

40-Hour Famine



This year's 40 Hour Famine highlighted a massive famine in Ethiopia. Proceeds from the fast will be used to bring relief to the southern provinces of Ethiopia.

Water is one of the greatest needs and almost all of the limited supplies in southern Ethiopia are polluted. To make the point, Rev. Barry Huggett showed passers-by samples of the clean water that Australians use to drink, wash their cars and water gardens, and some brown polluted water that Ethiopians are forced to drink.

The World Vision emergency program in southern Ethiopia is providing over 2000 water storage tanks and transport so that water can be carried into major centres daily. The Christian agency is also setting up feeding and medical centres.

It is too early to organize long term development. However, once the emergency is over, World Vision will assist the people in a rehabilitation program.

New Deputy acknowledges supporters

It has been a long, arduous road to the Deputy Leadership of the Opposition for Mr. Jim Cameron. Strewn with many pitfalls and disappointments, the time span involved has been 33 years in politics, the last 13 of them in Parliament. "I am especially grateful to everyone who has encouraged and supported me along the way. There are many Christian brothers and sisters to whom I have a particular indebtedness," he said. This flows from the constancy of their undergirding of me during phases when my own faith was weak and my performance indifferent."

"My new position does give me a wonderful opportunity to be effective to a degree never possible before. While it necessarily entails a responsibility to the whole electorate and a need to listen to and weigh all points of view, I can assure those who have upheld me that I will not allow my Christian focus to become blurred. The best interests of family life and community standards will remain central in whatever I do," Mr. Cameron said.

Senator Supports Crusade



George Galieh with Senator Bjelke-Petersen

Senator Flo Bjelke-Petersen spoke to some 250 ladies at a Coffee Morning during the George and Rita Galieh Sunshine Coast Crusade.

The Senator emphasized Family Foundations and reminisced about her early days at Christian Camps where her faith in Jesus Christ was strengthened.

On the move -

SOUTH AMERICAN MISSIONARY SOCIETY

The South American Missionary Society through the assistance of the owner of a building in the Roseville shopping centre opposite the railway station, (88 Pacific Highway), has now obtained approval to rent over 700 square feet as the Society's Federal Office from 1st June. The office phone number will still be 419 2471.

They also announce that Mrs. Lyn Stokes has been appointed to a full time position with the Society as from 1st June.

It is planned that she will relieve the Federal Secretary (Rev. Greg Blaxland), of some of his administrative responsibilities as well as succeeding him as Editor of "SAMS News".

★ ★ ★ ★

SCRIPTURE UNION

The national Scripture Union office will move from Sydney to Melbourne.

"The Australian Council of Scripture Union made this decision at its most recent meeting. We are now actively searching for office accommodation near the centre of Melbourne," said Mr. Ron Buckland, National Director of Scripture Union.

Chairmanship of the Movement will remain in Sydney. Current chairman is water resources academic, Professor Keith Watson, who commented, "The worth of bringing together our two national staff, Ron Buckland and John Lane, was a major factor in the decision to move. Ron Buckland will visit Sydney regularly as he moves around the nation, so we will have ample opportunities to confer."

With Zadok Centre in Canberra, and Bookhouse Australia in Sydney, both joint ventures with the Australian Fellowship of Evangelical Students, this move to Melbourne will give Scripture Union a national presence in three centres.

In Sydney — 5,000 Scriptures a day

In the few inner suburbs of Sydney that lie south of the Harbour and the Parramatta River, live 500,000 people. The Gideons see this as a special challenge as many of these people have little or no contact with the Christian Church. Surveys showed that amongst these ½ million people there is a large concentration of persons from different ethnic groups.

The Gideons in Sydney and near-by centres decided to make a special effort recently in reaching many of these persons through the distribution of the Word of God. It was decided to concentrate on high schools, hotels and motels and the University of N.S.W.

A copy of the New Testament, Psalms and Proverbs was distributed personally to 17,572 high schools students in 71 different schools. A team of men stood at many of the entrance gates of the University of N.S.W. and distributed 4,389 copies of the Word of God in a space of just over two hours. Surveys were performed in over 250 hotels in the area, and over 1,000 Bibles have been requested by the management of the institutions to be placed in each room.

The 54 men who took part in the programme also had the joy of distributing 120 Testaments to individuals, as they moved about the city, sharing their faith with each person they met on a personal witnessing basis.

All told during five days of activity 25,046 Scriptures were released or requested.

At some schools, classified as ESL (English Second Language) the Gideons were privileged to speak to young people who had only arrived in Australia this year. They presented them with a Testament in their own language. During the week, Testaments were distributed in Italian, Greek, Chinese and Vietnamese as well as English.

At one school, one young lass came back and asked if she could have a copy for her parents as they had lost their Bible when they fled from Vietnam.

At the University another young woman visiting from a communist country closed to the gospel returned to ask for several more copies to take back home with her.

A.P.S.

Winter Appeal

The Anglican Archbishop of Sydney's Winter Appeal has been accused of "bashing the western suburbs" with a campaign to assist the poor in that area under the title "Life Can be Tough Out West".

Speaking at an Australia Labor Party fund raising dinner at Cabramatta, the Federal Member for Prospect, Dr. R. Klugman said, "The western areas should not be thought of as suburbs of Bangladesh. We should not allow the west to be knocked. Most of the people living here are at work and living normal lives."

Administrator for the appeal, Mr. David Longe, pointed out that Dr. Klugman failed to get the theme of the appeal right, describing the newspaper caption placed by the Archbishop's Winter Appeal as "It's Cold out in the West".

He said "We had hoped Dr. Klugman, whose political party is supposed to be concerned with the needy, would be espousing our cause."

"Half a dozen letters have been received complaining about the appeal, all of them from people who are, no doubt, hard working residents in the western suburbs who seem sensitive about the serious pockets of poverty throughout the large housing commission areas where the Anglican Church is working."

"We know that life can be tough anywhere but our Archbishop was concerned this year to help the poor in the outer western suburbs of Sydney because of repeated requests from clergymen working in the area."

