SYDNEY

Rev R. A. Farrell from Armidale has been granted an Authority to Officiate in the Diocese of Sydney. Rev D. Parker, Curate, All Saint's, Nowra, is to become Curate-in-Charge of Pendle Hill with Girraween and Toongabbie.

SOUTH AUSTRALIA

Parish of Keith, SA in March.

Rev T. V. Jones, Rector of St George's, Magill, is to be the new Rector of St Andrew's, Walkerville, SA.

Canon W. Chittleborough, who has been Rector of St Saviour's, Glen Osmond, is to be new Rector of St George's, Magill, SA.

NEW SOUTH WALES

Rev Fred Morrey was inducted as Rector of Moe on May 25.

Rev B. J. O'Donovan was collated Archdeacon of the Darling in St Peter's Church, Broken Hill on June 8.

Ven G. Lawrence was collated Archdeacon of the Physician at Griffith on May

He then embarked on a se-

He then embarked on a second tour, this time talking and singing specifically about his faith, his work with TEAR Fund, and the relationship of ten misunderstood, between his work as a singer and his beliefs as a Christian.

## "JOURNEY AMONG STUDENTS" LAUNCHED

The Cowper Room of St Andrew's House was the venue for the launching, on May 31, of the latest book by Dr Howard W. Guinness. Published by the Anglican Information Office as a paperback, the book is entitled "Journey Among Students". It is autobiographical, written by the man who did so much to inaugurate the IVF and the Crusader Union in Australia.

Present at the launching were Dr Guinness and members of his family, Arch-bishop Sir Marcus Loane, and many other friends representing the Diocese of Sydney, AFES, Crusaders,

Speeches were given by Dr Ian Holt, Dr Paul White, and the Archbishop, who chaired the neeting. They all recalled meeting Howard Guinness

Cliff communicates to converted

largely but not entirely of

The meeting took the form of an interview of Cliff by the manager of the "Christian" side of his diary, Bill Latham, interspersed with songs from Cliff, carefully

was very relaxed and in-formal with easy, free-flowing, humorous dialogue; the whole programme lasted a little over an hour.

The Australian Church Record has been

bringing the news on Church affairs for nearly 100 years

Bringing you the most important Church

news from Australia and overseas every two

weeks. Become a subscriber now through our

months' issues (Normal Subscription \$8.50)

introductory offer: \$5.00 for 12

an independent

evangelical voice

provocative

Cliff Richard has just been twice around Australia. The first time was for a series of rock concerts, by all

when he paid two visits to Sydney in the 1930s.

It was at the invitation of Archbishop Mowll that Dr Guinness and his family came to Sydney in 1949 to the parish of St Barnabas', Broadway.

In 1953 Dr Guinness became the first Archbishop's Chaplain to Church of England Students in the University of Sydney.

In his response Dr Guin-



Dr Howard Guinness, pioneer of Evangelical student work in Australia, with two current student leaders: Elizabeth Wilson, (Sydney Area AFES staffworker) and Richard Utber (Presiden University of Sydney Evangelical Union) — at the launching of his autobiography Journey Among Students.

# Adelaide church woman honoured

It was announced on June 3rd that Miss Irene Jeffreys of the Diocese of Adelaide has been awarded the OBE "For service to the church, women, children and the aged".

Norwood. She is at present a member of the Synodal Social Welfare Committee, Ecumenical Affairs Committee, the South Australian Provincial Council and the Archbishop's Task Force Archbishop's into the Anglic the inner City.

Her involvement in the work of the Church Missionary Society is almost legendary. Since 1941 she has been a member of the South Australian General the way to attend a meeting of the International Council of Women.

All Anglicans will join to congratulate Miss Jeffreys on this well deserved award.

the OBE. "For service to the church, women, children and the aged".

Miss Jeffreys is a well-known personality in the Anglican Church, not only in Australia, but also in many countries overseas. She has been a member of General Synod's Ecumenical Affairs Committee from 1960-1963, as a member of the Missionary Committee of the Missionary and Ecumenical Council and as a delegate from that Council as an Anglican representative to the Australian Council of Churches.

It was Miss Jeffreys who seconded the successful Motion regarding the ordination of women at the most recent session of General Synod's Mere she has represented the parishes of Robe; Paskeville and Norwood. She is at present a member of the Synodal Social Welfare Committee, Ecumenical Council of Gournel Synodes and Synodes when she became a member of the Diocesan Synod where she has represented the parishes of Robe; Paskeville and Norwood. She is at present a member of the Synodal Social Welfare Committee, Ecumenical Committee, and for 12 years served as the General Secretary of the South Australia (the other is Mrest when she was elected as one of the first two non-episcopal Vice Presidents of CMS in Australia (the other is Mrest when she was elected as one of the first two non-episcopal Vice Presidents of CMS in Australia (the other is Mrest when she was elected as one of the five President of CMS in Australia (the other is Mrest when she was elected as one of the two non-episcopal Vice Presidents of CMS in Australia (the other is Mrest when she was elected as one of the two non-episcopal Vice Pre

Miss Jeffreys is also orenowned for her wide travels on almost every Continent of the Globe. In fact, at the time of the announcement of her award she was in England on her way to attend a meeting of the Executive Committee of the International Council of Women.

benefices. In medieval times the patron was usually the Lord of the Manor, but nowadays patrons may be local landowners, diocesan bishops, the Crown, Oxford and Cambridge colleges, national and local patronage trusts — a wide range of people and institutions. Patrons todo and usually consult the bisho, if he is not the patron himself — but they are not obliged to do so, and the bishop and the parish have only limited rights to object to a patron's nominee. The Benefices Measure — which puts into legislative form proposals which the General Synod approved in principle in 1975 — seeks to alter this situation. It puts forward two alternative methods of appointment, and it will be for the parish to choose which it will have.

ON OTHER

First move in reform of patronage system

The Benefices Measure — aimed at changing the traditional way in which rectors and vicars are appointed — is to be considered for the first time at the July sessions of the General Synod.

For centuries Church of England parsons have been appointed by patrons of benefices. In medieval times the patron was usually the Lord of the Manor, but nowadays patrons may be

tant difference that the patron will have to secure the consent of the bishop and the PCC before making the appointment. A NEW METHOD

The Australian

A NEW METHOD

The second method, appointment by selectors, is new. Under it, the appointment would be made by a group of three — the bishop or his representative and two representatives of the parish.

If a parish opts for this second way, the Measure provides that the decision will be irreversible, and the patron's rights will be extinguished for ever.

The Measure, as drafted,

uished for ever.

The Measure, as drafted, does not affect parishes where the patronage is held by the Crown.

If the Benefices Measure is "generally approved" by the General Synod, it will be sent to a Revision Committee for scruting.

scrutiny.

But before it is given final approval — and before it goes to Parliament — it will be referred to the Diocesan Synods for consideration.

# PAGES

The Seventh Day Adventist Church which sees itself as the true sons of the Reformation has experienced in recent days upheaval which in some quarters is seen as possibly causing a serious split if not

A JUSTIFICATION STIR

a schism.

The visit to the USA of the Reverend Geoffrey Paxton, who is the author of book "The Shaking of Adventism" has left the church further divided on the issue of justification by faith. Mr Paxton, who is an Anglican minister in Australia, was banned by the hierachy of the Adventist Church in USA from speaking in any of its churches. However, in spite of the ban, considerable numbers gathered to listen and to debate this issue among Adventists.

At Andrews University, which is an Adventist educational institution in Berrien Springs, undergraduate students in theology hired a school assembly hall nearby and what was planned as an afternoon meeting, turned out to be four sessions with Mr Paxton speaking with leading Aventist theologians.

theologians.

At Loma Linda University campus Church in California the Pastor defied the heirarchy's ruling and 3500 people attended to hear Mr Paxton speak, followed by six other speakers who replied to the presentation of the doctrine of justification by faith. 1500 people remained behind for a question and answer session.

## **Unwilling to Bend to Pressure**

Mr Paxton said that he was well received especially by the younger generation who were not willing to be dictated to from the top, and who demanded to be allowed to judge the issue for themselves. Mrs White, the church's founder, had indicated that the doctrine of justification by faith was a corner stone of the Adventist teaching, and that this church's mission was to carry forward its teaching. Adventists are deeply divided, with a vocal group asserting that part of the church is following the Roman Catholic Church's teaching on justification as held at the time of the Reformation.

Mr Paxton's book, which has sold 20,000 copies, is the first serious treatment of the Adventist Church's teaching on the issues of justification by faith, and has been the subject of much debate as to whether he has clearly understood either the Reformer's teaching on the issue or that of the Roman Catholic Church. His book had its first form in a thesis presented to the Department of Studies in Religion in the University of Queensland. Mr Paxton's plea in the States where he addressed numerous Adventist gatherings was for the real Adventist "to stand up" and declare and live by the doctrine of justification.

### Reply to Shaking of Adventism

Reply to Shaking of Adventism

It is understood that a book is being published in reply to 
"The Shaking of Adventism" by some members of that 
church, and the crucial issue is the Reformers and the Roman 
Catholic definition of this central doctrine.

For Protestants who have tended to regard the Adventist 
Church as a dietry community with a strong doctrine of the 
second coming and Saturday worship, the recent controversy 
has come as a surprise. It has been suggested that should a 
similar debate be raised among the Protestant community, the 
issues would be fundamentally the same and that the 
community would be as deeply divided on the issue.



"Operation Seasweep" to aid Boat Refugees

The launching of a mercy ship to assist hundreds of Vietnamese boat refugees was announced in Los Angeles, USA, recently by Dr Stan Mooneyham, president of World Vision International.

Called "Operation Seasweep", the relief effort will be carried out by a 345-ton, 188 foot long, LST-type landing ship. Its mission will be to cruise the South China Sea and the Gulf of Thailand and give aid to the boat refugees.

"Our relief effort is certainly not a cure-all," Mooneyham said. "It is just a first step to keep these



The Prickly Problem

people alive until the various governments involved can resolve the resettlement issue and allow them to find a permanent home."

He explained that the mercy ship will provide the refugees with packages of food, water, medicines, clothing and personal hygiene items. In addition to the normal crew, a medical doctor, two nurses and two mechanics will be on board.

According to reliable estimates about 1500 people are leaving Vietnam each month via small fishing boats. As many as 5000 boat refugees are on the high seas at any given time.

refuges are on the high seas at any given time.

It has been reported that some Southeast Asia countries are not permitting the boat people to land; where landing is permitted, "freedom" is restricted to crowded refugee camps until Western nations agree on a resettlement program.

# EDITORIAL

Leters to the Editor ..... 5

country.

