

ACC shareholder in multi national

The Australian Council of Churches has joined with the Anglican Church of Canada and two Roman Catholic orders in the USA to co-sponsor a share-holder resolution at the annual meeting of the US based mining company, AMAX Inc. The resolution protests the oil drilling by AMAX late last year on Noonkanbah station in North Western Australia without the consent of the Yungngara Aboriginal community, the leaseholders of Noonkanbah.

The ACC bought one share in AMAX in November 1980 in order to file such a shareholder resolution. The New York based Interfaith Centre on Corporate Responsibility has assisted in filing the resolution and is co-ordinating this unique Canadian-US-Australian church action.

The resolution calls on AMAX not to participate "in any mining or prospecting on Aboriginal sacred sites in Australia without the written permission of the Aboriginal Community who are caretakers of such sites, and then only after coming to an agreement with the Aboriginal people upon the preservation and protection of the Aboriginal way of life, culture and tradition."

Minister now directs funerals

A Melbourne Uniting Church minister has decided to move from parish work to funeral directing.

The Revd. John McCahon, has given up his parish ministry at Bentleigh to apply his 20 years of pastoral experience to the special needs of the dying and the bereaved.

SELF-GIVING

"You could sum up in this way: some people spend a lot of money and little of themselves and I would like them to spend a lot less money and give a lot more of themselves to that final relationship with the dead person."

Apart from helping the family face the grieving process in a realistic, helpful way, he says he would also like to help protect their savings.

"I try to provide an inexpensive, professional and totally trustworthy service," he said.

"That means I would tell the people all the options that are available and don't jack up the price.

"But I want to make it clear that I'm not doing this because I think all the others are bad. I have worked with other funeral people and I think they're quite reputable; but their charges seem pretty high."

John McCahon sees his new work as a creative ministry.

Sunday Schools ... as you were!

The Customs Department directive dated May, 1980: "Sunday Schools are no longer to be considered as a school or educational institution", has now been rescinded, following recent protests. A spokesman in the Customs Department has verified that the original directive has been cancelled.

Sunday Schools are again regarded as Educational Institutions according to the Act, and therefore qualify under item 22 for exemption from import duty on certain materials which means a huge saving for imported material.

More Moore more prayer

This year there are twenty students enrolled in the full time one year Bible and Missions course which was commenced in 1980.

Canon John Chapman will be the speaker at the College's Commencement, on Monday, March 16, when the college awards its Diplomas of Arts in Theology and its first Diplomas of Bible and Missions.

65 new full time students including students from Deaconess House are enrolled at Moore College for their first year bringing the total college enrolment to 140.

The Night of Prayer for Moore Theological College will be held on Thursday, April 2, at the College Chapel. "All people are invited to come and take part in this time both of thanksgiving to God for the work of the College and pray for its future. Two sessions will be held, one beginning at 7.15 and the other at 8.15," said Canon John Chapman, who is organising the evening.

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Asians for African Mission



Four more Asians have joined the ranks of Sudan Interior Mission through a committee set up here to encourage missionary interest of East Asian churches.

Pastor and Mrs. Hsueh Yu Kwong are from Singapore and will be SIM Representatives in East Asia. Pastor Kwong is principal of a Bible school in Malaysia. He and his wife went through the Communist revolution in mainland China and have twice visited Ethiopia to encourage churches as their country experiences a similar upheaval.

Rev. Samuel Kang and his wife, from Korea, are to serve in Nigeria. Kang was ordained by the Presbyterian Church and earned the M.Div. degree from the Presbyterian Theological Seminary in Seoul. He has been a pastor, an assistant chaplain in the Korean Air Force, and chaplain of a high school.

Singaporeans Dr. and Mrs. Andrew Ng also serve with SIM, at Galmi Hospital, in Niger Republic.

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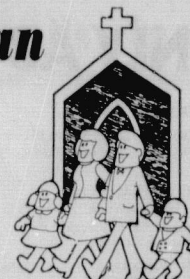
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WORLD'S LARGEST CONVENTION — 120,000 MET HERE



The world's largest convention was recently held in this building on a dry river bed in Kerala State, South India, where Bishop John Reid from Sydney was one of the speakers. He said, 'Even though the meetings lasted from 2 to 3 hours there was a real spirit of reverence and you could have heard the proverbial pin drop.' The convention is organised by the Mar Thoma church and evangelistic association and was begun 86 years ago by The Reverend Thomas Walker, a C.M.S. missionary.

The convention is held for 8 days and other speakers included Bishop Palma Presiding Methodist Bishop of India, Dr Masilamani from Bangalore and Dr Rodger, former President of the Methodist Conference of Great Britain.

Ramon Williams

You should be the Church's spokesman



Hans Florin speaks with Bishop Cameron at a Sydney seminar recently.

"Bishops should be the spokesmen for the Church, expressing not their own views, but as far as possible the corporate belief of the church," said Dr. Hans Florin, who was speaking in Sydney for the World Association for Christian Communication, a professional service agency for facilitating and training Christian communicators, particularly in the Third World.

THE ELECTRONIC CHURCH CRITICISED

"Robert Schuller's Crystal Cathedral and Rex Humbard's programme are a tremendous threat to the public work the churches are doing. Professionally it is the slickest, best imitation of the secular mixed entertainment and information show. But it is not the church," he said.

"It promotes a selective gospel only, to appease and comfort people. It is designed to be broadcast beyond North America to Third World countries encouraging people in the name of Jesus to stand down in their claim for the resources of the world and directing them to the rewards of Paradise. It is an utter perversion of the gospel.

"The electronic star is himself the guardian of the theological tradition he preaches if there is any theology. But no one individual can have that authority. It rests with the church as a whole."

LOOK FOR NEW WAYS TO COMMUNICATE

"The church has used television's approach to entertain, inform, and persuade to consume. But it has not thought whether this is the appropriate way of communicating the gospel. Television is in danger of being petrified. It is most urgent that we find new ways of reaching people.

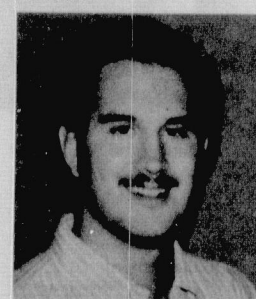
Continued page 5
Library

Wycliffe to ransom

In the early morning of Saturday, March 7th, Wycliffe Bible translator Chester Bitterman was executed by terrorists in Columbia, South America. His body was found in an abandoned bus. He was kidnapped on January 19th, the terrorists demanding that Wycliffe cease his Bible translation work there. He leaves a wife and two small children.

Rev. Greg Blaxland Federal Secretary for SAMS was in La Paz, Bolivia, staying with leaders of Wycliffe when the news came of Bitterman's kidnapping. He told the Church Record "Because Wycliffe was bringing the written word of God to these people, they became a target for those who fear and hate the truth of God.

S.I.L. has worked in Colombia since 1962 and currently has over 200 members in the country, working in 36 language groups. There is an urgent need to pray for the protection of all these members and their families.



ON OTHER PAGES:

Rethinking Christian violence ... page 3
A.C.C. visits Soviet Embassy ... page 4
Gently angry — Alan Craddock ... page 7

Divorcees — they can now be UK priests

The Church of England this week took a unique step in accepting divorce as a fact of life and allowing divorcees a place in the Church.

In future, divorcees who re-marry will be able to take Holy Communion and divorced men re-marrying in their former partner's lifetime will be allowed to become priests.

The whole question of the re-marriage of divorcees has been left until July's meeting of General Synod. But on Tuesday it gave its blessing to the above proposals as well as allowing divorced and re-married clergy to continue as vicars or rectors and private services of prayer and dedication for re-married divorcees.

Dame Betty Ridley told Synod the main concern of the Standing Committee in preparing the report *Marriage and the Church's Task* had been a high view of wedlock.

The Bishop of Winchester, the Rt. Rev. John Taylor, emphasised that Synod's priority commitment should be to strengthen the relationship between husbands and wives and to help repair marriage breakdown. Whatever happened, he said, we must dismiss the idea that separation is preferable to trying to sustain the relationship.