"Although some have objected to us drawing attention to unemployment, alcoholism, and the unusually high percentage of homes with only one parent, they are matters of fact that the church faces on a daily basis."

So far, over 3,700 people have made a firm commitment to assist the poor by donating \$114,000. A further \$11,000 has come from companies who supported the advertising campaign. To meet the many calls for funds to assist the poor of Sydney a figure of \$200,000 is required.

The Australian



CHURCH RECORD

FIRST PUBLISHED IN 1880

1734

JULY 13, 1981

Registered for posting as a publication Category A

Telephone 264 8349

PRICE 30 CENTS

Not to the Chinese only



The Reverend Gottfried Osei-Mensah, Executive Secretary of the Lausanne Committee for World Evangelisation, addressing the Second Chinese Congress on World Evangelism, held in Singapore recently and attended by 1500 delegates from Chinese Churches throughout the world. Dr. Chung Chee Pang, a Lutheran minister and a former student from Moore Theological College, now Dean of Trinity Theological College translates his message. He shared some of the convictions of the Consultation on World Evangelism held in Thailand one year ago calling on evangelicals to discard once and for all the negative attitudes which have sabotaged the missionary mandate of the churches in the past two decades. He challenged the delegates to co-operate not only for the evangelism of the Chinese who represent one-quarter of the world population, but also to participate in the evangelisation of some 20,000 distinctive groups throughout the world who have no viable Gospel witness within their reach. He said "A church for 20,000 people by 2000 A.D."

See page 3 "What non-Christians think of Christians".

Sydney Diocese sells to Greek Orthodox

The sale of church property by the Diocese of Sydney again raises the question of the lack of commitment on the part of some diocesan committees to the primacy of the Gospel.

St. Luke's Mascot, whose sale to the Greek Orthodox Church was recently approved by Standing Committee is an example. This site has been used on a temporary basis for the past three years by the Mascot Christian Fellowship, a Brethren Assembly. The Fellowship who wished to buy the property were outbid by the Greek Orthodox Church.

A letter from the Church of England Property Trust of the Diocese informing the Fellowship of its decision to sell to the Greek Church indicates the stance of the diocese on the matter. "The Trust believes that its decision will enable both your own church and the Greek Orthodox Church to continue their very fruitful individual ministries in the Kingsford Mascot Areas."

Concerned members of the Anglican Church who contacted the diocese were told that because there was a common belief in the Holy Trinity by both the Church of England and the Greek Orthodox Church, there was nothing wrong in selling the property from their parish to the Greek Church.

The Church Record contacted Greek Christians who were former members of the Orthodox Church and who have subsequently been converted. They were angered at the move by the diocese, and said that in all their years in the Orthodox Church they never once heard the Gospel preached by Orthodox priests.

The diocese committee cannot be commended for its assessment of "the very fruitful ministry" of the Greek Orthodox Church.

That that church needs to buy the Anglican Church rather than use the Uniting Church building arose out of the unwillingness of the Orthodox Church in Kensington to allow its fellow Greek

Orthodox congregation to function within their parish border.

The Mascot Christian Fellowship has been successful in establishing a Gospel witness in the area by a number of its families buying into the Mascot area for the very purpose of establishing such a centre. Its morning congregation numbers 45 plus children, and its Sunday School, youth work and Saturday morning outreach programme indicates the vitality of the church.

Although the Standing Committee did not consider the ordinance until 25th May, the Greek Orthodox Church had such certainty about the purchase of the property, they announced it on Good Friday, 17th April. The parish paper of the local Roman Catholic Church whose building they were using also gave notice to its adherents of the sale. In the meantime the Mascot Fellowship was given to understand by the diocese that the matter was still under consideration, in spite of the visit of members of the Greek Orthodox Church during their Sunday School inspecting the building. They told the Fellowship they had been told it was being sold to them.

The Archbishop made his views known to Standing Committee that the property should be leased to the Fellowship, but at the recent meeting of the Committee on June 29, it was said that the building must be sold to the highest bidder under the

provisions of the Property Trust Act. Further it was argued that the sale had to go ahead to prevent embarrassment to the Greek Orthodox Church in view of their announcement.

Irony

The Fellowship was assured by a member of the Property Trust that while the land was being sold to the Greeks, the Church of England would never dream of selling to the Moonies. When the Church Record contacted that member to ask if it was really true that the diocese would not sell to groups such as the Moonies, if they were the highest bidders, we were told that strictly they would have to because of the Law. They had legal advisers who were looking into this position.

The willingness of diocesan officials to sign an affidavit in support of the Equity Court hearing involving the sale of the former Carlingford Homes site for a Mormon Temple site gives no assurance to the rank file Anglicans in Sydney, that Gospel priorities will prevail (A.C.R. February 23). Until Standing Committee or Synod actually changes "Guidelines for Dealing in Church Property and Investments" in the Sydney Anglican Handbook to express a Gospel commitment, we can have no certainty about the way in which the diocese will

WCC warns Aust. whites of stormy days

Elizabeth Adler from East Germany and a member of the WCC's Programme to Combat Racism (P.C.R.) sounded a warning at the Press Conference at the close of the 17-day tour by the six persons of the Aboriginal situation.

"Our report will be presented to the Commission of the P.C.R. soon at its meeting in Zimbabwe. It will also give us opportunity to talk with the political leaders of Zimbabwe. Since we will present the report of our tour there, this could have some international bearing on the future of the Games (the Commonwealth Games in Brisbane next year), and the Commonwealth Heads of State gathering in Melbourne later this year."

"There are many channels we can use to bring the treatment of Aborigines by Whites to the attention of the world, and hence back to the Australian Government and the churches."

The Church Record asked her if we could expect to see an increase in funds being given to Aboriginal groups such as the North Queensland Land Council by the P.C.R. as a result of the visit of the team to Australia. She said that it would depend of course on the applications received by Aboriginal groups through the Australian Council of Churches and the availability of funds. "We would want to continue our token grants to the Aborigines although our efforts are directed in the main to the issues in southern Africa."

