

Go prophesy to the people of N.S.W.



It was an unusual meeting for the Sydney Town Hall, Sunday October 11th. A Parliamentarian was conducting a thanksgiving rally for his election to the legislative council. The man was Rev. Fred Nile, standing for the "Call to Australia" party.

Church Representatives from the Anglican Church, Baptist, salvation army and the returned soldiers league joined in the praise God for enabling such a result.

Advertised as "a thanksgiving celebration — for God and the family" it attracted over 800 in the audience, and the feeling of the meeting conveyed something of the victory felt.

"Another, a prophet, was called in a time of crisis," said Dean L. Shilton. "That man was Amos. He was aware of his lack of experience, yet was able to say 'the Lord took me'. Fred Nile is our modern Amos.

"Called of God to a position of influence. To stand firm for the word of God.

"Go prophesy to the people of New South Wales," said Dean Shilton.

Ramon Williams

Australian takeover . . . in the Navigators



Franklyn Elliott (Left) with Chuck Strittmatter.

Franklyn Elliott is the newly appointed Australian National Director of the Navigators, taking over from Chuck Strittmatter of the U.S.A. This is the first time an Australian has assumed the position of National Director in Australia.

Although the work in Australia started primarily on the campuses of universities, including the Military College at Duntroon, it has now expanded into "growing community ministries". The three-fold aims are to "evangelize, establish and equip".

Already a large Asian ministry is being carried out in Melbourne. 50 people have gone overseas, either with The Navigators or other organizations, during the past 8-9 years.

The work commenced in Australia through the effort of a convert at the 1959 Billy Graham Crusade, Mr. Jack Griffin.

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Woman gets top Church post

Charlotte Rivers, currently Acting Director of the Anglican Information Office Sydney, has been appointed Director — to take effect immediately.

A New Zealander by birth, and a country girl at heart, she was a sheep breeder and horsewoman before coming to Australia in 1965 to be secretary to the late Bishop F. O. Hulme-Moir, the then Dean of St. Andrew's Cathedral, Sydney.

Charlotte Rivers has had long experience in church affairs, and before her appointment as Information Officer with the Anglican Information Office, was secretary to Bishop John Reid for four years.

Charlotte Rivers hopes to advance the already enviable reputation for accuracy and reliable church news enjoyed by AIO.

In a diocese as large as Sydney she also sees the need to keep the parish clergy informed by means of regular press releases through news outlets.

Charlotte Rivers' other interests include symphony concerts as well as horseriding — when she has the opportunity.



Miss Charlotte Rivers

Award for third time

Bookhouse Australia, for the third time in succession, have taken out the CHRISTIAN BOOKSELLING ASSOCIATION OF AUSTRALIA, DISTRIBUTOR OF THE YEAR AWARD.



Mr. Jeff Blair

For this year's Award winner, Christian retailers had to vote for each wholesaler according to categories, ranging from selling and display to packing and pricing.

In 1979, the Christian Bookselling Association commenced the Award as an incentive to better service and value from local Distributors.

Mr. Ray Barnett Managing Director said Bookhouse's major efforts have been in the areas of stockholding, price and speed of turn around of orders.

"We have worked really hard to bring prices down," he said. "Over 2,000 prices have been reduced since last year's catalogue. This has been done by cutting costs within the organisation and hitting publishers for a better deal for Australia."

To improve their service, Bookhouse have installed a new computer system which will give a full 27 hour turn around of orders.

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Kaftan cassock

The Church Army celebrates the centenary of its foundation in England next year. In Australia, since 1934, it has been providing a supplementary ministry to the Anglican Church. Today, Church Army officers, concentrating on OUTREACH, work alongside the ordained men.

At present there are 11 students in training in Australia. Their two-year course of study at the Church Army College of Evangelism, Belrose, covers Biblical Studies (the Bethel Series) and the General Practice of Evangelism.

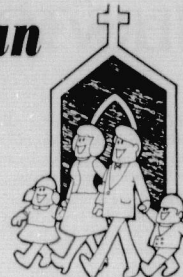
Church Army Sisters have previously worn their uniform with a nurses' veil (or a cassock and surplice like their male counterparts) for the conduct of services. This custom has been superseded and the sisters now have their own unique garment instead, a bone coloured kaftan.

Sister Pat Free, who is at present working as an Industrial Chaplain with Inter-Church Trade and Industry Mission in Sydney, is seen in the picture wearing the new, distinctive kaftan.



Sister Pat Free

The Australian



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Cathedral Restoration, \$50,000 needed from parishes

Work to restore the fabric of St. Andrew's Cathedral, Sydney began with the erection of scaffolding on the eastern facade. The great west window needed urgent attention. This whole area will be done first.

Scaffolding the north tower will be done in November when examination and assessment will proceed as on the eastern facade.

Examination of the roof revealed what replacement would entail. Welsh tiles were found superior and will be used. A tender for the work has been accepted and the work will commence on 2nd November.

Good progress in the appeal for \$1,350,000 means that all the above work can proceed. Expenses have been met as incurred, and money is on deposit to meet heavy expenditure expected in November on purchase of scaffolding, roofing and work on the eastern facade and north tower.

This is cause for great thanksgiving. The Church in the Diocese of Sydney is responding well. To date \$188,499 has been received, with \$218,594 pledged.

Many Parishes and Church Members are yet to decide on their gifts. With what they give, the Target of \$500,000 for the whole Diocese will be achieved, if those intending to give also in 1982 and 1983 fulfil their intentions.

The appeal to the business community owes a great deal to the enthusiastic leadership and labours of Mr. John Cambridge, Executive Chairman of the Campaign Committee. It is hoped that the \$750,000 target will be covered by cash and pledges when the campaign ends early in December.

The Heritage Council of New South Wales will allocate the State Government's gift of \$100,000 in three annual amounts, towards the roof replacement.

Moore College and S.C.C.

Sydney City Council was equally divided on the question of zoning the Moore College properties as "educational" or "residential".

At the previous meeting of the Council, the properties had been rezoned residential, but a rescission motion was put by the Civic Reform alderman.

