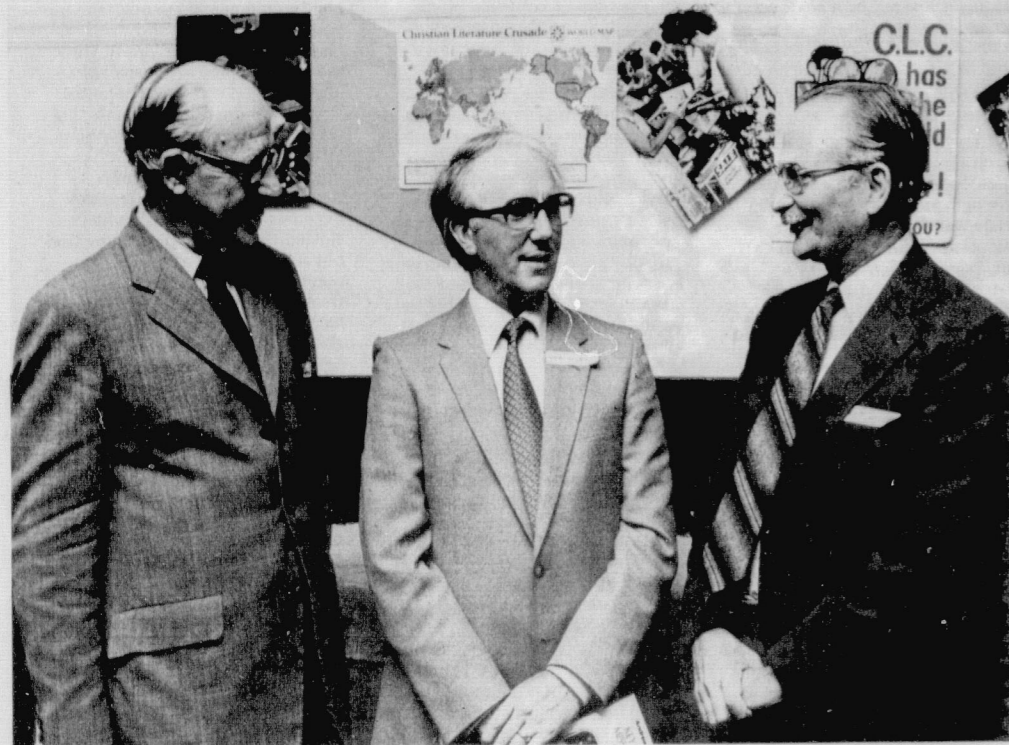


Australian Leaders Also Admit "Interest Waning in Missions for Full Time Service"



Bob Hiley discussing the problems of "career missionaries" with Arthur Collins (left) of the Evangelical Missionary Alliance (N.S.W.) and Brian Gesling, Christian Literature Crusade's national director. (Photo: Ramon Williams)

"The drop in the number of 'career missionaries' in the U.S.A. and the U.K. is a cause of concern," said Mr. Hiley, Research secretary of Christian Literature Crusade now seconded to Evangelical Missionary Alliance in the United Kingdom, in Sydney recently.

The Unchanged Commission; the Unreached People; the Unresponsive Churches; the Unmistakeable Urgency; the Unmet need; were the issues. "We in missions must press forward — in urgency! Too many mission centres are staffed by only one worker. That worker is, in many cases, a lone woman — to our shame!"

On the subject of 'closed doors' examples quoted were of China, previously closed but now open, and Iran, formerly open and now closed!

"The mission field has now come to us! In Britain, 300 Moslem Mosques are now operating, while in the U.S.A. many thousands are turning to Islam!"

During the question time, Mr. Hiley turned to the audience and asked mission leaders about the interest being shown in their work these days. Most admitted that interest was waning, especially for full time service.

However, workers amongst Kampuchean and Vietnamese refugees in Sydney told of increasing opportunities and the need for literature in the various languages.

The need of missionary work is still the same. Whether the problem is that of communication or the

spiritual response of the individual, there are still millions waiting to hear the Good News, and Mr. Hiley has provided much food for thought.

Condemnation of High Court decision

A call to the Attorney General of NSW to ensure that persons under the influence of drink or drugs could not commit criminal or civil offences with impunity was made by the Standing Committee of the Diocese of Sydney at its meeting on Monday August 25.

The decision of the High Court reported in the Sydney Morning Herald on June 2, 1980 was noted and the committee recorded its support for the statement attributed to Mr. Justice Gibbs that "the law would afford quite inadequate protection to the individual and would rightly be held in contempt, if persons completely under the influence of drink or drugs could commit crimes with impunity".

APS

S.A.M.S. Southern States Secretary

The South American Missionary Society has announced the appointment of the Rev. Alex Morrisby as Southern States Secretary of S.A.M.S. Australasia. Besides Parish experience, Rev. Morrisby comes to the Society with wide experience in administrative and deputation ministry on behalf of various missionary bodies, including C.M.S., Wycliffe Bible Translators and more recently, the Bible Society. As a member for many years he has shown interest in the work of the Society. Alex and his wife, Frances, will live in Melbourne where he is to take up his appointment on 1st October.

On Holiday — To Carry Bags for Others



Doug and Marie Lawrence were on hand at Mascot Airport, Sydney, to welcome Doug and Daphne Gibb on their arrival.

Doug Gibb is in Australia, not only on holidays, but also to establish a national administrative headquarters for Walk Thru the Bible ministries. He will relieve the two Australian instructors, Garry Coleman and Doug Lawrence of administrative work.

On his arrival he said, "I have come, simply to carry the bags of these two men. In this way they will be free to conduct the increasing number of seminars, without the hassles of office work!"

The Australian



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CUSTOMS DEPARTMENT RULES Sunday Schools No Longer Educational Institutions

A directive from the Central Office of the Customs Department, dated May 1980, reclassifies Sunday Schools and will result in a sharp increase in importing charges for visual materials. Consequently, some items will cost considerably more.

The directive states: "Sunday Schools are no longer to be considered as a school or educational institution!"

When questioned on this matter, the Collector of Customs representative, Mr. J. Puren explained that this means material previously imported under "item 22" will no longer be granted such an exemption from import duty.

