

Leading South African Evangelist Visiting Australia

The outstanding African lay evangelist, Mr Michael Cassidy is visiting Australia this month, firstly to conduct a teaching mission in Melbourne and then later in the month to address a series of gatherings in Sydney about African Enterprise which he founded in 1961 and which now has a Christian outreach throughout that continent. Mr Cassidy is team leader of African Enterprise in South Africa.

While at Fuller Seminary his interest in Africa was rekindled and in 1961 he and another seminarian travelled 30,000 miles throughout Africa to investigate the need for an evangelistic ministry.

Out of that tour sprang African Enterprise, which has grown into an extensive organisation to support national evangelistic ministries, Christian outreach and relief programmes throughout southern Africa, Uganda, Kenya, Tanzania, Zimbabwe (Rhodesia) and Lesotho, with

a notable impact recently on relief and rehabilitation work in Uganda.

An Australian board has been formed to support African Enterprise programmes. The teaching mission in Melbourne will centre on St James' Old Cathedral, and will be directed to the business people in the western sector of the city in which St James' Old Cathedral stands.

Mr Cassidy, who is 43, was born in South Africa of English migrant parents. He grew up in Basutoland (Lesotho), where his father was an engineer, graduated from Cambridge University as a Master of Arts after studying modern and medieval languages in 1958, and graduated from Fuller Theological Seminary in Pasadena, California, with a Master of Divinity degree in 1963.

Mr Cassidy will be in Sydney from Monday, November 19, until Friday, November 30, when several "Man of Africa" rallies will be held. One of these will follow a buffet dinner reception at Miranda (southern suburbs) on Wednesday evening, November 21; another at Carlingford (north-west suburbs) on Saturday evening, November 24; and another at Manly on Wednesday evening, November 28.

Mr Cassidy will preach at Carlingford on Sunday morning, November 25; at Turramurra on Sunday evening, November 25; and at St Andrew's Cathedral at a luncheon service on Wednesday, November 28.

His other Sydney engagements include a meeting with the Australian support board of African Enterprise and a meeting with Mission Society representatives and returned missionaries with the focus on Africa.



Michael Cassidy

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MEMORIAL TO APPRENTICES OPENED BY CHURCH ARMY



The Church Army, an autonomous Society, working within the Anglican Church, officially opened and dedicated a new building on their property in the Sydney suburb of Belrose, Sunday October 21st, at 3.00 pm. The building is now named the Burgmann Memorial.

Approximately 200 people attended the gathering. The building itself will house the Federal Office of the Church Army of Australia, as well as a special room called the John Cowland Room.

The latter is a lecture and meeting room, named after the Founder of the Church Army in Australia, the Rev Captain John Cowland.

The Opening and Dedication Service was led by the Chairman of the Church Army Executive Board, Rev Canon R. F. Gray, while the actual official opening and dedication was carried out by the Archbishop of Sydney, Sir Marcus Loane.

The Burgmann Memorial has been made possible by money received after the sale of a hostel in a suburb of Newcastle, Mayfield, named the Burgmann House.

Part of the finance was used to purchase a location for the Church Army Bookshop in Perkins Street, Newcastle, while the balance was put towards the Burgmann Memorial in Sydney.

Pictured is the scene at the opening and dedication of the Burgmann Memorial incorporating the Church Army Office and the John Cowland Room, October 21, 1979. Left to right are: Captain G. A. Page, Federal Director; the Archbishop of Sydney, Sir Marcus Loane; Rev A. W. Bately, former Federal Secretary; and Rev G. L. MacRobb, Principal of the Church Army College of Evangelism.

Ramon Williams

L.I.F.E. APPOINTMENTS FOR AUSTRALIA

The National Director for Lay Institute for Evangelism in Australia, Rev Geoff Fletcher, recently announced the appointment of a new Director of L.I.F.E. in South Australia. The new Director will be Mr Ian Forbes of Sydney.

Ian has trained as a Service Representative with the de Havilland Aircraft Company before joining the rapidly developing plastics industry as a Production Engineer. He migrated from England to Australia with his family in 1965.

Whilst working as a Sales Representative with Computer Resources Pty Ltd, in Australia, he became actively interested in L.I.F.E. through the involvement of his then Managing Director, Mr Bill Vincent. Mr Vincent is now the Director of L.I.F.E. in New South Wales.

Four years ago Ian Forbes felt the call of God to give up his commercial life and join L.I.F.E. in a full-time capacity.

BCA YOUTH SEC

From the beginning of 1980 Malcolm Babbage (pictured) will be serving as NSW Secretary (Youth) operating from Headquarters in Sydney. I am sure that the people of Weipa will miss the ministry of the Babbages, but it is hoped that it will be possible to appoint another BCA Missioner to serve there in the very near future. Malcolm is particularly interested to have an opportunity to speak at youth house parties and young peoples' fellowship teas throughout the State. BCA

SYDNEY
Rev Dr D Petersen, lecturer at Moore College, is to be rector of St Michael's, Wollongong, from February 1.

Rev J. A. Thorne of ABM is to be rector of St Peter's, Cremorne as from November 30.

NEWCASTLE
Rev J. Freeman, Assistant Minister, parish of Wallsend is to be assistant Chaplain to the GFS.

WILLOCHRA
Rev Dring is to be ordained at St Thomas, Port Lincoln on December 7.
Rev G. Scantlebury is to be ordained at St Barnabas, Solomontown, Port Pirie on December 9.

PERTH
Rev D. Russell, has been appointed Rector of Bellevue Darlington.

Rev D. Thornton-Wakeford, was commissioned as Precentor on September 23.



Ian Forbes

MAINLY ABOUT PEOPLE

Local Partnership in Bible Translation



As one of the 21 Filipino Associate members of the Summer Institute of Linguistics Tessie Malonzo (pictured) is representative of an important change that has been taking place in SIL and Wycliffe Bible Translators in the last decade.

Tessie has completed her third summer course at the University of the Philippines, Manila studying linguistics under the auspices of SIL. During the rest of the year she teaches literacy in the Amganad language as well as teaching the national language, Tagalog in a local government school.

There has of course, always been national involvement in SIL's work. It is not possible to do linguistic analysis or translation without the help of local speakers. But today the emphasis is on local partnership as nationals share the responsibility of Bible translation at all levels rather than simply acting as language helpers.

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DISCLOSED PARTY FUNDS

WOULD TELL WHO PAYS FOR LEGISLATIVE FAVOURS

"If political parties had to disclose the names of those who contribute to party funds, the public would then know who was paying for which legislative favour," said the Reverend B. G. Judd in connection with the NSW Government's proposed Sunday hotel trading.

"The NSW Health Commission opposed Sunday hotel trading. The road safety statistics opposed Sunday hotel trading. The voters at the referendum opposed Sunday hotel trading. Yet the Government is so ready to obey the Hotels Association that it will disregard the best interests of the people of NSW and force Sunday pubs upon us."

"The Premier stated that the hotels should be able to compete with the clubs on Sundays. For Mr Wran, the important thing is to help the hotels settle their money making score with the clubs. That is more important to him than the welfare of the people generally."