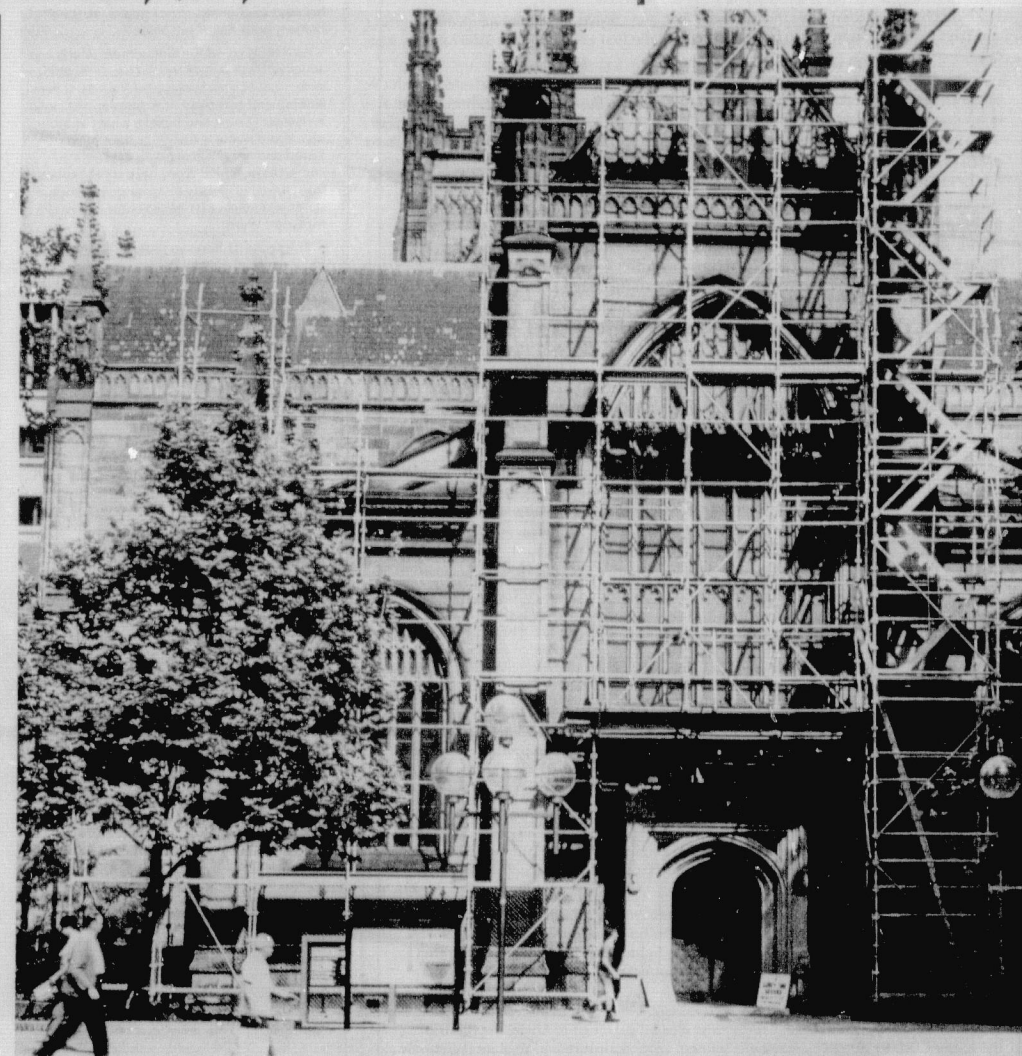
The issue was debated at the last meeting of the Council on Friday, 23rd October. Civic aldermen argued that the rezoning would be unfair to Moore College, who owned all the properties in question, and who had been redeveloping them for educational purposes for some time, and had plans for further redevelopment.

Dr. Broughton Knox, Principal of the College was invited to address the meeting, and he explained that the College had been on the site for many years; that it now had 150 students and needed to develop its facilities, as it had money to do so.

Very little was said by the group seeking the rezoning.

When the matter was put to the vote, there was a tie, resulting in the losing of the rescission motion.

"This means that the City Council will have much greater control on the College's redevelopment of its properties. It won't stop redevelopment for educational purposes altogether. But it means the College must put its plans to the Council for approval," Dr. Knox told Church Record. "I do not know why the area was rezoned. The reason could only be to hamper our educational activity."



St. Andrew's Cathedral takes on a new temporary look with the erection last week of scaffolding which marks the commencement of the restoration of another of Sydney's historic buildings.

Youth Employment Plan Presented to Government

A package of three programmes to deal with youth unemployment has been presented to the Federal Minister for Employment and Youth Affairs, Mr. Brown, by the Sydney City Mission.

The Mission put forward the report because it is concerned with the seriousness of unemployment, which is heavily concentrated on groups of young people who are poor and lack basic academic skills.

The report recommends the setting up in Sydney of a Youth Employment Service (Y.E.S.) in ten areas, two Vocational Employment Training Schemes (V.E.T.S.) and two Vocational and Life Skills (V.A.L.S.) programmes.

Youth Employment Service is an intensive ten day pre-employment programme to assist young people who need basic job-finding skills and a positive attitude to work. The Mission would assist them in finding jobs.

Vocational Employment Training Scheme is a programme of 32 weeks for young people who need to be taught basic job skills, remedial reading, writing, mathematics and living skills. Upon completion of the course the Mission would help them find a job.

Vocational and Life Skills programme is of 10 months' duration for young people who need more than the 32 week course to fit them for employment.

Double the Dole for Christmas?

The unemployed People's Union is calling on all fair minded Australians to support its present campaign —

Double the Dole for Christmas.

By giving all out of work Australians a Christmas bonus of twice their ordinary unemployment benefit payment many will be able to afford the extras that are needed each Christmas.

This gesture would be recognition of the plight facing unemployed workers and their families, and a beginning to the Unemployed People's Union campaign to have the level of unemployment benefits raised above the poverty line.

Library

Racism in Randwick

Some Christian members of the Asian community have complained to the Church Record that they have been subject to abuse in the Randwick area where large numbers of migrants and students live.

One student told the Record that on his way to church last Sunday as he stood at the traffic lights occupants of a car threw two eggs at him. He said this was not the first time he had experienced this type of abuse.

Last year the local police received complaints and for a time an element in Randwick actually increased their abuse because of police inquiries. Students had also drawn the attention of Commonwealth Australian Development Assistance Programme officials of the treatment they had received last year from hostile residents who resent Asians living in the area.

Egg throwing was not isolated, and the Record spoke to other students who had the same experience. One girl had actually had all her parcels thrown on the footpath and abused by four white youths. Another Chinese girl said that she had stones thrown at her and was verbally abused as she walked along the street in broad daylight.

EDITORIAL

Who says the rectory is worth nothing?

It was argued that the house provided for a clergyman to live in should not be taken into account when estimating his salary. It was on this faulty statement that the 18.5% increase was in part based.

Such an argument would have been very easy to knock out in an industrial arbitration case by simple arithmetic, as the following illustrates.

Three identical houses are built in the western area, three bedrooms, brick veneer, costing \$50,000, which I understand from the Herald is the lowest going price.

The church buys one and houses the clergyman in it paying rates and repairs say of \$500 per annum.

The churchwarden buys the one next to it, puts down \$10,000 of his savings and pays 12% on a loan of \$40,000 e.g. \$4,800 in the first year and pays \$500 rates, etc.

The clergyman buys the third house putting down the same deposit and borrowing the same amount at the same rate from the Superannuation Fund which in his case remains constant for five years.

He, however, rents his house at \$60 per week (a very low rent, he could probably get more). Thus the house costs the clergyman a net of \$2,200 after rent has been deducted from interest and rates, etc.

His churchwarden, however, pays the annual cost of \$5,300. The conclusion is that both churchwarden and clergyman are identically housed and each own an identical house. Therefore the clergyman's house must be worth \$3,100 a year. But it is worth more than this because the churchwarden earns the average wage, say \$15,000 a year while the clergyman receives 73% of this, say \$11,000, but the churchwarden pays 32% of \$4,000 (less \$560) more tax, i.e. \$1,100. Therefore the clergyman's salary is \$4,200 more than \$11,000. That is, the clergyman's minimum salary should have almost 40% added to it to find out its real worth.

This, of course, excludes the perks of not having to pay telephone rental and perhaps no phone bills either, not having to pay the basic costs of owning a car and not having to pay any tax on these perks and of course in addition, for some at least, there are fees for occasional services and perhaps also free electricity and gas.

These calculations are based on the payment of the absolute minimum stipend before last synod's increase and the cheapest form of house. Now the stipend is \$11,500... we leave it to our readers to calculate what the new increase means.

We favour paying a clergyman a good salary but it ought to be clearly seen what the salary is that is being paid and then increase it if thought right, but not disguise the actual amount by glossing over important facts.

We believe that clergy salaries should be frozen and a new committee set up with more expertise in wage fixing than the committee whose recent recommendations were passed so smoothly by synod.

The Synod Homosexual Debate

Synods of the diocese of Sydney do not have a good track record in the way they have handled the homosexuality issue in recent years. Last year an attempt to distribute literature was stifled by preplanned manoeuvres and a petition rejected this year.