"If any person has doubts that white racism structures do not exist, they can come and see in W.A. and N.T. and Queensland," Dr. Anwar Berkat, Director of the P.C.R., told the press conference.

"Racism is not only thriving but being strengthened with a great deal of pride and in defiance of the laws of this nation."



Elizabeth Adler with a young Aboriginal lad at Kurnangli Community on the edge of Fitzroy Crossing.

When asked for constructive suggestions for Australians on the problems Aborigines face, Dr. Berkat replied, "This question should be directed to the leaders of the Aboriginal Communities. You have to sit at the feet of their sages as we have done, for the solution is already there. It is not for us, although we would have some suggestions when the team has deliberated, as to what could be done." When challenged by the press to advise Australians what to do, Dr. Berkat avoided any specifics.

Mr. Gary Foley, Chairman of the Aboriginal Advisory Committee of the ACC, blamed the media. "If the Australi

Continued on p. 6

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Social Responsibilities Committee: A Christian Aboriginal Stance

"The principle of natural evidence of God's identification with the poor require our church to actively work for the advancement of Aboriginal Australians," says the Social Responsibilities Commission of General Synod.

"Anglicans need to affirm the creative aspects of Aboriginal culture, such as the primacy of 'being' over 'doing', which in particular calls into question our contemporary values and social patterns.

"We ought to actively promote discussion about the proposed 'treaty' so that our society is further aroused and informed. This should be done in the context of recognising that groups of urban Aborigines need to meet with one another in various places of kinship.

"Therefore, we should acknowledge their need to have in country towns and cities sufficient land and housing for their community which allows them to freely associate according to their own patterns of relationship.

"Anglicans ought to encourage the various state governments" continues the report, "to make leasehold land available in urban, rural and remote areas for recognised Aboriginal groups wishing to live within their own tradition.

"We ought to encourage state and federal governments to provide further means for those Aborigines wishing to enter white society to have a relevant education leading to satisfying employment and social advancement.

"The Anglican Church, should so further develop its evangelistic and pastoral ministry among Aborigines that indigenous leaders themselves become responsible for the mission."

EDITORIAL

Notes and Comments

The Aboriginal issue is here to stay and White Australians are being polarised on the issue, especially with the coming of the six person delegation to Australia on behalf of the Commission for the Programme to Combat Racism. (See page 1.)

The great danger in the future for the Aboriginal issue is that the person around whom it centres is going to be lost sight of as the community is deeply polarised. It will be convenient to shelter under various ideological umbrellas and the discussion to take place while the Aborigines stand in the rain.

It seems the ACC is bent on confrontation, and the impact of the six person tour is yet to be felt on Australia.

The indications are that the report will aim to hurt the Australian image among its Commonwealth friends and discredit the Prime Minister in the eyes of his equals at the forthcoming Commonwealth Conference. Whether the ACC has miscalculated has yet to be seen. We are not a nation which acts rationally to criticism from outsiders.

We are great "knockers" provided we do the knocking.

The ACC is working hard to persuade its member churches to join forces with the Aborigines in their programme which involves among other issues the matter of a "treaty" and granting tangible expressions of regret for past and present misdeeds.

It is understood that at least in the Roman Catholic Archdiocese of Brisbane that arrangements are being made for the handing over of land owned by the church to the Aborigines as a token move.

Although the ACC apparently does not totally endorse the way this is being done because of no consultation with the Aborigines it certainly will provide it with ammunition to fire at its member churches to follow this example as a sign they are genuine. Forgetting the problem some may hear that the Roman Catholics may do it first and the response some Christians will feel towards the ACC, can Christians think calmly about this issue of the Aborigines?

The excellent documentary on the treatment of Aborigines at Aracoon in the political football game between the Commonwealth and the Queensland Government in 1978 alone shows that Christians ought to give consideration to the suggestion of the "treaty". The Anglican Church has always been a propertyed church and there seems little reason why they should not make a property gesture. This is one church property move that ought to commend itself to Christians.

LETTERS TO THE EDITOR

Dear Sir,

I refer to the recent letter from AngGays (A.C.R. 18 May).

It is clear that force is not effective in changing opinions nor dissuading men and women from a chosen lifestyle. (I have no doubt that Jesus knew this only too well notwithstanding His righteous anger and His actions recorded in John 2:15). However, it does seem to me that members of AngGays can hardly complain about the reception they received at that north shore Anglican church, although I doubt my capacity to accurately decide when my anger would be righteous in God's sight.

Whilst Jesus may have dined with sinners, to my knowledge it is nowhere recorded that He ever advocated the liberalisation of Mosaic law in order to accommodate their lifestyles and passions. Rather, He came to "fulfil" it (Matt. 5:17).

In their letter, the AngGays wrote that the purpose of their visit was to "share in worship" and afterwards to distribute a letter "encouraging debate" but not to "provoke confrontation". But how could their "pamphleteering" be anything but provocative? It would be equally provocative for the local minister to breeze into a Kings Cross brothel preaching that the kingdom of God is at hand, repent and believe. His very presence would be provocative.

And what is there to debate about on this topic, particularly inside Christ's Church? We all know God's view of it. See Lev. 18:22 and 20:13; Deut. 23:18 (plus footnote); Rom. 1:27 and 1 Cor. 6:9 (here we should also note — including AngGays — the past tense of 1 Cor. 6:11 and that fellowship need not be forever excluded).

Disobedient men and women can cry out in the name of tolerance, consistency and sophistication for the decriminalisation of various aspects of human behaviour, but "We must obey God rather than men" (Acts 5:29). There is an instructive parallel in 1 Sam. 15:24-26.

For the God of the Bible, whilst being both a loving and forgiving God, is also a God of constancy and consistency Who demands obedience. He is not a God of changing standards.

Is not Jesus "the same yesterday and today and forever" (Heb. 13:8)? Is the practice which was forbidden yesterday permissible today?

If not, can AngGays truly "share" with believers in worshipping our righteous God? Faith and obedience are the two sides of the same coin (John 3:36; Rom. 1:5 and 16:26; Heb. 3:16, 18, 19 and 4:2,6). We should note then the worshippers whom the Father "seeks" (John 4:23).

