

Consecrated 114 years late



The Archbishop of Sydney recently consecrated St. Peter's Church, East Sydney on the day that marked the 114th Anniversary of the first Service held in the Church.

Some 300 parishioners and friends of the Parish were present.

At the first Service in 1867, Bishop Frederic Barker preached on Matthew 16:18: "Thou art Peter..." Archbishop Sir Marcus Loane, preaching on the same text, said that the Church was a Worshipping Society, a Witnessing Community and a Believing Fellowship.

Australian Christian Book of the Year

Sydney minister and sociologist Bruce Wilson has won the first "Australian Christian Book of the Year Award" for his book "The Human Journey", published by Albartross Books.

The award was announced last night at the Christian Booksellers Association of Aust. Convention in Adelaide by the Rev. Dr. John Wilson, Secretary of the Aust. Christian Literature Society which was sponsored the award.

Dr. Wilson originated the concept of the "Christian Book of the Year Award" because of his familiarity with books as Manager of Ridley College Bookshop — one of his many tasks at the College. He became convinced that an award would usefully encourage both the authorship and publication of Australian books for the Australian Christian market. It is the first time the award has been made.

The judges called Mr Wilson's book "A worthy effort at explaining the Christian position to a secular Australia. Well written and coherently argued, with an excellent treatment of Marxism. A timely contribution to Christian literature."

Vietnamese outreach in Australia

The Vietnamese Evangelical Church in Australia has doubled its numbers in the past 2½ years, and continues its steady growth through a varied programme of evangelistic outreach.

Towards the end of 1980, Pastor Doan Trung Khanh visited Melbourne with a view to establishing a Vietnamese Church there. Many Vietnamese Christians in Melbourne need the ministry of another Vietnamese, as their English is inadequate and communication is difficult.

V.E.C.A.'s evangelistic magazine, "Cam Thong", now has a bi-monthly circulation of 2,000 in Australia, New Zealand, the S.E. Asian Refugee camps, U.S.A., Canada and France. Due to the growing demand for the magazine, V.E.C.A. expects to raise the circulation figure to 4,000 during the next three years.

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New Principal for Nungalinga

The Rev. Dr. Robert Bos is resigning from the position of Principal from 31st December 1981, in order to undertake a year's study programme.

The Trustees of Nungalinga College Darwin have appointed as Principal from 1982 the Rev. Anthony H. Nichols, M.Ed., M.A.Hons, B.D.Hons, Th.Schol. He will bring to the College considerable academic and cross-cultural experience. Since 1972 he has lectured in Biblical Studies and Christian Education in the Faculty of Theology, Satya Wacana Christian University, Salatiga, Indonesia. Nungalinga College was established jointly by the Anglican and Uniting Churches to provide training in theological education, community development studies, and language studies for Aboriginal communities and groups, and those who work with them.



Tony & Judith Nichols

Festival of Faith for Games

Brisbane churches are planning to make sure next year's Commonwealth games in the city will be the biggest and best in at least one aspect.

The churches are working together on what is described as the biggest joint Christian witness put on in any Commonwealth Games host city.

Called the Festival of Faith, the programme will include a major launching rally before the Games, chaplaincy services at the Games village, drop-in coffee shops, a walking tour of city churches and distribution of special Scriptures.

Most major denominations are involved, through the official participation of the Queensland Ecumenical Council, Queensland Council of Churches, the Roman Catholic Church and the Bible Society in Australia.

Festival Secretary, the Rev. Clive Ayre of the QEC, said the aim was to promote friendliness, present a Christian witness and offer Christian help to Games visitors, especially the competitors.

"We want to relate the Christian faith to the whole area of sport, culture, and international and Christian unity," Mr. Ayre said. "A major theme running through all events will be the unity of all people in the Commonwealth, despite different cultural backgrounds."

A dozen committees are planning details of each major section of the proposed festival outline. Chairman of the Festival of Faith executive, overseeing all preparations, is the Rev. Tom Scarlett, Chairman of the QCC's evangelistic committee and of the Uniting Church's evangelism committee.

Sir Alan ... through a friend's eyes



The Biography of Sir Alan Walker, entitled "REACH FOR THE WORLD" was officially launched at a function, in the Wesley Central Mission, Sydney, on September 22nd. Written by Harold Henderson, the book reaches behind the facade of the controversial figure known to the world, and exposes the man "known of God".

Mr. Henderson told of gathering information over ten years and finally writing the book in six months.

Published by William Collins and Company, London, United Kingdom and Discipleship Resources Nashville Tenn., U.S.A., the publication is an attempt to show others, "The saving power of Jesus Christ", according to Sir Alan.

Using material gathered from personal diaries, taped material and an enormous volume of press clippings, faithfully compiled by Mrs. Walker, the final product will show others what went on behind the scenes.

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(Committee for Alcohol Reform and Education)

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Melbourne rejects Aboriginal Evangelism Clause

At the recent Synod of the Diocese of Melbourne two amendments to the Diocese's policy on the aboriginal issue relating to evangelism were rejected.

Mr. Gary Foley, the Chairman of the Aboriginal Advisory Committee of the A.C.C. had just addressed the Synod on the question of Aboriginal justice saying that although the Churches had worked hand in hand with the governments of the day for the destruction of aboriginal life and culture, there was very little hatred of the church by present day aborigines. He felt it would be of great value if some churches were to make a grant of land and buildings to the Aboriginal people. He told the Synod that if Sydney were to grant part of the Glebe it would greatly help the image of the church and the Aboriginal community would use it for welfare and not for realising its commercial value.

A number of courses of action endorsed by the Synod in its subsequent motion were dialoging with Aboriginal people to hear ways in which the white community could serve the needs of Aboriginal people as well as support for land rights and the proposed treaty. Amendments on evangelism were lost on votes. The Church Record, which was there for the debate was surprised that one mild amendment on evangelism was lost on votes, even though it seemed that the number of 'no's' was not as numerical strong as their voices and the Synod seemed closely divided on the issue.

Archbishop hits out at Church school snobbery

"Perhaps the chief accusation which can be brought against such schools is that they sometimes promote a false social status with inbuilt snob-values whose nature is wholly deplorable. If snob-values were all that such schools stand for, it would represent the worst form of elitism. There is little doubt that this was a real factor in forming the attitude and policy of the Whitlam Government in the early 'seventies. It must always be of paramount importance that the non-Government schools, church schools in particular, should give the world solid proof of their true value. They are human seed-beds for the cultivation of character and intellect in the climate of Christian faith and tradition. It is only as they respond to that ideal that the loyalties of today will become the strength of tomorrow," said the Archbishop of Sydney in his Synod Presidential Address.

The Archbishop spoke with great fervour on the authority of scripture, justification by faith alone, the atoning work of Christ, the reality of the new birth. "These great doctrines are the hallmarks of authentic Evangelical faith and teaching," he concluded.

See Editorial Comment page 2.

