



Planning a Camp? Houseparty? Conference?

The Anglican Youth Department still has a few vacant weekends (including the October Long Weekend) at popular campsites for this year.

* **October Long Weekend** 2nd-5th at Chaldercot (56 beds) and Deer Park (120 beds), both waterfront properties in the Royal National Park.

* **Camira Conference Centre (Gerroa)** has vacant weekends July 17-19, 24-26, August 21-23, November 20-22.

* **Telford (50 beds)**, Royal National Park, is vacant July 24-26, November 13-15.

* **Chaldercot (56 beds)**, Royal National Park, is vacant October 2-5, October 30-November 1, November 13-15.

* **Deer Park (120 beds)**, Royal National Park, is vacant July 10-12, 17-19, 24-26, July 31-August 2, August 21-23, October 2-5, December 4-6.

* **Rathene (100 beds)**, Royal National Park, December 4-6.

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Living Gospel
Changing World
National Evangelical
Anglican Congress

"Incarnate the Gospel"

urged Vinay Samuel, at a special meeting at NEAC on the role of Mission.

"We want you to share yourself. That has a tremendous impact on Non-Christians. We need people far more than money. We need people to come and live with us: to come in poverty, to demonstrate servanthood and partnership; not with technology 'to show us a better way'. It's not a question of your coming to train us: you haven't got anything to teach. Your western culture is task orientated; you want to achieve. We want you to share our lives. Even students coming for a short time bring hope and optimism to us. There is a basic pessimism in the Third World Church.

"Your (western) partnership should not undermine the Third World Church, but support it. Your message should include the demonstration of the gospel."

The hit and run of radio gossiping

"The people are fed up with Christian radio. It portrays a Christ manufactured

elsewhere, and a non-carnate church. It brings no glory or people to Christ. It is hurling the message to them and telling them to make it real. It is hit and run, shooting from behind a screen.

"In many areas, including India, the church is seen as a western implant—a Church of England. It must develop its own identity as an Indian church."

What place has literature distribution?

"It is crucial—so long as it goes with people. We don't want tracts written by Americans who've never left Chicago.

What about reaching others in Australia?

"There are host family systems for migrants, there are overseas students who've never seen inside an Australian home."

What of the problems of cross cultural evangelism?

Christ could cross from the Trinitarian culture of God, to become a Two. But no-one is saying that it's not hard."

Is Biology Destiny?

(Continued from page 5)

7. Is 'cure of souls' an exercise of such authority? Yes, as normally understood.

8. Does ordination as deacon necessarily confer such authority? No.

9. Does ordination as priest necessarily confer such authority? No. (arguable).

— GERALD CHRISTMAS

Group 2

"The ordination of women is just the tip of the iceberg when concerned with the whole issue of ministry of both male and female, ordained and lay people. We should place all our deliberations within the framework of the question: 'What will further the Gospel?'"

Some reasons against

1. Various Pauline passages rule against the leadership of women, and the equal status of women with men in marriage and public life. They include admonitions to women to be silent and not to teach. The main passages are:

1 Corinthians 14:33-35
1 Timothy 2:11-15
1 Corinthians 11:8-9
Ephesians 5:22-24

Yet these passages need to be seen in context, and within Paul's general acceptance of women in ministry. Women in families are to be submissive to husbands.

2. These passages emphasise the authority of the man over the woman (or is it husband over wife?) and the need for the subordination of the woman (as Christ is subordinate to the Father).

Some reasons for

1. The passages quoted from Corinthians, Timothy and Ephesians when seen in context are seen as being in a cultural context. The main Biblical principle upon which the ministry and ordination of women should be based is the idea of reconciliation of male and female in Christ. Galatians 3:28 is the embodiment of this idea.

2. A husband is seen as having authority over his wife (not necessarily male over female) but within a loving and caring relationship. Women are not subordinate to men per se in the same way that Christ is not subordinate to the Father. (ref. John 10:30 and John 14:9-10).

3. It appears from the New Testament that there were women deacons such as Phoebe, perhaps a woman apostle, Junia (Romans 16:7) women prophets and teachers and various other women with gifts of ministry.

5. Each person has special gifts, whether male or female; one in counselling, another in teaching, another in youthwork; some may relate better to men, some to women; women ministers should be able to work together with men in a team ministry so no one person is expected to be able to do everything.

6. Ministry should not just be a position of authority but a serving role and a teaching role based on the model of Christ. Women as well as men can identify with Christ's "feminine" qualities of service, humility and love."

— BARBARA DARLING

Group 3

"Ministry is to be a keynote of Christians as they show loving care for one another and for the world. At the same time the pattern emerges in the Bible of individuals being raised up by God to facilitate this ministry, of God and his people.

The same type of pattern emerges in the New Testament Church. There are evangelists, distributors of food, prophets and deacons, deaconesses, people doing miracles of healing. There is no clear pattern which emerges anywhere as to how the ministry was arranged.

It is against this background of God's movement toward people, and of ministry exercised through His people, that there appear the somewhat unexpected calls to "women" to be silent in the church—I Corinthians 14:34—"Let the 'wives' keep silent in the churches", and 1 Timothy 2:12—"I do not permit a 'wife' to teach nor exercise authority over a 'husband' but to be in silence.

It is difficult to dismiss them as being linked with the culture of Paul's day and so irrelevant to the present day. In the Corinthians passage the immediate following words are "but to remain in subjection even as the law says". Then in the 1 Timothy quotation Paul goes on with the words "For Adam was moulded first and then Eve". There is something inherent in the creation which gives rise to this injunction. In neither case is it culture, it is God's creative action and God's law.

I have translated the Greek words as 'husband' and 'wife' rather than 'man' and 'woman'.

The scripture does teach an order within marriage. It is paralleled by Christ's relationship with the church and so is appropriate to every age.

(a) husbands have a leadership role in marriage which is expressed in loving service.

(b) wives have a following role in marriage which fits in with the husband.

With respect to God each is an individual relating to God through Christ in the same way; with respect to society they form a unit; and with respect to each other, there is order so that a smooth working relationship will continue until death breaks the marriage.

I suggest the Biblical injunctions to wives not to teach or exercise authority in the church are aimed at avoiding the inevitable tensions that would arise if a husband and wife followed one leadership pattern in the human family and another in the Christian family.

It should be noted that this conclusion makes no statement on the exercise of teaching, or other forms of leadership by unmarried women. As far as I can see scripture places no limitations on such.

No limitation is placed on a married woman exercising leadership in the congregation of which her husband is not a part.

I do not think a wife whose husband is in the congregation need be prevented from ever speaking or making a contribution to the fellowship. Leadership is not established by one sermon and it is leadership that is the real issue.

There is a need to widely encourage people to minister for the edification and building up of God's people. We have a tendency, like the Corinthians, to overstress the seemingly spectacular gifts like preaching and forget that the person sweeping the leaves to the glory of God and the good of the congregation is as much as validly a minister as the preacher. I suspect we need to think more about the building up and well being of God's people and less about ourselves and what gift we think God has given us and whether others are going to let us exercise it. If we are concerned about building up the church God will show us what needs doing and what we can do; our gift!"