The knowledge that there are 180,000 such refugees in camps in Malaysia and Thailand who are now stateless and look to developed countries such as Australia as a future home creates anxieties among Australians.

Concern is felt about the admission of people who will become part of the growing ranks of the

istralia and a fear that in the distant future the

Australia and a fear that in the distant future the tensions with ethnic minorities aggrevated by chronic unemployment will see the same ugly situation that faces England, and for which there is no real solution.

Is there a Christian perspective? Or to ask the question in another way, how should the Christian person think his way through the issue on Christian grounds and not decide simply on emotional grounds or let others decide for him.

There appear to be two issues. One the question of increasing migration to Australia by Asian professionals, some of whom decide to migrate from their own country for flimsy reasons when measured in the light of needs of their mother country for their professional services. These are from non-repressive countries.

How we respond to that issue will be decidely different to the issue of the stateless person, for the factore are themselves quite different.

The refusal of Third World countries to admit The refusal of Third World countries to admit caucasians whose profession would displace their own nationals from positions is quite sensible, and a reciprocal policy in Australia by the Department of Immigration would also be quite reasonable. This policy would not be unreasonable for occidentals and orientals alike. The admission of extended families is not necessarily an obligation on the part of Australia, and if there are pressing needs for the whole family to be together, there does not necessarily have to be a family reunion on these shores.

The refugee problem is another matter. The compassionate concern for the sojourner and stranger in the Bible is well known. Israel was forbidden to mistreat such persons who came within her borders, and while exploitation of such people was the norm in the nations round about her, it was not so with the people of God, for they themselves had been rescued from the indignity of exploitation.

However difficult the refugee problem may be, it is quite clear that as Christian people we are to adopt a very different attitude from those who do not know the living God to the individual person or family who find themselves in search of refuge in a friendly country.

Of course Australia cannot deal with the problem by herself and she must exert continued pressure on other nations to accept such refugees, even those Asian nations who could accept some refugees but refuse to do

MOORE COLLEGE

so for fear of offending the Indo China States or

However, Australia can deal with part of the problem. All Christians in Australia can make a problem. All Christians in Australia can make a contribution at least by encouraging our fellow countrymen to put themselves and their families in the position of the refugees who have risked life and limb to escape from oppressive regimes. The difference that a warm greeting can make especially to a person with an Asian cultural background is far greater than it is for a European. A series of rebuffs is taken as representing the attitude of the majority.

the attitude of the majority.

The Roman Catholic hierarchy has requested each one of its parishes to "adopt" a refugee family, and while there are Protestant churches who have been active in this area, there is still a considerable number of families who could be helped to adjust to the enormous problems of settling into a new land and way of life. If we do not wish to have enclaves but integration in our community it rests with Christians to help in the process. It is significant in USA that the sponsoring of refugee families by churches has been singularly successful, a clear demonstration of the reality of the Gospel, and a two-way enrichment programme for all concerned.

The problem is a prickly one, the responses could be very damaging, Christians will want to take their cue from a different source, and we are glad that God has spoken on the issue of the refugee.

sider that he wears two separate hats in being a Christian and a rock-and-roll singer. Rock-and-roll singer. Rock-and-roll is his "job" and he doesn't stop being a Christian when he's working, any more than any other Christian might in his job. He sees no conflict between rock music and Christianity — music in any form is neutral in itself, but can be used as either a good or a bad influence. He's using rock as a good influence, he believes.

a good influence, he believes.

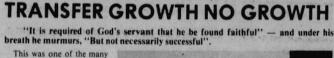
In response to Bill's questioning, Cliff told of his conversion. That was 13 years ago now, after three years of struggle and seeking, including a time of involvement with the Jehovah's Witnesses. He was a singing star before his conversion, but was disillusioned and dissatisfied with life.

There are particular ressures in being a Christian pressures in being a Christian in the public eye, as he always has to be on guard, being so often quoted or misquoted. However he thinks the hardest place to be a Christian these days is at school, amongst fellow teenagers.

Asked whether he found Christianity too demanding, Cliff admitted that it was demanding, but to reject it on that ground was to underestimate both one's own potential and God. He is the strength; He offers the means to live as a Christian.

Bill Latham concluded by directing attention away from Cliff to the crucial question "Whom do you say that I am . . ?" as Christ once asked Peter.

The programme was an ideal evangelistic opportunity; the gospel was presented in a way that was clear, non-emotive yet challenging. The audience, however seemed to consist mostly of Christians who regretted not having brought non-Christian friends.



This was one of the many cutting phrases left by Tom Houston during his New South Wales visit in April. He was touring Australia at the invitation of The Evangelical Alliance. Any christian with a finger on the pulse of religious thought to-day will acknowledge the Reverend Tom Houston as one of the foremost thinkers and leaders in the area of church growth.

This Scottish academic, Bible Scholar, Keswick speaker and Executive Director of The British and Foreign Bible Society, London, led more than 140 ministers into the truths of church growth in New South Wales alone.

Plunging immediately into

expectancy and the command of Jesus that the Church should grow in spirit and in number. He left little room

important".
"We need to realise that "We need to realise that transfer growth is no growth for the whole Church," he said.

Three types of growth were analysed. Biological growth, transfer growth and conver-sion growth.

Mr Houston said that con-

sion growth.

Mr Houston said that conversion growth was what we need to constantly work for and in doing this it is vital to aim at, say, a five per cent presence of active, committed, articulate christians in every part or cultural segment of our community.

CHURCH GROWTH AND THE COMMUNITY

believe that this meant merely our giving a message from a pulpit or person to person to to heroes we know that the process we will be processed to the process we will be processed to the processed to th

response.

"We cannot now assume belief in God in this Post Christian World," he said, "and before a man or woman is pressed to make a commitment the implications of the Gospel should be clearly grasped."

The impetus and power of

exposure/attention/comprehension/retention and

#### 8 - AUSTRALIAN CHURCH RECORD JUNE 26 1978

Enter me as a new Subscriber to the Australian Church Record. I enclose \$5.00, Subscription for 12 months

..........

# HOTES & COMMENTS

# Churches poorer — Christians richer

Despite the current economic recession and record post ar unemployment, Australia still enjoys an enviable standard living and has suffered relatively little from the world wide

of living and has suffered relatively little from the world wide economic downturn.

Home ownership is still among the highest in the world. Australians generally enjoy the benefits of the cult of consumerism: cars, colour television, consumer durables, swimming pools, weekenders. If a person has a job he is relatively well off today. His wages have risen faster than the rate of inflation, he has had more money to spend than ever before, intérest rates have been higher so his return on investment has also been higher.

On the other hand the unemployed, pensioners and those on fixed incomes have suffered as a result of the downturn of the 1970s.

on fixed incomes have suffered as a result of the downturn of the 1970s.

However, churches and Christian work have also suffered. Christians who have been sharing in the increased incomes of the last ten years have tended to keep more of their new found wealth for themselves and given less for the work of God. A few examples will be enough to establish this.

In the diocese of Sydney the net receipts of all parochial units in 1966 were \$2,091,610. In 1976 they were \$4,618,829, a rise of 121%.

In NSW, the Church Missionary Society received \$204,979 by way of gifts and donations in 1967-68. In 1977-78 they received \$459,621, a rise of 124%. Yet over the same period incomes have skyrocketed. The Clerks Award, to take a fairly typical example, rose from \$43.80 for a male in 1966 to \$132.90 in 1976 or a rise of 203% and is now \$156.20.

The important thing to notice is the rate of growth. Giving in the parishes rose by 121%, giving to CMS by 124% but incomes as measured by the Clerks Award by 203%.

The conclusion from these is that Christians, who have shared in this increased wealth, have tended to pocket relatively more of this new wealth than they have given to the Lord's work.

Along with the rest of the community they have been caught up in the cult of consumerism and the Lord's work.

In plain words — Churches are relatively poorer now

suffering.

In plain words — Churches are relatively poorer now than 10 years ago; Christians are relatively richer.

As far as overseas missionary giving is concerned, the problem is even worse: societies such as CMS have to provide incomes for missionaries in countries where the inflation rate is measured in some hundreds of percent per annum in some cases.

How has this situation come about? This is a complex matter. No doubt there is an element of thoughtlessness—people just have not reflected on their new situations and what the appropriate response should have been.

No doubt too, ministers have failed to press home the nature of the biblical teaching on giving and stewardship.

But sadly it would have to be admitted that greed is the root cause. Despite the tenth commandment we have coveted our neighbour's house—his car, his pool and the rest. We have tasted of this world's goods and found them to be pleasant and wanted more.

It may be true that only Christ can satisfy but we have not been prepared to risk much to find out.

If all this is true then the churches have a long way to go to catch up to where they were say ten years ago, and a much longer way to go to begin to meet their real obligations in terms of evangelism and care of the needy.

proved without a vote.

Lord Willis, known in TV circles as Ted Willis the script writer, strongly attacked Mrs Mary Whitehouse and her

2 - AUSTRALIAN CHURCH RECORD, JULY 10, 1978

**Humanist Bill Rejected** 

which other men hold sacred.

The strangest speech was from Lord Soper, who after denying that he was the "voice of Methodism" marshalled reasons for retaining the law, but in the last two sentences he announced that he would support Lord Willis!

Willis!
Four bishops made impressive speeches against the Bill.
The Bishop of Durham, who gave the main arguments in favour of retaining the law, said he saw no merit in gratuitously allowing society to become less receptive to religious values than it was already.



# ON&OFF THE RECORD

By David Hewetson

## **CLOSE ENCOUNTERS OF WHAT KIND?**

"Magic was not the 'science' of the past. It is the science of the future. I believe that the human mind has reached a point in evolution where it is about to develop new powers — powers that would once have been considered magical." So wrote Colin Wilson, the novelist, in his book "The Occult".

New powers for the mind, a new consciousness, is part of "a world view whose time has come," writes James Sire in "The Universe Next Door" (IVP), a book which is quite a useful guide to modern world views.

#### WEST IS WEST

WEST IS WEST

Different reasons are given for a new fascination with things as various as ESP, psychokinesis, Kirlian photography, psychic healing, clairvoyance, astrology, etc. Bishop Festo Kivengere puts it down to a trend towards the animism from which many of his people have been converted. He sees the Western world looking for "something on which you caft lean in this complicated life. There is profound disappointment in the things that people put their trust in. Whatever his material welfare, man is threatened with non-being."

Others see the mystical-occult revival as a response to the failure of science and reason. Technology has not made the world a better place, as we were promised.

Many young people, it is claimed, "cannot live as so many of us do, without the depth of myth and symbol and the richness of mysticism that existed before the rise of the empirical scientific attitude."

