

MAINLY ABOUT PEOPLE

SYDNEY
Rev D. C. Woodbridge with the Church Missionary Society at Groot Eyalndt is to become the Rector of Port Kembla.

Rev M. C. Lee resigned as Curate-in-Charge of Blakehurst on October 25, to take up an appointment with the Melbourne Diocese.

Rev D. Hewetson is now Rector of Turrumurra South, this Provisional Parish having become a full Parish on October 3.

Rev F. W. Slater, Rector of Berry will retire on December 31.

Rev D. Pettett, Curate of Leichhardt will resign November 30 to become Curate in the Parish of Kiama.

Rt Rev T. G. V. Inman of South Africa has been granted an Authority to Officiate in the Sydney Diocese.

The Postal address of St Peter's, Watsons Bay is now PO Box 88, Vaucluse, 2030.

RUSSIA'S RECORD FOR BIBLES

The Soviet authorities have given permission for an import of 25,000 Russian Bibles — the biggest shipment ever of Bibles to the USSR.

The import permit was granted to the All-Union Council of Evangelical Christians-Baptists in the Soviet Union. The organisation has asked the Europe regional centre of the United Bible Societies to supply the Bibles as well as 5000 Russian concordances.

The Russian Baptists have received about 10,000 Bibles printed by the Orthodox Church press during the past few years. But demand for Scriptures considerably exceeds supply, and hence the application for an import permit.

Even in the 19th century, there was never such a large import of Bibles into Russia at any one time. The last major consignment of Bibles sent to the Soviet Union was in 1947 when 10,000 were allowed in.

APPROVED DEACONS

The Christian Reformed Church synod has voted to allow the ordination of women to the diaconate.

However, three study committees also agreed that the Bible is "unclear" about the role of women as elders and ministers.

The resolution defined the office of deacon "in terms of assistance and service" which does not conflict with the "headship principle in which the woman (wife) is to be the subject of the man (husband)."

Canadian Churchman

Indonesian assurances

Indonesian Christian leaders appealed to President Suharto to uphold full religious liberty for men of all faiths, which appeared to be threatened by recent laws promulgated by the Minister of Religion.

In the written explanation of the intent of the new laws given by the Minister of Religion to the President he insisted that under the new laws, Indonesians remain free to alter their religious affiliation and to disseminate their faith.

However, the dissemination of religious teaching must not be done in a direct, confrontational way — that would produce ill feeling between the various religious communities and threaten national unity.

Students' no to segregation

About 60 students from most universities in South Africa, meeting in Natal for the annual conference of the Anglican Students' Federation, agreed to avoid using racially or economically exclusive facilities in South Africa.

The students agreed that they would not attend cinemas, restaurants, theatres or any other recreational amenities where anyone was excluded on the basis of colour or poverty.

When the Duke of Gloucester looked in on Scripture Union ...



James Jones of Scripture Union's Sound and Vision Unit presenting HRH the Duke of Gloucester with copies of the new Ladybird/SU Bible books when the Duke visited the SU stand at the Internavex exhibition, organised by the National Committee for Audio-Visual Aids in Education and held at the Wembley Conference Centre.

HONG KONG CROSS



Bishop Delbridge from Gippsland with a hand-carved cross given by the Rev Francis Yip in appreciation for the support of the Australian Church to the Diocese of Hong Kong.

The flowers that bloom

The Festival of Flowers attracted 4500 people of all ages and denominations to St Andrews Cathedral from November 10th-13th. Because of many requests the Festival remained open for an extra day.

Like many Cathedrals in Europe the Mother Cathedral of the Commonwealth was brilliantly arrayed with flowers representing Biblical texts which brought spiritual inspiration to all through this new art form.

Members of the Flower Club of NSW as well as many parishes in the Diocese and expert florists contributed to the 75 arrangements. Boys from the Cathedral School brought flowers for a carpet surrounding the School Crest.

The first official function of the Lady Mayoress of Sydney, Mrs Nelson Meers was to open the festival.

Throughout the Festival there were musical recitals and conducted tours of the historic Cathedral.

Everyone responded in a positive and appreciative way. It was the first time that many had come to the Cathedral. One person said "It's good to see the Cathedral open to the public."

In his address the Dean of Sydney, the Very Reverend Lance Shilton, said:

"If you look at these floral arrangements through the eyes of faith you will perceive



(Left): Mrs Shilton; (Centre): Dean Lance Shilton; (Right): The Lady Mayoress, Mrs Nelson Meers.

more than is conveyed through your sense of sight and your sense of smell. You will hear the voice of God speaking to you of His perfect order, His infinite care and His lasting provision.

"One of the things which differentiates you from other animals is your appreciation of beauty. Anything that outrages that concept physically, psychologically or spiritually

annoys and frustrates and produces guilt.

"So many over the last few days have said as they have meditated upon the magnificence of this Festival of Flowers, 'Isn't it beautiful?' Some have knelt in prayer. Some with deep personal problems have asked for counselling. Some, strongly moved, have silently left the Cathedral thinking upon the message of God's word."

St Andrew's Cathedral

EVERYMAN'S WELFARE REP

The commissioning of newly-appointed Everyman's Welfare Representative in the Australian Reserve Forces, Gordon Hoskins took place recently in Melbourne. The service coincided with the Annual Federal Conference of Campaigners for Christ and was attended by staff and council representatives from four states and Papua New Guinea.

Mr Hoskins has had wide experience in both secular and Christian pursuits which God has used to equip him for the task of pioneering this "Reserve" ministry. He is familiar with Service life, having served as a National Serviceman in Medical Corps after which he elected to serve for a further period in Army Reserve and reached the rank of Staff Sergeant before discharge.

In daily life, Gordon has been successful in the fields of Insurance, Management and Business Administration and is currently working as an Insurance Officer with the United Church in Melbourne.

His experience in Christian Service and evangelistic endeavour has included involvement in Young Wycliffe, Sunday School teaching, Bible Study Leader, Theological Studies, The God Squad, The Apostles Stunt Team, Christian Counselling, Lay Preaching and through his ministry, people have responded to Christ.



Gordon Hoskins

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AWARD TO ROBERT COLMAN



Community Leaders present Robert Colman with Festival of Light Annual Good Citizen's Award at St Andrews Anglican Cathedral. Pictured left to right: Alex Gilchrist, Rev Tom Cardwell (President NSW Council of Churches), Robert Colman and Dean Lance Shilton.



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SINGAPORE SATURATION

The Heavens Opened

In spite of the worst flooding for decades, with 20 inches of rain, the Billy Graham Crusade help in Singapore at the National Stadium from December 7-10, brought a large response, both in attendances and the call to commitment to Jesus Christ as Saviour and Lord.

Over 330,000 people attended the crusade which was conducted in English, the official language of Singapore, and Mandarin. The message was also translated into Hokien, Cantonese, Malay and Tamil, and relayed to certain areas in the stadium.

Although no official figures were released on the cost of the crusade, it is understood that the amount was \$A260,000, all of which was raised by Christians before it began.

ONE MAN'S PUBLICITY

One Christian booked a large three column advert for the front page of the National newspaper 12 months before the Crusade as his contribution to what was the largest evangelistic outreach ever held in the republic.

The local Christian community made maximum use of publicity and allocated a large portion of their budget for this purpose in what they saw was an opportunity of a life-time for Singapore to be saturated with the Gospel.

Over 20,000 responded to the invitation and were given

a Bible and simple instruction material in the six language streams.

