ROCKHAMPTON
Canon B. Farran was appointed Rector of Gladstone on June 15. Dates of other commissionings are: Rev. G. Fryar at North Rockhampton on August 16; Rev. P. Gribe at Blackwater on August 17; and Rev. S. Rigby at Blackall on August 23.
The Rector of North

Blackall on August 23.

The Rector of North
Rockhampton, Rev. B. Farran, and the Diocesan
Aboriginal and Islander
Chaplain, Rev. J. Warby,
have been appointed as:
Canons.

The Dean of Rockhamp-ton, Very Rev. J. Bayton is to be the Bishop's Commissary.
Mr. T. B. Macauley has
been appointed Bishop's

MELBOURNE

W. R. Dowel from incumbency Philip's, West delberg to incumbency of Barnabas', Balwyn on

Rev. N. R. Glover become part-time minister-in-charge under the direction of the Regional Bishop at St. Cecilia's, West Preston from July 1.

July I.

Rev. A. J. Schreuder
transfers from Chaplain of
Gippsland and St. Anne's,
Grammar School, Sale, to
full-time Chaplain Tintern C.
of E. Girls' Grammar
School, from February,
1980

Rev. D. J. Wilson transfers rom incumbency All Souls',

t. John's, Lilydaie.

Rev. D. G. Cobbett resigns from incumbency St. Faith's, furwood as from October 14 to become rector of St. eter's, Glenelg in the Diocese of Adelaide.

Rev. K. J. Perry resigns rom incumbency Holy Trinity, Oakleigh to missionary service with Church Mis-sionary Society from

Rev. E. J. Lees died July 3

STAINED GLASS WINDOWS K. J. LITTLE Arncliffe, 2205

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provocative

Martyr Church on MAINLY Martyr Church on PEOPLE the Run — Wrong Image of Sudan

Sudan Interior Mission workers, Brian and Doris Fargher, passed through Sydney on their way for a three month furlough in New Zealand, and made it clear that many reports are untrue, concerning the work in the

Reports of persecution are exaggerated, especially stories of mass killing, and torture. It is true that in some areas, churches have been closed, and some evangelical closed, and some evangelical churches are viewed with suspicioa, especially if active-ly involved in meetings for young people. However, ac-cording to them, the Day for evangelism is not over.

At present there are only 38 missionaries, from a force of up to 300, still present. If allowed to continue, there is still a "terrific future" according to Mr. Fargher.

Some areas have been effectively evangelised, and are now able to send out their own missionaries. In other parts, millions have still not heard the Gospel. "Christian education in the Church is very needy", said Mr. Fargher. "Sunday school classes are just beginning, but the material, in Amharic, is very limited."

ASSEMBLY

"blanketed" the country, and there is an acceptance of the Bible by the authorities. The Bible Society is also very active and permitted to

Reports of an underground church" are of necessary nor very

THERE IS PRESSURE

Pressure has brought the Church together. The exam-ple given by the Church is a real encouragement and a challenge to the Church in the West. "They have a vic-torious outlook on life", ac-cording to Mr. Fargher.

"The picture of a martyred Church, running away and hiding is very wrong. They have taken the attitude of 'Here we stamd — do what you like' ".

The overall picture is of a rejoicing and expanding Church, prepared to work around difficulties, and



Brian and Doris Fargher, S.I.M. missionaries from the Sudan. Photo: Ramon Williams.

ACC LOOKS FOR CHINA VISITORS

In an attempt to deepen its understanding of China, the Australian Council of Churches' Commission on Overseas Mission would like to talk with church people who have visited China in the last few years.

Through such discussions, COOM feels, its member mission boards might get a more balanced understanding of China. They might also see more clearly the kind of relationships that cught to exist between our two countries.

"In particular, we'd like to share the information we have about life in China and the life and witness of Christians in China", said the Rev. Dr. John Brown, a COOM member and general secretary of the Uniting Church's Commission for World Mission.

Dr. Brown invited and church people who have been to China recently, and who would be interested in sharing in such discussions, to contact him at the Commission for World Mission, Box C103, Clarence Street P.O., N.S.W. 2000. The phone number is (02) 29 3112.

"URN OF CONCERN" **EARNED \$16,500**



The Thanksgiving Dinner for the H. I. Urn of Concern project, held in Sydney recently attracted 50 participants, in spite of the mail difficulties caused by industrial disputes. Held at the Boulevard Hotel, the occasion was one of encouragement to those involved in this scheme.