One very cogent reason is given by James Sire. He sees the concern for a new consciousness as an attempt by Westerners to gain what Eastern mysticism has done for the orient, but along more Western lines. East and West do still find it very hard to meet. And when another form of mysticism, often backed up by avant garde academic and scientific disciplines comes along, it seems almost tailormade.

Even in the sceptical Soviet Union, where perhaps they

Even in the sceptical Soviet Union, where perhaps they are beginning to ache somewhat at the absence of a religion more transcendental than Marxism, there is quite a bit of ESP experimentation.

MAN—ATLAST!

Those of us who were brought up on Buck Rogers and Speed Gordon, who watched our children fascinated by Star Trek, Lost in Space, Dr Who etc, will perhaps be surprised to see Science Fiction also get religion. Sci-Fi was initially dominated by naturalists who put their trust in man's ability to come up with better technologies. But these days there is a change in the offing. Arghur Clarke, script man for "2001: A Space Odyszey", concludes his story with the dawning of a new age in a new dimension with a new man—the Star Child. And now in "Star Wars" there is the essential and omnipresent "Force" that those who fight for the right must surrender thoir hearts and minds to.

"Close Encounters" is probably an even closer encounter with the mystical-occult, a vision of man in touch with powers that will finally make him what he has forgotten how to be.

As Jean Houston of New York's Foundation for Mind Research puts it, if we could learn "to play upon the vast spectrum of consciousness ... we would have access to a humanity of such depth and richness as the world has not yet known, so that our great-great grandchildren may look back on us as Neanderthals, so different will they be." Sometimes the new consciousness is closely related to the drug culture. Sometimes it is more in touch with a form of

orug culture. Sometimes it is more in touch with a form of animism.

In any case it centres on a mystical experience in which time, space and morality are transcended (here it is getting what the East gives without becoming oriental).

In it there is no place for a transcendant God. Its transcendance (and even its animism) appears to be fairly consistently demythologised: The brain is celebrated as a transcending "bio-computer", whereas God, says Timothy Leary, is "the DNA code"; and although the new consciousness uses language very much akin to animism, psychology usually gives it a fairly naturalistic face. Man remains the reigning lord of his own universe, and even though he may now have remarkable spiritual adventures, he never gets very far away from himself.

How do we apply all this to those who mess about with it boards. Tarot cards, astrological charts, and so on? the Anglican Commission of Enquiry into the Occult ublished by the AlO 1975), made some useful commendations. To the church it said: emphasise blical supernaturalism; teach all aspects of prayer; use oper medical facilities to help those disturbed by occult periences; teach the dangers of such experimentation in classes, etc.

proper medical facilities to help those disturbed by occuling RI classes, etc.

Perhaps we could add some disturbing words from the pen of Joseph Bayly (in his book "What about Horoscopes?").

"Another age might have turned to the church in its anxiety and desire for a mystical element in life. But to many people today's church seems impotent because it is identified with the problems it should be solving.

"They see the church as a mere authenticator of the Establishment. The individual is a unit to be counted in large church meetings, his money rung up, just as he is counted by business, university and government for their purposes. Beauty's holiness, or holiness's beauty, fades before pragmatism and expediency. But the desire for mystery will be satisfied."

# \*As you did it to one of the least of these ... you did it to me

tainment standards would have been very serious.

For example, it would have been much more difficult to find any legal way of preventing Jens Thorsen from circulating in this country his proposed pornographic film on the person of Christ

"Society had suffered enough damage in recent years at the hands of so-called liberal humanists who had plundered the capital of 2000 years of Christian living. I have had enough of the licentious society in which I have lived the last 30 years and I want to strike a blow for something better." Lord's decision. "A victory for civilised standards and human sensitivity" said Mr O. R. Johnson the Director.

want to strike a blow for something better."

In a clear and bold address clearly and bold according to bord willing a clear when the debate, the Bill suffered a crushing defeat when the motion against it was approved without a vote.

With the unusual situation of the Chamber being well filled to the end of the debate, the Bill suffered a crushing defeat when the motion against it was approved without a vote.

Lord Willis, known in TV "There is no question of trying to defend God or the Lord Jesus Christ, as the bishops made clear.

bishops made clear.

"Society however, needs law to restrain those who publicly and gravely abuse the person of Christ, insulting and wounding the reasonable feelings of both Christian people and sympathisers with Christianity across the land.

"In race relations it is held."

across the land.

"In race relations it is held to be unlawlful to attack a person on the basis of the colour of their skin. In a civilised society the deepest religious convictions require the same protection."

If the Bill had succeeded, successfully passing through the Commons becoming law the implications for entertainment standards would have been very serious.

## Increasing Response

Open responses to the gospel across Ghana have been hig.iiighted in recent reports from Sudan Interior Mission head quarters.

In March this year, a record number of 1687 new students enrolled in the young Searchers League, a Bible study program for young people. The course usually takes six months and involves answering 500 Bible questions, plus memorising Scripture portions.

The same month, 162 inquirers with whom the counselling department had been corresponding professed faith in Christ. A followup program keeps in touch

Bible correspondence courses.

Maranatha Bible College, an evening school in Accra, with a branch school in Tema, currently has 90 students enrolled, most of them business and professional people.

The Ghanaian chaplain who was appointed recently to minister to the 300 or so men in Accra prisons who are doing Bible correspondence courses, reports 58 prisoners in one prison joining a new Bible study group. Forty-one enrolled immediately in Bible correspondence courses; the other 17, who are illiterate, are being helped with Bible teaching on cassette tapes.

Problem of De-Indigenising Church and Gospel

words, which have their own existing

The same goes for religious ideas also: you have to look for existing words to use for God, Saviour, Holy Spirit, they inevitably carry the flavour of their existing use. Only occasionally can one coin or introduce an entirely new word.

Allah, used for God in a muscle for introduce an entirely new word.

Allah, used for God in a muscle for interesting use. Only occasionally can one coin or introduce an entirely new word.

The word 'sensei' used as a different but complementary role.

The word 'sensei' used as a diacters, is not just like our 'reverend', but derives from confucian and Buddhist thinking.

It relates the member of the congregation to his minister as a disciple to a Zen-Master!

The whole Church is permeated by a syncretistic view of the ministry derived from entirely different religious views.

This produces a stratified hierarchy which prevents the

religious views.

This produces a stratified hierarchy which prevents the exercise of the priesthood of all believers.

ficult to encompass more than one main problem, but the Christian ministry pro-vides a helpful illustration of

syncretistic problems.
The words used for Chris-

authoritarian, one-man-band omnicompetent, monarchial ministry makes European clericalism seem moderate by Shamanism.
The New Testament took over the word elder (presbuteros) used in Jewish synagogues, and the word superintendent (episkopos) used in secular Gentile societies, though these often had a patron deity. comparison.

In Korea, there is a strong shamanistic background, and conveniently a name for the Supreme Creator (Han-nanim) lacking in both Chinese and Japanese think-The shaman was a kind of priest or witchdoctor, who mediated between men and Hannanim. Korean ministers (and missionaries) are always being asked: "Please pray for me, pastor" because the prayers of this new holyman, like the shaman before him, are thought to have special efficacy with God.

The Korean minister thus becomes a mediator between

'The way in which Christians are organis into congregations and the way in which rank and file relate to their influenced by non-Christian concepts."

In English we still use words derived from these two Greek words. In Asian languages they have taken over existing religious words with the original flavours only very partially disguised.

You can try by teaching to get rid of the old associations, but the word itself often carries an extremely persistent taste of the past.

## ASSOCIATION

of the world which world which world which world which world for church in Chinese, Korean and Vapanese is represented by the characters meaning the literally, 'teach wattom'.

-

The Korean minister thus becomes a mediator between his fellow Christians and God (in spite of 1 Timothy 2:5). The word of God is preached from the pulpit, but often in order to reinforce the authority and strengthen the leadership of the preacher.

PRAYERS

THE REV GURU

Mr Moon is not the only former Korean minister who claims to be the Messiah.

In Indian thinking the 'guru' is seen in Hindu theology as an incarnation of the deity. The prayer to the guru in the Bhagavita reads:

"The Guru is Brahma, the Guru is Vishnu, the Guru is Shiva; the Guru is the supreme Godhead itself in visible form; obeisance to that Guru," yet this word is used of Christian ministers also.

A recent article in Asia

also.

A recent article in Asia Theological News arguing the strengths of Guruism for leadership training also speaks of its dangers:

"A guru has the great temptation to become paternalistic, to continue to treat the trainee as an amateur even when he has been thoroughly taught and christian mind, than our

assure you of competitive pricing. Clergy, of course, will be allowed fleet

HARRY DIBLEY: Bus 635 4022; Priv 634 1694

HILLSDONS PTY LTD

87 Church Street, Parramatta

have just been released by GMH with both 4-door and 2-

These vehicles feature GMH's radial-tuned suspension with its great handling qualities.

I would be pleased to show and demonstrate these new cars, or any other of the GMH range, if you care to contact



become a leader in his own right.

"The guru has no colleagues who can keep him in his place. Students of a guru tend to become his greatest fans. Their guru is the greatest man of God. Any leader who disagrees with the theology of their guru is immediately suspect."

Enough has been said to show that there are real problems in translating biblical ideas into another language and culture.

deas into another language nd culture.

The way in which Christans are organised together to congregations and the way in which rank and file elate to their leaders is deeply influenced by non-thristian concepts.

#### NO FOLLOWERS

In the New Testament reference to a concordance shows that the word 'disciple' (mathetes) is confined to the Gospels and Acts, but curiously absent from all the later books including the epistles of Paul and Peter.

John the Baptist and the Pharisees had disciples (Mark 2:18) as indeed did all religious teachers of the day.

The Christian Church made a radical break with this accepted religious tradi-

made a radical break with this accepted religious tradition of the rabbis, for once a man became a disciple of Jesus he never had disciples of his own, but urged others to become disciples of the Risen Ascended Jesus.

In Acts 'disciple' becomes a synonym for a Christian, as a follower of Jesus.

Saul of Tarsus had been a disciple of Gamaliel (Acts 23:3) and even had disciples of his own (Acts 9:25) as a Pharisee, a rabbi and a member of the Sanhedrin, but he never uses the word disciple in any of his writings, even of his protege Timothy.

It can be seen that correcting syncretistic thinking in Asia about the relationship of the minister to his fellow believers is no simple matter.

The A

own, because what western missionaries imported of their own cultural Christianity was reinforced by alien religious thinking.

Our own pattern goes back to the 17th century parson, the only literate person able to conduct services (apart from the squire who read the Bible passages appointed as

That role in turn derived from the Roman Catholic priest who dispensed magical absolutions. Part of his role over the people derived from the indigenous attitudes of the druids who preceded the priest.