This year an amendment which argued "that Holy Scripture is the basis of the Christian view on Homosexuality" was thrown out. (See editorial last issue.) Our editorial comment on the ameliorating amendment that set machinery in train for a long overdue counselling service for homosexuals who want "out" was not meant to imply that the mover of the motion intended to sidestep the teaching of Holy Scripture.

What is inexplicable is why such an amendment could not have been incorporated within the statement that needs to be made concerning Biblical teaching on homosexuality. After all it is in the light of such Biblical teaching that such a move to set up counselling help makes any sense or has any justification whatsoever.

Christians ought never to be concerned to state the mind of God on any matter. In fact we should regard it as being a great privilege to know the mind of the living God, to be able to read His mind in Holy Scripture and to state it publicly.

LETTERS TO THE EDITOR

Dear Sir,

I was quite disturbed as were others at the inaccurate and misleading reporting in your Editorial (ACR 19th Oct) regarding the debate at Synod on problems facing homosexuals.

Your Editorial quoted one amendment by Dr. Allan Bryson, the substance of which was the reassertion "that Holy Scripture is the basis of the Christian view on homosexuality..."

It is the wording of the next paragraph which I found offensive:

"An ameliorating amendment was adopted which **bypassed Holy Scripture**, and urged Standing Committee to set up a counselling service to homosexuals. It was argued that **because adulterers are not punished, then homosexuals ought not to be.**"

As the mover of the amendment which was adopted I found it offensive to suggest that I, as the mover, and Synod which adopted the amendment had somehow sidestepped Holy Scripture! I know and believe what the Bible says about homosexuality, as does most of Synod and in no way would I ever compromise God's Word because of pressure from the "gay" lobby or anyone else. Your statement I feel casts doubt upon my regard for God's Word.

The second offensive statement is rather obvious. The Editorial reads as if proposing the adopted amendment, it was I who argued that because adulterers are not punished then homosexuals ought not to be.

That statement may have been made by someone supporting the "Angays", but it was certainly not made by me.

My hope is that the offending paragraph was just poorly written and not meant to cast doubt upon my views of God's Word.

And to briefly comment on the adopted amendment, I thank God that we as a church now have the opportunity to do something positive to help those in distress of soul over their sexuality.

For too long we have issued statements and quoted Scripture while losing hundreds of parishioners who found no loving concern or practical help in their problem.

The homosexual and the potential homosexual in our congregations have many in society ready and waiting to help them deeper into the "gay" scene, but few if any willing and able to help them out of it.

I believe that most overt homosexuals went through a time of "wanting out" but couldn't find it, and finally surrendered to it rather than face a life-long struggle. But I also believe that our God is a miracle working God and that there is a way out for those who want it. It may take time and hard work but there is hope, and it is up to God's people to lead the way in giving that hope to people who are struggling even now. I praise God for Synod's decision to try and do something positive about the situation.

"For the Lord has commanded us saying 'I have set you to be a light to the Gentiles, that you may bring salvation to the uttermost parts of the earth.'" (Acts 13:47)

Yours sincerely,
(Rev.) Ron Johnson,
Surrey Hills.

"MOORE COLLEGE REZONING PROPOSAL"

Dear Sir,

I have to acknowledge receipt of the edition of the "Church Record" dated October 19, 1981, enclosing the article referred to above.

Upon receipt of it I arranged for early discussions with the senior Town Planners of the Council and I then took the opportunity of discussing it with Dean Shiltor who suggested I confer with Canon Knox. This I have now done and I believe I have allayed his fears that the change in zoning proposals, which are virtually technical changes, will make no essential difference to the uses to which the College can put its present property, or any that it might acquire in that precinct.

Canon Knox expressed concern about the decaying nature of some of the properties in Queen Street, which are under a preservation order by the zoning. It is pointed out that they have been under a zoning requiring preservation since at least 1974. However, Mr. Kerry Nash has undertaken to arrange for a

joint inspection of the properties so that the College can be assisted in any way possible with the problem.

Yours sincerely,
D. W. Sutherland,
Lord Mayor, Sydney.

Dear Sir,

I write further in reply to Michael Glass (ACR 29/9/81) and again follow his headings.

Injustice

Mr. Glass obviously feels it unjust that the law is silent about fornication, adultery, lesbianism — but not about sodomy — "the heinous crime of buggery" as Section 75 of the Crimes Act puts it.

Susan Sontag, lesbian, writes: "Camp is the solvent of morality... it sponsors playfulness." It is this amorality and immaturity as well (as the health hazards) which commends its practices to others as "fun". (Dennis Altman — *Coming Out in the Seventies* p. 105-106), which shows homosexuality more heinous than the other immoral acts mentioned.

It is time "many Christian people" became aware of the facts and **stopped sentimentally advocating what is an aggressive social evil.**

• **No longer is the debate about legalising homosexual practice** desultory. The "Gay Task Force", the "Summer Offensive", the Gay Lobby have spread the word "Gay is Good". The gay audio-visual kit for schools awaits only law change (Sun Herald 25/11/79). Then, without redress, homosexuality would be promoted as normal, natural, sophisticated and a sexually liberated (sic) option.

• **No longer can attitudes** be based upon distaste for gays presumed sexual activities, upon a live-and-let-live tolerance or upon "There but for the Grace of God go I". Sentimentality about crying homosexuals is useless. Knowledge is a necessary base for sound opinion.

• So far "homophobia" has served to protect the young in our churches. This is no longer enough. The time has come to recognise the factual basis for the folk-lore — the consequences of fostering the perversion.

• "Perversion implies an obligatory inclusion in the sexual act of defensive alternate or partial gratifications that allow genital release but usually not emotional intimacy." (Jon K. Meyer M.D. F.K.S. 1549)

• **Biblical insights** Homosexuals are unable to fulfil the divine intention in Creation with complementarity as heterosexually competent or oriented persons.

• Psychosexually a gay is not capable of allaying loneliness with a woman, nor she with him. All is fantasy and play-acting — intimacy and spontaneous relatedness fail.

• The homosexual's emotional incompetence means he lacks the equipment necessary to recognise the cause of his inadequate experience that leaves him still alienated and alone. There is no spontaneous giving and sharing — no co-operating! (See D. Altman "Homosexual Oppression and Liberation", page 50).

SPIRITUAL HEALING OF THE WHOLE PERSON IS POSSIBLE

Professor Mansell B. Pattison, Dept. of Psychiatry and Health Behaviour, Medical College of Georgia, Augusta, has researched one such Christian Counselling Centre in the U.S.A. in which eleven exclusive homosexuals had become exclusively heterosexual and then married happily, and their wives were happy. 27 years was the average age.

Though large numbers had come to the Centre from time to time, many lacked resolution and failed to attend — others were helped to a greater or lesser degree and continued in counselling.

The spate of homosexual rape/murders in Australia, in the U.S.A. and in Britain bears this out — as well as the many references in news clippings to homosexual assault. Recent homosexual murders in Sydney bear this out.

What we really want is protection by the Law from this aggressive social evil — certainly not opening floodgates to further confusion, distortion, infection and violence by repealing Section 79 of the Crimes Act.

Yours sincerely,
Jean Benjamin, M.B., B.S.

MAINLY ABOUT PEOPLE

DIOCESE OF WILLOCHRA

Rev. I. Hardy, has been appointed Registrar of the Diocese to succeed Archdeacon F. Bastian as from January, 1982.

DIOCESE OF SYDNEY

Rev. S. W. Abbott curate of St. Johns Parramatta is to become Rector of Milton 18/12/81.

Rev. R. L. James formerly curate of St. Anne's Strathfield commenced as curate at Epping on 1/8/81.

Rev. A. Whitam will resign as Rector Mt

Druitt from 28/12/81 to become Director of the Anglican Home Mission Society.

