

## MAINLY ABOUT PEOPLE

### SYDNEY

Rev R. A. Woodward, formerly Master-in-Order of The Illawarra Grammar School, was inducted as rector of Hurstville on May 23.

Rev M. Birch has been issued with an authority to officiate.

Rev B. J. Lee resigned as curate of Lalor Park on April 15, and has gone to secular work. He has been issued with an authority to officiate.

Canon R. A. Cole commenced work as the Federal Secretary of the Church Missionary Society on May 1, and was installed as an honorary Canon of St Andrew's Cathedral on May 30.

Rev J. M. Cohler, formerly curate of Hunters Hill has accepted the position of Rector of Granville.

Rev W. G. Coughlan died on May 26.

Rev Dr P. Barnett, Holy Trinity, Adelaide is to become Master, Robert Menzies College, Macquarie University, Sydney, from December.

### MELBOURNE

Rev P. T. Hill will transfer from incumbency St David's East Doncaster to incumbency of Holy Trinity Hampton.

Rev G. Morrow will transfer from curacy of St Stephen's, Belmont, to Minister-in-Charge of St Peter's, Fawkner.

Rev K. J. Brierty became Area Dean of Preston on June 1.

Rev Canon L. L. Morris retired from Principal and Chaplain Ridley College, Melbourne.

### ADELAIDE

Rev R. Piper, Kiama, is to become Rector, Holy Trinity, Adelaide.

### GRAFTON

Rev E. Griffith transfers from Church of Our Lady, Bonalbo to Rector of St Margaret's Bellingen on July 13.

Rev G. Pacey assisting Priest St Andrew's Lismore becomes Rector of Church of Our Lady, Bonalbo on August 6.

## Missionaries in Two Places



Joe and Eileen Lenton

## SIX MONTHS HERE SIX MONTHS THERE

Joe and Eileen Lenton, who have had 20 years experience with the European Christian Mission, have embarked on a new venture which will take them to Italy for six months of each year.

Mr Lenton was born in the province of Venice and came to Australia at the age of four. In 1942 he enlisted in the AIF and saw service in the Solomon Islands.

Upon returning from active service he found that his Italian-speaking father had a Bible in his own language.

"This floored me," said Mr Lenton, "as we had always been a strict Roman Catholic family and the Bible was a prohibited book to us."

"It had come our way through a local Anglican minister."

Mr Lenton said his father had always been loyal to the king. In 1946, upon learning that George VI was a member of the Church of England, he had gone to see the local rector.

Due to the language barrier, the rector arranged for an Italian Bible to be delivered to the home. At the same time, Mr Joe Lenton was becoming dissatisfied with the teaching of Rome, even though he had been head altar boy until 17 years of age.

When he came home from the Army, he started reading the Bible with his father and the rest of the family, eventually obtaining an English Bible for himself. Within two years the parents and two of their sons, Joe and Bill, had all become Christians and joined the local Anglican Church.

## \$2M MOSQUE FOR MELBOURNE

According to The Age newspaper, there are plans to build a Muslim mosque with twin minarets, morgue, creche, administration block, a home for Muslim priests and two guest flats, etc for \$2 million at Greensborough, one of Melbourne's northern suburbs. The plans are not yet approved.

## WHO ON EARTH WANTS GOOD NEWS?

The Bible Society was born in London in 1804, and now 175 years later, it is a world-wide missionary organisation.

Why the growth? Way back in the 1770s, a young Welsh girl named Mary Jones wanted to read the Good News of Jesus Christ. It took Mary six years to save enough money and then she had to walk 40 kilometres to buy a copy. That copy happened to be the last one in stock.

At that time some concerned Christians saw the need and so the Bible Society was formed. The growth is directly attributable to need. Around the world people learnt to read the scriptures in their own language and at a price they can afford to pay.

Latest figures show the United Bible Societies distributed 503 million scripture items around the world in 1978. But still the task is enormous. To keep pace with the growing scripture needs the Bible Society has set a global target of \$18.4 million for next financial year. This is a substantial increase on the \$14 million target figure for this current financial year.

National Bible Society Week runs from July 28 through to August 5. This year's theme is "Who on Earth Wants Good News?"

If you believe the Good News of Jesus Christ is relevant and that every person should have the opportunity to read the Word, then support the Bible Society in your capital city.

## CONCERT TOUR AROUND THE WORLD



### Family's Prelude to World Tour

Australia's most consistent and successful Christian recording group, Family, are about to launch themselves on their biggest concert tour ever. The tour is being billed as a "World Concert Tour" and will take them to all States of Australia as well as New Zealand and the United States.

To coincide with this tour, a new album by Family, their seventh, is being rush released. The album was produced by American producer Chris Christian here in Sydney and mixed back at his studios in Nashville, giving the album an international flavour.

A Sydney concert is scheduled for August 25. Bookings may be made by phoning 212 2366.

## MEDIA SWITCH



Bill Williams, Information Officer, National Public Relations Department, The Bible Society in Australia.

In the Radio and Television industry it is not unusual for personnel to switch from one medium to the other. Nor is it unheard of for radio and TV people to make the break into the print media.

It is unusual, however, for personnel in the secular media to make the change into the religious media arena. One man who has recently made the transition is Bill Williams.

At 29, Bill Williams has worked in commercial radio for the past five years. Those five years have taken him to three radio stations; initially starting as a class 2 announcer at Grafton, New South Wales, and progressing to the position of programme manager at Gold Coast Tweed Radio 972 MW.

Employed as a journalist in the National Public Relations Department of the Bible Society based in Canberra, but with the specific title of Information Officer, Bill Williams sees the position as a great challenge.

He said: "It fulfils an ambition to write creatively, but more importantly it opens the door to write for the Creator. The two ingredients have been in my conscious thinking for some years, but I had no idea they would melt together in this fashion."

## GFS CENTENARY GIRL



Miss Beatrice Gerdes, a past Australian Chairman of Girls' Friendly Society, congratulates Elizabeth Dunn on being named GFS Centenary Girl. She was chosen by a panel of judges chaired by Lady Loane from 12 finalists representing the Sydney District. Elizabeth has been a member of GFS for 11 years, and is from the 200-strong group at Castle Hill.

## NEW PRESIDENT FOR SIL

Dr Kenneth L. Pike, a pioneer linguist with Wycliffe Bible Translators, has been named president emeritus of the Summer Institute of Linguistics (SIL), Wycliffe's sister organisation.

He has been SIL's top administrator since 1942 and has been associated with Wycliffe since its inception in 1935.

Dr Pike was the principal of the first SIL linguistics school in Australia in 1950.

Dr Kenneth Gregerson, linguistics consultant with SIL's Indonesian Branch, succeeds Dr Pike as President.

Dr Gregerson and his wife, Marilyn, an MA in anthropology, joined Wycliffe in 1960 and, until 1975, were translators to the Renfao people of Vietnam.

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# "THE COMMAND OF CHRIST CHRISTIANS CAN'T DELEGATE"



Mr Charles Colson, ex-Nixon hatchet man and now a committed Christian working full time in the Prison Fellowship was interviewed at Sydney Airport by the Press on arrival for a short visit connected with the premiere of the film "Born Again" and to look at the prison system in Australia. Photo: Ramon Williams

Only three people responded as a result of an appeal by the head of the NSW Prisons on the Media to help in the community involvement in the work among prisoners, Mr Charles Colson was told by Government officials during his visit to Sydney. He told the Church Record, "While the general public is under no obligation at all to give up their time to seek to minister to the needs of those who are in prison, the church has a clear mandate from Jesus to go into prisons as the body of Christ and minister. 'I was in prison and you visited me.'"

