on by girls dressed in national costumes.

The Pageant, which was written and produced by Mrs Robyn Claydon, Abbotsleigh's Second Senior Mistress, ended with these words:

"We have been reminded of all we have to be grateful for:

"a God who loves us;
"people who care about us;
"an education available to us;
"food and clothing provided for us . . .

"but we have also been reminded of the children — and adults — in the world who are sad, unloved, uneducated, hungry, poor and living in fear. In a world of darkness and war, oppression and hurt, we ask what can we do . . . and we know that the answer is that each of us must do his or her part, no matter how small, to share, to care, to love, and

SPANISH SERVICE

A new service has commenced for Spanish speaking residents of the Illawarra, Shoalhaven and Tablelands areas.

Regional Representative of the Anglican Home Mission Society, Mr Brian Bradley, announced today that Mrs Dorys Hernandez has been appointed to HMS staff at 49 Market Street, Wollongong.

Mrs Hernandez, a trained welfare worker, will be available to all Spanish speaking people for advice, counselling with personal problems and assistance in practical ways.

The full resources of the HMS were available to Mrs Hernandez, said Mr Bradley. The service was provided at no cost to those requiring assistance.

Inquiries should be made to the Anglican Home Mission Society, 49 Market Street, Wollongong. Telephone (042) 29 7911.

NEW ST ANDREW'S HEADMASTER

Mr Allan Beavis, B.Sc. Dip.Ed. A.Mus.A. ARCM, MACE, has been appointed Headmaster of St Andrew's Cathedral School.

He will succeed Canon M. C. Newth who retires on September 15 after thirty-eight years as Headmaster.

Mr Beavis is a former scholar of the Cathedral School and has been on the staff for the past eleven years, holding the position of Senior Master since 1974.

He is a Science Graduate, holds a Diploma of Education, Associate of Music, Associate of the Royal College of Education and is a Member of the Australian College of Education.

Aged 34, he is the first layman to be appointed Headmaster in the School's history.

Mr Beavis is Assistant Organist of St Andrew's Cathedral, a position he will continue to hold providing a link between Cathedral and School.

Mr Beavis is married and has three daughters.

The Chairman of the Council of St Andrew's Cathedral School, The Very Rev Lance R. Shilton, said "I believe that Mr Beavis, who was selected from a total of twenty-six outstanding candidates, will consolidate the recent rapid development of the Cathedral School and provide new initiatives for service to the School, the Community and the Church."

"Mr Beavis is a good



Allan Beavis

educationist, gifted teacher, efficient administrator and an outstanding musician with excellent rapport with staff and students."

APS

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 233 4561. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$10.00 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 462 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

PATTIE MUTTON TO CHILDREN'S HOSPITAL

A former youth worker has been appointed to chaplaincy work at the Royal Alexandra Hospital for Children at Camperdown, Sydney.

She is Deaconess Pattie Mutton, who became widely known through her work as Director of the girls' section of Camp Howard. She was also in the Anglican Youth Department's Harvest Theatre and helped to establish Southern Cross Ski Lodge.

Since 1975, when she was ordained as a deaconess, she has been on the staff of the parish of St Paul, Carlingford, where pastoral care has been her main responsibility. Last year, while still working in the parish, she did the Chaplaincy Training Course conducted by the



Pattie Mutton

ACT: MILE-STONE OR MILL-STONE?

A MERMAID FOR SEASWEEP



World Vision's relief ship Seasweep is busily engaged in transporting Indo-Chinese refugees from small deserted islands off the coast of Indonesia to a new central camp on Jamaica Island in the Anambas group.

Already 2000 people have been transported to the refugee camp and Seasweep is engaged in carrying another 17,000.

Previously Seasweep had been patrolling the South China Sea giving assistance to Vietnamese boat people on the high seas.

Recently Seasweep found a small fishing boat bobbing helplessly in the South China Sea. It drew up close to see what assistance it could give. When the Seasweep commander climbed down to the boat he found that the people were in very bad shape. They were lifted aboard Seasweep. The international president of World Vision, Dr Stan Mooneyham, was on board at the time. He is pictured with the first group to disembark aboard Seasweep.

Dr Mooneyham will visit Australia early in November to report to World Vision supporters on the current situation regarding the refugees.

EDITORIAL Walker on the Streets

New South Wales has reached a sad state of affairs when the Police Association has to draw the public's attention to the fact that because of recent legislation rushed through Parliament with indecent haste, they can no longer guarantee the safety of the public from harassment.

In the Church Record of April 9, the lead article "Think again, Mr Wran" went unheeded. Copies of the paper were forwarded to all State Parliamentarians on the eve of the legislation being rushed through. We sought to draw the Premier's attention to the end results of legislating for victimless crimes, and the attendant criminal element that swarmed into American cities when they threw off the shackles of what the State Attorney-General, Mr Walker, calls "Victorian behaviour" (SMH, August 31).