We should also note that sexual immorality attracts particular comment from God (1 Cor. 6:18). The whole passage (1 Cor. 6:9-20) is instructive here.

Therefore, can believers who seriously endeavour to obey God and to live a life worthy of their heavenly calling (Eph. 4:1) to "belong to Jesus" (Rom. 1:6), fraternise in an open display of fellowship and worship with the willfully immoral eg the man who stubbornly persists in living in an adulterous situation? Can they join in worshipping God with the man who persists in continuing an incestuous relationship with his daughter or with he who has a continuing "affair" with his pet poodle? How can believers "share in worship" with those who choose to live out a perverted sexuality, knowing full well that the God Whom they worship inspired Moses and Paul to describe sodomy as an "abomination" and as "shameless acts" respectively?

The NSW Crimes Act (in s.79) provides the penalty for the "abominable crime of buggery, or bestiality, with mankind or with any animal...". Should such legislation be amended? As the AngGays cry out "Yes" in a loud, unified voice, I ask "Why?" in an even louder, solitary voice.

Perhaps they could explain to this member of a southern parish what on earth God meant when He inspired Paul to write (whether taken in or out of context) —

"They profess to know God, but they deny Him by their deeds;" (Titus 1:16) And what did Jesus mean, and to whom did He refer, when He said that He will one day declare to "many", "I never knew you; depart from Me, you evildoers?" (Matt. 7:23)

Yours faithfully,
Gavin J. Lawrie

Dear Sir,

We don't believe everything we see on television — journalists are usually interested in capturing a snippet of sensational news. The scenes referred to in Leslie Hick's article, 29.6.81, are not representative of Women's Refuge Workers, many of whom regret the adverse publicity. I reject the statements in her articles as damaging and trite. Women are abused, battered, mistreated and even murdered, and the small number of committed people who try to provide shelter and care for them in times of crisis, need the support of Christians, not tearing down, but building up.

I work with a Women's Refuge because of my personal Christian commitment and Leslie Hick's view of a minority group of angry women from various states of Australia and from organisations other than refuges, shows superficiality, ignorance and lack of sensitivity.

Yours faithfully,
Noelle Newman, Budgewoi

Dear Sir,

It seems to me that Dr. Peter Toon's understanding of the Christian Life-style ("Church Record" 15.6.81) minimises a cardinal point when he asks:—

"What is the fundamental question? WHAT IS NOT?"

Under that heading he listed seven points numbered in order.

Point 5 was — "Should we reduce our expenses and consumption in order to be able to give more to the needy?"

Point 7 was — "How should we relate to the affluent, consumer, technological society?"

I appreciate your editorial comment on item 5. But both 5 and 7 are truly Fundamental Questions. Dr. Toon admits that they are important, and even modifies his "non-fundamental" view when speaking of "sharing within the worldwide Church."

But has fellowship any limit? Is there a wall between Christian and unbeliever? The good Samaritan and the wounded victim of bandits on the Jericho road could not have worshipped together. The love of God and neighbour bursts through everything that can divide mankind.

When we Christians look upon the preventable suffering, despair, cynicism, and heartbreak of the world of the 1980's, as revealed in the mass media, we find in Christ Jesus, our Emmanuel, "God with us" — the answer in which we must really share. Is our fellowship with the rich man in purple and fine linen, dining sumptuously every day — or with poor Lazarus, living on crumbs and covered with sores? The Gospel lived out, can be preached with power.

The idols of the 1980's are not carved images. They are the costly possessions and good times that Money can buy. "Where your treasure is, there will your heart be also." We must reverse our priorities — knock Mammon off his perch — as Zacchaeus did when Jesus had been his guest. Let us lower our standard of living to raise our standard of giving.

Yours faithfully,
(Rev.) Brian Dooley

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MAINLY ABOUT PEOPLE

DIOCESE OF ADELAIDE

Rev. R. J. Simmonds Asst. Curate, St. Andrew's, Walkerville to full-time R.A.A.F. Chaplain.

Rev. V. Hartwig resigned from St. Philip's Somerton Park as Rural Dean of the South Western suburbs.

Rev. J. H. Stephenson, Rector of Brighton to be Rural Dean of the South Western suburbs.

Rev. T. G. Drought from St. Richard's, Lockleys on 31st August to Rector, St. Philip's, Somerton Park on 3rd September, 1981.

Rev. R. A. W. Haire to the Parish of Paterson, Diocese of Newcastle.

DIOCESE OF THE MURRAY

Rev. F. F. Bourne retired as Rector St. Paul's, Naracorte on 30th June, 1981.

DIOCESE OF SYDNEY

Rev. B. J. Sligo is now Curate at St. John's, Darlinghurst.

Rev. M. L. B. Bennett will become Rector St. George's, Earlwood on 17th July 1981.

Rev. G. S. Gardner will resign as Rector, St. Andrew's, Lane Cove on 1st November to become Rector, St. Alban's Lindfield.

Canon R. F. Gray will resign as Rector, St. Andrew's, Cronulla on 2nd November, 1981.

What non-Christians like and dislike about Christianity Taiwanese survey shared at CCOWE

According to a recent survey among non-Christians in Taiwan conducted by Professor Peter Lin of Chung-Yuan Christian University, Taipei, only a small proportion believe that Christianity is a Western religion, or that it was or is the arm of imperialism. The survey showed that many Taiwanese have had contacts with Christians at a personal level as well as exposure through literature and the mass media. Christian pastors are well respected by them because of their love and concern for others. Professor Lin shared these findings with delegates at the CCOWE Conference in Singapore at the session on culture and evangelism.

Dislikes

Non-Christians in the survey said they did not like Christians who try to push their message down their throats. They were also antagonistic to street preaching. They also felt that preaching from a pulpit was a "talking down" activity and gave no chance for dialogue. They also resented Christians who criticise other people's religious beliefs.