Mr. Bill Dalrymple of Christian Press, said that this means 35% duty and a steep increase in price for any visual materials not in book form. Prices could rise as much as 50%!

"It's not so much the financial situation," said Mr. Dalrymple, "but rather the way in which Sunday Schools are no longer regarded as 'educational institutions'. This is a subtle encroachment and needs to be guarded against!"

Mr. Puren explained that if it can be proven that similar materials cannot be produced here, or are not already available, then reconsideration will be given, to any written complaint.

The regulation does not apply to supplies ordered before May 1980, but will have quite an effect on teaching materials for a type of work not regarded as "important teaching" and necessary for the growing young of this Nation.

Ramon Williams

Open to Gospel when all crumbles

With everything else crumbling around them, many young people in Uganda's secondary schools have responded to the Gospel and committed their lives to Christ in recent months.

Warren Nyamugasira gave this news when he arrived in England recently for further training at All Nations Christian College. For the last two and a half years, and amidst the turmoil of war and confusion, Warren has been a SU schools travelling secretary in his own country. He joined the Scripture Union staff after completing his degree in economics at Makerere University.

He reports that the great majority of Uganda's secondary schools — 170 of them — have SU groups and that they have continued to meet and to grow numerically and spiritually during the troubles of the last 18 months. Some are led by Christian teachers, others by students.

To visit them, Warren has travelled on the backs of lorries where passengers are, as he says, "packed like bananas". He often had to walk the last four or five miles to a school — with a pack on his back — and often a box of Christian literature on his head.

On arrival, he was able to speak about Christ either to a voluntary meeting or to the whole school and to have time afterwards for personal counselling for Christian commitment.

As for Christian literature in Uganda "everything available is always sold out". The problem is distribution and lack of transport. But at the moment, circulations of SU Bible reading notes in Uganda total 12,000 and there are also 24,000 Bible readings cards produced in seven vernacular languages.

A Moslem to the Moslems



Rev. Fouad Accad discussing points in the Koran with Marist Samosir (left) from Medan, North Sumatera, and Pelin Kabaran, a Turkish Cypriot. Both are students at the Sydney Missionary and Bible College Croydon, where Mr. Accad has presented a series of lectures on evangelizing moslems. (Photo: Ramon Williams)

If Paul became a Jew to the Jews, and a Gentile to the Gentiles, what does it mean to become a Moslem to the Moslems in order to win some? Dr Accad a pastor in Lebanon and convert from Roman Catholicism asked in a recent interview with the Church Record.

"The Western way of doing missionary work among the Moslems in some instances has been severely shackled by an outdated and basically insensitive approach to the social context in which converts must live."

"Why shouldn't a convert from Islam still observe the month of fasting before the Feast of Ramadan? The N.T. teaches about fasting which few Western Christians observe. Why should a convert not pray five times a day like those about him? Is it really wrong for a convert to pray in the mosque? Early Christians went into the synagogue and the temple to pray? In a hostile community should we compel a convert to be baptised? Is it really necessary, given the attitudes of Moslems to the complete alienation from the community that baptism creates? Why not leave his relation with his family and friends in tact for his witness sake?"

"These questions are not simply theoretical. You have a vast shift in the Islamic and Christian balances. In the Arab world preferences are being given to Christians over against Moslems in the development projects where skilled workers are required. Christians remain neutral on the issues on the divisive issues of the Islamic Middle East. There are at present three million Christians working in Islamic countries on these projects. That provides an unprecedented opportunity."

There has also been a change in the number of Moslems living in Western Countries. In U.K. 1 million, France 2 million, Germany 1 million, and Australia ¼ million. Unless the Church here in Australia are committed to a form of apartheid, then there is the Great Commission and a need for a sensitive approach to Moslems on the basis of friendship and neighbourliness. I get the feeling that white Australians do not like Moslems. Is it because many are Lebanese, or because of a basic antagonism Christianity in the past has reinforced against Moslems?"

"The gulf in reaching a Moslem is not as great as Western people have been led to believe. Apart from a converted life, a Christian lifestyle and genuine friendship, there is the clear teaching about the Bible in the Koran. "The Koran confirms the Scriptures which came before it and stands as a guardian over them... We sent forth Jesus, the son of Mary, confirming the Torah already revealed, and gave him the Gospel, in which there is guidance and light, corroborating that which was revealed before it in the Torah, a guide and an admonition to the righteous". A1-Ma'ida — the Table 5:47-48. That is a better bridge than Paul had in preaching to the pagans in Athens. Will Australian Christians seize the opportunity? he concluded."

Dr Accad was a guest lecturer at the Sydney and Missionary Bible College.

ON OTHER PAGES

Should young men go to the theatre? — What ACR said in 1880... page 4
"Just leave me alone" should we ask Dr. Craddock... page 7
When £53 million may not be enough for church... page 5

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EDITORIAL

What does our missionary giving really mean?

Comparatively speaking giving by Australian churches to mission societies is liberal. There are Churches which set aside up to 25% of their income for missionary societies. That is a generous identification with the outreach of the Gospel in foreign places and one that Paul would commend as fellowship in and for the furtherance of the Gospel. Philippians 1:

However it seems incongruous that we give money to send Christians overseas to preach and teach different ethnic groups, while there are many representatives of those very groups living cheek by jowl with us here in Australia, and yet have we asked ourselves what is our gospel responsibility to them in terms of friendship and sharing? If we ask what is our answer?

This is not a plea to give less to missionary outreach. The Record firmly supports the policy of percentage giving to missionary societies. But it is a plea to ask churches in Australia to consider what a 'missionary' church really is in the 1980's.

There are those who say that most of the Protestant churches with their forms of Church government are unsuited to work among ethnic minorities. Churches such as the Baptists have been successful in doing some work. We must commend them for it, but what about the rest. For the Anglicans there are very few suburbs where they are not represented. Yet in the past thirty years Anglicans have largely been happy to say that churches are declining in some areas "because of the migrant population?" Does that not constitute a missionary challenge that would be met overseas with a strategy to reach them with the Gospel? Why does it mean something different in Australia? Does it mean that we do not want 'foreigners' in our churches? If we wish to be a white Anglo-Saxon Protestant, then we must reckon on the fact that there will be a decreasing constituency to draw from, especially in certain parts of metropolitan areas. Will that not make us the Church of England in Australia? Will it also not make us a church with something of a credibility gap.