Ann Warren suggested that Synod take the opportunity to discuss what could be done to improve the quality of marriage itself. Since marriage was supposed to be a picture of Christ's love for the Church she asked whether Christians had actually understood that this meant working at our own relationships — so that we could not be accused "I cannot hear what you say because what you are speaks so loudly."

Ann Warren also recommended that Marriage Preparation should be considerably extended, and that many lay people in the parishes should be trained to help with marriage counselling. It was not nearly so specialist a calling as people seemed to think.

Eleven o'clock struck and the Archbishop rose to announce the news of Prince Charles' engagement to loud applause from the floor.

He went on to say that he was "frankly amazed" that so little effort and research had gone into marriage support. We need a realistic lobby, he said, for marriage education in schools. But the subject of remarriage was also very important, for we were dealing with people who had grown through suffering.

The floodgates of divorce were already open, he said, and no decisions taken in Synod could change that.

The Bishop of Norwich, the Rt. Rev. Maurice Wood, reiterated the need for Christian couples to work at their relationships.

A voice from behind the Iron Curtain says 'Thank you, UE'

By Stefan Bankov
UE's gospel broadcaster to Bulgaria.

On behalf of those whom I serve through radio broadcasts to Bulgaria and other Slavic countries, I wish to say, "Thank you, Lord for UE's 20 years of faithful work, and for the leaders of this mission who are chosen to do Your work for Your people in Your time.

"I remember when I had only a ... New Testament."

I remember when, 15 years ago as a pastor in Bulgaria, I had only a little pocket New Testament Today, through the faithful ministry of UE our pastors there have Bibles, songbooks and concordances. Today, UE uses radio broadcasts to train pastors, Sunday school teachers, and evangelists to serve the Lord where free and open service is forbidden.

"I have preached more than 1,535 sermons."

During these past 10 years, as a member of this mission, by God's grace and with the help of the leaders of UE, I have preached more than 1,535 sermons, have given 480 lectures, and have written four books in systematic theology to help fill the need of Christian education in the Church in my Communist homeland.

"I want to say thanks to all of you."

For enabling me to do this work during these 20 years I want to say "thanks" to all of you faithful supporters. Remember Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all the nations; and then the end shall come."

For further information on U.E. Ministry to Communist Countries Write to U.E. PMB 444, BANKSTOWN, NSW 2200

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EDITORIAL

The lines for evangelicals have never been less clearly drawn. There is wide spread underestimation of the importance of the work of a Christian person.

Underestimating work:

In an effort to promote the grace of God so wonderfully demonstrated in the Gospel, Christians have tended to place little emphasis on good work. Our daily work is often seen merely as a means to an end — providing bread and butter and a chance to rub shoulders with non Christians in the hope of bearing witness to the Gospel. We have become like the Christian twist. A employer stated that he found 'Christians are very good workers from Tuesday to Friday'.

Our attitude is reflected in the 'terminal' text used in the Burial for the Dead in the 1662 Prayer Book which stops before the verse of scripture concludes. It declares 'Blessed are those who die in the Lord, for even so they rest from their labours'. Revelation adds 'and their works follow on behind them'. An Australian Prayer Book corrects the defect, but we have not corrected the blind spot.

It is not simply that the person has stopped work and that is it, but also that what he did is not lost. He does not push his wheel barrow of works before him as the grounds upon which he hopes to be accepted by God. On the other hand he does not enter heaven without his works. Other passages are emphatic that God has good works for his people to walk in.

For some their life's work will be approved and they will receive a reward. For others their life's work will go up in flames, and they will suffer loss; they will be saved, but only as one escaping through the flames. 1 Corinthians 3:14-15

For most there is a considerable gap between conversion and the coffin or the second coming of Jesus. That gap is to be taken up with good works not for our benefit or comfort, but for the blessing and comfort of others by an attitude of lowly service using our gifts to meet the needs of others.

Underestimating the impact of our work:

The importance of our work lies not only in the future assessment. There is a present impact which we so readily forget. Christians are called upon to push on with their daily activities because non Christian people will see the good works of Christians and glorify God on the day of visitation. It is simply that we are to let our light so shine before men that they will see our good works and glorify our Father in heaven.

Good works matter now and in the future. In the light of Word of God a doctrine of grace that is seen simply in terms of an eternal insurance cover against the second death is a grave misunderstanding of the call of God.

Getting the truth clear is the first step, but only the first. We need to make sure that we are not in the line of the long weekenders even if it is in the interests of Christian activity. That will undercut the impact and our superiors may not feel they can associate the reality of our Heavenly Father with what we are not doing.

LAST EDITORIAL INACCURATE

Our editorial last week on Advertising the Masons was inaccurate. We understood that the Trinity Grammar School Council in 1977 was asked to endorse the formation of Lodge Trinitarian. The resolution of the Council was that when the Lodge was formed to be allowed to use the School Assembly hall for its installation ceremony and the school chapel for an annual service.

We have also been informed that two diocesan clergy voted in favour of the resolution which was won on the vote of the chairman.

As always we regret any inaccurate statement printed in our paper. We hold to our concern that the School advertises the activities of this syncretistic religion, and allows its premises to be used. We would not agree to Buddhists or Hindus using the facilities of a Christian school for a cultic activity, nor can we condone the Masonic use of the school nor the advertising of its activities through the school calendar.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. S. W. Gissing will resign as Rector of Petersham on 20th May to become Rector of Otley West.

Archdeacon O. D. Dowling will be consecrated on 25th March in St. Andrew's Cathedral, Sydney, as Asst. Bishop in the Diocese of Canberra/Goulburn.

Archdeacon G. H. Walden will be consecrated on 25th March in St. Paul's Cathedral, Melbourne, as Asst. Bishop in the Diocese of Ballarat.

DIOCESE OF NEWCASTLE

Rev. Canon Cedric William Douglas to be Rector of Woy Woy and Archdeacon of the Central Coast.

Rev. Stanley Simpson from Rector of Denman to Warden, Morpeth Conference Centre.

DIOCESE OF PERTH

Rev. J. Vernon K. Cornish, Assistant Bishop in the Diocese of Perth has been appointed a member of the Anglican Orthodox Joint

Doctrinal Discussions, the international commission which pursues conversations between the Anglican Communion and the Eastern Orthodox Churches. He replaces the late Bishop Graham Delbridge.

CANBERRA

Rev. T. L. Wills, Rector of Boorowa to Rector of Southern Monaro (Bombala-Delegate).

Rev. W. G. Scott, Lavington, to Rector of Boorowa.

Rev. A. D. A. Fowler, Locum Tenens at Tumut, to Chaplain to Kenmore Hospital.

Rev. E. Burton, Assistant Curate at Temora, to Rector of Bribbaree.

Rev. S. L. Woodbridge, Assistant Curate at St. John's, Wagga Wagga, to Rector of Tarcutta.

Rev. A. L. Constance, Assistant in Young—Koorawatha, Assistant, St. Paul's, Manuka, A.C.T.

Rev. F. A. Phillips, Assistant Curate at St. Stephen's, Kambah, A.C.T., to Rector of Koorawatha.

LETTERS TO THE EDITOR

Dear Sir

A lot of reviews of overseas books are little more than insipid summaries ending up with a cautious recommendation. Neil Baker (ACR, 9 February) in his review of *Christ and Violence* (Lion Publishing/Albatross Books) cannot be accused of that. The fact that he has reviewed honestly a new publication and has had the courage to declare it unfit for local consumption is to be commended. May more reviewers do the same. Unfortunately Neil Baker has chosen the wrong book.

Ronald Sider is not a naive pacifist. Nor is he unbiblical. The last thing he is guilty of is 'sentimental idealistic tripe' and 'complete nonsense'. Sider in fact makes a vital distinction between passive resistance as practised by Gandhi and his followers and active non-violence as practised by Jesus. In a particularly helpful analysis of John 18:19, he shows that far from turning the other cheek, Jesus actually challenged the authority of the temple guard by protesting the injustice of his action in striking him: 'If I spoke amiss, state it in evidence; if I spoke well, why strike me?' Sider cryptically comments:

'Apparently Jesus thought that protesting police brutality or engaging in civil disobedience in a non-violent fashion was entirely consistent with his command not to resist one who is evil.'