— BISHOP PETER CHISWELL

"The only thing women can't do in the church is administer communion. I can't see why they can't. You can teach a monkey to act, but you can't teach him to preach.

"It is impossible to find any doctrine of ordination in the scriptures. Ministry in the scriptures is functional," said members of one workshop on this issue.

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The most moving experience in an outback tour of Central Australia by the African evangelist, the Reverend Matt Nyagwaswa, in mid-May, was to preach at the funeral of an Aboriginal boy who had died just before the evangelist had flown into Ernabella.

Mr Nyagwaswa, who is from Tanzania, was in the education service for 27 years before being ordained about a year ago. He came to Australia, as one of the three team leaders from African Enterprise, who have been conducting missions in Australia.

His programme included a week's preaching tour of the Piltjintjartjara area.

The boy who had died of leukaemia was the son of Raymond Tjilya, an elder in the Ernabella Piltjintjartjara church. Mr Nyagwaswa found that the Aboriginal community he had expected to meet at Ernabella had left the station and gone to an encampment some distance away as is their mourning custom.

Mr Nyagwaswa was invited by the grieving parents to attend the mourning camp, where he went accompanied by the white community who were to have attended an evening meeting in Ernabella. In his message round the campfires that evening the evangelist said he had expected to be welcomed in the Ernabella church, but God had provided "a more wonderful place for him to share Jesus and the joy of heaven".

Mr Nyagwaswa went back to the camp the next morning and gave another talk and made a third visit for the funeral later in the day. With the help of Piltjintjartjara interpreters, Paul Eckert and Peter Nyangu, Mr Nyagwaswa spoke of the hope that Christianity brings that death could not destroy.

The father of the dead boy testified of his own faith in God, and said that at his wish the boy would be buried near the

Tanzanian evangelist comforts Aboriginal father



The Reverend Matt Nyagwaswa with Raymond Tjilya, an elder of the Ernabella Piltjintjartjara church at the mourning camp for his six-

church, a major break with the spirit-world tradition of the Aborigines.

Another man, who had been a witch doctor, renounced all contact with evil spirits, and a woman from Amata proclaimed her wish to follow Jesus. Other women asked for prayers for deliverance from evil spirits.

"Sail of the Century"



"Sail along with Jesus on Sail of the Century", sang the children at their Holiday Bible Club directed by Scripture Union Children's Missioner, Owen Shelley, during the first week of school holidays at St. Andrew's, Summer Hill. 56 children from infants through to high school age were involved.

First impressions on entering the 'Sail of the Century' were, of a sailing ship—everything from skull and cross bones to fish nets, a helm and life-jackets. The craft work included treasure maps and chests, paddle-pop rafts and boats, and pirate's hats.

Following the themes 'launched', 'wrecked', 'salvaged', 'restored', and 'commissioned', life as a Christian was discussed and illustrated in class sessions each morning. This was followed by outdoor games, craft work and a puppet show of C. S. Lewis' "The Lion, the Witch and the Wardrobe".

"The aim is to share God's Word with the children so they can come to know Him and be built in Him," said Mr. Shelley. "Children are wax to receive and granite to retain. I am now meeting people who became Christians when they were children in one of my Holiday Bible Clubs."

Heather Innes

ON OTHER PAGES

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Witchcraft in common

The evangelist was touched to find the ease with which he could identify with Aboriginal people with whom he was meeting as a race for the first time. He found that things Africans and Australian Aborigines had held in common were witchcraft and superstition, but his message to them asserted that faith in Christ was much stronger.

"This visit to Central Australia and the Aborigines has been my most exciting experience in Australia so far," he said. "It has also given me a deeper insight into an understanding of the Aboriginal people."

Betrayed by Christian Zionists

The acting mayor of Ramalla on the West Bank, Anglican priests Audeh Rantisi, feels most betrayed by the Christian Zionists; Christians who believe that the Kingdom of God will not come until the Jews return to Jerusalem. "This view", the Rev. Audeh Rantisi says, "is heretical." "Christ fulfilled the Old Testament, and Jerusalem is spoken of as a spiritual, not a geographical place in the New Testament. Such a belief, encouraged by Israel, makes Christianity a Jewish sect, rather than regarding Christ as the Fulfiller of the old promises."

He reflects Palestinian anger over the Camp David agreement: "How can a people have autonomy when their land is taken away? Israelis do not want to resolve the situation but to drive people out. Camp David was the funeral parlour in which the directors decided how they would bury us."

It is not generally realised that the majority of Christians in the Middle East are Arabs, nor how much the creation of Israel in 1948 affects the life of the Church in Israel, Syria, Palestine, Jordan and Lebanon. The media keeps before us the Jewish struggle to keep their land, and the killing of innocent people in raids and bombing by the P.L.O. Less is said, however, of the Palestinians suffering inflicted by the Israelis and others, and the fact that if peace is to come to the Middle East the Palestinians too, need a permanent home.

UNRWA (United Nations Relief and Works Agency for Palestine Refugees in

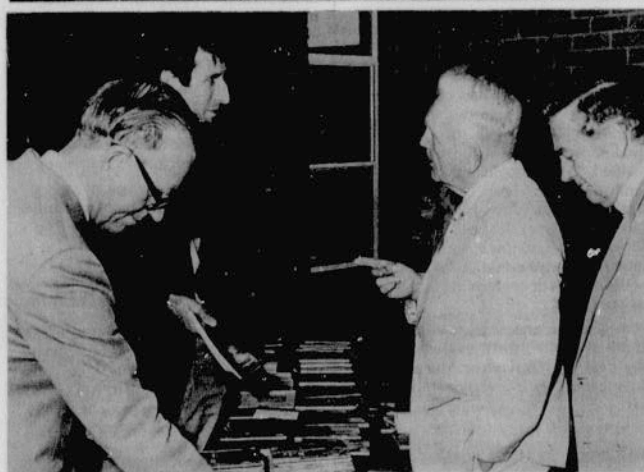
the Near East) estimates there are about 4 million Palestinians of whom 1,757,269 are registered as refugees. Of these, about 35% live in refugee camps, the majority since 1948. They are tolerated, but not welcomed by their hosts. Their role in the civil war in Lebanon has led to social discrimination against them, and in Jordan the army has been used to control them. In Lebanon there are constant attacks by the Israelis.

Perhaps in Jerusalem, Israel's policy is most clearly seen. In 1948 there were over 30,000 Christians, now there are under 8,000. As one Anglican priest commented, 'Israel's claim to give "freedom of access" to the sacred shrines means only allowing foreigners to visit. It is not a matter of access, but the rights of the Christian, Muslim and the Jewish community which are essential. 10-15% of Palestinians are Christian. The witness is the living community, rather than the holy places.'