"The Hotels Association has been baulked by the voters of its Sunday trading prey for many years, despite the help of its obedient

friends on both sides of Parliament. What John Maddison and Robert Askin tried and failed to deliver to the liquor traffic, Neville Wran has at last handed to them as their Christmas box.

"From the day after the 1969 Referendum verdict was announced, the NSW politicians — on both sides — worked to break down the effectiveness of the voters' verdict by all sorts of amendments to the law which kept chiselling away and undermining the effectiveness of Sunday closing. The voters at the 1954 Referendum selected 10 pm as the closing time. The Government is now going to make 11 pm the closing time.

"Many hotels have been closing at 12 midnight. We are going back to the bad old

days of early this century — but there were no motor cars then.

"Government members showed what great democrats they are not and how they despised that Referendum vote. Only 9 of the 63 members of the ALP Caucus voted to hold a referendum to let the people decide whether they want Sunday hotels. A lot of people are very angry at this high-handed treatment."

The Social Issues Committee of the Church of England in the Diocese of Sydney has written to all Members of the New South Wales Legislative Assembly and Legislative Council condemning the move to legalise Sunday hotel trading. They also challenged members to vote according to conscience on the forthcoming legislation.

NOW LOOK AFTER START



David Miller loves trees! You can see this in his pen illustrations and watercolours.

David is the artist who has illustrated four of the 12 books in the Start, Look and Listen series for children. These imaginative Australian Bible reading aids were launched by Scripture Union early in 1979. At that stage only the Start and Listen

cycles were available. Now for its Centenary year 1980 — the Scripture Union is completing the project with the Look cycle.

David, his wife Sylvia and three children — Serafina, Ben and Silas live among the trees in Wonga Park. The

trees in David's artwork have a simplicity in them. They depict for David the peace and serenity God intended for his world. The Millers take every possible opportunity to discover and enjoy the bush on frequent bushwalking and canoeing trips.

EDITORIAL Do or Done

There are only two religions in the world. We find this is true on a world-wide scale as well as within all Christian denominations and even Christian congregations. These two religions are practised simultaneously, and are not readily discerned especially in these days when a single prayer book can be used by both groups of adherents.

One can be called the religion of do and the other the religion of done. The religion of do is by far the most popular and its beliefs are dogmatically expressed in the major world religions of Islam, Hinduism, Shintoism, Chinese religions and Anamism as well as Roman Catholicism.

Its basic premise is that acceptance with God depends on what I do and how well I do it. It presupposes that God or the gods will act favourably and not unfavourably, depending on my performance, and the sum total of these performances will determine whether or not I shall be eligible to enter the gates of bliss after death.

The religion of do rises so naturally from the heart of mankind, that one can even find very ardent adherents practising this religion within the same denominational structures of the unique minority religion of done.

The religion of done as two very great foundation truths. The first is that Jesus Christ has accomplished my salvation on the cross through his substitutionary death. He has done for me that which I could never do for myself. His cry "It is finished" tells me clearly that he has done it, and calls

upon me to put my trust in that one full perfect and sufficient sacrifice, oblation, satisfaction. The religion of done is a flow at false pride in my own righteousness.

It is God's only way of salvation, and was accomplished at great cost to his son simply because there was no other way.

The second great truth is that those who receive the religion of done do not act with ulterior motives. They are not involved in acts of kindness which seem to be done simply to relieve the needs of others when the real purpose is to influence God to take note and credit their act to their salvation account.

The religion of done sets me free to meet the needs of others for no other reason than there is a need and I have the resources to meet that need. There is a singleness of heart in the religion of done. God has set us free to serve by doing good simply because good needs to be done for others.

The followers of the do religion are involved in a religion that runs contrary to the mind of God and therefore is pagan regardless of how much its outward expression may liturgically seem like the religion of done.

In an ecumenical age when it all looks the same, we need to bear constantly in mind that outward appearances are no guide. The common liturgy in the Anglican Church is no longer a guide.

Even membership in a congregation where the religion of done is clearly proclaimed from the pulpit is no assurance that all follow the religion of done.

CHANGED CIRCUS FOR CHRISTIAN CIRCUIT



Peter Gray, the Christian Clown talks with Lesley Hicks about his life and Christian work, page 4.

Pope's hard line a block to unity — What US showed the World

The velvet glove is off and the iron fist revealed. A year after his election, Pope John Paul II has shown the Roman Catholic Church and the world just what sort of spiritual leader they have.

Fittingly, it was in Ireland and the United States — respectively the most religious and the most secular of countries — that the revelations took place, and the pope's message was clear. There is to be no change — in fact there is to be a more rigid adherence to Catholic dogma — while he sits in the chair of St. Peter.

As successor to Pope Paul VI (John Paul I had no time to put his stamp on the papacy), it should be no surprise that this pope follows in the same footsteps. But for a while he showed his people and the world a different face.

They saw him return to Poland and heard the communist powers in their den, speaking out forcefully for human rights. They saw a laughing, singing pope who mixed with people and enjoyed his contact with them. They saw him greeted with an outpouring of patriotic fervor combined with religious conviction, and people around the world thought here indeed was a pope for the times.

Then, last month, he went to Ireland and made a heartfelt plea for peace. At Drogheda, site of one of the most infamous massacres in Irish history, he articulated the Christian's response to political oppression.

"Christianity...does not permit us to neglect and refuse to see unjust social or international situations," he said. "What Christianity does forbid is to seek solutions to these situations by the ways of hatred, by the murdering of defenceless people, by the methods of terrorism."

He spoke to the Irish Republican Army and the Ulster Defence Force: "Never think you are betraying your community by seeking to understand and respect and accept those of different traditions. You will serve your own tradition best by working for reconciliation with the others..." To the politicians in Dublin and at Westminster he said: "Do not cause or condone or tolerate conditions which give excuse or pretext to men of violence." And, later in the same

speech: "Do not lose trust that this visit of mine may be fruitful, that this voice of mine may be listened to."

Brave words, and especially brave uttered in the turbulence that marks contemporary Irish history.

Again, at the United Nations, the pope spoke out boldly on human rights, and on the Middle East situation, urging solutions, calling politicians to forget their differences for the betterment of mankind.

He has moved through the international scene, transforming crowds, rallying young people with the cry "I love you," saying to them, as he did in Ireland, "Tell your parents and everyone who wants to listen that the pope believes in you, that he counts on you."

Pope John Paul II used to be an actor in his youth, and the skills he has developed he continues to use himself as he wishes them to see him — a man of the earth, a man who has not forgotten the frustrations of youth, a man who grew up under Nazism and preached the gospel under the eyes of the Communists.