A Christian view on violence is not to be found by simplistically invoking the doctrine of the wrath of God as some sort of catch-all for the complex question of political and social involvement in an unjust world.

Historically, the application of the doctrine of God's wrath has had some tragic consequences for the Church, being used to justify everything from capital punishment, wars of aggression and the persecution of one's political and religious opponents to the torture and burning of heretics. Sider is right to question this tradition and to cast it in the context of the doctrine of the atonement. After all, whatever else the death of Christ means to us, it at least indicates God's response to the actions of violent men.

The case for non-violent action for justice in society is a strong one and not so easily dismissed. Besides which, what are the practical alternatives? The Mennonite perspective which Ronald Sider expounds is a helpful corrective to those of us reared exclusively in the Reformed tradition.

If *Christ and Violence* has succeeded in raising Neil Baker's blood pressure, may I recommend another book I have recently published, *Living in Christian Community* by Art Gish. That should give him heart seizure.

John Waterhouse,
Albatross Books.

Dear Sir,

The recent decision of the State Government not to lower the age of consent to 14 must be applauded. Anyone who has had much to do with teenage children knows that it is exceedingly rare to find a teenager of 14, girl or boy, who is mature enough to make important decisions affecting the rest of their life. They have not had enough experience of life to understand the implications of decisions they make.

The relevance of this to the question of the Age of Consent is clear, and fortunately the Government has recognised this. What is equally clear, but has not been recognised by many church people, is that exactly the same arguments apply to the question of the age of Confirmation.

In Confirmation the person takes upon themselves the responsibility for their own Christian life. Independently from their parents, they enter into a Covenant with God that is binding for the rest of their life.

If the above arguments are valid, then it is quite wrong to expect a 14-year-old to shoulder such a responsibility. I do not deny that there are 14-year-olds, and even younger,

who have made a commitment of themselves to Christ that has lasted for life. I am merely pointing out that it is wrong to expect them to bear the full responsibility of that commitment until they are older.

My experience over many years has been, that the reason why there is often such a high "dropout" rate after Confirmation is not that the young people are insincere, but simply that they are not mature enough to make a long-term commitment.

I see no reason why the "Age of Consent" in our public commitment to Christ should be any lower than the Age of Consent in other areas.

Yours sincerely,
John Davies.

Dear Sir,

In her excellent article "Alcoholic ambivalence", (ACR 23 February), Lesley Hicks asks how the current trend towards younger and heavier teenage drinking can be arrested.

Part of the answer surely is Education, but until the churches acknowledge this, and are prepared to do something about it, the alarming trend will continue.

Of the 700 or so Protestant churches in and around Sydney, the Temperance Alliance last year was invited to speak in only 23, this including 16 Sunday Schools. Of the 10 schools which we visited, not one was a Church School.

Until the churches and educational authorities change their present climate of apathy, indifference and ignorance in temperance matters, then the younger generation is going to continue to succumb to the techniques of high pressure advertising by the Liquor Trade.

This Alliance can now present a positive alternative life-style, free from alcohol. Unless and until our speakers have opportunities to speak in the churches and schools, our new projectors and visual-aids will remain gathering dust in the office.

Yours sincerely,

Tom G. Willis, (Gen. Sec.)
Committee for Alcohol Education
and Rehabilitation.

Sir,

Your editorial of February 23 about the Mormon Temple to be built on the former Church of England Homes property at Carlingford, urges that in future the Diocese impose covenants forbidding such use, and refers to the current practice when Church land is sold for covenanting against gambling and liquor sales.

In other words, the Diocese at present regards its duty not to encourage or appear to encourage gambling or the sale of liquor as taking priority over its duty as trustee to get the highest possible price for its land. You argue that its duty not to encourage or appear to encourage false cults should also take priority over its duty as trustee.

Is there any difference in principle between such a further restriction of the Church's duty as trustee and that suggested in the Synod Report on the Theological Principles Governing the Church's Use of Its Property, namely that the motive of service and the love of neighbour should determine all its economic activity and that the welfare of people should take priority over profit?

The Standing Committee's Response to the Report allows of no exceptions whatever to the Church's duty as a trustee to make the maximum profit at all costs; it does not even refer to the existing one. This is another indication (together with, for example, its claims that economic needs have nothing to do with justice and that duties or obligations can exist without correlative rights) that it is not a useful contribution to the debate on the issues raised by the Report.

(Rev.) G. S. Clarke.

Belfast politician calls church leadership to task

"Now is the time to assess the Christian attitude to violence"

by Desmond Bowen

Desmond Bowen is a history professor at Carleton University, Ottawa. He has just completed a one-year sabbatical leave, which he spent at Queen's University, Belfast.

Outside observers of the continuing Catholic-Protestant conflict in Ireland like to assert that in essence the problem is not a religious one. What they mean by this is that Catholics and Protestants do not kill each other because of doctrinal differences, in the way that Christians did in the 17th Century.

In the October, 1980 issue of *Encounter*, however, a well-argued article suggests that the war in Ireland is essentially a religious one. The author has an intimate knowledge of Irish ecclesiastical life, based on hard earned experience, and it is difficult to ignore what he says. Bishop R.P.C. Hanson has had pastoral experience in both the Republic and in Ulster, and from 1970-1973 at the height of the current outbreak of sectarian warfare, he was Anglican bishop of Clogher, a border diocese.

After three years of trying to promote peace in his area, he resigned in despair to go to England. He is currently a professor of theology at Manchester University, and an assistant bishop in that diocese. Bishop Hanson says he left the Church of Ireland because he believed it was not much different from the Roman Catholic Church which never ceased "to contribute to social conflict in complacent unawareness of its own responsibility".

Reinforcement of Bishop Hanson's indictment of political Christianity promoting violence has now come from a rather unlikely Catholic source. In a move which is almost unprecedented in Irish history, a prominent Catholic political figure has broken confessional ranks, and directly accused the leaders of his church of contributing to the continuation of violence.

IRA criticised

This courageous man is the much respected Gerry Fitt, Independent Socialist MP at Westminster for the war-torn Catholic constituency of West Belfast. A former leader of the strongly-nationalist Social Democratic and Labor Party he has consistently criticised the IRA and other political bodies which use violence to obtain political objectives.

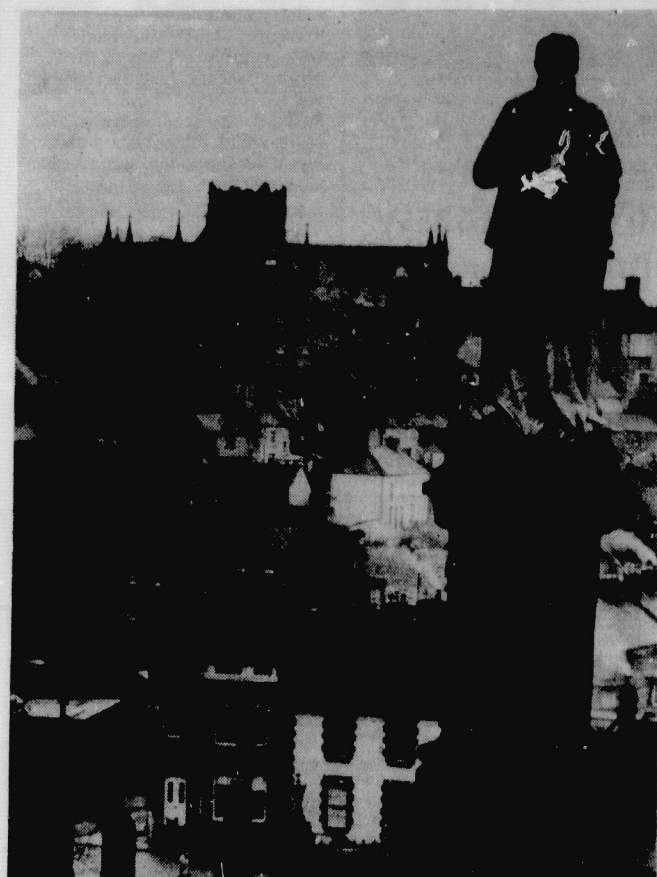
He was outspoken in his condemnation of the IRA for orchestrating the hunger strike to the death of seven terrorists, condemned for murder and other acts of extreme violence. These men have promised a death fast, which will inevitably result in wide spread rioting and the death of many innocents, unless they are granted recognition as special category political prisoners. At present they are confined in Long Kesh prison, and treated as ordinary criminals.