Thus the de-indigenising the Church and gospel re-main as the great task of con-temporary theological enter-

general director of the Overseas Missionary

The goatee-bearded, uncompromising witness to truth gives us a glimpse, at breakneck speed, through the centuries of thought since the beginning of the Christian consensus. 

**HOW TO LIVE** 

Already, 4000 Victorians have seen author/theologian Francis Shaeffer, DD, in the film "How Then Shall We Live". The multi-million dollar production by Gospel Films Inc took  $2^{1/2}$  years to make at over 400 locations throughout the world, and was premiered recently in Melbourne.

on a space/time journey from the riuns at Rome to Thomas Aquinas and the profound effect he had/has on subsequent art-forms and philosophies. he likens Skinner's approach to that of the communists, where people are forced (or manipulated) to be free. Shaeffer looks at the

Then back to the Aquinas-inspired thinking of Rousseau who inspired the French Revolution. (The au-

Shaeffer took us through the Age of Non-Reason and the Age of Fragmentation; it would be impossible to describe in a few lines the profound effect that Hegel had on world thinking, or how Darwin's Theory influenced Hitler's idea of a supreme race — Shaeffer is

Shaeffer observes the in-doctrination by lecturers, of the malleable minds in uni-versities with the notion of versities with the notion of "Personal Peace and Affluence" (among other notions), a commitment he says that produces sort of a euphoric apathy, thus opening the way to a subtle, manipulative leadership imposing its own order.

Revelation.

The two-part series comprising ten films is available for hire in a kit comprising six (6) cassettes, teacher's reference books, glossary of terms and Shaeffer's book "How Then Shall We Live" — all for \$298 from Gospel Film Ministry.

The Rev Kevin Curnow, who is running the
series at St John's
Camberwell, believes that the
series definitely worth
while, although a "bit deep" Camberwell, believes that the series definitely worth second night of the series when shaeffer looked at the philosophic movement of Objectivity, along with genetic engineering, transplants, test-tube babies,

· Family life

## PARENTS!

Do you want this sort of

Marijuana?
 Homosexuality?

· Child Abuse?

· Heroin?

· Abortion? Of course not! • We are sure you want instead:

• Love

So join with those community leaders who support the Festival of Light ...
"To carry on the essential work of the Festival of Light Campaign we

urgently need increased financial support."

Judge J. M. Williams (1978 Annual Appeal Chairman) "I gladly respond to a request to commend the appeal of Mr Justice Williams on behalf of the 'Festivai of Light' so that this courageous organisation can continue its fight for light in a world where so many seem to prefer darkness."

Rev Graham W. Hardy (St Stephen's Uniting Church) "I hope, therefore, that this request for support will have your goodwill

Dean Lance Shilton (St Andrew's Cathedral)

Send your donations today to: Festival of Light — Complete reply

Judge J. M. Williams, 1978 Annual Appeal Chairman, Festival of Light PO Box A87, Sydney South, 2000 ☐ Please find enclosed my donation of \$10/\$20/\$50/\$100/or

. for the Festival of Light and Mary Whitehouse Australian Tour, 1-25 Sept.

☐ Please send free resource materials on drugs, child protection, etc.

☐ Please send details of Mary Whitehouse Australian Rallies.

AUSTRALIAN CHURCH RECORD, JULY 10, 1978 -

a needy child A MONTH Yes, I care, I wish to sponsor a child

Childcare. Please send me the free booklet"How to Sponsor a Needy Child

☐ I cannot sponsor a child but want to give \$\_\_\_\_\_to assist the Childcare

WORLD VISION

CHILDCARE

MORRE COLLEGE

# **ACC DECISIONS**

The way to real living, to finding meaning in existence, is to accept the call to be neighbours, to take a loving initiative in responding to the needs of others. This was the central message of Archbishop Scott's sermon at the opening celebration in St Peter's Anglican Cathedral, Adelaide, of the 29th Meeting of ACC held recently in

of the Good Samariten, the Archbishop said:
"I believe that Jesus confronts us with the basic questions we must face and respond to if we are to be His disciples living in community. He challenges us to take the initiative, not to ask who we love, but how to love. If we are to find meaning in ex-

#### ORTHODOX OR UNORTHODOX

The Orthodox are concerned about the lack of knowledge and understanding of their Church and their problems amongst other ACC member churches.

"We must express our disappointment with some member churches, who instead of making some effort to understand the Orthodox Churches ... are from time to time taking such action which is detrimental to Orthodox member Churches."

ROMANIAN ORTHODOX JOIN ACC

In a simple ceremony, the Romanian Orthodox Parishes of Australia joined the Council becoming the sixth Orthodox Church in

parishes in Australia, one in each of Melbourne, Sydney and Adelaide, and member-ship is approximately 200 families.

#### MIGRANTS EXAMINED

At the Australian Council of Churches 29th General Meeting in Adelaide, Archbishop Scott of Canada (left), greets, Bishop Cameron of Sydney, — Photo Rollason, ACC.

Action, titled "The ACC and Migration Issues" was presented to the General Meeting.

The 80 page report spelled out the problems of migrant rights and disadvantages and

suggested priorities in terms of community development, education and research.

A special group is to be ap-pointed to examine further the implications of the report

and propose policy changes for the ACC's work in refugee resettlement and

RACISM TO BE

NEW PROGRAMME

The Adelaide General Meeting recognised 'the significance and extent of racism in the Australian com-

FOCUS OF

munity which leads to the social and economic discrimination and oppres-sion experienced by ethnic groups, especially Australian Aborigines."

Aborgines."

In response, the General Meeting agreed "to stimulate a nation-wide local church based on-going programme against racism in which the emphasis will be on colearning and mutual discovery". A detailed proposal presented to the meeting will now be developed.

#### **EAST TIMOR** REFUGEES

The ACC is to give urgent attention to the plight of East Timorese refugees who wish to be reunited with their families in Australia. A resolution moved by Mr Bill Armstrong, called for "whatever action precessary" In a prepared statement to the General Meeting, read by the Melbourne based CenGreek Orthodox Priest tre for Urban Research and to be taken to assist East

riage breakdown," she said. She suggested that

The South Korean govern-ment has damped down recently on UIM programmes aimed at advising workers on their rights under labour laws and supporting them in disputes with factory managements.

## SITUATION IN SOUTH KOREA

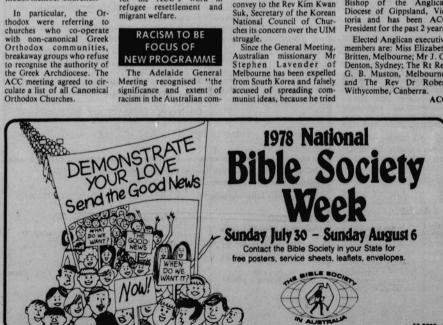
# Timorese people both in East Timor and those living as refugees in other countries who desire to be reunited with their families and com-

The ACC recognised the serious situation of the Urban Industrial Mission in South Korea and agreed to convey to the Rev Kim Kwan Suk, Secretary of the Korean National Council of Churches its concern over the UIM

struggle.
Since the General Meeting,
Australian missionary Mr
Stephen Lavender of
Melbourne has been expelled
from South Korea and falsely
accused of spreading communist ideas, because he tried

Bishop Graham Delbridge was re-elected as ACC Presi-dent. Bishop Delbridge, is Bishop of the Anglican Diocese of Gippsland, Vic-toria and has been ACC President for the past 2 years.

Elected Anglican executive members are: Miss Elizabeth Britten, Melbourne; Mr J. G. Denton, Sydney; The Rt Rev G. B. Muston, Melbourne; and The Rev Dr Robert Withycombe, Canberra.



# PALATABLE COUNSELLING

finding of the Royal Commisure Elizabeth Evatt, Chief Judge of the Family Law Court of Australia, and Chairman of the Royal Commission into Human Relations, revealed this in her address to the recent General Meeting of the Australian Council of Churches in Adelaide.

"We need pilot studies as well as to think up some bright ideas and try them out", she said. "We must seek out those in the groups at high risk of marriage breakdown; we can't sit back and wait for people to come" the Judge explained.

The major result of marriage breakdown is the increase in the number of single-parent families — now totalling 160,000 families in

single-parent families — now totalling 160,000 families in which there are some 285,000

Justice Evatt pointed to the

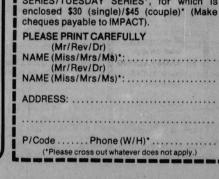
She suggested that "human beings need to be better recognised as Australia's most valuable resource." "Economic growth is counter-productive if it does not meet human need," she said.

In conclusion Justice Evatt expressed the Commission's hope that organisations interested in human relationships, whether they agree with the report or not, would study, it, make their assessment, and let their views be known. Comments should be sent either to the Prime Minister or to the Department of Home Affairs.

"The subjects in the Report are so important that they should not be let rest", she said.

to help factory workers in

## PRESIDENT AND NEW EXECUTIVE





At the ACC 29th General Meeting held in Adelaide (left to right): ACC General Secretary Jean Skuse talks with Justice Elizabeth Evatt. — Photo Rollason ACC.

GOT PROBLEMS? YOU'LL FIND "HELP" on TCN-9 Sunday mornings 10.30 am

A CETV Society Production

## SEMINAR ON MARRIAGE AND SEX — WHAT THE BIBLE TEACHES

SEMINAR SESSIONS will be led by Rev Dr B. Ward Powers, well known for his research in applied New Testament theology through his books and lectures. The Seminar will consist Numbers attending each series of Seminar sessions will be restricted, so that there will be maximum opportunity for questions and discussion for those who wish to join in.

THE AIMS OF THE SEMINAR ARE: To undertake a forthright and thorough examination of the whole of the Biblical eaching about marriage and sex; and to discuss this in relation to: Preparation for marriage, The role of sex, What marriage is meant to be, Sex education, Contraception,

FEES FOR THE SEMINAR ARE: Individual. \$30; Married or engaged couple, \$45. These cover: Registration, Attendance at the four sessions, Provision of a full set of Notes covering all Seminar sessions, supplied on a for keeping and reference. Fees are payable in full on application. Places will be allocated strictly in order of receipt of application and fees. When a Seminar is full, unsuccessful applicants will be given priority

LOCATION: IMPACT Study Centre, 259A Trafalgar St, Petersham, 2049 (560 7603).

DATES FOR THE JULY/AUGUST SEM!NAR 1. FRIDAY SEMINAR: Fridays, July 21, 28,

August 4, 11.
2. TUESDAY SEMINAR: Tuesdays, August 1,

ENQUIRY/APPLICATION FORM

8. 15. 22.

The Secretary, Institute for the Maintenance, Promotion and Advancement of Christian Teaching, PO Box 177, Petersham, NSW, 2049.