Difficult Doctrines

There are two major doctrines the survey showed non-Christians find hard to accept. The first relates to original sin or the statement that all men are sinners. They also found it difficult to accept the truth that Christ who died for the sins of men is the only way to salvation.

Similar surveys are planned by Professor Lin for Hong Kong, South East Asia, USA and Australia to ascertain the feelings of non-Christians towards the Christian message as a help to the churches involved in evangelism among Chinese people.

Australian delegates from Chinese Churches are interested in the findings for the purpose of evangelism because

there are 109,000 people in Australia who are Chinese (.81% of the population) and of these Christians number 2,093. There are 16 Chinese Churches or fellowships in Australia will 11 full-time pastors according to the Handbook produced not only on Australian Chinese Churches, but on Chinese Churches throughout the world. The delegates are interested in the prospect of an Australian survey which would give some indication of the impact Christianity has made on Chinese people living here as an ethnic minority in the midst of a nominal European Christian community.

CCOWE unique

The holding of a separate congress on world evangelism by the Chinese Christian Churches is unique consequence of Lausanne. It represents the need to the Chinese Churches to assume primary responsibility for evangelism among their own people. The concept of the "baton" rallies every evening drove home to delegates that the initiative on evangelism rested with them and not Western missionaries. There is an established co-ordinating centre for CCOWE in Hong Kong which employs a number of full-time staff and is headed by a General Secretary, The Reverend Thomas Wang. The CCOWE Conferences held every five years give a sense of cohesion to the Chinese Churches and helps unite churches in their common tasks of evangelism. A major attempt was made to realistically assess projected growth for the next ten years among the churches as a means of encouraging individual churches to think in terms of evangelism.

In spite of the large percentage of the world represented by Chinese peoples, the conference gave its attention to cross cultural evangelism among non-Chinese peoples. It encouraged delegates to establish church planting committees in their area districts.

Mainland Chinese Churches fear

There were no representatives at CCOWE from Mainland Chinese Churches, and although some delegates predicted there would be a pre-occupation with the situation of that church, there was no public discussion on the matter. The seminars devoted to the topic were low keyed.

Observers commented that the House Churches which constitute almost the total number of Protestant Christians are facing a difficult time. There has been pressure for them to join the Three-Self Churches headed by Bishop Ting.

Information from Leaders of some of the House Churches reveals they are far from happy with the Three-Self movement. They have had no part in the selecting of the leadership of that movement which sees itself as the official body for Protestant Churches. They are very distrustful of its theological emphasis and its active participation with the Chinese Communist Party in 1949 which resulted in the persecution of many Christian leaders, and the closure of vast numbers of church buildings and congregations.

These leaders have asked that the outside world be made aware of the problems they are facing, including the shortage of Bibles and Christian literature.

Bishop Ting head of the Three-Self movement at the recent CCA meeting in Hong Kong (a branch of the WCC) denied that there was any split between the house churches and his leadership. He argued in Hong Kong that "Practically all the members of these house gatherings are Three-Self supporters," he affirmed. "Only a few disapprove of or oppose the Three-Self and the unity which has emerged in the Chinese Church is closer than ever before."



Chinese Christians from Indonesia present musical item at CCOWE, using Indonesian Gamelan instruments.

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development aid projects are carried out in conjunction with the indigenous Christian church. In Africa, Asia and Latin America there is close co-operation between the World Vision and Anglican churches. For example, World Vision is currently working with the Anglican Church in Uganda supplying seed for the famine stricken Karamoja area.

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ORPHEUM CREMORNE JULY 31-AUG 6
MERRYLANDS MALL AUG 11, 12, 13

Christian Suicide — father of 7

A report about the death of a believer refer to the suicide of Ian Clip who had been arrested in 1975 for transporting Bibles. He was very badly abused during those interrogations but revealed nothing of the work. After his trial in 1976 he is said to have expressed the conviction that he was drugged during interrogation and he became obsessed with the fear that he had revealed information. The combination of his earlier severe treatment under interrogation and the obsession seems to have led to mental illness. He was released after serving his sentence, but he hanged himself in his brother's garage shortly after two Romanian Christians, Gross and Fachner were arrested recently. Possibly the recent arrests renewed the memories of his own trauma. He was 43 and left a wife and seven children.



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The Resurrection Debate

W.A. controversy over new Archbishop

Both clergy and lay people have expressed concern and dismay over the beliefs of their new Archbishop, Dr. Peter Carnley, on the meaning of the resurrection as broadcast over Perth radio, and published in their Diocesan paper. A flood of letters to the editor of the Anglican Messenger reveal that many disagree with their Archbishop's "modern, scientific, critical, and historical" approach.

"Are we to understand that our new Archbishop believes that there was no empty tomb and that the stories in Luke and John are a distortion of the truth?" writes one reader. "One cannot help but feel some dismay at the way in which Dr. Carnley would seem to have cast doubts on a very central part of Christian belief, and wonder in the light of his comments on Scriptural authority, what other parts

of the gospels Dr. Carnley would wish to interpret for us."

Another says, "The assumptions and implications of Dr. Carnley are quite unconvincing, and the conclusions (that we cannot trust the gospel writers; that there was no corporeal resurrection), both inadequate and destructive. After all, if they invented resurrection stories, where can we trust them? Neo-Bultmanism is a giant step backwards."

A retired member of the episcopate living in Perth Diocese had this to say. "Our Lord promised that the Holy Spirit would 'guide us into all truth'. If the Bible is not to be accepted, placed as it is into our hands by the church throughout the centuries, then the Holy Spirit was not doing His job, and our Lord's promise has failed. No Christian believer can accept this shocking suggestion."

Religious people go to Hell students told

"People light candles, rattle beads, call each other by titles like 'Reverend', 'Very Reverend', 'Right Reverend'; paint and carve saintly figures in saucers and dressing gowns — and never know God. We feel safe — we've covered ourselves. But it's a lie — and rebellious. God will hold us accountable," said Phillip Jensen in his opening talk at the current Sydney University Mission. He was speaking to about 700 students on the failure of religion — why religious people go to hell.

