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PRIORITY TO SERVE OUR OWN

Asian Christians' Pledge not to stay in Australia

"We would like to confess that we have at one time or another lost the vision for ministry to our own people. We have rationalised our continued stay in Australia instead of seriously thinking of preparing ourselves for service in our respective countries of origin."

This is part of a declaration passed at the Overseas Christian Fellowship's Twentieth Convention held at Robert Menzies College, Macquarie University, Sydney, from December 31 to January 6.

The declaration continued, "The Christian has an initial responsibility of first serving his very own people. Being born in our own countries did not happen by chance, but through the wisdom and sovereign will of God. We were put there initially in order that our gifts of service might be first exercised there."

A spokesman for the Convention, Mr Koo Tuk Soo, Sydney President of OCF said, "Delegates at the

convention were faced with the serious challenge to return to their homelands, not simply for the socio-economic contribution they could make to their country, but first and foremost because they were entrusted with the Gospel and the churches of Asia need their work and witness."

Delegates were encouraged individually to sign the declaration.

Up to 350 attended the Convention and represented

countries as far away as Jordan, with the heaviest concentration from South East Asia.

Mr Koo said, "While in Australia we have a mission field at our doorstep. Students behind the Bamboo curtain, from the Islamic bloc and religio-cultural areas who were normally inaccessible, were free in Australia."

"This freedom to preach and freedom to listen to the Gospel provided a unique opportunity for OCF."

"We can do with the help of Australian Christians," continued Mr Koo. "OCF is a transitory body. The Asian students come from cultures where the family is the essential unit of their society. Students need a home away from home, not residentially, but emotionally. It provides a great sense of security, and when Christian homes are opened it is an invaluable adjunct to the Gospel."

Mr Koo challenged Australian Christians to open their homes to students from the Third World.

"This year OCF is setting up their own office in Sydney and is in need of equipment for it. They hope to have a

Dr Thielicke was a leading member of the confessing church during the Nazi control of Germany and was forcibly removed from his Heidelberg professorial chair, prevented from travelling outside his small pastorate in Ravensburg from 1940-45, or from writing.

He has always combined his academic career with a regular preaching ministry and is best known in the English speaking world for his sermons, first preached in the Cathedral at Hamburg every Sunday to a packed congregation of 3000, repeated during the week, and later published in English. His published sermons include the titles "How to believe again", "The Waiting Father" on the parables, "Life can begin again" on the Sermon on the Mount, and "How the World began" on Genesis 1-11.

In the theological world he is best known for his

extensive writings on Christian ethics and his two volume work on "The Evangelical Faith".

Of his time in Hamburg he said, "Because I had to preach from the pulpit and teach from my University chair, I was constantly compelled to answer the basic

question about life. In Hamburg not only the old and young listened, but also an extremely mixed audience in social and cultural terms — ship owners and wharfies, professors and house-wives, and I was forced to address

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LEADING GERMAN THEOLOGIAN TO MOORE COLLEGE

Dr Helmut Thielicke, a leading evangelical theologian from Germany and well known writer of sermons, as well as theological works, will be delivering a public lecture at Moore Theological College on Thursday evening, March 14, at 8pm.

BISHOP ROBINSON AWARDED Th.D.

The Council of the Australian College of Theology at its recent meeting moved to confer the degree of Doctor of Theology (Honoris Causa) on the Right Reverend Donald Robinson, Bishop in Parramatta.

In announcing its decision, the Registrar of the ACT, the Rev Doctor S. Barton Babbage, stated that Bishop Robinson's extensive scholarly research and drafting of the new Australian Prayer Book was the reason for the approving of the degree, which is provided for in the regulations for persons who "have made a notable contribution to the life and work of the Church".

Bishop Robinson who holds the degrees of BA from Sydney University and MA from Queen's College, Cambridge, is a member of the international Societas Novi Testamenti Studiorum and is a distinguished New Testament scholar. He is highly regarded in the Australian Church as a liturgist.



Bishop Robinson

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"If My People" a Melbourne OCF singing contribution at Annual Convention.

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Dr Helmut Thielicke

EDITORIAL

There is a general cynicism about the character of the present industrial system operating in Australia.

For example, more money is paid to industrial advocates engaged in legal disputes for industrial Arbitration Commissions for wage increases. These demarcation disputes between unions, over whose jurisdiction certain employees come, have been costly exercises for both employees and employers.

Some of the rivalry between union leaders of a particular union has been particularly vicious, at other times nothing short of petty and personal, but often affecting the running of unions and generally in one way or another touching the rank and file member of that union.

These examples, together with many more which spring to mind have tended to produce a general attitude of contempt for the union movement as a whole. Australian Christians as well as non Christians often feel that unionism, like evil, is something we have to learn to live with, although we often feel we would be happier without it. Does it have any purpose under God?

Christians must continually focus attention on the family and assess those influences which are both positive as well as deleterious to the essential unit of fellowship that God has made.

Rapid changes in the area of technology are introduced without any real consideration of its effect

on the worker whose life style may be radically altered and whose family life may well be affected.

To quote an example, there is an increasing trend towards shift work. The need to maximise the latest expensive equipment for profit before it is replaced by even more sophisticated machines, means that industries originally working normal hours now call upon their employees to dislocate their family life with shift work.

It is very hard on mothers and small children to maintain silence around the home when the bread winner is sleeping during the day time. Recent studies have revealed that men who work night shifts experience domestic upheavals and family tensions because of them.

It is also difficult physically on workers whose shifts are changed fairly regularly from day to evening work. The changes are little different from the physical and mental disorientation of jet lag, and if persistent can be injurious to health.

There is no denying that given the needs of our community, certain essential services require that some are involved in shift work for the benefit of our society at large.

What is disturbing is the growing trend created by highly sophisticated and expensive technology to move into shift work simply for profit.

The increasing trend towards Sunday trading ought to be the concern of every Christian. Little thought is given

What about the workers!

to the effect of the absence the father has because he is at work when his children are home at the weekend.

Large companies and employer groups are pushing for increased trading hours purely for profit. The Christian community must speak out loudly for the family.

Aims to lift heavy weekend penalty rates ought to be resisted because they were originally introduced to discourage unnecessary weekend work and make it generally unprofitable to pursue it by companies.

Finally, disputes such as the Telecom dispute last year arose out of the failure of the employer to adequately consult with the union representatives on the effect that new technology would have upon the workers of that industry.