In 1972, when the agony in Ulster seemed uncontrollable, Mr. Fitt had lobbied the government to grant special status to terrorist prisoners in the hope that this might help the situation. For a short time the government acceded to the pleas of Mr. Fitt and other Catholic leaders. Soon after special status was granted, however, the IRA was drilling in uniform in the prison, the heart was blown out of the centres of Belfast, Coleraine and Claudy, and 10 people were brutally murdered. The IRA had interpreted the government action as a sign of weakness, and had stepped up its campaign of terror. Mr. Fitt now admits that he was wrong to have pleaded the cause of the terrorists.

Condemnation of the Long Kesh death fast has also come from Archbishop John Armstrong of Armagh, the Anglican Primate, who has described the campaign with its promises of future bloodshed as a clear exercise in political violence. Cardinal Basil Hume in England has supported the contention of Archbishop Armstrong, and without equivocation has condemned the IRA directed hunger strike.

No comment

On the other hand no condemnation of the death strike has come from the two most prominent national bishops in the Irish Catholic Church. These are



ST. PATRICK OVERLOOKS ARMAGH, SCENE OF IRISH RELIGIOUS CONFLICT

Cardinal Tomas O'Fiaich, the Catholic Archbishop of Armagh, and Edward Daly, the Bishop of Derry. Rather than condemning the IRA campaign, they are attempting to lobby the government for changes in prison procedures, on 'humanitarian grounds'. Mr. Fitt accuses the two prelates of using their ecclesiastical offices for political motives, and says they are causing scandal in the church. Not only do they show themselves to be politically opposed to the Anglican primate, and the English cardinal, but they are persuading many Protestants that the Irish Catholic Church is indeed but one of the propaganda arms of the IRA.

Mr. Fitt's accusation comes at a time of crisis for the Irish Catholic Church. In both Northern Ireland and the Republic it is losing its credibility as a peace-promoting agency. A leading Dublin newspaper has uncovered an IRA plot to extort money from the government-controlled Electricity Supply Board. In return for a substantial contribution to the IRA war chest, the terrorist body promised not to blow up electricity supply lines which provide the Republic with badly needed Ulster power. The media further asserts that the 'go-between' in the IRA-electricity board negotiations has been a senior Catholic churchman. The public has been scandalised as leading politico-ecclesiastical leaders have denied their personal complicity in the IRA extortion bid.

Paisley — "Orange Cardinal"

Irish Protestants have long felt uneasy over the political activities of the "Orange Cardinal", the Rev. Ian Paisley, however, and few of them feel morally superior over the scandal in the Roman Catholic Church. They know well that the loss of spiritual credibility is not confined to any one of the warring religious factions in Ireland. Most of them are pleased that men like Hanson and Fitt have begun a re-examination of the cause of violence in the land, and with the part the churches may have had in promoting it. Ireland's prelates are at last being called to account.

It may be in God's grace that it is out of the agony of Ireland and its sufferings that inspiration for a new Christian response to violence may come. Irish churchmen have known it terror and misery for so long. Last year at Queen's

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Can you take yourself to see it?

Dr. Zhivago



This is the film that crystallized the opening sexual freedom of the 70's and it is interesting to see it again in retrospect.

The film is still the glossing-over of a third party relationship glamorized to make the sin of adultery acceptable. The message of the film is clear. Lust masquerading as love is an excuse for any code of behaviour.

Sitting in the film again one is constantly brought to the point of understanding that phrase in the marriage encounter weekends "love is a decision". All of life is a decision for good or for ill. Dr. Zhivago brings it home.

Presbyterian Jailed

A Taiwanese military court has sentenced the general secretary of the Presbyterian Church of Taiwan to seven years in prison for hiding an anti-government dissident. Four others convicted on the same charge got sentences ranging from two to seven years.

Rev. Kao Chung-Ming, 51, and his colleagues had been accused of harboring Shih Ming-Teh, general manager of the banned *Formosa Magazine*. The dissident, who had been tried earlier by a military court and sentenced to life imprisonment, eluded police for 57 days. Mr. Shih was charged with anti-government action as a result of a public human rights demonstration held late last year.

The Presbyterian Church in Taiwan two years ago took a stand advocating political justice and last year resisted government efforts to pass a law on temples, shrines and churches that they said would restrict religious freedom.

Phenomenal African Demand

Orders up to the end of November, 1980 show a fantastic increase worldwide in the demand for Bibles in vernacular languages — especially in Africa.

The amount of capital needed to pay for the production of these orders has gone up with a jump too.

Bible Society Scripture supplies for Africa are usually supplied from London. In 1979 orders were received for 718,000 Bibles. By the end of November, 1980 firm orders were received for one and a half million and a further very large order from Nigeria is expected.



PROFESSOR BLAICKLOCK, former Professor of Classics at Auckland will be taking another of his Tours, visiting the Holy Land, Greece, England and America. The Tour will depart from Australia on September 1st, 1981, and will visit in depth the New Testament areas of Ephesus, Patmos, Corinth and thence to Jerusalem, Beersheba and Galilee. All these will take on new meaning as the Professor points out where various instances in Scripture took place. The return is via London and America and then spending two days in Honolulu at the conclusion of the Tour. Write to us or call for a colour brochure outlining the full itinerary.

Our bookkeeper, Beverly Harris, is leaving us in April to go to Kenya to serve with S.J.M. We are now looking for a replacement. If you have skills in this area please call us.

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"Keep on writing" says Soviet Embassy spokesman

"What should we do when we write to the Council of Religious Affairs or other government bodies in the USSR and they do not reply?" This was one of the questions put to a Soviet Embassy official in London by a delegation of church leaders from Scotland and "Amnesty International" workers who called at the Soviet Embassy on 2 March, 1981 to present the concern of Christians in Scotland for Mariya Zinets, a Seventh-Day Adventist prisoner in the USSR.

The delegation called at the Embassy to present petitions for the release of Mariya Zinets with over four thousand signatures to the Soviet ambassador for forwarding to the Soviet leader Leonid Brezhnev. The Embassy refused to accept the petition but the Ambassador's private secretary did receive the delegation.

The delegation expressed particular concern for the health of Mariya Zinets, who suffers from bronchial asthma, continual heart pains and swollen legs, according to the latest report from the labour camp in which she is held. She is serving a three year sentence for "Anti-Soviet Slander". She and her adopted daughter were arrested in summer 1979 for distributing an adventist brochure answering slanders made in the Soviet press against the Adventist church leader Vladimir Shelkov, who had been sentenced in March 1979 to five years labour camp for his religious activities. Shelkov died in a camp in Yakutia in January 1980.

The Embassy spokesman at first refused either to convey the concern of the delegation or to pass on a request for information to the appropriate Soviet authorities. However, he eventually promised to initiate enquiries about the case.

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ACC visits Soviet Embassy

A delegation from the Australian Council of Churches has visited the Soviet Embassy in Canberra to express concern about the charging and sentencing of Christians in Russia. Particular concern was expressed for Father Yakunin and Alexander Ogorodnikov and further details on their cases were sought.

Bishop David Garnsey, the Rev. Ian Williams and Mr. David Purnell of the ACC Commission on International Affairs met with the Deputy Ambassador and two attaches at the USSR Embassy in Canberra. Whilst recognising the historic tension between Church and State, the delegation told the Embassy representatives that "when church people in one country are suffering for their faith, it is natural that Christians elsewhere want to support them."

A request for an interview was made by the ACC Executive in November last year when a letter inquiring about the fate of two Christians reportedly arrested in the Soviet Union received no reply from the Embassy.