The coming of ethnic television means that Australians will be exposed to cultural diversity and a greater awareness of 'Who is my neighbour?' If we continue to bury our heads concerning responsibility for our 'non-Aussie' neighbours, what does that say about our missionary giving? Would there not be those Christians from Asia or European countries who would feel that the credibility gap can be explained in racist terms?

We ought to take heart from the fact that in many cases it is easier to reach ethnic groups from their own countries, ex-patriate churches affirm that. It means that we cannot either denominationally or congregationally ignore the reality, and still say that we are "missionary minded".

Can you take yourself to see it?



Starting Over

This is the other side of the getting-married-again coin. Although sensitive in its own way it is almost a parody of Chapter Two.

Burt Reynolds is the recent divorcee who is set up by all and sundry with an assortment of women who vary from the sublime to the ridiculous in their portrayals of lonely ladies seeking a mate. Reynolds is not the sort of actor you'd expect in this film but he's brilliant.

As a participant in the church divorced men's group, as a long suffering friend of two shrinks who keep trying to pair him off. As a man who suffers real withdrawal from life and reality — it's a masterly performance.

Jill Clayburgh is a tender, vulnerable woman of intense proportions — an involving and emotional portrayal. Candice Bergen is Reynolds' ex wife — a songwriter of the worst kind — a difficult role, marvellously fulfilled — you walk out pitying her.

Loads of bad language, again the question, with the rest of the film so well worth seeing — why spoil it?

G. Holt

MAINLY ABOUT PEOPLE

GIPPSLAND

Churchill is to have a new Minister-in-Charge in January, 1981.

MR. BRIAN EDGAR has been appointed to replace the Rev. David West, who leaves at the end of the year. Mr. Edgar belongs to the Uniting Church, and is at present completing his Master of Theology degree.

BATHURST

CANON CLYDE EVENDEN, made Archdeacon of Broughton.

CANON TOM ARMSTEAD, made Archdeacon of Long.

REV. ANDREW MCCARTNEY, Canon of All Saints' Cathedral.

REV. JOHN PHILIP LANE Snr. Rector of Kandos/Rylstone retires, 30th November.

PERTH

REV. R. HODGE, Boyup Brook, has been appointed Rural Dean of the Blackwood and a Canon of St. Boniface Cathedral.

REV. D. MACDONALD has been appointed Rector, Wongan Hills/Dalwallinu.

REV. D. REYNOLDS has been appointed Rector, Southern Cross.

Dear Sir,

While my parents were missionaries in India I attended Lushington Boys School, a boarding school in the Nilgiri Hills of South India. I am anxious to contact others who attended any school in the Nilgiri's, with a view to forming

Thanking you,
Ken Pullen.

Dear Sir,

I wish to take issue with your Editorial "When beer is bad brewery business" (A.C.R. 20 October).

You ask; Why has this approach (for the Church to organise to ameliorate the suffering caused by alcohol abuse) been abandoned at a time when the problem is bad and getting worse?

I submit that the approach has not been abandoned, but rather that the emphasis has been changed. Temperance Alliances throughout Australia, the temperance arm of the churches, have adopted a Five Year Plan whose goal is, that by 30 June 1985, all Australians will expect acceptable non-alcoholic drinks to be offered and consumed wherever and whenever alcoholic liquor is available.

A secondary aim will be to facilitate response by liquor outlets, party hosts etc., to public demand, by promoting and helping to ensure the availability of acceptable non-intoxicating beverages in order to satisfy the demand and to maintain it.

Yours sincerely,
Tom G. Willis,
General Secretary

an association. I hope that all interested will contact me at: 1a Rosebank Crescent, Hurstville 2220 NSW or by phone (02) 57 4844.

As well as this, the N.S.W. Temperance Alliance has established a Campaign Division to promote Community Conscience, Action, Rehabilitation and Education. No expense is being spared in the preparation of an Educational Programme for the Schools.

We believe that the goal is achievable and is worth achieving in its own right. This programme can only succeed, however, if the Denominational churches get right behind it, both in financial support, and in providing opportunities for Deputation speakers from the Alliance.

The Church of England in Sydney has a great tradition in Temperance work, through stalwarts such as the late Canon Bertie Boyce and Archdeacon R. B. S. Hammond. It is a matter for regret that Synod takes the view that financial support for the work of the Alliance should only come from individuals. Fortunately, other Departments of the Church do not share that view.

Clerical Crisis in Catholic Europe — centre in Rome . . . but not the strength

Western Europe today is the sick man of the Roman Catholic Church. From Rome to Rotterdam catholicism is suffering from an acute loss of clergy, massive indifference among the young and paralysis of intellectual and social leadership. Catholics wield little political power through Europe's wobbly Christian Democratic parties.

The election of a self-confident Pope from the authoritarian church of Communist East Europe has only intensified the feeling of frustration. Many Catholics in Western Europe see the journey of the Pope to North America as another sign that the pontiff is unable to appreciate the subtler problems that afflict the more open churches of Europe's western democracies.

The Pope's readiness to travel anywhere but in Western Europe suggests that he has already concluded that the church's future lies outside his own cultural cradle.

One powerful symbol of catholicism's decline in Western Europe is the erosion there of the Society of Jesus — the Jesuits. Founded by Europeans four centuries ago, the Jesuits dominated the intellectual life of the Western Church from the counter-reformation through Vatican II. Today, however, the majority of Jesuits are recruited from India and the Americas.

Italy — priest not only profession

Except for Austria, European countries are experiencing a severe decline among parish priests. The

number of Italian priests ordained in 1966 was 918. Last year there were only 384. A senior Vatican official has recently said, "It used to be that the Church offered opportunities to Italian youth — education, a career, prestige — that they could not find elsewhere. Sadly that is no longer the case. The education they can get in public schools, the career, as often as not, does not provide the sort of advancement they are looking for, the prestige is just not there any more."

France — less ordained more left

In France the number of priestly ordination has dropped from 646 in 1965 to 118 last year. At the same time the number of priests who quit the ministry jumped from 230 in 1965 to more than 700 in each of the years since 1971.