Heart and voice now on record



Friday, October 9, was the culmination of two years hard work for the Green Valley Young People's Choir as they launched their new album *Songs For Christmas And All Year Round*.

The G.V.Y.P.C. comes from Liverpool, in the western suburbs of Sydney. Bill Mandell, Public Relations Officer for the Liverpool City Council was present at the launching to thank and congratulate the choir.

"The West is growing in stature through the efforts of groups like the G.V.Y.P.C.," he said.

Their voices are heard on the Peter Allen hit, *I Still Call Australia Home*, used as the theme for the National 7 TV. Network series "The Australians". The choir also appeared with Peter Allen before Her Majesty Queen Elizabeth and the Duke of Edinburgh, at the 1980 Royal Charity Concert at the Sydney Opera House. This was their fourth performance at the Opera House.

The G.V.Y.P.C. first came together under the direction of Mr. Rex Harris, with just six children. Today there are 50 active singers ranging in age from 8 to 21 years.

The choir is basically a Christian oriented choir. Under Mr. Harris' guidance, they have attained a balance of secular and contemporary gospel material which has made them so popular.

Songs For Christmas And All Year Round is produced by Shareth Productions and is released on the Focus label and through Spotlight Music. It will be distributed nationally.

Heather Innes

Moore College rezoning proposal

Inaccurate Report

The A.B.C. report that the Sydney City Council had rezoned the Moore College properties from educational to residential at its meeting on October 12 is not correct, at least at the present time.

It is understood the reporter left the Council chamber before the Opposition moved a resolution which blocks the Council's intention of rezoning until its meeting on October 23.

The Council intends to rezone the area even though the City Council of the mid 1950's saw the college as an educational institution and rezoned the area for educational purposes.

The spokesman for the college said the move was unjust as the Council aim was placing preservation orders on some of the residential housing owned by the college in King Street. No educational institution should be hamstrung by any future development it might have to undertake for the needs of students, especially when land was purchased with the rezoning having been agreed to by a previous council many years ago.

The Church Record has discussed the matter with political observers of the

Council who are divided on the significance of the move. Some argue that the council is angered over the loss of the White Horse Hotel to the community, and others argue that the Council is simply applying a blanket residential policy without any consideration at all of the special factors relating to Moore College's case.

Final Stage

The College has launched a second appeal for \$80,000 as the final amount needed for the White Horse Hotel. The College has raised \$420,000 from the sale of outlying property, \$205,000 has been donated by friends of the College and \$35,000 has been given as interest free loans.

Dr. D. B. Knox, the Principal of the college said, "We still need another \$80,000 to prevent the dislocation of our campus. We do not want to have to sell any more student housing. The Archbishops' plan is dedicating the Hotel and the Master Builders' Association Building on Saturday, 21st November at 3.00 p.m. at a service of thanksgiving open to all, and it would be marvellous if the final sum were in hand at the time of the dedication."



The Most Reverend M. L. Loane, K.B.E., addressing Sydney Synod.

Moore College Library

EDITORIAL

1981 Synod comment

The majority of matters discussed at this year's synod of the Diocese of Sydney were "housekeeping" issues, although the bread and butter of diocesan life is getting more expensive.

★ The Lay Person's Ordinance was perhaps the most significant piece of legislation passed.

It makes it possible for women to minister in a particular church with the approval of the rector. There are no other restrictions apart from the general restrictions imposed in the ordinance on all lay persons.

Synod hardly considered the implications of what it did. If a minister gives approval for a woman to preach in his church and then leaves for another position, a new minister taking over may find himself in difficulties if he has a different view on women preaching, and refuses to apply for a licence. Will parishes which have women preachers only, select ministers who are in agreement with their position. If the nominators do not agree with the policy of the former minister, then he faces the immediate problem of division of the congregation on the issue if a woman is preaching already. Synod has created another division in the diocese, this time not on the issue of scarf and stole, but on this crucial issue of preaching. Compromise arrangements never further the truth nor harmony. Leaving it to individual ministers will not resolve the matter in a godly fashion.

★ A Doctrine Commission was established by Synod to look at questions put to it by Diocesan bodies.

★ Synod advises parishes not to use those hymns in the Catholic Supplement in the *Australian Hymn Book* which contradicts the fundamental doctrines of the Church of England. This watered down the original motion requesting the removal of the Supplement.

★ A motion requesting that homosexuals be treated with justice and equality was debated. Dr. Allan Bryson proposed an amendment reasserting that Holy Scripture is the basis of the Christian view on homosexuality, although we believe we should treat practising homosexuals with compassion. Laws punishing homosexuals are not in themselves unjust, insofar as they reflect God's strong condemnation of homosexuality in his Holy Word.

An ameliorating amendment was adopted which bypassed Holy Scripture, and urged Standing Committee to set up a counselling service to homosexuals. It was argued that because adulterers are not punished, then homosexuals ought not to be. However because one group of wrongdoers are not punished, it cannot be said that it is unjust to punish others.

★ A resolution was passed setting minimum Clergy stipends at 80% of the average weekly earnings as from January

1st, with a review in twelve months' time. The Standing Committee before synod restrained 100% of the A.W.E. recommendation, but in twelve months it could be 100%. This represents 18.5% increase, in addition to the provision of a house and other allowances. \$11,500 to \$13,145 is the sort of increase that would be hard to push through an Industrial Commission. Even Parliament in Canberra saw the folly of their huge increase, given their credibility in the community.

This move in salary will ultimately place more parishes in the gift of the Archbishop by pricing them out of their full status because of stipend increases. This will also increase the temptation for entry into the ministry for the wrong reasons. The job of a minister could be seen as a soft option. The danger of the decision is that ministers are pricing themselves out of the servant class, and the ministry may be invaded by people not motivated by service and the gospel. Demas will find the rectory a suitable environment for his tastes.

Parish superannuation contributions for clergy rise from 3% to 5% of \$13,145. Long service parish contribution is up 50% to \$150.

★ There was a long debate on whether fees for occasional services should be paid to ministers or their church wardens as part of the parishes' incomes. It raised the question as to whether the minister should expect such fees to form part of his income, especially in view of the 18.5% increase of stipends.

It also raised the question as to whether occasional services may be held for any person seeking them, or for a more restricted group. The issue of baptism was raised. Should services be held for any couple seeking baptism of their child, or for convinced Christians only? Can baptism be rightly seen as simply part of the folk religion of Australia or is it a gospel sacrament? Arguments for indiscriminate baptism are not based on Holy Scripture.

★ Synod has agreed to a rebate system for parishes which are faced with financial difficulty, and a loading for rich parishes to help meet the poorer parishes' assessments. This is a long overdue move, although poorer parishes should not be unduly optimistic as the relief is not on a grand scale.

★ A motion urging a national review of priorities, so that those who are poor by reason of unemployment or being on pensions/benefits or other reason, be treated with compassion, and be enabled to share in the country's wealth, was moved by the Rev. Harcourt Norton. He also sought to raise awareness of social justice issues among church members and the wider community.