CITIZENS NOT CHRISTIANS

In reply to the delegation, Deputy Ambassador Rogov said that the particular Christians mentioned were tried under the criminal code as citizens, not as priests or churchmen. He stressed that Church and State are separated in USSR and this generally worked well for both parties. He also suggested that events in Russia were often distorted by the Western media as part of a campaign to discredit the USSR.

A.C.C.

NAME CHANGE

It's official: The Church of England in Australia is to be known as the Anglican Church of Australia from August 24, 1981.

The Primate, Archbishop Sir Marcus Loane, has chosen the first day of the Sixth General Synod as the date when the Canon to change the name of the church will come into effect.

All necessary legislation has been passed to enable the church to change its name and all Attorneys-General have agreed to complete the necessary steps so that the change will take place in every part of the country on August 24.

A.P.S.

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Danish psychiatrist attacks 'porn' report

Dr. Inge Krogh, Member of Parliament and Chief Psychiatrist at the Nyborg Psychiatric Hospital in Denmark, has produced a detailed and highly critical review of the Williams Report on the future of the Obscenity Laws and Film Censorship.

Claim disputed

Dr. Krogh attacks the Report's claim that following the legalisation of pornography in Denmark in 1969 there was a heavy decline in interest in it. "That is not true," she says. "Vesterbro, a district of Copenhagen, has been completely changed into an area with porno-shops, massage clinics and prostitution. The streets are characterised by drug addicts, alcoholic abuse and violence."

Dr. Krogh gives evidence of the great increase of porno-cinemas and says: "You can see pornographic booklets and cassettes in practically every newstand in the country."

25 porn films by children

"Since it was liberated pornography has become more and more gross, forcible and sadistic. One firm alone has produced 25 films using children, 3,000 copies being made of each, and produced 10,000 copies of each of 38 child pornography magazines."

Dr. Krogh also refutes the claim of the Williams Committee that there is "little causal evidence" of a link between pornography and serious sex crime, and quotes a Danish police inspector in a provincial town as saying that in 90 per cent of all sex offences they find that pornography is involved.

'Turning Point' for three young Asians in Britain

A new documentary-style evangelistic soundtrack about three Asian young people in Britain who have turned to Christ from other faiths has been launched by Scripture Union and Bible and Medical Missionary Fellowship International (UK).

The producer of 'Turning Point', Nishi Sharma, has been seconded by BMMF to SU's Sound and Vision Unit team and is himself an ex-Hindu.

One of the Asians featured in the soundtrack is an ex-Muslim; the other two are an ex-Hindu and his wife who was an Ismaili, a member of a Muslim sect.

'Turning Point' is for use in schools, churches and youth groups. It deals with the problems that Asians have in accepting the Christian faith and stresses that Christianity is Eastern and not Western in origin.



Continued from page 1

COMMUNICATE BY DIALOGUE

The primary feature in Christian communication is that it be participatory, and wherever possible inter-personal. It ought not to be one way, just mirroring secular TV's methods.

"We cannot over-dialogue about the Kingdom of God."

SPEAK OUT, AUSTRALIAN CHURCH

"Australia is a very fortunate country. It appears to have a very secure and buoyant future. Only two or three other countries in the world are in that position. It looks at itself as a modern secular state, with religion manoeuvred to the margin."

"Australia is a typical missionary situation. You must evangelise and identify together on moral questions," he contended.

WHAT A WORLD

Salt on the dragon's rail

Lesley Hicks

Two of the books I read last year impressed me with so many stimulating yet uncomfortable new thoughts that I needed digestion time before writing about them. I lent them to selected friends, even gave them as gifts where appropriate, and learnt that they similarly affected others.

Both were written by young women in their twenties. Their common ground is that both are evidently superbly gifted in personal evangelism.

OUT OF THE SALTSHAKER

Rebecca Manley Pippert, author of "Out of the Saltshaker — Evangelism as a Way of Life" (I.V.P.) writes more of a "how to" book, though one stressing not techniques, but how we can allow God to use us as we are, when we are honest about our weaknesses and failures and even about our worries as to what non-Christians think of us. The book has considerable theological and psychological content, illuminated by Becky's vivid, often humorous narrative about her friendships and encounters and how God used them to win others.

Becky Pippert (now married) was a U.S. Interservice staffworker for seven years, and is now a national consultant in evangelism for the Fellowship. She says in her preface: "The book springs from a deep-seated conviction: I believe that much of our evangelism is ineffective

because we depend too much upon technique and strategy. Evangelism has slipped into the sales department. I am convinced that we must look at Jesus, and the quality of life he calls us to, as a model for what to believe and how to reach out to others. This basic assumption underlies both the content and the structure of this book."

"The first six chapters look at Jesus' life, values and lifestyle with a view toward helping us to be so Christlike in our own way of life that evangelism will come naturally. Chapters 7 and 8 focus on practising the presence of Jesus. The final four discuss the very practical issues of learning conversational skills and taking advantage of the good reasons God has given us for worshipping Jesus as Lord and Saviour." Her aim is that her readers may be freed to live as salt and light, Christ's agents of healing in a broken world.

The reason for my discomfort with Becky's book is that I am still in the stage she describes in her opening chapters. I am upright about personal, face-to-face evangelism (though less so about witness through writing or through speaking to groups). But there are some people with whom I must seek to share Christ, for I may well be the only Christian they know. I still long and pray for the freedom others obviously know to talk naturally about God to others.

ABBOTSLIGH

A competitive examination for the JUBILEE SCHOLARSHIP will be held on Saturday 20th June, 1981. The scholarship is tenable for six years and is open to girls under 13 years of age on November 30th, proximo who are daughters of Abbotsligh Old Girls. Entries close on Friday, 24th April, 1981. Conditions and form of entry will be supplied on application.

ABBOTSLIGH

A competitive examination for two OPEN SCHOLARSHIPS will be held on Saturday 20th June, 1981. The scholarships are tenable for six years and open to girls under 13 years of age on November 30th, proximo. Entries close on Friday, 24th April, 1981. Conditions and form of entry will be supplied on application.

ABBOTSLIGH

FOUNDATION SCHOLARSHIP

Two scholarships will be available to girls entering 5th form (Year 11), 1982. Consideration will be given to academic attainment, general interests and participation. A means test will be applied. Conditions and form of entry, will be supplied on application.

K. L. McCredie,
Headmistress

Fewer UK missionaries

HERE ARE THE FACTS

The number of British missionaries has gone down by 2.4% per year through the 1970s and now stands at 4,209 compared with over 5,000 in 1972. But those on short-term service doubled in number in the last four years and are now 12% of the total.

These are just two of the trends revealed in the new edition of the UK *Christian Handbook* Vol. 1 Overseas published jointly by the Evangelical Missionary Alliance and the Bible Society.

Fewer British missionaries are serving in Africa in 1980 than in 1976, and more in Britain itself, mainly among immigrants. The country with the largest number of British missionaries is India with 387, followed by Nigeria (233) and Kenya (226). South Africa, which was in second place in 1976, is now fourth with 206 missionaries, closely followed by Brazil with 205.

PECKING ORDER

The top position for numbers of serving UK missionaries is shared by the United Society for the Propagation of the Gospel and the Church Missionary Society with 369 each. (In 1976 USPG had 428 and CMS only 358). The Overseas Missionary Fellowship has overtaken the Worldwide Evangelization Crusade in third place (1980 figures 279 and 238 respectively compared with 301 and 305 in 1976). The Salvation Army is fifth with 213 while the Methodist Church (Overseas Division) that was fifth in 1976 with 270 is now ninth with only 149.

ARE WE ANY BETTER?

At present there is a fall in candidates presenting themselves to missionary societies in Australia. There are only two candidates at St. Andrew's Hall for C.M.S. at present preparing for missionary service.

missionary only, an elderly C.M.S. widow, Gladys Donnithorne, snapped her up to help with her primary school for poor children in the Walled City.

She began Jackie's incredibly costly involvement with, most of all, the teenagers of that slum. Despite her lack of Cantonese, she began a youth club. A Chinese musician friend helped her organise activities to get the boys off the streets, a work that still continues today.