PRESIDENT PRAYED

Dr Graham was given a civic reception, attended by the Vice-President of the Republic, and later called on the President, Dr Benjamin Shears, at the Istana. The President, who is a committed Christian, told Dr Graham that he had been praying every morning and evening for the crusade.

At the dedication service attended by 14,000 people, held on the Tuesday before the public meetings, over 600 people came forward, a considerable number of whom had never responded to the Gospel.

Dr Graham who usually preaches on the theme of dedication on such occasions,



One of 500 buses advertising the Graham crusade. This one was stranded in the flash floods which came from the monsoons.

this time felt constrained to present a full Gospel address during his sermon. This response which greatly encouraged the organisers was a foretaste of what happened at the public meetings.

More men than women made a personal response, and although more of the 20 to 29 age group came forward, there was an encouraging proportion from the 50-plus group.

All major denominations participated in the crusade

• To page 8

ON OTHER PAGES

- Back to school 5
- Books and Letters... 6
- Islam here 2
- NIV date 4
- Cats not kids..... 4
- Uncharted marriage . 3

Regret Sydney ACC Move

The Standing Committee of the Diocese of Sydney at its meeting on November 20th voted to withdraw from the State Council of the Australian Council of Churches in NSW.

This decision which was met with very deep regret by the President of the Council Rev. R. Smith and the Secretary Major Gerben Stelstra was unexpected.

At the Diocesan Synod, held the month before, after seeking and receiving advice from the Synod's Ecumenical Affairs Committee, allocated \$1320 of the 1979 budget to meet the Diocesan contributions for that year.

This decision was challenged in the Committee stage of the Diocesan Income and Expenditure ordinance and after a debate the Synod voted to retain membership as expressed in the allocation for 1979. Ecumenical observers were somewhat surprised in the light of Synod's debate at Standing Committee's move, although felt it was understandable in the light of its request to General Synod to review Anglican membership of ACC on the Federal level.

As a consequence of the Standing Committee's decision a letter was sent by it which cited two reasons for this decision. It stated that the Diocese had been unhappy about the new constitution in that it appeared to have been approved without adequate consultation, especially the provision for 23 representatives and 23 alternates which would seem unworkable.

The other reason given by the Diocese was financial. "The increase in membership contributions from \$1320 to \$2990 for 1978 also presents some difficulty at a time of financial stringency and cutbacks within the Diocese. On the recommendation of our Ecumenical Affairs Committee, our 1978 payment has been maintained

• To page 5



Dr Alan Cole

NEW CMS FEDERAL SEC'S NEW ROLE

The Reverend Dr Alan Cole has been appointed the Federal Secretary of the Australian Church Missionary Society replacing the Reverend Maurice Betteridge who takes up the principalship of Ridley College from the middle of 1979.

In a recent statement on the role of the Federal Secretary, Mr Betteridge said that there were a number of changes in the work of the society overseas which changed the Federal Secretary's role.

The society was no longer operating with missionaries grouped in a particular area of a diocese, but its members operated by themselves within the fellowship of a diocese church denomination.

It meant that no longer were new missionaries able to draw on the advice and counsel of senior missionaries within a particular area, and hence the Federal Secretary needed to travel far more to assist missionaries.

Churches who received missionaries to work in them required that they should fully participate in the work

and not operate as something of "a diocese within a diocese".

With increasing specialisation the call of Third World churches is for individuals with specific gifts rather than groups for whom a particular area was carved off for church planting.

Dr Cole, who is at present Master of Robert Menzies College in the University of Macquarie, was formerly a member of the Overseas Missionary Fellowship from 1952-60 and of the CMS while Tutor and then Warden of St Peter's Hall, Singapore from 1962-68. He was a lecturer at Moore College from 1969-72.

Dr Cole told the Church Record that he looked forward to serving the CMS in this capacity and asked for the prayers and support of his fellow Christians.

EDITORIAL

Seated on the throne as the giver of every good and perfect gift that a child could ever wish for is Saint Nicholas (commonly called Santa Claus) and safely wrapped in restricted clothing lies the baby Jesus who is in fact Lord of Heaven and Earth.

The commercial world has mounted a distorted promotion gimmick and when you consider the unpromising original event of a baby in a feed box with the stench of cattle permeating the air, the promotion has been highly successful.

The merry myth of Santa has minted millions, enthralled millions even in Third World countries where references to Jesus are conveniently deleted, and has blinded millions of children and adults as to the real significance of Christmas.

Their blindness will be re-enforced by the annual release in the Media of some theologian or noted churchman somewhere in the world making what is reported on as a profound discovery that the incarnation is a myth formulated in an era of superstition from which we must break free in our enlightened age.

The publicity from such pronouncements provides fuel for Moslems, Jews and Agnostics and is the source

of acute embarrassment for Christians both in the West as well as the Third World.

We need to remember that controversy about the birth of Jesus goes back as far as the ministry of Jesus where the Jews cast aspersions on his character when they said "We were not born of fornication" John 8:41, and enshrined a myth in the Talmud where Rabbi Shimeon says that he is the illegitimate son of an adulteress.

However we may be distressed by attacks on the truth of the virgin birth of Jesus, we need to remember that for the person who is without the light of gospel of the Son of God such as affirmations by Christians appear foolish in the extreme.

In a climate favourable to religious syncretism unique credal statements run counter to the intentions of those who wish to lump all religions together and will naturally be rejected.

Jesus as a prophet will be an acceptable assessment of him by the Islamic world with its increasing power and closeness to us, and any claim that the Word was made flesh will be dismissed instantly.

How should we as Christian families respond not only to the myth of Santa Incorporated, but also to the

onslaught of materialism endemic at this time of the year?

The Book of Common Prayer has the right starting point when it heads the collect, epistle, and gospel for that day by stating it is "the Nativity of our Lord or the Birthday of Christ". For us and our children it is the birthday of Jesus and we treasure as our inheritance the word that accompanied the visitation of the angelic host — "for you there is born in the city of David a Saviour who is Christ the Lord".

In the face of the advertiser we need to guard against all covetousness and light hearted spending of our God-given resources. Let us take note of the needs of others and remember that Christian work has a strong call on our money. Our celebration with our families of the nativity of our Lord will be far more meaningful if we curb our extravagance and exercise responsible stewardship of our money. The poverty of Jesus' birth ought to curb the Christian's tendency to spend-thrift temptations of Christmas.

We wish you a joyful Christmas and encourage you to pray for friends, relatives and neighbours for whom this time of year is simply a merry mythmas.



CRUSADE COUNT-DOWN

19 weeks

Youth Evangelism Breakthroughs

Many youth groups in schools and churches in Sydney and the rest of New South Wales are jumping with an enthusiasm for sensitive evangelism that has not been seen before. Young people are being converted. Christians are developing an enthusiasm for sharing their faith which augers well for the Billy Graham Crusade's impact among young people. Two projects are producing these exciting effects.

LIFE-STYLE EVANGELISM

"Life-Style Evangelism" is becoming the "in" phrase in Christian work. Taken from the title of a new book by New Zealander Ross Pilkinton, it describes an approach to faith-sharing which is sensitive, group-based and inextricably linked with the way we live.

Ross' book (as the back cover says) "is designed as a handbook for those who shy away from shooting off gospel bullets at random at strangers on buses, and for those who want their witness to continue beyond specially set up mission situations into the on-going experiences of daily life. No programmes or formulae for winning others to Christ is offered, but the book sets out to demonstrate how a group of Christians, committed to the Lord and to each other, can share their faith and hope in a framework of continuing relationships and sacrificial love."