• To page 2

## ON OTHER PAGES

• Jewish Theol defends Resurrection page 4

• To Understand Each Other "Servitude" page 2

• St Wasp's What Home is Like page 5

• Church and State "Work Together" in E Berlin page 5

• Church Profit and Loss page 7

• Psalm for Pilgrim Newth page 8

• Letters Land and Christian Justice Lord, Lord Other Extreme to Rome Against New Areas Committee page 6

## EDITORIAL

NASA celebrated the tenth anniversary of their space odyssey with the safe arrival of the American sky laboratory in Australia and the Indian Ocean. The world in general and the Australian public were glad to see the last of this great piece of American hardware, although it constituted one of the great achievements of our decade in the eyes of many.

The uncertainty of its place of entry and the possible hazards raises the questions in the minds of many as to why such an immense object nine stories high and 77.5 tons weight was ever put into orbit, if its re-entry constituted such a threat to human life.

The answer of the NASA officials was that with the abandoning of further manned space journeys, it was decided to use the excess material to put together this laboratory.

Those who listened to the nonchalant way the officials gave assurances of 1:150 chances of being killed by a piece of falling debris should rightfully be disturbed by the attitude of space technologists to human life. The unemotional way in which we were told that tracking facilities had lost the position of sky lab on its re-entry may have been done so as not to alarm any listening that a piece could be headed in their direction. There was little comfort in the low keyed announcement that USA troops were poised to go anywhere in the world to "help" any country showered by unwanted debris.

What is disturbing is that space technology had sufficient knowledge to make the same sets of

calculation of the risks for human life at the time of launching as it did on re-entry. Who then was responsible for deciding to launch it?

It appears to be a very acceptable attitude that all activities involve some fatal "risk" for the humans, and this is simply the price of progress. It is very doubtful that the mandate from God to subdue the earth, and apparently space should be carried out knowing there is such a risk to human life.

There may have been some political mileage for our Prime Minister to remind the President of the United States that we should not allow the present situation to obscure the fact that it was a remarkable technological achievement. What we must not allow to be obscured is the moral decision for the human factor that was made by men who were consumed with the greatness of their technological achievements at NASA. The Biblical doctrine of creation places man in a prime position of importance in the world, and we must operate on the same basis.

On the risk factor argument scientists have supported the introduction of nuclear power even though there are known risks to human life, and it is possible to calculate the rise in the occurrence of cancer as a result of this for those who work or live with the umbrella of such power stations. It is defended on the grounds that the ratio of nuclear risk to ordinary industrial risk is far lower, and therefore it is justified on those grounds.

In the field of medical research, it has become acceptable to allow drugs on the market knowing there

will be a risk factor for a small percentage of the users, but the benefits of the drugs far outweigh the risks. The desire for profits by multi-national drug companies of a break through of new drugs is so crucial to their operation, that risk factor can become a secondary consideration.

Alongside the lily white image of the medical researcher lies the vast dollar signs of management in the drug companies. For the recipients there is the blind trust that hopefully he is not one of a certain percentage who will react unfavourably or fatally to the drug.

The long term effects of some forms of contraception were unknown when the drug was first launched, but when they gradually became evident, they were still given out in huge quantities after medical examination. But there were known risks, and fatalities were clearly documented. Still the contemporary world accepts the view that we should proceed on the basis of what is not harmful to the majority is acceptable.

Technocrats make moral judgements on this basis which affect our lives. The sky lab human risk factor was but one of many such examples. We can be grateful to our God that in His mercy there were no fatalities. We ought to take note of why the sky lab crisis came about, and to remember that such a basis of operation is acceptable in our modern world. It lies within our power as Christians to make sure that we do not operate on the same basis in our work, as well as in our living at a personal, congregational or denominational level.

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## THE COMMAND WE CAN'T DELEGATE

• From page 1

"The present situation in NSW is one that is wide open to the ministry of Christian people, and we will neither fulfil the command of Jesus, nor meet the present opportunity given by the Prisons Service by simply delegating the responsibility to denominational chaplains.

"They have their function, but it is not a job that can be done by individuals single handed. The Prisons Service clearly sees this. Will the Christian people? The American experience has shown that the prisoners can best be ministered to when lay people are involved as well.

"In England as well, there has also been an acknowledgement that unless the community becomes involved in helping in the prison work, it is difficult to really meet the needs of those who are in prison."

Mr Colson was in Sydney partly to launch the Film "Born Again" (see the review on page seven), and also to observe the work which is being done in prisons. He is head of the Prison Fellowship which commenced after his own imprisonment for seven months in a USA prison as a result of his work as a Special Assistant to President Richard Nixon.

The Prison Fellowship has begun also in England as a separate entity to the USA



Charles Colson

and is finding a ready ministry. In addition to actual missions by team in the prisons, Christian lay people are involved in a contact ministry of letter writing and subsequent visitation and after prison care.

Mr Colson said that the person in prison is open to listening to the Gospel message, not as an escape from his present situation, but because it has power to give an alternative life to live.

Most people would rather be told their fortune than their duty, how to be rich than how to be saved.

— A. W. Pink on 1 Sam 9

## Word and Life

by Dr D. B. KNOX

### WHERE TRUEST JOYS ARE TO BE FOUND

We all know that happiness is more dependent on our psychological health than on our physical health. A person who is happily related to his wife and family and to his friends, can put up with physical pain and physical disabilities without losing his happiness, but a perfectly healthy person who is at odds with himself, devoid of friends and in strife at home, is unhappy, so much so that he may be driven to suicide.

Injury that is done to our psyche and to our relationships with others is more devastating, yet much harder to pinpoint than injury to our physical well-being. It is in the areas of human relationships that obscenity and pornography does its damage.

Our sexual life and our sexual feelings are vehicles for establishing true relationships and if this side of our life becomes twisted in its development by pornography or homosexuality, we will not be able to relate properly to other people, and so the chief object of life and its main source of joy will be denied us, even though our bodies remain perfectly healthy.

God's Word uniformly condemns dirty talk, filthy jesting and impure actions. We are not to allow our minds to meditate on these subjects. Our natural instincts indicate the same.

#### SHROUDED WITH SECRECY

St Paul referred to the shame of even speaking of the things that some of his contemporaries did in secret.

This reference to secrecy is interesting, for it shows that even pagan society recognises that obscenity is wrong and needs to be shrouded with secrecy.

Again we ask the question, "Why is it wrong?", for God's Word does not condemn things which are harmless.

Its evil lies in the misuse of the means of fellowship and social relationship with our fellow men and women, and particularly with our spouse, so as to prevent proper development of this fellowship.

#### THE EVIL IN MISUSE

However, the truest joys of life are to be found in such relationships and it is God's beneficent purpose for mankind that we should be related both to one another and to Him in true personal fellowship.

Obscene habits of mind and licentious behaviour hinder the development of proper relationships.

Society is concerned to preserve the good life of its members, and therefore society is bound to provide barriers of censorship against actions and

literature and films which will twist the thoughts and the character so as to prevent the development of true and happy fellowship and personal relationship with other people.

We are faced then with the practical question — to what extent can these evils be restrained. For example, we are at present able to keep the drug traffic at bay to some extent, though it is more difficult to keep the liquor traffic or the gambling habit at bay as these things have such a hold in our Australian community; but society is bound to do what it can in these respects.