Commenced as a "once only" project, the H. I. Urn of Concern involves women in the satisficial giving of money, which is placed in a small "urn". All those participating are then informed through regular mailing of newsletters and prayer information, of the work involving Third World women. Many of these attend the Haggai Institute Leadership Training Course,

On a given date, the holders of "urns" are to break them and forward the contents to the Haggai Institute office, in Brisbane, towards scholarships for some of the women in Singapore.

Last year, two ladies received scholarship grants from the finance received. This year, it severaled at the Thanksgiving Dinner, four ladies received scholarships!

A total of \$16,500 was raised, with \$500 coming from a lady in the United States of America who had heard of the work, and \$75 from a lady in Singapore.

Graham Dorn, aged 18, has been a spastic all his life. Recently he gained employment at Centre Industries, associated with the Spastic Centre in his area of Seaforth. Mrs. Dorn had been interested in Dr. John Haggai's book about his son Johnny who was a quadraplegic. The more she read of Johnny and his prayer involvement for Dr. Haggai's work, the more she told her own son, Graham. Now the Dorn family, especially Graham, has become closely associated with the H. I. work and the giving possible through the H. I. Urn of Concern.

The picture shows Robyn Power speaking with Mrs. Margaret Dorn at the H. I. Urn of Concern Thanksgiving Dinner. Mrs. Dorn had a special reason for wanting an "Urn" . . . for her 18 year old spastic son, Graham, who wants to share his earnings for the Haggai Institute work. (Photo Ramon Williams).

OLD FRIENDS

Vision International met recently with the Anglican Primate of Australia, Archbishop Sir Marcus

Dr. Sam Kamaleson, Dr. Sam Kamaleson, who was in Australia to lead a number of Christian Leadership conferences, met with Archbishop Loane at St. Andrew's House, Sydney. The two spent time recalling their preaching days together in India.

in India.

Dr. Kamaleson is an ordained Methodist Minister, who directs Christian Leadership and pastors' conferences throughout the world, par-ticularly in Third World na-

while in Australia, an approach was made to Dr. Kamaleson to conduct a leadership conference for Aboriginals in Australia. The request came from sections of the Aboriginal Christian

ommunity.

Dr. Kamaleson is now considering a conference nextyear in Alice Springs.





Mrs. Eileen Middleton of the C.L.C. shop at Springwood, presents the Mayor, Aiderman Leslie with a copy of the N.I.V. Bible for the local library, during the opening ceremony of the Christian Literature Crusade's eleventh book shop. Photo: Ramon Williams.

CLC MOUNTAIN ADVANCE

The Christian Literature Crusade's opened its eleventh book shop in Australia, at Springwood on June 28. The brightly coloured, attractively arranged and decorated store quickly filled with people, following the official ceremony conducted in the plaza outside.

Shop F, in the Town Hall Plaza, Springwood, first came to the notice of Eileen Middleton two months ago. Mrs. Middleton was formerly the manager of the CLC Family Book Shop at Paramatta.

WORSHIP
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AUGUST 27 1979

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- THE DESPERATE PLIGHT OF THE ASHES



The remains of the Balayi coffee processing plant at Masaka in Uganda, which is owned and operated by the Church of Uganda. Coffee to the value of 3,000,000 shillings (\$375,000) was destroyed during the war of liberation and 300 employees put out of work. First hand account, page 2.

· Former Chinese Anglican Bishop-Dean's Interview (Part 2) "Loval to Mao and God"

page 2

· Morphett on Media Christian's role (Part 2)

page 3

· World Vision Viet Report "Gospel is being freely preached"

page 4

Receiving and Extending Forgiveness The problem of resurrecting old issues -Dr Craddock

page 4

· Dial for a Drunk Helping in Inner City

page 8

. N.T. Greek in Nine Weeks

page 7

Letters W.C.C. Defence

Racial Assumptions

page 6

EDITORIA

ORGANISED GREED

The latest strike to be reported in the papers, and not all are, was a strike by twelve snowplough drivers at Mount Kosciusko. The drivers timed it well as it was the first real snow fall of the season, right on the weekend when some skiers were leaving and others arriving and all inconvenienced. It was such a small pimple on the industrial face compared to the ugly scars of the waterfront strike, or the petrol refinery strike, or the train strike, that it might seem hardly worth mentioning, though this will not be the opinion of the hard pressed resort operators who have had a bad enough season as it is.