☐ Please send me further information. I enclose a stamped addressed envelope.

☐ Please enrol me/us\* for the FRIDAY SERIES/TUESDAY SERIES\*, for which is enclosed \$30 (single)/\$45 (couple)\* (Make cheques payable to IMPACT).



## Child porn reply

Sir,
The "Church Record" of
29th May, 1978, features an
article entitled "Loopholes in
Child Pornography" to
which I feel I should respond.

which I feel I should respond.

Firstly, I should explain that the system of classification of publications is able to operate only with the cooperation of the Commonwealth and all the State Governments in Australia. The reason is obvious when it is appreciated that a very heavy volume of material which requires classification under the laws of the various States is imported from overseas and may enter Australia through any State.

For a similar reason the

For a similar reason the For a similar reason the current arrangements which have been agreed to by the State and Federal Governments and embodied in legislation provide for the classification officers to be officers of the Comofficers of the Com-monwealth Attorney General's Department.

In addition, provision exists under the New South Wales Indecent Articles and Classified Publications Act, 1975, for the further classification of any publication on reference from me, as the responsible Minister, or for a review of the classification by the Publications Classification Board established under the Act.

In the exercise of this responsibility I have initiated action which has resulted in the reclassification of many publications.

The amendment of the law to provide for the additional classification of "child pornography publication", which has the effect of banning any such publication, took effect on 24th June, 1977. At about the time that implementation of this law commenced, the Commonwealth procedures for the notification to the States of the classification of publications were in the pro-cess of conversion to com-

The fact that it was found necessary to do this will give some indication of the huge volume of publications which are handled by the classification officers. I might add that a great many of these are "one off" publications whose titles do not always reflect their content and which, after admission to Australia, may soon disappear from the market.

It is true that during the initial period of implementa-tion of the new legislation and of the Commonwealth computerised system, some delays in the promulgation of classifications did occur. As a consequence, some publicaconsequence, some publica-tions which had been classified as "Direct Sale" but which might more ap-propriately have been classified as "Child Porno-

Small or Large
STORAGE-PACKING Reasonable and Reliable SMITH OWENS SERVICE PO BOX 98 TURRAMURRA

Phone: 476 2308 H: L. Owens 48 1539

I assure you that officers of my Department are cooperating closely with the 
Police Department and the 
officers of the Commonwealth Attorney General's 
Department to ensure that, 
where publications of this 
nature are found to be still in 
circulation, immediate action

priately classified.

This is a continuing operation and every instance brought to my Department's notice is given prompt attention. Of course, all new publications are being classified under the new law and any problems which have arisen have not been the result of any defect in the law or in its application to new publications.

As time goes on, the action being taken to reclassify, wherever practicable, any child pornography publications which are still in circulations which are still in circulations. culation but were classified prior to 24th June, 1977, should result in the elimina-tion of anomalies.

My Department, as you have already mentioned in your newspaper, will be only too willing to consider submitting for reclassification a publication which any member of the public might feel is currently inapproproately classified.

approproately classified.

A letter, addressed to the Department of Services, or a telephone call to 2 0529, ext 258, indicating the title of the publication and where it is obtainable will be sufficient to ensure that immediate action will follow. It is not necessary for a copy to be forwarded by the complainant and, thus, no expense need be incurred.

## FOL appeal

I am pleased to commend the enclosed Annual Appeal which comes to you from Judge J. M. Williams on behalf of the Australian Festival of Light.

Festival of Light.

The continuous pressure in our society to promote permissiveness through the media and other areas has kept the Festival of Light organisation fully engaged in their valuable efforts to promote purity, love and family life.

ife.

The forthcoming Australian tour of Mrs Mary Whitchouse from 1st to 25th September and especially her major public rally in the Sydney Town Hall and Sydney Square on Sunday, 24th September will provide another wonderful opportunity for a positive witness to the Gospel and Christian values.

Mrs Whitchouse's visit with its emphasis upon "Child-Care — Not Child-Abuse!" will also help prepare the way for the Billy Graham Crusade in 1979.

I believe that there is an unique role for the witness of Festival of Light because of the immediacy, the relevance and the topicality of its comments on a wide range of important issues.

I hope, therefore, that this

I hope, therefore, that this request for support will have your goodwill and practical support.

LANCE R. SHILTON.

#### The problem for the pew on Church glebes

Sir,
I should like to let you know of the embarrassment it sometimes is to church workers at the grass roots level that the church has money-making buildings and elebes.

People say that there is no need to give to the Church of England, because it has these obvious buildings, which could not, of course, provide more than a fraction of the income the church needs.

income the church needs.

And so the church is diminishing and often cutting off some of its main source of income — Christian giving — by having these buildings and glebes. (What the people do not know is that these buildings are sometimes a greater reason for giving to the church, because they have lost her money!)

the church, because they have lost her money!)

The principle of owning any sort of glebe should in my opinion be scrapped because it is not the principle God has underwritten.

In Matt 6:32 and Luke 12:31, our Lord tells us to seek first the kingdom of God and His righteousness promising that the outcome

want more money, we should seek God's Kingdom more earnestly, vigorously and

seek God's Kingdom more carnestly, vigorously and diligently.

If we do not build up God's nouse in God's way, can we say that the Lord is building it and that our labour is not in vain (Psa 127:1)? A glebe always takes up the time and energy of God's people, who should be putting that time and energy into pushing forward God's Kingdom, which only God's people can do.

Kingdom, which only God's people can do.

In one case I know of, a church was actually pulled down for the purpose of putting up a money-making building. This does not bring giory to God in the eyes of ordinary people.

On the other hand, when Christian people see the work of God being done by a church — the Gospel being preached, souls being saved, the Bible taught to children and people's real needs being met, they want to support the work by giving their money. Even uncommitted people may be moved to give and this may help to bring them in.

in. This Christian giving is in This Christian giving is in any case the church's main source of income, and the one God has underwritten. It is only foolishness to impede it by owning money-making buildings and glebes.

CONSTANCE KNOX

#### **DEMONSTRATIONS WITH A DIFFERENCE**

The Bible Society is calling for demonstrations throughout Australia in August — demonstrations with a difference. Australians will be asked to demonstrate their love for others.

"Demonstrate Your Love
— Send the Good News" is
the theme of this year's
National Bible Society Week
which will run from July 30 to

August 6.

The Bible Society believes demonstrations of love are necessary to help overcome the world's problems. Education, medical aid, food, clothing, shelter, technical training and understanding, all flow from an unselfish concern for others. And the ultimate guidebook to this all-embracing concern is the Bible.

The United Bible Societies are responding to a world-

wide need for Scriptures with a record program of transla-tion, production and distribution. This year the UBS will underwrite the cost of more than 500 translation projects, most of them in Third World countries. More than 80 per cent of all Bibles and Bible portions come from the Bible Societies to-

from the Bible Societies today.

Bible Societies around the
world will provide almost \$13
million for this joint program. This, however, is more
than a million dollars short
of the amount needed to meet
urgent Scripture needs.

During National Bible
Society Week the Society will
emphasise the need for
prayer and financial aid to
keep the worldwide programs
going. Christians will be asked to demonstrate their love
by helpung send out the
Scriptures.

#### ANGLICAN HOME MISSION SOCIETY WOMEN'S AUXILIARY

Requires a Christian woman to be its General Secretary. Qualifications include an ability to conduct and address meetings and generally inform and enthuse women to pray and support the work, to enlist new members and promote the Auxiliary.

promote the Auxiliary.
Salary, etc to be arranged.
Applications in writing setting out experience and qualifications and naming referees to Archdeacon R. G. Fillingham (personal), C/- PO Box Q137 QV Building, Sydney, 2000, by 15th July, 1978.

#### INTERNATIONAL TRAVEL ALLIANCE

Managing Director — Mr W. R. (Ron) Bailey, formerly senior travel consultant, Mitchell's International Tours.
Fully Accredited Agent for all Airlines,

Shipping Companies and Tour Operators.

Suite 3, 13th Floor, Erskine House 39-41 York Street, Sydney, 2000 Telephone: (02) 29 4136

#### CUSTOMERS NEEDED

Over the past few months I have been given thousands of dollars worth of jeweliery to sell as second-hand stock — after advertising and handling costs are deducted, the full balance will be donated to church buildings, missions and church charities.

— many articles are good investments — I still specialise in highest quality engagement, eternity, wedding and dress rings and brooches.

FRANK AKEHURST

URGENT

SUITE 14 — 9TH FLOOR 250 PITT STREET, SYDNEY Phone: 26 6368

#### **DEPUTY MATRON** HAMMONDVILLE HOMES FOR SENIOR CITIZENS

Judd Avenue, Hammondville, NSW, 2170

Applications are invited for the above position due to the promotion of the present Deputy to that of Matron. The Homes are situated in large landscaped grounds approx 21 miles from Sydney and 2½ miles from Liverpool. The village consists of a 150-bed Nursing Home. Hostel accommodation for 94 and self-care units and cottages for a further 58 residents.

A modern self-contained unit for a single person or a 2-bedroom flat for a married applicant is available and conditions include Public Hospital salaries and superannuation after qualifying period.

The successful applicant will be a dedicated Christian and will preferably have had administrative experience. Applications, together with copies of recent references should be forwarded to, or enquiries made from, the undersigned.

H.J. BROOME, Executive Officer

#### MOORE COLLEGE EVENING COURSE

\*\*Commences 18th July.

\* The Course involves 1, 2, 3 or 4 lecture series depending on your individual wish. Each lecture series is held at the same time every week. Two are held between 7.10 and 9 pm on Tuesday evening. The other two at the same time on Thursday evening. There are 12 or 13 lectures in each series.

· All anguiries

MOORE THEOLOGICAL COLLEGE 7 KING STREET, NEWTOWN, NSW, 2042 Telephone: 519 6460

#### THE CHURCH OF ENGLAND HOMES

This Christian voluntary agency requires the following staff to develop the programme recently defined by its Committee:

HOUSEPARENTS (Group Home)

This position requires a competent woman to assume responsibility for the care of eight children in a live-in family setting, supported by her husband who would continue to be involved in his own employment but receiving free board and lodging and an

honorarium of \$1000pa.
The position has the support of an assistant. The couple we are seeking should be experienced in child caring practice, appreciating the position of children and their parents being separated.

Four weeks annual leave — two days off each

week. Salary range is related to training and

experience. CHILD CARE WORKERS

Live-in positions for assistants in group homes caring for eight children. The child care workers will assist the person in charge of the care of children separated from their

Training/experience in child care is

Salary is related to training and experience.