#### THREE POSSIBLE POSITIONS

With regard to the censorship of obscene literature, there are three positions that can be taken: A person should be allowed to read or see in private as much obscenity and pornography as he chooses; Censorship should reflect current community standards; Censorship should act as a break against tendencies which are harmful to the community.

It is, of course, impossible for a democratically based government to legislate directly against the wishes of the people. Christians and Christian ministers should be indefatigable in educating people as to what is the right attitude in these matters.

Nevertheless, the government ought to act slowly rather than go along with the vociferous members of the crowd, much less should



it be in advance of the crowd as is the policy of the present government.

Everything, of course, depends on whether obscenity is harmful to the individual. If it is not, then there should be no censorship at all.

But God's Word and the natural heart confirms that it is harmful, and reflection will show the reason, namely, that obscenity misuses sex in a way which stultifies its purpose of being the basis of true natural relationships between people in society.

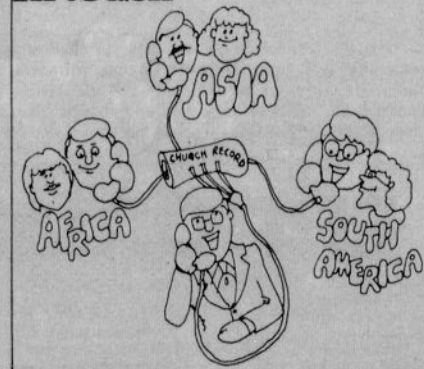
#### NO SPONTANEOUS FELLOWSHIPS

If our thoughts are twisted in a dirty, obscene way, we cannot have natural, spontaneous fellowship between the sexes on the one hand or within the family on the other, and especially between man and his wife.

Fellowship requires respect for one another and a man habituated to obscene ways of thinking cannot suddenly begin to respect the other person as a person.

This is the evil of obscenity and this is why society should restrict obscenity as far as it is able.

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## Who now wags the WCC's tail?

By DOUGLAS BROWN

THE victory of Bishop Abel Muzorewa in the Rhodesian election cannot but stir anew misgivings already expressed by many over the World Council of Churches' grant to the Patriotic Front of £43,000 from its special fund to combat racism. Indeed the good Methodist bishop must be thinking somewhat wryly of his brother Methodists in England, contributing as they are to Mr. Joshua Nkomo and others seeking to bring him down. The Methodist Church is the only English Church to contribute to the Programme to Combat Racism out of its main budget.

There have, of course, been accusations of ballot-rigging at the elections—and not least, albeit predictably, from the United Nations. On the other hand, many Western observers have taken the opposite view, among them experienced correspondents. A BBC staff-man who travelled extensively on his own during the election, and was afterwards questioned searchingly by the presenter of the programme in to which he was reporting, denied most vigorously that there had been any significant intimidation or any jiggery-pokery with the ballot-boxes. So it does seem on the face of it that a significant section — probably a majority of the population, black and white—did in this first-ever one-man-one-vote Rhodesian election say that they want Bishop Muzorewa as their first black Prime Minister.

cal, revolutionary, neo-Marxist — that the outside world and a large part of the media has ascribed to it, and particularly to its Geneva secretariat? And how is it that these policies are able to be pursued in spite of the indignation of many within those Churches which contribute the lion's share of its income? Where is the centre of power?

The WCC's ramifications are so vast, its decision-making (particularly the general assemblies) so unwieldy and complex, and the processes that both shape the decisions and then articulate them so couched in jargon (ecumenese, as it is called) and consuming such vast and daunting quantities of paper in the process, that it is not easy to answer these questions with complete objectivity. Years of reporting general assemblies and central committees are by no means enough, as I know well from experience. Even veteran officers and delegates are often by no means of one mind. But misgivings are now so persistent that I am tempted to chance my arm. After all, the letter pages are there if I need rebuking.

What, then, in political terms is

comes out of the assemblies, particularly in the sections? And to what extent is the assembly more than a body to endorse or veto?

If the assembly is not a democratic body, what then of the selection of the delegates? They are mostly appointed by the governing bodies of the Churches, and few of these are truly democratic — indeed, more often than not they are hierarchical and authoritarian. But the most intriguing question is by what yardstick are these delegates chosen? If they are representative of their Churches, how is it that they endorse policies which their Churches so often do not like?

So we ask if it is possible to identify a fount of thought, of ideology, from which the ethos of this body stems? It is the assembly, of course, that appoints the 130 (or so)-strong policy-implementing Central Committee of the Council, which meets for ten days or so once a year. But the assembly itself is guided by its own appointments committee; and that committee is guided by the Geneva Secretariat to an extent difficult to gauge exactly.

Human nature being what it is,

### 747 DELEGATES IN NAIROBI



WCC Fifth Assembly in progress — Kenyatta Conference Centre, Nairobi, with 747 delegates representing approximately 300 Churches

#### Taking sides

It then becomes all the more difficult to regard the World Council's action as anything but overtly political. Sides have been taken, and this time not just blacks against whites but blacks against blacks. Moreover, it has struck many that the WCC is now more than ever on the side of violent political revolution as against political compromise. So this does seem to be a particularly appropriate moment to examine from political premises the political aspects of this body to which by far the larger part of the non-Roman Catholic world belongs — indeed which now has close on 300 member Churches, albeit many of them tiny.

How in fact has it achieved its political stance — Left-wing, radi-

the World Council? Not, surely, a democracy. The 747 delegates attending the last general assembly in Nairobi in no way resembled government and opposition. Nor, for that matter, did any of the four previous assemblies. The only difference was that this one was bigger and more unwieldy.

Can the assembly really be thought of as an originating body — policy-making in the truest sense of the word? How can it be, when it is made up of people with little knowledge of many of the subjects under discussion, and is called upon to tackle so much in so short a time? Could it indeed function at all without the Geneva secretariat and the expert advisers largely appointed by them? To what extent, then, do staff and advisers influence and shape what

the secretariat is more likely to support those who think on similar lines to itself and to soft-pedal those who don't. Moreover, just as the secretariat perforce plays a considerable part in shaping the agenda and resolutions of the general assemblies, so in turn it plays a considerable part in guiding and shaping the work of the Central Committee. Indeed, as with the assemblies, how could it be otherwise, seeing that the Committee has to deal with so many complex issues in so short a time (and, of course, with few if any members knowledgeable on the whole range of issues)?

#### Word-patterns

It is interesting, at this time when the World Council is so involved in politics, to note how few professional politicians and acknowledged

experts on political theory there are among the delegates to the assembly or members of the Central Committee. Or, for that matter, within the secretariat.

So it seems to me that the World Council is basically a mixture of oligarchy and bureaucracy. The oligarchy is a readily-identified band of Churchpeople who have stayed the ecumenical course, are at home with "ecumenese," and can string together some sort of political or sociological word-patterns loosely in tune with current liberation political theology. Individuals at assemblies and meetings of the Central Committee may protest at what they see emerging, but there are no facilities for any opposition to organise.

In some sense the procedures are a bit like those of party congresses in Eastern Europe or the one-party system in some African countries. But that should surprise no one, since most by far of the member Churches (and, indeed, a sizeable chunk of the secretariat) are from those areas. The Council is no longer Western-dominated and has become a truly world body.

I am not arguing that the Council should adopt Western parliamentary style, but I am moved to make the point that this style is a hardly-won set of procedures designed to minister to a system of government by consent. How great a part, then, does consent play in the World Council at the moment? Moreover, the corporate mind of the Council is much influenced by specialist committees and the composition of many of these is greatly influenced by the secretariat.