Membership of the P.L.O. is outlawed in Palestine, yet it is accepted as being the voice of the Palestinians by 90% of the Palestinians. Any just solution for the Palestinians, then, must be found in consultation with the P.L.O. Bishop Eliya Khoury was a member of the Executive Committee, reflecting the very significant number of Christians actively committed to its work. He was arrested, accused of smuggling explosives, and imprisoned. He is banned from Jerusalem, his

Moore College
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AUSTRALIAN CHURCH RECORD, JUNE 15, 1981 — 1



If you can't go . . . send your Bible

The WORLD HOME BIBLE LEAGUE has commenced a project in which "good used Bibles" are to be sent to Third World countries for use by missionaries. They will be given free of any charge to nationals who may be studying English, or know something of the language.

The aim is to send over one million copies. Already over 350,000 have been sent to India, Africa and the Philippines.

Booklets, Bibles, Gospel portions, literature for the sick, as well as for those going through bereavement, was on display at a recent meeting to explain the project. The whole aim is to equip local churches and to encourage their members in visitation and evangelism.

"Here are the tools," said Mr. Emery. "Now you can do the job."

Ramon Williams

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EDITORIAL

Canon Law Commission's Report

The Canon Law Commission of the Church of England in Australia (Anglican Church of Australia) has produced for the coming General Synod a remarkable and valuable document surveying and summarising some important areas of church law in Australia.

The subject is a difficult one because the roots of that law go back over 2,000 years and it is difficult to discern what parts, if any, of the earlier law are still operative, while the migration of members of the Church from England to Australia during the last two centuries has radically altered some of the laws by which church life was regulated in England.

Finally the creation of autonomous diocesan synods has further modified that law as well as creating a great number of new laws suited for the way of life of our Australian church.

The Canon Law Commission report is an important though still preliminary contribution to understanding the rules that regulate the Anglican ecclesiastical scene in Australia.

The Christian church is essentially a fellowship. The local congregations, which are the expression of the church, are essentially fellowships consisting of men, women and children who have responded to the gospel of God by faith in Jesus Christ, have been adopted as sons and daughters of God and have received his Spirit's presence in their lives.

This common relationship to God creates a common relationship with each other through the Spirit's presence, a relationship of friendship and of mutual love, care and concern as they meet with each other for fellowship in the things of God.

The report shows the different ways by which the local churches are governed; some ways are better than others. In shaping the forms of government of the local congregation the important thing is to preserve the reality of the fellowship and this means preserving responsibility of the fellowship for its own spiritual life.

If a congregation is to be a true spiritual fellowship it must be responsible for its own ministry, having a significant voice in the choice of its minister and also in suggesting that he should cease his ministry if it no longer appears to be one God is giving.

Of course no congregation should act independently of other congregations for interdependency is not in keeping with Christian character. However, this does not mean it should be under the domination of someone outside its own fellowship.

The report shows that various dioceses meet this principle of responsibility in various ways, some better than others, but none have an effective method by which the congregation can escape from a ministry which does not commend itself as a ministry of God.

A word of warning

There is one tendency in the report which calls for a word of warning and that is the suggestion that the General Synod should be given more authority over the dioceses on the grounds that this will make for greater efficiency.

This is a tendency which must be resisted as it threatens fellowship. Fellowship is by consensus but if there is an authority effectively outside the fellowship, who has power to impose decisions on the fellowship, without the fellowship having an opportunity of arriving at a common mind on the matter, this contradicts responsibility and negates fellowship and dissipates it. Efficiency and fellowship have little relationship.

The Christian church is a fellowship and it was in order to preserve fellowship that in 1872 and again in 1961 when the two constitutions for the Church of England in Australia were established, the Australian dioceses resisted the pressure of giving the General Synod power to legislate for the diocese without the full consent of the diocese concerned.

The Commission's report while acknowledging this, argues for centralising more power in the General Synod on the grounds that this will be more efficient. However this is a suggestion that ought not to be accepted. We should strive for greater consensus but in the absence of a consensus decisions must rest with the diocese which is sufficiently compact in area for people to know one another and to have an ongoing fellowship out of which decisions for the well being of the churches can arise by consensus and not by decisions imposed from outside.

LETTERS TO THE EDITOR

Dear Sir,

I do not wish to attack P. G. Smith (Letters, 18th May) — merely the misleading statements which are included in his letter and are believed by quite a few people.

From "Through the Looking Glass" we have the memorable quotation, "When I use a word, Humpty Dumpty said in a rather scornful tone, 'it means just what I choose it to mean' ". Words are not a useful means of communication unless they are used with some consistency of meaning. The variability of the way we use words allows authors to pen artistic words, comedians to amuse us, and con-men to deceive us. What is the meaning of the word "religion"? One of the meanings found in the Concise Oxford Dictionary is as follows: "Human recognition of superhuman controlling power and especially of a personal God entitled to obedience, effect of such recognition on conduct and mental attitude".

Does this recognised meaning of the word "religion" correspond with the nature of Freemasonry? The answer can be found in Freemasonry's ritual book at the beginning of the First Sectional Lecture (amongst other places), where we read "The nature, character, the attributes and perfections of the Deity are faithfully portrayed, and are well calculated to influence our conduct towards Him, as our Father, Benefactor, and Moral Governor, as also in the proper discharge of the duties of social life." A very good fit! Does Masonry have a Catechism? The very next sentence in the ritual is "The mode of Masonic instruction is catechetical, or in more familiar terms, by question and answer". In fact, the Blue Lodge has two short catechisms (called "Preliminary Examinations") and three long ones (called "Sectional Lectures" which occupy 120 pages of the ritual book).

Does Freemasonry have dogmas? Again from the O.E.D. a dogma is a "principle, tenet, doctrinal system, esp. as laid down by authority of Church". The Churches and Freemasonry are not alone in having principles and doctrinal systems which a person must agree with in order to be considered a "true blue member". Does Freemasonry have a creed? Again from the O.E.D. one of the meanings of the word "creed" is "system of religious belief". You won't find Freemasonry's creed presented in the ritual to conveniently short summary form, but it is sprinkled throughout the ritual.

But the ritual also contains an exhortation to all new Masons to abstain "from discussion upon any religious or political topic" while in the Lodge Room. Could P.G. Smith please explain to us what meaning is meant by the word "religious" in this exhortation?

I am not accusing Masons of being con-men when they say that Masonry is compatible with Christianity, just that they don't understand what they are saying. The Mason's hope is that "by square conduct, level steps, and upright intentions we hope to ascend to those immortal mansions whence all goodness emanates". However, one of the first steps in becoming a Christian is to recognise that "all have sinned and come short of the glory of God" (Romans 3:23).

My wish is that more people, including Masons, will find forgiveness and new life in Christ, who is the only way to God.

Yours faithfully,
(G. D. L. Costin)

Dear Sir,

It was heartening to read your editorial regarding homosexuality on 4/5/81 (p.2).

However, we need also as Christians, fight with all our might against the whole concept of 'anti-sexism' and the myth of the gender free society. Homosexuals believe that if you can educate society to become 'unisex' then homosexuality will be accepted. This is satanic; we are not just 'persons', we are either a male person or a female person. Individuals cannot live apart from their sexuality. Being male/female effects everything I am and will be. God has clearly ordained sex roles and our children must be kept from the pernicious ideology (humanist-Marxist) that seeks to turn us all into hermaphrodites.