The Billy Graham Crusade Youth Committee was so impressed with this book that they unanimously agreed to encourage all the youth groups in the various denominations and interdenominational groups they represent to use it. It is proving an ideal tool for equipping members for full and effective participation in the 1979 Sydney Crusade.

So excited were Committee members that they arranged for an initial shipment to be rushed by air from the publishers in Britain so that at least some groups would have the opportunity of getting into the Life-Style Evangelism programme before the end of 1978.

THEY LEARN AS THEY LEAD

The Crusade Youth Committee is committed to the goal of seeing Christian young people trained not merely to a point where they bring friends to the Crusade meetings, but so that they become confident evangelists to their peer group. It was plain that one of the best ways of doing this would be if young people could help lead LSE Groups.

Ross' book is appealing, not least because of its graphics and relaxed style. But it was felt that many youth leaders would find it much easier to make the best use of this marvellous resource if they had a handbook to assist them. Consequently, a couple of committee members set about urgently producing the "Group Leader's Handbook" which is now available.

Both Ross's *Life-Style Evangelism* and the *Group Leader's Handbook* have been instant successes. They are being snapped up in very substantial quantities. David Griffin, an ISCF regional Staffworker, called at Jannali Girls High School the other day. So impressed had the group been with their first copies, they then bought another 30 copies of *Life-Style Evangelism* and 10 copies of the *Group Leader's Handbook*. Great things ahead for that ISCF!

OP-SWAP

Another brain-child of the Billy Graham Crusade Youth Committee goes by the above improbable name. Basically it embodies the simple notion of a city group inviting a country bunch of young people to stay with them for a week or so. As part of their time together, they would go to the Crusade youth nights. Christians in the country group are each expected to bring a non-Christian friend. The challenge for the Sydney group is to match this. No doubt many young people will be so shaken by the impact of sharing in such a close way with Christians that they will be converted long before they get near Randwick Racecourse.

Some measure of the worth of this project can be gauged by one significant fact. Long before the brochures describing Op-Swap came off the press a week or so back, the grapevine plus very brief mentions in one or two places such as "Crusade News" had set quite a significant number of youth groups already organising to billet a country group. The Youth Committee is expecting to see enormous numbers of country young people at the Crusade meetings in the May holidays fortnight.

INFO AND SUPPLIES

Brochures about the Op-Swap project can be obtained from the Crusade office, from all denominational youth departments, and from the Crusader Union and ISCF headquarters.

Copies of *Life-Style Evangelism* (\$2.85) and the *Group Leader's Handbook* (\$2) can also be obtained from these places and from Christian bookshops.

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ON & OFF THE RECORD

By Dr David Penman

Facing Islam here!

MOHAMMED — THE MOUNTAIN

The expansion of Islam in the 7th and 8th centuries is a well established fact of history. What is not quite so easy to accept and explain is its remarkable growth and revival today. Hardly a week goes by without a substantial news report in sections of the press referring to the significance of the Islamic religion for the economic and social stability of many millions of people. Iran is the most recent illustration of the point I am making. In a sense, developments there will affect us all.



Earlier this year, on May 29th, Time magazine ran a feature article on Saudi Arabia under the title "Into the Jet Age". It was a fascinating in-depth analysis of what was described as the "Desert Superstate". Sympathetic and perceptive, it was characteristic of new "tolerance" being shown in the press towards the Muslim religion almost as if it has "come of age". There is a new confidence among the member nations of the Arab League and associated Muslim countries that allows their Foreign Ministers Conference to issue "religious calls" like this one from Europe in 1976:

- "Calling converts to Islam through any means possible;
- "Helping Muslim communities protect their faith and find means to liberate them from destructive alien ideologies;
- "Working for the welfare of Islamic communities by uniting small groups into larger units, helping them to discard sectarianism and develop their characteristics as a distinct community; and
- "Noting all destructive criticisms against Islam and Muslim communities and providing effective answers."

There are signs on every side of an unprecedented revival in Islamic fervour and devotion in the heartlands of Islam. This is disturbing enough but it has far wider implications.

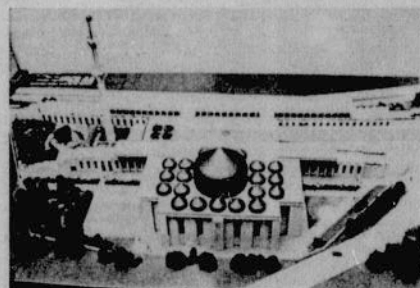
We are accustomed to struggling to understand Muslims from a distance and find it decidedly uncomfortable to face these changing circumstances. The figures and associated developments are surprising. In Europe there are 24 million Muslims with the largest concentrations being in France, Germany and England. Mosques are being constructed at enormous cost in Brussels (5 million dollars), Rome (6 million dollars) and London (7 million dollars). The Queen was present for the opening of the 1976 World of Islam Festival in London and

then again last year for the dedication of the multimillion dollar Regent's Park Mosque largely financed by funds from Saudi Arabia. This new centre is not just a place for worship, but also a visible rallying point for Muslims, and a place for dissemination of information on Islam.

In the rest of the western world the growth of Islam is not quite as spectacular, but it is significant. Recent figures indicate that there are almost 3 million adherents in North America, with percentage increases each year well above the national average. Newsweek Magazine suggests a 400% growth over the past 10 years, with many converts from every level of society. One contributor to a very recent conference on Muslim evangelisation expressed one aspect of this growth phenomena like this:

"Information on Islam is being disseminated by the media as never before. Popular magazines have been running special features on Islam with a favourable slant... The capital for the recent motion picture "Muhammad, Messenger of God" came from the Arab countries... Several of the leaders of the Arab countries have declared that they feel that the money from oil that they have received is a trust from Allah, and they intend to use the money for propagation of the faith..."

Recent census figures in Australia demonstrate a similar trend with Muslim authorities in Melbourne recently claiming membership in this country at 225,000. The influence of the oil-rich nations of the Arab League are easy to identify in our capital cities and this is certain to increase markedly over the next decade. One in 4 Australians has been born in another land making this one of the most potentially diverse cultures in the Western World.



MOSQUE IN ROME

Not many of us would choose to be known as the "followers of Jesus in Australia" today, and even with us, how well are we prepared for witness and loving in our multicultural neighbourhood? It is encouraging that the World Evangelical Fellowship through the Evangelical Alliance in Australia is sponsoring study and working groups on every aspect of Christian-Muslim relations in Australia today, thereby helping us to answer this challenge.

We believe that Christ has called and commissioned us all to be a part of his purposes for the nations. We have always found it very difficult to go, but no longer, for they have now come to us!



MARRIAGE IN UNCHARTED WATERS

by Valerie Griffiths

Too many marriages today are like ships launched into the sea with a few instructions for the first few months. After that, everyone is supposed to have gained enough experience to handle years of uncharted waters ahead. In a century of change and upheaval, it is hardly surprising that so many are shipwrecked.

Relationships disintegrate

In the first months as a couple settle down, they have youth and resilience to help them meet the problems. Few are adequately prepared for the upheaval that arrives with the first baby, but most survive it with the restrictions and the responsibility the baby involves.

But as children grow up and some pressures lessen, others increase. Soon the teenagers go to bed later than their parents, and at a stage when they may need to do so more than ever before a couple have very little time to communicate any more — and without communication relationships disintegrate.

However, the pressures of a growing family are widely recognised. What are less obvious, and almost as important, are the internal changes within each individual. We have clung for too long to the myth that at 21 (or 18!) we become "grown-up" — and remain static at this stage until those other less definable points when we become middle aged and old.