So it is tempting to argue that the centre of power is within the offices of the secretariat there in Geneva, and that the political mix is bureaucracy first, oligarchy second and corporation third. And among the corporation there is a good deal of make-weight, particularly on the floor of the general assemblies.

#### Height of folly

It seems, therefore, the height of folly (as I read someone arguing the other day) to claim that the Central Committee endorses the thinking of the Churches, particularly when debates in the governing bodies of the Western Churches and the correspondence columns of the papers make it plain that this is not necessarily so. The Third World Churches are something else, but could they afford to keep this complex organisation in being? And does Geneva seek to represent the Churches, or rather to lead them? And why are political ecclesiastics credited with some kind of divine authority not given to ordinary people? Is sending money to the Patriotic Front the will of God?

The founding fathers, it seems to me, brought the Ecumenical Movement into being to share (but not impose on one another) the riches of Christian theology, devotion and practice. Indeed, as one of them pointed out to me, this required a patience and humility about dogmatic judgments bordering on total relativity. But they went forward with faith and candour. Now, losing hope of still going forward along these lines, there is the temptation to seek unity in common political judgments. Is there not a risk, then, of this leading to a new ecumenical denomination confronting other Christians not on genuine theological issues but on political ones?

Supposing, too, that Anglicans and Orthodox were moved in the not-too-distant future towards rapprochement with Rome, and that perhaps the Methodists and Lutherans followed along, what then of the World Council? The years could be critical between now and the next assembly in 1983 in Vancouver. (Isn't that an awfully expensive place to hold it?) Never, surely, since the early days have wise leadership and sophisticated counsel been more needed.

Church Times

## To Understand Each Other

by Dr Alan Craddock

A common problem among married couples in Australia today occurs when one or both partners feel oppressed and enslaved by their marriage. Many women come to resent the way their personal potential has not been completely realised. They have apparently sacrificed themselves for their husband and children. Men can also resent the limiting of their self-fulfilment imposed by family and income earning obligations.

Much of this resentment has its origins in the impact of popular philosophies stressing self-fulfilment and personal rights.

The feminist movement and humanistic philosophies in general have quite properly given emphasis to the rights of the individual in a society, composed of social relationships which in many cases in the past have denied some individuals the opportunity to grow and to express themselves, whilst others are given every encouragement and opportunity.

The husband-wife, parent-child, employer-worker, and teacher-pupil relationships all possess the potential for this kind of unbalanced and frustrating activity. Many react by over-reacting. Personal satisfaction becomes more highly valued than concern for others. Social responsibility thus disintegrates in favour of a self-centred search for personal gratification. This can lead to the complete breakdown of a marriage or family.

#### FRUSTRATION

This is understandable. If personal frustration led to the resentment in the first place something had to happen. Self-interest is not the best solution, nor is it acceptable for Christians who are called to love one another and to "...look out for another's interests, not just your own" Phil 2:4.

Christians need a balanced approach to their relationships. There is a need for their relationships to involve the expression of concern and love for others, in which their fulfilment is made possible by actions aimed at meeting others' needs, or by being



It starts when you sink in his arms and ends with your arms and identity in the sink.

given the privacy and freedom to express themselves when it is opportune.

#### PRIVACY

Parents should be especially conscious of this balance in their attitude toward their children. For children need responsibility and loving attention but they also need time to be alone, to be independent and to express themselves in their own fashion.

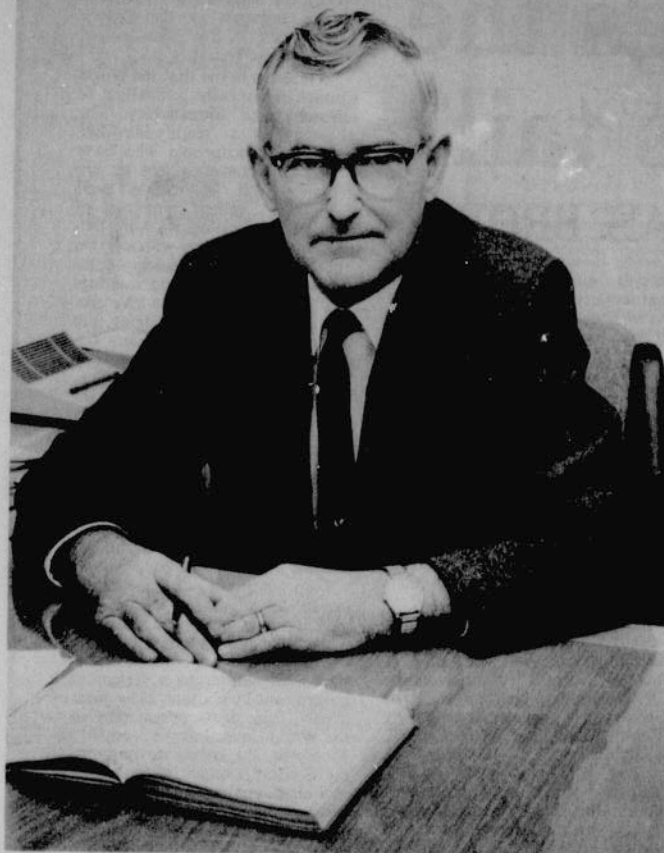
It is the same for husbands and wives. Two persons become one flesh Eph 5:31 but personal identity continues in the relationship. Each member is a unique person with abilities and insights which may complement those of their partner.

Maximum fulfilment does not come in a relationship when one person grows at the expense of the other or in which self-interest predominates. This sets each member against the other.

The greatest fulfilment comes in a relationship which parallels the unity of the Body of Christ, the Church where under the control of Christ "all the different parts of the body fit together and the whole body is held together by every joint with which it is supplied. So when each separate part works as it should the whole body grows and builds itself up through love" Eph 4:16.

We ought to show our love for one another in our tolerance, humility, gentleness and patience Eph 4:1-2. These are hardly the most common characteristics of interpersonal relationships in Australia today and this lack is the key to understanding much of the resentment and frustration.





Rt Rev Dr Alan Brash, former Deputy General Secretary WCC.

## Presbyterian Puzzled Over Cry of "Communism" at WCC

New Zealand Presbyterian leader, the Rt Rev Dr Alan Brash expressed his dismay at the influence of anti-World Council of Churches propaganda within the Australian church as he left Australia after a 3-week tour.

"Why is it, I wonder, that people are so ready to cry 'Communism' when an official agency of 295 churches follows the United Nations example in giving aid to refugee camps in Mozambique and Zambia — even though 12 times the amount is given to war victims through the 'white' churches of Rhodesia?" he asked.

"Why is it that conservative churches in Australia are so ready to agree with the Marxists when they say that the churches will simply fade away in a communist state — in face of the most tangible evidence that many churches have grown in spiritual strength in the face of communist oppression?" Dr Brash challenged.

He went on to question why it is that Australians still believe it is illegal to own a Bible in East Europe, in face of the fact that the Baptist Church in Moscow has recently

openly imported 25,000 Bibles into Russia from the United Bible Society?

In an attempt to explain the situation, Dr Brash pointed to the power the media has over us in creating and maintaining our prejudices and convincing us that they are based on fact. "The press that hails the visit of Billy Graham utterly condemns the World Council of Churches, totally ignorant of the fact that Billy Graham has always advocated that his church should be a member of the WCC — and has attended each of its Assemblies," he said.