Psychiatrist Harold M. Voth states, "Human beings are not biologically bisexual... the human spirit is greatly impaired when childhood development does not lead to fully developed masculinity or femininity". Mature masculine men and feminine women, as the term implies can live their abilities and potential to the full. These include the living in harmony with a member of the opposite sex, marriage, procreation, responsible parenthood and if one is single, the ability to devote oneself to one's chosen career.

It's time we Christians realised the dangers of "anti-sexism" and took some immediate action to have it removed from our schools.

Yours sincerely,

Alan Barron

Dear Sir,

It is not for me to defend the programme committee responsible for N.E.A.C. However, it does seem a little ungenerous to attack it for not having given greater place to the challenge of world mission. I wrote this after reflection, because I did, in the heat of the moment, sign a petition which was circulating at the showing of the film on Islam towards the end of the conference.

Surely, no one can accuse Anglican evangelicals of neglecting the foreign missionary cause. The numerous displays in the foyer of the Blackwood Hall testified to the interest in such matters. What has not always been so obvious has been a concern for people in the next suburb or on the wrong side of the railway tracks; and the emphasis at N.E.A.C. was precisely on some of the areas which have lacked attention. This was a wholly desirable development.

Further, in Vinay Samuel's passionate address at the conclusion of the film, he sounded what seemed to me an urgent note of warning about our manner of involvement in world mission — that it should be person-centred, not project-centred. It is to the great credit of the Australian C.M.S. that it insists on this very point in allocating its priorities, and indeed, it has been criticized for doing so.

I thank God for the stimulation and challenge which N.E.A.C. provided. It was not just another convention.

Yours faithfully,

Alan Friend,
Kensington

MAINLY ABOUT PEOPLE

Diocese of Gippsland

The Bishop of Gippsland, the Right Reverend Neville Chynoweth, today announced the appointment of the Reverend Percy Moore (Maffra) and the Reverend Alan Huggins (Traralgon) as Honorary Canons of St. Paul's Cathedral, Sale.

Diocese of Sydney

REV. R. V. ASH will resign as Rector of Asquith on 15th July to become Rector of Katoomba on 19.7.81.

Diocese of Newcastle

The Rev. Ernest Bailey has resigned as Rector of Aberdeen and Rural Dean of the Upper Hunter to become Rector of Cessnock.

The Rev. Lindsay McLoughlin has resigned as Asst. at Cardiff to become Asst. Merewether.

Diocese of Canberra & Goulburn
The Ordination of Philip Anderson to, the diaconate at St. Paul's Pro-Cathedral, Hay, took place on April 23rd.

Diocese of Melbourne

ADAM, Peter James Hedderwick, from "On Leave" to Preist-in Charge (under the direction of the Regional Bishop) of St. Jude's Carlton. Commissioning to take place early in February, 1982.

CRIGAN, Alexander Charles Hamilton, from St. James' Mount Eliza to St. James' Point Lonsdale. Induction by Bishop G. Muston on Friday, 19th June at 8.00 p.m.

CUTTRISS, Frank Leslie, from incumbency St. James' Dandenong to incumbency of St. Philip's Avondale Heights, and Archdeacon of Essendon. Induction and Collation to take

place at Avondale Heights on Wednesday, 5th August at 8.00 p.m. by Archbishop R. W. Dann.

HEWLETT, Kenneth James, from Department of Chaplaincy, Diocese of Melbourne to incumbency of St. John's East Bentleigh. Induction by Archbishop R. W. Dann on Wednesday, 15th July at 8.00 p.m.

RICHARDSON, Arthur Athol, from incumbency Epiphany, Hoppers Crossing to incumbency of St. Aidan's Strathmore. Induction by Archbishop R. W. Dann on Tuesday 16th June at 8.00 p.m.

RESIGNATION

TAYLOR, John Waldron, will continue in his post as Director of the Melbourne Family Care Organisation.

RETIRED WITH PERMISSION TO OFFICIATE

CLAYDEN, William John, from St. Aidan's Strathmore from 30th March, 1981.

OBITUARIES

CRIGAN, Robert Charles Hamilton died 3rd May, 1981.

GEE, Thomas George died 13th May, 1981.

JONES, Rex Lloyd died 5th May, 1981.

CLERICAL APPOINTMENTS

REV. W. A. CURRAN has been licensed as Locum Tenens of the church of St. Mary's in the Sturt, South Road from 1st June, 1981 until 6th September, 1981.

REV. T. G. DROUGHT, Rector of St. Richard's Church, Lockleys has accepted the cure of souls of St. Philip's, Somerton Park. It is expected that he will take up this appointment during August, 1981.

DR PETER TOON ON CHRISTIAN LIFESTYLE

"I feel we need to convey the impression that life-style is really about being Christians today — not a gimmick or latest fad."

Peter Toon is a lecturer at Oak Hill Theological College, London.

What is the fundamental question?

What it is not:

1. How should we dress and eat?
2. Where should we live?
3. Where is the blueprint or perfect model and how is it to be implemented?
4. What luxuries should we give up?
5. Should we reduce our expenses and consumption in order to be able to give more to the needy?
6. How can we best use our time, abilities and resources?
7. How should we relate to the affluent, consumer, technological society? (Yet these are, in and of themselves, import questions)

What it is:

1. How is the kingdom of God to be seen, realised, experienced and exhibited in the church today?
or
2. What does it mean in down-to-earth practical terms for the local church to be truly and effectively God's people in God's world today — in terms of its corporate life, worship, fellowship, mission and service?

The basic question for Christian families and individuals cannot be stated in isolation from the fundamental question for the church.

CHRISTIAN LIFE STYLE: What is needed to be able to think and act seriously about it?

1. A right understanding of the question.
2. A right theology. This could arise from the images of the church (light, salt, people of God, temple of Spirit, etc.) — or from the work of the Spirit who is creating a holy people in the world for God's glory — or from a study of the teaching of Jesus.
3. Finding suitable introductory models for the local church, nuclear family and individual.
4. An awareness of dangers and problems — e.g. taking on too much

at the beginning; isolationism and idiosyncrasy; legalistic interpretation of model; judging others; giving up too quickly . . . etc.

* * *

1. Fellowship is sharing and ministering at a deep human level in the local church.

Apart from the standard types of church fellowship — in Eucharist, bible study, etc. there are such possibilities as:

- (a) **Extended families** — nuclear families with one or two people, living with them for long or short periods.
- (b) **Neighbourhood worship clusters** — 2 or 3 family units in one street or block of flats worshipping together midweek.
- (c) **Regions of care.** Dividing the parish formally or informally into areas of care, led with people with appropriate pastoral gifts.
- (d) **Intentional communities.** Some members of the church deliberately moving to live in adjoining houses or apartments so as to develop a community within the church community.

2. Fellowship is also sharing within the worldwide Church to which the local church belongs.

Sharing personnel, resources and faith with other Christians; using only what we truly need so that what is surplus may meet the need of others.

Apart from standard forms of giving — there are such possibilities as:

- (a) Supporting one or two members who for a limited period work in and with a church which has been adopted.
- (b) Making a cooperative effort as a church to live simply so that what is saved may be given wisely to the relief of poverty.
- (c) Sharing expensive items like cars, lawnmowers and little used electrical gadgets and developing the ancient art of walking and the recent art of cycling.