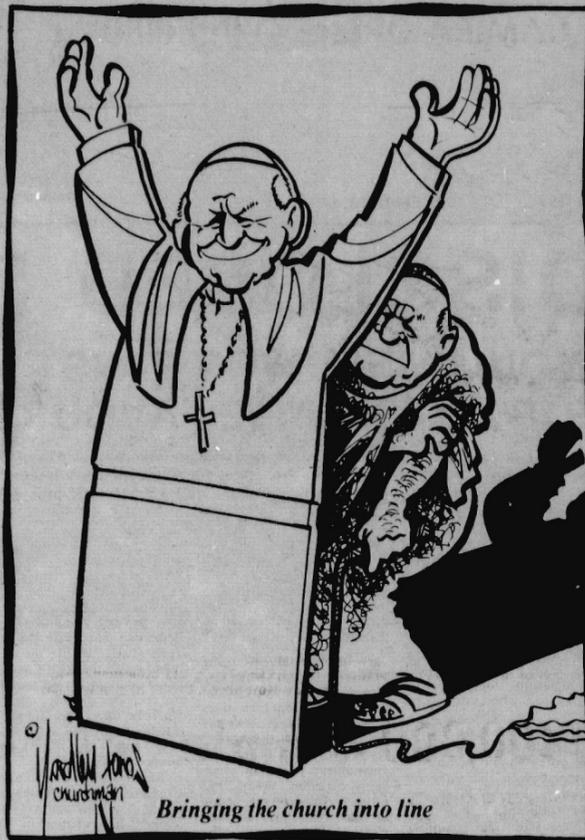
But having created this backdrop for his papacy, he has begun to reveal himself and the type of papacy he brings to the Roman Catholic Church.

If it comes as a surprise, perhaps it is because his beliefs contrast so strongly with his presence. Pope Paul was a cold, aloof figure and his personality somehow made his pronouncements more understandable, however disheartening. What a shock then, to have a pope who is so charming, so self-effacing, so much a man of the people, who expounds such reactionary ideas.

From his statements on priesthood and sexuality, it is clear that this pope will move the Roman Catholic Church no further ahead than his predecessor did. He has told women — and girls — not to seek employment, but to turn to motherhood as their greatest calling.

He has told the church that Christ is calling only men to his priesthood. He has underscored celibacy as a gift of Christ, essential to priesthood.

And there are even signs of retrenchment from Pope Paul's position. Since becoming pontiff, John Paul has refused to release a



Bringing the church into line

single priest from his vows. "Priesthood is forever," he has declared. "We do not return the gift once given. It cannot be that God, who gave the impulse to say yes, now wishes to hear no."

It can be said that all these are matters which concern only the Roman Catholic Church, and that church must work out its own destiny according to its interpretation of God's word.

But his words have some significance for Anglicans and we should not deceive ourselves about what they mean.

The man in St. Peter's chair is adhering to the most conservative dogmas of his church, and he has reiterated them in the most public way.

He is not afraid of confrontation. He went to the States to deliver a message to that liberal wing of his church, and he delivered it unambiguously.

Foolish for anyone to think that there will be a change of heart or that he will bow to pressure.

This is a pope who came up through one of the most repressive societies in Europe — he may agree to hear another point of view, but he will never accede to it if it violates his own convictions.

The pope has spoken of the "intolerable scandal" of division between Christians, and has pledged — as has the Anglican Church — to work towards reconciliation.

But his statements last month have raised an insurmountable barrier to such reconciliation. When he says that priesthood is irrevocable, that woman's highest calling is motherhood, that celibacy is essential to priesthood, that contraception is against God's will, that women cannot be priests, he is striking out at the heart of any church — its people.

If we disagree with any or all of these statements, then we must not delude ourselves that rapprochement with Rome is possible for the foreseeable future. The pope has said clearly where he stands, and he offers no compromise. Are we listening?

Canadian Churchman

Cost of papal visit shared between church and state

When all the bills are in, the visit of Pope John Paul II to the United States could cost as much as \$10,000,000. A chunk of this total could end up being paid out of municipal taxpayers' pockets in several of the larger cities visited by the pope.

Some citizens are questioning whether or not this is a violation of the separation of church and state.

Most of the expenses were for crowd control and security with police forces working overtime, and construction of raised platforms from which the pope spoke or celebrated mass.

Civil libertarians in Boston and Philadelphia questioned the use of municipally-constructed platforms for religious services.

Some protest

The platform used for the papal mass on the Boston Common was the subject of protests from the Massachusetts Civil Liberties Union.

The Roman Catholic archdiocese of Boston expected to spend at least \$1,000,000 and Boston mayor Kevin White asked city council for \$850,000 to cover municipal expenses during the visit.

"At no time has the archdiocese asked any federal, state or city official to assume any expense for which the archdiocese should take responsibility," responded Rev. Wil-

liam Hemlick. "The archdiocese is willing and happy to meet its own obligations."

An official of the Americans United for Separation of Church and State outlined his organization's objections. "Nobody has any problems putting up (public) money for clean-up, police overtime, police protection and traffic control," stated Ed Doerr. "It is the use of tax money for the construction of facilities expressly intended for religious rites that is wrong."

The host federal government normally pays security and crowd control expenses for any visiting head of state. President Jimmy Carter had asked the secret service to provide the same degree of protection to the pope as that accorded Queen Elizabeth II during her 1976 U.S. bicentennial visit. The pope's visit was a pastoral one and he was not in the U.S. as head of the Vatican City state.

At Philadelphia, the Roman Catholic archdiocese had volunteered to pay for construction of platform used in the civic square for an outdoor mass. But Mayor Frank Rizzo said the city was agreeable to covering the cost, which is estimated at being somewhere between \$50,000 and \$150,000 depending upon overtime.

Mayor Rizzo's gesture brought two court challenges, initiated by the Philadelphia chapter of the American Civil Liberties

•To page 5

CAMIRA OPENS — TIME FOR CELEBRATION



350 visitors for afternoon tea! A fearful sight for others, but for the Anglican Youth Department, an encouraging sight. This was part of the "Time for Celebration", the official opening and dedication service held at the Camira Conference Centre, Saturday, November 3. Photo: Ramon Williams.

\$400,000 complex at Gerroa

It was a day of celebration for 350 supporters and friends of the Anglican Youth Department of Sydney Diocese gathered at Gerroa recently. The occasion was the opening of the brand new

Camira Conference Centre on a magnificent site overlooking Seven Mile Beach on the NSW coast, south of Wollongong.

The \$400,000 complex was opened and dedicated by the

Bishop in Wollongong, Right Reverend Ken Short.

Originally, the property was purchased by the Anglican Youth Department in 1963, when it was known as Crooked River Guest

House. A rebuilding programme was commenced in July 1978, and has included the renovation of the original guest-house building, now renamed "Nambucca Lodge". This smaller centre will cater for up to 30 guests and can be operated independent of the main building.

Camira itself will accommodate 76 guests in very comfortable style. The conference room will seat 200. The facilities include a small guest lounge, games room and bathroom facilities for handicapped people. The complex is managed by John and Eileen Stokes, who have been on the job since 1973 at Gerroa.

A. K. Molyneux



Mr Tony Molyneux, Director of the Anglican Youth Department; Mrs and Bishop K. H. Short; the Mayor, Alderman P. J. Noble; Mrs Noble; and the Reverend John Turner; Chairman of the Youth Council of the Diocese; after the official opening and dedication service of Camira. Held in bright sunshine, the "Time for Celebration" as it was called, attracted 350 guests, some of whom had travelled long distances to be present for such a special occasion. Photo: Ramon Williams.