Dr Brash was returning to New Zealand after a 3-week visit to Brisbane, Sydney and Melbourne for the Week of Prayer for Christian Unity. He was invited to Australia by the Australian Council of Churches.

But Dr Brash was not without hope. "We have the promise that the gates of hell shall not prevail against His Church". ACC

### KESTON COLLEGE REPORTS:

## VALENTYN MOROZ GIVES PRESS CONFERENCE IN HOUSE OF COMMONS

Representatives of Keston College attended a press conference given on June 18 in the House of Commons by Valentyn Moroz, one of the five political prisoners deported from the USSR on April 27 in exchange for two Soviet spies.

In a strongly-worded statement, Mr Moroz devoted himself almost exclusively to political issues, chiefly the need to liberate Ukraine from political domination by Moscow but he also had warm words of commendation for Pope John Paul II.

"The most important characteristic of the new Pope is his deep understanding of the East and ability to live in an environment of turbulence, something that the West has yet to learn. The new Pope has possibly done more for the cause of freedom than all of his predecessors combined. The new Pope has recognised that he is Ambassador of Catholicism in the World and not Moscow's representative in the Vatican.

Rev Michael Bourdeaux, Director of Keston College, asked Mr Moroz whether he

thought that the election of a Pope from Eastern Europe might bring about a new Vatican policy towards Ukraine. Mr Moroz replied:

"We Ukrainians have longed for such a Pope... We received the words of the Pope with great enthusiasm when he said that Ukrainian Catholics throughout the World were an integral part of the Ukrainian Catholic Church in Ukraine which has struggled for so many years.

"Moscow is in a difficult position: If the new Pope takes up a firm position with regard to Ukrainian Catholics and the Ukrainian Patriarchate, I believe Moscow will be forced to offer recognition to the Ukrainian Catholics as they were to the Lithuanian Catholics."

### Jewish Theologian Defends Resurrection

At a Jewish-Christian dialogue, held for 120 teachers of religion in the North-Starkenburg district of the Evangelical Church in Germany, Christian scholars and a Jewish theologian from Israel found themselves in unlikely opposite camps.

In the dialogue, liberal Christian scholars took the side of the late Rudolf Bultmann of "Demythologisation" fame and declared the Easter event a myth. The actual happening of the resurrection was defended by Dr Pinchas Lapida, religious science and theology professor at Jerusalem University.

"Without a factual historical event there is no act of faith," according to Professor Lapida. "Just as there would have been no Judaism without the Sinai event, so there would have been no Christendom without the Easter event."

The Jewish scholar found factual proof of the reality and fruitfulness of the Easter faith "in the explosive spread of Christianity in the populated world, where more than a billion people became Christians". RES

## A HEART BY ANY OTHER NAME?

World authority on languages, Dr Eugene Nida, kept guests fascinated at a special luncheon to celebrate the 175th Anniversary of the founding of the British and Foreign Bible Society.

Dr Nida, Translations Research Co-ordinator for the United Bible Societies, told the 200 people present that all the work he and his distinguished colleagues do is for one purpose — "so that the Bible can be understood by those who read it and translated into life".

He talked of a revolution in the principles employed in translation; translating so that people can really understand. Some people found this unusual because "most people think they should not be able to understand the Bible!"

"One of the tragedies of traditional translation, even in English, is that many people do not understand expressions like 'bowels of mercy', 'gird up the loins of your mind', or 'circumcision in heart'. Such phrases just don't make sense to the average person."

The dialogue presentation by Dr Jan de Waard, Dr Harold Fehderau, Dr I-Jin Loh, Dr Herber Peacock and Dr Eugene Nida included illustrations of the problems of what appears to be easy translation.

"It is all right for us to talk about loving with our hearts, but in some languages of West Africa you have to love with your liver; in Guatemala you love with your stomach and in the Marshall Islands with your throat."

"One translator literally rendered the translation of 'heap coals of fire on his head' and some people in Zaire thought it a wonderful way of torturing people to death — something which they hadn't yet thought of."

"The greatest challenge for the next 30 years," said Dr Nida, "is the fact that by the end of this century 83% of the world's population will be nominally non-Christian. At least 150 million nominal Christians have no Scriptures now. There are 100 million new readers every year."

"This is an overwhelming task for the Bible Society, but one of the most essential tasks for Christians today."

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Dr Cogan on the plains of Hortobagy in Hungary.

## Church and State 'work together'

Church and State in East Berlin are coming to see that they can work together, although considerable strain remains, said Dr Donald Cogan, Archbishop of Canterbury, on his return to London early this week.

At a press conference on Tuesday he explained that the State now recognises the Church is there to stay. Without compromise on either side, they have found themselves to be working on parallel lines, particularly in the realm of social work.

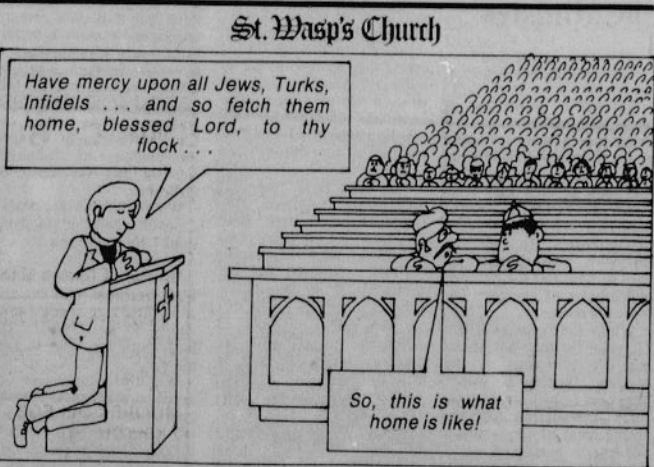
"Of course the Communists

hope that the Church will eventually die. They don't realise it is an anvil on which many hammers have been broken, and will be broken in the future."

In Hungary, as well they have discovered there is this parallel work in social areas and the attitude is 'Why create unnecessary difficulties?' In Hungary and East and West Berlin, the Archbishop spoke in church after church that was packed out, showing the strength of the church behind the Iron Curtain. "In

fact, I sometimes think a touch of persecution at home wouldn't do Christians any harm. We have lost our fine cutting edge. We have it too easy for our own good." Asked whether the Church might die out within a few generations, the Archbishop said that "The best of the young people are searching and finding the inadequacies of the atheistic regime. When they discover the truth of Christ, many are prepared to pay the price." This was not, of course, to

deny the seriousness of the situation where religious education was made so difficult to come by. The Archbishop made it clear that his cancellation of the visit to Poland was not at the request of the State, but rather as an act of courtesy. The visit had been planned long before they even knew who the next Pope was to be. "The visit of the Pope to Poland was a homecoming of a son of the people. No other State or Church should be present at such a time."



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## ANGLICANS IN CHINA CONTACTED STILL 'ALIVE'

In the first "official" visit of Church representatives to China since the Cultural Revolution, contact was made last month with some Anglican leaders.

In Shanghai the delegation met Bishop K. H. Ting, a well-known Anglican leader from the period of the Communist take-over in the late '40s.

They also met in Shanghai the first-ever Anglican woman priest, Lee Tim Oi, usually known as the Rev. Florence Lee, now living in retirement from active ministry but fit and well in her 'seventies. Her priesting in 1944 by the then Bishop of Hong-kong, Ronald Hall, to meet a special wartime situation, led to subsequent controversy.

