

Christian Music Centre fights pornography



The Christian Music Centre have now opened 'Wholesome Video' to provide family entertainment on film, far removed from the escalating pornographic fare available elsewhere.

They are already the biggest retail outlet for contemporary Christian music, records and cassettes in Sydney.

Now the Centre has taken up the problem of combating the video films depicting violence, pornography and eroticism.

In stock at Wholesome Video, is a comprehensive rental library of commercially released family entertainment films, plus Bible stories, Christian feature films and message

videos from top Christian speakers. Also, there are many entertaining life-situation videos of dramatised moral and family situations, depicting the moral dilemmas all Christians face, to maintain their standards in today's world. Plus, of course, some wonderful music tapes from Fisherfolk, 2nd Chapter of Acts, Amy Grant and many more.

Christians are now having to face the fact that a lot of television is no longer suitable for their family viewing, and many people are buying videos to wear their children away from it, and provide good Christian entertainment in the home.

Synod Guide, continued

Episcopal ordination as of the essence of a validly dispensed sacrament.

ACR can only thoroughly recommend this report for wider reading. One last quizzical comment. Why is Richard Hooker so predominantly quoted in the 16th century section? Romanticism perhaps? Richard Hooker, a rather obscure Bishop with a good, but obscure pen wrote at the turn of the 16th century, and was only "discovered" late in the 17th century by other equally "romantic" Anglicans who had other eggs to try including the divine right of kings. Although worth quoting in his own right, other 16th century theologians dominated the scene — William Perkins, Martin Bucer, Peter Martyr and Heindrich

Bullinger: especially Bucer. Yes, Martyr and Bucer were Anglican theologians! Or did the King's Chair of Theology at Cambridge and Oxford have holders who did not work for the Crown and the church for which the Crown was head? Bullinger bears mention on the table of Anglican theologians, *Ronora causa*, because of his contribution by many letters from Zurich to the English Reformers.

Notwithstanding this quibble the report is worth wide exposure amongst all who seek the mind of Christ from the Bible.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. S. M. Miller will resign as Resident Minister of Cabramatta West on 10th October to be Chaplain of Lord Howe Island.

Rev. D. J. Wilson will resign as Rector of Dural on 18th November to become Rector of Penrith.

Rev. J. E. Hawkins, Rector of Lidcombe, has accepted the position of Chaplain, Macquarie Hospital.

Rev. R. A. Woodward will retire as Rector of Hurstville from 31.1.85.

DIOCESE OF ADELAIDE

Rev. Samuel John from West Malaysia has been given permission to officiate in the Diocese and will work at St. Philip's, Broadview till mid December, 1984.

The Rev. W. G. C. Winsall-Hall, Assistant Priest in the Parish of Mitcham has accepted the position of Priest-in-Charge of the Parish of Taillem Bend in the Diocese of The Murray, as from 14th October, 1984.

Addiction destruction

A whole new approach to alcoholism and drug dependency

At a time when more and more families are affected by the growth in alcoholism in this country, an organisation of internationally respected experts is running a training course at Balcombe, on the Mornington Peninsula, to 'dispel many of the myths and misconceptions held by most people, including professionals' about alcohol and drug dependency.

Mr. John Keating, the Director of the Holyoake Institute — the Western Australian Institute on Alcohol and Addictions — will be leading a comprehensive course on the subject which is open to the public, although specifically designed to help marriage guidance counsellors, community nursing personnel, welfare and social workers, probation and parole officers, clergy and families involved with alcoholics or drug dependent people.

"Emphasis will be on the importance of identifying alcoholism and not being misled by other problems that are presented," said John Culley, of Fusion, Australia, organisers of the visit to Victoria. "It will be demonstrated how family members are not only affected by the illness, but are involved in the process

and the progression of it. Intervention techniques will be explained and role-played, demonstrating how family members may become part of the recovery instead of being part of the illness."

Among the subjects covered in the week-long course are the extent of the alcohol problem; alcoholism, a progressive and treatable illness; caretaking the spouse's illness; the physiological effects of alcohol; alcoholism and sexuality; the woman alcoholic; relationship with the law; adolescence and alcohol. The course includes films, videos and workshops, and it takes place at the old Balcombe Army Camp Officers' Mess, near Mornington, now the Fusion Centre for Youth & Community Services.

The Course runs from October 1st — 5th, and is one of 15 short term courses on a wide range of subjects designed to assist people engaged in youth and community work. Pamphlets and further details on this or other courses are available from Fusion, P.O. Box 293, Mornington 3931, or by ringing 059 74 1442.

Tolpuddle Martyrs, continued

Methodists, the leader George Loveless being an outstanding lay-preacher. Many early Trade Union and Labor leaders in England came from Methodist Chapels where they learned how to speak and give leadership.

The strength of the Tolpuddle six was their unshakeable faith in God. From this faith came the belief in the inherent worth and dignity of all people and the burning passion against injustice. Their faith sustained them in the struggle against a tyrannical government, a corrupt judiciary and opposition from the people.

The Tolpuddle story tells of courageous men taking the initiative against evil. They accepted the challenge of injustice and set out to overcome it. Tribute must be paid to the early pioneers of the Trade Union Movement. Without the organization of the workers justice would have shown little advance. People of wealth and power rarely voluntarily offer improved wages or conditions to the people. Present frustration and anger against some Unions should not blind people to the great achievements of the Trade Union movement in history.

The quality of the character of the Martyrs shines through a century and half of time. Nothing embittered or destroyed their spirit. With incredible Christian grace they absorbed evil and overcame it.

The great need of every section of society today, including the Trade Unions, is quality of character. Society is facing a character-crisis. Australia desperately

needs people who live above personal or sectional self-interest, who are beyond corruption and who are motivated by love of God and love of neighbour.

The Tolpuddle Martyrs' story brings a message of hope and the ultimate triumph of right. The Martyrs placed their trust in non-violence. In a world awash with ideas let loose by the French Revolution they rejected the way of violence. Like Gandhi and Martin Luther King, a century later they through non-violence changed the world.

The story of the Tolpuddle Martyrs presents a tremendous challenge today. The struggle for justice and freedom goes on. Today half the human family is in bondage to poverty, with 500,000 hidden poor in Australia. Around the world 250 million are unemployed. Over all the earth hangs the threat of nuclear destruction. Here is the challenge:

The Church is called far more vigorously to take up the struggle for justice and peace and to establish closer links with the Trade Union Movement.

The Trade Unions are challenged to return to their roots, seeking inspiration from Christian worship and values. The Unions must not trivialise a noble heritage through trifling strikes or the pursuit of sectional self-interest."

The Trades Union Council of N.S.W. and The World Evangelism organised the celebration.

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Anglican Church moves west

Multi-Million Dollar Growth Project Launched by Anglican Church

The Anglican Archbishop of Sydney, Donald Robinson, has launched a \$6 million project to expand the Anglican Church's work into the growth areas to the west and south of Sydney.

Called "Vision for Growth", the project has an immediate aim of providing ministry and resources for Sydney's major growth areas.

Archbishop Donald Robinson said, "More people live in the area between Parramatta, Penrith and Campbelltown, than live in South Australia. In these new areas there are four times as many people to clergy as in most city and suburban parishes."

Population in these growth areas is expected to increase by 60% by 1990.

He continued, "The most urgent goal is to develop 19 new centres of ministry. This means the purchase of land, the construction of residences and other buildings, and the support of personnel."

Sydney Diocese has already provided

\$1 million towards the purchase of land in these areas.

The Archbishop added, "This project means lifting our eyes to see and provide for the spiritual and social needs of our neighbours. It means expanding our present work. It will involve exploring alternative forms of church planting and ministry."

"Vision for Growth" will be the major activity for the Anglican Church in Sydney for the next decade."

The origins

Sydney, the premier city of the nation, is bursting with life. Whole areas seem to relocate themselves overnight, instant suburbs appear with everything in place ... except a church.

Major projects such as a \$60 million fun park for Minchinbury west of Blacktown are under way; a five-star international hotel is planned for Parramatta and the Anglican Church has a plan to plant, nurture and encourage new churches to



A house church meeting in St. Clair.

teach and care for the one million people who live in the west and south-west.

Apart from the burst of residential growth these new areas are a major centre of industrial development. Businesses are moving west in order to be

where the market is and closer to where their workers live.

In 1982 a group of leaders from Anglican Churches in western Sydney came to Archbishop Robinson with a cry

Continued page 7

A question of priorities: women priests, clothing and evangelism

Sydney Synod weighs the issues.

The First Ordinary Session of the 40th Synod of the Diocese of Sydney met last week in Chapter House. Synod members crammed into inadequate space to hear debates on many issues including Women's ministry, use of the surplice and remarriage of divorced persons.

In his Presidential address Archbishop Donald Robinson drew Synod's attention to the fact that if all 840 members actually came there would be no room for them. Those sitting on the stairs of the Chapter House would have heartily agreed. In an address ranging over many issues, he spoke strongly on the Use of the Surplice.

He said, "I would welcome some ordinance which would permit a clergyman to dispense with wearing the surplice on certain exceptional occasions." He added that he did not think that at the present time we have an adequate understanding of the purpose of public worship or of the role of the minister in the conduct of it. The Archbishop suggested that the Report to Synod and the consequent Ordinance did not satisfy him.

He also attacked those in the Diocese who have signed the following statement:

"I, N, undertake, so long as I hold a licence to officiate as a Minister in the Diocese of Sydney, that I will not wear the chasuble nor the other eucharistic vestments, neither will I permit others to wear them in any church over which I may have charge; but that I will wear the surplice at all times of ministrations until such time as in the judgement of the Archbishop of Sydney for the time being, declared in writing, the eucharistic vestments are legal" but who proceed to ignore it. This must be signed before any clergyman receives a licence in Sydney Diocese.

Those who wear the eucharistic

vestment, and there are many in the Diocese, are simply being dishonest. The Archbishop's comments ensured a lively debate on the ordinance (details of this debate will be in our next issue).

Women priests

On the women's issue the Archbishop said:

"I am one who holds that the ordination of women to the priesthood, as that priesthood is presently expressed in our formularies, would be contrary to the apostolic tradition of the New Testament on which the constitution of our church is based, and that the same apostolic order places restraints on women preaching in the congregation, although I have licensed some to do so where a congregation has requested it in

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Romanian Baptist shock

Oradea Baptist Church to be demolished

The largest Baptist church in Europe has been given less than four weeks' notice that it will be demolished.

On 5 September leaders of the 2nd Baptist Church of Oradea, Romania, received an official notice from the Romanian authorities that their building is to be demolished. Local officials told church leaders that the demolition could begin as soon as 1 October when Baptist church representatives from Oradea went to protest the demolition order on 6 September. One church member stated:

"The authorities mentioned that we would be shown four or five locations where we might rebuild. However, when pressed for details of them, government officials refused to even name these possible locations."

"We informed the government officials that we would be unwilling to sign any document agreeing to the demolition until we were permitted to build a new church."

The notification of demolition gave no guarantee of new premises. Despite protests from church leaders, government officials have still given no assurance that permission to rebuild will be granted. A further meeting between representatives of the Oradea church and government officials was due to take place on 11 September.

During 1983 NICOLAE CEAUDESCU, President of Romania, visited two large factories located near the Baptist church. Ceausescu publicly announced that he wished to see several new apartment buildings erected around the factories by the next time he visited Oradea. Following that announcement, leaders from the 2nd Baptist Church wrote to local government officials to enquire if their church would be demolished and if they should plan to relocate. At this time, government officials assured the church in writing that their building would not

be affected by construction of the new apartments.

The Oradea Baptist Church has more than 2,000 at its Sunday services and is the largest and perhaps the most active church in Romania, and the congregation had hoped to build a larger church elsewhere in the city. It has reported considerable growth recently and, following a series of evangelistic meetings, 93 people were baptised in May alone. There have been more than 100 baptisms so far this year and a further 100 new convert are awaiting baptism. Pastors N. GHEROGHITA and P. NEGRUT have had difficulties over the year.

"If we had received any warning about the demolition plans, we would have applied immediately for permission to relocate," a church spokesman said.