3. Fellowship leads to a sharing in the mission of God to the world.

It is reflecting the grace of God, not only by what we say and do but by what we are and how we relate to one another.

Apart from standard forms of evangelism and social concern there are such possibilities as:

- (a) mission groups to local people.
- (b) active involvement in local politics as definite ministry — e.g. on school boards.

BASIC TASK: How can we as members of local churches bring our congregations to:

- (1) an awareness of
- (2) a desire to discuss, and
- (3) the beginnings of practical implementation of being God's church

One real aspect of the general task is to replace PRIVACY with COMMUNITY.

"Conformity to privacy is as much a curse as conformity to affluence. The two stand hand in hand. Privacy is the concentration upon self and upon those who belong to me intimately. Christians as much as other people in the community want private gardens, individual houses or apartments, their own cars, a bedroom each, portable TV sets . . . and many other similar things. The more affluent the person, the more private the lifestyle." McInnes, p. 74.

How does 'privacy' invade the mentality and practice of local churches?

GUIDELINES FOR AUSTRALIAN CHRISTIANS

Dr Toon's paper on lifestyle was discussed at NEAC workshops. Set out below are some of the points there raised.

General Points

1. In approach to 'life-style' examine motives, avoid gimmicks.
2. Be careful of uncritically following models from elsewhere: let Christ interact with your situation and become Lord of it.
3. Be patient: have a vision but implement it little by little, taking all along.
4. Place of Sunday is critical: the nature of worship/fellowship/teaching etc. in liturgical context needs careful study, especially in the light of the development of Australian society in recent times.

A vision for wholeness of the church

1. Difficulties to be overcome include:
 - (a) seeing each other very briefly only on Sunday
 - (b) isolationism of nuclear families and singles
 - (c) tendency to be self-sufficient
 - (c) the hiding of emotions and problems
 - (e) the formalism and clergy domination of Anglicanism
2. Towards a solution may include one or more of these:
 - * meeting in small caring groups
 - * study groups
 - * sharing of pastoral oversight by priest with mature adults/couples
 - * short discussion after appropriate sermons
 - * prayer partnerships across the congregation
3. Role of clergy needs careful examination.
4. The idea of time needs to be looked at . . . too many of us are too much in a rush that we have no time for people even on Sundays
5. The ministry to the sick and shut-ins needs to be maintained by a regular group.

A vision of wholeness for the nuclear family

- * Role of male/female: need to work at what Mrs. Cohen encouraged. Don't let popular, fundamentalistic USA books set the agenda here.
- * Encourage family to make decisions together/
- * Only enter into community living with other families after taking careful advice.
- * As a family adopt one or two shut-ins — love, visit, pray help him/her on a regular basis.
- * Make contacts with other families engaged in your task and compare notes from time to time.
- * Make contacts with other families engaged in your task and compare notes from time to time.
- * Concerning hospitality, do a little well, build up slowly.
- * Make family prayers interesting, relevant, outward-looking.
- * Develop contacts with older people in church who can be as grandparents or older aunts or uncles.
- * Pray to, and work to, achieve a balance of both meeting internal family needs and the needs of others.
- * Seek to get the whole church to take not only marriage preparation but marriage counselling and care of families seriously as real ministry.

Holiness for the single person

What are we doing to use their Christian experience for the good of all and what are we doing to help those who feel lonely, threatened, etc.

Prevention rather than cure

NEAC workshop concludes on the Christian responsibilities in Family Law.

John Wade presented four papers at this workshop. One set out the background to The Family Law Act. The others were entitled "The Functions of the Law", "The Functions of Marriage and the Family" and "Reasons for Marriage Breakdown".

The latter looked at some reasons under four heads:

- 1) High marriage rate
- 2) Poor choice: mobility, loneliness. "Falling in Love": Modern man finds marital choice a hazardous undertaking and he therefore falls back on a magical formula for reassurance. Now, while this formula may allay anxieties, it remains a magical one. Its chief danger lies in the fact that, instead of causing a person to exercise special care it causes him to throw caution to the winds on the slight, and at all times intangible pretext that it is a case of being in love. Pregnancy. Young marriage. Easily obtainable divorce (though this argument rests on the basis that the legal system educates).
- 3) Unrealistic expectations: of romance, individual fulfilment, of career and parenthood.

4) Role confusion and inability to adapt to change: changing roles: "Our initial perception of our marital role may change with the passage of time. When you marry you don't become linked to a single woman or a single man; you become bound to all the women or all the men she or he will become."

Changing places. The isolated nuclear family. The inability to communicate. The snowball effect of marriage breakdown.

DISCUSSION SUMMARY

The Family Law Act

The group discussed and distinguished what the law is and what the law ought to be in relation to families in the (i) General community, (ii) Christian community.

The complex causes and symptoms of family breakdown were discussed. Christians can contribute to (i) prevention and (ii) cure of marriage breakdown by inter alia within the Christian community:—

- (1) promoting dating and marriage between Christians (including pooling Christian young people — eg C.S.S.M.)

Continued page 7

Can you take yourself to see it?



POPEYE

Undoubtedly yes — and the kids.

It is a faithful reproduction of the cartoon character and the make-up, costume and set designs are little short of extraordinary.

All good clean family fun, done tastefully and with great humour. A little slow in spots but the kids seem to enjoy it a great deal.

Thoroughly recommended. (Nice to be able to say 'Yes' to one occasionally!)



22 Feet of greetings

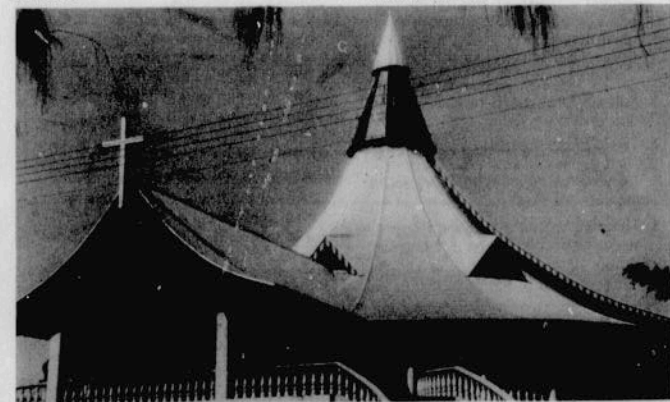
7 Siberian Christians trapped for 3 years in the American Embassy in Moscow received a 22-foot long banner containing Easter Greetings and personal messages from approximately 5,000 British Christians.

The group (5 Vashchenkos and 2 Chmykhalovs), known as "The Siberian Seven", have been described as "hostages of conscience". They belong to the Pentecostal Church, thought to be the largest group of religious dissidents in the USSR. Only 3 of the 13 Vashchenko children are with the parents in the Embassy. Mrs. Chmykhalov and her son are separated from Mr. Chmykhalov and 4 other children.