In fact, each individual is changing throughout life, and as a couple try to relate to each other, they need to understand this. Gail Sheehy in her book *Passages* has described this process. There is the urge at 18 to get away from parents and be independent, though deep insecurity may lead men and women to jump from the security of parents to the security of marriage without

first establishing their own identity.

There is the urge in the early 20s to establish one's life pattern, steered perhaps by culture or convention or idealism, followed by a more realistic assessment at 30 — "What do I really want to do?"

These inner stirrings affect husbands and wives, and if Christian love means a deep concern for the needs of the other partner, then the crises and decisions which emerge cannot be shrugged off, but must be faced squarely.

One of the greatest times of change for women comes in the late 30s. For decades it has been found easiest to sweep the problems under the carpet of menopause, when in fact there is no direct connection. She is



How will she spend it? Motherhood today is a very important interlude, but nevertheless an interlude, in a woman's life. Now she has a chance to take stock, to pick up threads of distant training or skills laid aside long ago, to

What happens when the children move away?

no longer bound by the needs and demands of young children. If her job has been done well, they are becoming independent. If she has been brought up to expect motherhood to be her life work, she is in for a rude shock, for after 15 to 20 years the main demands of motherhood are over, and another 20 or so years of active life lie ahead.

develop latent gifts or new interests.

Stewardship of talents

As a Christian she is responsible before God to steward the talent, training and experience she has received. Is it more biblical to bury her talent in the ground in the name of wifehood, filling the empty hours beautifying the house, and escaping into the dream world of soap operas and mail-order catalogues? It will make little difference whether she is paid or works voluntarily. The important thing is stewardship of her time and talents.

But if a woman finds herself and her life suddenly changing, so does her husband. He has spent 20 years of working life in a competitive world, often seeing too little of wife and family. In the 40s there is boredom perhaps, the desire to ease up and give time to other things, and above all to home. Sadly, he does this just as the teenage children move out into their own pursuits, and his wife, with a sudden burst of energy, moves out into new paths.

The traditional pattern of their marriage is reversed and the husband may be left bewildered and feeling threatened. Happy are the couple who can handle the situation without a sense of fear and rejection.

Yet in the face of change, it is human nature to retreat to the old well-worn paths and proclaim that men and women should keep within their fixed "roles" in society. The cry goes out in the name of Scripture but how Scriptural is it?

When God created mankind in all their variety, he made them very different. He made them male and female. But that is no reason for stereotyping people and forcing them into roles for which they may not have the right gifts. Surely it is more biblical to accept people as God created them, with their individuality, and try to discover what God is asking each individual to do.

What businessman would be satisfied to be told that his role as husband and father required that he devote himself to gardening, decorating and DIY 12 hours in the day? Too many women are like round pegs

being forced into square holes, and when they end up frustrated, depressed, resentful, they are quickly accused of refusing to accept their roles.

Is this really the reason? Isn't it time we did some much deeper thinking about what it means to be a Christian in today's world?

The Son of God revealed his father in the first century world, a world full of social and political turmoil. He calls us to be his witnesses in today's world, and He who created this earth with such infinite variety doesn't pack us into stereotyped moulds.

We face the same tensions and pressures as everyone else. The house on the rock faced the same storm as the house on the sand and needed to be strong to survive. We gain nothing by running away to avoid the storm.

We need to look again at the lady in Proverbs 31 who bought fields, planted vineyards, and supervised a home industry. We need to think again of people like Lydia with her business in purple dyes, of Priscilla travelling the Mediterranean alongside her husband, of Phoebe in some kind of administrative position where she had been able to help many.

Schizophrenic

Too much of our Christian teaching is schizophrenic, limited in its exposition of Scripture, and unrelated to what actually happens in marriage. The ideal picture of "growing togetherness" in marriage is scarcely reflected in the rising divorce rate among Christians. It may come from those preachers who have moved into the calmer patterns of late middle age. It is scarcely typical of the first 20 years.

All of us, as individuals and as couples committed to serving Jesus as Lord, need to discover

what that Lordship means for us and our families at each stage of our lives. We could begin by discussing this article with our partners, and we might be in for some surprises!

Episcopal Street Sweeper



The Archbishop of Canterbury helps tidy up the Canterbury streets on Monday morning under the critical eye of Mrs Coggan. After an early visit to Canterbury City Council's Kingsmead cleaning depot, Dr Coggan was ready to start work at half-past nine — showing his solidarity with the city's anti-litter campaign, which won his admiration during the Lambeth Conference.

most of all give love

Children in crisis need loving care. Children from homes shattered by illness, divorce or emotional problems. We are able to offer a loving hand to these children and an environment where the healing work can often begin to benefit the whole family. Share with us this Christmas in helping the children, but...most of all give love.

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Spade Work on Future Trowel and Sword



Mr Tom Smith, RE consultant; Mrs Robyn Tobin, contract writer; Mr Chuck Shave, Catechist to the Board of Education; Miss Patsy Lee, full-time writer for the Board; hard at work at the Gibulla Conference Centre, discussing the future shape of the Trowel and the Sword publications for Sunday Schools and religious education material in schools. The conference met on December 5 and 6, with 12 writers of the material, to listen to Wendy Pullen, Lecturer in Education at the Wollongong Institute, discuss new trends. The Rev Ian Mearns, who is responsible for the production of the two publications, chaired the conference.

DON'T CRY CINDY . . . SOMEONE'S BOUND TO HELP



Charles Chambers, Executive Director of the Sydney City Mission; singer Peter Flanagan; and Merle Hurcomb, Associate Director of the Mission (left to right) discussing the song written by Peter Flanagan and Ken Harrison called "Don't Cry Cindy", to launch the Sydney City Mission's Christmas New Year Appeal. The song was recorded at Sydney's Tin Pan Alley Studio by Peter Flanagan.

SHE TOOK THE CATS NOT THE KIDS

The story of Cindy, from the files of the Sydney City Mission tells of how Cindy's mother left her alone with her baby sister and tiny brother — but took her prize cats with her — she left the kids but took the cats!

A neighbour heard Cindy crying and called the Sydney City Mission. The mission was able to arrange for a kind family to take Cindy until things were sorted out.

The theme of the Sydney City Mission's Christmas /New Year Appeal is: "Don't Cry Cindy . . . Someone's Bound to Help".

It is sung by Peter Flanagan, a member of the popular Flanagans sister and brothers singing group. Peter also wrote the music for the song, the words were written by Ken Harrison.

The song will be sent to radio stations throughout NSW, along with radio commercials, with a request to the station to play them on air to promote the Appeal.

Each year the Mission cares for thousands of needy people from all over Australia in its 14 centres.

These range from the homeless, alcoholics, drug dependents, the unemployed, deserted children, young people in crisis, the aged, poor

families through to ex-psychiatric patients. The Mission needs to raise \$2½ million from the Appeal to go towards its huge \$2½ million annual budget.

NIV PUBLICATION DATE CLOSE



Pictured left to right: Managing Director of Hodder & Stoughton, Australia, discussing plans for the publication of the NIV Bible with Edward England, Director, H & S, UK, and Charles Cook, Bible Society, Australia. The Holy Bible, New International Version, will be published in the UK, on Monday, February 26, 1979, and in Australia approximately two weeks later. The Bible Society in Australia in association with Hodder & Stoughton have designed an attractive NIV Bible Gift Voucher for purchase to ensure gifts of first edition copies of the Bible. Shops ordering the Bible will be supplied with quantities of the Gift Voucher upon request to either Hodder & Stoughton or the Bible Society, Revesby.