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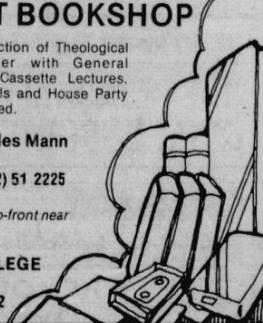
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CHANGED CIRCUS FOR CHRISTIAN CIRCUIT

Peter Gray, without his bulbous red nose and clown make-up, is a surprisingly lean-faced, quietly-spoken young man, with close-cropped hair which disappears under wigs for the stage.

He talked with me in his caravan, which is home for him and his team of three during their tour around Australia for the Year of the Child, under the sponsorship of Scripture Union. During his Sydney stay, it was moored at St Peter's Cook's River, where the tour's vehicles had ample space.

Peter Gray's one-man shows are a blend of mime, dance, juggling, balancing, and mood and character changes. He wears clown make-up, and often wins laughter from his audience, but he also provokes thought and sympathy through the gentleness and vulnerability of his Clown character.

In "Ages Past", he plays a limping old beggar, the butt of mockery by young louts, whose voices we hear on tape. But one stops to talk to

him — we hear only the questions, while Clown mimes his answers. He goes back in memory to his heyday of circus skills, and we see his past performances and life-story, culminating in a stupendous balancing feat which, inevitably, collapses into ruin and injury.

But life, we gather, is still emphatically worth living. The old man has lived and suffered and still is not bitter. He has a friend, once crucified for him, and in the end his death is swallowed up in victory.

The taped background music, voices and other sound effects, are a key element in Peter Gray's work.

CAN HE TALK?

When Clown ventured into the dispersing audience at the

end of that show, autographing postcards for the children, he maintained the silence that characterises his Clown performance.

All the children were asking, "Can you talk?", but he would only mime.

Yes, he can talk, and he tells a fascinating story of the development of an unusual career. As a Christian, Peter believes God has called and equipped him to be an entertainer — mainly of children, but one who delights adults as well. His "message" is in the whole performance and the values that come through, rather than in a text or sermon.

He has always preferred to practice to music. Peter told me. He is now 28; from the age of nine, growing up in a Salvation Army family, he has practised the skills which go to make up his acts. Initially his specialty was slackwire walking, and this is an act he still uses, mainly in outdoor work.

When he was around eighteen he spent some time attached to a circus, learning all he could, but he was dissatisfied with the level of circus acts, which he felt lacked depth and a real relationship with the audience. He started to develop his Clown character as a slackwire act.

His performances were just a hobby at first while he worked as a signwriter and then as a youth worker, but in 1976, in response to demand, he set out performing full-time. He has been seen at Sydney's Royal Easter Show and similar ones interstate, but has worked mainly in his home state of Victoria.

In 1978 Peter staged "Ring of the Master" in Castlemaine Prison — a first in the prison welfare programme, because prisoners and their families were able to see it together.

This year on tour with Scripture Union has been a demanding and a rewarding one for Peter and for helpers Gwenda Steele, Tom Lloyd and Cameron Macaulay.

After a week of performances for inner city schools, the team moved on through NSW to Queensland. Make sure you see him if he comes your way.

Lesley Hicks

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CRUSADE CALENDAR

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Kirrawee Brethren Crusade, December 8-9, Avoca Reachout, NSW, December 15.

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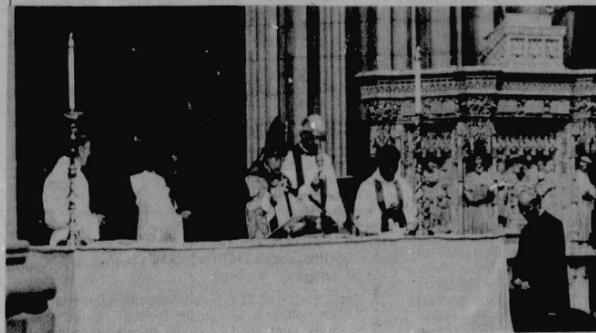
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WASHINGTON FAREWELL TO CANTERBURY



The Archbishop of Canterbury, the Most Rev and Rt Hon Donald Coggan, preached at Washington Cathedral during his last visit to the United States before his retirement next January. Pictured here at the close of the service are left to right, Canon Charles A. Perry, Bishop John T. Walker of Washington, Archbishop Coggan, the Rev William Sydner, Canon Lloyd Casson and Verger John Kraus. (Photo by Broffman.)

ARCHBISHOP CHALLENGES R.C. COMMUNION POLICY

The Archbishop of Canterbury has called upon the Roman Catholic Church to change its policy that bars Catholics and Anglicans from receiving communion at each other's altars.

Archbishop Donald Coggan, who preached the main service at the Washington Cathedral on October 14, said at a press conference following the service that such a policy is an impediment to evangelising "the unbelieving world".

He pointed out that Anglicans and Roman Catholics agree "in so many of the basics of the Christian faith" that the two streams of Christianity should authorise intercommunion.

A great many Roman Catholics in different parts of the world are now receiving holy communion from Anglicans and I hope that we will soon see the Roman Catholic Church take cognizance of this," he said.

Archbishop Coggan said that he differed with Pope John Paul II on the Roman Catholic Church's policy, but so did many Catholics.

His sermon to some 3000 persons in the Cathedral of St

Peter and St Paul — the Washington Cathedral — was primarily pastoral in tone, in which he spoke of his deep concern for evangelising the world.

"The church is not a club," he said. "If so, it is a travesty of what it should be. It is not a comfortable club, but a base of operations from which to serve the world..."

"I would like to gather up this great congregation and set it down in the slums of Calcutta," the Archbishop said. "We cannot shut our eyes to the needs of people like these, a large part of whom know nothing of the love of God."

"We must be willing to give our lives to this," he declared, "or we are not entitled to be called Christians."

At the press conference, Archbishop Coggan said concerning the ordination of women to the priesthood: "What I hope is that the

Roman Catholic Church will take note of the fact that there are great numbers of men and women, not the least within their own orders, who themselves desire (ordination of women)".

He endorsed the revision of the Book of Common Prayer as approved by the Episcopal Church's General Convention in September. He also expressed approval of the Episcopal Church's policy against ordaining practicing homosexuals.

This sermon at the Washington Cathedral was, in effect, the farewell address by the 70-year-old Archbishop to the Anglican Communion's American branch. He will retire January 25, 1980, after five years as the spiritual leader of the world's 65 million Anglicans.

The Archbishop also delivered the 1979 Reinicker lectures at the Virginia Theological Seminary,

KESTON COLLEGE REPORTS

CHARGES BROUGHT AGAINST CZECH CATHOLICS

Two well known Czech Catholics, Jiri Kaplan, (55) a layman, and Dr Josef Zverina S. J., (65) a Catholic theologian, have been charged under article 178 of the Czech penal code with "obstructing state supervision of the church and religious associations."

The charge carries up to 2 years imprisonment. An engineer and father of 10 children, Kaplan was detained by the police for 4 days following the massive round-up of Catholics in Czechoslovakia on September 10.