While we support parts of the Offences in Public Places Act in its intention to help cases of alcoholism, we cannot support legislation which leaves those who are to enforce the law in doubt, dependant on the opinions of "the reasonable man" in the face of offensive behaviour, indecent language and matters of that nature.

If it is true, as the Police Association of New South Wales says, that the Offences in Public Places Act 1979 denies the public recourse to Police assistance, then we have legislation which denies the fundamental role of government to provide for the good order and welfare of the people.

Is this Act really a milestone, as Mr Walker feels it is, or is it a mill stone around the neck of the Police and a possible grave stone for those using the streets?

You can still walk on the streets of NSW, but we can no longer guarantee your safety from harassment.

Not all laws meet with the total approval of all citizens. Likewise, not all laws meet with the total personal approval of all Police, who are also citizens. However, every Policeman is sworn to administer all laws whether he might personally agree with them or not, because laws are necessary to enable Society to function peacefully and in effect protect its citizens from one another.

At least, we thought this was so, until 1st August, 1979, when an extraordinary set of laws formulated by the Attorney-General of New South Wales Mr. F. J. Walker came into force after being passed, with questionable wisdom, through State Parliament. These laws were actually a restructuring of an existing set called the SUMMARY OFFENCES ACT (1970). The new set of laws is called the OFFENCES IN PUBLIC PLACES ACT 1979. Included in this new Act is one particular section which effectively prevents Police from providing protection to law-abiding citizens. In other words it denies you recourse to Police assistance. This section (5), prefaced "Riotous, indecent, offensive, threatening or insulting behaviour" reads:

"A person shall not, without reasonable excuse, in, near, or within view or hearing from a public place or school behave in such a manner as would be likely to cause reasonable persons justifiably in all the circumstances to be seriously alarmed or seriously affronted".

Since most people react differently to different situations, what then constitutes, in combination:

1. a "reasonable excuse"?
2. a "reasonable person"?
3. "justifiably in all the circumstances"?
4. "seriously alarmed or seriously affronted"?

Section 5 makes it virtually impossible for Police to prove common street offences (e.g., urinating in Public, indecent exposure, drunken brawling, swearing or accosting by prostitutes etc.) and in the prevailing social climate it would need the wisdom of a High Court Judge to determine, for instance, what is a "reasonable person" and whether he or she would be "seriously alarmed" or "seriously affronted". And if a case was in fact brought into Court and you were called as a witness, you can be sure that any Lawyer worth his salt would do his very best to demonstrate that your standards should not be accepted by the Court as the standards of a "reasonable person". This law is not capable of practical enforcement.

What concerns Police is that you have families who use our streets and we can no longer guarantee them protection from harassment by the hoodlum element.

But there is an even more alarming factor — there is a real danger that Police could eventually lose control of the streets. Should this happen citizens would have lost one of the fundamental democratic rights, freedom of movement with safety on our streets. Unchecked abuse of the streets could well lead to an escalation to more serious crime against citizens of this State. Is it possible that the Offences in Public Places Act (1979) could be the seed from which a growth pattern of New York style street crime will be the future harvest?

The Police Association of New South Wales seeks action by the New South Wales Government to have this legislation amended to restore the ability of Police to protect peaceful citizens on the streets of this State. The strongest consensus any community can have to bring about change is that of a majority of its people.

To restore your safety on the streets of New South Wales . . .

We must have your support.

Inserted by the Police Association of New South Wales.

Government made a bad blue says Dean of Sydney

This full page advertisement in the Daily Telegraph was inserted by the Police Association of New South Wales.

It provoked an immediate reaction from the State Attorney-General Mr Walker, who said that he would act immediately to see that the Government's intentions on the new law were carried out. "But," he said, "I emphasise that I don't think any amending of the Act will be necessary."

He was referring to the restructuring of the Summary Offences Act 1970. The new set of laws is called the "Offences in Public Places Act 1979."

Section (5) prefaced, "Riotous, indecent, offensive, threatening or insulting behaviour" reads:

"A person shall not, without reasonable excuse, in, near, or within view or hearing from a public place or school behave in such a manner as would be likely to cause reasonable persons justifiably in all the circumstances to be seriously alarmed or seriously affronted".

On the surface that sounds reasonable, but I agree with the Police Association who ask what constitutes, in combination:

- a "reasonable excuse"?
- a "reasonable person"?
- "justifiably in all the circumstances"?
- "seriously alarmed or seriously affronted"?

I agree with the Police Association and other responsible people concerned for the welfare of our community that the law is not capable of practical enforcement.

The legislation was hastily pushed through both houses of the State Parliament a few months ago without the opportunity of a full debate.

SEMINAR CHARGE

The Seminar on "Victimless Crime" arranged by the Attorney-General in 1977 was stacked against those with views based on the Christian ethic and was therefore completely inadequate as a test of public opinion and became window dressing for previously determined policies based on a secular humanistic philosophy.

George Street is fast becoming another Kings Cross with its proliferation of sex shops and fun parlours mixed up with popular theatre complex which attracts thousands of people, including teenagers and children.

Dean Shilton
St Andrew's Cathedral