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This handbook has been produced for the Billy Graham Crusade Youth Committee in order to encourage and help group leaders in their use of "Life Style Evangelism".

It should prove to be a most useful aid. It contains many practical suggestions on evangelism and an overall planning guide that focuses upon the Billy Graham Crusade, consequential follow-up programmes etc.

The last section of the book deals systematically with the studies in Life Style Evangelism, providing suggestions and "points to watch" which group leaders should find very helpful in their preparation.

Terry Dein

LIFE LINE DIRECTOR



The Wesley Central Mission is seeking to appoint a dedicated Christian, either a Minister or lay person, to assume responsibilities as the Director of the Sydney Life Line Centre.

This key position presents an excellent opportunity for a mature person, preferably with skills in Christian counselling, pastoral relations, psychology and administration. It would be an ideal position for a Christian seeking to find challenge and fulfillment in this area of service by being able and willing to identify with the spirit and purpose of the Mission.

The position carries responsibility to the Mission for the leadership of the Life Line movement in Sydney and the work of the Centre. The Director is responsible for the oversight of the professional counselling staff, development and leadership of training programmes for all Life Line volunteer counsellors together with responsibility for general administrative oversight of the total work of the Life Line Centre. The Director also undertakes some personal counselling.

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BACK TO SCHOOL ON EVANGELISM

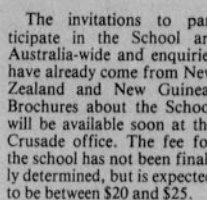
A School of Evangelism will be held in Sydney from May 8 to 11 next year during the Sydney Billy Graham Crusade, with which it is associated.

The School will be held at St Andrew's Cathedral and the dean of the School will be Bishop Donald Cameron, an assistant bishop of the Sydney Anglican Diocese. Members of the Billy Graham Team will speak on evangelism and church growth. Dr Graham will probably open the School with an address, and well-known English evangelist, the Rev John Stott, will give three major lectures.

Schools of Evangelism



Rev John Stott



Bishop E.D. Cameron



Dr Billy Graham



have been features of Graham Crusades for more than a decade. The Sydney school will be open to clergy, students from theological and missionary colleges, deaconesses and people in full-time work with para-church organisations.

A timetable is being worked out for the addresses and the seminars which will follow. The hours will be from 9.00am to 5.00pm except on the final day which concludes at midday.

RIDLEY STAFF EXPANDS

Ridley College is about to make two important additions to its staff, made necessary by the increase in theological enrolments.

Rev Dr Colin Kruse, after missionary service in Indonesia with the Church Missionary Society, has completed doctoral studies at Fuller Seminary in the USA. Family needs will keep Dr Kruse in Australia, and he has accepted appointment to the staff of Ridley College as a lecturer in Biblical Studies, from January 1979.

Dr John Thompson of the Melbourne University School of Biblical Studies is widely acknowledged as a fine Old Testament scholar and teacher. He retires from his University post in 1978. In

1979 he will become a part-time lecturer in Old Testament at Ridley College.

The increase in tuition fees, and interest saved by the purchase of a fine building previously leased for housing married students, made possible by gifts from the College's supporters, have made these appointments practicable.

Dr Leon Morris continues as Principal until May 1979, when he will retire and be replaced by the Rev Maurice Betteridge. He has had the satisfaction of welcoming more and more overseas students seeking better equipment than that available in their home countries.

Also the number of graduates wanting to do studies for Master and Doctor of Theology degrees is rising.

Increasing demands on the staff of the College could only be met by further appointments. It is gratifying to the College that two such fine scholars are available.

Major Stelstra told the Church Record that these reasons came as a surprise to him, especially the complaint that there had been inadequate consultation on the new constitution. "We consulted all along the way," he said.

To support this statement he cited a letter to the ACC State Council from the Ecumenical Affairs Committee dated 28 April, 1978 which stated: "The Ecumenical Affairs Committee yesterday discussed your proposed constitution at some length and I was asked to inform you that we would support the adoption of this proposed constitution."

Major Stelstra also released to the Church Record a copy of a letter sent by him to the Standing Committee on the 17 November in reply to a request for information on these two issues. The letter from the State Council stated: "Naturally we are grateful if member churches can reach the financial target set for them — as you are aware, costs rise year by year and if church donations do not rise we simply have to reduce the work done by the Council."

"However, I stress that the amounts set for member

church donations are target amounts rather than levies. This means that no arrears are ever accumulated. The Council arranges its budget according to the actual amount of money in hand each year.

"Of course, if the Diocese, in the light of its own financial situation, wishes to record its 'arrears' and give the Council the amount over the target in a few years time, we would be delighted. But we have never asked this of member churches as a due — that would be a decision of the Diocese.

"For the present, our concern is to maintain Diocesan participation in the life of the Council and we accept whatever financial commitment that the Diocese feels able to make."

Major Stelstra told the Church Record that he is an evangelical who has worked hard for three years to strengthen evangelical participation and is extremely disappointed at this decision. The smaller churches look to the Anglicans for leadership and many of them have indicated their sorrow. "All I'm striving for is fellowship, the financial aspect is secondary," he said.

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"However, I stress that the amounts set for member

"GOD DOES NOT BACK FLOPS"

"The Lord is my co-producer, and He doesn't sponsor flops," says Hollywood film mogul Mr Robert Munger. "Besides, there are 70 million born-again Christians out there waiting for this film."

The film, which opened last week around the US, is "Born Again" a lavish screen version of Charles Colson's Watergate best-seller. It tells how Richard Nixon's top hatchet man was transformed, as producer Munger puts it, from "a rat into a Christian."

Many people believe that the film will set a new trend of profitable movies aimed at the largely untapped religious market.

"Born Again" has broken new ground. It's the most costly (\$3 million-plus) film with a hard-sell evangelistic message yet made, and the first of its genre ever released with the full promotional fanfare of a major distributor, Avco-Embassy.

Critics have been cruel, and Munger retorts: "Gallup polls show 98 per cent of all college students believe in God. If only half the born-again Christians in this nation see the film, it'll make money."

It won't change many minds about Water-gate. Colson, who personally re-wrote the script, says the treatment of events and figures is "fair and straight." But critics are saying that Colson has exonerated himself as a victim of Press, palace guard and presidential shenanigans.

We find him first in jail, pondering how he got there. Enter, in flashback, Nixon, Kissinger, Haldeman, Ehrlichman and other

Watergate crew-members. The portrait of the ex-President (by actor Harry Spillman) is ungenerous.

But the thrust of the film is not political. It concentrates on Colson's conversion by businessman Tom Phillips (Dana Andrews), and his subsequent prison ministry.

"I don't care about the vote on me," said Colson recently. "Only whether people hear my message."

It appears that almost everyone working on the film already has. Mr Munger is a born-again Christian. So are Dean Jones (Colson), Chris Conrad, as Colson's son, scriptwriter Ernest Block and a dozen others.

London Observer



Colson: "Hear my message."

Watergate crew-members. The portrait of the ex-President (by actor Harry Spillman) is ungenerous.

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Healing service problems

Sir,
Congratulations to the Rev Fred Hanson (ACR Oct 30th) for his courageous and thoughtful letter on the ambivalence in Lesley Hicks' expressed viewpoint on the question of healing. People are often unaware of their own dilemma until a clear thought like Mr Hanson points it out.

For some years now I have advised numbers of exceedingly lonely people to attend the Wednesday night healing service because it seems to me that there is a quality of warm fellowship and genuine concern which is all too rare and certainly impossible to find elsewhere in the inner city area where much of my work lies.