An important amendment proposed by Professor Edwin Judge, relating to justice for the unborn child, is covered on page 4 of this issue together with address to Synod on the matter.



H.M.S. WOMEN'S AUXILIARY

Saturday, 31st October, 1981 — 2.30 p.m.

FASHION PARADE by courtesy of ROCKMAN'S ASHFIELD to be held around the swimming pool at Charlton Centre, 16 Brunswick Parade, Ashfield. Afternoon Tea donation \$2.00

Please Note: Would the people who have booked for the Harbour Cruise on 14th October kindly collect and pay for their tickets as soon as possible as we have a waiting list.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. B. A. Woolcott will resign as Rector, All Saints', Sutton Forest on 7th December, 1981 to become Rector, All Saints', Petersham.

Rev. J. E. Campbell, will resign as Rector, All Saints', Austimner on 14th December, 1981 to become Rector, St. Andrew's, Cronulla on 17th December, 1981.

GIPPSLAND

Archdeacon Denys Smallbone Parish of Leongatha to the parish of Toora.

The Rev. John Brown, to retire as rector of Mirboo North in April, 1982 because of ill health.

DIOCESE OF ROCKHAMPTON

Rev. Arthur Green is to be ordained in St. Paul's Cathedral at 7.30 p.m. on 30th November, 1981.

LETTERS TO THE EDITOR

Dear Sir,

Michael Glass (A.C.R. September 21st) has purported to give hard evidence for his claims about the effects of anti-homosexual laws. However the evidence provided is either flimsy or simply does not support the claims made.

On the question of violence against homosexuals, reference is made to the opinions of the Attorneys-General of N.S.W. and Victoria. Yet both these gentlemen have expressed the view that the law proscribing sodomy (anal intercourse) cannot be used to justify such violence.

The very large number of homosexuals obtaining medical treatment for venereal disease (70 per cent of all reported cases) strongly suggests that the alleged fear of criminal prosecution does not prevent men of this sort from seeking proper treatment.

Nearly all of the Christian Churches have declared their opposition to the so-called "reforms" for which the homosexual lobby is campaigning. Our own Anglican Diocese of Sydney has made its position clear with a statement in March this year: "Standing Committee reaffirms its opposition and the opposition of the Synod of the Diocese of Sydney to a change in the Law regarding the criminality of homosexual acts between males and urges the Premier and Members of Parliament to reject the proposal to change the Law by an amendment in Committee to a bill introduced for another purpose."

Yours faithfully,
Tim Tunbridge.

Dear Sir,

I understand, from a report in the Courier-Mail (Q), that the Anglican Synod in Sydney will be discussing the questions of "Ang-Gays" and the role of women in the church.

To refer to these two questions in one breath is to put women in the same category as perversion. There is NO question about women's role in the church but rather in the centuries-old determination of men to keep them in a permanently minor role, forgetting that "by one MAN sin came into the world," but because Eve was deceived she was "IN" the transgression. The inference of course is that man was not deceived for he had been given the command and was "with" her during the temptation. There is no record that Adam demurred. Rather, it would seem, he was using Eve to hide his own sin, for sin is first committed in the mind.

Thus, the enormity of discussing "perversion" with the role of women in the church suggests that the two subjects are of the same calibre and a magnanimously unprejudiced Synod would rule in admittance of both to the priesthood.

Yours sincerely,
Mrs. P. Creasey.

Dear Sir,

Michael Glass's letter (A.C.R. 21/9/81) supportive of his usual homophile stance as spokesperson for "Gay Teachers and Students Association" must not be allowed to pass unchallenged. I will reply to some of his headings now — some later.

Syphilis

There is no evidence that "gay" men with syphilis are refraining from seeking treatment at V.D. clinics or from homophile doctors because of the risk of a prison term under present law. For the community's own sake it will not invoke the law at the point of treatment of social disease. So there is no need as Mr. Glass suggests, to change the law. He defends where nobody attacks. In fact, a new V.D. clinic has just been opened to cope with the work load.

However, Mr. Glass must not be allowed to divert attention from the totally disproportionate spread of syphilis by homosexual males. In the Sydney V.D. Clinic 1976-1979, 70% of syphilis was found to have been spread by homosexuals. Since then evidence is to hand of a similar or higher figure for syphilis where ever homosexuals congregate — 90% in Honolulu in 1977 (Sydney "Sun" 10/1/77).

With "gay" advocacy for legalising incest and sex between adults and young children, this terrible disease will be given to children by "gays" more and more. (See "TIME" 7.8.81 Cradle-to-Grave Intimacy). During the U.S. Senate Inquiry into Homosexuality, Dr. Densen-Gurber reported that a bisexual father had used his weeks old baby's sucking reflex for fellatio and given the baby a syphilitic sore on its mouth. Society has a right to legal protection from the excessive infectivity of gays-as-a-group.

Homosexuals are invading us — we are not attacking them. Dennis Altman, Lecturer in Government, University of Sydney and homosexual spokesperson notes the socio-political origins of the Gay Movement and also that most homosexuals do not feel oppressed — only the (academic) radicals, or (legal) reformists do. ("Coming Out in the Seventies", p. 115). These want status influence admiration and total equality, and, in fact, special

privilege. These are the activist homosexuals who seek so avidly to decriminalise sodomy and like Mr. Glass want gay teachers to normalise it in schools as an acceptable alternative sexual option — with 16 years Mr. Petersen's age of consent for sodomy in the proposed law change.

Not only syphilis is spread mainly by homosexuals, but hepatitis B and pharyngeal gonorrhoea, by oral sex. In fact, 20% of all gonorrhoea is spread by homosexuals. (Dept. of Health Communication and Report of U.S. and U.K. Seminar on Sexually Transmitted Disease. London Dec. 1977).

Since promiscuity, far beyond that of the most promiscuous heterosexual, is part of the gay "proving masculinity" compulsion and boasting, and since they use many orifices for sex, these combine to encourage the spread of pathogens, writes Yehudi Feldman, Director, The Bureau of V.D. Control, New York City in "Practitioner". Also, many "gays" are CARRIERS of syphilis, though themselves cured. It is believed that an ano/rectal reservoir of infection exists in rectal scar tissue from previous sexual trauma infection or from surgery for both of these.

In view of these hazards to the community and of the amoral, irresponsible and immature attitudes of most "gays", no change in the criminal law against sodomy should be countenanced. However, the schools must be policed and parents alerted to the terrible risks to their children's ego-development and ability to trust, and risks also of the introduction to drugs and syphilis likely to follow children of 16 years who "consent" to engage in short-lived liaisons with homosexuals. Oh yes! Many gays stay together for years, but this is usually for economic reasons or because of a mutual interest — and sex is had outside the coupling in most cases.

BLACKMAIL

Today, in Sydney, if it exists, it is more likely to be blackmail by homosexuals than blackmail of homosexuals.