Rev. W. T. A. Osborne-Brown will retire as Rector of Narrabeen on 31/12/81.

Rev. T. Neuhaus will resign as curate in charge of Berala on 19/1/82 to become Rector of Sutton Forest.

Rev. P. W. Daugaard, Chaplain A.R.A. Wagga, has accepted the appointment of Rector St. Andrew's Strathfield.

Rev. G. Alais will resign as Rector of Campbelltown on 14/11/81 to go to the Diocese of Armidale.

An Indian's view of Evangelism

"What is the Evangelical stance that the church in India should take, in view of the very stark reality that it faces, namely the poor?" asked Dr. Saphir Philip Athyal, in an exclusive interview with *Church Record*. Dr. Athyal is the Principal of the Union Biblical Seminary, Yavatmal, Maharashtra, India and was in Australia recently.

"There is no easy answer. One might do a lot of heart-searching as to what is the nature of the gospel that we in India are trying to proclaim.

"Is the gospel purely the good news of the conversion of the soul? Does it have any bearing upon social relationships? Or upon one's economic conditions? Or on injustice that is so prevalent in a society where some 80% of the people are poor? What is the sort of gospel we are to give to them?

"In much of Western Evangelicalism the gospel is defined in extremely simplistic ways. It is the good news that Christ died for you and you repent of your sin, accept him through faith, and you become a child of God and your heart is filled with peace.

"We begin to wonder whether it is all that easy or simplistic. Is this really what the gospel contains?

"If you look at the lifestyle of Jesus and some of his emphases: the energy and fervour he put into meeting the needs of ordinary people. He sets before us an example of ministry. He came with selfless love and gave himself totally for the total needs of man. We struggle to

rediscover this model: what does it mean to the church in India today?

"We find three different attitudes in the Western church.

"Firstly, that the whole question of social issues and injustice are none of our business. We have a duty to proclaim the gospel, and we have too few people and means to do this, so why don't we leave this issue to other agencies, or the government?

"The second view is that we must involve ourselves in some social concerns and charity actions because these are the true expressions of the gospel and through them you can draw people into hearing the gospel. It's almost as if you use the social concern as a bait or an attraction to bring people to hear the gospel.

"The third position is the radical one that the proclamation of the gospel is no longer valid, or is not important. Salvation is social political action: the Kingdom of God is really better conditions for people. So our mission is, if not solely, then primarily to lift up the condition of man.

"However, there could be a fourth view on Christianity that would say that the basis of our ethics, our life and our ministry is love — for our neighbours and for ourselves. Does love really make distinctions between economic and spiritual needs, individual and corporate needs, individual and social sin?

"There is the great command to go to the ends of the earth, teaching and

baptising. On the other hand, there is the great command of Jesus that we should love. This is the struggle through which our church in India goes, and we have no easy solution to it. The church seems to be richer than the ordinary people in India. The way we develop our particular teaching will have to take into account our particular situation in India.

"The problem really is that much of the poverty in India is caused by demonic structures. This is one area about which the W.C.C. and the more radical liberals have talked quite a bit, but I must confess Evangelical Christianity has not begun to deal with it.

"Some of our ecumenical brethren would talk about social concern as if this is a new contribution that the church is making. But when you look here in India or in Asia, who have been really involved in social justice issues? In education and

providing hospitals? It has really come with evangelical missionaries over the last 200 years. In fact the statistics will show that much more than the great majority of missionaries sent by evangelicals have not been engaged in proclaiming the gospel, but in works of charity.

"If any new dimension to these issues has been brought by the radical elements today, they are firstly the emphasis on social action, almost totally neglecting the proclamation of the gospel; and secondly the stress that some make that the only meaningful way social justice can be done is by revolution, and violence.

"Even in the great commission Jesus said, 'Teaching all that I have commanded you.' If you look at Christ's teaching, it is very comprehensive. Salvation includes discipleship, which involves many other responsibilities than just personal conversion."



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Interviews can be arranged at the City Centre or at one of our suburban centres.



"India on fire for the Lord"

Nain Philp's impressions of World Vision in India

It was part of an educational tour that visited four Third World countries, Sri Lanka, India, Bangladesh and Thailand.

The Bethel agricultural fellowship in India was established to help the poor and the needy and spread Christ's love.

Apart from caring for destitute children, who are orphans of condemned life prisoners, leprosy patients, and refugees, Bethel has extended its work to assist the poor of the surrounding villages. With World Vision it runs an agricultural training program, a community health program, vocational training for young men, a leadership training program and family to family program.

We are inclined to think of India as being evangelized by Western missionaries but there are many dedicated Indians who are deeply concerned about their own people and are making very real sacrifices to help the needy both spiritually and materially. As part of their training, students at Bethel go out to villages each Sunday to evangelise. There are about 400 converts a month and these people are followed up and given guidance. Worship centres are established which are handed over to the mainstream church. Seventeen such centres have been established, six being serviced by the Church of Nazarene and the Bethel fellowship is trying to interest the Church of South India in taking over

the running of the other 11, but according to Bethel officials, the Church of South India has not shown interest.

Within the compound of Bethel fellowship we visited the vocational training centre where young boys who do not have the qualifications for higher education are given the opportunity to learn various trades such as tailoring, carpentry, cycle repairing, mat weaving and also mechanical trades. The boys are paid a small daily wage while they train. They can put this money towards setting up their own business. Two blind boys were being trained in mat weaving and one of the boys was going to start up his own business.

Bethel fellowship runs a farm of 40 acres which serves as a model for teaching the surrounding villagers better methods of agriculture so they can improve their own farm production. Individual families are also given cows, goats or hens in order to augment the family income.

World Vision is emphasizing in all its projects, the need to provide material assistance for man's physical growth and the good news for his spiritual enrichment. This is the commission of the Gospel.

Nain Philp has just returned from an educational tour of World Vision projects. Nain is the wife of World Vision's media director, Peter Philp, and is a member of Syndal Baptist Church, Melbourne.

CO-MISSION

World Vision is a team of people who share the mission of Jesus. We are concerned with the poor, refugees and children.

With the poor we seek to give hope through self-reliance. With refugees we seek to give dignity through compassion. With children we seek to give a future through the development of their potential.

In all these areas of concern World Vision has one aim, ministering to the needs of people to make each a whole person. While our work has grown in breadth we care for each individual, each community and its environment.

World Vision is growing but so are the world's problems. We are able to do a lot because you care. We need you.

Support the vital ministry of World Vision. Contact World Vision today.

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P03 136

FILM REVIEW

Chariots of Fire



The romance of a long forgotten era when ethics were something to stand for, when principles were respected and when men were not afraid to stand for what they believed is contained in a film of incredible visual beauty.

The pull of the world is portrayed as a man wrestles with his soul over whether he will run the race of his life on a Sunday or forfeit forever the glory which may be his.

A must for every fellowship discussing what true discipleship really means.

Loss of Momentum — Dr. Klaas Runia on Ecumenical Movement

Not everything is well with the ecumenical movement, not in the world at large and not in the Netherlands. That is the thrust of a series of articles on "How Is the Ecumenical Movement Faring?" by Prof. K. Runia in **Central Weekblad**. The earlier momentum, the former speed of the ecumenical boat is gone.

The roots of the ecumenical movement, the attempts to bring churches and Christians closer together, lie in the 19th century. Missionaries discovered that Western theological and denominational differences meant little or were not understood on the mission field. The need was for co-operation in the effort to plant the seeds of the Gospel. Also, the international student movement provided impetus for the ecumenical idea. Characteristic of the 19th century was that the church question was barely asked. One sought for a unity across church walls while leaving the walls intact.