If Lesley Hicks advises people to go there for any purpose connected with healing, I can only put it down to her having another blind spot.

I well remember an article she wrote in the ACR some years ago which was as gratuitously offensive to psychiatrists as it was ill-informed about psychiatry and its method. If she can go along with the frequently erroneous exegesis of Scripture pointed out by Mr Hanson, it is a blind spot indeed.

I still have the copy of Mr Glennon's Wednesday night sermon in which he compared the laying on of hands for healing with the medical profession's "laying on the knives." At no time in the ensuing correspondence in the ACR did he ever withdraw this statement.

Lesley Hicks is a good journalist and often provocative. But she ought to avoid areas where she is so obviously ambivalent or ill-informed. It is reminiscent of Alan Gill's statement in the "Herald" recently that T. C. Hammond was a younger brother of R.B.S. Hammond.

Rex Meyer,
Roseville, NSW

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LETTERS

Hanson wrong

Sir,
I was indeed sorry to read the Reverend Fred Hanson's letter in The Australian Church Record of October 30, in which he criticises both the weekly Healing Service which is conducted in St Andrew's Cathedral and the book review by Lesley Hicks on "Your Healing is Within You" by Canon Glennon.

Any member of the clergy obviously has the right and responsibility to level strong and severe criticism against any type of church activity which he feels is wrong, but surely we all have the right to expect such criticism to be constructive and to be based on good and substantial evidence.

One wonders how any one could offer criticism of a book review without first reading the book. It could also be assumed from Mr Hanson's letter that Canon Glennon was the speaker at the service in question. But that particular sermon was preached by a guest-speaker — not Canon Glennon.

I was unable to be present on that particular night and so I am unable to comment in any way on what was said, but I wonder if Mr Hanson has never experienced a guest speaker in his own church using words which he felt could have been more wisely chosen?

Mr Hanson suggests that the Healing Service has been responsible for leading people into anguish, depression and even mental illness.

I have no doubt that there have been people, like Mr Hanson, who have left one of these services with a feeling of disappointment and one wonders what the explanation could be. As a doctor, I might be forgiven for offering a medical analogy which could answer this question.

Occasionally a patient presents in medical practice, who presumes to know more about his illness than his physician and therefore sidesteps certain aspects of the overall treatment — preferring to take only the more palatable sugar coated pills, whilst ignoring the less pleasant aspects of the full therapeutic plan. All will agree that such foolishness could be disastrous.

I have been attending these services at the Cathedral on a regular basis for over three years and have been helped tremendously, both physically and spiritually through this ministry. During this time I have not ever heard Canon Glennon make any statement that has offended my medical mind, have not ever known him to make a statement on medical or spiritual healing that was unbalanced; I have always been impressed with his general knowledge of medicine and his judgment in dealing with people who are ill. For these reasons, I have the highest regard for both Canon Glennon and his ministry.

We have been told to come with boldness to the Throne of Grace and to ask that we might receive. If Mr Hanson were to feel that it would be presumptuous for anyone, at anytime and under any circumstance to pray with confidence regarding healing, then surely it would be impossible for him to pray with conviction and certainty for anything.

May I take the liberty of prescribing first, a detailed reading of the book in question, with strict attention to every facet of the treatment advised — and after reading the book, I

would suggest that Mr Hanson attend several of these services. Then, he would be in a better position to express an opinion.

MEDICAL PRACTITIONER, Sydney (Name and address supplied)

The preacher?

Sir,
The letter of the Rev Fred Hanson, (ACR30/10/78) requires an answer on several points. I will deal with only his summary of that part of the sermon he heard at the Cathedral on October 4, 1978.

From an unabridged tape recording of the entire sermon, I typed, word for word, what was said by "the preacher", the Rev L.J. Harris.

Mr Hanson claims from his hearing of the sermon that the preacher said "... follow the teachings of the order of St Luke and void the errors of St Paul... put God first and healing will be given to you... the all things of Matt 6:33 include healing."

Nowhere in the whole sermon did Mr Harris say anything like this. The only reference he made to OSL was on an entirely different and neutral point.

I believe that God requires of us honesty and accuracy when we repeat what others say, especially when it is put into print. I am at a loss to understand how anyone who only stayed for "10 minutes" of a sermon is competent to judge the message of a preacher.

Radical Christian education

"Towards a Radical Christian Perspective in Teacher Education" edited by A. C. Hogg Papers presented to the Australian Teachers Christian Fellowship National Conference Hodder & Stoughton 124pp \$4.95

The *Journal of Christian Education* is unique in producing good quality articles on education from a Christian perspective. The above papers were first published in the journal and reflect that good quality.

The papers are written by leading Australian educators such as B. V. Hill, W. E. Andersen, A. C. Hogg, R. W. Rawlinson, and Philip Hughes. The first paper is a critique of teacher education in Australia in which Brian Hill identifies three practical deficiencies. Identification of learning tasks, integration of learning tasks, and student evaluation.

In many respects this sets the stages for the following papers. It contains an appeal, and with which many of us would identify, for a resolution of the divergent implications imbedded in the various facets of teacher education.

In "The Teacher and the Teacher Educator" W. E. Andersen takes up the challenge and develops a Christian model of an educated person. Mr Andersen has been developing this model for some years now and it contains some very helpful insights.

He traces the Biblical concepts such as "nefesh" and argues the wholistic emphasis in them. This leads to a clear statement of the nature of persons from which he then derives a concept of education and a perception of the teacher's role.

Other articles include a treatise of freedom and authority in education in which Robert Banks looks at Paul's view, first of freedom, then of authority, Anna Hogg examines content and method in teachers' education and

The teachings of OSL do not include such a claim as "follow the teaching of the Order of St Luke and avoid the errors of St Paul". The Order would never put forward such an erroneous idea.

May I add that the wonderful Healing Ministry at the Cathedral is not conducted by the Order of St Luke.

Deaconess G Hall,
Chatswood, NSW.

ACC critical of Record

Sir,
May I be permitted to respond to your stories "WCC Sacks Four Senior Officials", ACR 13/11/78; "Anglicans Reconsider WCC", ACR 16/10/79; and the most offensive letter from Mr Edward Rock in the same edition.

But first, on a personal note, congratulations on your excellent editorial "Spotlight on — Priorities" (13/11/78). As a member of the recent Synod, I had left believing the financial situation was in a difficult state and the cuts to the budget of the Board of Education were unfortunate, but necessary.

To read, so soon after Synod, Bishop Dain's proposal for a \$25,000 light with running costs of \$2000 or so a year leaves me dumbfounded. In an age of stringent economies and growing conviction on the need to conserve energy, such an extravagant scheme not only smacks of materialistic

consumerism run riot but seems the product of "ivory tower" (or is it concrete and glass) thinking in St Andrew's House.

The suggestion in "WCC sacks four senior officials" that these staff people were sacked because of differences in opinion of the WCC grants to groups combating racism in Southern Africa, is nonsense.

The truth is that the WCC has a rule that under normal circumstances the maximum term for executive staff must not exceed nine years. All that has happened is that the normal terms of appointment of these four have run out. To say that they have been "sacked" is a malicious misrepresentation of the normal WCC process of staff turnover.

To imply that these staff members have been dismissed because they are "moderates" regarding the decisions on racism is ridiculous to anyone who knows the WCC procedures or who knows the people concerned. I have known Mr Brigalia Bam personally since 1972, and as an exiled South African. I know only too well the deep feeling and conviction she holds for the freedom of the people of Southern Africa.