The Easter Greeting is the first stage of a National campaign led by "Buzz Magazine" in England to break the deadlock over the group's predicament. Following years of harassment, including Mr. Vashchenko's imprisonment in labour camps and psychiatric hospitals and a camp sentence for the oldest son, the seven were stranded in the Embassy in 1978 after they went there to discuss their case for emigration. That turned into a desperate plea for refuge after the Vashchenko's 17-year-old son was beaten up in front of their eyes outside the Embassy. Despite assurances of resettlement in the USA, their requests for emigration have been refused. In a Catch 22 situation, the Soviet authorities deny having received their appeal to leave the USSR.

Mr. Peter Meadows, of Buzz, said: "We believe that the Soviet Union may release these families to Britain or Canada rather than America. But after 3 years of confinement they risk being forgotten. We can't let that happen."

A letter writing campaign is already underway and a day of demonstration is being planned for Saturday June 27, the third anniversary of the internment in the Embassy.



A coconut theology? A kava theology?

Delegates to the fourth Pacific Conference of Churches Assembly discussed the issue of Pacific Theology. What is Pacific theology? Is there such a thing?

Dr. Salei Havea of the Pacific Theological College presented a paper.

What symbols and metaphors taken from the daily life and culture of the Pacific people may be used as theologians to help people to understand more clearly the meaning of the Gospel? As Jesus took symbols from the life and spoke in parables to the people of his time, or Kosuke Koyama takes symbols from the life of people to explicate the Christian revelation, so we in the Pacific must learn to take the experience of the life of Pacific people to assist them in understanding the faith.

The second question was "What aspects of Christian revelation speak particularly to various Pacific issues and



Renewal at Elcho Island

The Bible Society in Australia will publish the Gospel of John as the first complete book of the Bible in Djambarrupungu later this year.

Djambarrupungu is spoken by six hundred Aboriginal people on Elcho Island, off the coast of Arnhem Land in the Northern Territory. The translation work in this language is being co-ordinated by Miss Dianne Buchanan of the Uniting Church Missions Department, with the assistance of an Aboriginal woman called Wanymulu.

The main stories about creation and the life of Abraham have already been translated into Djambarrupungu. Miss Buchanan said a spiritual renewal among the people at Elcho Island in 1979 has brought about a growing hunger for the Bible in their own language.

There is a conscious thinking among the people at Elcho Island to promote a Christian lifestyle. The local Aboriginal Council often takes issues to prayer before making decisions.

According to Miss Buchanan, there is an ongoing need for translation work on Elcho Island. More sections from the Old Testament will be required to provide an adequate understanding to the New Testament books. "We must be available to meet the needs of the Church as they surface," she said.

F.E.B.C. Korean Diplomatic Award

Dr. Robert H. Bowman, President of the Far East Broadcasting Company, in a special ceremony in Seoul, Korea, was given the Order of Diplomatic Service Merit Heung-In Medal by the Republic of Korea for rendering distinguished service in promoting mutual relations in various fields of common interests between the Republic of Korea and the United States of America, and thereby has greatly contributed toward the strengthening of friendly co-operation between the two countries. The medal, has previously only been awarded to diplomatic statesmen and Heads of State.

F.E.B.C.

Record college enrolment for Baptists

This year's enrolment of 130 students for courses at the Baptist Theological College of Queensland constitutes a record.

Of these, 112 are full course students, and over 30 are students who have enrolled at the college for the first time.

College enrolments have grown rapidly in recent years. There were over 80 students in 1979 and just over 100 last year.

The College Registrar, Mr. Doug. Peterson, said the growth had caused his task to become hectic, but exciting.

"I believe the Lord has laid his hand on our College," he said.

The College's Department of Leadership Studies has also set a record this year with more than 200 people enrolled.

The Department provides part time courses for lay people with lectures at the College and various other locations. The courses are also available externally.

Royce Perkins

Mobile bookshop begins tour

A ten foot tandem wheel trailer packed with over \$3000 worth of Christian books, and hitched to a Falcon station wagon, left Brisbane on April 10 for a four month tour of country Queensland.

At the wheel of the wagon is 23 year old Greg Floyd of Brisbane.

The 'Country Christian Bookshop' spent Easter at Harvey Bay, then began a tour through the Burnett area to Emerald, Longreach, Winton, Charleville, Miles and Taroom.

Mr. Floyd plans to stay three or four days in the centres he visits, setting up his mobile store where possible in church yards or on private property. In some areas he opens for business in a public area where local regulations permit.

This will be the second tour by the Country Christian Bookshop. Last December it visited the Central and South Burnett areas and the Elliot Heads beach mission.

In Munduberra the shop was in the main street during the town's mardi gras and it was also set up at the Inglewood Show.

The mobile shop is fitted with 80 feet of shelf display plus storage areas. Its stock includes children's books, records, cassettes, general reading and teaching material as well as devotional and study aids.

Mr. Floyd does not see himself as a book salesman, however.

"I'm a Christian literature missionary," he said.

"I want to see people become interested in reading the Bible and Christian oriented books."

He said that most sales were to Christian people who have little or no local Christian literature resources.

Royce Perkins



SU's anti-apartheid move

For five years Scripture Union in South Africa has been running adventure holiday camps for young people of all racial and cultural groups in an attempt to demonstrate that the answer to South Africa's racial dilemma can be found in the Gospel of Jesus Christ.

"We have always been convinced about the dynamic of the Gospel. We've seen people changed by the Gospel. As God's people we know we should be in the forefront of righteous change." Eddie Prest, the General Secretary of Scripture Union in South Africa commented.

"After much heart-searching, we in Scripture Union dedicated ourselves in the context of our evangelism, to work for a society without discrimination working with Jesus in the way of peace — 'breaking down the wall of contempt that used to separate us' (Ephesians 2:14)."

So Camp Havago began. At the most recent camp, some boys came with fears about mixing with other races, others came with resentments following school boycotts and closures. But the living presence of Jesus brought acceptance and peace as the boys found Him for themselves.

"We're not fooling ourselves," says Prest, "that these multi-racial activities will produce world-shattering results, but we are convinced that God's intervention is needed in South Africa today. So we press on."



"Words without works lack credibility — works without words lack clarity."

"We have seen Jesus portrayed as Jesus the aesthetic, the pale Galilean, the liberal gentleman of the Victoria era, the founder of modern business, the clown of Godspell, the disillusioned celebrity of Superstar, Jesus the capitalist and the revolutionary," said the Rev. John Stott.

He urged his congregation to dismiss these false images and to refer to the biblical text about Jesus, in his public ministry, went about teaching and doing good.

He also urged more Christians to be involved in social action.

Mr. Scott, rector emeritus of All Souls, Langham Place, London, was speaking at 12 public meetings in May to celebrate the 125th anniversary of the Anglican Home Mission Society.

WHAT A WORLD

The Singing Sisters

Lesley Hicks

I had occasion recently to spend a day, with an overseas guest, visiting the Australian branch of the Evangelical Sisters of Mary at their newly-acquired headquarters at Theresa Park, near Cobbitty. It was an unique and memorable experience for me.