The problem of the walls was tackled by the 20th century. That century witnessed several church unions, for instance in southern India and England. A more recent example is the Uniting Church of Australia (Methodists, Presbyterians, and Congregationalists). The World Council was formerly inaugurated in Amsterdam in 1948.

The dream was magnificent. Yet the ecclesiastical realities frequently proved intransigent. In practice the old established denominations died hard; they were much tougher than had been expected. Coupled with this is the fact of a waning interest in the organised church, particularly among the young. Another factor is that in recent years the interest of the ecumenical movement in general has been reoriented toward political and social issues.

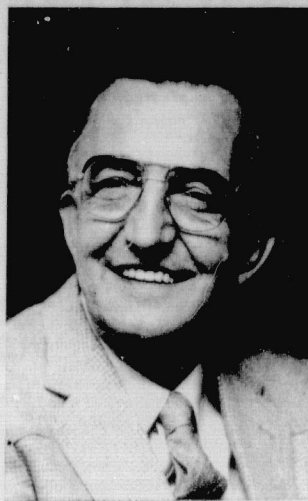
The ecumenical importance of the World Council should not be underestimated. It has done much to bring the churches and Christians closer together. Yet not everyone is happy. Particularly the evangelicals complain that the World Council is not enough concerned about the truth of the Christian faith since within its own

bosom it grants the validity of all traditions. Another criticism is the emphasis of the World Council on the so-called contextualisation of the biblical message. The Gospel must indeed penetrate culture. The danger is that culture begins to dominate the Gospel. This easily happens for example with the so-called genitive theologies (theology of hope, of the revolution, etc.). These and related objections have slowed down the speed of the ship of the World Council.

It cannot be denied, though, that the World Council has made significant contributions. It has brought home the obligation to strive for the oneness of the church. It has emphasised the political and social relevance of the Gospel. Despite their criticism, evangelicals cannot deny that it is also due to the World Council that they see more and more that the Gospel has indeed political and social consequences. We are also indebted to the World Council for being able to see that racism is one of the great sins of our time even though everybody is far from happy with the way the World Council chooses to combat this evil (Programme to Combat Racism).

Meanwhile, the Roman Catholic Church still does not participate in the Council. In many ways, the future looks less hopeful today than some 15 years ago when Pope John XXIII convened the Second Vatican Council. The present Pope, though open to the problem of wealth and poverty, is theologically and ethically a traditionalist. His stand on birth control is doctrinaire Roman Catholic and his devotion to Mary a throwback to traditional Catholicism. Protestants, in turn, are not exactly happy with Rome either. Its emphasis on Mariolatry remains a sore point. Another point of disagreement is that Protestants advocate pluriform structures and customs, the priesthood of all believers, and the freedom of theology. They view the papacy as one of the great stumbling blocks.

The large confessional world federations also play an increasing role in the ecumenical prospects. The establishment of the World Council did not lead to their demise. The World Federations and Alliances of the Lutherans, the Anglicans, the Methodists, and others continued to exist. Of late they show signs of considerable vitality. There is the willingness to co-operate in the World Council, but one wants to do so as Lutherans, Presbyterians, Methodists and the like. This, too, has a braking influence on the ecumenical movement. Not to be underestimated either is the power of the evangelicals. Large segments of the Christians in the



United States and the majority of Christians in the Third World are evangelical. Some of these have ties with the World Council; others, none at all. Very few are happy with the Council. Moreover, they stress the spiritual unity of reborn Christians, which, in a sense, makes church walls irrelevant. This too impedes rather than promotes the ecumenical movement.



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The 5th V.E.T.S. course is currently under way at the time of writing, and it has 23 girls doing the Basic Office Skills segment, 21 girls and 2 boys in Health and Community Welfare and 10 boys in Basic Trade Skills. Training in the use of a computer has just been added to the programme.

The young people are aged between 15 and 24 years and have been unemployed or left school for at least four months.

Apart from the practical job skills, there is a great deal of emphasis on remedial Mathematics, Reading, English and Spelling.

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Trainees are given important information to help them prepare for employment — with emphasis on choosing, finding and keeping a job.

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WHAT A WORLD

Eternal land rights

Lesley Hicks

"After working amongst full blood Aborigines for C.M.S. in Arnhem Land for some years from 1928; and after establishing and directing Marella Mission Farm in Kellyville, NSW, where over 300 needy Aboriginal children were cared for in the last quarter of a century, I am convinced that nothing but the love of our Lord Jesus Christ can solve the many problems of the Aborigines. As with all other Christians, even their 'land rights' will be eternal."



Keith Langford-Smith

This was one of the last published statements of Keith Langford-Smith, gallant aviator, missionary and teller of tales, who died on September 29 at the age of 74. Despite a severe coronary in 1980, and the painful and worsening affliction of a badly-mended hip which crippled him from boyhood, he kept writing to the end of his life. The SKY PILOT NEWS, the monthly paper of the Marella Mission, has been a fascinating treasury of his thoughts and reminiscences. It was only through his writings that I knew Mr. Langford-Smith, but what a marvellous life-story of adventure for God he has left for editing into a book — I trust it is being tackled, or will be.

Amid all the confusion and bafflement of white Australians' guilt-ridden thinking about the problems of Aborigines, highlighted by the recent World Council of Churches report, his voice deserves our attention. Marella was of course part of the past, much-maligned, "paternalistic" approach to the Aborigines. The Church of England Homes have taken over responsibility for the last of the Marella children, with some continued sponsorship from the Mission's supporters, and they live in group homes in Marrickville with Aboriginal house parents.

The wrongs done

Mission attitudes to Aborigines may be accused of paternalism, yet who could deny that they have needed much compassionate "fatherly" care from Christians, when by and large the white race have most grievously wronged them from the beginning of white settlement? Nothing can assuage the evil of the betrayal, the land deprivation, the sexual exploitation, the transmission of disease, the poisoning, the prejudice and misunderstanding, and perhaps most devastating of all, their introduction to alcohol.

Scourge of alcohol

It is the bondage to alcohol that gives rise to the worst of the squalor, the shiftlessness and the violence that arouses white prejudice in the areas where Aborigines are present in significant numbers. Yet in every such community there are some with Aboriginal blood who live responsibly, hold jobs and care for their families. When unemployment or sickness benefits simply mean that alcoholics, black or white, are paid to drink in idleness and neglect their families' needs for care and food and shelter, people feel angry and helpless.

If only an answer could be found to alcoholism amongst whites, it could be found for black people also. Alcoholics Anonymous has proved the most effective approach, and its central key is a spiritual one — the acknowledging of a drinker's own helplessness to beat his addiction and his need of a power outside himself — God — to help overcome it, plus the therapy of encouragement and testimony from others in the same boat.

Low self-esteem

Back of the development of the problem in the first place is usually a deep lack of a sense of self-worth. With that handicap, Aborigines and whites alike are all too susceptible to using alcohol as an escape from life's intolerable pressures and responsibilities. The fact that heavy drinking and low self-esteem are entrenched in the Aborigines' present culture, following the destruction of most of their original culture, creates a vicious circle which only miracles can break.

Would the granting of extensive land rights give Aborigines the kind of self-respect that could lead to a new generation better able to resist the destructive power of alcohol? I doubt it. It might lessen white guilt feelings, that's all.

Revival in north

The most hopeful news about Aborigines I've heard in recent years is that of the spiritual revival spreading from Elcho Island in North Australia, with Aboriginal Christians, filled with the Holy Spirit, preaching to their own people the message of Christ's deliverance, including deliverance from alcoholism. And some aboriginal town councils in the north have moved to ban alcohol.

Keith Langford-Smith endorsed Dean Lance Shilton's comment on the W.C.C. report, as I do: "Political justice and human rights, as important as they are, do not exhaust the message of the Gospel. Surely leaders of the World Council of Churches would want to say at least this message to churches in Australia: 'Here is a problem requiring believing prayer. Here is an ancient people who need to hear that Jesus loves them. Here are people attached to the land of this earth; tell them also about the Kingdom of Heaven, where all Christians belong.'"