Talks were designed to refute common misunderstandings about who goes to heaven: the religious, the moral, the successful; and to explain why Jesus died — the failure of mankind.

The Future

"The death of Jesus is a watershed for the future; and no failure. I achieve total success if I respond to it, or total failure if I reject Him." "It is not want of evidence that stops us becoming Christians. We've got 4 good histories of Jesus, and two at least are independent. The reason is wilfulness. The difficulty is that you don't want it to be true," said John Chapman in one of the evening talks at the Mission. These were based on Luke's gospel, showing how the death and resurrection of Jesus and all men's futures are inseparably linked.

"I'm excited yet scared. I'm scared that the people I asked don't come," said one girl at the first meeting.

Another said "I asked a friend on the off chance and she told me later 'I've never heard it put like that before. I'm coming again tomorrow.'" However, at another meeting, one student asked "Are there any non Christians here? Why have so many Christians turned up on their own?"

Fundamental victory

Evolutionists are not having it all their own way in California's schools. Christian fundamentalists have just won a strategic, if modest, victory.

Judge Irving Perluss, in Sacramento has ordered the Education Department to distribute a long-dormant directive to every school district and every science teacher reminding them that no text books representing evolution as immutable fact should be used.

"In a discussion of origins in science texts, dogmatism (should) be changed to conditional statements where speculation is offered as explanation of origins," said the judge.

His ruling follows on from the California "monkey trial", held earlier this year, when Mr. Kelly Segraves, the Baptist head of a group promoting the biblical version of creation, claimed that his children's religious freedom had been infringed by the state's insistence on teaching Darwin.

Although the California decision is not a Federal precedent, the judge's action will provide the creationists with a valuable argument in the 27 similar cases due shortly in other states, and in the 15 state bills which have been introduced calling for divine creation to be taught in schools alongside Darwinism.

SWN

Bishop Robinson's appointment

Bishop Donald Robinson from Sydney has recently been appointed a member of the Inter Anglican Theological and Doctrinal Commission which is a worldwide Anglican Commission appointed to consider theological issues.

The commission will meet once every two years and will meet this month in England to consider the issue of "The Kingdom and the Church".

It is understood that he will be the one evangelical Anglican on this Commission.

Continued from page 1

people do not understand the problems and what Australian Aboriginal people are saying about them, the media is to be blamed.

"When we the Aborigines call a press conference we would never get a turnout like this. White Australians still seem to be incapable of going to the Aboriginal people and ask them questions and listen to them."

Mr. Bena-Silu from Zaire agreed. "After talking to White Australians a large number of Whites would like to do something about Australian Aborigines but are badly informed about the situation."

Genocide clarified

Dr. Berkat clarified his statement on "cultural genocide" made during his tour. He explained that there was a spiritual genocide that the Aborigines have experienced. In addition the massive amount of disease among Aborigines plus their dying at a faster rate than the rest of the Australian society, indicated real genocide — "genocide by neglect" commented another delegate.

The ACC promises the report will be complete by August and will be presented to the Central Committee of the WCC for its consideration and action.

"Irish strikes morally wrong" says R.C. Bishops

The Roman Catholic hierarchy in Ireland spoke out for the first time last week on the hunger strike crisis, which it condemned as a weapon that is morally wrong.

The Roman Catholic Bishops of Ireland, in a strong statement, called on the Maze prison hunger strikers and those behind them to "reflect deeply on the evil of their actions and their consequences."

And while their statement, the clearest yet from an official Irish Catholic source, was welcomed in Ulster political circles, it was criticised by the Provisional Sinn Fein.

The bishops have undergone some criticism, especially in Britain, for not making an unambiguous condemnation of the hunger strike tactic, in light of Roman Catholic teaching on suicide. But in last week's statement, published at the close of the Irish bishops' regular meeting at Maynooth College, Co. Kildare, they said: "We implore the hunger strikers and those who direct them to reflect deeply on the evil of their actions and their consequences."

CWN

Nurse required

Jim Glazier, East African Director has requested ICA Australia to find a certificated nurse to work in camps at Horsead and Hagan in Somalia. The request is for a Christian nurse, who is able to work for six months amongst refugees who have fled from Ethiopia. At present ICA has doctors, nurses, carpenters and other support personnel. Staff at the two camps total 18. In coming months new staff are urgently required such as doctors and nurses. Any enquiries are to be sent to Rev. David M. Kimpton, PMB 444, Bankstown 2200.

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WHAT A WORLD

Love, honour, and . . .

Lesley Hicks

A clergyman recently wrote to me: "I am disturbed by brides who won't say 'obey' at their wedding, and give all kinds of reasons . . . The new Australian Prayer Book gives loopholes, and in a forthcoming wedding I am taking, the 'obey' is dodged well and truly."

I sympathise with him, and to some extent with the brides too. In today's cultural climate, both outside and inside the church, it is hard to justify the inclusion of a vow to obey which seems to give open slather to male dominance, and which cuts right across feminist ideals.

A church wedding is no longer a cultural norm for Australian couples, and this gives a minister a greater right to stress the distinctives of Christian marriage in pre-wedding interviews. If couples do not feel they can go along with them — if they make no claim in fact to be Christians — the secular ceremony is a more honest choice for them. The question is whether the wifely submission implied by that word "obey" is one of those distinctives. I think it is, from the clear teaching of Scripture, but I am well aware from recent reading and from controversy at N.E.A.C. that by no means all Christians agree with that, even when in claiming to be evangelicals they give high respect to the Bible's authority.

And in allowing the vow of obedience to be dodged, clearly the prayer book compilers were also admitting these differences.

There seem to be three key interlocking principles in the New Testament's teaching on the marriage relationship. They show up clearly in the most comprehensive passage, Ephesians 5:21-33. These are:

1. MUTUAL SUBMISSION

"Submit to one another out of reverence to Christ." (v.21) This is of course a principle for all relationships between Christians, marriage most crucially. It is exemplified in Christ's acted parable in taking, at the Last Supper, the humiliating slave task of feet-washing. He demonstrated in a revolutionary way that submission does not imply inferiority — "If I then, your Lord and Master, have washed your feet, you also should wash one another's feet" (John 13:14) "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves." For Christ's disciples, power struggles are ruled out, and in any good marriage, there is a mutual desire to serve and to please each other. This is an essential element in a couple's sex relationship too, as shown in the practical and realistic instructions given by Paul in 1 Corinthians 7:3-5.