The handling of that dispute is not under discussion, but simply the fact that changes have occurred and will increasingly occur, because of new technology which will affect not only the number of employees but also their life style, including the effect on their families.

Christians must always be concerned about those issues that affect the family because God created it. In spite of the sinfulness of man, reflected in our unionism as well as other areas of life, it ought not to blind us to an essential role for unionism. There is the need for Christians to make known God's purpose for the family man in his work.

Man has to earn his bread in the sweat of his brow. True. The effect of his sweat on his family is not a matter for the technocrats to determine by their sophisticated machinery. God must have a say in that.

MOORE COLLEGE
LIBRARY

CRUSADE COUNT-DOWN

14 weeks

Other Tongues

The Ethnic Committee has a goal to inform as many ethnic people as possible about the Crusade and to provide the best facilities for the communication of the Gospel for people who do not understand English.

This means that simultaneous translation will be provided in Italian, Greek and Spanish, one of the Yugoslav languages, Russian, Arabic, Vietnamese and Chinese. This will incur the provision of special facilities at the Crusade, special Councillors and Follow-up material.

At the present time, the material is being translated, and it is hoped will be completed by the end of January.

Simultaneous translation is a most demanding task when it is remembered how quickly Dr Graham speaks and that a translator will not have an outline of Dr Graham's address before them.

Already the translators have had a trial run at the Church of Christ at Enmore, which has booties and earphone facilities. A cassette of Dr Graham preaching at Kansas City was used. The School of Modern Languages at Macquarie University conducts a course in Simultaneous Translation, and the person who conducts the course has generously invited our translators to attend so that their expertise might be improved.

It is hoped that in the early months of 1979, European films will be shown in various centres around Sydney which have Spanish and Italian sound tracks.

Bishop John R. Reid

Outer Suburbs

The Extension Committee of the Billy Graham Crusade was called into being by the Crusade Executive in November 1978. This was largely due to the fact that many in the outer suburbs of Sydney felt that there were great difficulties in the way of persuading people from the outer suburbs to attend meetings at Randwick.

The purpose of the Committee is to recommend to the Executive ways by which the Crusade Organization can help the Gospel to be preached in the outer suburbs. This will mainly be done by using Associate evangelists and musicians supported by local evangelists and musicians.

The Committee aims to reach as many people as possible who are not in touch with churches, by going to places where people naturally gather. These are some of the proposals we have made:

DRIVE-IN THEATRES — During Easter we hope to have Christian films in several Drive-In theatres.

HIGH SCHOOLS — We hope to take musicians and evangelists to as many high schools as possible in the western area.

SHOPPING COMPLEXES — We plan to have musicians and evangelists appear for short sessions at crowded times.

REGIONAL MEETINGS — There will be one-night regional meetings in strategic centres in the week before the Crusade.

CLUBS — We hope that musicians will be invited to some clubs.

MEDIA — Press conferences will be arranged with local papers and radio stations; they will also give details of the activities in the western region at the time they are happening.

CHURCH SERVICES — The Associate Evangelists will be available for some church services in the western area.

Please pray that some of these aims will be achieved, so that more people in the western area will be brought in touch with the Gospel.

Archdeacon Walter Newmarch

A service to mark the 120th Anniversary of the Opening of St Barnabas' Church, Broadway, will be held on Sunday, 4th February 1979 at 9.30 am. Bishop D. W. B. Robinson will be the preacher. ALL WELCOME

MOORE COLLEGE EVENING COURSE

(For people who want to extend their Christian understanding.)

- Each unit is conducted once per week, between March and June, excluding holidays. Held on Tuesday or Thursday at 7 or 8pm.
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- Cost \$24 per unit, or \$70 for four.

Apply: Moore Theological College, Evening Courses, 7 King Street, Newtown, NSW, 2042 (for further information).

BATTLES NOT OVER EVANGELICALS TOLD

Evangelicals in the Church of England will be taking a long, hard look at themselves again at the 1979 Islington Conference.

With the theme of "Evangelicals in Perspective", the conference at All Souls, Langham Place, London, on January 22 is certain to touch on the current debate in which Evangelicals are displaying considerable diversity of attitudes towards their role within the Church.

The conference President, Preb Peter Johnston, vicar of St Mary's Islington, will use the occasion to remind Evangelicals of their origins and development as a movement. There should not be any relaxation of vigilance because of a wrong assumption that all the battles are over, or else the next generation of Evangelical clergy and laity may find itself compromised both theologically and politically.

The Archdeacon of Norwich, the Ven Timothy Dudley-Smith and the Rev Dick Lucas, rector of St Helen's, Bishopgate, are expected to stress the necessity for a continuing strong, identifiable Evangelical leadership. They are aware that younger men have been calling, especially since NEAC at Nottingham in 1976, for leadership of a calibre able to hold together the wide spectrum of convictions now represented within their ranks.

Charles Simeon will be remembered at the conference from an unusual perspective. The Rev Dr Rudolph Heinze, an American Lutheran, will assess Simeon's role in establishing a biblical, expository ministry as a norm for clergy of Evangelical persuasion.

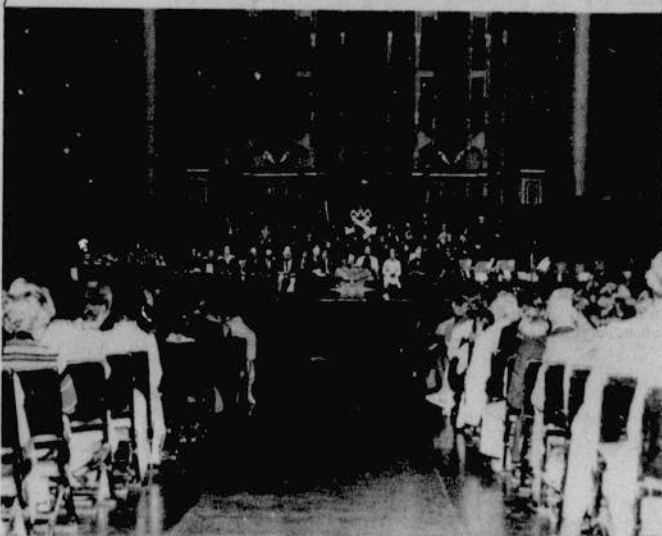
The Bible reading will be given at the opening session of the conference by the Rev Keith Weston, vicar of St Ebbe's, Oxford.