Lex Watson, Lecturer in Government, Sydney University and gay spokesperson, writes ("Homosexuality" AUS 1977) "... the homosexual movement in Australia is not aware of many instances (of blackmail). When it does occur, it is usually among middle-aged men with money and status to lose ... perhaps for this reason Members of Parliament are more aware of it ...". One wonders why certain M.P.s seem irrationally committed to legalising sodomy with all its unhealthy and dangerous aspects. Are they being blackmailed?

Christian compassion for gays, while neither condoning nor endorsing homosexual practice, must never permit persecution of them. However, sodomy is "an abomination in God's sight" and St. Paul's insight into the immature sexual and non-sexual activity of practising homosexuals who disregard the revealed Will of God (Romans 1:27-32) indicates many hazards and victims of the perversion. However, our God is able to save to the uttermost all who come to Him through faith in Jesus Christ.

I will reserve until my next letter further reply on Violence, Stability of Sexual Preference, increasing Evidence of the Possibility of Change from exclusive homosexuality to exclusive heterosexuality, and the reasons Why Sodomy should Not be Decriminalised.

Yours sincerely,
Jean Benjamin, M.B., B.S.

Dear Sir,

I noted with great interest the nominations for the contested election at the Synod. On my reading of the "Designation", I found no fishermen, carpenters, labourers, tent-makers or manual workers.

It seems, in some way, that—

1. The Anglican Church has failed to reach the manual workers and there are none within the Church, or
2. The idea has been promoted that manual workers are inadequate for those functions, and they therefore defer to those who are "educated" or "qualified", or
3. The manner of church government "selects out" manual workers by having a reasonably complex selection procedure, perhaps meeting at times that would prohibit involvement by manual workers without flexible times, and by meeting procedures, standing orders, etc. which can have the effect of "mystifying" the man who is unaccustomed to such, or
4. A combination of all or some of the above.

These comments are in no way to be inferred as a slight on any person who allowed themselves to be nominated, but as an encouragement to others to nominate in future, in order that the bodies that govern the Anglican Church may be more truly representative of all sections of the church.

I have made the assumption that a man's spirituality is independent of his vocation and educational standard.

Bill Ancombe,
Tempe.

Christian Aborigine "disappointed with Evangelicals"



Jean Phillips addressing a meeting at the Boulevard Hotel earlier this year.

"I have been very disappointed with the evangelical Christians — they have kept quiet on social issues about aborigines, and in particular the sin of oppression," Jean Phillips, a leading evangelical Christian aborigine, told Church Record in an exclusive interview.

"You hear so much about aborigines — that they are alcoholic, dirty and lazy, and yet the Christian church fails to look beyond that. Why are they like that?"

"I have been amazed at the interest and support that evangelicals have given to overseas work, and have bypassed the aborigines. I have read articles by leading Australian clergy who have visited places in Asia, and have been disturbed by the poverty — and these things are happening in Australia! They have failed to look at the situation of aboriginal people. Christians can go and find out. There are no excuses for the church in this country."

"We need all the support we can get to build up aborigines. We Christians have the answer in the Cross. There is love, forgiveness, new life, new attitudes, reconciliation. If the church is not going to move in this area, other groups are going to; and the church as usual will then come in and criticise these groups."

Has the church got an aboriginal programme?

"I ask the church, what is their programme for the aboriginals? Or have they a racist attitude? How many would rent their houses to aborigines? How many have gone to Redfern and invited a family for a meal?"

"You go to church on Sunday and talk of the love of God, and yet this is not being displayed to the aboriginal world. It is no wonder so many aborigines bypass the church. They say, we thought the church was our friend, but why does it keep so silent?"

"I think more young people should be sent to christian colleges: the AEF college at Cootamundra or at Nungalinga or to colleges like Moore College or Deaconess House, where they can learn like any other christian."

"An individual church could support an aboriginal worker, or adopt a college or some of the students going there, or maybe set up a scholarship fund."

"I have mixed feelings about the WCC report. There were things that could have been said: acknowledging the sacrificial work done by missions over the years. But regardless of what you think of WCC, look at the report, and find out whether these things are factual. We cannot run away from the report because we may dislike WCC. This is also true of what non-christian aborigines are saying."

"What I say to the church I say to politicians — if justice is not done, God's

judgement will come on Australian people."

All is not rosy in the aboriginal world

"The aboriginal people are coming more to the forefront, and their needs and struggles are being highlighted. They no longer live in remote areas, but in cities and towns where their voices are being made known."

"In the 1960's, aborigines began to make their voices heard. They believed they had rights, which had been denied. In the 1970's they really began to emerge, and many were not only emerging, but also have the fighting spirit within them."

Queensland is a hot political State. Many politicians take advantage of their parliamentary privileges and say things about aborigines, without looking at the cause — "When politicians make laws which provoke and antagonise us, then we get upset, and one thing leads to another, and the church says we are influenced by communism. But it is because of injustice."

Aboriginal christian work

The Aboriginal Evangelical Fellowship emerged about 10 years ago. They felt they should be doing their thing amongst their own people. God has blessed them. They are doing a good work across the country, and they need help and encouragement. But they, too, need to be interested in all issues in relation to their people, or else they could become complacent and conservative like the other sector of the christian church.

They take the line of just preaching the gospel, without being involved in other issues and caring for their people.

They have a convention each year at Port Augusta, and over 1,000 attend, including quite a number of fullbloods.

"There are two colleges offering to train Aboriginal people for the ministry. AEF has a college at Cootamundra, and there is Nungalinga College in Darwin. There are 17 students at Cootamundra. The course is two or three years, covering Bible and cultural subjects, and we hope next year, agriculture as well."

"I believe these will have an effect on society. It's exciting for Australia and the church, because we have positive ways of being involved. Both colleges need prayer and finance and encouragement."

Profile of Jean

"I was born in Sherberg, an aboriginal community in Queensland, over 40 years ago. I was brought up in the AIM, and my parents were christians."

I went to the AIM Bible College in Singleton and worked with the AIM as a missionary for the next 18½ years. My work was mainly pastoral, including chaplaincy work in the women's prison in

Brisbane. I began to see the problems in aboriginal society to which I was not ministering. People were moving from suburb to suburb. Many had come from places like Sherberg, and the lifestyle is so different in the city after an aboriginal community, where the government does everything for you, and thought for you. The caring that the government was supposed to do created many problems — to get a home, or because of little education.

In the last few years, my interest in politics became deeper. We as aboriginal christians began to see that it was time to look where we were going, and to ask how our ministry could become more effective. I started going to meetings where aborigines talked about what they wanted. At first I was skeptical. I thought it was not for me as a christian, because I had always been told not to be involved in issues like that. But I felt I had a responsibility as a christian and as an aborigine to have a say as well as using the opportunity to display my christian witness.

"Four years ago, I started to organise these meetings myself."