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## Land and Christian Justice

Sir, In what is the most commonly used service, the Australian Prayer Book has a supplication for guidance so that we "may share with justice the resources of this earth, work together in trust, and seek the common good".

Early this century, Revd Walter H. Howard, an Anglican priest in South Australia produced a booklet "The Land Question and Christian Justice". (Copies are available at the Henry George League, 31 Hardware Street, Melbourne.) Leaving time aside, for the question is timeless, perhaps today's prayer is an outcome.

Whatever their church affiliations, Georgists will all say "Amen" to it, for they claim a reform programme that is directly in line. Their proposal is to leave every landholder in secure possession of his property but, on an annual basis, to charge him for its "site" value.

Automatically, this would secure what the prayer seeks: Individuals could use, as they deem best, whatever land they have need of; but, with complete justice, competition within the community would fix the annual charge for its worth; Spare money would not then be invested in land. This would end today's monopoly both in land title and monetary capital. It would permit the whole community to "work together in trust"; and The community produced site rents would not go to private enrichment

## LETTERS

but would finance "the common good" through pensions and other services. None would be harmed. All would be enriched.

Today, titleholders have their own labour and the land on which to apply it. Their rental incomes represent labour other than their own. At the mercy of monopoly, those without land title achieve lowered living standards in the midst of an increasing plenty. Is this not the basic injustice?

We ask those who join in the Prayer Book supplication to answer that question.

Two Geologist Anglicans,  
J. H. MORRIS,  
St Augustine's Moreland,  
W. H. PITT,  
St Stephen's Bayswater.

## "Lord, Lord Did We Not"

Sir, I was astounded at Mrs Creasey's letter (8/6/79) in which she seriously equates the survival of Australia as a Christian-based civilisation and the maintenance of racial purity (which race?) and then plays this off against compassion for the Vietnamese boat people.

Surely the events in Europe between 1933 and 1945 have shown once and for all the satanic nature of attempts to preserve "Christian civilisation" by sacrificing compassion to the demands of racial purity.

Mrs Creasey has yet to learn the lesson Peter was taught in Acts 10. Mixing "ethnic peoples" will not as Mrs Creasey believes be genocide at all. "Preserving our heritage" by closing our hearts and our nation to the cry of the distressed certainly would be.

Can it be seriously suggested that we acquit ourselves of the blood of these people by crying "Lord, Lord, did we not preserve racial purity and thus maintain the strongholds of western Christianity in your name?" Is there any doubt what Jesus will say to us?

(Rev) R. C. FORSYTH,  
Adelaide, SA.

## Other Extreme To Rome

Sir, I sympathise with your recent correspondent who complained about non-Anglican features in Services at St Jude's Church Randwick. Nobody wants Romish practices in the Anglican Church.

However, we have to suffer the other extreme in my North Shore parish. Who else has had the experience of having Snoopy and the Red Baron demonstrated at Evening Prayer?

We have meaningless songs composed by the young people sung with nasal twangs to strummed guitars. Greeting of Peace which turn into a babble of confusion and conversation, singalongs of Billy Graham hymns in the middle of the Communion Service, and anything goes in my Church.

The preacher stands at the pulpit in a suit or shirt; pro-

jectors are stood on the Communion Table, and people even sit on it. Our young people are taught nothing of reverence in this place. People have to go elsewhere if they want peace and quiet, because everything that I have come to expect of Anglican worship has been thrown out the window here.

I fancy that this situation is not unique in the Diocese, and it seems that some clergy today have less sense of worship and fitness of things than their Baptist counterparts. It seems to me that there is a studied attempt going on in this Diocese, especially among younger clergy, to break down every semblance of order and dignity we have come to expect as part of our Anglican heritage.

Anyone complaining of Romish practices can be sure that their complaint will be aired through the Church Record. I hope you will show the same justice by airing my complaint of this other extreme (both would be unacceptable to me), so we can make the Anglican Church the great Church of worship and witness which the Reformers prayed for it to be.

There is at Shalvey one parcel of land the Housing Commission have left that would be very suitable. The policy of the Housing Commission is not to sell land but to lease it for 30 years. The Roman Catholic Church have accepted these terms for some years and they have moved forward in faith.

THE NAC so far have made no effort to take this step. They appear to be too preoccupied with the monetary side of things. They ask what would happen to the old building at Treagar? Our answer — it could still be used as it is at present by different organisations and it could still function as a place for the Young Peoples Fellowship to meet.

Also concerned, Wahroonga West.

Editor's comment — the Record publishes all letters it receives.

## Against NAC

Sir, Many readers will have preconceived ideas of what Christian witness in God's ministry is like in the new areas of the "Outer" Outer Western Suburbs, and how the New Areas Committee help us.

quite sure what the author is getting at.

K. J. Mullette

## In the Pink

"Letters of A. W. Pink" Banner of Truth Paperback, 135 pp Price \$1.95

The reason I picked this book off the editor's shelf was that it appeared the sort of paperback that would need a review of only one or two pages. Not so! Arthur being dead yet speaketh to the heart today.

Cold in heart over prayer? The author advises "praising the Lord as soon as one drops to his knees."

It is his approach to the Bible that makes one squirm. His habit is worth quoting:

"... look out for its typical significance."

"Third, I meditated on one verse every day; writing it out on a slip of paper in the morning, memorising it, consulting it at odd moments through the day; pondering separately each word in it, asking God to open to me its spiritual meaning and to write it on my heart. The verse was my food for that day, meditation standing to reading as mastication does to eating."

"In my early years I assiduously followed this threefold course: first I read through the entire Bible three times a year (eight chapters in the Old Testament, and two in the New Testament daily). I steadily persevered in this for ten years, in order to familiarise myself with its contents, which can only be done by consecutive reading."

"Second, I studied a portion of the Bible each week, concentrating for ten minutes (or more) each day on the same passage, pondering the order of it, the connection between each statement, seeking a definition of the important terms in it, looking up all the marginal references, being on the

There is practical advice on guidance, providence, the

With respect, I suggest that most are completely ignorant of what is happening and of what is knowledge of our needs. If it were otherwise, concerned Christians would be demanding answers as to the work of evangelism out here.

All Saints Church of England for Blackett, Bidwill, Lethbridge Park, Shalvey, Treagar and Wilmore, meet together each Sunday at Treagar. Anyone caring to look at a map of the area will see that our building is hopelessly misplaced to serve the community effectively. We believe that a building at Shalvey would be better suited to expand God's work in the whole Parish.

The NAC have pointed out that the church owns land at Blackett. True! But to build there so close to where we are now and close to Whalan Church of England, would only divide our present congregation and would do nothing in outreach to the other areas. They would still be miles away from us.

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## Christ Sufficient

"The All-Sufficient Christ: Studies in Paul's Letter to the Colossians" By William Barclay The Saint Andrew Press Edinburgh, 1978 142 pp First published by SCM in 1964

Here is a useful introduction to the first study of Colossians, for the person not necessarily familiar with Paul, yet it is able also to refresh those more familiar. We see why this letter had to be written by Paul, and why it had to be written at all. It is grounded in the troubles of ancient Colossae where the Church was caught between the hammer of Judaizing legalism and the anvil of Hellenism.

What Commentary would Colossians offer of Barclay's Book? He has raised the key emphases: Christ as all-sufficient, the Church as His Body (with the term explained in three ways), and Christianity to be lived in the hurly-burly of the market place.

We are offered not so much a commentary as an application — with five areas of relevance for today. Barclay's goals are in the area of attitude and behaviour, but he can reflect Paul's undergirding basis in the knowledge of Christ, in whom are hidden all the treasures of wisdom and knowledge.