Timothy Dudley-Smith

All this teaching that repentance does not matter, and that it does not matter whether you have a sense of sin, and whether you realise your need of forgiveness, and that all you have to do is to "Come to Jesus as you are" is utterly unscriptural. Indeed it is illogical. M. Lloyd-Jones

TOWN HALL FULL FOR CATHEDRAL SCHOOL SPEECH NIGHT



The Sydney Town Hall was full for the 93rd Annual Speech Night and Presentation of Prizes of St Andrew's Cathedral School for 1978. This was the first occasion that the School had used the Upper Town Hall for this ceremony. The dramatic increase in enrolments in recent years had made the Chapter House (the traditional venue for the function) inadequate.

The guests of honour were the Chief Justice of the High Court of Australia, the Rt Hon Sir Garfield and Lady Barwick.

"STRENGTHEN FAMILY LIFE" — CHIEF JUSTICE

In addressing the gathering, Sir Garfield spoke of two pressing needs within Australian Society today. The first was the need for a strengthening of family life. He reminded the children present of the Fifth Commandment's injunction, to honour father and mother and the consequence — a stable society. He also reminded parents of their responsibility towards their children and that they must reach out to them in greater understanding.

The approval was granted to Haggai Institute as a Singapore corporation and is viewed as a significant forward step in the Institute's international ministry. Until now the training programmes have been conducted in leased facilities in the comfortable, old Singapore Forum Hotel.

The new permanent facilities will mean that the Haggai Institute has a solid and permanent base in this most strategic city in the heart of the Third World. Founded in 1969, to train national Christian leaders of the Third World countries in culturally relevant "How" of evangelisation, Haggai Institute can today point to 700 credentialed leaders at work in their respective homelands.

This number does not include approximately 300 trained in shorter national seminars. In 1977, the training programme was expanded to include special sessions for Third World Christian women leaders — an innovative development which has

There is adequate room for expansion to provide the necessary facilities for a library, audio-visual laboratory, faculty and staff offices, additional lecture rooms and living quarters.

Mr Cecil B. Day, Sr, of Atlanta, Georgia, chairman of the American Haggai Institute Board of Directors, has made a major financial contribution to make possible the purchase of the property which will bear the name, The Day Campus.

NEW HAGGAI TRAINING IN SINGAPORE

Dr John Haggai, founder and president of Haggai Institute for Advanced Leadership Training, has announced that the Government of Singapore approved the use of the property at 43 Ridout Road in Singapore for the Institute's training centre.

From cricket to Christ — the story of Trevor Goddard

"God has made me an all-rounder." The words, spoken with a smile, came from Trevor Goddard, a former Springbok cricket captain and one of the greatest all-rounders in South African cricketing history. But it was not of cricket that he was talking. It was of his ministry as an evangelist, preacher and teacher.

The remark, matter-of-factly made, as spoken by Goddard, is completely unpretentious, devoid of any self-consciousness, filled with a humble self-acceptance.

"I've always had this desire just to share the Gospel one-to-one. And although I'm not a great preacher, I can preach and I can teach. God has made me an all-rounder."

Continuing the cricketing allusion he added: "You know how it was. I was never one of the stars, never in the limelight. Just old plodder Goddard..."

FOUND REALITY

Perhaps you have to be a cricket enthusiast, to appreciate just how true to character Goddard's cricket was. He was a man who could bowl for hours on end, economically both in effort and in runs, a batsman who invariably played second fiddle to his opening partner, a patient man, a man of endurance. He played in 41 test matches for South Africa, scoring 2516 runs and taking 123 wickets. He always looked as though he could go on forever, but he retired from cricket in 1970 — and it was in that year that he and his wife Jean found "the reality which we had been looking for, Jean through Zen Buddhism and other eastern cults and I through cricket..." They found Jesus.

Neither Trevor nor Jean had any "church" background. "We came out of nothing," Trevor said, "but started going to the Presbyterian Church when we were engaged to be married."

"No one ever told me that I needed Jesus in my life. I tried to live a life like a Christian, I tried to do the right thing, but there was no reality in it..."

LOVE AND JOY

It was in August, 1970, that the Goddards, at the invitation of friends, attended a mission in St Andrew's Street, Durban, run by Albert and Maggie Gaisford (she was Maggie Petzer, former Olympic gold medalist swimmer).

"They had a mission to drug addicts and alcoholics. We went along and what we saw was love and joy. It was true love and true joy, which we experienced for the first time in our lives. It was like a magnet, pulling us back there night after night."

Eventually, Trevor and Jean sought the counsel of Albert and Maggie Gaisford. "For three-and-a-half hours we asked questions, and all they did was say to us 'The Bible says' — and they would read it to us. They just read the Word of God to us and it answered all our questions."

HEALED

"And then they asked us a very direct question: Did we know Jesus Christ as our Lord and Saviour? My wife and I shrugged our shoulders. We didn't know whether we did or didn't... We were told that if we weren't sure, then we didn't know Him."

So it was that on 10th August, 1970, Trevor and

Jean Goddard came to know Jesus Christ.

COLD FAITH

"Jean's conversion was as though heaven had come down upon her, but mine was in cold faith. The more I read the Word, however, the more that joy welled up inside me. You know, when you come to Christ, that void in your life, that emptiness you've been striving to fill, is suddenly filled to overflowing."

Trevor Goddard's zeal to share the Good News of Jesus Christ with others is born of his own experience. "My burden is for people like myself," he says. "I always thought I was a Christian, but in 17 years no one ever told me about Jesus."

THE CHALLENGE

"Yet the first time I was confronted with the need to accept him as my personal Lord and Saviour, I responded. It was only when I saw something deeper that I realised that I needed Jesus in my life. That's what swung the deal."

"And that's the burden I have now, that's the challenge. People sit in churches and others call them hypocrites. I was a hypocrite for 17 years, and the ache in my heart now is for the person who is sitting in the church but who does not know the Lord. I want to get to these people. This is my ministry."

OPEN DOORS

Goddard, a mechanical draftsman by training,



Trevor Goddard

worked for the South African Sports Foundation for three years before becoming sports officer at the University of Natal. But it was his background as a cricketer that opened many doors to him after 1970. "I was asked to minister all over the place, in all the churches. I simply went wherever an opportunity arose to share what God had done for me. We have to share the Gospel of Christ wherever we are, and that includes the cricket scene."