Years ago, I started making deputations to politicians in Queensland about aboriginal issues. I tried to get them to sit down and talk about the problems. I lived in a house belonging to the Aboriginal Affairs Department in Brisbane, but I was evicted. I firmly believe this happened because I was outspoken, I was a good tenant, my rent was paid, and the neighbours were happy. I was very disappointed at the church, because of their lack of support.

Only a small group helped me, even though I had given them many years of service, and sought to uphold the name of Christ.

"I guess in my ministry, I've had more knockbacks and more kicks and more criticisms than I've had encouragements, but in these things the Lord had helped me, and my faith has grown stronger, because God has been faithful to me."

What are my hopes?

"My hopes are that young aboriginals in tertiary colleges may come to know Christ, and go on to Christian training."

"I hope that many more of my people will come to know Christ as Lord and Saviour, and be encouraged to take further training, and do something positive and constructive in society. We haven't had the opportunity of giving back and sharing what we have as aborigines to this country. We have a lot in us. We can share our faith with non-christians, and stake our place in society like any other Australians."

Evangelicals struggle for unified view of Bible

A Conference on hermeneutics and rationality was hosted this summer by the Toronto Institute for Christian Studies. It produced evidence of a new atmosphere of open dialogue developing within international Reformed and evangelical communities.

"Interpreting An Authoritative Scripture", co-sponsored by Fuller Seminary and the ICS, brought together over one-hundred evangelical and Reformed scholars and pastors from Canada, the USA, the Netherlands and elsewhere to explore options for a hermeneutic which clearly affirms the divine authority of the Scripture, but moves beyond the inerrancy debate to grapple with increasingly pressing issues in Biblical interpretation.

Jack Rogers from Fuller opened with a conciliatory paper reviewing responses to his book, *The Authority and Interpretation of the Bible*. Carl Armerding from Regent College, Vancouver, explored possibilities for a "moderately critical" approach to Scripture controlled by evangelical views of revelation. Jim Olthuis' (ICS) proposal for a "certitudinal hermeneutic" introduced conferees to the dialogic nature of the interpretive process. Lewis Smedes (Fuller) took up the question of ethics, and Robert Johnston from New College, Berkeley, surveyed evangelical approaches to hermeneutics, proposing a "principled eclecticism" which utilizes a diversity of methodologies.

There was solid evidence of increased understanding among representatives of different traditions. However, consensus was lacking on many important issues, for example, on the "objectivism" debate. But the possibility of a second conference to be held in Vancouver in 1983 (for which a steering committee was appointed) indicates that many participants felt a profitable step forward was taken in the right direction.

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ABORTION: Not a matter of sex ethics but justice

— Ancient Historian, Professor E. A. Judge of Macquarie University, tells Sydney Synod

Everyone believes in social justice. The trouble comes when one lot manages to get it at another's expense.

Take the recent ACTU resolution in favour of unrestricted abortion of the children of 'working women'. It is implied that the uninterrupted earnings of the mother may be more necessary to social justice than the survival of her child. Everyone understands how real economic hardship can lead one into this fatal trap.

The inequality of wealth in the community as a whole certainly puts individuals under unjust competitive pressure. But the mass killing of unborn children is, to say the least, economically counter-productive for the community. Historically, a growing population has normally generated a rising level of wealth, and of nutrition. Even if it were not so, is it any kind of justice at all that economic gain should be given priority over the very lives of the unborn?

The gospel led medical science by 2000 years in recognising the social identity or personhood of the child in the womb. Jeremiah (1.5) received his call while yet unborn, and the six-month child of Elizabeth leapt in her womb in response to Mary's greeting (Lk. 1.41). In our own decade it has at last been scientifically demonstrated how even from the third month (when abortions are still

common) the unborn child actually hears and reacts to those outside. Its emotional development, moreover, is shaped long before birth by the behaviour of the mother and of others whose voices it hears.

Roman law protected the child in the womb, but only because of the father's interest. The law safeguarded the man's right to choose. He must be free to choose life or death for his child at birth. The gospel changed this oppressive *patria potestas* to a new ideal of *patria pietas*—instead of a father's power to dispose of dependents, it stressed his obligation to protect them.

20th century despotism

It has been reserved to our own reactionary generation to revive the old despotism of the father over his child. But now it is assigned to the mother, and insidiously transposed back across the threshold of birth, where the child may hear but cannot itself be heard. The woman's 'right to choose' means her right to choose death for the child whom God has entrusted to her peculiar care. This slogan was invented for the feminists by a leading male abortionist in New York. Its author, Dr. Bernard Nathanson, visited us in Sydney this year in an effort to curb the furies he had unleashed. At over one in four, we now have one of the worst pre-birth death rates in the world.

Women must have control of their own bodies, it is said. Physiologically a pregnancy is indeed controlled by another person — by the developing child in the womb. It is not part of the woman's body. Roman law held to the doctrine that the foetus is an organ of the mother. In our own day medical science has finally disproved this, and the test-tube babies have made it plain for all to see. At the point of conception the newly created individual is a genetically complete and potentially independent being. It depends upon the mother only for sustenance and protection. But its chances of securing these are now worse than ever before in history.

These facts remove abortion from the realm of sexual ethics, where it has been mislocated. It is not a private choice at all, but a basic issue in the ethics of distributive justice in the community, with which this motion is concerned. Ten years ago the synod received the very full and careful report of the committee it had appointed to investigate abortion. Since then any doubt that may have lingered on the social identity of the unborn has been swept away by physiological research. Yet the rate of abortion has rapidly escalated amongst us. The synod cannot plead for justice in the struggle for survival and tacitly condone the systematic decimation of the most innocent and the most dependent of those who are made in the image of God.



See page 2 for Synod motion on Social Justice

China — some glimpses of rural Protestantism from Chinese Christians

So much of our information on China comes from official statements made by official spokesmen in great centres like Canton or Shanghai. As is well known, the mass of Chinese believers consists of thousands of rural congregations, meeting faithfully and regularly away from the public eye — true for both Catholics and Protestants, thus largely reflecting the condition of Christianity in China. A comprehensive survey of these congregations (something that at the moment is quite impracticable) would cast a flood of light on Chinese Christianity. However, a recent article called "Case studies from China" in the International Review of Missions (April 1981) provides a very helpful group of first-hand reports from unpretentious rural believers. A careful scrutiny of these enables us to put a fair amount to flesh on the bones of official pronouncements and scattered visitors' reports.

Ideal setting

We are given in these case studies a picture of the life and worship of what appear to be typical house-gatherings:

"We have an ideal setting — eight Christian families living in a five-house compound opening up to an inner open court. We meet in one of the houses, utilising for sitting purposes the house, the covered porch and the open court. In winter, we squeeze all the elderly people inside and the young people pack the porch... Quite a few are elderly people who have been Christians all along. Now they wish to be part of us. There are also a number of middle-aged teacher comrades whose reputation, labelled as rightist during the Cultural Revolution, has been restored. They too can come out into the open. The rest are simply curious..."