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TO UNDERSTAND EACH OTHER

Marriage: Male power or equality?

Dr. Alan Craddock

Young Christian people considering marriage are often wary of certain styles of marriage and yet are uncertain as to what the most appropriate style may be for them. One major area of doubt and uncertainty involves issues of power and decision-making. Many young people have doubts as to the wisdom of what might be called a "traditionalist" power structure which involves belief (by either sex) in male-dominated decision-making, the male's right to control financial affairs and to place his career and general life-style before those of his wife.

The "traditional" structure involves allocation of domestic roles based upon highly stereotyped sex-roles. Generally the male tends to occupy a task-oriented role, being protective and dominant whilst the female occupies an emotional role, being nurturing and supportive.

There is considerable evidence to show that this style of marriage is being challenged in Australian society and that the situation is rapidly changing. Today, many young married couples prefer an egalitarian marital task structure to traditionalism with its rigid segregation of role performances differentiated on the basis of sex or convention. The impact of feminism and popularized self-actualization philosophies has made younger people, especially women, more aware of the limitations of authoritarian and inflexible marital role structures.

Christian young people find themselves in a dilemma. There is a tendency for many Christian educators and preachers to equate the traditionalist marital power structure with the Biblical view of marriage which involves male headship.

Their dilemma increases in the face of sociological and psychological evidence which points to the disadvantages and difficulties of traditionalist marital structures when compared to more egalitarian structures. For example, in a recent study carried out by the author, current levels of relationship satisfaction among 100 engaged couples were investigated. The study indicated that couples who possessed congruent egalitarian marital role expectations were significantly better adjusted and more satisfied than congruent traditionalist couples or couples whose expectations clashed (were incongruent).

The difference between these groups of couples involved:

- Personality issues:** satisfaction with one's partner's personal behaviour, including traits such as jealousy, temper, moodiness, stubbornness, demonstration of affection and possessiveness.
- Communication:** the ability of couples to express their emotions and beliefs, to listen and to respond appropriately.
- Conflict resolution:** satisfaction with the strategies used to end arguments, to resolve problems and differences of opinion and with the openness of one's partner to recognise and resolve issues.
- Issues concerning family and friends:** feelings about relationships with relatives, in-laws and friends.
- Issues concerning leisure activities:** satisfaction with the use of time for leisure and indications of compatibility, flexibility and consensus about the use of leisure time.

This study shows that traditionalist couples and couples possessing clashing expectations are already significantly less satisfied on the above dimensions compared to egalitarian couples even before their marriage takes place.

But, to return to the dilemma faced by young Christian couples. Is it wrong for them to desire an egalitarian role structure? Is it contrary to Biblical teaching? Does the Bible really endorse the traditionalist structure and thereby reject the more democratic and flexible egalitarian structure?

This column is not the place for a detailed and lengthy treatment of all the issues, but I would argue that the Biblical view does not endorse the traditionalist structure. To interpret the Biblical passages as supporting male authoritarianism and superiority, at the expense of women and children, is to simplify and to distort these passages in the light of previously determined attitudes and prejudices. On the contrary, the Biblical view is one that endorses the openness, respect and mutual caring of the egalitarian structure.

For a more detailed exploration of this view I draw the reader's attention to Dr. John Wilson's "Bible Study on Ephesians 5:21-6:9" in *Agenda for a Biblical Church* (Volume 2). Wilson notes that Paul's words "... have been used too often as an excuse for maintaining social systems which in the end must be deemed as essentially unchristian". (pp.149-150) He goes on to make a case for seeing headship not as a sanctification of masculine desires to dominate and to control but as involving a giving of oneself in order to love, to nourish and to maintain unity.

Wilson comments that Paul is seeking to undergird the marriage union, seeing it as involving "... the responsibility of the wife to submit herself in all aspects of her life to her husband ... the husband is also to maintain the unity by acting towards his wife with the same love and care that Christ lavished on the Church". (p.153)

There are a series of papers relevant to this issue in the two volumes of the NEAC papers (*Agenda for a Biblical Church*) and I recommend a careful reading of these to young people concerned with the dilemma I have described. The Biblical view of the relationship between husband and wife (and between parents and their children) should not be oversimplified, distorted and used as a means of justifying and maintaining repressive, authoritarian and unsatisfying relationship structures.

The full Biblical picture centres on unity and the means of achieving it. Selfless service and mutual subjection for love's sake are key factors, and Christ's ministry to us provides the model. Peter Delong and Donald Wilson (*Husband and Wife: The sexes in Scripture and society*, Zondervan, 1979) have treated the topic extensively and conclude that the message of Scripture is "... not that there is a God-ordained, timeless hierarchy of authority between husbands and wives, parents and children, and slaves and masters. The message, rather, is that a certain selfless service orientation toward others, coupled with an affirmation of the ultimate equal worth of all persons, is required of Christians in order to achieve unity in the body of Christ". (p.147) I commend this book for thoughtful evaluation by all young Christians contemplating the nature of marriage.

BOOK REVIEWS

The Christian Life, A Doctrinal Introduction

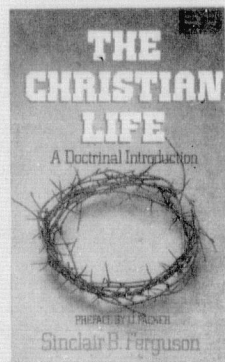
by Sinclair B. Ferguson
Hodder & Stoughton, 1981, \$10.95

Dr. Ferguson is a minister in the Church of Scotland. His book is introduced by Dr. J. I. Packer, and it stands in the same sort of doctrinal position as Dr. Packer himself.

There are three positive things to say about this book. First, since the works of doctrine for the ordinary reader are far too rare, it fills a real need. A good book of this nature can make a most significant contribution to Christian growth by emphasising the different aspects of the total scriptural teaching. A diet of verse by verse Bible study and expository preaching must be supplemented by doctrinal teaching from which we may learn the whole counsel of God. This gives depth and balance to a Christian education programme. In how many parishes is doctrine taught? Ferguson's book will help fill the gap.

Second, the subject matter of this book is important. While ignorance about such great matters as grace, remaining sin, union with Christ, election, and perseverance remain, we can expect nothing but shallow Christianity. It is when Christians are confused about such matters that they become open to the misrepresentations of holiness movements. Even worse however, we can become complacent Christians, forgetting all about that "holiness without which no one will see the Lord".

Third, Dr. Ferguson's teaching is a sound corrective to both errors. His view of sin is sufficiently serious to prevent him from suggesting easy answers to the problem of holiness. On the other hand, his view of Christ is sufficiently grand to recognise that a Christian is truly transformed from one degree to another.

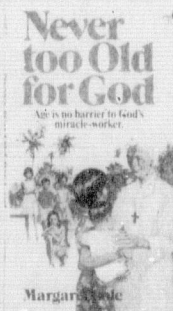


I was particularly interested in the way he describes faith (following John Murray) as "forced consent". We could certainly give more thought to what is meant by faith. Too often we are content to describe it as "trust" and leave it at that. Calvin's chapter on faith in the *Institutes* is a classic discussion which would repay careful reading.

On the other hand, it is a pity that Dr. Ferguson does not give more explicit attention to the church and to preaching and to the sacraments as elements in the Christian life. Indeed, there is a danger that his view of sanctification will lead into the old paths of a selfish interest in the progress of the individual soul. My chief reservation about his work, however, concerns the way in which the chapters are inadequately related to each other. True, they are in an order appropriate to the passage of the Christian life (and it is good to see election treated after union with Christ), but, to take one example, we may look for more of a sense of the way in which justification by faith lies at the very heart of sanctification.