PAX DEFECTORS FOUND "THE NATIONAL ASSOCIATION OF CATHOLICS"

Keston College has received information about the establishment of a National Association of Catholics in Poland. In their appeal, the founders, ex PAX members and Catholic activists, state:

"In the history of our country the Catholic Church has been filling a historical task which is inseparably bound up with the greatness of Poland. This is why her oppressors have always sought to persecute and diminish the role of the Church. Today she is attacked by political atheism.

"Catholics, denied their political and Social rights, are treated as second class citizens. The historic visit to Poland by the holy father John Paul II showed us the importance of undertaking political action to ensure that the state accords the Church and believing citizens their appropriate role.

"We are convinced that the Christian Social Association (CHSS) and the Movement for Social Progress (PAX), acting on the mandate of the Communist Party (PZPR) and using religious slogans, aim to harm both Polish patriotism and Catholicism. We therefore call on all citizens of good will who cherish the ideals of Polish tradition and Christian morality to join forces within 'The National Association of Catholics'." (NAC).

Moved by the will to serve the people and the Church, representatives of Catholic circles and harassed PAX activists assembled on August 15, 1979, and formed the founding committee of the National Association of Catholics.

COSTLY PAPAL VISIT

• From page 2

Union and the American Baptist Churches. The federal court however, put off the constitutional challenges until the papal visit concluded.

Police officials in New York City said their costs alone could be as high as \$2,000,000. "We are receiving a world figure to our city," noted Sister Regina Kehoe, assistant visit coordinator. "We live with this frequently in New York because of the United Nations."

Local dioceses were expected to pick up the tabs for all religious aspects of the visits to Washington, Chicago and Des Moines.

Iowa. The bill for the latter visit to rural America is expected to be about \$1,500,000. At Chicago, the archdiocese expected to pay \$100,000 including \$50,000 for the mass platform alone. The price tag on the 10,000-square-foot altar on the mall in Washington D.C. is expected to be \$100,000.

Other expenses in the U.S. capital were to be shared by the archdiocese, the National Shrine of the Immaculate Conception and Catholic University. Security expenses at Washington were expected to be as high as \$2,000,000. Canadian Churchman

ANGLO-CATHOLICS WANT UNITY WITH R.C. CHURCH

A 14-man delegation of Anglo-Catholic clergy and laymen are to make a pilgrimage to Rome for "high-level" Vatican talks aimed at reconciliation with the Roman Catholic Church.

The group, which claims support from "70 priests and congregations" in four countries and 12,000 "sympathisers" on a mailing list, broke from the U.S. Episcopal church in 1976 over the ordination of women issue. They are not, however, part of the splinter group which formed the Anglican Catholic Church.

Rev John D. Barker, president of the Clergy Synod of the so-called Pro-Diocese of St Augustine of Canterbury, says the group's primary goal is to achieve "uniate" status with the Roman Catholic Church, in which the leadership of the Pope would be recognised, but it would remain as a separate rite.

"We are seeking uniate status and unification because we are Catholic-minded," says Rev Barker. "All were united with one shepherd 1000 years ago and the dream, for the last 100 years or so, of many people is to bring the Anglican Church back into the Roman Catholic Church."

The group broke away over what they term were "radical changes" in the Episcopal Church. Specifically, these were canons on marriage; lack of pro-life and anti-abortion positions; changes in the sacraments and Episcopalian liturgy; and the ordination of women to the priesthood.

Vatican reaction to their efforts has apparently been "very cordial and encouraging".

Canadian Churchman

Alexandria, Va. The Rt Rev Robert A. K. Runce, bishop of St Albans, will be installed as the 102nd Archbishop of Canterbury next March 25.



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Emotionalism not God's Word

Sir,
Why is it that more Christians are not aware of the news behind the news which Edward Rock so brilliantly condenses in "Whitewashing Jimmy Carter" (A.C.R. 10/9/79)?

Had the churches been more knowledgeable of prophetic Scripture, fewer would have fallen for the many traps against God's people which assail us today. We cannot ignore what is happening to Western civilisation and its rapid retreat from international communism, nor would it be Scriptural.

God's Word is full of this End Time.

Although the prophets



spoke of near events, they soon melt into the greater and more far-reaching events of this End Time with "distress of nations and perplexity... men's heart: failing them for fear, and for looking after those things which are coming on the earth."

Yet in the face of these obvious pointers, as Edward Rock writes, "The silence of the whole of the Christian world led by the hypocritical WCC testifies to the fact that they take their cue from the same power groups behind Mr Carter."

The only thing the Church offers is a rising "emotionalism" which cannot take the place of study of His Word. Many Christians feed on snippets of Scripture, instead of acquiring the broad sweep from Genesis to Revelation.

Only then are we in a position to compare Scripture with Scripture and allow the Bible to do what it was intended to do — interpret itself. In that way we can unlock the Divine Treasure House and come to believe God rather than just believe in God. There is a difference.

The former is more conducive to opening up hidden treasures — hidden, partly by Divine Fiat till His appointed time, and partly (to use an old adage) "Too many cooks spoil the pudding".

There has been so much stirring of the ingredients by so many theologians that many have confused themselves as well as their flocks.

But the earnest seeker who goes straight to the Fountain will find sure guidance through the maze of fine-sounding but deceptive snares to destroy the whole of Christian civilisation — to get at God's elect.

(Mrs) P. CREASEY
Clontarf, Qld

RECORD REVIEW

The Lord's Supper in Song

"The Lord's Supper" by John Michael Talbot Birdwing Records

A recent release on the Birdwing label, "The Lord's Supper" by John Michael Talbot, promises much just from the album cover. Subtitled "a musical celebration of worship" this should have great appeal to Anglican music lovers.

At first listen, it is a curious mix of orchestral, choral and folk music. The words are drawn from the Catholic Liturgy which closely approximates that used by Anglicans. The resulting sound, words and music, is a credit to the technical excellence of the participants, indeed the overall impression is most inspiring. The transition in places from full orchestra to single guitar is dramatic.

"The Creed" stands out as one section worthy of comment. Reminiscent of sections of Handel's "Messiah", the music builds up to a crescendo where the resurrection is mentioned, and repeats this section at the end. The full orchestration with choir is very inspiring at this point.

By contrast, "Lord's Prayer" is sung unaccompanied, and in view of so much going before on the recording, this was a wise decision by the producers. As a result, the "Lord's Prayer" stands out in an unusual fashion.

Another inspiring arrangement is used in the Gloria, titled "Glory to God". Talbot has injected an incredible feeling of worship, and this arrangement could be translated with little difficulty into our sung Communion services. It exudes enthusiasm in praise. It has life, yet retains the very dignity inherent in the words. This

arrangement ascribes true worship to the triune God.

In this production, Talbot has tried to capture the various moods reflected in the Liturgy. He does this very successfully in the opening confession, "We shall stand forgiven", and to a certain extent in "Communion Song". All in all, I found the recording very inspiring and uplifting.

However, what makes "The Lord's Supper" become more than just another recording of this central celebration of the Christian Church, is to reflect on the lifestyle of John Michael Talbot. Prior to his conversion to Christ, John was a prime mover behind "Mason Profit" — a successful American protest-rock group of the late sixties which suddenly disbanded in 1972. John had met Jesus.