Her caring for these young people led her to live among them, to be willing to help them day and night, even seeking them out in their shacks and alleyways, in opium dens and brothels. The pace of her life was killing, and her helpers couldn't stick it. She was seeing few results.

The breakthrough — and this is the theologically uncomfortable part for some of us — came with her receiving and exercising constantly the gift of tongues. From then on, not only were radical conversions frequent, even of Triad bosses, but the heroin addicts, through praying in tongues themselves, were delivered from their addiction without the agonies of "cold turkey". (This factor is evident also in "The Cross and the Switchblade").

But they were also surrounded by the almost tangible love shown to them by Jackie and the converts she gathered in supportive communities.

This is a thrilling, unique book. I look forward to the promised sequel, continuing the story from 1975.



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3. VISIT U.S.A. & CANADA

Departing April 29th with Rev. Hector Dunn this 37 day tour takes us on a comprehensive tour through U.S.A., the Canadian Rockies, Niagara Falls, Grand Canyon, etc. Price from Melbourne is \$3605.

4. A.C.T.S. GRAND TOUR OF EUROPE WITH ISRAEL & GREECE

Departing on June 23rd we spend 10 days in Israel, 4 days in Greece, take a 15 day tour of England, Scotland and Wales, 25 days touring on the Continent in 7 countries, 12 nights paid accommodation in London, and free time at own expense. This tour is well priced at \$5889 from Melbourne or Sydney.

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6. VISIT BEAUTIFUL CAIRNS

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11. ALICE SPRINGS AND THE RED CENTRE

Departing 16th September this 12 day tour travels to Alice on the NEW GHAN and then returns by air-conditioned coach via Coober Pedy, Flinders Ranges, Mildura, etc. Our Leader is Mrs Pam Bartlett of A.C.T.S. Melbourne Staff; and fares are from Melbourne 1st Class Rail on Ghan \$872 or Economy Class \$835; Sydney \$946 (909) Adelaide \$721 (684); Brisbane \$1094 (1057). Pensioner concession is available.

12. A 16 DAY CAMPING TOUR FOR THE UNDER 35's to CENTRAL AUSTRALIA
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13. WEST AUSTRALIA AT WILDFLOWER TIME

Our annual 18 day Tour to West Australia departs on October 19th by luxury air-conditioned coach. Two nights are spent on the train on return journey. Prices are from Melbourne 1st class rail \$1231, Economy class rail \$1186; Sydney \$1308 (1236); Adelaide \$1093 (1048); Brisbane \$1450 (1378). Pensioner concession applies.

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Departing on October 21st this 13 day tour will take us to Port Moresby, Lae, Goroka, Kundiwa, Mount Hagen, Wewak, Rabaul etc. With good accommodation this is an excellent value tour. Leader: Rev. W. M. Constable, Director of Australian Church Travel Service. Price: from Sydney \$1590 or Melbourne \$1699.

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T UNDERSTAND EACH OTHER

How can you be gentle when you're angry?

Christians are called to live lives which express extraordinarily high standards. Their relationships cannot be taken lightly and there is no room for easy and careless dismissals of their responsibilities to care for each other. Paul wrote: "Live a life that measures up to the standard God set when He called you. Be humble, gentle and patient always. Show your love by being helpful to one another" (Ephesians 4:1-2). But, how difficult it is to be gentle, humble and patient when our feelings of love are overwhelmed by indignation, resentment, anger or some other potentially destructive emotion!

I was recently participating in a Bible Study group which was working through Ephesians 4 and we became involved in talking very frankly about the problem of being gentle when all our instincts seem to lead to behaviour which is far from gentle. Our leader read a passage from a commentary which suggested that gentleness involved keeping all our emotions under control. Thus, in the face of an irritating child, a parent would need to restrain their exasperation, anger and impatience. This kind of control would presumably enable the parent to be

gentle. But would this simply be restraint, impassiveness, or to put it another way, just a cover for some very real feelings which still exist?

This kind of "control" is too negative. It is passive rather than active. It is passive in that there is really no reaction to the child. At least one does not react badly, but there is the danger that the emotions are simply bottled up and are not being handled or transformed satisfactorily. What is required is for gentleness to be an active response which is genuinely an expression of loving emotions. This is quite different from "apparent gentleness" which is really a non-reaction which masks true and hostile emotions.

Our Bible Study group found the commentary's viewpoint rather too negative. We also observed that this is a common error among Christians. We tend to look at our mistakes and personal flaws and try to deal with them by controlling or eliminating some factor within us (e.g. our tempers). Of course this is often necessary, but there is another perspective which complements the first. It is this second perspective which tends to be overlooked.

The second perspective recognises that behaviour which is pleasing to God arises out of factors we possess, rather than simply from the elimination of our faults or flaws. For example, being gentle flows readily from the person who loves, not just from a person who has their anger under control.

Both perspectives are important. The gentle response in the face of serious provocation requires control of personal flaws (such as an all-too-ready angry outburst) but control is much easier when there is an emotion (love) which can be allowed expression and which can take precedence over the less desirable reactions.

When we pray for the ability to be gentle and patient we need to recognise that we are not just praying for control. We are also praying for the ability to express the kinds of emotions which make control almost an incidental and automatic reaction.

This point comes through very clearly in Ephesians 4. Paul described the unity of Christians as not coming from each individual's self-control but as coming from love which in

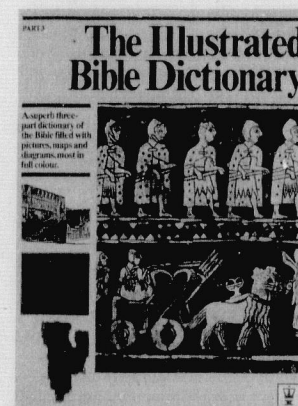
Dr. Alan Craddock

turn comes from being under the control of God. (Ephesians 4:16).

To return to the question I began with: How can you be gentle when you're angry? I have suggested that the way forward is not to simply stop being angry. Your anger is an emotion which might be amply justified in the circumstances. Furthermore, there is no guarantee that when you have your anger under control you will be genuinely and actively gentle and patient. We need God's help to see past the action which has angered us and to see the person to be loved and understood. Loving a person and being angry about what they have done is not contradictory for we have God as our model (Hosea 11:8-9; Ephesians 2:1-5). Perhaps there are times when we put too much effort into stopping our anger and far too little effort into asking God to help us to love the person with whom we are angry.

"Love never gives up: its faith, hope and patience will never fail" (1 Corinthians 13:8). Gentleness flows from love, not merely from restraints upon anger.

BOOK REVIEW



The Illustrated Bible Dictionary

Hodder and Stoughton

Three Volumes . . . \$119.95

or \$44.95 each

This must surely be the bible dictionary to end all bible dictionaries. Perhaps I could use the plural to describe an edition which consists of three large volumes of each over 570 pages, lavishly illustrated and superbly presented.

It is, in effect, a revision of the New Bible Dictionary familiar to many of us. And what a revision! Young and old will read it for pleasure as well as edification. There are over 1600 illustrations, chosen, we are told, not because they are "merely decorative", but decorative all the same.

Some articles have been changed, some not. Either way the result at times shows an unevenness which might well have been avoided.

J. A. Motyer's Prophecy, for example, is now cut short at the end of the Old Testament section. A much more detailed contribution starting with the New Testament is

provided by J. P. Baker, and East Sussex rector. This concludes with prophecy in the apostolic and later ages, which is presumably prompted by the upsurge of interest by the charismatic movement. The problem is that Baker does not define precisely what he means by prophecy. A pity, as he offers much that is instructive.

There is a brand new section on Health, Disease and Healing, compared to the NBD's threefold treatment. Written by a radiologist at Westminster Hospital, it impressed me as being stimulating and scriptural in approach.

By contrast, Holy Spirit (Moved from "H" to "S") has been completely re-written, this time by J. D. G. Dunn of the University of Nottingham. His treatment is thorough and includes the statement, "Acts, Paul and John know of many experiences of the Spirit, but they know of no distinctively second or third experience of the Spirit."