SUSTAINED

The reality of God's love was what sustained Trevor Goddard when, in March, 1975, his wife died of cancer.

REGIONAL RALLIES TO TELL OF EVANGELISM

Sydney's Department of Evangelism has planned three regional rallies for the diocese during 1979.

The first is being held at Dapto on Wednesday, March 21.

The director of evangelism (the Rev John Chapman) said the aim of the rallies was to tell of the department's work and to encourage evangelism in the local congregation.

"We were tremendously heartened by response to our three rallies this year," Mr Chapman said yesterday. "Each one showed that there is a strong and growing concern to evangelise, and that many people are praying for our work."

Rallies for 1978 were held at Summer Hill, Penrith and Miranda. Mr Chapman said that the final rally repeated the success of the other two.

On each occasion there had been a large number of people present.

At Miranda the department was able to distribute special leaflets on the department's work.

These were prepared by a member of the board, Mr Frank Taylor.

The leaflets set out the department's work, give information on the staff, and provide prayer points for those interested in the work.

After Dapto's rally, there would be rallies in the northern and eastern areas of Sydney diocese.

"SHOULD OLD ACQUAINTANCE BE FORGOT"



POPE GREETS ARCHBISHOP COGGAN

Archbishop Donald Coggan of Canterbury was among those dignitaries and heads of state greeted by Pope John Paul II following his installation. It was the first time that a head of the Anglican Communion had attended a papal investiture. At a reception in the papal study, the Pope told Archbishop Coggan and others from the Orthodox and Oriental churches of his firm commitment to the post-Vatican II church's "irreversible" ecumenical policy. The speech by the Pope was in French, then there were some words in English and finally a request that all should link hands in the manner of *Auld Lang Syne*. "One half expected cracks to appear in the wall of the papal study," one correspondent said. Archbishop Coggan and his entourage moved easily and relaxedly about Rome and spent several minutes in prayer at the tombs of Pope Paul VI and Pope John Paul I before his return flight home. Archbishop Coggan had been in Rome in May, 1977.

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- * KEL WILLIS Christian Growth Ministries
- * MICHAEL POCOCK International Candidate Secretary — T.E.A.M.

sessions:-

- 9.30 am DAILY
- 11.00 am DAILY
- 3.00 pm SUNDAY — MISSIONARY RALLY
- 7.00 pm SATURDAY & SUNDAY

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The Tragedy of The Evangelical Church of Vietnam

AUSTRALIAN CHURCH RECORD, JANUARY 22, 1979 — 5

Mud Slinging at Canterbury

Sir,
It would appear that the Revs Marshall and Gower-Jones have a personal vendetta against the Archbishop of Canterbury.

I make this inference from the two articles which appeared in the issue of 13/11/78, in which these clergymen have made derogatory statements about the Head of the Anglican church. Bishop Marshall states that "The world does not listen when Dr Cogan opens his mouth, but it does when Cardinal Hume and the Roman Catholic church speak".

I wish to know how he formed such an opinion? Is Dr Cogan to blame if there are those who will not listen to him?

The Rev Gower-Jones has suggested that the Queen and the Pope should get together and appoint Cardinal Hume as the Archbishop of Canterbury.

I do not understand how a Catholic could be appointed to this high office in the Anglican church.

In my opinion Dr Cogan is loved and respected by the people of Australia.

If church leaders engage in "mud-slinging" what could one expect of the flock?

Len Fretz,
Highgate, WA

Cathedral Healing Ministry Sound

Sir,
I refer to the letter by the Rev Fred Hanson about the Healing Ministry in the Cathedral. Mr Hanson said that he knows of three people (over a period of 13 years, he tells me) who have been adversely affected by the teaching given at the Healing Service. At my request he gave me some details, though the persons concerned

CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 233 4561 up to noon 14 days before date of publication. Charge is 15c per word with a minimum charge of \$2.25.

Interstate Services

PERTH: St Alban's, 423 Beaufort Street, Serv. 9.30 am. Rector: Rev Ken McIntyre. All welcome.

COORPAROO: St Stephen's, Brisbane, Cnr Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Ken Baker.

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ORGANIST: wanted for St Matthew's, Bondi. For details please ring The Rector, 388 9634.

LETTERS

remained unidentified. I can only say that what he referred to is out of character with the experience we have had of people's reactions to our ministry.

I realise that the feed-back I receive will tend to be the positive side and that possibly there are people who have had a negative experience about which I do not know. The positive side is that in the 18 years I have been responsible for this ministry in the Cathedral, I do not know one person with whom we have had a pastoral relationship who has been anything but thankful for what blessing they have received. I am not saying that all have been healed, though many have been; if not at once, then in a progressive way. But irrespective of what healing has taken place, they have drawn on a blessing of Christ that has lightened their burden and transformed their circumstances. And that applies to hundreds of people.

This is my reason for affirming that the Cathedral Healing Ministry has a sound and meaningful contribution to make to troubled people.

Jim Glennon
St Andrew's Cathedral

Doris Dillon Fund

Sir,
There may be those in NSW and SA who would like to contribute to a Memorial for Doris Dillon who died on 6/7/77.

Her many BCA and CMS friends may be unaware that a Moore College Memorial Bursary Fund was established for her late husband, Rev F. H. B. Dillon in 1960.

League of Youth

"The Torch"
by Genevieve Cutler
Melbourne, 1978
58 pages — \$2
(at CMS bookshops)

A brief history of the Australian Church Missionary Society's League of Youth, published for its golden jubilee.

Although the LOY has been absorbed into the total youth work of CMS in Australia, its ministry has been unique. As Max Warren declares on the title page, "From the League of Youth in Australia and New Zealand has come a stream of recruits for missionary service which has no parallel in the church life of those countries."

In chapter 1 the Victorian General Secretary of CMS and one of the founding fathers, the Rev Rex Long, sets the scene by describing the "picnic with a purpose" at Heidelberg in 1927, addressed by Canon Tom Lawrence of Uganda and the great C. H. Nash of MBI fame.

Among the members of the first Council in 1928 are Chris Storrs, Lottie Furphy, Grace Riley, Alan Begbie, Dick Pethybridge and Harold Wharrington (misspelt Wharrington throughout). Alf Stanway became a Councillor in 1930.