Like most Australian evangelicals, I had found the idea of an order of sisters, neither Roman nor Anglo-Catholic, difficult at first to work out; especially puzzling was the contrast in connotation between "evangelical" and "Mary" in their title. Through reading some of the books of their founder Mother Basilea Schlink, notably "Realities", and since my visit, her autobiography "A Fore taste of Heaven", I have become aware of the sisterhood's remarkable history and aims.

It was founded in Darmstadt, Germany, under the leadership and vision of Dr. Clara Schlink and Miss Erika Madauss. These two were later given the names Mother Basilea and Mother Martyria by the co-founder, Methodist District Superintendent Reidingen. In the midst of the chaos of the war's ending and the bombing of the city, revival had broken out amongst the girls in the flourishing Bible classes led by these two women. The emphasis then and ever since was on a deep love for Jesus which flows from repentance and leads to uncompromising discipline.

The call to a communal life led through many struggles to the establishment of the sisterhood, with the first seven girls initially resident in the attic apartment of Schlink family home. The founding ceremony took place in March 1947. Their name intends no hint of worshipping Jesus' mother — in the words of Mother Basilea, "it was to be symbolic of the pathways of faith and loving dedication to the will of God, which Mary followed as the first disciple of Jesus."

Their original links were with the protestant Confessing Church and the Methodist Church, but the MEK, the youth organisation of which Dr. Schlink and Miss Madauss were leaders, was an interdenomination, evangelical body, and from the start the Sisterhood sought to bring reconciliations between various groups and denominations of Christians.

In fact, reconciliation on the basis of deep repentance of one's own and for corporate and national sins has characterised the movement from the outset, within the sisterhood and in its ministry to others. In particular the sisters were to express grief and contrition on behalf of all Germans for the crimes of the Nazi regime, by placing plaques at

sites of former atrocities, plaques with text such as:

"Have mercy upon us, O God.

Deliver us from bloodguiltiness.

In deep shame and grief we remember all the victims who suffered and died here in torment at the hands of the German people.

The Evangelical Sisterhood of Mary.

The sisterhood often met with opposition and slander, most hurtfully from within the churches. Mother Basilea steadfastly refused to retaliate or to relinquish her vision and aims at any point, convinced that they were God-given. Battles of faith against bureaucratic, financial and spiritual obstacles accompanied the establishment of "Canaan", the "promised land" headquarters of the order in Darmstadt, West Germany; the book "Realities" tells of the "miracles of answered prayer" experienced in those days when the chapel, houses and gardens were being built and later laid out.

Now it is a place where guests from all over the world may come for spiritual renewal in repentance, reconciliation and worship, and 16 similar centres have been established in other countries, for instance, America, Great Britain, Israel, Greece, Italy, Denmark — and most recently, Australia.

The thirteen Sisters resident here, who include ones of German, American, Scandinavian and Australian nationalities, have begun their own Australian Canaan, and visiting it found it a heart-warming centre of joy and love. A bonus for them in finding the property in the lovely rural setting of Cobbitty is that it adjoins a little old Anglican church building, disused for some years and now, with permission, being lovingly refurbished and put to use as their chapel.

In March, just after the sisters moved from their temporary home at Pennant Hills, they welcomed their founder on her first visit to Australia.

The Sisters make a delightful practice of singing songs of greeting and farewell, of improvising songs of praise and thanksgiving, as well as singing hymns well known to them, often composed by Mother Basilea herself.

So if you should meet some "nuns" (they prefer to be called sisters) wearing an attractive cream habit, more than likely singing to guitars, and distributing leaflets and booklets with beautifully lettered texts, you will know who they are. Their ministry is a growing one of intercession, of sharing the Lord's grief at sin and blasphemy, of warning and preparedness for Christ's coming again, and above all of praise and love for Him.

evident in society and the church. Dr. Atkinson is a sensitive and careful thinker and his work is an important contribution to the problems of marriage, divorce and remarriage.

To my mind the most valuable section of the book is found at the beginning. It is here that Atkinson reviews the state of the question and gives a historical survey of the different positions taken up by the churches. He concentrates particularly on the Fathers and the Reformers. In his positive contribution, he emphasises the concept of marriage as a covenant, and works out the implications for marriage discipline. In the course of this he offers his own exegetical word on the key biblical texts.

I find it hard to agree with Atkinson, however, in the matter of the right to remarriage. This, he asserts, is pre-supposed in scripture. But if this is so, it is difficult to explain why Paul actually legislates about the matter, forbidding remarriage in one case and allowing it in another. We may also ask whether the concept of covenant is sufficient to sustain all we may believe upon the "one flesh" relationship.

In short, a most helpful book, to be studied with care.

Peter Jensen

BOOK REVIEWS

To Have and To Hold

Collins 1979, 209 pp.
David Atkinson,
£5.95



Dr. Atkinson was until recently librarian of Latimer House in Oxford which is an evangelical centre for theological research. This book is the fruit of a number of years of hard work and thought. It is particularly timely in view of the present crisis about marriage so



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COORPAROO: St Stephen's, Brisbane, Cnr Cavenish and
Chatsworth Roads. Visitors welcome. 7.30am and 9am Holy
Communion. 7pm Sunday at Seven. Rector: Rev Ken Baker.

Positions Vacant

ORGANIST REQUIRED. The Parish of St John's, Willoughby
East, requires the assistance of a person to have oversight of
the ministry of music at St John's. Please contact: The Rector,
David Tyndall. Phone 95 2245.

YOUTH WORKER REQUIRED. The Parish of St John's
Willoughby East, requires the assistance of a person to
minister in the senior Sunday School and among the young
teenagers on Friday evenings and Sundays. Please contact
The Rector, David Tyndall. Phone 95 2245.

Wanted to Buy

SMALL PIPE ORGAN, working or not. Please advise details of
size and asking price. Graham Fraser, "The Glen", Rasegh
2492.

FREE AD

This service to readers is a form of free advertising. A person
wishing to buy or sell anything can place a free advertisement
up to three lines.

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

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

WANTED: "Praise" Hymnbooks for use St James' Smithfield.
Phone 269 0642 Ext. 330 Cheryl.

DUBBO AREA. Large home (2 b/r & sleepout). Good
condition. Well carpeted. HWS. Plus modern a/c unit.
Beautifully finished. Tenant optional. Land 1 acre. Asking
\$35,000. Must sell. Phone Mendocino (068622) 39.

T UNDERSTAND EACH OTHER

Dr. Alan Craddock

Education for marriage

Over the last five years statistics show
that divorce rates in Australia are
extremely high. Furthermore, high levels
of marital strain are also indicated among
couples who remain together and who
choose to avoid divorce or separation for
moral, religious and various practical
grounds. Many young couples
experience significant levels of marital
conflict very early in their marriage. Much
of this conflict emerges from basic
incongruities within such couples' attitudes
toward marriage and their
expectations concerning their own and
their partner's role performances within
their relationship.

There is little doubt that it would be
helpful for couples to become more
informed, prior to marriage, concerning
their role expectations and attitudes
towards marriage, and also to become
more aware of how each is seen by his or
her partner.