"Now even if the government does grant permission, we could not build sooner than 12-18 months."

The frustration and determination of the Oradea congregation can be seen in this statement by one Romanian Baptist source:

"How can 2,000 people gather in a home or in the forest to worship? However, if the state does destroy our building, our Oradea congregation will attempt to meet somehow — even outdoors if necessary since it is unlikely the state will permit us to meet temporarily in a government building. ... Our Oradea congregation legally owns our church property and it cannot be legally taken from us by force. If the authorities attempt to remove us forcibly, we will defend our religious freedom and our church."

On 6 September this plea was made to Western sources in Oradea:

"Ask Western Christians to write to the Romanian Government requesting permission or us to build a new church before the old one is destroyed."

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MARANATHA

Faith and Life (4)

James 3:13-18

FAITH AND WISDOM

As we look together at this section of the epistle of James, an overview shows that he is talking about two sorts of wisdom. By this he means two different sets of values by which we may run our lives. The first is not really very wise at all, in the true sense, for it goes by aims and standards which exclude God. A wisdom fed by the powers of evil, leading to jealousy, envy, fanaticism and quarrels (vs. 14-16). The second, 'the wisdom from above' that which includes God, is in fact very 'down to earth' in its application, as vs. 13, 17 and 18 indicate.

Before looking at these areas of the passage we need to place the whole in context. Most commentators agree that James is primarily referring to the teachers he addresses in 3:1 and the warnings that follow regarding their use of the tongue. Davids suggests that: "the 'fire' of the disputes among teachers (3:5b-12) surely resulted in the bitter jealousy and party spirit which James now condemns." As I noted in our previous study on that section, the advice was clearly not limited to teachers, and again here, David and others agree that whilst James' words seem primarily addressed to the teacher, they obviously find wider application in the lives of all Christians.

James commences this section with the question, "Who is wise and understanding among you?" (v.13). We look firstly at:

Wisdom which includes God (v. 13, 17 and 18)

Two concepts come out in verse 13 — (a) true wisdom is that which is seen in good deeds flowing from a proper life style;

(b) the wise person is one whose works as well as words will be demonstrated with a meekness which is not disturbed by conflict.

So we see a development from the advice of 1:19 ("everyone should be quick to listen, slow to speak and slow to become angry"), through the fuller treatment of words in 3:1-12. In like manner, works done in meekness, will be those done without arrogance or argument. When we look to the example of Christ his very meekness and lowliness of heart (Matthew 11:29) was one of the qualities which set him apart as the greatest of all teachers.

Verses 17-18 elaborate more fully the life style of one whose wisdom is based on that of God. Such a life style will demonstrate purity, peace, consideration, submission, mercy impartiality and sincerity. The reference to good fruit, brings quickly to mind the words of Paul in Galatians 5:22, which have bearing here. "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control."

So James depicts for us the character of a peacemaker, no doubt recalling the

words of Jesus in Matthew 5:9 — "Blessed are the peacemakers".

Clearly the challenge to those early Christian congregations was to in fact live as peacemakers in situations which, judging from much of what he said before and after this verse, were far from ideal.

The challenge to the Christian reader of today would seem to be the question of the extent to which we are peacemakers within our congregations, whether we be a teacher, or not.

Clearly such a one has a true recognition of their being compared to God. Such humility is necessary for forgiveness and continual witness, in which there is a willingness to take the lowly position, deferring to others in love. By demonstrating such characteristics we "sow in peace" and in our daily mixing with others we thereby show how attractive heavenly wisdom is.

James sets a high standard for Christians here, in the challenge to seek 'wisdom which includes God', but it appears even higher when compared with the tragic alternative of:

'Wisdom' which excludes God (v. 14-16)

Again in direct reference to teachers, but with overall application, James emphasises what occurs when we are attempting to speak, act, live, with no reference to the guidance of God. For when that happens, motives can become twisted and self centred, as bitter jealousy and selfish ambition take over (v.15).

Clearly such attitudes infiltrated the early church where jealousy and selfish ambition had become a problem within the hearts of some. Such people who claimed wisdom but acted in such manner, were seen to be "denying the truth". The plea of James was that they should at least be honest and stop claiming to be inspired by the wisdom of God (v.14).

James then clearly sets out the origin of such "wisdom" (v. 15). It is not from heaven, but 'earthly', a term denying any heavenly inspiration, and therefore completely lacking any inspiration of the Holy Spirit, but rather the direct opposite, being in fact, demonic. The end result of such so called 'wisdom' is revealed in v.16. Such people were understandably causing disorder, and whether they were self-appointed teachers or not is not clear. The real issue was the tragic outcome of such activity, which we see further developed in the situations alluded to in chapter 4.

For each one of us then, this passage raises the question of motive in Christian work and witness, and the source of our wisdom. In it all, it sets before us the challenge to be peacemakers in our daily life and witness.

Ken Foster.

Nungalinga's cry for help

Nungalinga College, the combined church training and research centre in Darwin, is facing a serious budget deficit.

The Principal, the Rev. Tony Nichols, believes that if the college ceased to be explicitly Christian, its financial problems would be over.

"The irony is that Aboriginal people and organisations can get government money for just about any kind of study program, provided that it is not related to Christian faith and service" Mr. Nicholas has written in the September issue of Nungalinga News.

The budget deficit, at present \$26,604, will be as high as \$70,000 by the end of the year on current indications, he writes.

"Giving has just not kept pace with rising costs including the cost of establishing our Wontulp branch in Townsville, and of taking on and training Aboriginal staff. In the past three years grants from some key Church agencies have not increased at all.

"Furthermore, anticipated government subsidies for new Aboriginal staff and community programs have not eventuated ...

"No doubt if Nungalinga ceased to be explicitly Christian the government funding would flow, but that is not an option for us.

"We know that there are no secular solutions to the immense problems facing aboriginal communities. The burgeoning

network of government committees and agencies (one often competing with another), will have little to show for the millions of dollars spent. Their programs are powerless to give new meaning and purpose to people without hope.

"That Nungalinga is different and offers hope to Aboriginal people is recognised by many. Every week brings requests for help of our Aboriginal staff and students from individuals and government departments (eg, police, correctional services, education, health, Telecom) — requests for advice, pastoral assistance, cross-cultural orientation, or for mediation in disputes.

"It is the Gospel of Jesus Christ and the transforming power of His Spirit that makes Nungalinga different".

Mr. Nichols ends by appealing for generous donations.

Australia's first "Leprosy Week"

Launched by the Governor-General

"There is nothing to be said now for a policy of isolation," said the Governor-General, Sir Ninian Stephen, at the launching of "Leprosy Week" in Melbourne. He commented that this especially was the case with modern methods of treatment of leprosy (which then ceases to be infectious to others in just a few days).

Sir Ninian was speaking at a dinner in Melbourne organised by The Leprosy Mission to launch the first "Leprosy Week" in Australia. This was held in the Box Hill Town Hall on the evening of Thursday, September 8. It was attended by many church and community leaders, including Mrs. Margaret Ray (state member of Parliament for Box Hill), Councillor Robin Friday, (Mayor of Box Hill) and the Rt Rev. Dr David Penman, (Anglican Archbishop of Melbourne).

Sir Ninian referred to recent developments in leprosy treatment, and said: "These recent discoveries confront us with a new moral problem. Now we can really do something finally to eradicate this dreadful disease, which for millennia has ruined so many human lives."

The Governor-General pertinently asked: "Are we going to take up the challenge? Or will we be content to do nothing in the face of the preventable misery of millions of our fellow men?"

Sir Ninian emphasised the size of the problem still facing those who are involved in leprosy work. "Reliable statistics are difficult to come by, but the

World Health Organisation estimates that there are, today between 12 and 15 million leprosy sufferers — and this is the horrifying part — but only about 3 million of them are receiving proper treatment," he said.

The Governor-General added that, while only a quarter, or less, of these sufferers are receiving treatment, the battle against the disease is far from being won.

The program was chaired by Mr. Ian Milne, Managing Director of Kraft Foods Ltd., chairman of The Leprosy Mission (Aust.).

During the evening a presentation was made to Dr. Grace Warren, a leading orthopaedic surgeon, who has been engaged in leprosy work in Asia for 25 years. She first served in Hong Kong with the Mission to Lepers (now the Leprosy Mission), and in more recent years has been with the mission in Thailand, based at Manoran.

During the course of dinner, several solos were impressively rendered by Miss Suzanne Steele, M.B.E.

No, to frozen embryos

Victoria Pro-Life Responds to IVF Report

A press release from Pro-Life Victoria states ...

The Waller Committee's final report on IVF was marked by inconsistencies and is at odds with public feeling on some issues, says Pro-Life Victoria.

Pro-life Victoria executive director, Alan Baker, said the committee acknowledged that the embryo is "an individual and genetically unique human entity" and said it did not regard the couple whose embryo was stored as "owning or having dominion over that embryo".

"Yet the committee hypocritically approved of embryo destruction if that is the wish of the parents, or if no instructions were left, as in the case of the Rios couple," Mr. Baker said.

Person with Potential

"The committee obviously regards an embryonic human being as an object or product which can be discarded if no longer useful. But a human embryo is a

person with potential — not a piece of property to be disposed of at whim."

Cellular Damage

Mr. Baker said the committee claimed that freezing was "not inimical to the interests of the embryo".

"Yet it admitted that 75 percent of embryos showed some evidence of cellular damage after thawing and cited figures showing that, of 130 embryos thawed since January, 1982 only 45 were fit for transfer, resulting in two births and three continuing pregnancies — an apparent survival rate of only 3.8 percent."

However, he said the committee should be congratulated for disapproving of surrogate motherhood and the production of embryos specifically for experimentation, as well as recommending the formation of a standing review and advisory body on fertility and reproduction which would consider embryo flushing and related matters.

Making God's Voice Heard in an Increasingly Crowded World

by Leslie K. Tarr

Release in May of the World Population Data Sheet provides an update on life on our increasingly crowded planet. Christians must seriously ponder the church's evangelization mandate in a world which, by the year 2000, will be home to six billion people.

Earth's population is nearing the five billion mark, and, if it continues to increase at the rate of 1.7 per cent, it will top six billion by the year 2000. The World Population Data Sheet, released last month by the respected Washington-based Population Reference Bureau, contained those sobering statistics and other data and forecasts regarding the state of the planet.

Present world population was estimated to be 4,762,000,000. It was estimated that, in 1983, total population had increased by 85 million over the 1982 figure. That one year increase nearly equaled the population of Nigeria, which is the tenth most populous nation on earth.

One gains sense of the dimensions of the people explosion when it is realised that the present total is double the number of people on earth at the end of World War II. According to projections, that total will be six billion in the year 2000 and about eight billion 20 years later.

Those statistics understandably concern responsible world leaders as they ponder the complex problems which are bound to accompany that growth in an already resource-depleted planet.

Christian leaders — especially those in the more developed countries — cannot afford to brush aside those sobering tidings or to sense the challenges which they pose. To do so would be to make a mockery of the brave watchcry, "The evangelization of the world in this generation."

That World Population Data Sheet and other readily available date indicate trends which must be considered as world evangelization is plotted.

Asianisation of the World

Over half of the people of the world live in Asia whose population by the year 2000 will be about four billion. Seven of earth's ten most populous nations are to be found in that continent — China, India, U.S.S.R. (which sprawls across Europe and Asia), Indonesia, Japan, Bangladesh, and Pakistan.

Although the origins of the Christian movement are to be traced to the western part of that continent, Christians form a small minority in Asia, where it is estimated that they compose about five per cent of the population. There are, then proportionately fewer Christians in the world's most populous continent than in any other continent.

Three recent developments in that key region have encouraged Christian strategists who are aware of the formidable evangelization challenge posed by Asia.

The big news, of course, has been the revelation within the past five years of the unexpected strength of the Christian movement in mainland China. Most western observers and even many churchmen gloomily speculated that Christianity had virtually become non-

existent in the Peoples Republic of China during the years following the Communist takeover in 1949.