This is a useful book, although somewhat overpriced (in Australia).

Peter Jensen



Never Too Old for God

Margaret Cole
Spire Books, pp 127.

At an age when most people consider retiring this pious widow did some globe trotting as a short term missionary in New Guinea, Guatemala, Thailand and Burma as well as a trip to U.S.S.R. As an American she no doubt made many cultural mistakes, but the overall theme of the book is good in an age when many Christian people retire as Christians when they retire from work, or the church retires them to undertake limited work when they have more time than they have ever had before.

This book is a good shot in the arm for those who think that retirement from the work force means an end to usefulness. It also has a good word for "retired" Christian workers.

Sure Foundation

Donald Coggan
Hodder & Stoughton, 1981, pp 318.

This book is a successor to the former Archbishop of Canterbury's *Convictions* published in 1975. It is a collection of fifty-seven Sermons, Broadcasts addresses and words for great occasions and having been selected by Dr. Coggan himself are an indication as to what he feels are his great moments during his period as Primate of England. Most archbishops have had to wait until their biography has been written, and then have not lived to see others assessment of their work. The former Archbishop has told us what he thinks is important in his time at Lamberth Palace. To Australian Evangelicals Dr. Coggan has remained something of an enigma and more so during his time in Lamberth. This book gives some insights and if cognizance is taken of his role in the English establishment the man is a little more explicable. In the ecumenical field Dr. Coggan prided himself in carrying on his predecessor's achievements and his Common Declaration issued with the reigning Pope, Paul VI from the Vatican in 1977 is printed as an Appendix.

The short addresses make fascinating reading.

Australian Church Travel Service Offices are Agents for all Sea, Land and Air Lines and will assist with your group, individual, and business travel arrangements.

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Phone: 233 8504
Phone: 221 3922
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Thinking About Christmas?

Then why not try these suggestions from TEAR Fund?



Thank you, I would like to try these suggestions. Please send me:

— "Happy Birthday, Jesus" Christmas cards. 15c each.

— "Flight into Egypt" Christmas card with the greeting "He came to His own and His own people did not welcome Him". 15c each.

— 1982 Planner with space to write each day's commitments. \$2.50 each.

— 1982 calendar featuring pictures of people from around the world. \$5.00 each.

— A list of resources to help my church share this Christmas with the poor.

Name _____
Address _____

P/C
CR1

SCM needs clothes

The Sydney City Mission is in desperate need of sheets, towels, pyjamas and other clothing for homeless and needy individuals and families this summer.

The constant demand for clothing has exhausted the Mission's supply — especially its supply of summer clothing.

Every night a continuous stream of homeless, intoxicated and distressed people seek refuge in Mission Centres at

Who will go?

The lack of recruits is concerning the Church Missionary Society. "Let us make it clear that this is not a total lack, and the recruits that we have had over the past few years have been of first rate calibre," said Dr. Alan Cole, Federal Secretary of C.M.S. "But why is it that St. Andrew's Hall, has only a tiny handful in residence, when it could take a large group? It is cold comfort to tell us that many other missionary societies are in the same position, or that less ecclesiastical groups have no trouble in attracting personal. Nor is it comfort (while it may well be true) to be told that people from the present sociological climate are not in favour of long term commitment that is involved in offering to a Missionary Society like ours. If the Lord's calling is still the same and the need is still the same, why are Christian young people not offering themselves in response?"

The N.S.W. General Secretary, Rev. Peter Tasker, said that C.M.S. was continuing to receive requests for personnel from many parts of the world. "Motor mechanics, trade teachers and secretaries for Tanzania; a Diocesan trainer for Uganda; a theological lecturer for Sudan; a rural health doctor for Kenya; an eye surgeon (short term), female obstetrician/gynaecologist, and evangelists for Pakistan, are some of the recent requests we have had," he said.

Surry Hills, Manly, Parramatta, Newtown and Kings Cross.

Every night up to 380 clean sheets are needed. Every night 190 pairs of pyjamas and towels are needed.

Apart from those who come to Mission centres for help, the Missionbeat emergency street patrol makes some 1,000 pick-ups of homeless people in city streets every month.

These people are taken to Mission Centres where they are given a shower, clean clothing, medical attention and counselling.

There is also a steady demand for clothing, furniture and household items for poor children and families through many of the Mission's other centres. Last year 138,000 articles of clothing, furniture and household items were given by the Mission to needy people.

The Mission is concerned that with the approaching summer weather, that it simply will not have sufficient clothing and furniture to distribute to needy people.

Anyone wishing to donate clothing, towels, pyjamas, furniture or household items, can phone 51 3459 and the Mission van will call to collect.

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Moore preparing missionaries



Some of the seventeen students in the one year Diploma of Bible and Missions Course offered by Moore Theological College to graduates and intending missionary candidates. Apart from Australians, students from Africa and South East Asia are enrolled in 1981 course. This diploma which was implemented in 1980 provides a foundation in Biblical theology, Christian Apologetics, and dialogue with non-Christian religions, Old and New Testament, and History of Christian Missions with the study of a region of special interest. This is the second year the course has been offered.

Three subjects of the B.Th. course may be undertaken at the end of the course with the Australian College of Theology.

Wanted—tough farmer for Somalia

For any Australian farmer who considers himself/herself tough and resourceful, the challenge of a lifetime awaits in Somalia.

Neil O'Sullivan, Community Aid Abroad, Projects Director who has just returned from Somalia described it as "just about the toughest assignment one could imagine".

"The person we need," said Mr. O'Sullivan, "must be on the one hand tough, versatile and determined yet at the same time patient, sensitive and able to deal with a complex human and technical problem."

The task is on the bank of the Shibelli River some 200 km north of Mogadishu the capital of Somalia, one of the poorest and most arid countries in Africa. "The long time problems of Somalia," said Mr. O'Sullivan, "have been trebled since the arrival of more than one million refugees. These people, mainly nomads, have fled from the terror of Soviet Union backed Ethiopian planes, machine guns and napalm."

"Although more at home with their camels, goats and cattle in the desert-like terrain, most of the refugees have at some time dabbled in dry land farming and in a good year have produced reasonable crops of maize, sorghum and sesame."

"The major problem for the refugees now," continued Mr. O'Sullivan, "is the chronic shortage of food in the camps and the ever growing certainty that they will never be able to return to their former nomadic pastoral activities. It is for these reasons that CAA has decided

to supplement its team of Australian doctors and nurses with an agriculturalist.

"The task of the person we are seeking," said Mr. O'Sullivan, "is twofold. He/she must firstly supervise the completion of a small 20 hectare irrigation plot for refugee families. Then in the longer term, the person must work closely with the refugees to better equip them for the dry land farming that they must eventually take up. Traditional techniques and crop varieties have not changed in centuries so that the Australian volunteer must work slowly and carefully to woo the refugees to more productive methods."

Mr. O'Sullivan described the climate as ranging from hot to very hot with an erratic annual rainfall of only 250 mm (10 inches). "The refugees," said Mr. O'Sullivan, "are a tough independent and dignified people who are somewhat dubious about foreigners. Our agricultural adviser must therefore be prepared to stay for two years and be happy to learn the Somali language. The person must also be prepared to win the respect of the Somalis by hard work and example."

If any readers are interested in learning more about this position they should contact CAA at:

262 Pitt Street, Sydney, NSW 2000
(Postal address — GPO 1000, Sydney, NSW 2001)

For further information contact:
John Brookfield
NSW State Secretary
Phone: 264 7817

Back to work at 70 — with Tear Fund

Dr. John Webb recently returned to Northern Thailand to join the Tear Fund health team at Maejarim in Nan Province caring for 8,000 Laotian refugees in the Sob Tuang refugee camp.