The small volume tells by both word and pictures the story of several generations of young people being sought out for Christ in every state and New Zealand through the LOY and of their setting out to world-wide mission fields in their hundreds. Many others sought service in other forms of full-time ministry in their own land.

Here we gain new insights

It is envisaged that this could be extended to include Doris and be known in future as the F. H. B. and Doris Dillon Memorial Bursary Fund.

Those wishing to contribute are asked to send their cheque made out to the above, directly to: The Bursar, Moore Theological College, 7 King Street, Newtown, NSW, 2042.

Mrs Dillon left her body for medical research and apart from a Memorial Service in the Cathedral no opportunity was afforded her many friends to show their gratitude and appreciation for a lifetime of service and commitment.

Joan M. Dove,
Cremorne, NSW

Just Makes Bullets

Sir,
No doubt your readers will have noted that the Rev. Rollason in branding my letter as offensive and vicious, ignored my charges that the W.C.C. was supporting and financing organised terrorism with murder, torture and rape as its by-product. Further that the W.C.C. defended its actions in the name of Jesus Christ who came to set us free from terror and fear, but the objective of the W.C.C. Programme to Combat Racism is to pit the black man against the white man, and to destroy the stability, peace, law and order which has brought previously warring tribes a long way along the path towards Christian civilisation. The W.C.C. policies should be recognised for what they are, an important arm of the international communist revolutionary movement, pitiless and merciless in its desecration of the goodness of Christ.

Something of the perversion of values inherent in the W.C.C. came through

in the support given by the Rev. Rollason to your editorial criticism of the proposal to spend \$25,000.00 on lighting St Andrew's square. The Rev. Rollason does not hesitate to defend the donation of \$76,000 to pursue campaigns of terror against innocent missionaries, women and babies; burning down the kraals of unco-operative tribesmen, bayoneting innocent babies, all in the name of Jesus Christ! The Rev. Arthur Lewis, Anglican missionary for thirty years in Africa, in his book *Christian Terror*, spoke of the ecclesiastic who stirred up racial hatred in Africa, then retired to his warm bed in a distant and safe country, while the white farmer was blown up by the indiscriminately planted land mine, and the black tribesman and his family were burnt to death in their kraal. He charged those ecclesiastics with pulling the trigger, lighting the match and planting the mine, just as surely as those enabled to do it by the moral and financial support of the W.C.C.

Edward Rock
Greensborough, Vic

"Rector's Use" of A.A.P.B.

Sir,
The Rubrics allow 6 either/or choices in taking the First Order of Holy Communion. This gives 64 possible forms of the service as taken.

In the case of the Second Order there are some 14 either/or choices, giving 16,384 possible permutations, all strictly rubrical. This is because every additional choice doubles the previous total of possible variants.

Thus, in actual practice, every Rector will adopt his

own Use, with which alone his congregation will be familiar. It is therefore much to be desired that visiting or relieving clergy be supplied beforehand with a diagram of such Use, or with permission to use the 1662 Book.

In the 1662 Preface, "Concerning the Service of the Church," the sentence about "the Pie" shows how our modern cooks have indeed come full circle around Cranmer.

(Rev.) Ralph Ogden
R.G.H. Concord, NSW

Public Educ. Now Secular

Sir,
A reply to "Teachers Speak Out"—ACR letters 30/10/78.

As a teacher myself, I doubt if I can be described as entirely ignorant of modern trends in educational philosophy. The point at issue is really not facts or "digging for facts", but philosophical aims, this is why teachers' handbook in the SEMP and MACOS courses are indeed relevant.

With regard to the Bible as a children's textbook, guidance and some explanation would I think be taken for granted. Here again it is not the facts presented, but the context and overall reason for presenting such facts which are the real issue.

The fact that many parents are expressing concern shows that there is some basis for a genuine overall concern in education to-day. Organisation such as Committee Against Repressive Education; Parent Probe and Festival of Light could not exist if this were not so.

It was clearly stated recently by an Education Department representative at a parents' meeting that "public education is now definitely secular". If this merely meant an absence of Christian values there might be little cause for concern.

I doubt if there could exist such a vacuum of values in an area like education anyway, but in fact we face a planned programme of values clarification, involving situational ethics and social morality.

Along with "skills" of human relations and "education for world community", these form the new basics according to Harold Shane in 1976 Phi Delta Kappa. Parents who believe the recent propaganda regarding a return to basics in education are being deceived.

Examples of methods now being followed are as follows — open Questions; Personal Diaries and Discussions on Family Privacy eg. "The greatest source of conflict in my family is..." Role Play; Psycho-drama and Social Games; Behaviour Modification techniques.

What are we really teaching in the survival games where children have to decide who should survive? Is an individual's worth to society governed by his practical usefulness alone or are teaching our children to accept murder as a viable solution to crisis situations or social problems?

We do on the one hand eliminate competition, but at the same time teach the survival of the fittest?

Infants teachers are now questioning whether to teach honesty and non-aggression to children in their care since society in general and some parents no longer appear to subscribe to these virtues. What kind of future society are we building? The subject is a vast one.

However, all these things are human attempts to solve social and world problems by teaching children to think big, wide and unitedly; to analyze human relationship scientifically.

God also thinks big, wide and clearly — but we refuse to take his word as a relevant textbook for the times.

A. Freemantle
Summer Hill, NSW

seems to encourage me to believe that such an attacking weapon will help (with which I agree).

The book contains much that is helpful, but as exposition, it is not what we have come to expect from Dr M. Lloyd-Jones.

John Chapman
Dept of Evangelism

Air Power

"The Power of the Air"
by Peter & Pam Cousins
Hodder & Stoughton
157pp, Paperback
Recommended price — \$3.20

This is a book written with a dual purpose. Basically, it was written at the invitation of the Council of the Far Eastern Broadcasting Association (FEBA) and so concentrates on the story of that Association and its work of broadcasting the Gospel from the island of Mahe in the Seychelles. The story is told with insight and understanding of the whole situation. It is the kind of work that will be of interest to anyone who is interested in present day methods of "getting out" the message of the Gospel particularly in areas which are familiarly described as "missionary".