May I also suggest that your interpretation of "Anglicans Reconsider WCC" is unsupported by fact. Whilst it is true that at Lambeth the two white Bishops of Rhodesia spoke against the WCC grant to the Patriotic Front, it is also true that they do not represent the views of the majority of Rhodesian Anglicans.

There is a clear call to diligently study God's Word and thus a balance is preserved between the Spirit of God and the Word of God. Nevertheless, one gains the impression that the author's theology has a charismatic flavour to it.

In summary, the book undoubtedly contains material which many would appreciate as they attempt to be obedient to the Will of God in their lives. Its simple devotional style makes the book very readable.

Terry Dein

Daily Christian soldiers

"The Soldier's Armoury January-June 1979" by Capt Clifford Ashworth Published by Hodder & Stoughton. Paperback — 128pp. Recommended price — \$1.95

This is a Bible Reading plan prepared at the International Headquarters of the Salvation Army and produced for them by the publishers.

Each day an appointed passage is set out followed by explanatory notes and illustrations. The whole is designed as a guide for personal devotions.

The passages set are brief (some very!) and the comments provided are not deeply theological and avoid problems of interpretation where difficult passages occur. One could say that the comments but this does not mean that they are not penetrating, human and spiritual.

The introduction of special readings and comments for Sundays rather spoils the continuity of thought being followed — on most occasions they are completely unrelated to the portions used in the rest of the week.

It is obvious that these books (they appear each six months) are written with the members of the Salvation

The Anglican Church in Rhodesia has 9 black members to each white and according to the Anglican Dean of Botswana, the very Rev Michael Molale, the majority of Anglicans in Rhodesia support the Patriotic Front.

Significantly, the Lambeth Conference did not criticize the WCC but rather gave it overwhelming support. The resolutions of Lambeth show no sign of the "growing alienation of member churches" which you suggest. Even more significant, is the recent overwhelming support for the WCC grant to the Patriotic Front given by the General Synod of the Church of England meeting in London.

I fully acknowledge that the recent Sydney Synod resolution indicates a "strong censure" of the WCC by Sydney Anglicans and that there has been criticism of the WCC in other members churches, but to suggest that Sydney Synod is voicing the feeling not only of Anglicans around the world but also other WCC member churches is more than a little straining on the imagination!

Finally may I simply respond to the most offensive and vicious letter from Mr Edward Rock, by saying sorry I am that Christians resort to such tactics to defend their political views. Such nastiness and hatred is far divorced from the love and concern for others that I believe Jesus Christ practised during his earthly ministry.

RUSSEL G. ROLLASON,
Infection Officer, ACC.

Army in mind, but anyone looking for a helpful devotional Bible Reading Plan with comments, will find it both refreshing and stimulating.

R. N. Langshaw

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WHAT A WORLD!

by Lesley Hicks

COMING TOGETHER

Ecumenism is not a particular issue for me. From the time I first came to know Christ as a fifteen-year-old, I found deep fellowship with fellow Christians of other denominations, first at school and then at university. That fellowship has continued, in person and through books, ever since, and having learnt to accept differences in the non-essentials, I have found it difficult to share in the passion of some for organisational unity.

I'm a loyal member of one parish church — have worshipped there from the time of my conversion — and while appreciative of its patterns, I am committed not to them, but to people. For instance, I can defend infant baptism as biblical, but for an adult convert I see as much value in our culture as in a mission field, one for the dramatic and utterly biblical symbolism of baptism by immersion, perhaps in a river or the ocean. Does that make me un-Anglican?

PRE-CRUSADE BENEFITS

There are obviously some very good things happening already as a lead-up to the Graham Crusade, notably in the formation of prayer groups, and the tremendous numbers who have attended the training courses for Small Group Leadership. The latter have meant a healthy mingling of denominations, and it would be equally healthy if some of the group subsequently formed for fellowship and nurture of new Christians also allowed this inter-denominational cross-mingling.

Of course it is to be hoped that some who are converted will not at the outset be nominal adherents of any church. What of them? Do we set out to make them good Anglicans, Baptists, Roman Catholic or whatever? So long as they are welcomed into a Christ-centred, Bible-based, Spirit-filled group of believers, its label should not matter.

As we work together towards the common goal of effective evangelism, I long that we will be bound together in love through the Spirit, to our mutual enrichment.

rather than a supplanting role; some however have become in effect new denominations.

ACROSS THE BARRIERS

Amongst women, this happens a great deal anyway. The Christian Women's Conventions movement, with its offshoot the know your Bible group Bible study system, and also the US-originating Bible Study Fellowship are examples of means by which women find common ground and fellowship.

The various groups of a charismatic emphasis also bring Christians from different denominations together, usually, like the women's group mentioned above, in a supplementary

rather than a supplanting role; some however have become in effect new denominations.

I've shared in various parish church ministries at times; sometimes they have filled gaps in what my local church was providing, and I've appreciated the wider fellowship and the refreshingly different, but no less biblical, points of view and emphasis. The books I read too are always stretching and testing my accepted norms, forcing me to reconsider old ways, old thought patterns.

Looking towards the Crusade in May '79, I would say that most of us would agree on certain priorities. One is the need for our churches to be centres both of strong, sound biblical teaching and of genuine Christian love. The follow-up ministries provided should ensure at least a start with the former, but only the authentic work of the Holy Spirit can provide the latter.

In 1972, Dr Donald Coggan, Archbishop of Canterbury, preached a stirring Whitsunday sermon in York Minster. He spoke of the wind, the Bible's key metaphor for the Spirit of God. "A lovely, powerful thing the wind."

Refreshing... the air in some buildings is stale and foetid. You open the window. You let the breeze blow through, and all is sweet and fresh again. "He spoke too of its terrifying aspect — the tornado or cyclone. At Pentecost, He came. "Whose coming was like the wind, unseen, refreshing, powerful, driving, destructive of old patterns, constructive of new."

LISTEN TO THE WIND

He challenged his hearers to be willing to hear what

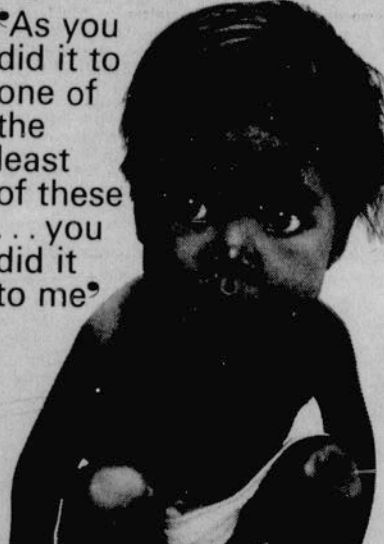
God is saying to His people — "to listen to the wind". Amongst other movements he mentioned the one "broadly called charismatic." Some, he said, "would dismiss it with a contemptuous aside about speaking in tongues."

"I am personally not deeply interested in this particular phenomenon in the movement, though it is an undoubted characteristic of New Testament Christianity. I think it matters little compared with the ethical fruits of the Spirit, such as love and joy and peace and self-control."

"But I am interested in unholiness being made holy, and joyless women being filled with joy. I am interested in lives remade, and this is undoubtedly happening through the charismatic movement. Is this, I ask, the Spirit blowing where He wills? Suppose we failed to listen to the wind? What then? (Reprinted in "Convictions", Donald Coggan, pub Hodder & Stoughton.)

Charismatics of course have no exclusive claim on the Holy Spirit, and some go to foolish extremes, but it seems to me that in many of our congregations fear of the label "charismatic", and of loss of control, is quenching or at least hindering His work. Do we prefer staidness to the possible unpredictability of allowing the Spirit to blow through our tight-shut churches?