"We have a prayer meeting at six every morning. During planting and harvest time, the young men can't come. But the rest are always present. I begin with a Scriptural reading, then we meditate on the words, then we pray for ourselves, for our neighbours or simply praise God. The young people have acquired an interesting habit of imitating the rhythm of the Scripture we read..."

Sacraments

The case studies give a fair amount of evidence about the place of the Sacraments in rural house-gatherings, and show that there is as yet no common mind on the subject:

"The issue of Communion — who can celebrate it, how should it be done — is still an unsettled issue. Among the 400 churches in our network in the southeast provinces, there is disagreement about it. The same is true of our group. Some of us feel that only properly ordained persons should break the bread. Others, many others, including myself, do not feel this way. We do not see this in the Scriptures..."

Party respect

The authorities' present claim to be following a policy of religious toleration is well known. The case studies, indeed, speak of a real, if grudging, respect on the part of Party officials:

"We are treated with much respect now. Conrade cadre has been calling me Comrade Pastor and asked me if I would prefer to stop my work as a fish-monger in the co-op market, a job I have held since 1974. I said I wanted to go on. The job isn't too physically demanding. I can, of course, devote more time to being a pastor..."

"Brother Mui baptised them in the stream. We did it quietly because while worshipping Jesus has become acceptable to the leading comrades, having one's sins washed away by baptism is still regarded by many as superstition. Of course, there was no way we could hide it from the Brigade... Spiritual things are not understood by the world..."

Internal disputes

Rural congregations find themselves in a situation of almost complete isolation from one another. They lack guidance from national leaders, and are always short of Bibles and devotional materials. Such isolation has its consequences:

"Disputes and controversies have plagued us, causing bitterness and anguish among brothers and sisters, and in a time when we so much need each other. Perhaps we are simply too big. There are some 400 house groups of ours, in the southern provinces alone. Most of us never see each other; the leading brothers do. Each house group is very much on its own..."

Three-Self problem

This isolation needs to be borne in mind when analysing the relationship between the house groups and the Three-Self Patriotic Movement; the situation is not so simple as it might appear. There is certainly an element of caution in the villagers' attitude to Three-

Self, a caution that is not surprising in view of bitter experiences during the 50s. At the same time one notices a certain degree of respect for and willingness to learn from senior leaders who are well grounded in theology and Church teaching. Most striking is the local congregations' ignorance of what the Three-Self Movement is and for what it stands:

"It took the two of us two full days to go to a proper Christian service in Shanghai. We wanted to see how it's done... When we learned of a church re-opening for public worship, we were selected to go and find out as much as we could and to see if we could get hold of Bibles, hymnals and other books... We know about the Three-Self Patriotic Movement, but not very much. There is an old 'uncle' among us who used to be a pastor near Shanghai, and he told us that he had signed the Three-Self Declaration in the 50s... He encouraged us younger men to go and to use his name to get introduced. Several brothers and sisters, however, suggested we simply observe the service without making ourselves known to the officials there. We promised to be cautious..."

Restoration not easy

Surprise is sometimes expressed that so much home worship should continue in spite of the much-publicised approval for the re-opening of church buildings. However, the restoration of places of worship is not such an easy matter:

"We are still worshipping in homes. There are no church premises around in adequate condition. The only one left standing has no roof and it's some six kilometres away. I don't see the possibility of erecting

a new church. There are no laws, no regulations, no permission so perhaps we'll just build and worry late. But wood is hard to get..."

"Since the change... in 1979, several of our leaders and pastors have had their reputation restored along with their accumulated wages and homes... Unless you are restored, and become a citizen in good standing, you have no standing among people and with the cadres. This is crucial at a time when there is a chance to repossess church premises..."

Heaven came down

It is difficult for Westerners to visualise the force of emotion felt by Chinese Christians when, a few years ago, open worship once again became possible. For many, it must have seemed like a foretaste of the Kingdom of Heaven:

"I went to church. It was heavenly. My heart was full of blessings and my eyes full of happy tears. I shamelessly clutched the arm of an old man sitting next to me, wetting his jacket. I was so happy I had a headache..."

The passages that follow from the case studies speak of the survival of Christians during past troubles, but perhaps they also speak of reasons why Christianity will likely continue to be a part of China's future.

"China does not believe in God. How can we pray? I told them that when they pray for China, they should regard themselves as China, and pray to God accordingly. Imagine! Although we are only a few, we represent China in the eyes of God..."

"... We have many needs. But the main thing is we have survived and have not dishonoured the name of Jesus."



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WHAT A WORLD

To enrich their lives

Lesley Hicks

The National Conference on The Handicapped Child in the Community held at Macquarie University, Ryde, over the October long weekend brought some strange contrasts.

It was sponsored by the Festival of Light, and organised chiefly by paediatrician Dr. John Whitehall, Rev. Fred Nile and Sister Julie Eccles, R.N., as a contribution to the International Year of Disabled Persons. It was intended as a forum for the presentation of papers on medical, legal and educational concerns, and for the views of the involved parent or handicapped person. The theme was "To enrich their lives".

At the opening night at the Ryde Town Hall, Dr. Whitehall said that this aim was a broad one — to enrich the lives not only of handicapped children, but of their parents also, and of those who care for them and give therapy and education, and ultimately of the whole community; for as handicapped people are fully loved and accepted and enabled to reach their fullest potential, we are all enriched. He quoted 1 Corinthians 13 — without love, all the skills and knowledge of the experts on disabilities are like empty noises. Mother Teresa, he said, embodies that love.



Mother Teresa in Sydney recently

Mother Teresa

Mother Teresa of Calcutta, a small, slightly stooped figure in a blue-bordered white sari, gave the keynote address. She spoke, as she did each time I heard her during her visit, about love, joy, peace — Christ's gifts to those who care in His name for the poor, the ill and the handicapped, and even more, their gifts back to the carers.

She told the story of a very severely handicapped child, one of a family of eight children, she met in Venezuela. "What is his name?" she asked the mother. "His name is 'Professor of Love'," she replied. "He teaches us all how to love." Mother Teresa sees the disabled child or adult, in this sense, as a "gift"

from God to us. They give us so much love, she said, more than we can ever give them. "We must become the burning flame of God's love for the needy."

She then led the whole audience in praying the moving Prayer of St. Francis, "Make me a channel of thy peace..."

Costs and prevention

In what was perhaps an unfortunate juxtaposition, the subject of the speaker who followed her, Dr. Ian Dunlop, was "Consideration of Costs — Prevention is cheaper than cure."

He pointed out some hard facts, in stark contrast to Mother Teresa's inspirational approach. In our society, to care for a severely handicapped person with a normal lifespan costs at least a million dollars. The cost of a patient in a teaching hospital is \$300 per day. With a condition like spina bifida, there are enormous costs of X-Rays, operations, intensive care, etc. He went on to discuss the many avenues of prevention of accidental or congenital disability.