There is practical advice on guidance, providence, the

Donald Howard

It was pointed out to the NAC over 3½ years ago that if money was the problem, the Treagar building could be sold — there are three different interested parties in purchasing it. The Blackett site could be sold back to the Housing Commission for the same price it was bought for.

All the monies combined would go a long way towards building a complex at Shalvey. The carpentry, plumbing, bricklaying, welding and electrical work would be done free of charge by tradesmen within our own congregation saving the NAC thousands of dollars.

The NAC have promised us right from the beginning that they would not go against the wishes of the congregation here. They have not broken that promise. They need not. All that is needed is to allow time to run out on the option of the lease.

We have an extension on that lease to the end of this year to erect a building on it. We continue to send letters to the NAC urging them to action, the last one was sent two months ago to which we have had no reply — so far!

We have invited every member of the NAC representatives to come and share with us any Sunday and gain first hand some understanding of our needs. To bring their families. We have offered the warmest hospitality. They continue to do nothing.

Time is running out! Christians everywhere united for the Billy Graham Crusade. Cannot a few churchmen on the NAC open their eyes to the needs of the people that at present, we are unable to reach. For nearly four years now we have been praying for this. Won't you join us?

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# WHAT A WORLD

Lesley Hicks

## BORN AGAIN, WITH BROTHERS

I had the chance recently of previewing the film of the Charles Colson story "Born Again". It prompted me to reread the book and to reflect once more on the whole miracle of rebirth, and our membership of God's family.

As Special Counsel and trouble-shooter for President Nixon from 1969-1972, lawyer "Chuck" Colson quickly became known for getting things done, cutting corners and damaging reputations if he had to be in the process. He earned the title of Nixon's "hatchet man".

His efforts to ensure Nixon's re-election in the 1972 Presidential race did not, as it happened, include arranging the burglary of the offices of the Democratic opposition in the Watergate building. Nor did he know about it beforehand or take part in the cover-up.

But he did "devise a scheme to obtain derogatory information about Daniel Ellsberg, to defame and destroy Mr Ellsberg's public image and credibility... to influence, obstruct and impede the conduct and outcome of the Ellsberg trial."

Colson himself is played by the slimy handsome Dean Jones who plays the part of Colson with the real life counter part on location for \$3 million film, "Born Again".

Colson and his screen counterpart.

"If anyone is in Christ, he is a new creation." When Chuck Colson, tough, proud, politically ruthless and unscrupulous, allowed God to take over his life, his claim to rebirth came under scrutiny by all Americans, who knew well his previous reputation. This public element was a worry to him.

He writes: "I was hardly a transformed person. All I could honestly say was that I was seeking, searching, trying, learning, failing and failing short, recovering and continuing to try — all the time reaching for relationship with Jesus Christ. The change was in my spirit, in my attitudes, in the set of my will." (P 183 Coronet edition) That change was racial, as it must be in any person truly born again.

Jones, a committed Christian actor whose main former roles were in Disney comedies. He looks nothing like the real Colson, but copes well with an emotionally demanding role.

CONVEYING CONVERSION I wonder how secular critics will assess the film. Scathingly, perhaps. Conversion is a difficult concept to convey in any medium, and those who have no experience of its reality may find it unconvincing both in the real

The words of the indictment that led to his imprisonment were Colson's own. By an extraordinary sequence of events, including his conversion to Christ, he had become convinced that though he was not directly implicated in the Watergate scandal, he was morally guilty of related offences.

Though forgiven by God, he realised he could not be free of the past and the spate of accusations until he pleaded guilty to something he had done. Daniel Ellsberg was the young man who, as an anti-Vietnam War gesture, had

evangelised persons during the past year. That rate is increasing significantly each year. The encouraging acceleration in evangelisation through a wide variety of methods was observed in Asia, Africa, and Latin America, according to the report.

The total, global picture indicates that net losses and gains nearly offset each other. Projections indicate that the decade of the 1990's is likely to see more people won to the Christian faith than in all previous history and more practising Christians defecting from organised Christianity than in any previous era, Barrett states.

The computerised survey is based on an exhaustive analysis of statistics from the world's 223 countries, its 6,270 ethnolinguistic groups, its 50 major religions, and more than 9,000 Christian denominations.

South Asia is another bright spot for the Christian faith. Churches and parachurch agencies of all Christian traditions evangelised just over 34,813,000 previously un-

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## THE COLSON TWINS



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Rev Iain Murray and Pastor Al Martin who will be in Australia for Ministers conferences.

## BANNER CONFERENCES

Applications from overseas and interstate are being received for two Banner of Truth Ministers Conferences to be held in Australia in August and September.

They are the first two conferences ever held in this country.

The first will be at New College, University of NSW, from August 27 to 29, followed by the second in Melbourne a week later.

There will also be a one-day conference at Tamworth on Saturday, August 25.

Chairman of the NSW organising committee (Pastor Allan T. Rowe) said that priority would be given to those applying for full-time residential accommodation.

"Attendance at two public meetings at night will be limited by the number of residential and non-residential applications received," said Mr Rowe.

"It is fortunate that the facilities at New College are ideal."

"We are looking forward to an outstanding time of ministry and fellowship."

The principal speakers are the Rev Iain Murray, of the Banner of Truth Trust, and Pastor Al Martin of Trinity Baptist Church, New Jersey.

An Australian, Dr Graeme Goldsworthy, will speak on "The Reformed Pastor and the Challenge of the 1980's".

Mr Murray's subject for the public meeting on Monday, August 27, would be "The Rediscovery of Preaching", which would deal with the Reformation.

Pastor Martin would speak on the following night on "The Call and Commission of the Preacher".

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## Teenagers Follow Up Each Other

Teenagers referred from the Billy Graham Crusade are currently being followed up in New South Wales high schools.

At Scripture Union Headquarters in Sydney, a team of voluntary workers — housewives, retired couples, University students on holidays and unemployed graduates — have referred 8500 students to Christian teachers in their schools. Students as far afield as Albury and Casino went forward at the Crusade.

Inter-School Christian Fellowship (ISCF) and Crusaders (in non-state schools) have received a tremendous boost as a result of the influx of new Christians, and teenagers, who have been Christians longer than their fellow students are being instrumental in follow-up.

They invite new Christians to ISCF and Crusader groups and befriended them in the early stages of their Christian lives.

Both meetings would be at 7.30 pm and there would be a collection towards expenses. Day sessions are limited to ministers, missionaries and theological students.

In addition to speaking at the conferences, speakers would preach on Sunday. Pastor Martin has been asked to occupy the pulpit at the Reformed Baptist Church at Ryde in the morning and at St Barnabas' Broadway in the evening.

Mr Murray is to preach at St George's Free Presbyterian Church in Castlereagh Street and St Giles' Presbyterian Church, Hurstville.

The Westminster Society of Australia has arranged a public rally at Scots Kirk, Margaret Street, on the evening of Wednesday, August 29.

Cost of the conference is \$30 for residential registration and \$20 for non-residential. The daily cost of \$10 includes the \$5 registration fee which is included in the above charges.

Information may be obtained from the secretary, the Rev Peter Swinn, The Manse, 43 Lincoln Crescent, Jannali, 2226.

Those wishing to contribute towards the cost of bringing the speakers to Australia should send cheques to Mr Gordon Winton, 56 Lucinda Avenue, Wahroonga.