Recently, he made an even deeper commitment to Jesus, renouncing possessions in order that he might freely give to those who are truly in need. Today, John's personal possessions include only a guitar, a few books and the clothes on his back. He lives behind his solitary prayer hut, in the woods of a contemplative Franciscan Retreat, and the active world of his travelling ministry in song.

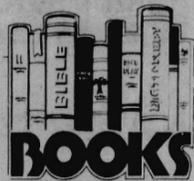
John is also presently involved in the formation of an Indianapolis community of mature Christians who are striving to live a simple life of service to God, to their fellow men and to one another through the love of Jesus.

"The Lord's Supper" is John Michael Talbot's fourth record album as one renewed in Jesus. The other three are all available on the Sparrow/Birdwing label, and reflect his God-given skill as a creative folk-rock musician. This latest release signifies yet another progression in his Christian lifestyle, serving the Body of Christ in the name of his Lord. Highly recommended.

Tony Molyneux

The Bible on the Rocks?

"The Bible in Its World" by K. A. Kitchen Paternoster UK £2.20 net



If you believe that the earlier parts of the Old Testament were written well after the time of Moses (e.g. the Babylonian Exile), you will find this a disturbing book. Kitchen uses the latest archaeological knowledge (up to 1977) to demolish most of the arguments of those who question Biblical accuracy on literary, historical and archaeological grounds.

As a Reader in Egyptian and Coptic in the School of Archaeology and Oriental Studies at the University of Liverpool, he brings considerable scholarship to bear to back up his arguments.

The book deals with archaeological methods as well as considering the major finds in Biblical countries. It is fascinating to read of the discoveries and the many pitfalls in interpreting the age and significance of sites and their chronological sequences.

To show why this book is a must for the serious Christian reader, consider the following assertions from Kitchen's work:

By Abraham's time the civilised world was already ancient. There had been a thread of civilisation for at least the previous seven thousand years. Someone in the position of a Moses did not have to pluck laws or a covenant out of thin air; they had been formulated over the eight-seven centuries after the first experimental settlements at Jericho.

Secondly, from comparing the early parts of Genesis to Sumerian and Old-Babylonian material it is clear that the Genesis material belongs to the literary and cultural forms of the Second Millennium. By the time of the Babylonian exile, the forms of history-writing had changed. Kitchen contrasts the writing within I Chronicles to that of Genesis to make clear this point.

The view that the Pentateuch was compiled about 500 BC from various sources may come as a surprise to some, though such views have acquired general popularity for many years in many places. Barclay expresses this outlook plausibly, but not irreverently. However, it remains hypothetical.

Was there a generation which knew not Paul? This suggestion is another example of Barclay's searching mind, applied in the area of attempting to reconstruct the assembly of the Pauline corpus.

Barclay offers alternate views on some issues, and whilst one may not always be convinced, he writes with a feel for the issues, and a basic reverence. "The supremely important thing is not what men did to these books, but what these books did to men. These books 'became Scripture, because nothing could stop them doing so'."



Thirdly, at Ebla, the language proved to be a North-West Semitic dialect, showing close links in the grammar and vocabulary with later Biblical Hebrew, Canaanite and Phoenician. In Biblical terms, this written material is 500 years older than the Patriarchs and 1000 years before Moses.

Fourthly, the cultural background of the Second Millennium with regard to proper names, rights of children (adopted and natural), social and legal usages and geopolitical factors (e.g. rival coalitions of kings) are all congruent with the Genesis narrative. Genesis sits too well within a Second Millennium content to have been written during the Babylonian exile over a millennium later.

I enjoyed reading the book because it was so readable and interesting.

Tom Smith

What the Books Did To Men

"The Making of the Bible" by William Barclay The Saint Andrew Press Edinburgh (1961) 1979 reprint 96 pages

This is a concise and engaging introduction to the writing, collection, and canonicity of the books of the Old and New Testaments.

The general reader will find much to answer his curiosity on how the books of the Old Testament were compiled and the principles which determined within I Chronicles to that of Genesis to make clear this point.

Barclay offers alternate views on some issues, and whilst one may not always be convinced, he writes with a feel for the issues, and a basic reverence. "The supremely important thing is not what men did to these books, but what these books did to men. These books 'became Scripture, because nothing could stop them doing so'."

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Lindsay Johnstone

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WHAT A WORLD

Lesley Hicks

WANTED — A CRACK IN THE SILENCE

Now that the predictable publicity flurry has subsided following the tabling of the report of the NSW Royal Commission into Drug Trafficking, we are entitled to expect firm action to validate the whole expensive exercise.

The Woodward Report is a three-volume tome of 2080 foolscap pages, 6 inches thick altogether, and weighs in more ways than one. Some have criticised the fact that about a third of the report is devoted to the Griffith marijuana connection and the Mackay mystery. Yet, because Don Mackay's disappearance was the trigger that fired the Wran Government into the action of appointing the Commission, and because that case remains unsolved, I for one, welcome the emphasis given to it.

As most readers will know, I wrote *The Appalling Silence — The Mystery of Don Mackay*, working with Don's widow Barbara. The book's title comes from some words of Martin Luther King — "We shall have to repent in this generation, not so much for the evil deeds of the wicked people, but for the appalling silence of the good people".

Through all the probing of the Commission into the affairs of Griffith's Calabrian community, that silence held. Judge Woodward comments: "It was noticeable that no information whatever came from any section of the Calabrian community, including those many members who undoubtedly disapproved of the activities of the few. I have no doubt that fear played a part in promoting such reticence".

I am told that Italians have a name — "omerta" — for such silence in relation to a mafia-like clan solidarity. At times, under cross-examination by Mr W. Fisher, QC (now a judge), other witnesses before the Commission cracked and changed their tune.

One dealer in heroin and cannabis, a 29-year-old Australian designated 'A.G.' because he was still awaiting trial on some drug charges, spent all of one day's testimony lying unconvincingly to account for his sources of wealth, and all the next, after consultation with his lawyer, telling what was obviously the truth about his dealings.

But the Griffith group stuck grimly to their stories, no matter how ludicrous they were shown to be.

One thing stands out to Mrs Mackay and to me now that we have had time to read

decriminalisation or legislation put up by the marijuana lobby and rejects them (Chapters 8 and 99, Vol 1).

In regard to the presumed murder of Don Mackay, Judge Woodward names six prominent members of the Griffith organisation, four with the surname Sergi — Francesco, Domenico and two Antonios, Francesco Barbaro and Robert Trimble, and states that: "I am satisfied that:

- "An organisation, centred in Griffith, planned and directed a 'commercial' cannabis growing and distribution network;
- "Each of the above-named persons were influential members of it;
- "Donald Bruce Mackay was disposed of, by members of, or on behalf of, that organisation;
- "Originally it had been planned to dispose of Mackay on July 12, when he

had intended to visit Jerilderie.

"Because he did not go to Jerilderie, an urgent variation of plans was required and the disposal was effected on July 15."

Those who studied the report of the Moffitt Royal Commission into organised crime in clubs and its outcome will know well that arrests and successful prosecutions need not follow the work of a Commission. Bob Bottom's book *The Godfather in Australia* shows clearly that many of the notorious criminals whose operations were exposed in the Moffitt Report continue to operate unscathed.