Worse yet, the loss of priests has been accompanied by a decline in Sunday mass attendance.

Not only among the historically-lax Italian and French but among the traditionally observant West Germans as well. Throughout the '70's the Church in the Federal Republic of Germany has sustained an annual loss of 60,000 to 70,000 members. Of those who continue to register with the State as Catholics only about 38% are regular church-goers.

In the Netherlands the Dutch Statistics Bureau reports that the number of Catholic children making their first holy communion, the basic right of passage for Catholics, dropped by 20% between 1963 and

1975. If this trend continues, Dutch sociologists warn, one half of all Dutch Catholic children and their parents will be effectively cut off from the church by 1985.

The present Pope is not unaware of Western Europe's malaise. The Vatican is counting on the Pope's enormous personal charisma to attract Europeans into the priesthood.

Opposed to Pope's garb orders

Many priests in Northern Europe, however, are not impressed by the Pope's charisma or by his almost military approach to Europe's clerical crisis. They resent his insistence that the priests wear full clerical garb which many of them gave up long ago and that they stay out of politics, which is a passion among clerical intellectuals and worker priests, and that they do not petition the Vatican for dispensations to leave the priesthood and to marry.

Pope John Paul II has also inherited the enmity of Europe's ultra-conservative Catholics led by Archbishop LeFebvre who continues to defy Rome by ordaining priests and celebrating the outlawed Tridentine Mass. The LeFebvre-ites insist on the old Latin liturgy which represents a desperate effort to preserve something of the spiritual majesty and cultural coherence of Europe's Catholic past. The fact that the Pope has so far refrained from excommunicating the potentially schismatic LeFebvre suggests he still hopes to reconcile Europe's conservative and progressive factions, each of which is critical of the official Church.

Without much direction from Rome European churches are struggling to appeal to alienated workers and intellectuals through various milieu ministries.

In France the burden of such efforts is shouldered by 900 worker priests, nearly all of whom belong to leftist trade unions. The movement has its own bishop who works as an insurance clerk, but most French prelates do not encourage the movement. Some regard it as too Marxist, others say they have too many empty parish posts to fill.

Sundays without priests

In a newer and more radical experiment the French church is encouraging "Sunday assemblies without priests". Laymen and women conduct mass-like liturgies with Bible readings, hymns and Eucharistic wafers previously consecrated by a priest. The response has been considerable says Jean Olivier, who has helped direct several such assemblies in the diocese of Autun, but it is like a party at which the main guest is missing.

The question hovering over all of Western Europe is whether Catholicism can regain its vitality without a full complement of priests. Already many parts of Europe are virtually mission territories where foreign-born priests say mass in churches that are centuries old. It may take the faithful many more years to realise what is happening.

The signs are clear. The centre of Catholicism may lie in Rome but it can no longer draw on Western Europe for strength.

NEWS BRIEFS - WOMEN'S ORDINATIONS

Woman Protest Stupid Says Bishop

The Summer ordination at St. Paul's Cathedral on Sunday of last week was made the occasion of a demonstration by an organisation called The Christian Parity Group. They unfurled banners in the middle of the service bearing the words, "Ordain Women".

The demonstration was led by a journalist, Miss Monica Furlong. It was described by Dr. Ellison, the Bishop of London, as "stupid and discourteous". He was reported to have said he saw no reason against the ordination of women, but that militancy of that kind would do the cause of women's ordination much harm.

ENGLISH CHURCHMAN

Welsh Deacons

CARDIFF

The first women in Britain to be made deacons have been ordained by two dioceses of the Church in Wales.

Elsewhere in Britain, women are admitted only to the separate order of deaconesses and not the diaconate. Last April, however, the governing body of the Church in Wales passed legislation which opened the diaconate to

First in Kenya

The Anglican Church of Kenya has ordained its first black African woman priest. In a special ceremony, 61-year-old Lusua Okuthe was ordained to the priesthood by Bishop Henry Okullu. She has been a deacon for the past four years.

According to Bishop Okullu, Mrs. Okuthe also became the first black African woman priest in the Anglican Church south of the Sahara.

Mrs. Okuthe was educated in Nairobi and at the St. Phillips Bible School in Maseno, Kenya. She taught primary school and later, for 21 years headed Kenya's Siriba Teachers' Training College.

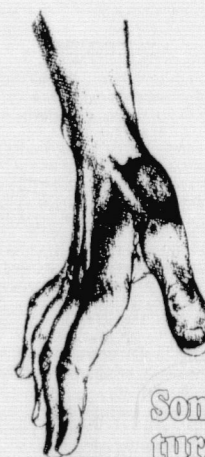
Mrs. Okuthe has been posted to the Kisumu district's Songoh parish as an assistant pastor.

Two No Votes

General Synod delegates in Brazil and Ireland have shut the door on the ordination of women priests in both countries.

Meeting in Porto Allegre, the Episcopal Church of Brazil fell short of the required two-thirds majority support in two of three orders. Bishops supported the move by a 5-1 vote; priests favoured the proposal 7-5 and laity were split 5-5. There were two lay abstentions.

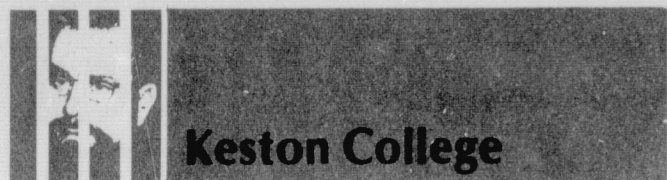
Irish Anglicans faced the same question in Dublin and produced similar results. The two-thirds majority was short in the house of clergy, with bishops and priests voting together. Laity supported the move 136 to 41 while clergy voted 92-57 in the affirmative.



Sometime today
turn to a friend
2CH



Council
of Churches
in N.S.W.



Keston College

Vins' Successor — 5 Years

Four separate trials of Baptists arrested in 1979 and January 1980 took place in Soviet Ukraine in August. According to information received by the Friedensstimme Mission in Germany, Nikolai Baturin, who succeeded George Vins as secretary of the Council of Evangelical Christian Baptist Churches, was sentenced to 5 years' strict regime labour camp and confiscation of private property at a trial in Cherkassy, where he had been arrested on 5 November 1979. (This is the maximum camp sentence under article 209 of the Ukrainian criminal code "infringement of the health and rights of citizens under the guise of conducting religious rites").