The next speaker, Dr. Edward Whelan of Manchester University highlighted all the hopes of the future — advances in education of the mentally handicapped, the partnership between parents and professionals, the marvellous ways electronic technology can help the disabled — the challenge for the eighties is for the knowledge and technology we already have to be put into action.

The following day brought talks on the causes of handicaps, on their early detection, so vital in such matters as deafness and cerebral palsy, on the need for great sensitivity in breaking the news to parents of a child's handicap. Having a slight hearing handicap myself, I listened with great interest to Dr. Grian Kearney's talk on deafness. Moira Pieterse reported on Macquarie University's research and training programme in the education of Down's Syndrome children, which is enabling these children to achieve levels and skills previously undreamt of — being integrated in normal schools at times, and even playing the violin!

Spiritual and practical — both vital

The contributions of parents and of handicapped adults were valuable and moving. As they spoke of their griefs and their joy, I thought how necessary are both approaches to the problems of physical and mental disability — we need the love that God gives even for the unlovely, the patience to go on caring, PLUS the use of a developed country's utmost expertise and financial and technological resources to give maximum support to a handicapped child and its family.

To work for prevention is of course a loving mission, but at times ethical questions intrude, for instance in the practice of diagnosis in pregnancy of chromosomal abnormality (e.g. that causing Down's Syndrome or mongolism) by means of an amniocentesis test, with the recommendation of abortion if the test is positive. The choice would be agonising, but with Mother Teresa's outlook, there'd be no question at all. The child would be welcomed and loved, to the enrichment of all.

"No" to Anglo-Catholic exodus

Anglo-Catholics should not leave the Church of England if the Covenanted Proposals go through in their present form, the Bishop of London, the Rt. Rev. Graham Leonard, told South West members of General Synod.

At a teach-in on the Covenanted Proposals at St. Mark's Church, Swindon, the Bishop said it was true that he would be "unhappy" if the Proposals went through, but no good could be achieved by leaving the Church. "We must learn to co-exist," he said.

Seeking unity

Some Anglo-Catholics before the meeting said they had come to St. Mark's hoping for "a clarion call" from Dr. Leonard. "Dr. Leonard could well lead a mass exodus if the Proposals go through as they are now!" But Dr. Leonard made quite clear that this would not be the case. Indeed he stressed that he himself was committed to Covenanted.

"I believe in seeking unity all the time," he said. "But perhaps we are spending too much time seeking unity, and diverting our energies from proclaiming the Gospel."

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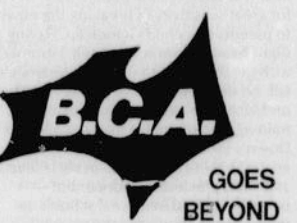


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T UNDERSTAND EACH THER

Quality communication in marriage

Dr. Alan Craddock

Social scientists have long been
 concerned with the relationship between
 marital adjustment and the characteristics
 of communication within marriage. A
 recent paper by Barbara Montgomery, of
 the University of Connecticut, has raised
 some issues which are worthwhile
 summarizing and supplementing. (*Family*
Relations, 1981, 30, (1), 21-30) The paper
 describes four aspects of quality
 communication and shows how these are
 linked to marital satisfaction. These four
 aspects are:

(1) **OPENNESS:** This is a communication
 behaviour which allows your partner to
 see you as you really are. It involves
 information which truly represents how
 you view yourself. When there is mutual
 openness in a relationship there is mutual
 self-disclosure, mutual awareness and
 genuineness being communicated in that
 relationship. In such an atmosphere of
 trust and honesty messages can be taken
 at face value. There is no need to read
 between the lines. Messages mean
 exactly what they say, there is no need for
 interpretation, which is a hazardous and
 speculative process at the best of times.

When this form of communication is
 one-sided it can be a very frustrating
 experience for the person who is being
 open. Their partner appears oblivious to
 their honesty. They are unresponsive to, or
 simply unable to return, that honesty. It
 isn't helpful to attempt to force a
 response of openness upon that person.
 There are prior matters which need to be
 dealt with lovingly and patiently.

Openness occurs when the person feels
 that they have freedom to be open, that
 their words will be respected and that
 their partner can be trusted. Until this
 situation exists openness cannot be
 reasonably expected.

(2) **CONFIRMATION:** This is virtually the
 opposite of rejection. When your partner
 is open and states that he or she feels
 uneasy about a certain circumstance, you
 can respond with rejection by simply
 denying the validity of that feeling:
 "Don't be silly, you don't (shouldn't)
 feel that way." Confirmation is very
 different from this. It involves attentive
 listening to what your partner is saying
 and a preparedness to appreciate the
 validity of what the person feels. They
 might be reacting to something
 inappropriately, but their present feeling
 is what is being expressed and it simply
 isn't fair or honest to deny that feeling. To
 acknowledge the reality of that feeling is
 to confirm what that person is attempting
 to show. They are being open and if you
 show that you are listening and that you
 care about how they feel you are
 providing support and can constructively
 help your partner deal with that feeling. A
 chain of communication will be set in
 motion which can grapple with the
 problem experienced by both partners
 who are working together now to solve
 that problem.

Confirmation is not necessarily
 problem-related. Confirming responses
 can indicate agreement, awareness of

your partners' elation and happiness or
 simply that you know they exist! Love,
 acceptance and caring are all being
 communicated by confirmation in
 communication behaviour. This
 promotes mutual understanding,
 improves levels of intimacy and assists
 joint problem solving.

(3) **TRANSACTION MANAGEMENT:** This
 is a nice piece of behavioural science
 jargon, but it is an important concept. It
 refers to the ability of a couple to control
 their style of communication rather than
 allowing it to dominate and control them.
 It can become absurd to work too hard
 and too often on skills of openness and
 confirmation.

Such communication processes
 become artificial and contrived. It has
 become a game, with which one or both
 partners will become tired or aggravated.
 Effective communication processes are
 natural, relaxed and balanced. We need
 to recognise that openness and
 confirmation are natural outcomes of
 particular feelings and specific
 circumstances. It can be just as important
 to know when to stop. It is important to
 know when a person needs time to be
 quiet, to read a book, to watch television
 or to just go and play a game of tennis.

Effective communication involves
 being able to sense these needs as well as
 knowing when to be open or to listen
 and to confirm.

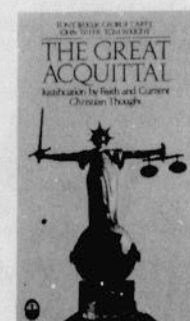
(4) **ADAPTABILITY:** This concept has
 to do with recognising that there is a

"time and place for everything". There
 are times when communication breaks
 down because the person attempting to
 do so has not recognised the
 inappropriateness of the situation. They
 lack adaptability. Comments may lose
 their meaning and become
 misinterpreted if they are made in an
 inappropriate context. Adaptation is
 expressed by delaying that comment or
 even in recognising that it is simply not
 going to be helpful no matter when it is
 offered.