When we look at Spiritual Gifts, W. G. Putman, a Methodist Minister, has seen fit to add an intriguing paragraph to his original work which otherwise is much the same. This lumps apostleship in with other gifts in a way that leaves one with the impression that all are of equal significance. Does this do justice to the scripture? Certainly there is an article on Apostleship, but this is in a separate volume. Perhaps the most interesting feature is that while the subject matter of Spiritual Gifts itself is relatively unchanged, the same cannot be said for the bibliography. The old has been completely jettisoned, including, significantly, E. G. Selwyn's *The Christian Prophets* and B. B. Warfield's *Miracles: Yesterday and Today*.

A sorry case is the replacement of J. A. Murray's *Covenant* by a work of F. C. Fensham of Stellenbosch. He

fails to convey Murray's warmth and does not emphasize the unilateral nature of Grace as did the earlier work. His treatment is certainly adequate, but was the former work wanting?

Colourful tables accompanying *Sacrifice and Offering* show how the new presentation has improved in visual impact. But what has been gained by dropping "amphictyonic"? Does "tribal organisation" really mean the same? or is this one more case of avoiding difficult terms rather than defining their meaning. (Publishers please note — ought not "c" on page 1360 be "d"?)

The well-known initials of F.F.B. are to be expected, though one is at a loss to understand their juxtaposition with E.J.Y. on *Sabbath*.

This appears to be a reproduction of what the late E. J. Young originally wrote, with a sad deletion at the end. Again the bibliography is changed without any other apparent alteration to the text. F.F.B. is capable of more than that, as one realises from his other contributions.

(Another change: The writer on *Ruth* is as before, but the initials are now M.B., not M.G. The solution? The contributor belongs to the fair sex and has apparently emulated her subject by taking unto herself a husband!)

Colour photography greatly enhances the *Plants* section. Written by a botanist at Kew, it is obviously not the work of a theologian, otherwise the spiny burnet would not have been suggested for the Lord's crown of thorns. This was probably a mock crown of reeds ("spikes").

In sadder vein, the strong note on the Mosaic authorship of *Deuteronomy* espoused by the late G. T. Manley is muted by J. A. Thompson's comments. Is this a straw in the IVF wind?

Well, I must not carp too much. In general content, design and presentation, the IBD (let's coin a convenient abbreviation here and now) is a milestone in Christian publishing. Photographs, maps, charts, diagrams, genealogies (yes, a welcome inclusion), make the books a delight to use. Many a reader will succumb to the temptation to spend much time checking references.

However, let's come to the crunch: \$120 is still a lot of money, particularly when most of the information is available for much less in the NBD.

For myself I am happy to have the IBD — it will not be equalled for a long time, if ever. The student will have to weigh the purchase carefully.

What of the man in your parish? If your congregation has failed in the past to provide him with a book allowance, here is one way to redress the neglect. Why bother waiting till Christmas? If you want him to have one, buy it now.

In the meantime, I expect to while away some happy and profitable moments thumbing through the pages.

Donald Howard

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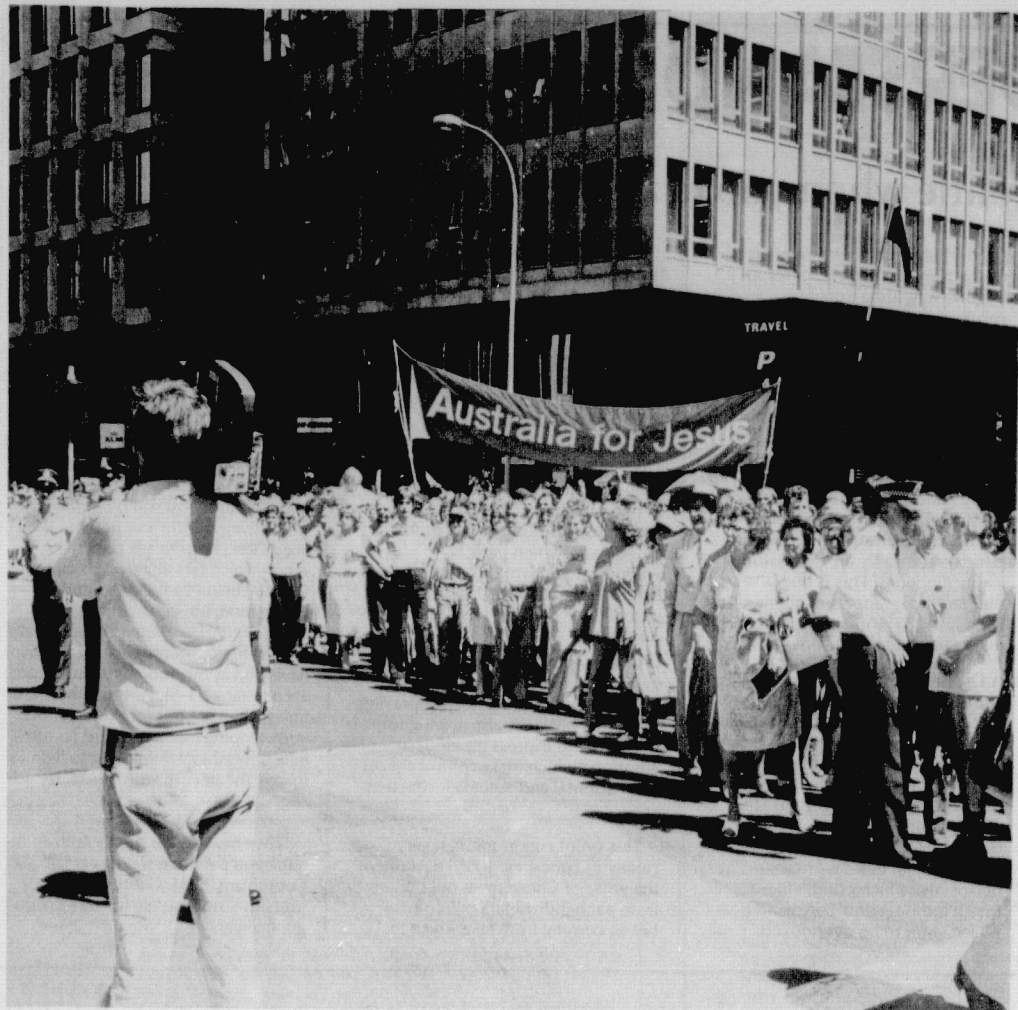
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30,000 supporters joined in the Anti-Strike March in Sydney on March 9, including members of Vision Ministries, led by their Australian Director, Harry Westcott.

Many of the media reports told of the middle-aged women who supposedly made up the majority of the marchers. However, there were many young and old, men and women, office workers and those in overalls.

Mr Westcott said that the group saw a need for a revival in Australia, and that its concern for the future of so many unemployed and disheartened young people convinced them that they should march.

Ramon Williams

A.C.T. degree now legal

The New South Wales Board of Higher Education has recently bestowed its approval upon the degree of Bachelor of Theology inaugurated by the Australian College of Theology in 1977. Graduates of the College are therefore entitled to the same rights as holders of degrees conferred by other recognised institutions such as universities.

Award of Doctorate

The Council of the Australian College of Theology has awarded the degree of Doctor of Theology to the Reverend Charles Sherlock, Jr, M.A., B.D., Th.L., for a thesis entitled 'The God who fights: the war-tradition in Holy Scripture'. Mr. Sherlock is a member of the teaching staff of Ridley College, Melbourne.

NEAC challenge taken seriously

Following the release of the Study Guide 'Living Gospel — Changing World' by the N.E.A.C. Planning Committee, the Evangelical Society of Sydney's Western Region has announced a Conference for all who may be interested in the N.E.A.C. on the Theme of 'My Congregation and I — The Church's Life and Mutual Ministry' to be held at St. John's Church, Parramatta on Saturday, 4th April, 1981 from 3 to 5.30 p.m. and from 6.30 to 9.30 p.m.

A spokesman for the Evangelical Society told the Record that the purpose of the conference was to explore the various scriptural principles touching the day to day life of the congregation and the corporate ministry of believers to each other.

The Conference will have a number of papers presented on various topics concerning mutual ministry but will aim to provoke discussion amongst those attending on how mutual ministry in the congregation can be encouraged.