#### DEPUTY MATRON

Rosebank Waratah Home for elderly ladies, Marlborough Street, Drummoyne. This is not a nursing job but requires some

nurse training/experience and calls for a bright mature personality with understanding for the elderly and adaptability in the running Accommodation provided.

Four weeks annual leave - two days off each

Salary range is related to training and experience.
This position becomes available on 10th

Apply in writing, designating the position required and include copies of references,

Church of England Homes PO Box 41, Carlingford, 2118

# CLASSIFIED ADVERTISEMENTS

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

LANDSCAPE GARDENER
manent position for an experier
tradesman. Apply in writing to:
Warstah Landscapes
J. F. Decrevel
RMB 5220, Wattle Tree Road
Holgate, via Gosford, 2250

Accommodation

Services

change our tune when it finally packs up, and we are anticipating this as immi-

TWO MITES

# Principles for giving

"It is a great pity that so much time and worry has to be spent on fund-raising for the Church," writes the Rev Aleck E. Melly, Rector of Kemberton, near Shifnal, in Shropshire.

"It is true that the func-

of work.
"But it must be emphasised "But it must be emphasised again that the point is not that enough money must be found to keep the plant (ie, the Church) and the ministry going; first and foremost our task is to further God's K in g d o m a n d H is righteousness in this world.

"Nevertheless some principles of Christian giving are needful.

our giving to the Church and to the work of the Lord Jesus

one that may seem a long way from the giving of material things. 2 Corinthians 8:5 says, they 'first gave their own selves to the Lord'.

"I believe this to be the crux of the matter. God in Christ demands the complete surrender of ourselves to Him, spirit, mind and body.

"This will not, of course, happen in this life, but it should be something that goes on steadily as we grow in grace and in the knowledge and love of the Lord.

and love of the Lord.

"Another principle is that of priorities. There are, I know only too well, many demands on our priorities today. We have to keep ourselves adequately fed and housed, and children become increasingly expensive as they grow up and as inflation continues at an alarmingly high level. 'But all too much today

we are concerned with material things and consider that these are the most impor-tant. In our heart of hearts we know that this is wrong, but we still go on doing it.

STAINED GLASS WINDOWS K. J. LITTLE 19 Barden Street Arncliffe, 2205

On the local level it diew attention to the participation by congregations on the Blakehurst (northern) side and on the Sylvania (southern) side of the George's River, linked by the George's River Bridge at Tom Ugly's Point and by the Captain Cook's Bridge at Taren Point.

The spiritual significance was illustrated by the signieven prominence at the combined service at St Martin's Church, Blakehurst, seen by thousands on television: "Jesus: the bridge between God and Man".

Before that service Bishop Kivengere, the preacher, was attention to the participation meeting with and talking to many people in the numerous have travelled extensively and were able to bring an international outlook as well as three countries they represent three countries they represent Gouth Africa — have no of Captain Cook's Bridge at Taren Point.

The spiritual significance was illustrated by the sign given prominence at the combined service at St Martin's Church, Blakehurst, seen by thousands on television: "They come as God's pokesmen with a powerful was a powerful to the combined service at St Martin's Church, Blakehurst, seen by thousands on television: "Useus: the bridge between God and Man".

Before that service Bishop Kivengere, the preacher, was discovered that this message has relevance for Australians to day".

ticipating churches as well as meeting with and talking to have travelled extensively were able to bring an inte



Televised service at St Mark's Anglican Church, Sylvania

"Indeed this is a Bible principle, for you know that the Lord Jesus Christ commended the poor widow who gave 'two mites which together make a farthing' as having given more than those who ostentatiously put large sums in the Temple collecting box.
"A person who spends all his money on himself is not only selfish, but must have few friends. But the worst aspect is that by being this selfish he is hindering God's work in the world.

NEW

RESPONSE

A previously unreported movement among part of the Mabaan tribe, at Yawaja, southern Sudan, has recently come to light.

Church, reports, "There have been 300 conversions in three months. This is something unheard of for this area.

The response centers around a finy, 15-member church that was planted by Mabaan evangelists.

world.
"The Lord Jesus Christ gave Himself entirely, and for our benefit. There has never been such a great example of giving as this, nor will there be for the rest of time.
"Whatever we give it will not match His giving, but nevertheless we need to increase our giving, above all of ourselves.

of ourselves.
"In the days of the Old
Testament they used to consider God's material blessing
to be a sign of godliness.

#### PROSPERITY KILLER

"But even then there were signs that material prosperity led to neglect of God: the more they received from Him the less they gave.
"Amos and Micah have quite a lot about this in their books in the Old Testament. Is this the situation teday?

repeats itself is as true today as it has ever been.

"Thus we need to pray that God will lead us to give ourselves to Him, that His work may prosper. Supremely, though, we will find that we ourselves are a great deal happier and more contented."

English Churchmer

This unusual team of African visitors, participating in an 11 day Australian mission called "Bridge '78", comprised Bishop Festo Kivengere of U g a n d a, Mr M a t t Nyagawaswa of Tanzania and Mr Michael Cassidy of South Africa.

"Bridge '78" activities included a combined church service televised "live" on the ABC, other church services, public meetings, a

the ABC, other church services, public meetings, a business and community luncheon, women's coffee mornings, home dialogue meetings, home dinner parties, high school classes and an all day seminar on Africa today.

mission's progress a moving experience.

The participating churches were Blakehurst Baptist; Blakehurst Uniting; Kogarah Bay Congregational; St Cuthbert's Anglican, South Carlton; St Mark's Anglican, Sylvania; St Martin's Anglican, Blakehurst and Sylvania Uniting.

The mission's title, "Bridge '78", had both a local geographical and a spiritual significance.

## **RIDLEY HALL ANNOUNCES NEW PRINCIPAL**

Pastor Haruun Ruun, General Secretary of the SIM-related Sudan Interior Church, reports, "There

After ordination, Mr de Waal spent four years on the staff of St Martin's-in-the-Bull Ring, Birmingham, as curate to Canon Bryan Green.

After this apprenticeship he returned to Cambridge as part-time chaplain to Pem-broke College and part-time minister in charge of Dry Drayton.

Local, Country and Interstate Removals Write or phone: 50 8366 After Hours: 53 7377

The Rev Hugo de Waal is to succeed the Rev Keith Sutton as Principal of Ridley Hall, Cambridge.

Mr de Waal, 43, was born in the then Dutch East Indies and still retains Dutch nationality. He was educated at Tonbridge School and Pembroke College, taking a degree inclassics and theology.

Under the guidance of Prof C. F. D. Moule and Bishop J. A. T. Robinson, he developed an abiding interest in New Testament studies, which continued through his training for the ministry at Ridley Hall.

He interrupted his studies there to spend a year at Munster University.

After ordination, Mr de Waal spent four years on the town, the technical college and town centre stores, and also to the many conferences that come to Blackpool, to millions of visitors, and to hundreds of entertainers from theatre and circus. FOR SALE: Datsun 180B 75 Manual good condition, rustproofed radio/cassette, HMQ-508 (\$72 2880).

G. & C. Drew Pty Ltd 68 Smiths Avenue

CHURCH FURNITURE required: Parish of Dapto wishes to purchase small prayer desk and lectern for use in parish hall. Phone (042) 61 1001.

CEN



"The Still Hour"
by Austin Phelps
Banner of Truth \$1.25
This is a reprint of a book
first published in 1859, subtitled "Communion with
God". It is in the form of
fourteen brief meditations on
the subject of prayer. The
author does not gloss over
difficulties experienced in the
practice of prayer. At times
incisively searching, his
writing is realistic and encouraging.

writing is realistic and encouraging.

It is interesting that Phelps makes points about joy which were to appear in many of the writings of C. S. Lewis: "Joy... comes to us; we do not originate it, and we do not gain it by searching. We are never jubilant in thinking of our joy" (p. 80). It may be as well to read this book slowly, one short section a day — the exercise would enrich any fortnight.

Allan Blanch

#### Refreshment

"Martin Luther's Quiet Time" by Walter Trobisch 20pp. 30c Inter Varsity Press

the mark of true greatness — a
40-page letter under the title
"A Simple Way To Pray, for a
Good Friend".

Walter Trobisch has culled
gems from the letter in this
stimulating little tract. It will
refresh many a reader whose
prayer life has grown formal
or cold. Perhaps you'd better
buy several copies and pop a
few in letters to friends.

Donald Howard

lines.

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

The service is known as FREA D and runs on an honour system. The advertiser will be responsible for forwarding to the Church Record office what is owing.

PALLETS, BOXES and timber suitable box-making, shuttering, etc available nominal cost. Phone 774 1222. Call Bible Society, 15 Mavis St, Revesby.

FOR SALE: Baby's green painted combination nursery robe, 5 drawers with porcelain knobs, \$25. Wooden table and four vinyl chairs \$36. Cheetham, 796 8971.

FOR SALE: Roofrack — Fit Station Waggon: very good condition (872 2660)

EXCELLENT BOARD & ACCOM

FOR SALE Millard Caravan 15' x 6' (M156-10) 6-7 berth. Annexe, 15 months old. Excel cond, Budgewoi. 3300. Ian Crook, 23 Trafalgar St, Young, 2594. Phone: (963) 82 2052.

common man. They came down through the Impressionist painters, such as Cizanne and through scientists with the theory of relativity. Then after the war to theology with situation ethics. to theology with situation ethics.

And finally in the last twenty years they have hit the man in the street so that now there is the widespread belief that there is no absolute right or wrong, no good or evil and therefore there can be no with

TO DO IT

The logical conclusion to this sort of thinking is that man cannot be held accountable to God or anybody else.

This is not so. We suffer for doing what is wrong and benefit from doing right. By work and application and making right decisions you form your own character. There are verses in scripture which confirm this "Be ye not conformed to this world but be transformed by the renewing of your mind."

Aristotle said "Education is teaching people to do what they ought to do, not what they want to do". So the Christian schoolmaster in this changing world cannot subscribe to the view that the minimum of interference.

EXCELLENT

A child should be trained up in the way that he should go so that when he is old he will not depart from it.

To sum up, St Paul put it in a nutshell when he said "whatever is true, honourable just ours love.

"whatever is true, honourable, just, pure, lovely, gracious, if there is no thing worthy of praise think about these things".

It is our task to give our students a sense of discrimination so that they can distinguish what is excellent and follow that.

TO DO IT

values. Education without rel Mr R. I. West, MA, BD, Headmaster of Trinity Gram-mar School was speaking on "Christian Truth in a Chang-ing World" at the second of two very successful picnic conferences which were ar-ranged by The Mothers' Union this year, the first at Elanora for the northern region, and the second at Ot-ford for the south. A combination of in-teresting speakers and

ford for the south.

A combination of interesting speakers and beautiful weather helped to swell the members and fill the halls to capacity.