The secondary purpose of the book is to give some insights as to what is involved in carrying on a radio ministry. Those insights are completely realistic for they reveal and face facts — the honesty of the authors is both refreshing and encouraging. What the authors say in this secondary purpose is worth noting. Some of their observations — based on the facts presented — have a very wide application and implication. Anyone who has any-

thing to do with Christian radio work should certainly read this book — it may help to take some of the stars out of their eyes — as they read and ponder the observations referred to above. Equally, every parish clergyman and evangelist should read and ponder these observations, they will help a spirit of realism to be generated about preaching and its effects.

The one discouraging feature of this book is its price.

R. N. Langshaw

FREE AD

The Australian Church Record has commenced a new service to readers. It is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to five lines.

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

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WHAT A WORLD!

by Lesley Hicks

NO ROOM IN THE HARBOUR

On Christmas Day, 1978, on a freighter packed with refugees from Vietnam, and denied entry to Hong Kong Harbour, a baby was born. No room in over-crowded Hong Kong for a few thousand more Chinese-Vietnamese, but at least the ailing mother and child were taken from the ship and admitted to a Hong Kong hospital. The ship was to proceed in hope of haven in Taiwan.

One way or another, Vietnam seems to be exporting most of its people of Chinese origin. Across the northern border into China, or by boats large and small north to Taiwan or south to Thailand, Malaysia, Indonesia or Australia, they are risking death by shooting, drowning, disease, starvation or thirst in their search for a new country. Their reasons for leaving must be desperate indeed.

The largest numbers of those fleeing from Indo-Chinese communist regimes are languishing in the prison-like camps of Thailand. Thailand does not want these people — not even the Laotian hill-tribes people who are ethnically close to similar folk in Thailand. Many boat people have landed on Malaysian shores, and many have been driven back out to sea. Malaysia does not want any more Chinese; with their energy and penchant for commercial success, they are felt to be a threat to the Malay majority.

Yet Malaysia, especially the eastern part formerly known as North Borneo and Sarawak, is neither over-populated nor intensively cultivated. Some believe that the Chinese-Vietnamese could fairly readily merge with the present considerable Chinese population of East Malaysia.

Likewise, Indonesia is wary of welcoming more Chinese, for political and cultural reasons. Yet, it too, has underdeveloped, less populated areas such as Kalimantan (Borneo) where hard-working Chinese might be encouraged to settle to the benefit of the nation as well as themselves.

So ironically, it is mostly more distant Western countries which are slowly accepting some of these refugees, and in these the cultural, climatic and language gaps for them to cross are the greatest of all. Meanwhile, new tides of fleeing people continue to wash into the miserable transit camps, there to wait sometimes years for resettlement.

PLEAS FROM THE CAMPS

Some tragic cries are coming from those camps. An Australian, Paula Kelly, recently spent some weeks investigating the situation amongst the 115,000 refugees in the Thai camps. She reported back to the Victorian branch of the Indo-China Refugee Association, and brought some open letters from Vietnamese at Ubon Camp. One says:

"Tomorrow! We never know what tomorrow may bring, but we search for the future with our last strength. We have paid a high price in order to find the future. We have been robbed of our most treasured possessions in our search for freedom. Dead fathers, dead mothers, families separated, innocent young girls struggling to escape the bullies and the rapists, men and young boys suffering from severe beatings, or in jail, charged with being communist sympathisers, trouble-makers,

castles or mansions, whether he saves only those who are rich. We are staying in a country which claims to adhere to the teachings of Buddha. Why do we see no evidence of this? Are the words of Buddha only for those in power?

"We call upon man's goodwill towards his brothers, upon any organisation or individual who might be prepared to help us. Please understand us. We are living in shame, we have come to our last reserves of strength, we are slowly dying in our desperate wait to hear from you. Can you not see our miserable and desperate life in this camp? We wait by the hours and the minutes for your help, hoping to find a love from your heart which

can warm our souls and bring us some new hope in life."

CAN WE HELP

There are dangers for us comfortable, secure Australian Christians in reading such cries for help. If, feeling totally unable to respond, we ignore them, we risk hard-heartedness, or mere weakness. Pity only becomes compassion if it shows itself in action. And what kind of action is possible for us to reach out to these people?

Australia's intake of refugees, both the unchosen boat people and those selected from camps, compares favourably with other Western countries such as the US, Canada and France in proportion to our

population. I believe we can not only absorb readily those we already have, but that we can and should take generous numbers, most urgently of the hard-core long-term occupants of the camps, on the basis of their sheer tragic need.

Through the host family scheme of the Indo-China Refugee Association (ICRA), some members of Sydney churches are finding that the refugee problem wears a smiling, grateful human face — we have come to know and love some of these people. Our own church (St Paul's, Chatswood) has links with a group of former boat people who are or were accommodated in Westbridge Hostel, Villawood. Each fortnight a group of Chatswood families meets with some of our friends from Vietnam for picnic outings or a home visit. About 20 of them joined us for a Christmas gathering at our church. Some now have jobs — employers are impressed by their keenness to work even in jobs which others might scorn. Their earnings have enabled them to rent homes in the community.

We feel we have gained more than we've given in befriending these people. ICRA organisers in Sydney, Canberra, Melbourne and Adelaide would love to hear from more churches or individuals willing to play a part in welcoming Indo-Chinese refugees into the Australian community.

In NSW, the new President of ICRA is Bishop Frank Hulme-Moir, and the Secretary is Mr Es Way, phone 53 5712.

What you could do for refugees



St Paul's, Chatswood folk with some of their Chinese-Vietnamese friends — members of the Mac family, Mrs Elanor Brackenreg and daughter Julie. (J. Brackenreg, photo.)

The Bishop Speaks Out . . . Religious Cults

"Let us remember that religious freedom is a freedom to believe according to your individual convictions. It is not a freedom to do what you may want to do in the name of religion."

"The New South Wales Government is wrong to reject a call to hold an enquiry into the activity of religious sects in this state. The reason given was that such an enquiry would be an infringement of religious freedom. Others have also claimed that such an enquiry would constitute an infringement of civil liberties."

"In fact, it would be neither. Both civil liberty and religious freedom refer to rights that apply essentially to the individual. They cannot extend to the activities of an organisation if those activities have the potential to cause hurt to the lives of those involved."



"History confirms that human sacrifice — even child sacrifice — has been made in the name of religion. If any cult was to engage in a practice like that today, there would be an outcry to have it stopped."

"The accusation is currently made against some cults in Australia, that either through brainwashing or hypnosis, some members have been caused to destroy themselves, even though they did not want to. Only an enquiry will get near to the truth."