With the death of Mao Tse-tung in 1976 and restored relations with the outside world, it gradually became evident that a quiet, widespread spiritual revival had been under way during the Mao era. Churches have been permitted to open in larger centres. But the most phenomenal growth has been, and is, in the house churches which often operate without official sanction. Estimates of Christian strength in China range between ten and 50 million, but it is conservatively estimated that there are now 20 to 25 million Christians there — compared to fewer than one million at the time of the Communist takeover in 1949.

The second bright spot for Christians in Asia is South Korea — which, since World War II, has experienced revival. The annual rate of growth for Protestants there is five times that of the general population. Some of the world's largest congregations are to be found in Seoul, the nation's capital. Another indicator of spiritual vitality is evident in the thousands of Korean Christian young people volunteering for missionary service elsewhere in Asia.

The number of Christians has also dramatically increased in Indonesia since 1965. It is estimated that they now form about ten per cent of the population.

"We can be encouraged by those spiritual advances and touches of revival in Asia," said Dr. Leighton Ford, chairman of the Lausanne Committee for World Evangelization, "but the sober fact is that Asia's huge population increases outpace our evangelistic gains."

Youth Explosion

The 1984 World Population Data Sheet indicated that 40 per cent of the people in the less developed nations were under 15 years of age — compared to 23 per cent of the population in more developed nations.

In Mexico City, for example, there are more young people under 15 years of age than there are people in Los Angeles, America's second largest city.

Those masses of young people, restless in a crowded, resource-depleted world with widespread unemployment, could form a seething cauldron of social unrest.

"That teeming sea of youth must be regarded as another primary evangelistic target," Ford maintained.

Urbanisation

In a few decades, the global village has become a global city. It is now estimated that there are in the world about 240 cities of over one million population — in addition to thousands of other large urban centres. That trend toward urbanisation also brings with it complex problems. Growth of urban slums, for instance, is four per cent greater than the growth of cities, and some experts are

World's Ten Most Populous Nations Today Compared with Projected Population in Year 2000

Nation	1984 Population (in Millions)	Projected Population Year 2000
1. China	1,034.5	1,303.7
2. India	746.4	1,006.1
3. U.S.S.R.	274	316
4. U.S.A.	236.3	268
5. Indonesia	161.6	210.6
6. Brazil	134.4	188.1
7. Japan	119.9	125.8
8. Bangladesh	99.6	159.8
9. Pakistan	97.3	140
10. Nigeria	88.1	150.1

*From World Population Data Sheet (Copyright 1984, Population Reference Bureau, Washington, D.C., U.S.A.)



As the 1980 Consultation on World Evangelisation reorganised by its Thailand venue, Asia remains the biggest single geographical challenge to christian missions.

predicting "a planet of slums" by the turn of the century.

Mexico City, by January 1 of 1985, will have a population of 18 million — more people than are to be found in Australia or in many other nations of the world.

This year's World Population Data Sheet indicated that 36 per cent of the population of less developed countries was urbanised. As those nations become more industrialised, however, the rush to the cities will be accelerated, and the problems compounded.

Glaring Social and Economic Disparities

The 1984 World Population Data Sheet was more than simply a catalogue of population statistics. It also revealed some glaring social and economic disparities on our crowded planet.

In less developed nations (excluding China), the reported infant mortality rate was 107. In other words, for every 1,000 lives births, there are annually 107 deaths of those under one year of age in those countries. That figure is over five times that for the more developed countries which reported an infant mortality rate of 19.

An exhaustive report released last fall indicated that 30 children die every minute for lack of food and inexpensive vaccines. The same report added that nations of the world spent \$1.3 million each minute for arms!

According to that World Population Data Sheet, life expectancy in less developed nations (excluding China) was 55 years — compared to 73 years in more developed countries. People in Afghanistan, Ethiopia, and Chad expect to live, on average, for 40 years.

The 1984 report also revealed glaring inequalities between incomes in less developed and more developed nations. Those in "have" nations could expect nearly ten times the wealth of those who are "have nots." In addition, each year at least 20 million people die of hunger around the world — most of them in the Third World.

People are unevenly distributed on our crowded planet. If everyone in the United States were moved to California, they would be less crowded than the people of Japan!

Evangelization in Crowded, Troubled World

Critics have frequently charged that evangelical Christians are so exclusively pre-occupied with evangelism and the church's "spiritual" concerns that they have little or no interest in those desperate physical and social needs which plague most of the human family. Responsible evangelicals, however, have advocated and practised a holistic,

spiritual approach to the church's world mission.

The Lausanne Covenant, adopted by the 1974 International Congress on World Evangelization in Lausanne, Switzerland, for instance, forthrightly stated: "Because mankind is made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive."

While contending that evangelism and social responsibility could not be equated, the Covenant unequivocally stated that both were essential elements in the church's mandate — "For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist!"

That conviction was reiterated and emphasised in more detail in the document, *Evangelism and Social Responsibility: An Evangelical Commitment*, which was adopted at the 1982 consultation sponsored by the Lausanne Committee for World Evangelization and the World Evangelical Fellowship.

Situation Demands a Global Vision

Release of the world population report, therefore, underscores the priority of world evangelization for every Christian and all churches, contended Ford.

Ford added that Christians in the world's more developed nations needed an enlarged global vision. "We can all get so settled in our comfortable pews that we become insensitive to the desperate spiritual and physical plight of the majority of earth's inhabitants," he maintained.

The Lausanne Committee for World Evangelization, of which Ford is chairman, is considering the possibility of a world evangelization congress to be held in a Third World city before the end of the decade. That gathering would be in the tradition of those held in Berlin in 1966 and in Lausanne, Switzerland, in 1974.

Since that last congress eight years ago, significant progress has been made in alerting more Christians to the global task and in mobilising churches, Ford stated. But he added that the dimensions of the challenge made it imperative that world evangelization be constantly stressed. "World population has increased by nearly 25 per cent since we met here in Lausanne eight years ago," he said.

World Evangelisation.

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Quick Cuts

Good Men

I'm always amazed and astonished when I hear people say that they believe that the human race is fundamentally decent and good. These remarks come from Rip Van Winkle types — they must have gone to sleep somewhere in the 19th century when such rosy optimism was popular, and missed out on all the horrors of the twentieth century. Do they know nothing still? Do they not realise just how cultured, how civilized, how educated, how advanced was the Germany in which Hitler did his worst? Do they not realise that Hitler did not carry out his evil programme on his own but with the complicity of thousands of decent people?

But why go to Hitler? There is no need. Little tyrants, little dictators are all around us. Our homes are full of them and our marriages are at risk because of them. Our nation is clearly riddled with corruption and the lust for money. Our human values have been shot to pieces, and we live in cages, secured by bigger and bigger walls, locks and alarms to keep out those who want to prey on us.

Human experience is gloomy. We can deny sin all we like, but it confronts us at

every turn. We can even identify others as evil only to discover in the end that we are carrying around evil in our own lives.

Of course we don't have to go to experience and history to demonstrate these points. That old book, the Bible, has had the secret all along. It exposes human sin remorselessly, and it tracks it origins right down to our initial rejection of God. Having rejected God we now find that human desires and words and deeds have a proneness to evil which surprises and embarrasses us.

But remember Christmas! And remember Easter! The Bible is not gloom unrelieved by joy. It is an intensely accurate, realistic book, but it is also a book dominated by cheerful news — Christ Jesus came into the world to save sinners! This is the Bible's Word. Evil is not the last word; Jesus Christ is God's first, best and latest word. And Jesus saves sinners. Have you been exposed to that cheerful message yet?

Peter Jensen

(We suggest that you might like to use this article in your Parish Paper)

Uganda Revisited

The Rev. Ken Prentice and Mrs Madge Prentice served as missionaries with the Anglican Church Missionary Society in Uganda more than 20 years ago. They recently revisited the country after some years in Anglican ministry in Australia. Mrs Prentice sent the following report from Kenya.

Our dream of the past few years has now become a reality, Praise God!

Over twenty-one years ago, Ken and I said "Goodbye" to Uganda, and returned to Australia. Seventeen of those years were spent in two Anglican parishes, two years in the north-west for the Bush Church Aid Society, and five months in Western Australia on deputation for that society.

Then, after much thought and prayer, God made it clear to us that we were to return to Uganda for a visit. Our purpose was threefold: To get the "feel" of Uganda, and see how things really are, especially in the Christian church; to encourage our pastors and their people; and to encourage prayer and practical help for our Uganda brethren.

On the way to recovery

In some ways Uganda is still suffering from the terrible rule of Idi Amin. Lawless people have seized ammunition, justice is not always done for it seems prudent to keep quiet, and inflation is high.

However, we saw signs of Uganda recovering. Shops were being repaired and opened, goods were flowing in. Away from the capital things are fairly peaceful, except for the Karamojong cattle rustlers, where the gun has replaced the spear — temporarily we hope.

Warm welcome from Christians

One Christian teacher had a remarkable deliverance. His house and school compound were near the cattle rustlers' border. He felt he should send his wife and children back to his village. One night eight armed men went to the house and shouted for him. "I kept absolutely quiet," he told me, "and finally they went away."

Wherever we went we were welcomed by large numbers of Christians. Of course one must realise that ours was a very special visit, after so many years away. Even so, our impression was that the Christian church is alive and well.

We were deeply moved as we greeted the older pastors and Christians with whom we had worked and fellowshiped in the past. There were men and women who had remained faithful to their Lord and to their spiritual calling.

It was not possible to visit each parish, so the safari was planned for each

deanery centre, some folk having to come from long distances. At one centre they presented us with a very large box of peanuts, far too many to fit into our luggage! However they came in handy for a Pastors' Refresher Course the following week.

When we were able to visit Christians in their homes they insisted on making tea, though many of them are quite poor. "This is for fellowship," they explained, often serving bread, nuts and hard-boiled eggs with it.

The two languages we had learned — Luganda and Ateso, came back slowly, but our friends were very understanding. One dear pastor explained we would speak in "broken Ateso"! They called us their grandfather and grandmother in the Lord! But however halting our words, we believe they could sense the love which God had given us for them.

Ken and I feel that our friends appreciated the effort we had made to return and visit them. We prayed that God would use our messages to encourage them. They were delighted to greet our son, Hugh, and his wife, Dorothy, and their three children. We had taught them simple greetings in Luganda and Ateso, and the people were delighted.

Need for prayer

More and more I felt that God's word to me for them was prayer. I urged them to form small prayer groups, perhaps even to fast for a while, in order to pray more effectively. I asked them to pray for their leaders in Kampala, and to forgive their enemies.

"God has created all the tribes in Uganda," I said, "and He wants you to accept one another and to love one another."

Finally, on a practical level, Uganda needs Christian literature. Only this afternoon an African said to me, "The wrong kind of literature is coming to Uganda, we need Christian literature."

May I make this a call to Christians in Australia? First, pray for Uganda, its leaders and people. Then pray for us, that God will guide us as to how we may feed the minds and spirits of our courageous, suffering Ugandans.

Our prayers will enable Uganda to become truly great!

Anglican Evangelicals called to disobey Bishops

On September 3rd, 45 clergy, 3 laymen from the dioceses of Durham and Newcastle met for the scheduled meeting of the North East Diocesan Evangelical Fellowship. It may have been more important than many have yet appreciated for at that meeting decisions were taken to take a stand against the Archbishop of York, the Bishop of Durham, the Bishop of Newcastle and a significant number of Bishops who have in the recent past declared optional belief in the empty tomb and the virgin birth. These concerned evangelicals believe that where there is such doctrinal confusion the church can't grow. The editorial comments in the Church of England newspaper on the above matter is as follows:

"We recognise with great sadness the implications of what these clergy are saying and doing. They are prepared to oppose their bishops publicly, to ignore diocesan structures and finances, to refuse co-operation with certain other Anglican parishes, and to generate new forms of leadership and organisation.

This is all, potentially at least, deeply divisive. It comes close to declaring UDI — a unilateral declaration of independence from the Church authorities and structures to which they are committed. It is not going too far to say that their position, if it works out in practice as it read in theory, will split those two dioceses and will encourage similar splits in other parts of the country.

We hope that all who hear of their position will admire the courage and integrity which they are showing. It is very hard to stand up in such a way when you are in a small minority (as orthodox, Bible-believing clergy seem to be in these two North-Eastern dioceses).