John, with his wife Beryl, now both in their 70's had previously retired in 1977 after a lifetime of missionary service in China, Burma and Thailand with the Bible Churchmen Missionary Society.

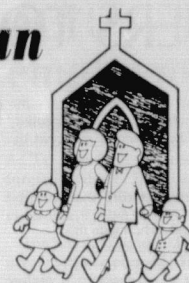
They are now fulfilling a vital role in the health care programme, having temporarily left their home in Beckenham, where they are members of Christ Church and St. Johns, Eden Park.

Asked by Tear Fund to consider this assignment, John and Beryl look back: "It was a complete surprise for us, but the Lord gave us several indications that this is his will; and we have now been here several weeks, very conscious of our own weakness and limitations of old age, but trusting him to supply the day by day needs of strength and wisdom and skill to pick up medical work again."



John and Beryl are two of a 14-strong Tear Fund team working with national Christians in a ministry to Laotian refugees and the local Thai population around the Maejarim Health Clinic.

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Divorce by post now ready for mailing

"Legislation has been introduced into the Commonwealth Parliament to amend the Family Law Act. The proposed new clause 98A would permit divorce to be granted in certain circumstances without either of the parties or their legal representatives being required to be present in court," said all Australian Anglican Archbishops in a joint statement just released.

"This is a proposal for what is sometimes called 'divorce by post'. We strongly oppose this proposal."

"When a couple marry, they enter into solemn obligations. Their marriage is not simply a private arrangement between two individuals. It is also a public act, significant for the community. The law recognises this by requiring the presence at a marriage of an authorised celebrant and at least two witnesses."

"It is regrettable when a marriage ends in divorce. But if divorce does occur, it is no less a public act than the act of marrying. Indeed, if there are children of the marriage, the act of divorcing may have even more important public significance than the original act of marrying."

"Divorce is too serious a matter to be permitted to occur by written application alone. To permit 'divorce by post' is to trivialise marriage in a most serious way."

"When the Family Law Act was first introduced, some of its provisions were questioned by the Church because of their likely long term effect on the stability of marriage. At least one prominent advocate of the Act at that time stated that he saw it as a half-way house towards provision of divorce without formality by mutual consent."

"The acceptance of that attitude to divorce would virtually mean the end of marriage as we at present understand it. The proposed amendment brings that possibility much closer."

"We call upon all who are concerned for the stability of marriage and family life to oppose this change in the law."

Ugandan Churchmen evangelise Britain



Three leading Ugandan Churchmen conducted a challenging mission in strategic areas throughout Britain in October, titled "From Uganda with Love."

The team comprised Bishop Festo Kivengere, Bishop of Kigezi and leader of African Enterprise's East African team, Bishop Misaeri Kauma and the Reverend John Wilson. Bishop Kivengere has visited Australia on several occasions, and Mr. Wilson was here earlier this year as a member of the mission led by Mr. Michael Cassidy.

"The 'Church of England Newspaper', in welcoming the team to Britain said: 'If ever there was a message relevant to our society it must be theirs. It is not as if they have no personal experience of what they are talking about. They have lived and worked in Uganda, where the Church has been horribly persecuted under Amin and where thousands of people have died since Obote took over. But their faith is unquenchable.'"

The first meeting was an ecumenical service for 200 clergy in South London. Bishop Kivengere challenged the clergy "to come down from the heights of spiritual experience, where it is cold and lonely and the people are distant."

"Be involved," the Bishop urged. "You can't preach the Gospel and cold shoulder the congregation. Jesus came down with his disciples. Your responsibility is to come down, too, and open your arms for reconciliation. The business of the minister is to involve himself with the sufferings of his congregation and to expose himself to God's Holy Spirit!"

Photo: John Wilson, Bishop Kivengere and Bishop Kauma receive the Cross of St. Augustine from the Archbishop of Canterbury "in appreciation and recognition of their worldwide outstanding contribution to the Anglican Church". From left to right: Mr. Wilson, Bishop Kivengere, Dr. Runcie and Bishop Kauma.

"Spare parts mentality" feared

"We must guard against the development of a 'spare parts mentality' in which the unborn are destined to serve the born by being a source of spare parts for the human body."

"The Commonwealth and all State Governments, as evidence of their good faith, should arrange a moratorium on current research involving the use of foetal tissue until firm guidelines and the legal situation have been determined by a public inquiry."

"Failure to do so will prove once again that Governments are unwilling to allocate a high priority to the practical protection of the unborn," stated the Australian Federation of Right to Life Associations (AFRTL) recently.

"The AFRTL is deeply disturbed at the apparent inaction by State and Federal Governments over the use in medical research of tissue from aborted babies."

No Guidelines

"There are no guidelines in Australia concerning such use, nor is there a clear understanding of the legal situation. And yet experiments involving the transfer of foetal tissue from aborted babies to living subjects are imminent."

"Urgent action is required to clarify the law and to prevent trafficking in the collection and supply of foetal tissue."

"Guidelines have existed in the United Kingdom since the early 1970s and in the United States since 1975. The introduction of the latter was preceded by a moratorium such as that now proposed by the AFRTL."

"The Australian Law Reform Commission could have recommended guidelines in its 1977 Report on Human Tissue Transplants but deliberately avoided doing so and recommended, instead, that a separate inquiry be held. No such inquiry, has ever been held."

"Ethics committees in Universities appear to have skirted the subject."

"The National Health and Medical Research Council, whilst making grants to fund such research, has also failed to produce appropriate guidelines."

"It has been thrown into the 'too hard' basket."

Source of tissue "irrelevant"

"Researchers have said that they will use foetal tissue regardless of its source but, in our opinion, you cannot separate the circumstances of its provision from its use."

"The analogy, employed by some, of the use of bodies of traffic accident

State Minister breaks promise

The NSW Minister for Planning and Environment broke his promise to Carlingford residents opposing the Mormon Church's application to build a Temple in the district, that he would discuss it with them before a decision was reached, Church Record was told.

"Opposition to the Mormon Temple proposal amongst local residents is phenomenal. It is about 9 to 1 against it," said Mr. Les Vitnell, rector of the Carlingford Anglican Church.

"Our parish objects to the proposal simply on the grounds that we earlier applied for development approval on almost the same site, but were refused."

"Some may dub our objection as religious intolerance or sour grapes. But we are not arguing Christianity versus Mormonism. We would then lose the credibility of our complaint, which is that the Council is being inconsistent in refusing ours, and approving the Mormon proposal", Mr. Vitnell told Church Record.

"While a prime site on Pennant Hills Road would have given us prime visibility (which the Mormons obviously want), our research at that time reluctantly forced us to the conclusion that the prohibition was wise and correct and in view of the traffic situation" said Mr.

Vitnell "and conversation with staff of the Council Planning Office supported this conclusion."

"During the intervening period nothing has changed (except the increase in traffic volume) to alter the mind of our Parish in regard to this issue."

"On February 19 this year, all these and other facts were made plain at a meeting between Council and objectors to the present Mormon proposal," according to Mr. Vitnell. "Councillor Mullane, Baulkham Hills Shire President, did not appear to be interested on that occasion in the information presented. His vigour in challenging statements made by objectors was matched only by his defensiveness over Council's decision."

At least one other church in the Shire, the Christian Revival Crusade, North Rocks has had a development application awaiting approval — or at least consideration. It has battled for some time for some action without success.

Local observers question why it appears that the Mormon's proposal receives preferential treatment: Does the Council have further reasons for its decision which it has not disclosed?

Continued page

view of the traffic situation" said Mr.

Moore College Library

Continued page 3

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