He recommended Paul Tournier's book "The Adventure of Living". "At every point in our life there is an adventure in living — no matter how humdrum our particular life may appear to be it can be shot through with that spirit of adventure in the Holy Spirit. There are tremendous temptations and pressures that are put on boys and girls in adolescence now. We must create a framework of caring, solicitous, understanding adults and hedge the boys and girls around with these. It is vital that the fathers should play their role, particularly with boys at this stage.

The problem is not with dominant mothers, but with fathers who work too hard and are totally out of touch with what is going on in the family. A ound age fourteen to fifteen there is an identity crisis. A boy has to become himself and there is always tension in the home at this stage.

# ADVENTURE

"We get that paradox in Scripture, the changeless Christ, the ageless Christ and there is that marvellous sense of serenity in scripture from Genesis to Revelation. Also there is with that the sense that every day is different, every one is different and every challenge is different. "If we can get caught up in God's creativity and with with Him then our attitude to people, and to conflict and depression will be changed and transformed by this sense of adventure. If we don't fulfil the creative work that God has for us we will suffer from guilt and become depressed."

Because of his professional

Happy is the boy who has a father he admires, to whom he relates and who is firm with him. The more the boy loves the more he will test his parents out. You must stand firm — that is what the boy

of faith of theologians of the Danish school like Kierkegaard for whom truth was inward, personal, particular and relevant.

These ideas began in the universities and took genera-

school. He had been the victim of some suitcase-bashing bullying by a group of girls — evidently the female of the species can be victous!

A sympathetic ear, an inspection of potential bruises, and an aftersoon snack were all that was needed to cheer him up, fortunately. But it is set me thinking about the needs of children after school. Now our children are older, with the two girds in their teens and our son ten, I do not feel bound always to be there for them when they get home, but usually when I am it is a companionable, chatty time.

At least one of them will be in the mood to share either in the mood to share either the excitement of some good thing that happened a the excitement of some good thing that happened a the cost for both of them and their parents in about some unpleasant occurrence. It would be a real loss for us all if I were never there till dependence and an emotional toughness that may be just a shade away from shallowness that may be just a worst an inability to form shallowness that may be just a shade away from shallowness that may be partly because many mothers are working and are not at home when their price and insensitivity, and and insensitivity, and all in the very of operation. It keeps growing at an embarative in Scheffer family of L'Abri, Switzerland. None of us could compete with them, but few readers could not benefit and be inspired by her a deas, with their strong Christian foundation.

ANAFTER-SCHOOL

LUB

It may be partly because many mothers are working and are not at home when their indideren come home from school that many churstilling to built.

ANAFTER-SCHOOL

Education is not education at all if it is not based on clear moral aims. Mr West sharing riddles and guessing secret sounds, one or two carefully chosen choruses and a brief lively teaching secret sounds, one or two carefully chosen choruses and a brief lively teaching secret sounds, one or two carefully chosen choruses and a brief lively teaching secret sounds, one or two carefully chosen choruses and a brie Education is not education at all if it is not based on clear moral aims. Mr West thought that the Statement on the Aims of Primary Education had been somewhat unfairly criticised since it was released, but that the statements are exceedingly vague and guarded. It states that we are now in a pluralist society and therefore there is not that basic unity of belief in the Christian ethic so we cannot base our aims and objectives on commonly accepted values. Mr West said this is a tremendous change from thirty to forty years ago to say that because of pluralism there can be no moral values. Education without religion is pure evil.

WHAT A WORLD!

by Lesley Hicks

THE AFTER SCHOOL SCENE

One afternoon a couple of weeks ago our youngest, aged ten, arrived at our gate on foot at the same time as I did by car. I was glad I was there, because he was upset by an incident that had occurred on the way home from school. He had been the victim of some suitcase-bashing bullying by a group of girls — evidently the female of the species can be vicious!

With an age range of six to twelve, plus unofficially, some younger ones still, it is not always easy to teach relevantly to all ages, but with careful preparation we

that we can attract and hold large numbers of children from unchurched background to after-school clubs and Holiday Bible Clubs, what's the score on Sunday School? In our church this presents more problems. It caters mainly for the children of Christian, church-attending families, many of whom are already fairly knowledgeable, and are in danger of boredom. We are experimenting with new approaches for them.

When considering outreach among children we success — cooking, leatherwork, macrame, woodwork,
candle-making, crochet, kitemaking, string art, puppetry,
papier mache work, tilecraft,
and the making of assorted
objects, a new one each
week, which we will call
"Surprises". The overflow
and the super-energetic are
catered for in a games group.
Besides craft leaders drawn
from our congregation, we
get welcome help from some
of the children's mothers
who are not church members,
and also from high school
youngsters.

SPIN-OFF At the beginning of this term I taught as a relief teacher a couple of Scripture classes at the primary school from which most of our children come. The classes were liberally sprinkled with youngsters I knew from

need to remember that for parents who do not attend church themselves, to get children to and from Sunday school on a Sunday morning

may be a chore and an inconvenience.

An after school club, when they take themselves there straight from school, gives a mother an extra hour or so of freedom. Likewise a holiday club, occupying children each morning for a week of the holidays, is a convenient provision for many parents besides being fun plus education for the kids, Hence their ready popularity if well-run.

WHAT OF SUNDAY SCHOOL?

With all these grounds for encouragement and evidence that we can attract and hold

# The Bishop Speaks Out

... Vietnamese Refugees

The Vietnamese Ambassador visited Wollongong last week to discuss the question of refugees from Vietnam.

Two rumours were circulating, one that they were to be housed at Fairy Meadow Migrant Hostel. The second that they were "criminals who thrived on drugs and prostitution" during the war in Vietnam and, as such were an embarrassment to the Governments of Australia and Vietnam.

It may be that this is true of a few but the majority of refugees simply want to get away from a totalitarian regime, which, in accord with communist philosophy, devalues the human individual and subordinates him to the role of a depersonalised cog in the State machine seen to be dispensible when of no further use to the State.

Some of the refugees arriving in Australia have

I never dreamed there was so much to teaching



DAVID C. COOK PUBLICATION P.O. Box 47, Mt. Waverley Vic., Australia, 3149 Phone: (03) 277-3511

WOOD COFFILL **FUNERALS** 

# MAINLY DEODLE

Rev R. A. Farrell from symidale has been granted in Authority to Officiate in the Diocese of Sydney. Rev D. Parker, Curate, all aints, Nowra, is to become Saints, Nowra, is to become Curate-in-charge of Pendle Hill with Girraween and

Toongabbie.

Rev D. W. Gilmour,
Curate, St Alban's, Frenchs
Forest has changed his address to: 52 Altona Avenue,

BRISBANE
Rev J. F. Arnold, who
nolds an Authority to Ofciciate in the Diocese of
Brisbane, can be contacted
at: CMS, PO Box 295,

oadway. Deaconess M. Martin, a

Deaconess resident in the Diocese, died May 29.
Rev Canon H. V. Paul, who held an Authority to Officiate, died May 17.
Rev B. J. Hoare, who held an Authority to Officiate, will resign July 17.

ROCKHAMPTON

ROCKHAMPTON
Rev W. Darnley was ordained during Synod Service
at St Paul's Anglican
Cathedral. It is believed that
the ordination was the first in
Australia using the new
Anglican Prayer Book.
Rev N. Wagstaff from
Park Avenue was appointed
Minister-in-Charge, Barcaldine.

caldine.

Rev G. Linden, BCA,
Winton is now Rector of
Park Avenue.

Rev R. George, BCA, is
now Minister-in-Charge,

Rev K. Slater, Gladstone is

gsure: Rev C. Peacock is now a

full-time hospital chaplain in the diocese.

Rev D. Edgar has joined the teaching staff at Woorabinda School.

Rev P. Calaminus will be come Residential Counsellor at the Irstitute as well as part-time assistant in St Barnabas' parish in July.

Canon D. Dunn retires from active ministry at the end of this year.

Very Rev J. Bayton resigned as Bishop's Commissary and Ven B. Schultz

an independent

evangelical voice

provocative

The Australian Church Record has been bringing the news on Church affairs for nearly 100 years

Bringing you the most important Church

news from Australia and overseas every two

weeks.
Become a subscriber now through our

special introductory offer: \$5.00 for 12 months' issues (Normal Subscription \$8.50)

BISHOP CALLS FOR ACTION

The Bishop of Gippsland, the Right Reverend Graeme Delbridge has expressed considerable concern for delays in granting help to flood victims in Gippsland.

In a message to the Diocese, released through the Gippsland Anglican Press Service, Bishop Delbridge says that both Federal and State Governments have not

nts have not

State Governments have not acted quickly enough.

He has urged that money be made available through grants — not loans. He asks whether the country people are Australia's forgotten citizens.

are Australia's Torgotten citizens.

The following is the full text of the Bishop's message:

"I felt I must put pen to paper again to express very real concern for so many who have lost so much in the recent floods. I am grateful to the lay people and the clergy who have helped in so many ways — given a helping hand in such a fashion that no newspaper, radio or TV report has been made of the action of love and concern. action of love and concern.

"I am most concerned that the State and Federal the State and Federal Governments are not acting more quickly and making money available to householders and especially farmers. Such money must be by way of grant — not loan. "Again I must ask the question — are country people the forgotten citizens of Australia?"

has been appointed to this

MELBOURNE
Rev C. M. Bailey
commenced duty as Director
of Chaplaincy, June 19.
Rev B. L. Viney has been
appointed Rector, St Philip's
Avondale Heights.
Rev C. M. Duns has
resigned from St Andrew's
Aberfeldie.
Rev P. N. Oliver has
resigned as General Secretary
CMS, Victoria to take up
position of Anglican Information Officer, Diocese
of Sydney.

Rev J. L. Rodgers, PTO, liocese of Melbourne, died Diocese of Melbourne, died June 13. Rev E. Withington, Holy Trinity, Williamstown, died June 5.



Champion of Champion prize winners, at the Youth For Christ First National Talent Quest conducted in Australia. Randall Waller received first price, a trophy and \$100 from the Youth For Christ Pacific Area Director, Wilbur Wright. In the background are the third prize winners, the "Vision" group at left, and the second prize winners Ben Koning and his sister, from Brisbane. — Ramon Williams.

## Youth for Christ National Talent Quest

Singers, song writers, bands, pianists, organists, guitarists and even young preachers, were catered for in the various sections of the First National Talent Quest, conducted by Youth for Christ in Sydney over the holiday weekend, June 3-5.

Many of the entrants had come from interstate, with groups coming from Brisbane, Melbourne and others travelling hundreds of miles within New South Wales, from Newcastle, Cessnock, Shoalhaven and the Blue Mountains area.