THE CHURCH OF ENGLAND HOMES

Notice is hereby given that the 97th ANNUAL GENERAL MEETING of the Church of England Homes will be held at Kingsdene Special School, 19 Gibbons Street, Telopea on Tuesday, 11th August, 1981 at 8 p.m.

For and on behalf of the Committee of the Church of England Homes

J. N. Collison
Chief Executive Officer
45 Hunter Street, Parramatta

2. WIVES, SUBMIT! (v.22-24)

If it were not for the fact that this instruction appears several times when marriage is discussed, that word "obey" could come out altogether, or else be included for the husband as well as the wife, with perhaps some peculiar impasses resulting! But the plain sense of Scripture makes the husband head, and gives him a basic authority over his wife; I am not convinced by the various cogently argued attempts I have read recently to underplay this or argue it away as a cultural relic similar to slavery.

I know that I and my husband are of equal worth in the sight of God — I find no hint of female inferiority in Scripture, nor any command to men to subjugate and rule women. But I do find role differences, and I am happy to yield to my husband the leadership — the more so because I am by nature rather inclined to dominate, and he is a quiet, gentle man.

3. HUSBANDS, LOVE YOUR WIVES (v.25-33)

And vice versa of course, but this is where the Bible places its emphasis, and in requiring and enabling such self-giving love of Christian men — "as Christ loved the church, and as a man loves himself" — God makes an obedient Christian husband well worth submitting to, if a clash of wills should arise. In practice, in such a marriage it rarely does.

ARE THERE LIMITS?

Are there limits to submission? Sadly, there have to be, though I fear too many women rebel too readily. In situations of constant cruelty, especially if children are being hurt, unfaithfulness, mental illness, alcoholism or perverted sexuality, women may find they can no longer submit, nor remain with their husbands.

But I am convinced that many situations of "incompatibility" in Christian marriages are due to the disregard of one or more of these principles, and repentance, perhaps with the help of counselling, could result in renewal and reconciliation. Far better if we work at obeying them from the beginning, in the power of the Holy Spirit, so that such threats to our marriages never develop.

Note: I am indebted to a most helpful book "Love, Honour — and Be Free" by Maxine Hancock, Moody Press, 1975, for clarifying my thinking on this subject, after much reading of contradictory theology had confused me.

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Explosion growth for Back To God Hour

Three events have occurred to make the supporters of the Back To God Hour (BTGH), the radio voice of the Christian Reformed Church in North America, happy.

In the U.S.

One event is primarily for Americans. Continental Broadcasting Co. a Chicago TV station, chose Faith/20, a BTGH TV programme, over many slick and splashy religious programmes to be aired Sunday mornings at 9:00 a.m. Furthermore, they requested Faith/20 to begin their schedule every day with a half hour programme. Daily listeners in all 48 continental states can view via cable network the Bible based programme, "in the best traditions of the Reformed Faith." Dr. Joel Nederhood, the radio minister of the Back To God Hour, delivers most of the messages.

In the Caribbean

A second event is the purchase of a radio station on the island of Dominica in the Caribbean by RACOM International, a group of Christian Reformed laymen. The BTGH has been offered full control of programming pending approval by the Christian Reformed Synod in June. The signal from the Dominica station spreads throughout the Lesser Antilles and into the northern coast of South America. With minor additions to the equipment the programmes could reach deep into South America, allowing the BTGH to add blocks of Spanish, Portuguese, and French to its scheduling.

In the Middle East

A third event is the contract to broadcast four hours per day to the Middle East over a new 600,000 watt super power AM station to be constructed by the Cyprus Broadcasting Corporation on the Island of Cyprus. The area covered by this new outreach will be virtually the entire Old Testament world. The CBC will operate the station for commercial purposes in the daytime and will allow the BTGH to broadcast at night. It is expected that the construction will be finished in two years. The Rev. Bassam Madany, the Arabic language minister of the BTGH, estimates that the response to the expanded Arabic broadcast will increase from 1000 to more than 10,000 letters per month.

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CHELtenham CHURCH OF CHRIST

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KEW CIVIC CENTRE

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BRUNSWICK BAPTIST CHURCH

Tuesday, August 11, at 7.45 p.m.

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T UNDERSTAND EACH OTHER

Marriage: Where did we go wrong?

Dr. Alan Craddock

A young couple involved in marriage counselling had reached the stage where they just couldn't see how they could revive their relationship. The first two years of their marriage had been most satisfying but after that there had been a steady decline as they grew further and further apart. In one counselling session the wife looked tearfully at her husband and said, "We wanted so much from each other, but now I think it's over. Where did we go wrong?"

Her husband looked away and stared out of the window. After a long silence he said, still avoiding looking at his wife, "We wanted something from each other and didn't know how to give, I guess. As long as you satisfied me I was prepared to stay with you, now you hassle me and frustrate me and I'm not prepared to put up with that anymore."

Has the husband really identified what went wrong? In some respects he appears to have done so. He had revealed his feelings of resentment and lack of satisfaction. The wife had been identified as one who had failed to meet his needs. However, it became apparent after further counselling that these feelings (and they were also felt by the wife in relation to her husband) were outcomes

of more fundamental attitudes and values possessed by both husband and wife.

Counselling revealed that they had entered into their marriage with some problematic expectations. The clue to this lies in the husband's response to his wife's question: "Where did we go wrong?" He replied in part, "We wanted something from each other and didn't know how to give." They went into marriage largely in order to receive satisfaction from their partner. This is reasonable and necessary, but there needs to be a readiness to become sensitive to the other person and to recognize a need to lovingly minister to them.