In Lvov Pavel Rytikov, his son Vladimir and Galina Velchinskaya were all sentenced to 3 years' labour camp for organising a summer camp for the children of Baptist prisoners and leaders living in hiding. Pavel Rytikov, who has a 5 year camp sentence behind him already, was sentenced to strict regime imprisonment./

The four printing workers who were arrested in a suburb of Dnepropetrovsk on 19 January 1980 each received a sentence of three years in ordinary regime camp.

Two pastors arrested in Dnepropetrovsk on the same day, Nikolai Kabysh and Konstantin Smirnsky, were apparently charged

and tried separately from the printers. Kabysh was sentenced to 3 years' strict regime labour camp, while Smirnsky received a three-year suspended sentence.

Friedensstimme has also received reports of 12 more arrests since the beginning of July, as well as confirmation of the arrest of Pyotr Rumachik on 5 August (see KNS Nos. 106 and 108).

Soviets Justify "Persecution"

As well as continuing its new policy of releasing details of dissident trials, Tass has also taken the opportunity to justify Soviet treatment of dissidents: it asserts that in all the cases raised by the Christian Committee those who were sentenced to imprisonment were guilty of criminal acts, while those who were sent to psychiatric hospitals had been suffering from mental illness.

Viktor Kapitanchuk, a founder member of the Christian Committee for the Defence of Believers' Rights in the USSR and the Committee's secretary, was tried by a Moscow court on 8-9 October. He pleaded guilty to "Anti-Soviet agitation and propaganda" and was given a five year suspended sentence. The Soviet news agency Tass reported on the trial and announced that Viktor Kapitanchuk had written a statement for the press. Tass has not yet released the text of it. Film cameras were present at the trial.

Mailbag 'Secrets' "Clergy not inundated"

Clergy are often thought to begin each day sorting out a pile of mail. British and Foreign Bible Society, anxious not to overload already busy ministers, decided to ask them about their mailbags.

One hundred and forty-three ministers from all denominations, and from all over England and Wales, agreed to monitor their mail for a month and note what they did with it. Sixty-two were Anglican and 81 non-Anglicans.

Bible Society has now analysed their answers and reported back to their helpers. Surprisingly, it turns out that most ministers are not deluged with mail. An Anglican gets an average of three items a day, a non-Anglican receives about five items every two days.

The survey also came up with some other surprises. It seems that Anglicans read rather less of the contents of their mail than non-Anglicans. On the other hand non-Anglican ministers, although they read more, were less frank in revealing what action they took with some of their mail!

The largest mailbag received in the month (November) was 330 items (by an Anglican) and the smallest, 14 (by a non-Anglican).

Items least read would seem to be publicity materials. About half go straight into the waste paper basket after the merest scanning. Brochures get a little more attention. So do charity appeals, if not always by the minister himself, by being passed on to the treasurer, or some other church worker.

English Churchman

Europeans — The Future Mediating Missionaries

"Europeans can be expected to play a significant role in world evangelisation during the 1980s," said Waldron Scott, General Secretary of the World Evangelical Fellowship. Scott's observation came in a speech to members of the Council of the European Evangelical Alliance meeting in Lausanne, Switzerland September 29th.

"The European contribution will stem in part from their natural mediating position. Tensions are increasing between the more powerful and affluent evangelical agencies of North America and the dependent, poverty-prone churches of the Third World. European evangelicals, working as minorities in their own contexts and operating on a modest scale, tend to be more sensitive to the feelings and perceptions of Third World Christians," Scott said. Consequently, he thinks, they are well positioned to build bridges of understanding between North American agencies and Third World churches.

Among the topics being discussed at the European Evangelical Alliance meeting is the relationship between evangelical Christians and Roman Catholics. Recently the Italian Evangelical Alliance withdrew its membership in the World Evangelical Fellowship (WEF) because of its dissatisfaction with certain actions taken by WEF in this connection. Scott believes the Italian withdrawal stems largely from some misunderstandings. He believes the problem will be resolved during the Lausanne discussions and that the Italian Evangelical Alliance will soon resume its active role in WEF.

Church Commissioners earn £53.3 m but members will have to pay more

Church Commissioners adopted their Report and Accounts for the 9-month period to December 31 1979 (their accounting period will in future correspond with the calendar year). Total income from all sources for that period amounted to £53.3 million (against £56.8 million for the 12 month period to March 31 1979). 56% of total income was spent on clergy pay, 16% on clergy and widows' pensions and 12% on clergy housing, a total for these main purposes of £44.4 million or 84% of total income.

In view of the current uncertainties in the national economy the Commissioners have had to warn that the rate of increase in their income in the future may well slow down. Inevitably this will mean that church members, who are already meeting about 30% of the total pay bill of the serving ministry, will have to dig deeper into their pockets.

CLERGY STIPENDS

The national minimum stipend of £4,000 per annum which came into effect on April 1 1980 represented an increase of 21% over the 1979 national minimum of £3,300 per annum. With inflation at 20% on April 1 1980 stipends have thus done little more than mark time in terms of real purchasing power.

PENSIONS £8.3 m

The cost of pensions to retired clergymen and their widows — for which the Commissioners find the money — absorbed £8.3 million. As the number of pensioners and the amount of their pensions go on increasing a larger proportion of the Commissioners' income than the present 16% will in future be required to finance this commitment leaving less income available for clergy stipends.

CHURCHES SOLD £10 m

In the section of the Report dealing with pastoral changes it is stressed that reorganisation is not concerned only with closure of churches and reduction of pastoral services. In the past 10 years over £10 million has been generated from disposal of buildings no longer required and this is available to dioceses to meet the capital needs of the living Church. Success in finding new uses for redundant churches has continued and since the coming into operation of the Pastoral Measure on April 1 1969 schemes to settle the future of redundant churches have ensured that no less than 71% would be put to alternative uses or be preserved by other means.