Let three things be perfectly clear about all this. First, that any deep division or split which arises will be wholly the fault of the Archbishop and two Bishops in question. Second, that David Holloway and the others are completely right in what they are doing. Third, that this newspaper applauds these brave men, stands with them, and encourages its readers to support them in whatever ways are appropriate.

Each of those three things needs some elaboration. As far as the first is concerned, the Archbishop of York and the Bishops of Durham and Newcastle, by their public denials of and deviations from the plain meanings of Scripture, creeds and The 39 Articles, have forfeited the right to expect 'canonical obedience' from their clergy. They have failed in their duty and their promises to uphold and defend the faith. They have criticised those who are concerned to proclaim biblical truth. They have brought division and dishonour on God's Church.

Second, the North-East clergy who are opposing their bishops are doing what is right. They are standing up for truth against error. They are concerned for the life and growth of Christ's religion. They are only prepared to disobey or refuse co-operation with their bishop insofar as those bishops are disobeying God and refusing to submit to Scripture. Their stand is not only brave, it is both right and necessary.

Third, this newspaper has already made perfectly clear its position about heretical and disobedient bishops. If such men will not submit to God's written word and will not teach and expect such submission in the churches of their dioceses, they are not God's leaders for the Church."

WORLD

1997 oppression or opportunity

Hong Kong Christians concern

LONDON. Many questions are being asked about the future of Hong Kong, including the future position of religion under the government of China. Li Chuwen, a Vice-director for Cultural Affairs at the Hong Kong bureau of the New China News Agency addressed himself to this issue when he spoke to a group of Catholic youth organisations on July 15 at the Catholic Diocesan Centre.

According to a Catholic official, this was the first time that the churches had entered Catholic premises in Hong Kong. However, no senior Catholic officials were invited to attend.

Li repeated the assurance that had already been given that the churches would remain independent after 1997, and that relations with the Vatican might be maintained. Li, however, added that no fanatical religious groups would be tolerated, citing as an example Jones' "People's Church" and their mass suicide. When asked how conflicts that arose over such issues would be settled, Li replied that such things would not happen.

According to a report from the Chinese Church Research Centre in Hong Kong, Li is a communist Party member who served for a number of years as Deputy Director of Foreign Affairs in the city of Shanghai; now he is Peking's main go-between and spokesman on religious affairs for Hong Kong; in this capacity he has already met with other groups of Hong Kong Christians.

Keston College in Kent (U.K.) comments that if the utterances of Li represent official policy, they cast a shaft of light on the quality of the religious freedom to be enjoyed by Hong Kong citizens after 1997. The example of the People's Church as a "fanatical group" is being commonly used in China as a weapon against the followers of Witness Li (the so-called "Shouters" or "Yellers"). In official journals the distinction is often drawn between "normal religion" and "superstition"; only the former is entitled to enjoy the protection of the law, while every effort should be made to exterminate the latter.

Broadly speaking, the characteristic of a "normal religion" is that it has (a) an organised body of doctrines and (b) a governing body which is recognised by the Socialist regime and which accepts the authority of that regime.

B.G. and the KGB

Billy Graham preaches in Russia

A MOSCOW congregation including dozens of KGB plain clothes agents heard Dr Billy Graham announce the planned talks between Andrei Gromyko and President Reagan, as he preached earlier this week. The talks had not been announced in the Soviet media.

Although the church was only two thirds full, other churches where it had been rumoured that Dr Graham would speak in were packed.

The four-hour service was conducted by Metropolitan Filaret, the second highest leader of the Russian Orthodox Church, who told Dr Graham: "We sent greetings to American people. We hope the dark clouds of unfriendliness pass."

Dr Graham's 12-day visit has taken him to Leningrad, Moscow and Tallin, the capital of Estonia.

REVIEW

Chinese churches in W. Malaysia get a closer tie

Chinese churches in West Malaysia are becoming more cooperative and have established a closer tie among themselves, Rev. Lai Tang-sang, pastor of the Canaan Baptist Church in West Malaysia, told CATW while he was visiting Hong Kong recently.

Rev. Lai is also the treasurer of the Chinese Coordination Centre of World Evangelism's West Malaysia District Committee.

"Owing to the cooperation and support of the local Chinese churches, the response of the Youth Conference held last year was good with many young brothers and sisters making commitments to serve the Lord fulltime," Rev. Lai said.

Further, "Christian Women Ministerial Conference is to be held in West Malaysia from July 31 to August 3 this year," Rev. Lai said.

And the Canaan Baptist Church in West Malaysia is thinking of planting a church; Christians are asked to pray for this ministry.

"Through reading the publications of CCCOWE such as the Chinese monthly, *Chinese Churches Today* and the Chinese bimonthly, *Pastoral Sharing*, the spiritual lives of many pastors and lay believers are nurtured," Rev. Lai said.

Rev. Lai encouraged CCCOWE's co-workers to continue to grasp the vision and mission of the "CCCOWE Movement", serving the Lord faithfully, despite of the uncertainty of the future.

"To me, the 1997 issue shouldn't be viewed as a crisis, but a turning point from the perspective of evangelism," Rev. Lai said.

CATW

Namibian ban on army chaplains?

The Bishop of Namibia, the Right Rev. James Kauluma, has warned that he may ban all South African Defence Force chaplains from exercising their ministry in his diocese.

They are there without the blessing or consent of the diocese and operating without his licence, the Bishop says in an exclusive statement published by the South African provincial newspaper *Seek*.

"In respect of this diocese we will never license SADF chaplains. We consider their presence here a violation of our diocesan rights and integrity," Bishop Kauluma says in a question-and-answer feature. "Since some chaplains are claiming that they are here with our permission, in the future we may be compelled to invoke Canon 32 in order to inhibit them, on the ground that they are operating in our diocese without the bishop's consent as required by the said canon."

The Bishop was answering a correspondent who had asked him to clarify his attitude following a claim that every chaplain was licensed by his diocesan bishop and worked under his episcopal authority. The claim was made, apparently, by the Rev. John Daines, principal Anglican chaplain in the SADF.

However, a commission appointed by Archbishop Philip Russell at the request of the 1982 Provincial Synod to advise the church about chaplains is likely to report to next year's session. And *Seek* forecasts strong moves, then, to demilitarise Anglican chaplaincies.

1989 new goal for Lausanne movement

THIS MONTH an enlarged Lausanne Committee for World Evangelisation (with 75 members instead of previously 50) met in Stuttgart, West Germany, to review the progress of the Lausanne Movement stemming from its first Congress in 1974. Identifying the hundreds of millions of unreached peoples in the world was the special emphasis ten years ago.

As it met in a modern conference centre in the pleasant suburbs of Stuttgart last week, the Lausanne Committee was made aware of the growing significance of big cities of a million or more inhabitants in the whole pattern of world population, and how the challenge of presenting the Gospel to the culturally diverse people in the cities is a major priority.

This month's meeting considered the advice received from hundreds of Christian leaders around the world before unanimously resolving to launch a five-year programme of prayer and planning for world evangelisation, climaxing in a second International Congress in 1989.

The location of this Congress is still to be decided, but this further major event is agreed to be part of an ongoing process including regional conferences and specialist consultations.

The Lausanne Committee paid tribute to its outgoing Executive Secretary, Gottfried Osei Mensah, the Ghanaian Baptist minister who has served the movement since 1975, first in Nairobi and more recently in London. The new Executive Director was commissioned during the meeting — he is Carl Johnson, an American Lutheran minister who has served as a missionary in Tanzania and latterly as Secretary of the United Missions to Nepal. He is moving the International Office to North America.

With the move of the main office to North America members of the Committee agreed to open regional offices in Europe (Stuttgart), Australia, and Latin America, and it is hoped to have one soon in Asia also.

C.E.N.

Soviets ban parcels

As already announced in the press, the Soviet Government has suspended delivery of parcels from abroad to Soviet citizens. This step was preceded by a huge increase in customs charges. It has become clear now that this ban extends also to small parcels sent through ordinary postal channels, which are now being returned by Soviet authorities at a cost to the sender almost equivalent to the value of the goods sent. Many of the packets have been pilfered.

VOICE OF PEACE, the Soviet Believers' Own Mission in the west wishes to assure Australian Christians that there is a way to help the needy believers in the Soviet Union through the service of a SPECIAL RELIEF FUND operating in the Soviet Union.

In the last three years VOICE OF PEACE Australia has provided assistance to hundreds of Christians and their families in Russia. The mission has helped effectively also in the work of the underground publishers "Khristianin". VOICE OF PEACE guarantees the safe arrival of funds in the Soviet Union from abroad and their distribution to those who are in need of help.

Christians who wish to contribute to the Relief Fund may send their donations to VOICE OF PEACE, PO Box 339, Cronulla, NSW, 2230, or ring (02) 527 2387 for further information.

Helpful marital communication



Alan Craddock

Sometimes Christians appear to be a rather arrogant and complacent group of people when it comes to their marriages. I talk to so many Christians who seem to feel an illusion of invulnerability concerning the state of their marriage. They talk about living in accordance with Biblical views of how a marital structure should be and yet put insufficient effort into the kinds of processes and activities which need to occur within such a framework.

Having a view of the "right" structure is no guarantee that the marriage will function helpfully if there are deficiencies in couples' attitudes and practices. My understanding of Biblical guidelines for marriage is that structure and process are treated as so closely related to each other that they form a whole. But many Christians force them apart by becoming so preoccupied with the structure (often rigidly interpreted in the light of existing non-Biblical preferences) that they neglect the kinds of actions and processes which should characterise a loving marital relationship.

So, what are the kinds of processes which are associated with marital happiness? A recent study by Paul Yelsma at Western Michigan University identified sixteen significantly different marital communication practices which distinguished happily married persons from those undergoing marriage counselling. (Yelsma, P. "Marital Communication, Adjustment and Perceptual Differences Between Happy and Counselling Couples". *The American Journal of Family Therapy*, 1984, 12, (1), 26-36). The communication practices can be grouped under three headings: (1) KNOWING, (2) TALKING AND DISCUSSING, (3) UNDERSTANDING.

(1) What you need to KNOW

Three areas of knowledge clearly emerged. The first and most significant (in all the sixteen communication practices) was that happy couples worked hard and succeeded in knowing what their partner was trying to say in most matters. Not that this item is centred upon the partner rather than upon oneself. Communication breakdown occurs when two people are locked into getting their own viewpoints across without being prepared to take any notice of the other's viewpoint at all. This practice requires that couples listen carefully to one another and that they work hard to hear the real message (factual and emotional) contained in their statements to each other.

The other two areas of knowledge involve knowing what to avoid. "Know that it is best not to express emotions by sulking or pouting" and "know when to avoid certain subjects in conversation". These two practices have to do with restraint. Emotional withdrawal or provocation are both destructive forms of non-communication. They only serve to distract and are likely to escalate negative exchanges between couples who are somewhat "miffed" with each other.

These three areas of knowledge come together when negative emotions begin to occur. It is better to concentrate on what your partner is trying to tell you without becoming provoked into emotional withdrawal (sulking and brooding) or into being provocative (hitting hard where it hurts). If both partners are prepared to work hard on learning what each other is saying and feeling there will be less likelihood of one

person's feelings and position being ignored and treated in an unfair and roughshod fashion.

(2) Talking and discussing

Happy couples enjoy sharing their lives. They aren't just together out of habit or convenience, they really do enjoy talking and discussing with each other. Eight topics of active and interactive conversation figured in Yelsma's study:

- Talking over pleasant or unpleasant things that happen during the day.
- Talking about things in which both persons are interested.
- Preferring to talk about intimate matters with one's spouse rather than with some other person.
- Talking most things over in marriage.
- Discussing sacred beliefs and feelings without restraint or embarrassment.
- Discussing things together before making an important decision.
- Talking about personal problems and issues about which there is disagreement.
- Discussing sexual matters.