Lab Work at Christian High

## Christian High School's Big Development

Christian Community High School at Regents Park/Lidcombe has recently taken the first steps in a big expansion programme to provide accommodation for its growing enrolments, which are expected to reach 200 next year.

Details of the project were revealed by Mr David Magill, the President of Christian Community Schools Limited.

He also said there has been a tremendous response amongst Baptist Churches to the concept of Christian Community Schooling, with several churches already investigating the feasibility of starting a school. A second primary school will start first-term next year in the Riverstone-Schofields School.

"The three and a half years since the High School opened," Mr Magill said, "have shown clearly that, next to a Christian home, a Christian school is the most powerful influence for good in the training of children."

The past 12 months have been a period of significant growth in both enrolments and the lives of the children. During the school's annual camp at the end of first-term and the recent Billy Graham Crusade, almost half the children recorded decisions for Christ either for conversion or re-commitment.

Commenting on this

evidence of God's blessing on the School, the Principal, Rev Robert Frisken said: "The children are beginning to think like Christians and to understand what it means to live as Christians in an increasingly secular world. They have developed a real community of believers that has crossed denominational barriers, and are growing strongly in their witnessing both inside and outside the School."

As we watch the development of these children as they grow up into Christ we begin to glimpse the potential of a wide network of schools training large numbers of children.

"With two-thirds of next year's planned in-take already in hand, enrolments at the High School are set to reach the 200-mark in 1980," Mr Magill said. "To cater for this growth, two additional blocks of land have been purchased. The School Board and the Regents Park Church have also begun planning a major building programme to provide the needed school and church facilities."



Young people at ISCF camp learning how to follow up their peers converted at the Graham Crusade.

## A PSALM FOR PILGRIM NEWTH



At the Farewell to Canon M. C. Newth, Headmaster of St Andrew's Cathedral School at the Sydney Town Hall recently, some Choristers sang a specially composed psalm for their Head on his retirement after thirty-eight years as Headmaster of the Cathedral School.

## "THE PARABLE OF THE GOOD AUSTRALIAN"

by Lance Shilton with apologies to Luke

"A certain family went down by boat from Vietnam to Australia and fell among pirates, who stripped them of their clothing, raped and wounded them and departed leaving them half-dead."

"And by chance there came down certain neighbouring Asians that way and when they sighted them, they passed them by. And likewise a United Nations Committee, when it was informed, took a good look at the problem and passed a new resolution."

"But certain Australians as they journeyed came where the family was stranded. And they went to them, bound up their wounds giving them food and clothing and brought them to their own country and took care of them."

"And on the morrow when they departed, they took out two days' wages and gave it to the welfare agency and said unto them, 'Take care of them and whatsoever thou spendest more when I come again I will repay.'"

"Which now of these three thinkest thou was neighbour unto those who fell among pirates?" And he said, "They who shewed mercy upon them."

Then said Jesus unto them, "Go and do thou likewise."

Every time Paul mentions glorious blessings he persists in telling us that we get them "through our Lord Jesus Christ". — M. L. Jones

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## Is Carter's Christianity a Charade?



Meeting the Little People — President Jimmy Carter greets a group of youngsters after leaving church services in Washington. Mr Carter ducked under a rope to reach the children. Photo Courtesy American Consulate.

Wesley Pippert, White House correspondent for United Press International is the author of a book soon to be published entitled "The Spiritual Journey of Jimmy Carter". He investigates the claims of the first President of the United States to be an evangelical Christian. Page three tells part of the story of how Jimmy Carter functions as a Christian, his own convictions and his motivation with reference to the political arena especially the recent peace initiatives in the Middle East. Pippert answers the question whether the President has simply made political capital from the rising acceptance in the USA of "born again" Christianity. The extracts are published with permission of Macmillan Publishing Co.

## EDITORIAL

The management of our money is a complex business at the best of times. Our present consumer society doubles the problem for us.

Never before has it been so easy to buy now and pay later for the whole range of commercial goods and services. Never before has the advertising business had such a captive market or indeed a coloured format reaching into the homes of vast numbers that have colour television. But even black and white is extremely effective in slowly but surely convincing us that we could have it, that we should have it, that we must have it.

Whether it be from the bank with a statement of the activities of our bank card, or from a commercial trading house witnessing our capitulation to their goods, many Christian people find that their income is being thifted for them by the consumer society, and that they are running up debts they would never have before.

Some Christians are declaring that we are doing the right thing by the country, spending lots of our money for it helps to stimulate the economy, and so we should spend as loyal Australians. The present credit system is really operating in the interests of Australia, and we ought to be behind moves to help the unemployment problem. Why, if all curbed their spending what a disaster this would be for the country?

It would be easy to hide behind such an argument, but for the fact that we are called upon to reflect on the use of our money by the Gospel truth of the Lord Jesus.

Though He was rich indeed, He emptied His pockets and became poor for our sakes, that through His action as a pauper, we might become rich. 2 Cor.8. Paul unashamedly brings together the fact of the cross and the Christian's cash. He says one has a decisive bearing on the other. That in itself ought to give us a sober attitude towards our money. The Christian, the Congregation and the Denomination can only receive its money in the light of that truth and spend it for that truth.

Our present consumer society also makes it difficult to give money for the needs of others whether for a personal problem, or our congregation or for a group interested in gospel extension.

The notion of sacrifice has not only become a dirty word in our contemporary society, but also one missing from the vocabulary of those who make appeals for money for Christian work. And where are the pulpits that demonstrate both in deed as well as in word that sacrificial giving is the Christian way?

Our society is out to get as much for itself for as little cost as possible to itself, and that is because it is unacquainted with God who sends down every good and every perfect gift from above.

But what about the Christian community? We treat lightly the issue of covetousness. We do not treat it with the horror it deserves. We would regard a Third World Christian who sought to combine the worship of the Lord Jesus with Buddha or Allah with horror. Yet we fail to see the worship of the Lord Jesus and the love of

## Tithe or the Bank Card will

the material possession of life is on a comparable level with that form of syncretism and is idolatry according to the Scriptures. We would regard it as bizarre to stand before a newly-acquired material possession and sing "Hely, holy, holy," yet that is the logical outcome of idolatry which is covetousness.

Covetousness makes us insensitive to the needs of others. It becomes a way of life. It is taken up with "me" and "my" and "we" and "ours". It puts flesh and blood on a level with material objects and it effectively closes our hearts to the real values of life. It insidiously teaches our children by the most effective example, namely ours that this is what matters most. It is sure to bring the judgment of God upon our heads and our children's and our churches and our denomination.

What is the solution to the endemic problem of our cancerous covetousness for the Christian? Let your tithe have first claim on your income and any further needs that may constitute a legitimate call on your portion of the good gift that comes from your Father, namely your salary.

We have reached a stage in our contemporary world that if you do not set your heart to manage your finances in the way the Scriptures tell us, you will be overtaken by another way that is totally alien to your Christian profession and a complete denial of it.

Tithe is not outdated, it is simply that we have been updated by a world that is quietly but effectively squeezing us into its mould.

## ON OTHER PAGES

• "God is the rebel"  
The problems of Christians in Viet's heartless regime page 2

• Combined  
Christ/Moslem Human Rights Centre — Evangelical Idea page 4

• Dr Craddock — Teens  
Independence with Interdependence page 6

• Sydney Lecture  
Bishop John Robinson Redates the NT page 5

• Logos visits Aust page 8

• What on earth is humanism  
Do you know? page 2

• Letters  
Help my eleven acres Mrs Creasey's defence page 6