One outstanding and speriformer was 11 year old Debbie Folette of Sydney. Although not a prize winner, her singing ability was outstanding and her special appearance at the Sunday after-church Rally was the only item where an encore was demanded by the audience.

Colin Tizzard acted as stage manager during the auditions. It is already being considered to train some of the young entrants further, and take them around the various Youth For Christ meetings in Australia and overseas, according to Mr Tizzard. "'Already New Second and Third prizes of Sto and \$25.

**EX-YOUTH LEADER HEADS** 

**CHURCH GROWTH** 

That work has now been stablished and is called

That work has now been established and is called "Christian Growth Ministries". Cassettes and selected books are stocked, to assist their ministry. Their aim to provide "Bible Teaching and Training for Growth, Discipleship and Outreach", is summed up in the verse from Colossians 1:28 "To present every man complete in Christ Jesus".

An executive board has

complete in Christ Jesus".

An executive board has been formed to support Kel in his nationwide ministry and members of the board, key men in their own ministries, will assist in the Teaching. Programs, con-

Auditions were held on Saturday, June 3 with 71 entrants taking part. The panel of judges had a difficult time selecting winners for each of the 14 prizes.

Many of the entrants had come from interstate, with they have been conducting groups coming from these types of contests for 11 these types of contests the types of cont

Second prize was won by a brother and sister team named Koning, from Brithane The Champion of

be prepared for separation, persecution and imitation (of Christ). "Is your name Christian? Then live up to your name!" challenged Mr Moore.

Following his address, the prize winners were announced. Third prize went to a group from Newcastle (NSW) named Vision. Second prize was won by a brother and sister team

The Champion of Champions First Prize was won by Randall Waller of Sydney. The choice was obviously a popular one. Previously Randall had won the Teenage Vocal Solo

Worldly wisdom, whether of philosophy or psychology, will never ultimately be found to be an ally of the gospel.

— Iain Murray

## THEOLOGIAN COMPLETES **CENSORSHIP TERM**

At the end of June, Rev Dr Ward Powers completed his term as a member of the Commonwealth Film Censorship Board. Dr Powers, an Anglican theologian has had the distinction of being the only Christian minister in the history of Australia to be a film

He was appointed at the beginning of 1974 by the Governor-General on the advice of the then Attorney-General, Senator Lionel Murphy. The original appointment was for three years and was subsequently extended for a further eighteen months. Kel and Jeanette Willis were leaders of the youth department of the Worldwide Evangelisation Crusade, known as the "WEC Youth Crusade" for 15 years. Last October it was announced that they had resigned from

From July, Dr Powers will be engaging in a programme of research, writing and lecturing, in the practical application of New Testament teaching to the issues confronting Christians in today's

The decision had come after several years of concern and burden for a "teaching and training ministry that would emphasise New Testament growth principles, both in the local Church and in the lives of individual Christians."

That work has now been This ministry, which is available to Christian groups This ministry, which is available to Christian groups in all denominations, is the outgrowth of research in theology and other areas of study — Dr Powers has degrees in Theology, Anthropology, Economics, Greek, and Linguistic Science, and obtained his PhD for a thesis on the teaching of the New Testament in the spheres of marriage, sex, and family.

He is co-author of the book "Divorce — the Bible and the Law" which is being published this month by the AFES Graduates Fellowship. Elsewhere in this issue there appears an advertisement for

Enquiries about his ministry can be made on 560 7603, or directed to IM-PACT, 259A Trafalgar Street, Petersham, NSW,



Dr Ward Powers

Editorial and business, Square Level, St. Andraw's House, Sydney Square, Sydney, 2000. Phone: 233 4551. The National paper for Church of England people — Catholic, Apostiic, Protestont and Reformed is issued fortnightly on alternate Mondays. Subscription is 8.50 per year, posted. Printed by Maxwell Printing Co Pty Lid. 882 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

The Australian

**Distinguished Theologian** 

for Moore Lectures

# CMS RECORD AND REVIEW

Never in the history of the Society has so large a sum been raised in so short a time. Victoria with a budget of \$347,000 raised \$79,613 in June, that is, 23% of its budget. NSW with a budget of \$546,000 raised \$103,403 in June, or 19% of its budget, reported the Reverend Maurice Betteridge, Federal Secretary, Church

At the beginning of June, CMS faced the prospect of a serious financial shortfall. The response of members and parishes in this past month has been overwhelming. It is both humbling and heartening to realise how deeply so many people are committed to the missionary outreach of the church and the needs of our partner churches overseas.

It is too soon yet to give final figures for the penses must be paid regularly midst of a restless and uncertainty of the penses must be paid regularly midst of a restless and uncertainty of the penses must be paid regularly midst of a restless and uncertainty of the penses must be paid regularly midst of a restless and uncertainty of the penses must be paid regularly midst of a restless and uncertainty of the penses must be paid regularly the pe

It is too soon yet to give final figures for the 1977/78 financial year but the following facts are clear. All States will be able to meet their budget objectives. Queensland, South Australia and Tasmania have met their budgets, as has the AMC in Western Australia.

NSW will end the year with a small deficit and Victoria with a deficit in the region of twenty thousand dollars. In both States there will be some budget savings but the remainder will have to be found from reserves. This is clearly a very short term solution. However the achievement of all the States is magnificent and a cause for great thanksgiving.

The financial structures of

great thanksgiving.

The financial structures of the Society will be an important matter for discussion at the Federal Council of the Society which meets in Sydney next month. With inflationary costs hitting the Society in its overseas operations and the declining value of the dollar the Society faces escalating costs in its current overseas operations.

The situation will call for careful financial management, the scrutinising of expenses, the setting of priorities, and an endeavour to keep budget increases below 7%.

below 7%.

The Society will not be keeping any missionary recruits back and will be able to fund all those whom we believe God has called and are now in training. What it does mean is that the Society is unlikely to have any funds available to meet new needs and opportunities, which may arise unexpectedly during the next financial year.

There is a deficit both in

There is a deficit both in some branch finances and in the Federal overseas budget. While it will be possible to offset this at this time it is not

Rev Maurice Betteridge

The church is set in the midst of a restless and uncertain world. In many countries the pressures on Christians can hardly be grasped by us in Australia. Thank God that in so many countries the church, although it may be exceedingly small, has a deep commitment to outreach and evangelism.

he following facts are clear, the throughout the year.

the their budget objectives, the and Tasmania have met the pressures on Christians can hardly be grasped by us in Australia. Thank God that protests help bridge this gap and we would be in a most difficult situation without such loans.

JUNE RUSH

Mr Betteridge said he is also most concerned that so large a proportion of the Society's budget comes in in the last month of the financial year. Missionaries' allowances, grants to Bible Schools, and all other ex
throughout the year.

Inevitably then we are facted with heavy overdraft expenses for much of the year.

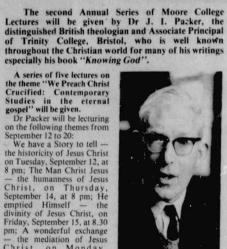
Interest free loans from supporters help bridge this gap and we would be in a most difficult situation without such loans.

The real solution is for all who support CMS to do so on a regular basis throughout the year. We need to receive our income on a monthly or at least a quarterly basis.

It is important for all allowances, grants to Bible Schools, and all other ex-

We have a Story to tell—
the historicity of Jesus Christ
on Tuesday, September 12, at
8 pm; The Man Christ Jesus
— the humanness of Jesus
Christ, on Thursday,
September 14, at 8 pm; He
emptied Himself — the
divinity of Jesus Christ, on
Friday, September 15, at 8.30
pm; A wonderful exchange
— the mediation of Jesus
Christ, on Monday,
September 18, at 8 pm; and
No other name — the uniqueness of Jesus Christ, on
Wednesday, September 20, at
8 pm.

After Dr Packer's stay in Sydney he will go on to Canberra and Melbourne for an extended weekend before moving on to Tasmania for further ministry. Baker Book House will publish the volume in North America



# **ON OTHER** DAGES

Abortion Prayer page 3
Books page 6
Lambeth Conference page 4
Letters page 5 

# EDITORIAL

that the next least healthy members of the community are Christian ministers. The major factor causing this problem is stress. This may come as a surprise to the Christian church, that they are being cared for by ministers whose work is the cause of this lamentable health record.

health record.

However, most ministers do not give the impression of being unhealthy or even under stress. Any problem is not readily seen, only by the warm smile and firm handshake on a Sunday morning, but perhaps it is only too evident to the minister's wife and family.

What are the causes of stress in the ministry? The immediate cause that springs to mind is being "overbusy". It is hard to assess just how busy that is in each case. The joke that the minister only works one day a week certainly is taken more seriously by the minister than most members of the congregation realise. It is not than most members of the congregation realise. It is not the fallacious charge but the inuendo that there is not all that much work to do, or that "we are paying you, what results are you producing?'

**De-stressing ministers** There is also the problem of a relaxing day off. This is difficult to achieve if there are school age children and a Saturday wedding or funeral. Sometimes that is the problem, other times it is self inflicted by ministers who are workaholics, determined to achieve.

Then there is the problem of success. Sad to say ministers are judged by their congregations and others, not by their faithfulness to the word of God but rather from a secular standpoint, namely "results". The charge by Paul in 1 Cor 3 ff is that such a comparison of the results of Apollos's ministry with those of Paul's was a sign, not of spiritual discernment, but rather spiritual immaturity. spiritual immaturity.

The pressure to achieve "results" is a curse endemic in our present congregational life and purely a reflection of the pagan numbers game. Little wonder that ministers in situations where the numbers game is impossible to play may suffer stress because of the way they will be assessed by their parish councils, fellow workers, the congregation and others.

That some success stories have fizzled after a minister has left the parish ought to be sufficient warning that God's requirements are different from ours, as the word of God clearly demonstrates. When ministers or congregations play the numbers game they are hurting

There are other causes, but the main point is that the more to prayer for him, than to discussing him, more to a ministry of encouragement, than standing by as a silent or vocal spectator, more to a dhoughtful consideration of his family's needs than criticism. Help de-stress him not distress him.

Ministers need to take note that their bodies are the same as other peoples. There is little more in vectors

same as other peoples. There is little merit in wearing out or rusting out. Let the minister ask his wife and children if they favour the former. A well balanced life regulated by prayer, relaxation, nutritional food and regular exercise seems a more Biblically based

MOSRE COLLEGE

8 - AUSTRALIAN CHURCH RECORD, JULY 10, 1978

Enter me as a new Subscriber to the Australian Church Record. I enclose \$5.00, Subscription for 12 months

AUSTRALIAN CHURCH RECORD, JULY 24, 1978 - 1