These items range from the somewhat trivial and straightforward topics which nonetheless inform and promote mutual understanding, up to the discussion of matters which are highly significant and which require resolution in some form or another. Whichever type of discussion, there is a chance for both persons to keep in touch with each other's activities, feelings and viewpoints. When this happens it is easier to cope with difficult circumstances. When talk of this sort is frequent, the couples build up a great deal of separateness and in the long run become alienated from each other and find it extremely hard to regain the lost ground in their relationship. The habit of sharing is easily lost and hard to recover.

(3) Understanding

This last category of communication involves couples' ability to tell what their partner is saying even when they fail to express it clearly in words. It is important to become familiar with one's partner's non-verbal forms of communication. That is, to "understand the meanings of one's spouse's facial expressions" and "understand each other's non-verbal glances".

Perhaps this category of communication sounds trivial and unnecessary, but the ability to pick up quickly even the unstated reactions (positive or negative) of one's partner can be extremely helpful. When I was counselling recently I felt (via the non-verbal cues my client was expressing) that my client wanted to disagree with a point which had just been made. I suggested that he might like to comment. A big grin broke out on his face and he said "How did you know what I wanted to do?" It was clear he appreciated just how closely I was following his involvement in our session, and the closeness we both felt at that point was very good for both of us.

The communication practices of the happy couples all run around the same theme. Those couples actively share in each other's lives. They want to express, to listen and to respond in a dynamic two-way process. The effect is to inform and to stimulate. The relationship is less likely to become stale and more likely to cope with stress. Heavy issues involving frustration and resentment are less likely to accumulate if they are shared and handled constructively in the early stages of the formation of such issues.

LETTERS

Minister's Dress

Dear Sir,

Did the original manuscript of the 1662 **Book of Common Prayer** set out the overall importance of its **Ornaments Rubric** (before Morning Prayer) by use of a full print-out on a folio size page? Does this comprehensive rubric in relation to the present 'Use of the Surplice' controversy in the Anglican Diocese of Sydney set out the necessary and decorative ornaments to be 'retained, and be in use' for the celebration of the sacraments, rites and ceremonies of 'The Church' according to Anglican ways? Was this rubric at Bishop Cosin's hand carefully re-considered and deliberately re-imposed in 1662 against the Calvinists representation at the Savoy Conference in 1661? Therefore, does this **Ornaments Rubric** as statute law under our Constitution (sec. 71(2)) endorse the ancient, 1547-49 ordinances and the 1603-40 Canons of the English Church? Do these acts and this rubric determine 'the ornaments of the ministers' and those for their 'ministration'?

In relation to the 'Surplice controversy', do the Australian dioceses retain and approve 'the doctrine and principles' embodied in the **Book of Common Prayer**? Has each received 'plenary authority' to order, alter or revise the forms of worship, rules of discipline, and ornaments, 'provided' no alteration or variation shall contravene 'the 1662 standard of doctrine and worship' (Constitution, sec.4)?

Is it true that the Constitution (sec. 71) authorises the bishop or synod of a diocese to make alterations in the ornaments, ritual and ceremonial of 'this Church'? Are the past Sydney enactments, 'Declarations and Undertakings' now in force against the **Ornaments Rubric** inconsistent with our national Constitution and the national 'Declaration of Assent' made by all the clergy to the lawful authority of the Constitution and thereby the Prayer Book and its **Ornaments Rubric**. Are the present Sydney moves another backdoor denial of Anglicanism and so a willful act of disloyalty to the 'Ruling Principles' of 'this Church'? Or do the diocesan synods in the first instance have power to submit requests for changes to General Synod and then to accept or refuse alterations make there in accordance with lawful authority? If not, are Anglicans in Australia prepared in 1984 to have their clergy celebrate in track-suits, shorts, socks, pants, coats, shirts and ties of many shapes and hues? Or will Jesus T-shirts or singlets upon hairy torso and bare legs in brief sandals be the new, 'ocker' churchmanship? Or will we agree with the bishops in 1662 against riding breeches and coats, 'we think it fit that the rubric continues as it is'?

(The Revd) A. Gilbert,
Caloundra.

Dear Sir,

To my mind, ACR's article, "What should ministers wear?" (Sept 17) really takes the cake for imbalance and arrogance. Firstly we have the Archbishop of Sydney being referred to as Mr. Robinson. What is ACR seeking to prove? That we are all equal in God's eyes and that, given the notion that there are to be no distinctive Christian 'holy men', even ecclesiastical titles should be abolished? I could not help feeling it was rather a display of juvenile pettiness. In any case, I trust ACR will have the consistency to refer in future to Mrs. Mountbatten-Windsor instead of the usual titles, at least when making mention of her ecclesiastical duties.

Secondly, it seems to me that from an Anglican point of view the article suffers from overkill. At the bottom of column 2, we read, "To perpetuate a holy man concept is to denigrate Jesus Christ, to deny the gospel at its roots. Christians, therefore, must NOT in any way perpetuate by dress, ritual or behaviour a holy-man idea." The logic of this statement demands the abolition of the 'ritual' of ordination and laying on of hands — as advocated, for example, by Marjorie Warkentin in her book *Ordination* (Eerdmans, 1982). For by ordaining some and not others we are suggesting not just that there is a diversity of diakoniae in the church, but that there is

something special ('logically prior' is Michael Green's term) about the presbyterate, something which makes it different from the gifts given to others. We are (to use your term) creating a 'holy man' class. We must, therefore, rewrite the Ordinal.

Again, is "the New Testament . . . implacably opposed to any holy-man concept"? Have a look at 2 Tim. 3:16-17; then read the context in which Paul is writing, to Timothy his apostolic delegate; and then do a word study of 'man of God' in the OT. The conclusion may be a surprise.

The response is not advocating rigid rules for clerical dress — certainly there may be occasions when, even if one is acting in an 'official' capacity, such dress may be inappropriate (perhaps youth services are a case in point). But given the fact that we have progressed a long way since the first century church, and that we have established a ministerial order which we distinguish from other ministries given to Christians; and given that we are content to continue with that inherited pattern (though not necessarily unchanged) — there would appear to be no logical reason why such a ministry should not have a common and distinctive dress, particularly when it is leading the congregation in worship and is preaching the word of God. No-one is denying the point that it is really the fruit of the Spirit that must characterise Christians and especially their ministerial leaders. But does the internal cancel out the external of necessity? If 'lead, is there not in human society a need for external symbolism to give expression to internal reality? Unless ACR is advocating the end of the distinctive ordained ministry and the abandoning of basic Anglican cohesion, then I believe the call for an end to clerical dress is unsoundly based.

Sincerely yours,
(Rev.) John Pryor or Mr. John Pryor (depending on your point of view) Lilydale, Victoria.

(The Archbishop was only given the appellation "Mr. Robinson" because the A.C.R. had it on very good authority that is the form of address that he prefers. If we have been misinformed on this we are of course more than happy to give the Archbishop, or any other person, the title of their preference, subject to the dictates of Christian modesty. Mrs. Mountbatten-Windsor need have no fear from this paper!

The article's phrase "holy-man associations" is a journalistic expression for the less felicitous "sacral or cultic status given to some Christians over and against the rest of their Christian brethren whereby they are deemed to have a special relationship to God that the rest of believers do not have, etc.". That the current special dress that marks out clergy does cause this attribution is clear from the special way that ministers are often treated. That the New Testament is against any such attribution is clear: all believers are priests in the service of our only High Priest Jesus Christ, who alone has a special relationship to God in a sacral or "ritualistic" way.

In the light of all this it is up to those who hold to distinctive dress for ministers to prove that it has no such holy-man associations in the minds of other people. To not be responsible for the effect on other people's minds is to act irresponsibly. See Paul's words on the vexed question of food offered to idols in 1 Cor. 8 and 9: "if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall". Ed.)

Dear Sir,

I was disturbed to see the full page article on "Debate on Ministers' Apparel" in issue Sept. 17.

I am reminded of an incident in Russia which occurred about Oct. 1917. In a church building in Moscow the leaders of the Russian Orthodox Church were meeting to debate the important (?) matter of vestments. In another place Lenin and his colleagues were plotting the Russian Revolution. God judged the Russian Orthodox Church for its deadness and irrelevance, consequently it has passed through deep suffering and tribulation.

Then in the Book Review "Religious Liberty"

by W. B. Ball, it is said to be "interesting although rather irrelevant"! Really!

Let us hope a sleeping church in Australia will not come to a rude awakening by religious and political persecution and oppression.

Does not the Editor read the signs of the times? Are our watchmen all asleep? There is already political oppression of Christian schools in Australia!

I was at a political meeting recently where one of the members of the N.S.W. Government team investigating prostitution said it was a possibility that prostitution would be decriminalised!

Wake up, brother and sister Anglicans, and see how the O.T. prophets dealt with social issues and current affairs in the light of God's revealed truth. Crucifixion is the price of relevance!

Did not our Lord call down judgement on those who loved the religious place of honour and walked about in flowing robes.

Yours sincerely,
(Rev.) Neil Baker

We are indebted to our readers for continuing to send us their incisive and helpful letters. However, for reasons of space we now request that you keep correspondence to 250-300 words in length. Letters in excess of 300 words may not be published, but returned to their authors. Ed.

Ordination of Women

Dear Sir,

Does 'headship' depend on the man? (Letters 3/9) the issue of the husband's headship centres around the authority of the Scriptures.

Men are instructed to love their wives (Eph. 5:25) and to be the authority figure in the home. Women are instructed to 'submit to their husbands (Eph. 5:22), as unto the Lord. No one denies that the sexes are equal in worth or in status but this does not imply androgynous roles for the sexes.

In response to Phyllis Creasey I would say that the reason why God allowed David so many wives, wasn't that God willed it, but rather because David wanted it. God made it clear from the beginning that His ideal is one man for one woman for lifelong union. God judged David for his polygamy.

I can't understand those who are for the ordination of women. I will assume that they understand English well enough. The Bible is very clear on this issue. It says 'no' to women's ordination. Are there texts 'for' the ordination of women? No. Then what is the fuss about? Why fight against the Lord?

These same people who want to ordain women do not want to ordain homosexuals. Why is this so when there are no texts as such to bar homosexuals (but there are for women) from the ordained ministry? Why are they so inconsistent?

The truth is, the Bible prohibits both groups, albeit for different reasons, from the ordained ministry.

I'm disappointed that Archbishop Robinson has gone against his own convictions by allowing licenses for women lay preachers (ACR 3/9).

My prayer is that God will give wisdom and strength to our Church Leaders so that they will stand firmly for God's standards and not accommodate their views to suit the prevailing status quo. Indeed, it is my prayer for all Christians, myself included.

Yours sincerely,
Alan Barron

Dear Sir,

In the last few issues of the A.C.R., a group calling itself "MOW", has figured frequently in

reports of debates, lectures, and in letters to the editor.

It certainly appears to me, that this group, flushed with the "successes" of the radical feminists in the secular sphere, has been formed with the sole intention of furthering the human ambitions of a few radical feminists within the church, obsessed with the notion that anything a male can do, they can do better, being aided and abetted in this obsession by their deluded male companions, and being directly incited into "ecclesiastical" disobedience by such subversive writings as the recommendation b.6, to the debate 3.3, at the WCC Assembly in Vancouver, which states, in part, "... the ordination of women must still be kept actively on the ecumenical agenda", which being interpreted means, "forget the decisions of your own national church, this multinational conglomerate wants you to enforce your own minority views on your church, whatever schism it will cause".

As Scripture instructs us to inform a person of their sin, when we see them sinning, I would add a caution to these people on the disastrous consequences of the sin (as St. Peter calls it) of envy, envy of the Divinely ordered and authorised male clergy, by directing the attention of these modern Korahites to the results of God's judgment on this type of envy, as was delivered to Korah, and his hangers-on, a long time ago.

I would, therefore, like to make a statement, and direct a question to the leader of this group of iconoclasts, whose stated aim is the disturbance, within the church, of the status quo, by the replacement of some, (or all ?) of the God given orders of male clergy by those of the female gender.

The motion to alter the Constitution of the Ang. Church in Australia, to allow the ordination of women, has been debated in all, I think, of the metropolitan and country synods during the past three years. The motion was resoundingly rejected by the majority of country synods, and the necessary 100% of the metropolitans was NOT achieved, a direct refutation by the "silent majority" of the nonsense put about by some that there is no theological bar to the ordination of women.