It is hoped that this Conference will give much stimulation not only to those attending the N.E.A.C. but also to ordinary church members.

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Vins in Sydney

"I saw President Carter holding a Bible and talking to young people. I thought it was a dream. Brezhnev burns bibles and persecutes Christians," said Pastor Georgi Vins, exiled from Russia in 1979 for his Christian activities. He was speaking at a Wednesday lunchtime service at St. Andrew's Cathedral, Sydney.

He held up large photographs from Russia. One was of a primitive printing press. "It's a simple machine, made of parts from motorbikes, cycles, washing machines and other spare parts. There is very little spiritual literature, so we are forced to print secretly ourselves. Hundreds of thousands of Bibles have now been printed on machines like this."

"Teaching children is prohibited. So its done secretly in the woods. Thanks to this work, the churches are 50% young people. Even in the most difficult circumstances, God is there. When I was in a prison camp in Siberia, the Lord was there too. One of the officers guarding me found a Bible and typed out verses. Another listened to Christian broadcasts from South Korea. A third woke me one night, took me to his office, locked the door, and put on a Christian radio programme which lasted two hours.

"While those who do not believe in God are in despair, those that do grow in fullness. If we give Jesus our heart, we will be persecuted. In this we experience the fullness of Christ," he told the congregation.

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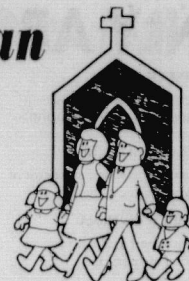
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Pastors need paths to people



"Pastors regularly in touch with people need paths to transmit Biblical truths to troubled people. We often feel helpless in filling the gap between theology and need. Dr. Crabbe put into our hands the way of providing real help to many people," said Dr. Paul Barnett, who was one of 160 who attended the School of Pastoral Counselling, held at Moore College recently, at which Dr. Crabbe was the speaker.

Dr. Crabbe is the author of "Basic Principles of Biblical Counselling" and "Effective Biblical Counselling". He has a Ph.D. in Clinical Psychology from the University of Illinois, where he has served as Assistant Professor of Psychology. He is at present in private practice in Florida.

Dr. Crabbe's reasons on why a minister should counsel, and Dr. Krebs', another American psychologist who is a Lutheran minister, reasons why he shouldn't, are set out on pages 4 and 5.

Those pictured above from left: Rev. Jim Ramsay, Rev. Vic Roberts, Archdeacon Harry Goodhew, Dr. Crabbe, and Rev. Dudley Foord, organizers of the school

Ramon Williams

WALKER LEGISLATES AGAINST PROMISCUITY

A provision in the Crimes (Sexual Assault) Amendment Bill introduced by the NSW Attorney General, Mr Frank Walker to NSW Parliament will act as a restraint on promiscuity in our community. It will make people think twice about casual sexual relations because if actual consent of the other person is not obtained in every act they are leaving themselves open to a 7 year jail sentence. It may be difficult to prove you have obtained it if other persons presses charges at a later stage.

Section 61D of the bill states that simply because a person does not offer resistance it does not mean that they are consenting.

The bill creates two other categories of sexual assault. One relates to inflicting grievous bodily harm with intent to have sexual intercourse (penalty 20 years). The second relates to inflicting actual bodily harm or threatening to do so (penalty 12 years).

It also provides extra penalties where children are involved in the case of sexual intercourse.

Legislates against marriage

"The bill removes the presumption of consent to sexual intercourse in the case of married couples living together when there is no suggestion of violence or threatened violence. It therefore changes the whole character of marriage, and puts a husband in continual jeopardy of seven years imprisonment through the trumped up complaint of a vindictive wife." Dr Broughton Knox, Principal, Moore Theological College told Church Record.

"It makes a husband guilty of sexual assault and liable to seven years imprisonment on the complaint of his wife if he has not found out beforehand her willingness, for the bill states that

acceptance of her husband is not in itself to be construed as consent.

"It changes the character of marriage by removing the presumption of mutual trust, which is in fact the essence of marriage," he concluded.

The Common Law definition of marriage is that each spouse gives to the other consent to sexual intercourse upon becoming married (Australian Criminal Law by Colin Howard pages 145-146). It is "to have and hold from this day forward"

To have and to hold from this day forward subject to Section 61D of the Crimes (Sexual Assault) Amendment Act, 1981.



Government Explains

"On the question of rape in marriage, the Government consulted numerous community groups, the majority of which thought that the husband should not have immunity from charges of rape. Mr

Greg Woods, the Director of the Criminal Law Review Division of the Attorney General's Department, told Church Record.

"In any court case it is possible for vindictive people to bring false charges. It won't happen due to this legislation any more than in any other situation. If it does happen, it will be very hard to get a conviction, while there is a jury of 12 people hesitant to convict a man on very little evidence, and who are likely to want some evidence of violence to corroborate the allegation. The argument that women are the most vindictive people in the community amazes me.

"I am confident that in many more cases than at present, the accused will plead guilty, and thus not force the victim into the witness box, and thereby into reliving the trauma of the assault.

"At present, there is only the one very serious crime of rape, and lawyers are reluctant to advise their clients to plead guilty to it. In 1979, in all cases heard in the higher courts, 81% of defendants pleaded guilty, whereas in rape charges, only 38% did. With the introduction of graduated offences, with a sliding scale of penalties, this problem should be overcome.

"In general, the Bill prohibits the giving of evidence about the victim's prior sexual history, although it does specify situations where it would not be fair to exclude evidence. In the past, the evidence of the victim's past has produced a great deal of distress and humiliation, and has deterred many women from bringing justifiable claims. These provisions will make the law more effective."

Government clumsy

This legislation has been too hasty. The bill was only available the day before

"Homosexuality no big issue"

says N.S.W. Education ministerial spokesman

"A grant of \$5,126 was approved under the Schools' Commission's Special Projects Innovation Programme for two teachers employed by the N.S.W. Education Department, Mr. E. Ashmore and Mr. G. Ostling to develop materials for possible inclusion in a Teachers' Handbook for Personal Development Course in N.S.W. High Schools. The grant was not made to any organisation," the Commonwealth Minister for Education, Mr. Wil Fife, said.

"Had I been advised of the full details of the project and that the Acting Director General of Education in N.S.W. could give no guarantee that the materials produced would be used in N.S.W. government schools, I would not have approved the provision of funds for the project."

A spokesman for the Commonwealth Minister told the Church Record "The summary of the project submitted to the minister did not mention homosexuality, only 'human relationships'. The information given to the minister was different from that placed before the Schools Commission."

The Church Record asked the N.S.W. Education Minister's Press Secretary Mr Peter White whether the Department knew that the project was for the production of a kit on homosexuality because teachers employed by their department were involved. He said "No".

He was then asked "If the N.S.W. Department had no knowledge of the project, what prompted the Acting Director General of Education to write to the School's Commission in January 1981, indicating that it was happy to support the project, although it would not guarantee to use it in N.S.W. Schools?"

"I don't know," was the reply. "In any case the issue of homosexuality is covered in the schools already under various causes, so why is there such an emphasis on it now. It is no big issue, although members of the media would like to make it so — it's everywhere, even in the churches."

Mr Landi, the N.S.W. Education Minister, appeared on Willesee Programme recently announcing the existence of the project and said that should it be suitable he would be happy to authorise its introduction into N.S.W. schools.

Mr Ashmore, one of the two teachers involved in the project, expressed his regret on Nationwide that any publicity had surrounded the production of the kit as he had hoped that it would have been introduced into the resource centres of some high schools without any fuss. He expected the project would be in the schools by August, 1981.

debate in the House. It was secretly discussed with a limited number of interested groups, but it is a matter of wide public concern.

The Government does not appear to realise the full implications of what its well meaning legislation is doing.

That the Government is even considering allowing the decriminalising of homosexual acts to be tagged onto this bill will prejudice the general public's acceptance of the bill.

This is a separate issue entirely for which no public debate has been allowed. Allowing members of both sides to vote according to their conscience is a sop the public will not accept.

The Government should allow the bill to lie on the table to enable a full public discussion of the issues.

Moore College Library