Montgomery's paper expands these
 concepts and provides a convincing
 demonstration that each one of these
 concepts has been shown to be
 positively related to marital satisfaction
 by means of clinical and laboratory
 research. In this column I have sought to
 extract the basic idea: and to apply them
 in practical terms to our own marriages.

In summary, we need to give one
 another greater permission to be open
 and to actively listen to and confirm the
 expression of feelings with one another.
 But we need to do this naturally and
 easily, to leave room for control of the
 process and not be controlled
 unhelpfully by it. Furthermore, we must
 be adaptable and flexible, recognising the
 appropriateness or otherwise of timing
 in relation to circumstances surrounding
 us. These are the kinds of skills Christians
 should be praying for, and attempting to
 develop with God's help, in order to
 establish the kinds of relationships
 described in Scripture.

BOOK REVIEWS



The Great Acquittal:
Justification by Faith and
Current Christian Thought

(Gavin Reid, Collins, 1980, pp. 125)

Gavin Reid's preface stresses the need in
 a day when it is unfashionable to be
 dogmatic. We must be dogmatic about
 our wife's birthday, a doctor must be
 dogmatic about my disease, how much
 more so when it comes to the ultimate
 issue of how men stand in a right
 relationship with God.

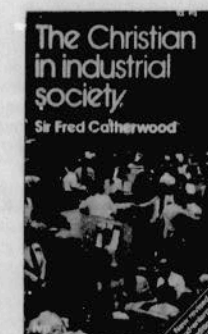
These Evangelical Anglican essay do
 not let him down. They are dogmatic, but
 with due deference to those of differing
 opinions.

Tom Wright's Biblical basis is the best
 summary I have seen. He defines
 justification as "God's declaration that
 certain people are within the covenant".
 In Romans it is God's answer to His own
 problem of how to reconcile his
 righteousness as strict justice and
 impartiality and His righteousness as
 keeping the covenant with Abraham to
 include Jews and Gentiles in his family.
 The other essays follow through the
 covenant, church, family context of
 justification. In relation to the sacraments
 John Tillier treats them like Cranmer as a
 concrete reminder of our justification.
 George Carey examines the recent
 Roman Catholic position with charity and
 discernment, uncovering many
 misunderstandings on both sides,
 without merely merging their positions.
 Tony Baker brings justification to bear on
 pastoral ministry and evangelism. He
 spells out the destructive consequences

of trusting our non declarations rather
 than relying on God's for our dignity.

These essays confirm James Buchanan's
 claim that "... the doctrine of justification
 by faith is like Atlas: it bears a world on its
 shoulders, the entire evangelical
 knowledge of saving grace." They would
 repay careful reading, especially Wright's
 and Carey's essays.

Gordon Preece



"The Christian in Industrial
Society"

(Sir Fred Catherwood,
 Inter-Varsity Press)

The author has held key positions in the
 management of British industry, including
 chairmanship of the British Institute of
 Management and the British Overseas
 Trade Board. He is currently a Member of
 the European Parliament and chairman of
 its Committee on External Economic
 Relations. Although he sits with the
 Assembly's Conservative group, some of
 the thinking outlined in this book is quite
 radical in today's society.

This book is an extensively revised and
 expanded version of the volume first
 published in 1964. A new chapter has
 been added concerning shop-floor
 power, which has become an increasingly
 significant factor in the economics of
 both Britain and Australia. In a book of
 this kind, it is inevitable that the views of
 one Christian will not necessarily agree
 with all the social and political
 convictions of other Christians.
 Fortunately, and appropriately, many of

the attitudes expressed in this book are
 not dogmatic, allowing for the flexibility
 in their acceptance and practice. Other
 views, which reinforce standard Christian
 belief (e.g. honesty), are hardhitting in
 their insistence on the proof of faith by
 works. Most importantly, this book will
 stimulate thought about the Christian's
 attitudes to, and role in, our modern
 economic system.

One criticism concerns the comment
 (p. 47) that "Economics is about means
 and not about ends. It is concerned with
 the relation between resources and wants
 — but economics, as economics, is a
 science not concerned directly with
 morals or politics". In many Christian and
 secular books, undue emphasis has been
 placed on the distinction between
 positive (means) and normative (ends)
 economics. We cannot separate the
 scientist in man from that of him
 which is responsible to God.

Despite this distinction, the author
 clearly desires economic policies which
 accord with Biblical principles.

Guy Manuell



The Sixty Plus and Other
Sermons

(Gordon Rupp, Collins, pp. 111, \$3.25)

The recently retired Reformation scholar
 and Methodist minister, Gordon Rupp
 addresses his peers and pupils with real
 pastoral sensitivity in this book of
 sermons.

Anyone interested in ministry to
 University students or the aged will find
 them arresting. The sermons use a verse
 or two of Scripture as a jumping off point.
 They are not rigidly exegetical but neither
 are they thin theologically, coming as
 they do from the pen of a Reformation
 scholar.

They see life situations — the
 examinations life sets us in broad
 theological terms, liberally laced with
 illustrations gathered from literature,
 hymns and life. Each of the sermons in
 the first half is followed by a selection of
 "Comfortable Words" for those facing
 pain, death and the loss of loved ones. It
 is a real pastoral resource.

For me the most moving part of the
 book was the sermon on 1 Peter 3:20 on
 the long suffering of God in the days of
 Noah. In it he tells how he was taken to
 the tomb of King David, where, in the
 candlelight he began to read names,
 thousands and thousands of names
 under the words Belsen, Dachau,
 Buchenwald, Auschwitz — the names of
 murdered Jewish women, men and
 children, in the little museum there was a
 bar of soap made from human bones . . .
 "And here on Mount Zion, the joy of the
 whole earth, I stood at the heart of our
 age of violence.

"It was crushing. But often I
 remembered another vision, also by a
 Jew. In another concentration camp, the
 island of Patmos, John the Divine looked
 up at Mount Zion and saw upon it 'a
 lamb' . . . surely this is a symbol most
 to be remembered in our time. The Lamb —
 the innocent one, the only human being
 who never added to the toll of malice
 and cruelty. The Lamb — the gentle one
 — for make no mistake, this is not a time
 to make fun of 'gentle Jesus, meek and
 mild', the one who when he was
 threatened, threatened not again. The
 Lamb is the leader — for he has identified
 himself with all mankind in its solidarity
 of guilt and suffering, and in the blood of
 his cross opened out a new and better
 way."

In Sermons like this the spirit of Wesley is
 alive and well.

Gordon Preece

EVANGELICAL SOCIETY
"On Electing an Archbishop"

An address
 by the Rev. Dr. Paul Barnett,
 Master of Robert Menzies College

Friday, 30th October
7.45 p.m.

Christ Church,
Flushcombe Road, Blacktown