"As you did it to one of the least of these... you did it to me"



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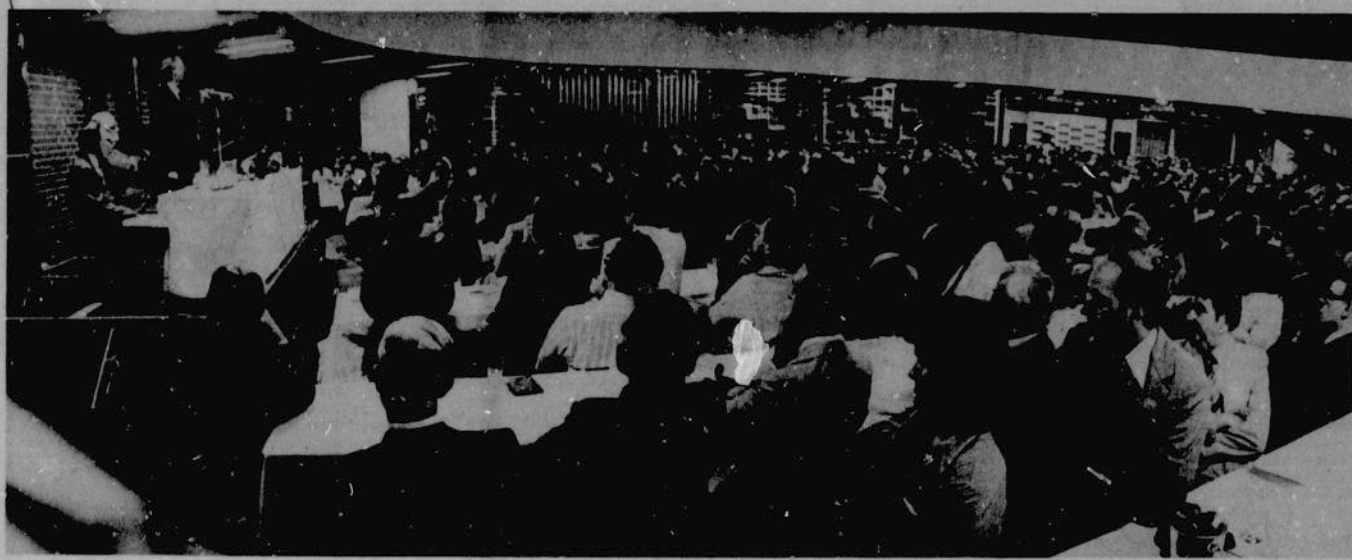
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ENTHUSIASTIC PACESETTER FOR MEN'S BILLY GRAHAM DINNER



Dr Walter Smyth addressing the Pre-Crusade Men's Dinner in Sydney. The 1100 men who attended this meeting created something of a record for attendance and enthusiasm at such a function. A wide age range was obvious, as was the occupations of the men present.

Ramon Williams

MAINLY ABOUT PEOPLE

MELBOURNE

Rev F. E. Bedbrook, Minister-in-Charge, St Mary's, South Camberwell, is to take up appointment as a member of the Diocesan Registry Staff.

Rev E. E. Horth, St Aidan's, Parkdale, has been appointed Victorian Secretary of the Bush Church Aid as from February 1.

Rev R. L. Jones, St Micheal and All Angels', Broadmeadows, will commence in the parish of St Christopher's, East Bentleigh on February 16.

Rev A. B. McPherson, Assistant Curate of St Paul's Cathedral, was appointed Precursor and Minor Canon of St Paul's on December 1.

Rev R. L. Dowling, Merlynston is to study in the United States of America as from January 1.

Rev P. R. Payn, St Matthew's, East Geelong, is to work within the Diocese of

COLSON FILM TO COME TO AUSTRALIA

The film "Born Again" by AVCO-Embassy corporation, will be distributed nationally by one of the large general distribution film companies and will have simultaneous premieres in most Mainland Capital Cities and Auckland, New Zealand, during the period February 19 to February 26, 1979.

Blackburn, England from January 31.

Rev D. Johnstone has resigned as Chaplain, Mentone Girls' Grammar School and will commence at Southport School, Queensland from beginning of 1979.

Rev Dr D. J. Penman will resign as Principal, St Andrew's Hall from May, 1979 to return to Parish work in New Zealand.

Rev J. A. Berger, Fernree Gul'y, was ordained Priest on November 30.

Mr G. A. Sells was ordained deacon on November 30.

Mr T. H. Stakes was ordained deacon on November 30.

The film was enthusiastically received, and warmly commended by Anglican Church Leaders and some representatives of Christian Organisations (including the Billy Graham Association).

Made from the book "Born Again" by Charles Colson, it tells the very moving story of the conversion of the Author from one of US President Richard Nixon's "hatchet men", to a committed Christian.

Chuck Colson's conversion to Christ, and his determined Christian witness during his imprisonment following Watergate, are dramatic highlights of both the book and the film.

"Born Again" is published in Australia by Hodder & Stoughton Pty Ltd.

See page 5 for London Observer of film

Uni Survey on Missionaries

• More missionary information is communicated to students through their churches than by any other

means, strongly supplemented by many of the student groups.

• Although the average student had been a Christian for only three years and knew few missionary societies' ninety seven per cent have personally met one or more missionaries and forty four per cent have met five or more!

• It is clear that home meetings with missionaries are considered to be most effective but that missionary visits, personal contact and interaction with EUs and CFs have been worthwhile modes of communication.

• Despite relatively poor knowledge of missionaries societies twenty-four per cent pray for missionaries and no student definitely rejected the possibility of missionary work.

There is great openness among students towards missionary societies and their work. I feel this positive attitude is due partly to the impact of the Overseas Missions Representatives on the campuses in recent years.

Students still want better information about the sort of people missionary societies need.

SINGAPORE SATURATION

• From page 1

and the Anglican Bishop of Singapore who attended every night was among denominational leaders who sat on the forum.

The choir of 4500 was conducted by Paul Abisheganaden who is a leading musician in Singapore.

Malaysians crossed the causeway into Singapore to attend the nightly meetings, and others came from East Malaysia, Indonesia and Taiwan.

Organisers were confident that the Gospel had been faithfully communicated across the cultures represented, and Christians across the world are asked to pray for those who made a personal response in these early days especially as their step will be challenged by both family and friends from backgrounds of the world religions of Buddhism, Hinduism and Islam.

MOTHERS' UNION BANNED

President Idi Amin's military government has quietly banned the Mothers' Union in Uganda.

Reports from Kampala say that the leaders of the MU were summoned to a meeting in Kampala and were told by government officials that the MU was now a banned organisation.

They were then told that the only recognised organisation in the country for women was the National Council of Women of Uganda and that all Mothers' Union members who wished to remain active in a women's organisation should now join the National Council.

To date there is no news as to what has happened to the many Mothers' Union branches in Uganda.

Church-run programme leads to changes



THESE young Indonesians in a remote village in the islands are learning how to make bricks - a new skill to them but one which will help to change the living conditions of their community for the better.

Teaching them are specially trained 'motivators' - youths trained under a church-run development programme to bring change and improvements to village life in Indonesia.

The Change Makers, a new film recently previewed in London by Christian Aid, tells the story of these young people: their motives, how they are trained, how they work and what they achieve.

It is about lifestyle, and leadership. It is also a useful documentary account of various forms of appropriate technology - natural fertiliser, hand-made bricks for construction, simple ploughing methods and alternative forms of energy -

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