But what about strikes in general, which are of such frequent occurrence in the Australian Community? Are strikes legitimate? The retort will be made that in a free world a person always has the right to withdraw his labour, but this reflects the error of modern secularism which ignores the fact that we are in relationship to one another and therefore have obligations towards one another. For example, members of Nasa monitoring a moon shot at Houston, Texas, are they at liberty to withdraw their labour at their own discretion when three astronauts are in orbit and are relying on the faithfulness of the Houston team for their safe return to mother earth? Plainly there are some situations when it

is indefensible to withdraw your labour and the government should legislate accordingly, providing penalties for those who offend. Those who staff essential services have the strongest obligation to remain at their work rather than jeopardise the whole community, and although clearing the roads in the snow fields could hardly be regarded as an essential service, those who have chosen to take up this work have an obligation to those whose plans depend on their obligation to those whose plans depend on their

faithfulness in it.

The basis of most strikes is greed. Indeed our modern economic system may be described as organised greed. Jesus described Christians as the salt of the earth, but most of us have lost our savour, being motivated by greed along with the rest of the community. The organised church is not exempt. It manages its properties for what it can get from them. But the Christian springing is service which considers other. Christian principle is service which considers other persons' welfare primarily. Greed looks after number

The sad thing is that greed is a perversion of the the sad fining is that greed is a perversion of the noblest motive; the seeking of life. In the Garden of Eden, God planted the tree of life as the hope and promise that those who by patience in well-doing seek for glory and honour, will be rewarded with eternal life. that this is where real life resides. He is greedy. He is mistaken as to where life lies. Jesus said, "A man's life does not consist in the abundance of the things that he possesses". Life consists of relationships, especially relationship with God. Jesus said, "This is life eternal to know the only true God, and Jesus Christ whom He

Greed is the commonest human sin and it is the one most fiercely denounced in holy scripture. The tenth commandment forbade it, Jesus condemned it in the strongest of terms, and in several places St Paul warned that the greedy person will not enter the kingdom of heaven. He said that it was the equivalent of idolatry. which is the grossest of sins and he warned that the wrath of God overtakes those who are greedy. In a society where organised greed is reflected in company reports, in trade union militancy and in the aspirations of ordinary people, Christians and the Christian church must witness to service and not self centredness as the principle for organising human life. Not rights, but obligations, are to be uppermost. The Son of God was among us as He who serves. Relationships are the all important thing in life. Society consists of relationship. Service furthers relationships, greed destroys them.

Library

AUSTRALIAN CHURCH RECORD, AUGUST 27, 1979 - 1

EXCLUSIVE TO CHURCH RECORD

Former Anglican **Chinese Bishop** Interviewed in Nanking



Professor Ting and his wife with the Anglican Dean of Sydney

any now?

PROFESSOR TING: Before the Cultural Revolution I can't say there was absolutely no discrimination because in such a big population there were bound to be people who held a certain point of view about religions. But as far as the official policy of the State is concerned all religions were equal and people were not to be treated differently on account of their calificial.

their religion.

Children from religious families would be admitted into University just as much as other children. So on the whole

University just as much as other children. So on the whole during those seventeen years I think the Government did see to it that no discrimination should happen. In those days people were not treated in accordance to their religious belief.

Take Dr. Sun Yat Sen and Chiang Kai Chek. As far as religion is concerned they were both Protestants but Dr. Sun Yat Sen has always been very highly respected. I think most Chinese know that he was a Christian and people respected him because he was a forerunner of Chinese democratic revolution.

revolution.

Whereas Chiang Kai Chek was reputed to be a devout Methodist, I don't think many people in China would look up to him as any sort of leader in China. During the Cultural Revolution the situation was quite different, because in those years the influence of the Gang of Four seemed to have gained the upper hand. It would be to the great disadvantage of the religious believers in many ways.

I know of Moslems, for instance, who in the rural areas were compelled to raise pigs, hogs and they were even compelled to eat pork, because they were considered to be revolutionary.

evolutionary.

And when they refused, the bones of hogs would be oured into the wells so that the Moslems would find it in possible to drink the water of the well. All that sort of hing. It sounds very unreasonable and primitive but that appened in certain areas where Moslems were in a large

happened in certain areas where Moslems were in a large majority.

But today all of this has to be changed. Christians, too, in certain rural areas where I was recently, have a production team composed of some ten or fifteen families. They were all Christians and their productive work was excellent.

Then, during the Cultural Revolution, some people went to them and asked them to whom they were loyal.