Will the Woodward Report get results, at least in relation to the Griffith connection? Despite the Judge's satisfaction of their guilt, with no body and no significant witnesses, there seems to be little of the sort of evidence needed for arrests and convictions of those who



conspired to murder Don Mackay. That case still bristles with baffling puzzles and contradictions.

There is solid motive and probability, but no proof. But of other illegal activities in Griffith the report offers overwhelming proof, especially through its painstaking analysis of financial dealings.

Barbara Mackay is not interested in vengeance. As a Christian, she believes that's God's business. But justice is vitally important to a community's health. Griffith needs to see an end to the arrogant immunity of some of its citizens so that respect for the law can be restored.

That remarkable serenity and self-control of hers, which has won her the admiration of many and the misunderstanding of some, is shaken at times. She described to me an incident early this year when she encountered members of the Trimble family at Griffith Airport with their lawyer Simon Mackenzie. They smiled and patted her young son James on the head. Barbara found herself freezing up inside, and when she got inside her car she burst into tears.

Meanwhile we shall be looking for arrests of Antonio Sergi of the Winery, Robert Trimble and co, for some of the other crimes detailed in the Woodward Report. On the Mackay mystery itself, the police badly need a breakthrough. The Royal Commission exposes an incredible tissue of lies. Now it's time for truth.

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To Understand Each Other

by Dr Alan Craddock

SEX: FULFILMENT OR FRUSTRATION?

Reality Expectations R-rated or Relation-rated?

I was on Sabbatical Leave in 1978, during which I spent several months interviewing senior marriage counsellors. The purpose of these interviews was to explore the impact of social change upon the Australian family. The full report will be published in February, 1980 in *The Australian Journal of Sex, Marriage and the Family*. One of the issues which the study revealed concerned the way in which people today have had their expectations raised to great heights in many areas of marriage and family relationships. However, the heightened expectations, in many cases, are linked to increased frustration when these expectations are not met.

A common example cited by the counsellors involved the sexual dimension of the marital relationship. Present society is preoccupied with sex and through the various communication media people can gain a set of unreal expectations about how sex should be performed and what one should feel.

If a young person's sexual expectations are entirely shaped up by reading the glossy magazines and by watching R-rated movies, it should come as no surprise that this person's early sexual experiences are highly likely to fall short of these fantasy standards. The result is frustration.

The counsellors I interviewed generally agreed that many young married couples are experiencing difficulty in making their sexual adjustment to one another. They are extremely well informed insofar as the facts of sex are concerned.

They know much more than most preceding generations (at this stage of their marriages) about sexual techniques and the nature of

the male and female sexual response. This knowledge extends to raise their standards for sexual satisfaction. Couples today expect and want a great deal in their sexual lives — and why shouldn't they?

But, many couples appear to fail, despite their knowledge. Indeed, their high standards actually seem to make their failure to achieve them harder to bear. They feel their frustration very keenly and feel cheated and resentful.

The counsellors saw this failure as being caused by ignorance of the skills of interpersonal sensitivity which enable two people to sense one another's needs and to meet them appropriately.

In other words, our modern permissive society only removes part of our ignorance concerning our sexuality and tends to sensitize us to performance levels insofar as our personal feelings and pleasures are concerned.

The stress is on techniques and biological reactions, to the detriment of the skills of

sharing and giving between two persons who symbolize the fact that they have become "one flesh" in their marital relationship.

I believe that there is certainly nothing wrong with having heightened expectations as long as they are in touch with reality. But we must remember that reality is best defined in terms of the needs and resources of the persons directly involved.

The Reverend Don Burnard, a Roman Catholic priest in Melbourne, has expressed this idea succinctly: "There is one act in which men and women can be themselves if they take risks, limit their expectations, recover from humiliations and expose their vulnerability."

That act is intercourse (which) is one act in which people don't have to model their behaviour on others. This is provided that intercourse is not an ego trip, an expression of power or submission, nor a search for experience and novelty." (*Towards a Life of Loving*, 1975)

The Biblical view of sex is that it promotes and expresses unity between the members of the relationship. The standards and expectations should therefore be developed within the perspective, not imposed by other persons or the media. Satisfaction, and what is satisfying, should be determined by the couple themselves and within their mutual relationship to God.

For Christians, the key to the situation is that of seeking to honour God and meeting one another's needs through the sensitive expression of God-given sexuality. In this way sexuality becomes a vital channel of self-expression and mutual communication.

NEXT WEEK:
In the next column I shall take up a related issue which was suggested by the social change study, the problem of the high standards that Christians set themselves for their family relationships and the despair which follows apparent failure.
Alan Craddock

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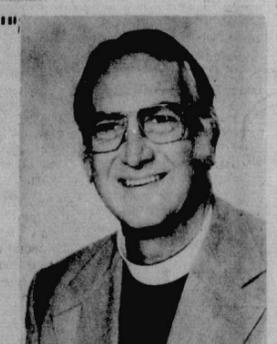
The Bishop Speaks Out

Opinion Polls No Moral Guide

Public opinion surveys are a way of life in Australia. Although they may make for good broadcasting and provide interesting reading in newspapers, yet they can never be the means of determining right from wrong.

In a democratic society, public debate is a necessity. In our day of mass media, both electronic and printed, part of the role of the media must be to sample public opinion and to communicate that opinion.

The danger is that questions of morality and behaviour can be, and often are, surveyed, and the voice of the majority taken as deciding what is right or what is wrong. The same dangers lie in the activities of those groups which agitate



really sets the standards? Who really is answerable to man? Man is in rebellion against God and if there is one thing that public opinion surveys do indicate, it is that rebellion is as alive today as it ever has been.

Only when men and women are willing to stop rebelling and submit to Jesus Christ as Lord, can their opinions begin to reflect the absolutes of right and wrong which God has given us.

Bishop Ken Short

MAINLY ABOUT PEOPLE

SYDNEY
Rev R. K. Luscombe resigns on December 29 as resident minister of Cabramatta West, to be rector at South Coogee.

Rev H. C. Dunstan resigned on November 21 as rector of St Barnabas, Mill Hill.

Rev G. S. Knight resigns as curate in charge of Manly Vale on December 10, to be rector of Mittagong.

Rev K. L. Child is to resign as rector of Erskineville on February 29, to go to Diocese of Bathurst.

Rev A. D. Michael resigns as curate in charge of Mascot on January 31, to join S.A.M.S.

Rev T. R. Butler (retired) died on October 30.

Rev P. W. H. Twine Rector of Ashfield, died on November 3.



Mrs Robin Mackellar and her son.

Minister's Wife Converted

The address given at the Christian Women's Luncheon Club at the Wentworth Hotel on October 30, took the form of a dialogue between two ministers' wives. They are, however, different varieties of minister. Mrs Marlene Cohen, wife of the Rev David Cohen of St Matthew's Manly, interviewed Mrs Robin Mackellar, whose husband Michael is the Federal Minister for Immigration and Ethnic Affairs.

With naturalness and some humour they related their impressions of one evening last May, when Mrs Mackellar accompanied Mrs Cohen to the Graham Crusade. She responded that night to Billy Graham's invitation and was counselled then and since by Marlene Cohen. She told how for the first time she came to know Jesus Christ as a reality in her life, and handed over to Him as her Leader.