Madam leader, can you not accept, or is it you do not believe, that the Holy Spirit, in His infinite wisdom and mercy, and in His guidance of the Church, has made known His will in this matter, by the same rejection of the motion by His Church?

Yours faithfully,
Charles Hurst

The fight goes on

Dear Sir,

Let all concerned Christians be warned. The fight against Video Porn is not over yet. Expensive advertisements in daily papers 24.9.84 by Adult Video Industry Association falling for the right of "adults" to view every sort of sexual perversion, explicit violence, accompanied by filthy language in the privacy of their own homes are an attempt to persuade the government not to go ahead with banning X rated porn. This ban is so far only a promise by Mr. Wran. NO legislation has been brought down to date.

NO undertaking has been given to ban R rated Videos containing "explosive violence, decapitations, dismemberment and discreet (?) sexual violence". Given the fact that any horrific scene can be held or replayed over and over on a video machine the harm R rated Videos can do is uncalculable.

Christians have a duty as responsible citizens to make sure their State and Federal Representatives in Parliament know this is not what we want in our society. Every concerned citizen needs to write a short firm letter to their M.P.s, the Premier and the Prime Minister saying No to R and X rated videos and calling for a review of the permissive guidelines under which all Videos are classified.

The G rating (suitable for all ages) permits language to be used with is not permitted to be printed in the daily paper. Language permitted in PCR rating (suitable for 12 years old and over) can only be described as filthy. Petitions need to flood our legislatures.

As Christians we cannot stand by and allow this evil to go unchallenged. We must continue the vocal fight against Video Porn.

Yours sincerely,
Muriel O'Neill

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Editorial

Denomination as a god

If you buy a car the manufacturing company provides you with an owner's manual to tell you how to operate the car and to look after it in order to get the best out of it. The Ten Commandments are like the owner's manual telling us how to get the best out of life. God is, as it were, the manufacturer. He created us and created the world in which we live. We think we know best how to use this life which He has designed and this world which He has created, but of course this is not so. The creator knows best, and has given us a very brief summary of how we should relate ourselves to Him and to one another in the Ten Commandments. The first deals with our relationship with God. It runs "I am the Lord your God . . . you must have no other gods but me".

People fall into three groups; those who keep this commandment and worship none but God alone, secondly, those who don't worship any god at all, and thirdly those who acknowledge God but who have other gods as well. Strange as it may seem many Christians belong to the last group. They acknowledge God but put other things alongside Him as equal or as of almost equal importance. For example, a lot of Christians regard their denomination as the centre of their loyalty, in practise of greater importance for them than the Lord Jesus Christ. The test of whether we belong to this group is whether we are more happy to have friendship and fellowship with members of our own denominations who may be rather poor Christians, than to have fellowship with Christians of other denominations, though they be better Christians. Is

Christ or our denomination the criterion of our fellowship, or of our giving?

Now, denominations mean nothing to God. They have no basis in scripture. They have arisen since New Testament times and are in fact no more than a convenient association of congregations for certain purposes. There is no harm in denominations, indeed they may be beneficial, so long as they don't become the chief centre of our loyalty so that we associate with people on the basis of their common membership of our denomination rather than on the basis of our common membership of the true body of Christ. An example of this error is how George Vins the heroic Russian Christian who has been expelled from Russia recently after long prison sentences and is now living in the United States, was excluded from membership of a world conference of his denomination held in America recently because of objection from the official Russian members of that denomination who were attending the conference. The organisers of the conference preferred denominational solidarity in preference to Christian commitment. How do we stand? Do we limit our Christian fellowship to our denomination, being loyal to that, preferring fellowship with semi Christians within our denomination to true members of Christ outside.

If we are to obey the first commandment, God must be pre-eminent in our life. We must have no other centre of loyalty besides Him.

Vision for Growth contd.

of help. They put to him needs of the church in the fast growing areas where clergy are pressured to meet the needs of the thousands of people under their care. After assessing these needs and the resources available, the Archbishop established the Vision for Growth programme, which will operate for up to six years.

\$6 million target

A target of \$6 million has been set in order to provide 27 new ministries and other facilities in 33 newer and developing areas. The programme will try in some measure to correct the imbalance between established churches and others, which has become more apparent as the newer areas grow.

The diocese has already made \$1 million available which has been used to

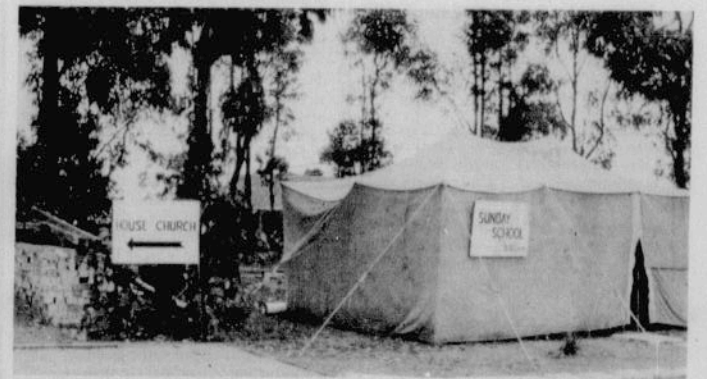
purchase land to begin centres for worship, in some cases a church building, in others a minister's residence. There are 19 centres where special needs must be met urgently. In some of the established parts of the diocese four clergymen serve the same number of people as one man is expected to serve in the new areas. In most cases the latter has inadequate facilities and few people to call on for help from within the congregation.

While the appeal for money is urgent, help may be given in other ways. Some areas will be best helped by teams of leaders going to work with the local clergymen as counsellors, youth leaders, bible study leaders, or religious education and Sunday School teachers.

Over the years Anglican agencies such as the Home Mission Society and the New Areas Committee have assisted struggling churches in these newer areas, but now the need has exploded and the whole diocese has been called on to help. The ultimate goal of the Vision for Growth programme is to facilitate the provision of ministry, the nurture of Christians and the growth of the church. The concept of the whole church growing together will be prominent.

Churches in the community

These new areas have thousands of attractive brick homes and townhouses, many double-storied, and large well-designed shopping complexes with entertainment centres, tiled malls, schools, parks and playgrounds. These tell the stories of hundreds of young



House churches . . . and tent Sunday School, in Sydney's rapidly growing west.

families who are the life of the place, and give promise for a vigorous future. Whole hillsides have been cleared ready for work, gutted, kerbed and supplied with natural gas and electricity.

Yet there are no blocks of land set aside in the planning of new areas for churches. In some areas a little old wooden church stands among the brick and tile, in others a hand-painted sign tells that this is the site of the proposed Anglican Church.

Some congregations meet in the local primary school surrounded by the paraphernalia of a classroom. Others meet in the community centre or in homes. In many housing areas the church must of necessity be within walking distance of the congregation, as very few of them own a car.

The Archbishop's Vision for Growth is a call to every Anglican in the Sydney diocese to ask: How can I help the Church in the west and south-west to be established and grow? It is not only a matter of finance. We must look at what is needed to encourage people to find the kind of support and caring those in the established churches take for granted. Clergy need mature Christians, already experienced in church leadership, to move into the new areas and become part of the community. Single parent families or families with breaking marriages need someone to relate to, someone nearby to give wise counsel and to care. New communities need a balance of convinced Christians to lend their voice and way of life, to have an effect on the forming of community standards.

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Lesley Hicks

The trouble with anti-discrimination legislation, as I and others have noted before in these pages, is that in attempting to secure the rights and convictions of one group, the legislation may infringe those of another. We saw how this could happen in regard to homosexuality.

Now the NSW Anti-Discrimination Board proposes to add religious conviction to the grounds on which it forbids discrimination. "Religious discrimination is widely felt to be an anachronistic legacy from past centuries," it claims. And yet it says: "The one essential characteristic of an act of religious discrimination is that the discriminator attaches a certain crucial importance, positively or negatively, to religious belief or practice. Someone may discriminate in favour of people who have similar religious beliefs or who are regular church attenders, or, conversely, in favour of people who are similarly indifferent to or reject religion. Another person may discriminate against people who have religious beliefs that he or she considers unpopular or theologically unacceptable, against people who are only nominal believers, or against people who reject religion." (Summary, P.3)

If it is an anachronism to hold a strong religious belief, I suppose I would have to plead guilty. It could be argued that the religious and non-religious categories cited above might in practice cancel each other out, and eliminate the need for legislative interference in normal human preferences and freedom of association.

Fascinating, Frustrating Report

The Board's consideration of perceived problems and its arguments in favour of legislative action to remedy them are contained in a long and wide-ranging

Discrimination and Religious conviction

565-page report released earlier this year. It makes fascinating, if frustrating, reading. (Copies are, or were, available free from the ADB, CAGA Centre, Bent St. Sydney, or from the NSW Information Centre, Bridge St. A short summary is also available.)

Despite its laudable aim to eliminate religious bigotry — "Religious and racial tolerance are principles that deserve to be widely advocated if Australia is to avoid the violence, hatred and injustice that still break through the surface of the national apathy towards religion" — (p.4 para. 1.11) — the report in my view recommends measures which, like the "somewhat confused" U.S. legal experience which it prefers to the British position on religious rights and freedoms, could result in "a wilderness of conflicting claims". (P.5) Far from lessening prejudice and injustice, including the religious conviction clause may increase their manifestation, though probably in more subtle ways, to avoid the Board's attention.

Mainstream Villains

Those most likely to be disadvantaged by this legislation are the mainstream Christian churches. The report quotes, almost as a guiding principle, the comment of Chief Justice Latham in 1943:

"It should not be forgotten that such a provision as Section 116 of the Australian Constitution is not required for the protection of the religion of the majority. The religion of the majority of people can look after itself. Section 116 is required to protect the religion (or absence of religion) of minorities, and in particular, of unpopular minorities." (P.1)

At times in the text, examples of alleged discrimination are quoted in which the victims are members of "unpopular minority" religions or are atheists or agnostics, and the villains are members of more orthodox Christian groups; eg.

- A Buddhist group arranged with a local carrier to have their large statue of Buddha shifted to a new site. However, the carrier's partner, who owned the lifting equipment, refused to use it to carry a "heathen" statue through the streets.

- Presbyterian Church elders and the Church's committee of management in a country town asked the group conducting yoga classes in their church hall to find some other accommodation when someone informed them that yoga had its origin in the Hindu religion. They considered, as a matter of principle, that it was inappropriate to have yoga exercises conducted in their consecrated hall.

If in these cases the carrier or the church were fined or otherwise penalised for discrimination, they in turn would be suffering discrimination for their religious convictions!

Humanist Assumptions

There is much in the report and its recommendations that seems eminently fair and reasonable. Its weakness lies in its basic humanist assumptions — that truth and goodness are relative and negotiable values, that all religions are equal, and that a government can legislate between religions without a standard by which to judge them.

Mark Straney: Australian sharing as "Intern" in South Africa



Australian, Mark Straney (top right) with other "interns" at the AE Training Centre in South Africa.

What is it that draws one young Australian to return to a nation in turmoil, to South Africa?

Born in Sydney, Mark Straney is presently one of several young men sharing in African Enterprise's first Intern Programme, based at the Christian Leadership Training Centre in Pietermaritzburg.

This programme represents a conviction and a vision. AE is convinced that in Christ it is possible to bring together young people from across racial, social and denominational divides. Six young people sharing daily life together symbolise this reality.

And AE has a vision of reaching the people of Africa for Christ. Mark and his fellow interns will be trained in the principles and practice of evangelism and mission. They will participate in upcoming AE missions planned for Grahamstown, Johannesburg and Gweru in Zimbabwe. Through witnessing, teaching and counselling alongside team evangelists, interns will gain experience.

So how did Mark come to join this exciting programme at the Leadership Training Centre?

"I have been involved with AE's support ministry since 1979. In July of that year I was able to attend SACL (the South African Christian Leadership Assembly), organised by AE as a witness to the reconciling work of the Gospel in South Africa.

After working for several months in a community in Cape Town Mark returned to Sydney where he completed his theological studies at Moore College. Last year was spent on a pastoral training programme, conducted by the chaplaincy department at Royal North Shore Hospital.