Listen to F.E.B.C. then come back

Says Hindu Judge:

"A Brahmin judge in India had two disputing church members before him in court. He rebuked them and adjourned the case for two weeks telling them to go away and listen to FEBA programmes (the British arm of the Far East Broadcasting Company International). By listening to these programmes, the judge said, they would learn from the New Testament that Christians should not bring their disputes before an earthly judge. The result was that blessing came into that church and the case was withdrawn from court."

Inerrancy dispute — devil's wedge

GLORIETA. The biblical inerrancy dispute among Southern Baptists was characterised at the Bold Mission Leadership Conference in Glorieta, New Mexico, as an effort by the devil to split the 13.3 million-member denomination.

Executive Director James H. Smith of the Brotherhood Commission, told 1700 Southern Baptists the devil was stirring up the biblical inerrancy flap to thwart Bold Mission Thrust, a plan by the 35,606 church denomination to make the gospel available to every person in the world by the year 2000.

"The most important tool the devil has in his bag is a wedge," Smith said in his keynote address, "He uses it to split families, churches and denominations."

Smith explained Satan was distressed because Southern Baptists accepted the challenge to try to evangelise the world in a single generation.

Independent Order of RECHABITES

N.S.W. District No. 85 are a Friendly Society or a Mutual Society providing benefits for all members who control its running and have done so for about 100 years.

Rechabites are different. The Society is for those who live and enjoy the better life

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100 years ago — THEATRE-GOING

"Is it right or is it wrong for a Christian man to frequent the Theatre?" is, we believe, a question which many of our young men will ask themselves when they are feeling the want of some amusement or relaxation, and so many of their friends and acquaintances are regular attendants there. Many have perhaps heard the theatre spoken of from the pulpit as a place to be shunned by those who wish to lead godly lives; and they have probably heard the same from the more serious and devout among their friends. But they are staggered when they hear contrary opinions put forth by those who stand in the place of teachers, and those whom they ought to look up to for guidance. It is to such as these we desire to offer a few words of advice in this article; to those who wish to do the right thing, but who must first be assured what the right thing is. We do not expect by what we write to make any impression upon those who "love the world" and its pleasures, and can find no happiness in the things which relate to a better. Where the heart is enlisted on the side of anything, arguments are of small avail. Reason is a poor match for passion, and generally gets the worst of it. As Hudibras says —

Convince a man against his will,
He is of the same opinion still.
When pleasure is the object aimed and pursued, there is very little hope of inducing those who worship the idol to see anything wrong in what they do. We therefore refrain from the hopeless task.

But we wish to help those who want to do right. And we tell them candidly that the theatre is a place which has great attractions. They may there see clever impersonations of character; wonderful delineations of human nature; masterly exposure of human iniquity, and the triumphs of innocence and virtue over chicanery, and the plots of villainy. There is something very thrilling and exciting in tracing the working out of a plot through all the incidents and scenes which are depicted, while the sympathy and delight of an impassioned body of spectators lends to the whole an almost irresistible charm. And those who yield to the attraction are so captivated by it that they come to regard the theatre as an indispensable adjunct to their lives, and a city or a town without a theatre stands in their estimation far in the background of civilisation.

But having said so much as to the attractions which the theatre holds out, let us now look at

Extracts from Church Record 1880

the other side of the question.

We remember very vividly our first visit to a London theatre. It was not our own choice to go so much as the wish of a friend, who thought that under his protection and care there would be less danger of moral injury than if at some other time we were induced to go alone. We insist that the approach and surroundings of that theatre were simply abominable. And as we retired after the performance it was with no small difficulty that we escaped from the grasp of the wretched creatures who lived upon the ways of iniquity. This stamped the character of the place in our estimation. And it was the same at every other theatre. The vilest creatures watched like harpers for the prey which, in too many instances, they secured where they expected to find it. What we felt then was, and what we feel in looking back is, that it is a mockery to pray — "Lead us not into temptation", and then to go and throw ourselves directly into its stronghold. And however attractive the theatre may be within, it is full of danger without.

But what is it within? What is its tone, its spirit, its tendency? Is it the friend of religion, the purifier of morals, the strengthener of virtue? Sometimes we are told of the noble sentiments and principles which it illustrates and encourages. But let it not be forgotten how much oftener it does the very reverse. We do not deny that in some of the higher dramas noble sentiments are found, and noble principles upheld. But are they not mixed up with much which tends to destroy their effect? And are we not bound to take into our account, in forming our judgment of the stage, what is its predominating spirit and ruling tendency?

Now, of this, we do not hesitate to affirm that it is evil. It is largely antagonistic to vital religion. It mocks at serious piety. It handles sacred truths irreverently. Nor are its morals pure or consistent with the standard of God's Word. On the contrary they are often very impure and corrupting. On the placards in this city are often read announcements of plays which are of the most demoralising character, and most corrupting. Is not crime often represented in all its details for mere amusement? What kind of morality is taught by "Jack Shepherd", "The Rake's Progress", "La Traviata", "Lucrezia Borgia", and others which might be named, and which are very popular? Very loose indeed; and no wonder that men are found practising the lessons which are taught in such schools.

"The story of Lucrezia Borgia" said one writer in the London Times some years ago, is "incest and murder; that of Don Giovanni unbridled debauchery while in the Rigoletto the public are almost made to witness the sequel to a rape; and through nearly an entire act they have revealed to them the lewd dalliance of an infamous woman."

All this for amusement, remember! Of another opera which has often been performed before crowded audiences, the Times itself wrote thus:—"The libretto contains a tale which never should have been exhibited on any stage, nor in the presence of decent womanhood. If 'Jack Shepherd', at the Adelphi, made thieves, what are the suggestions to be derived from the representation of 'La Traviata', at her Majesty's Theatre in the Haymarket? Deep and unmitigated censure should be the portion of the audience who could sit out such a spectacle. We warn the ladies of England to take heed in this matter. Their own interest are most deeply involved in the decision of the questions whether their husbands and sons shall be inoculated with the worst types of Parisian vice. If the practice be sanctioned by their approval, there can be little doubt that the lesson taught in one place may be practised in another."

Let our young men who are tempted to seek these amusements at the theatre, pause before they betake themselves to a school where such lessons are taught.