A means of facilitating such
consciousness-raising has been
developed at the University of Minnesota
by a team of research workers led by
Professor David H. Olson. The tool is a
questionnaire designed to: (1) Identify
major problem areas likely to be
encountered early in marriage; (2)
Identify relationship strengths possessed
by couples which will be likely to aid
them in dealing with problems; (3)
Provide specific information which can
take the form of feedback to the couple
in educational or counselling settings; and
(4) Be objectively developed and scored
so as to avoid problems of subjectivity
and bias within the person providing
such feedback.

The inventory in its current form is
called PREPARE (Pre-Marital Personal and
Relationship Evaluation) and is the fourth
in a series of such instruments developed
by Olson and his colleagues. The earliest
version was published in 1968 and since
then various revisions designed to
improve the inventory's reliability and
validity have produced a remarkably
relevant and robust instrument.

PREPARE is a 125-item inventory which
covers 11 important content categories
related to marriage. These categories
include:

Personality issues — assessing an
individual's perception of the personality
of their partner and the level of
satisfaction or dissatisfaction with that
perception. Questions deal with sense of
humour, temper, moodiness,
stubbornness, jealousy and
possessiveness.

Realistic Expectation — assessing the
rational quality of an individual's marriage
expectations, view of love and
commitment, and beliefs concerning
relationship conflict.

Equalitarian roles — a category which
covers beliefs and feelings about a variety
of marital and family roles (occupational,
household, sex-based role performances,
parental) and attitudes toward power and
authority in marriage.

Communication — which focusses upon
the individual's feelings, beliefs and
attitudes toward the role of
communication in the maintenance of
marital relationships. Items focus on the
perceived ability to express emotions and
beliefs, to listen, to respond appropriately
and upon the style of communication
which currently exists between the
members of a couple.

Conflict resolution — assessing attitudes
toward the existence of conflict and the
means of resolving conflict, degree of
openness and recognition of issues.

Financial management — which concerns
the way economics are seen to be
managed, how finances are to be dealt
with and what kinds of values are judged
to be important.

Leisure activities — assessing each
individual's preferences for spending free
time: social vs. personal, active vs.
passive, shared vs. individual.

Sexual relationship — a category which
assesses feelings and concerns about the
affectional and sexual relationships. Items
deal with satisfaction with expression of
affection, level of comfort discussing
sexual issues, attitudes toward sexual
morality and birth control.

Children and marriage — a category
dealing with feelings and beliefs about
having and raising children and the likely
impact upon the marriage.

Family and friends — assessing attitudes
toward relationships with relatives, in-
laws, and respective circles of friends.

Religious orientation — a category
assessing an individual's attitudes,
feelings and concerns about religious
beliefs and practices insofar as they relate
to marriage.

In addition to these areas PREPARE has
a category to assess **idealistic distortion**,
thereby enabling an educator or
counsellor to assess the extent to which
couples present their relationship in a
distorted, largely socially desirable,
fashion.

PREPARE is administered to a couple
during a one hour session. They return
for a two hour feedback session based
upon the counsellor's interpretation of a
12-15 page computer printout which
provides individual and couple scores,
comparison to all other couples who
have taken PREPARE, couple agreement
scores, and identification of problematic
issues and relationship strengths.
Optional corrections to scores for
idealistic distortion are also available.
PREPARE can, and has been used, as a
means of complementing traditional pre-
marital education programmes run by
counselling agencies.

PREPARE can only be administered by
persons in the helping professions (such
as psychologists, psychiatrists, social
workers, marriage counsellors and clergy,
etc.) who have been trained and
accredited to do so. Training involves
instruction in the nature of the
instrument, the conditions under which it
is administered to couples, the
interpretation of couples' responses as
contained in a computer printout, and
the manner in which feedback is given to
couples.

PREPARE has been available in Australia
(in N.S.W., A.C.T., Qld., Vic., Tas., S.A.)
since April 1980 and 260 persons (most of
them clergy) have been trained to
administer PREPARE. Over 500 couples
have taken PREPARE. Studies in the U.S.A.
have shown that pre-marital couples
benefit from PREPARE. One study by
Olson and his co-workers examined the
effect of taking PREPARE on 116 couples
and found that couples changed

positively on several variables, the
clearest and most noteworthy effect was
that couples became more independent
and less controlling after marriage.
Similar studies are planned for Australian
couples and preliminary studies are
currently being carried out.

The availability of PREPARE in Australia
is significant in that it will aid the
achievement of the following goals:

For a couple:

1. Increases a couple's awareness of their
relationship strengths and problematic
issues.
2. Stimulates couples to discuss issues in
their relationship.
3. Increases the desire and ability of a
couple to begin working on their
relationship before marriage.
4. Serves as a preventative tool so that
couples will deal with issues early in
their relationship before problems
become too intense.
5. Helps the couple get their relationship
off to a good start.
6. Primes a couple to become involved
in further communion and
enrichment programmes.

For Clergy and Counsellors

1. Provides a wealth of diagnostic
information about a couple's
relationship that would normally take
2-3 sessions to learn.
2. Useful with premarital and married
couples interested in enriching their
relationship.
3. Is an efficient and effective way to
learn about a couple and to focus on
relevant issues in their relationship.
4. Is easy to administer, interpret and
use.
5. Helps to establish rapport with a
couple and develop a more ongoing
relationship with them.
6. Helps clarify when a couple needs
additional counselling and in what
areas.

Enquiries concerning PREPARE should
be made through PREPARE, INC.,
Australian National Office, PO. Box 119,
Concord West, N.S.W. 2138. (02) 736 2328.
The National Co-ordinator for the
programme is Dr. Alan E. Craddock and
the N.S.W. Co-ordinator is John Robson
of the Family Life Movement.

MOORE THEOLOGICAL COLLEGE 1981 External Studies Award

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Morality in Bolivia

"Our Reconstruction Government is
putting a major emphasis on the teaching
of morality in our schools. We would like
to co-sponsor with you a national contest
in Biblical knowledge during the school
year of 1981."

This quote is from a letter received by
the head office of the WORLD HOME
BIBLE LEAGUE in the United States of
America. Written by the Minister of the
Ministerio De Educacion Y Cultura in
Bolivia, the request is then made for the
World Home Bible League to supply
250,000 study booklets. The booklets are
"LIVING TRUTH" series 1, "with the
corresponding 10,000 very fine teachers'
manuals.

"Besides this, we would appreciate
250,000 copies of the New Testament in
order to continue the program begun five
years ago."

The letter received then stated that the
President himself, His Excellency
President Luis Garcia Meza, also
requested a further 100,000 copies of the
same New Testament, for "use in the
military barracks, homes for the aged,
orphanages, hospitals, and other
Government dependencies".

Such a challenge cannot be
overlooked, according to Mr. Gerald
Hanscamp, the General Secretary of the
WORLD HOME BIBLE LEAGUE in
Australia.

Already 500,000 copies of the New
Testament, LO MAS IMPORTANTE ES EL
AMOR, have been sent and distributed to
schools throughout the Republic.

Ramon Williams

FAMILY LAW

from page 3

- (2) attempting not to embrace cultural
fascination with physical beauty and sex.
- (