"But throughout this time I have kept my links with AE and I believe that God has prepared the way for me to share in its ministry. In our fractured world, the lordship of Christ must be proclaimed and lived out by each of us.

"Human fear, hatred and pain can only be met and healed as people experience the love of Christ. In South Africa the Church's calling and the Christian's challenge is all the more urgent. My hope is that I may learn from and contribute to the work of God in Africa this year, and in the years to come."

A.V.I.A. attack Fred and Mary

Dean Lance Shilton commenting recently on the Audio Video Industries press campaign said:

"Keep Fred Nile out of your bedroom" was the title given to advertisements in the daily press during the week.

Many thousands of dollars would have been spent by the Audio Video Industry Association of Australia to get this insulting message across to the public dressed up in fallacious arguments about being adult and enjoying civil rights.

I believe that the majority of responsible Australians will see through the propaganda of those who want to put a combination of obscene sex and excessive violence into the lives of the people of this country.

It is not only in the bedroom, but in the living room where the so called "adult" videos are being shown to children. The Government, not only Fred Nile and Mary Whitehouse, who get special mention in the advertisement, need to be aware and act responsibly to prevent the corruption entering our homes.

The Government has laws to prevent incest in the bedroom and the taking of drugs in the living room and child bashing in the kitchen. The argument that people should be free to do what they like in their own homes is weak and dangerous. It assumes that choosing evil is mature, when the opposite is the case. Any responsible freedom-loving adult would reject most of the material included in the "X" and "R" rated movies.

The Premier, Mr. Wran, has already

given leadership in the banning of "X" rated video cassettes in this State. I hope that it will be extended to the "R" classification.

By all means write to the Attorney-General as suggested by the pornographers and promoters of violence but say how disgusted you are and how much you are looking to the NSW Parliament in giving a strong moral lead for the sake of the whole community by banning both "X" and "R" rated movies.

Because of the deep concern in the Australian Capital Territory there are moves to have the "X" classification banned there, as it is already in some States, and hopefully will be the case very soon in NSW.

Before this country is led further down the drain by the devil's agents let us decide right now that we will pray every day for our families and their welfare, for the Parliamentarians who must act, and for ourselves that Christ in all his power and love will come into our hearts.

Let God come into our bedrooms, our living rooms and our kitchens. If you put these words in a frame on the wall of your home unworthy things will go out the back door.

"CHRIST IS THE HEAD OF THIS HOME
THE UNSEEN GUEST AT EVERY MEAL
THE SILENT LISTENER OF EVERY CONVERSATION."

'Fundamentalism is dying' WA Prelate lashes out,

In the broad sweep of history, the Jenkins forere will almost certainly be seen as evidence of modern fundamentalism in its death throes.

So says Archbishop Peter Carnley, writing recently in the *Anglican Messenger*, WA.

"Now that the dust has settled, following the recent furore in England about the views of the new Bishop of Durham, we may in retrospect learn something from it.

"For nearly 200 years now, Biblical scholars have brought the methods and techniques of scientific historical enquiry to the study of the Bible. In our own generation the results of this work are coming home to roost.

Nervous defense

"Fundamentalism, with its tendency to endow its own very literal and matter-of-fact interpretation of Scripture with absolute divine authority and to regard its own assessment of the meaning of Scripture as the one and only interpretation of it, naturally finds itself in a nervous and defensive position. It is natural that by way of reaction fundamentalists will lash out in hostility.

"It just is a fact that the media, and no longer the pulpit, is today the main forum for the public exchange and discussion of religious opinions and ideas. If the Church, by its amateurish approach to the media, leaves a vacuum, then even such a relatively innocuous matter as the expression of an alternative interpretation of a Scriptural passage can easily be reported in a sensational way and blown up into a public issue.

"The end result in the case of the Durham episode was that the public perception of what the new bishop of Durham said and what he actually said were poles apart.

Jenkins right

"It appears that some mistakenly thought that Bishop Jenkins had forsaken the fundamental Christian belief in the divine significance and uniqueness of Jesus, whereas he was in fact doing nothing more than questioning whether

the story of the virgin birth was amongst the earliest and most original ways in which this very truth was expressed by New Testament Christians.

"He was also questioning whether the virgin birth is today the best way of expressing the truth of Christ's divinity, given that many people with a scientific mindset do not get beyond the most superficial reading of the story.

"Instead of grasping the story's central truth about Christ's uniqueness and divinity they stumble on side issues of a purely biological or physiological kind; they hear the virgin birth story but do not hear it as good news at all.

"It is a pity that the English Church did not make a more serious attempt to clarify the precise point that the Bishop of Durham was making.

"One of the things to be learnt from the mishandling of the Durham matter and the tendency of English Church leaders to "run for cover", was that gifted amateurs and rabid fundamentalists were left to have a field day and to kick up the dust of controversy in the most unhelpful of ways.

Cranks and bigots

"The end result is that the general public was left with the idea that the Church is full of cranks and bigots or else Church leaders and theologians whose faith is suspect, when in fact they are earnestly attempting to express their faith in a way that may be authentically heard in the modern world.

"We must be more skilled at the communication of our faith through the media and make more use of it, otherwise the vacuum we leave will continue to be filled by well-heeled radio pastors and journalists looking more for a sensational story than for truth.

"It is alarming to note the welter of crude and ill-informed ideas that were expressed in letters to the editor columns of newspapers.

"This is a sign of the Church's own failure in the field of Christian education. Some of Bishop Jenkins' most devout and hostile critics appeared to take for

granted that until very recently Christians have believed that Jesus, like Lazarus, was resuscitated and brought back to this life from death.

"Whereas, in fact, from the first century to the 20th orthodox Christians have supposed such a principle to be incompatible with faith in Christ's Resurrection. Christ's Resurrection involves His transformation and glorification so that, as St. Paul says, "He will never die again." He was not like Lazarus, simply restored to life in this physical world.

"In other words, there is a clear deficit in basic Christian knowledge in many Anglican congregations. As Archbishop Trevor Huddleston said to me, whilst I was in Britain, 'you would have thought *Honest to God* had never been written.'

"The tendency towards fundamentalism begins to show when these groups begin to regard everybody else's interpretation of Scripture as somewhat defective and even sub-Christian.

Psychological insecurity

"Often they are people who are in need of psychological security and who welcome being assured that a particular, literal interpretation of Scripture is the only possible one, for this is a way of avoiding having to grapple with the ambiguity and mystery of the transcendent God of orthodox Christian faith.

"The contemporary resurgence of fundamentalism may well be occurring in the modern world precisely because well meaning enthusiasts are taking advantage of this educational vacuum by filling the minds both of the young and of unsuspecting adults with a very inadequate and suspect theological product."

ACR Comments

Because of the thoroughly pejorative way in which Archbishop Carnley made his assertions about fundamentalism it is very easy to become angry. All you need to do is to draw up a piece of paper in two columns. On the left hand side list all the pejorative adjectives he uses to

describe the point of view which he opposes — rabid, cranks, bigots, psychologically insecure, etc. On the right hand side of the paper list all the adjectives he uses to describe the position he holds — scientific mindset, good news, modern world, etc. But anger needs to be resisted.

The central issue is in fact a very easy one to state. A fundamentalist is one who believes the Gospel writers report of Jesus' view of Scripture is true and binding.

This central issue our good Bishop of course does not at all address. We wait to hear from him.

To discuss this issue we need to put aside all sub-issues like the range of people who stand within the fundamentalist camp, whether snake-handlers, charismatics, university students, university professors, innerrantists, or whoever. It is not the cultural expression of fundamentalism which is in the end the crucial point, but Jesus' attitude to Scripture as reported to us in the Gospels. If Archbishop Carnley believes this to be wrong, and not binding, then he should say so and clearly argue why that is the case and put aside the pejorative approach he has shown us thus far.

Two other secondary issues are worth a brief mention. Brief, because the Archbishop has not yet favoured us with an argued point of view on either of them.

First, what does he mean by the assertion that modern science must preclude belief in what the gospels clearly teach about our Lord's virgin birth and bodily resurrection? We would want to argue on the grounds of modern science that one would have to believe in them!

Secondly, it is liberalism which is dying, not fundamentalism. In twenty years between 1960 and 1980 the liberalism of the Episcopal Church of America has lost it half a million members which is in line with worldwide Anglicanism (which is dominated largely by liberal and Anglo-Catholic Theologians and Bishops) losing members except in two parts — Tanzania and Australia. Could not these two Anglican growth points be related to the phenomenon in the USA where all conservative churches are growing in membership while their liberal counterparts are declining?

Sydney Synod continued

accordance with The Deaconesses, Readers and Other Lay Persons Ordinance passed by Synod in 1981. But outside these restraints I would like to see a much more extensive ministry of women in parochial work, especially the ministry of deaconesses, and I am looking forward to ordaining three women as deaconesses later this year. I have also appointed a group of men and women under the chairmanship of Archdeacon Oliver, who is chaplain to Deaconess House, to inquire into the present opportunities which exist for women to minister in the Diocese, the difficulties that are encountered and the ways in

which the opportunities can be extended. I agree with the observation of Archbishop Wright made many years ago that "the deaconess is the type of trained woman worker that especially suits our Diocese", and I would be glad to see a deaconess in every parish. It seems to me that there was more opportunity for women's pastoral ministry in parishes, and more recognition of it, sixty or seventy years ago than there is today."

Remarriage of divorcees

On the matter of remarriage of divorced persons the Archbishop warned that he may exercise his right as Archbishop to withhold assent.

The motion brought to Synod on this

matter was passed after spirited debate and with an important amendment. It will serve to increase the opportunities for remarriage of divorced person if proceeded with as an Ordinance. It will also remove the Bishop as the arbiter on the matter and make the local clergyman responsible.

The issue of women's ministry was amazingly low key. A motion promoting the idea of women being ordained to a permanent diaconate was passed and a motion on the Ordination of Women to the Priesthood, which requested a full discussion of the Report to Synod by parishes and Rural Deaneries and which makes it a topic of discussion for the 1985 Synod was also passed.

None of the fireworks expected in this debate eventuated although some Synod persons thought the presence of mauve MOW (Movement for the Ordination of Women) badges on some lapels was an attempt to raise the level of emotions and reduce serious discussion of the issues involved.

Evangelism lacks proper priority

The Diocesan Income and Expenditure Ordinance debate was highlighted by a 20-minute blackout during the opening speech and then some better debate ensued. Canon Chapman expressed disappointment that the Priorities Committee did not see the Dept. of Evangelism as a priority and received an ovation which showed the strong support for his statement.

However, when amendments were moved to support the Dept. of Evangelism they were lost — primarily because they sought to do too much. A motion calling for a better consideration for the Dept. gives hope of an improved deal next year.

Another amendment lost was a move to give Moore College more funds — \$20,000 more. The major argument used against this, and other amendments, was that the Priorities Committee had done the work and that Synod ought not to change it. In an attack on this position

Deaconess Rodgers urged Synod to remember that it was Synod's Bill and that Synod should decide. This principle appears to be gathering strong support from many Synod members, though on this occasion it did not carry the day.

Homosexual counselling

Amongst motions passed formally was one which concerns the A.C.R. because of material we have received. The motion read:

"This Synod is concerned that the intention of resolution 36/81 with regard to establishing a counselling service for homosexuals, has not been met adequately, and requests the Standing Committee to investigate the matter with a view to rectifying it as soon as possible, and to report back to the next meeting of Synod."

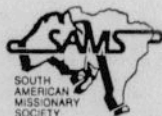
The A.C.R. has been pursuing a story on this matter. We will continue to do so, as well as waiting with interest for the Standing Committee's report.

At the end of the first week most Synod members were disappointed with what they described to us as a "dull Synod". The second week appears likely to be more lively — especially the debate on the Surplice Ordinance. A full report on this debate will appear in the next issue of the Record.

Spacemen invade Mungindi

The small northern NSW team of Mungindi in the Diocese of Armidale, saw an invasion with a difference in September... a student team of 13 from the St. Mark's Chapel of the University of New England, under the leadership of Chaplain Hugh Begbie and Assistant, Maria Kennerley.