Family psychologists call this kind of relationship one in which there is "an interlocked reciprocation of needs". This piece of jargon indicates the mutuality of giving and receiving. The Bible speaks of husband and wife becoming "one flesh" or of "the two becoming one" (Ephesians 5:31). If this kind of union takes place two lives have been joined and goals pursued should be joint goals. Rather than promoting separation and resentment, the relationship should promote complementarity and harmony just as the Body of Christ, the Church, possesses unity despite the fact that it is composed

of individuals with differing needs and gifts. (Ephesians 4:16)

The couple I have described represent many couples in our society today. For ethical reasons they are a hypothetical couple composed of several cases which I have read about or dealt with personally. Such couples believe they started well and something went wrong, thereby spoiling the good thing they had going. I would argue, however, that their start was faulty. They lacked a readiness to submit themselves one to another and so lacked the skills and the opportunity to work together for mutual strengthening, growth and satisfaction. They tried to grow by using one another rather than by giving their personal resources to one another in loving service.

Counselling often reveals a further problem in their attitudes at the time of marriage. They did not ever see the marriage as one which must be a life-long commitment. A young Christian man once said to me that he would stay with his wife as long as he was satisfied with the relationship. Once it went sour he would terminate it and seek a new one. So much for the need to work at maintaining a good relationship and for the mutual trust and loyalty which can

enable a couple to honestly face their tensions together, firm in the expectation that some work needs to be done together to maintain their marriage!

A good marriage requires a readiness to give and to receive satisfaction. It also requires an expectation that this is a marriage that will work and can only be allowed to work by ongoing trust and effort. These attitudes take marriage seriously and stress the mutuality and harmony of the relationship.

For couples contemplating marriage the best way to avoid having to say "Where did we go wrong?" is to make sure they start with the right expectations and attitudes. As Christians, we see the key to fulfilling such expectations as parallel to the way in which relationships in the Church are maintained. That is, through the Headship of Christ, "for under His control all the different parts of the Body fit together . . . the whole Body grows and builds itself up through love." (Ephesians 4:16)

Note: In the column "Education for Marriage" (15/6/81) a transposition gremlin altered the telephone number for enquiries to PREPARE. The correct number is (02) 736 2838, please accept our apologies for any inconvenience.

AUST. CHURCH RECORD 1916 ON THEOLOGICAL COLLEGES

THEOLOGICAL COLLEGES

How many laymen in Australia know anything of the training of their clergy? Very little, it would seem, judging from the scanty finances of almost every Theological College of the Church in Australia.

There are plenty of complaints about the lack of education among the clergy, complaints that are too often merely habitual grumbles without real foundation. But even supposing the clergy do not attain to a high educational standard, whose fault is it? Very few laymen ever contribute anything towards the training of the clergy before ordination. Not a single Theological College of the Church in Australia has a decent endowment.

There are no professorships of Divinity in the Church in Australia. Theology is not recognised in any University. It is really a wonder that the clergy are so well educated considering the scarcity of adequate opportunities.

"PUBLIC SCHOOL" TYPES

What is known in England as the "public school" type is but thinly represented among the Australian clergy, while the man who has had a business training of some kind is largely predominant.

In England over eighty per cent of the clergy hold University degrees; in Australia barely twenty per cent, if as many. What this means is that while the Australian clergyman can hold his own as a practical man of affairs, he has not usually enjoyed the advantages of a really sound general education.

This is the difficulty that has to be faced in Theological Colleges in Australia. The actual theological standard aimed at and often attained is, among the rank and file of the clergy, as high in Australia as anywhere else.

But it lacks the foundation of a general education, and therefore is not really so effective. The Australian clergyman has less opportunity of forming habits of study before he is ordained, and he has to overcome greater difficulties after ordination than is the case with his English counterpart.

THREE JOBS IN ONE

The way is now clear to see what the Theological College in Australia really has to accomplish. It has itself to do the work done by Public School, University, and Theological College in England. In other words, one institution in Australia has to fulfil the functions distributed among three institutions in England, and it has to do this triple work on about a hundredth part of the resources available. That is the practical side of the problem. Yet our laymen wonder why their clergy are not better educated. Why don't they pay up and give their clergy a better chance?

The work of a Theological College is threefold. First and foremost is the spiritual development of the students.

Secondly, there is their intellectual equipment, not merely their instruction in theology, but the providing of a general education as the only adequate foundation thereof. The greatest problem is the formation of habits of study. The temptation is merely to cram for examinations by a process of spoonfeeding. The result of this is that once the college days are over serious reading is rarely taken up. The mind has not been trained for it. The time at College has been too short, the teaching staff has been grievously undermanned.

A third phase of the work is the practical training of the clergy. The College has to be a school of manners, of reading and speaking, and of healthy physical development. This is a most important aspect of the work. As a rule the Australian clergyman gets far more preliminary experience in parochial work than his English counterpart, but he does not get the other elements in the same proportion.

Finally, the Provincial Colleges should be integrated into the organisation of the Australian College of Theology so as to co-ordinate the teaching and examining and awarding of diplomas in theology. This co-ordination is lamentably lacking at present.

Someone may say, this is ideal, but is it practicable? The answer is, the Presbyterians have done it, why cannot the Church of England do it? It can be done if the laymen will pay up.

Dayspring III sails the Sth. Pacific

A new era in Bible distribution in the South Pacific has begun with the commissioning of the 74 foot steel ketch "Dayspring III" in Auckland, New Zealand, recently.

The new "Dayspring" replaces the "Dayspring II" which was destroyed after striking a reef near Suva in May 1980.

The "Dayspring" ministry began in 1972 with Ron and Aggie Russell, who sailed from New Zealand in the "Dayspring I", built by Mr. Russell. During the past decade, through close co-ordination with the Bible Society, thousands of Scriptures have been distributed to people living in the hundreds of remote islands of the South Pacific.

Mr. Russell expects that "Dayspring III" will be fully operational again by 1983. With a new base in Auckland, the "Dayspring" will sail to different groups of islands only in the tradewind season, from April to November.

The "Dayspring III" is now sailing in the South Pacific on its first Scripture distribution journey.



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