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WHAT A WORLD

The Church as Community II

Ever since I first read "L'Abri", the story of the teaching and evangelistic community which Francis and Edith Schaeffer formed in the Swiss Alps, I have been interested in the books and more recently, the films produced by this remarkable family. In August, in connection with the film series "Whatever Happened to the Human Race?", Dr. Schaeffer's son-in-law, Udo Middleman, conducted seminars in Sydney, and at one I attended he spoke on "L'Abri and the Concept of Community".

"L'Abri", he said, "is more a phenomenon than a programme." There are at present eight households as its core, each open to those who live in as guests for weeks or months, studying the Christian faith as it is lived and taught.

The essential concept of L'Abri is that Christianity is true, and it is because of its truth that we believe it. It is rational, appealing to the searching mind as well as the longing heart. The Christian workers at L'Abri, put themselves on display as it were, as a demonstration of truth in action, as they welcome seeking unbelievers as well as Christians into their midst. The Schaeffers are of the Reformed Presbyterian tradition.

There are other rather different forms of Christian community all over the world. One book which surveys and discusses those mainly of a charismatic nature is "Coming Together" by Dave Jackson (Bethany Fellowship); an American book, it includes a listing of communities in many countries, including Australia. Two Anglican ones it mentions are The Buttery, Bangalore, and the Malabar Parish Community, Sydney.

REDEEMER BAPTIST CHURCH

Recently, with a friend, I spent a morning with Noel Cannon and Max Shaw, two of the elders of Redeemer Baptist Church, Castle Hill, Sydney, seeing over their church's village-like cluster of homes, including its specially-designed building, "Koinonia", a dual-occupancy home with a large and expandable living-room area which serves as the church's meeting place.

When the Cannon family first settled there in the early sixties, Castle Hill still had wide open spaces. Noel was a science teacher at The King's School, a keen Baptist layman, a deacon of his local church. Max came later to the church from a background of youth leadership in Brisbane. In the early seventies, large groups of needy, alienated young people started to use the Castle Hill Baptist Church, or its grounds, as a meeting place, coming from miles around on bikes and in old cars.

Many were regularly drunk or on drugs.

Some within the church were convinced that God was calling them to reach out to these kids at any cost; that cost included the willingness to open their homes to them. God gave them the vision of a church integrated with their homes, and they were able to buy land behind the Cannons' house as it became available. Now with the purchase of existing houses and the building of others, some twenty families live in the immediate "village" vicinity, while others no less part of the church live further afield

EXTENDED HOUSEHOLDS

The homes in the community still include extra members. In one large older home lives an extended household of eleven; another includes a child whose foster parents were unable to cope with her in adolescence. A new, specially-designed cottage is home for the hemiplegic mother of a five-year-old girl, whose husband had left her after she was crippled. She now has the secure home, the friendship and the nursing support she so much needs.

Redeemer Baptist Church is now independent of the local church from which it sprang and of the Baptist Union; its structures are too unorthodox for that body, but it is in good standing with most Baptists and with many others who, like us, visit it with great interest. David Watson of York, whose own church shares its life in community, stayed there during his recent Sydney visit.

ANGLICAN INFLUENCE

Noel and Max told us that an Anglican document was influential in their thinking at the time the church was being established — the Sydney Synod report "Looking into the Parish" — ideas which flowed from the National Evangelical Anglican Congress held in Melbourne in 1971.

I was impressed by the whole as a vital, growing, exciting work of God, with wise and balanced leadership. We have much to learn from it.


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T 😞 UNDERSTAND EACH 😊 THER

"Just Leave Me Alone" — Should We?

DR. ALAN CRADDOCK

There seems to be little argument about the fact that family members can gain a great deal of strength from one another. For this to happen there is a need for closeness and for contact so as to enable useful communication to occur. Perhaps it is due to this supportive process that we become afraid to allow people time to be alone during times of personal crisis. We see their isolation as involving a retreat into themselves and as cutting them off from the support the rest of the family can provide. But is the desire to be alone always destructive?

I believe there is a fine balance of constructive and destructive elements in the situation where a person simply wants to be left alone for a period in order to come to terms with a personal crisis. Being alone can be helpful in that one can consider issues quietly. Furthermore, for the Christian, being alone is not strictly total isolation. The Christian may temporarily withdraw from other persons in order to draw upon his or her relationship with God in a way that is quite different from the more usual, routine ways of praying and being guided.

One of the best-known biblical examples of this kind of "withdrawal" is that of Jesus going into the wilderness during his time of temptation (Luke 4:1-13). This period of conflict and suffering was preceded by a period of honour and glory. Jesus moved from a great "high point" to the reality of his conflict

with Satan which would reach its climax on the cross and in the resurrection. His time of isolation was constructive in that He passed through a time of temptation which involved the utilisation of spiritual resources which prepared Him for the continuation and fulfilment of His ministry.

The same kind of temporary withdrawal can be seen in Jesus' prayer in the Garden of Gethsemane (Matthew 26:36-44). In both cases the withdrawal allowed for the expression of feelings and for drawing upon spiritual and personal resources. The withdrawal was constructive because coping occurred. The withdrawal was temporary and not an end in itself. In each case Jesus returned to human society and continued His ministry strengthened by His time of personal crisis.

Thus we can see the positive and helpful side of drawing aside and being alone. The danger comes when it becomes a withdrawal without purpose and without any intention of termination. The isolation in such a case is from man and God. The purpose perhaps is centred upon self-pity rather than upon getting one's feelings into a real perspective and actively seeking God's help so as to honour Him in this situation.

Constructive isolation or withdrawal is not selfish. In Jesus' case it involved a time of preparation and coping designed to enable Him to continue His ministry. In other

words the time of preparation was ultimately for the sake of others. The same thing applies to us. A family which gives permission to one of its members to be alone for a time will ultimately benefit from that time.

But why is it that we find it so difficult to give one another this kind of permission? Perhaps we fear the possibility that the person will not need us anymore! The antidote to this is to trust each other more. The more gentle and affirming we are during this time of crisis, the less likely we are to be ignored. The time of personal isolation will end and our relationships will be of a better quality because of it. We were never really separated in spirit because of our concern and trust. There is more likelihood of long-term separation when we express our lack of confidence in aggressive demands for involvement at the very time our partner or child needs to be left alone for awhile.