"What is true is that so many of these cults are not of God but of the devil. The Bible is clear when it warns us that the devil is hell-bent on man's destruction. God in Jesus Christ has so loved the world as to make available to all who will accept it, eternal salvation."

Bishop Ken Short

ATTENTION

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UNITING CHURCH IN AUSTRALIA — PARKES PARISH YOUTH WORKER

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Salary subject to negotiation, depending on qualifications, including an adequate car allowance.
Applications should be in the applicant's own handwriting and include full details of age, qualifications and experience and indicate the earliest date when duties could be commenced.
Applications should be made to The Secretary, Parish Council, Mr W. Stuart, 7 Waratah Street, Parkes, 2870. Phone (068) 62 1727 Bus; (068) 62 2017 A.H. Closing Date 23.2.79.

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MAINLY ABOUT PEOPLE

CANBERRA & GOULBURN

Mr F. Phillips, who is to be ordained deacon in February, 1979, will become Asst Curate, Kambah.

Mr M. Cohen, who is to be ordained deacon in February, 1979, will become Asst Curate, Moruya-Bateman's Bay.

Rev S. L. Woodbridge, became Asst Curate, St John's, Wagga Wagga from 21st December, 1978.

Rev L. H. Nairn, resigned as Chaplain of Canberra Grammar School, 31st December, 1978, to become a House Master there. He is succeeded as Chaplain by the Rev Brian Porter.

Rev I. A. Cardell Oliver, Canberra Grammar School has retired and now holds the Bishop's Authority to Officiate in the Diocese.

Rev M. E. Cockayne, was inducted as Rector of Queanbeyan on Thursday, 7th December.

SYDNEY

Rev R. C. Lovitt, will become the Rector of St Jude's, Randwick, as from 31st January, 1979.

Rev C. G. F. Berriman, Acting Curate-in-Charge of Kangaroo Valley has accepted the appointment as Rector of Berry as from 2nd February, 1979.

Rev R. P. Muers, Curate at St Paul's, Castle Hill, has accepted the position as Curate-in-Charge of Blakehurst. No date fixed.

Rev K. P. Churchward, from the Diocese of Melbourne has accepted the appointment of Rector of Summer Hill. No date fixed.

Rev A. R. Miller, formerly the Rector of St Philip's, Auburn, died on 28th November, 1978.

Rev K. N. Grisdale, will resign from the position of Rector of Kensington on 16th January, 1979, to become the Rector of Bexley.

Rev G. B. Gerber, Rector of Drummoyle will resign on 1st March to take up an appointment as Assistant Minister in the Parish of Nowra.

Rev T. K. Dein, Director of the Church of England Youth Department has accepted the position as Rector of Yagoona.

FIRST SERMON FROM THE SADDLE



A clergyman on horseback does not appear to impress the tiny rider sitting on the sidewalk. The minister, Rev Paul Rose, was delivering a sermon at an outdoor service for English equestrians near Hyde Park. He nervously admitted he had never sat on a horse before.

Professor Lampe challenges doctrine of Trinity

One of Britain's leading Anglican theologians, the Rev Dr Geoffrey Lampe, Regius Professor of Divinity at Cambridge, issued recently a challenge to the historic Christian doctrine of the Trinity.

Preaching in the chapel of Holy Trinity College, Cambridge, he asserted that the doctrine of the Trinity — God consisting of three Persons — has "not much future".

Christian teachers of his school are coming to a Jewish view of God, which means that God is seen as one infinite personal being whose infinity cannot be bound by precise doctrinal definitions.

Dr Lampe said that although on this basis Christ could no longer be called the Son of God it could certainly be said that God was in him.

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Colin Buchanan new Principal of St John's

The Rev Colin Buchanan, has been appointed the new Principal of St John's College, Nottingham, in succession to the late Rev Robin Nixon. He has been a member of staff since 1964 and Vice-Principal for the past three years.

Mr Buchanan, 44, married with two daughters, is well-known in the Church both as a member of the General Synod and a leading authority on liturgy and ecumenism. He is a member of the General Synod's Liturgical Commission, and at present is heavily involved in the revision committees of Series 3 Communion.

His commitment to all things liturgical, pastoral and ecclesiastical is amply shown by the time and energy invested in his Grove Booklets enterprise.



Colin Buchanan

ENOCH POWELL'S REMARKS "HOPELESSLY OUT-DATED"

The Vatican responded swiftly recently to Mr Enoch Powell's claim that if Prince Charles married a Catholic it would "signal the beginning of the end of the British monarchy".

A Vatican official said Mr Powell was talking "utter nonsense." Such remarks, he said, were "hopelessly out-dated now that the Christian Churches are trying to draw closer together."

The official, an executive of the Vatican's Secretariat for Christian Unity, said: "We Roman Catholics are not trying to take over England. In this day and age why should a Catholic be barred from the British throne?"

The official added: "My immediate reaction to Enoch Powell's speech is that I cannot see what sense it makes. In fact, it's utter nonsense."

"Is he really suggesting that the last bulwark of the Protestant establishment would be threatened if Prince Charles married a Catholic?"

It sounds silly to me. And, worse still, it makes nonsense of the Christian unity drive.

"Here we are, involved in serious ecumenical talks with other Churches and trying to sort out doctrinal differences and Mr Powell comes out with something like this."

"If this kind of feeling continues, as expressed by his speech, it's almost ridiculous to carry on. I get the impression that Powell is trying to stir up ill-feeling."

Lord Hailsham, former Lord Chancellor and an authority on the constitution, said recently, if necessary, he would recommend a public referendum to settle the issue of whether British laws should be changed to allow Prince Charles to marry a Roman Catholic.

Church Times

OCF Convention

From page 1

full time staff worker because of the present needs of counselling for young Christians, and outreach to non-Christians in the Sydney area where their work has mushroomed in recent years," continued Mr Koo.

"OCF realized as never before, the need for providing some form of theological training. Dr Cole, one of the main speakers, encouraged us to spend a year or even a term, at a theological or Bible college before we returned. He argued that Christians returning to Asia needed to be strengthened spiritually. Informed Christians were needed in every sphere."

ASIAN NURSES

"One area of desperate need was among Asian nurses, many of whom found it a very traumatic experience dealing across culture with the issues of death, suffering and emotional depression among patients."