The programme consisted of a "Beach Mission" type programme, with the team members suitably dressed in "space gear", scooped an average of 55 children each day.



Hear about...

SAMS IN CHILE

Rev. Ted Good will be speaking about "CHALLENGES IN CHILE", at a PUBLIC RALLY at St. John's Pro Cathedral, Church Street, Parramatta,

on Tuesday 13 November at 8.00 p.m.

Rev. Good is at present on furlough. His base is Vina del Mar, near Santiago, Chile.

THE GOOD READ

"Decision Making and the Will of God"

Friesen and Maxon, Multnomah Press, 1980

This is a well-intentioned book which will I think nevertheless do a lot of harm. It is intended as a correction of "fiddling" views of guidance, that seeks God's direct intervention at unimportant points: it is also a corrective of anti-intellectual views of guidance, where any nonsense can be excused by saying that the Lord has led. In fairness, it also seems designed to lift a burden of false guilt from the over sensitive and over-introspective who constantly fear that they may have taken some wrong step which has removed them from the mainstream of God's purpose to some shallow backwater. How can so well-intentioned a book go wrong?

I may have moved solely in "mainline" Christian circles, but I do not think that any of these are great dangers in Australia, however great they may be in America. However, there may be such, so I cannot say absolutely that it warns against an unnecessary danger. The problem is that it over-reacts grossly: it ends up with an intellectualist concept of guidance which is almost Deistic. It seems to me not so much to deny as to ignore the work of the Holy Spirit, and to deny the place of what we inadequately call "intuitions". I would venture to say that the authors have never had, for instance, a call of God to the missionfield themselves, or they could not have written like this: their own spiritual experience would have taught them otherwise. But lest I be thought only to argue on the basis of experience (which is, after all, individual, and could always be deceptive), their reading of the Scriptures should have taught them otherwise.

They do, to do them justice, quote the Scriptures. Their distinction of the "moral" will and "sovereign" will of God is helpful, even if I have doubts as to their understanding of "sovereignty": but their

rejection of an "individual" will of God for each of us seems contrary to Biblical evidence. They only prove it to their satisfaction by dismissing every instance to the contrary in the Bible (and there are many, as they admit) as special cases for special people (a sort of spiritual hierarchy) on special occasions. But this is to make a mockery of the Bible with no exemplary value to us at all. It simply becomes an interesting religious history, unless the God Who called Abraham individually also calls me today. This, to my mind, is the most serious short coming of the whole book. If the authors are trying to explain the practical steps and mechanics which God leads us to a knowledge of His individual will for our lives, that is legitimate and helpful. If they are saying that God only guides us specifically when there is a need of change of direction in our lives, that also seems true. If, however, they mean that, within God's general moral will for our lives, it does not matter what we choose, that is nonsense and unbiblical, and all church and mission history can disprove it.

I believe the authors to be perfectly sincere: I also believe them to be gravely mistaken on some very important points because they are over-reacting to what they see as a danger. Without them realising it, the book in certain respects, is only reflecting the spirit of the age, instead of challenging it as it should. That, in fact, is why this book is so popular, but also why it can do harm to the young Christian. It corresponds to the reluctance of many Christians today to speak of the "call" of God to anything — or indeed to admit the existence of such a thing as a "call" of God. Yet the Bible consistently uses this sort of phraseology and clearly contains the concept, so that to reject the concept just because some have made it ridiculous by applying it to trivial details, or by ignoring the intellectual component, is very dangerous. Paul was certainly anxious that we should serve God with understanding, but he equally

emphasised that we should serve God with the Spirit (1 Cor. 14:15): does this book really take account of that balance? I do not think that there will be many missionary candidates from among those who accept the tenets of this book: they will take the "obvious" step of staying at home, where their gifts can be more recognised and used. Perhaps it is better so: if one went to the missionfield with only this understanding of a "call", he or she would never last when things grew difficult on the field.

Alan Cole



Authority

D. M. Lloyd-Jones

Banner of Truth p 94

Lloyd-Jones discusses the question of authority under three heads: The Authority of Jesus Christ, of the Scriptures and of the Holy Spirit.

The book first appeared 30 years ago and is well worth revitalizing.

Arguments like that on p 29 are not new but well worth being reminded of.

"Christianity is Christ. It is not a

philosophy, indeed not even a religion. It is the good news that 'God hath visited and redeemed his people' and that he has done so by sending His only begotten Son into this world to live, and die, and rise again. Our Lord Jesus Christ is the 'Alpha and Omega, the First and the Last.' In other words, He is the one Authority."

Solid and recommended.

S. Miller



World on the Run

Michael Green

IVP 127 pp

This is an update on MG's "Runaway World" that first appeared 16 years ago.

Michael Green says nothing new, but his style and layout is good. He covers the usual apologetic material, what is christianity? What archeological evidence is there? Can the NT documents be trusted? Does science discredit christianity?

et al.

Most recommended.

S. Miller

Encounters: Friends and foes

Thursday, October 18, 9.45 p.m.

An historic visit to Australia by a delegation of Christians from China is shown in *Encounters: Friends and Foes*, presented by Peter Ross on ABC-TV on Thursday, October 18, at 9.45 p.m.

Chinese Christians had not visited Australia since the revolution of 1949. Within four years of Mao Tse Tung's victorious sweep across China with his communist forces, most Christians in that country — some 1½ million — had departed or gone underground.



The survivors of this early purge represent what Christianity has become in China since then. After years of bitter conflict, China's Christians and Communists are living together in co-operation.

Bishop K. H. Ting, a friend of journalist Francis James, explains his views. We see how Christians living under communist rule view their counterparts living in a capitalist society; and how they justify the existence of religion under an atheistic and marxist system.

The result of the struggle between the forces of Christianity and Chinese Socialism seems to be a new form of Christianity. It points to what Christianity without worldly power could become.

The eleven-strong delegation visits BHP Newcastle Steelworks where they talk with the Industrial Chaplain. One delegate compares the difficulties of industrialisation in China to those faced in Australia.

Friends and Foes has been produced by Brian Nicholls for the ABC.

For further information:

Vivienne du Bourdieu,

ABC-TV Publicity,

Phone: 437 9957



Dean Lance Shilton, Bp Ting and Bp John Reid during the Chinese delegations visit to Sydney.

Continuing focus on China

Beijing to tighten curbs on cultural exchanges

Mainland China is preparing to impose much tighter control on exchanges with foreign countries, particularly in tourism, culture and art, a top Chinese journal reported recently.

Red Flag, the party's theoretical fortnightly, said the moves would be directed at fighting the "corruption of capitalist ideas."

It is necessary to "strengthen discipline in exchanges with the outside world, including visits, fact-finding trips, negotiations, sales-displays and artistic performances involving foreign countries," *Red Flag* said.

It called for "sanctions" against "rotten elements" and perpetrators of crimes involving money.

The paper described the measures as part of a "reference text for the study of documents from the second plenum of the 12th party congress" held in the autumn.

It was the congress which decided to launch the campaign against "spiritual pollution" from the West, observers noted.

The journal said: "Some comrades, because of their lack of knowledge of the West, are dazzled by the seductive colours of foreign capitalism and lose all clarity in this respect."

Reports of executions in China

Recent reports from the city of Fuzhou in China tell of more than 100 executions which have taken place in the past several weeks. Some of those executed had been charged with minor offences.

The Director of Open Doors in Australia, Mr. Greg O'Connor, said the reports had been received from a "very reliable source in China".

A "shouting" Christian had been executed after being charged with being a

counter-revolutionary because of his crying aloud to God. Another person executed was guilty only of having been caught in a movie theatre without a ticket.

Another report says that attendance at weekly Marxist indoctrination sessions has become mandatory. There is only one "open" church (Three Self Patriotic Movement) in Fuzhou, a large industrial city of 1.2 million people, which is also the capital of Fujian Province.

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'The needy help themselves,' Botswana drought

Australia has a missionary couple, Colin and Barbara Meadows, in Botswana with Africa Evangelical Fellowship engaged in drought relief. Colin is an agriculturalist and has been teaching the people at Shashe and Tonota (near Francistown in the NE of the country) to make the best use of their meagre water supplies in growing vegetables and fruit. The drought has seriously affected this teaching programme.

With the Church leaders, Colin was instrumental in setting up another project called "TEMO THUO" (Setswana for Agriculture) to help the people prepare their fields for planting. After drought the cattle who normally pull the ploughs are too weak to do so. Often fields are ploughed too late to catch the rains. "Temo Thuo" uses a tractor to pull the plough. The project was set up in anticipation of good rains last November. These rains did not come, so ploughing was halted with only a handful of fields ploughed.

The tractor and other equipment is now being used to cart water to needy areas and a brickmaking scheme is helping to keep some of the men employed.

In Australia, we find it difficult to understand the plight of the people in Africa who have no welfare State to provide help in the lean years. Without their own crops they are faced with starvation. With their cattle also starving, the rains this year could well be too late.

In seeking to help themselves through "AEC — ITIRELENG" the church in Botswana are looking ahead in faith that God will give good rains this year. The project only runs till June, 1985. In the meantime they ask us to share something of our plenty in their time of need.

Gifts, clearly marked "AEC — ITIRELENG" should be sent to AFRICA EVANGELICAL FELLOWSHIP, P.O. Box 292, Castle Hill 2154.

A Pint and a half of milk of the word

Cadbury Families link with Pocket Testament League

There probably seems little connection — to the average reader — between Cadbury's chocolate and the Pocket Testament League (PTL). But it was Helen Cadbury, daughter of the wealthy Quaker industrialist, in Birmingham, England, who actually founded the PTL...

Father Richard and Uncle George Cadbury had inherited a run-down cocoa factory, and built it up to a thriving chocolate empire. The 12 employees with which they began had become 5000 by the time of their death.

A large estate was purchased by the river Bourn (from whence we get the brand-name Bournville Cocoa) and a strong Christian influence emanated from the head office. Each working day actually commenced with a devotional service.

Thus it was that, at the age of 12, Helen Cadbury was converted. During her

school years she organised a group of like-minded young ladies who would always carry a New Testament in their specially made pockets!

The Pocket Testament League was under way!

Busy Schedule

Dario and Martha Rosso are full-time Pocket Testament League workers in Australia.

Deputation work in both English speaking and ethnic churches takes much of their time — beside which there are four radio programs (a fifth is on the way) in the Sydney area over FM stations.

The couple grew up in Argentina, where they were both converted when children. Both attended Brethren assemblies but did not meet until they were in their mid-teens. It was one of those annual picnic days when all the churches got together.

For a while Dario worked as a ground engineer with a leading airline. At that time there came inner conviction that God was calling them to full-time Christian service.

In 1980 they applied and were accepted for training by the Sydney Missionary and Bible College.

PTL asked them to join their ranks as specialists in ethnic outreach. Dario and his wife are able to converse in Spanish, Italian, Portuguese and "a little bit of English" (that's how he described it).

Literature is freely available in the various languages. At the same time, "Donations are gladly received."

Dario and Martha are available for deputation work. An audio-visual of the ministry of the Pocket Testament League has been produced.

(Contact them at, PTL, 4 Morgan Street, Kingsgrove, NSW, 2208.)

CLASSIFIEDS

Classified advertisements may be left at the office or phoned to 264 8349 up to noon 14 days before date of publication. Charge is \$4.20 per column centimetre.

Church Services

NEWCASTLE: St. Andrew's Mayfield Church Street, off Maitland Road) Sundays — Holy Communion 7.30 and 9.30 a.m., Evening Service 7.15 p.m. Visitors welcome. Rector: Paul Watkins.

MELBOURNE: St. Jude's Carlton, near city centre, cnr. Lygon and Palmerston Streets. Sundays 10 a.m. Holy Communion, 7 p.m. Evening Worship. Minister, Peter Adam. Visitors welcome.

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

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WANTED: BOARDER, retired female over 50, for couple with baby. Ring 625 7303 after 7 p.m.

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FOR SALE: Bassinette & Stand, change table, playpen, potty chairs, steelcraft regal pram, rockerhorse, portable wooden cot & mattress as new sell separately or the lot \$180 phone 93 3055

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