Previously Mrs Mackellar had thought herself a Christian, and had attended church when she could. At the small Balgowlah Heights branch church near her home she had glimpsed in some a quality of joy which she knew she lacked.

She experienced their love in action when they arranged a roster of folk to entertain her mentally handicapped eight-year-old son Duncan during the morning service, freeing her to participate while her two younger children were at Sunday school.

There is a full interview of Mrs Mackellar in the next issue of *You and Yours* on bringing up her son Duncan. The photo is through the courtesy of the Australian Women's Weekly.

Lesley Hicks

R.S.C.M. Workshop at St Andrew's

The Royal School of Church Music will promote a five day workshop for Church Musicians, (Choir Directors, Organists and members of parish choirs) given by the Rector of All Souls', Langham Place, London, the Reverend Michael Baughen and his Organist, Mr Noel Tredinnick.

These men are notable in the Church music field for their compilation of "Psalm Praise", a book which takes a new look at the use of psalmody in worship. Mr Tredinnick will also be looking at the use of the musical instruments, other than organs, in Church worship.

Psalm Praise has transformed the Sunday Morning Services of countless Anglican Churches not only in the Western World but also in the Third World. Its settings of words and tunes have reformed psalm singing and the canticles.

The School, which will be held from the evening of January 23, 1980, until the evening of January 27, 1980, is based at St Andrew's Cathedral, Sydney Square. Each day session will be devoted to practical work, whilst the evenings will be seminars on various aspects of Music in Worship, which will be open to members of the general public.

Among these will be: Wednesday, January 23 — "Church Music: Help or Hindrance"; Thursday, January 24 — "Sing a New Psalm: The Psalms Rediscovered".

These seminars will be held in the Cathedral School Choir Room.

Course members will be expected to participate in the musical worship in the Cathedral on Sunday, January 27.

For full details and application forms write to: Mr Mark Bensted, Registrar — "Music in Worship", St Andrew's Cathedral, Sydney Square, Sydney, NSW, 2000.

THEY WROTE IT . . .



John and Moyra Prince authors of *Tuned into Chance*

S.U. CENTENARY LAUNCHED IN SYDNEY

Thursday, November 15, 1979, is a little ahead of the Scripture Union's Centenary Year of 1980, but then so is the planning and thinking of Scripture Union in these days.

A luncheon was held in St Andrew's House, Sydney, to launch the Centenary Year, as well as a special book published for the big event, named *Tuned in to Change*.

Prepared by John and Moyra Prince, the book looks back over the 100 years of Scripture Union activities here in Australia. Only one

year shorter than the history of the movement in England. Bishop A. J. Dain chaired the meeting and told of his own reading of the S.U. material for over 60 years.

Quoting from Ezekiel, he referred those present to the words, "I will do better unto you than at your beginning". "I believe", he said, "the best is yet to be".

. . . They Discuss It



Alan Kerr, International Chairman of Scripture Union; Canon Basil Williams, former General Secretary of S.U. in NSW; Tom Treseder, State Director; and David Claydon, National Director, discuss the book *Tuned in to Change* at the launching of the book and the centenary year of S.U. in Australia. Photo: Ramon Williams.

NEW AUSTRALIAN WORLD VISION CHAIRMAN



The only public meeting at which Dr Mooneyham spoke in Sydney, was the special meeting in association with the annual meeting, organised by the Evangelical Alliance. Pictured left to right are: Geoff Fletcher, newly appointed chairman of the World Vision Board in Australia; Col Mel Barber, World Vision Assistant to the President; Dr Stanley Mooneyham, World Vision, President; and Rev Doug Mill Chairman of the Evangelical Alliance in NSW. Photo Ramon Williams

CHRISTIANS OUT GUNNED

The State Convention of 800 representatives of women's groups in NSW held on December 1 in the Sydney Lower Town Hall must have been reassuring to the women's liberation movement, but was deeply disturbing to Christian women.

Lesbian and other radical groups were strongly represented, and well organised. The amendments to the draft Australian Plan of Action passed by the conference tended to swing resolutions in even more strongly feminist directions.

A favourite phrase for inclusion was "sexual preference", whereby militant lesbians argued for greater recognition of their

draft plan and suggested many amendments or additions reflecting their views on the role and needs of women in society.

Mrs Frieda Brown was one who worked very hard on these recommendations, which were included with those from many other groups in the community, and listed at the back of the sheets setting out the steering committee's proposals which were to be voted on by the conference.

To this extent Christian women had done their homework, but were hopelessly outnumbered and not at all well-organised at the conference, unlike the feminist groups.

MYTH OF MALE PROTECTIVENESS

A rather sad example of this was an amendment proposed during the discussion on violence against women, in which education was called for to end "the myth of male protectiveness". The proposer was a badly crippled woman. The amendment was carried; and to our shame, no Christian woman rose to speak against it.

Many valuable resolutions regarding the employment, education and health of women were passed, and important recommendations to counter violence against women, although in each sec-

THE RERUN OF THE SYDNEY CRUSADE



David Frost talking with Dr Graham

lifestyle. The few speakers who opposed such trends and sought measures more supportive of women in traditional home-based child-care roles were heckled and their amendments given short shrift.

Christian women's groups such as the Mother's Union, Festival of Light Women's Action Committee, Family Action Movement and Christian Women's Conventions International had studied the

RED ACADEMICS WITH LITTLE RED CHURCH BOOK



The Dean of Sydney, Lance Shilton, and Miss Kath Collett, of CMS, showing copies of "China Changes", a 68 page book just published to Chinese academics who are studying in Australia from the People's Republic of China. Lance Shilton gives an informative and up-to-date account of his recent visit to China. It includes news about churches in some cities which have opened again recently for services. These and many other changes have followed the fall of the Gang of Four.

"I trust that this book will stimulate prayer support for the Christians in China and that in the near future exchange Church visits may be possible. In the meantime our approach should be one of friendship and encouragement!", said the Dean.

The recommended price of the book with photographs is \$1.95 (plus postage, 50 cents), published by St Andrew's Cathedral, Sydney.

Moore College Library

Billy Graham's interviews with television personalities, David Frost, Mike Walsh and Michael Willessee, feature in the new 60-minute documentary film of the 1979 Sydney Billy Graham Crusade that has just been released.

Produced by Pilgrim Films for the Billy Graham Evangelistic Association, *Time for Decision* also offers viewers the opportunity of seeing Billy Graham at his first 1979 Sydney Crusade press conference. Such questions as "Do the converts last?", "Have you ever thought of giving up?" are but some of the subjects put to the evangelist.

Time for Decision will be distributed by Challenge Films in Adelaide, Brisbane, Melbourne, Perth, Port Moresby and Sydney, and in New Zealand by Gospel Film Service Trust, Levin. The film has also been made available to the head office of the Billy Graham Evangelistic Association.

On Other Pages

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- 40 Christian Teachers Needed**
Seychelles opportunity page 8
- 2CH Now Top of the Charts**
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- Spiritual Ideas — Human Failures**
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