"In Sydney we need a Christian doctor and his wife who would give time to such a ministry among Asian nurses, and provide a home atmosphere where such issues could be sympathetically discussed."

"This area is uncatered for, and constitutes an open door for a committed Australian couple."

The main speakers at the Convention were Canon John Chapman, Director of Evangelism, Diocese of Sydney, who gave a series of addresses on the need and nature of evangelism, and Dr Alan Cole, Master of Robert Menzies College, who gave studies in 1 Peter.

The Tasmanian Parliamentary Committee has also recently recommended that homosexual acts, ie sodomy or buggery be legal between consenting adult males, because such acts between consenting females are already legal — (This is a

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No 1675 FEBRUARY 5, 1979

NEED TO RESIST CALL FOR HOMOSEXUAL INFLUENCES IN STATE SCHOOLS

"I am strongly opposed to the promotion of a homosexual lifestyle by teachers in Personal Development programmes. This is an area where moral and spiritual issues cannot be avoided and where the rights of teachers are of secondary importance," said the Rev Tom Wallace, Director of Education, Diocese of Sydney.

The welfare of children should be our primary concern and in this regard parents have a right to expect that teachers will support those values which will lead to respect and true happiness in personal relationships.

For the vast majority of parents, Christian values are best accepted as providing the best foundation for their children's attitudes and behaviour.

DISCRIMINATING

"There seems to be a concerted effort on the part of some people to convince us that discrimination is a dirty word. In some forms discrimination is obviously harmful, but in other forms it is positively essential. It is important that we

discriminate between right and wrong, truth and falsehood.

The Christian position would be that homosexual relationships are not God's purpose for us, and that young people should be helped to develop healthy relationships with members of the opposite sex. Further, it is God's purpose for most of us that we find a stable heterosexual relationship where there is love and commitment and within which children can be given



Rev Tom Wallace

the security and love which is their right," concluded Mr Wallace.

Aggressive Moves by Homosexuals in Schools

Parents are concerned over increasing aggressive homosexual moves in the area of education and the growing pressure to legalise sodomy (buggery) by repealing the present laws which state: "Whosoever commits the abominable crime of buggery or bestiality with mankind or with any animal shall be liable to penal servitude for 14 years." (Crimes Act — Section 79 and 80.) Says the Festival of Light in a statement just released.

The Australian Teachers' Federation discussed in January 1979, support for the rights of homosexual teachers.

All three teacher unions in Victoria have positive policies in support of homosexual teachers.

The Melbourne Gay Teachers' and Students' Group has just issued a new publication for school and libraries entitled "Young, Gay and Proud" (60 pages \$1 each). It also contains a six-page guideline for teachers' use in counselling school children.

The first homosexual teacher programme is now heard weekly on 3CR — "by gays for gays" in Melbourne.

The Australian Gay CB Group is now openly operating on UHF and 17 MHz.

The NSW Teachers' Federation Sex Discrimination Committee has recommended:

2 (a) "Teachers with homosexual inclinations have a necessary and valid part to play in the education of staff, students and parents about human sexuality."

The "NSW Gay Teachers and Students' Group has also been formed for male homosexuals in the school system. A US pro-homosexual Combat Sexism kit is being used in schools.

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REFUGEE CHILDREN HAVE TYPICAL AUSSIE COUNTRY HOLIDAY



The Anglican Home Mission Society Care Force is planning several projects throughout 1979 to help disadvantaged children as its contribution to the Year of the Child. The first project was country holidays for refugee children. (Timorese, Laotian, Cambodians, Vietnamese). Holidays — from 1 to 2 weeks in January were held for 50 children, 10-17 years in various country areas such as Armidale, Kiama, Moruya and Tumut. Picture shows HMS social worker, Ann Whight accompanied by 11 refugee children at Central Station on their way to Tumut.

ANGLICANS SAY "NO" TO SUNDAY HOTEL TRADING

"In Australia you are not a man until you learn to drink and you learn to drive. A lethal combination which has resulted in many Australians driving themselves into road toll statistics".

This is one of the statements made in the Anglican Church's submission to the Joint Parliamentary Committee of Inquiry into Liquor Trading Hours in NSW made public recently.

The submission says that the introduction of Sunday hotel trading in Perth, 1970, strongly suggests that it had "a detrimental effect on traffic safety".

It also cites an increase in drink-driving offences in Queensland without the introduction of Sunday hotel trading in 1975/76.

The submission also argues that increasing liquor trading hours will put further pressure on family life.

"Family life," it says, "already under pressure,

could only suffer as a result of liquor trading hours being extended. Time spent with families would be in competition with time spent at the hotels, resulting in the possible eroding of the best investment parents could make in their families' welfare."

"Enough information about the adverse effects of alcohol on community health, crime, industrial and social welfare, backed up by any amount of reliable statistical information was

enough to convince most people that the further extension of liquor trading hours could only aggravate an already serious situation."

The submission requests no increase in hotel trading hours and the removal of the anomaly allowing hotel bottle shops to remain open on Sundays.

It says in conclusion that any move to extend hotel trading hours in NSW should be the subject of a referendum since successive NSW Governments have handled the question in this way.

Copies of the submission are available from the Anglican Information Office.

DEAN SHILTON ON FESTIVAL OF SYDNEY

Speaking at the Festival of Sydney Service at St Andrew's Cathedral, Sydney on Sunday, January 21 attended by the Lord Mayor of Sydney, the Lady Mayoress and the Executive Director of the Festival, Mr Stephen Hall, the Dean of Sydney, the Very Reverend Lance Shilton said:

"The Festival of Sydney is a wonderful time of celebration for the whole family. The organisers are to be commended for the wide range of enjoyment available to

people of all ages and tastes and for the use of overseas artists and local talent. "Because of the essential identity with all that is good the Church has traditionally been a patron of the arts and particularly at Cathedrals."

"The community will suffer if the Church now by default allows the arts to be completely taken over by secular society. Spiritual compromise easily leads to ugly commercialism, jealous competitiveness and moral corruption. When the goodness of God is neglected, the badness of man easily asserts itself."

"A negative attitude towards the Arts by Christians could impoverish their own experience and damage their relationships with others."

"A negative attitude by artists towards Christianity could make their artistic expression incomplete and leave their own needs unsatisfied."

"The Christian who appreciates the arts is in a better

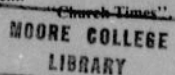
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Very Rev L. Shilton



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