Perhaps another reason for our difficulty is that we fear that the person seeking isolation is really running away from a crisis rather than facing it squarely. But, there are times when we *do* need to escape from pressures coming from those persons who surround us seeking to make us act in ways that we don't really understand or care for.

Once again, Jesus gives us an example of isolation and avoidance of this type. In John 6 (vv. 14-15) Jesus withdrew from the people so as to

avoid their attempt to "seize Him in order to make Him king by force". He went off into the hills by himself. I believe it is no accident that Jesus' careful and provocative exchange with the people occurred later in the chapter when they eventually caught up with Him. His time of withdrawal was both an escape from pressure and a time of consideration and preparation for this encounter.

From this brief discussion it is clear that there are times when withdrawal from the company of others is an extremely useful and necessary operation. We should not be afraid to do so, or to allow others to do so. A temporary time of isolation may enable us to cope in ways that are not normally possible. A time when an individual draws quietly close to God, to think and to feel, to become free from the usual pressures and influences, to pray for the ability to understand and to handle some crisis and to seek God's mind on the matter, is a time which should not be feared or withheld by family or friends.

But, when the isolation is merely a time for self-pity, designed to gain attention (which often is then savagely rejected!), and intended largely as a non-constructive form of escape from a vaguely understood personal crisis, there is a real problem. Its solution lies in transforming this unhelpful and destructive form of withdrawal into the constructive form modelled for us by Christ himself.

BOOK REVIEWS

Ned Herring. A Life of Sir Edmund Herring

Stuart Sayers

Hyland House, Melbourne, in association with the Australian War Memorial. p.p. 364. \$

There were three great citizen soldiers in World War II: Lt Gen. Sir Iven Mackay, Lt Gen. Sir Leslie Morshead, and Lt Gen. Sir Edmund Herring. "Ned" Herring said that Mackay was the bravest man he had ever met. Morshead was perhaps the finest soldier in the Australian Army. But it is not too much to claim that Ned Herring was all round and from first to last the most distinguished Australian of all.

Ned Herring had an almost fairytale career.

He was an outstanding boy at Melbourne Grammar School — dux and captain, with blues for cricket and tennis. His highest score as a schoolboy was 201 in a match against Shore. He went up to Trinity College, Melbourne, and in his first year won a double blue for cricket and tennis. At the end of that year, he was elected as Rhodes Scholar for Victoria in 1912 — the ninth and the youngest Rhodes Scholar Victoria had produced. He was enrolled at New College, Oxford and was awarded a University blue for tennis in 1912-1913-1914. He joined the Officers Training Corps in the summer of 1913 with the result that his studies came to an end on the outbreak of war in August 1914.

Herring was to remain in uniform until 1920. He was an artillery officer and was sent to Salonika in 1915. It was a backwater compared with France, but he was involved in a lot of hard fighting. He rose to the rank of major and was decorated with the Military Cross and Distinguished Service Order. On his discharge, he returned to Oxford in October 1920 to read Law in his final year, and in 1921 he graduated as an MA, BCL. During that year he was Captain of Tennis and led Oxford in a triumphant win against Cambridge.

On his return to Melbourne, he began to practise as an Equity barrister. He built up a growing reputation and took silk in 1936. *He was only the 14th Melbourne KC since he had begun in 1921.* He engaged in many other pursuits, political or charitable, forming valuable friendships with men who were destined for high office. In particular, he maintained his Army interests and as a result, on the outbreak of World War II in September 1939, he was appointed to command the Artillery in the 6th Division. He was deeply involved in that division's share in Wavell's great thrust across the desert to Bardia and Benghazi. After the campaign in Greece, he succeeded Mackay in command of the 6th Division, but left the Middle East in February 1942.

His rise was rapid. He succeeded Lt Gen. John Northcott as GOC II Corps in August 1942 with the rank of Lieutenant-General. He was transferred a month later to become GOC I Corps and New Guinea Force. This placed him in command of ANGAU, the Kanga Force, and the troops at Milne Bay, as well as of the operations on the Kokoda Trail. He remained in command until the battles at Gona, Salamaua, Lae and

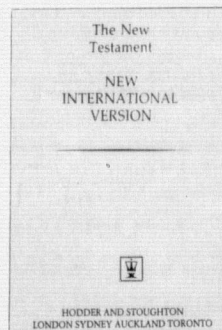
Finschhaven had been fought and won, and was knighted on the field in 1943 for his outstanding leadership.

In February 1944, Sir Edmund Herring left the Army to become Chief Justice of Victoria, an office he was to hold until he reached the age of 72 in 1964. In 1945, he became Lieutenant-Governor of Victoria and remained in this office until his 80th birthday in 1972. His post-war activities were legion in number; there can have been few more devoted and public-minded citizens of his generation. His name will be specially remembered in connection with the Call to Australia, and his intense desire to help Australia discover its "national soul". He led the Australian Contingent at the Coronation in 1954. He became Chancellor of the Diocese of Melbourne in 1941 and was the first President of the Appellate Tribunal of the Church of England in Australia. He was an active churchman and a fine christian gentleman. He had been praised as an under-graduate for his "modesty and self-control, energy and capacity for work". Add to that his gift for friendship and serenity of spirit, and one can see something of the secret of his character and achievements.

We are in debt to the Australian War Memorial for their active concern to secure well-researched biographies of Australian soldiers and the author of this book has made full use of family records as well as official documents to provide a well-ordered life of Sir Edmund Herring. His war service naturally occupies the longest segment of the book, but it is set in the context of his life as a whole. This provides a readable narrative of first-class interest. Sir Edmund touched life at so many

points that it will appeal to the widest circle of readers. It is a book which confirms all that my own slight acquaintance with Sir Edmund had led me to think. He is one of the greatest sons of Australia in his own generation, and now in the evening of life, he is crowned with years and honours.

M.L.L.



A Pocket NIV New Testament

Published for Hodder and Stoughton by the New York International Bible Society.

Soft cover, 309 pp. Price \$2.95.

A slim pocket-sized edition of this commendable current version containing quite a few footnotes and cross references, plus headings for each paragraph.

On my pocket rule it measures 9 cm by 13 and a bit, but the cover hardly seems tough enough to last the distance if it receives the use it deserves.

Donald Howard