Chairman Mao or God? They were compelled to say whether their primary loyalty was to Chairman Mao or God. They said, We are loyal to both. In political matters we are loyal to Chairman Mao, but in religious faith we are loyal to Bod. They were not satisfied. They felt that they were debunking Chairman Mao. So the conflict became very severe.

The Christians didn't even cultivate the land for two years because they couldn't unless they said their first loyalty or their only loyalty was to Chairman Mao. With the downfall of the Gang of Four all this situation has been remedied for the Christians in that team, they became quite happy and they are working on the land again. So that shows you something of the discrimination or even persecution that Christians had to suffer during those days. suffer during those days.

Since the downfail of the Gang of Four I think our

Since the downfail of the Gang of Four I think our Government is working very hard to go back to the correct practices of the first seventeen years. Christians are again regarded to be a part, definitely a part of the united front, that is Christians and Communists may differ in ideological and philosophical, theological matters but politically as long as the Christian is patriotic, as long as the Christian wishes China to grow better, to become stronger, then there is enough common ground between the Christian and the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist and also been reippled with bed and medicines in short supply. In one instance looter the communist to the communist to work together of the communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that is the policy of the Communist to work together and that Communist to work together and that the work together and the work together and that the work together and the work together and the work together and that the work together an

philosophical, theological matters but politically as long as the Christian is patriotic, as long as the Christian mishes China to grow better, to become stronger, then there is enough common ground between the Christian and the Communist to work together and that is the policy of the Communist party about the united front. It's on that ground that Christians and non-Christians can work together for socialism.

DEAN: So you wouldn't see any place in the future for, as it used to be called, Foreign Missionaries because of an attitude to foreign powers generally, would that be so?

PROFESSOR TING: Well, a very important point emphasised by the Chinese Christians since the early days of the Liberation was that the churches in China ought to be Chinese and national. Financially the churches are to be self-supporting. It is not anything nationalistic. It has no objection to international connections between Chinese Christians and Christians abroad. But it is just that the churches must be self-governing, self-supporting and the work of the churches need to be carried on by the Chinese Christians ourselves. Theological education, for instance, we felt that it was necessary for education to be carried on in Chinese. I was always lecturing and talking using the English language and making a theological student less a Chinese after his five year education. So I don't think that the churches in China would welcome Western missionaries. But we are not really against there was need for food.

2 — AUSTRALIAN CHURCH RECORD, AUGUST 27, 1979

ENDLESS HORROR, ENDLESS RECONSTRUCTION

A graphic insight into the sufferings endured by Ugandans during the eight years of the Idi Amin regime and the recent fighting that led to the liberation has been gained by a Sydney observer, Mr. Warwick Olson, who has just returned to Australia after travelling extensively through Uganda as a member of a team to assess relief and rehabilitation needs. He spent ten days in the most hard bit areas of Uganda.

PART II were endiess. One pastor told me of a mother with her baby who was trying to flee from Amin's soldiers. They were caught and the baby was tossed into the swirling rapids of the Nile River — all because the mother had hidden a small sum of money in the child's napkin'', Mr. Olson said.

OF 900 CHILDREN

to two mass graves just outside the town of Mbarara in Western Uganda. In those graves were buried 900 children who had died during the 10 weeks war of

eration. These children, who were These children, who were either orphaned or separated from their parents, had moved from place to place, first to avoid the wrath of Amin's soldiers and then the bombs of the Tanzanian liberating forces. Many of the children had died from malnutrition. Others had contracted

disease, mainly through a measles epidemic.
The towns of Masaka and Mbarara near the Tanzanian border the commercial centres had been destroyed.
There was no electricity and water was short. Food was short in the town because of the extensive damage to the commercial centre, and

outside the town in areas near the Tanzanian border there was a desperate shortage of food and clothing. The bishop in this area, the Right Reverend Christopher Senyonjo, said the Church must be in the forefront of the rehabilitation and reconstruction programme.



THESE SURVIVED THE WAR

Children at the Church of Uganda's Baby Home at Fort Portal have been affected by the recent war of liberation. The Baby Home was looted and cots, bedding, food and other essential items were stolen. The Matron and staff are carrying on under very difficult circumstances.

Mr. Olson said the Archbishop of Uganda, the Most Reverend Silvanus Wani, had asked the African Enterprise organisation, under the leadership of Bishop Kivengere, to co-ordinate the relief and rehabilitation effort for the Church of Uganda.

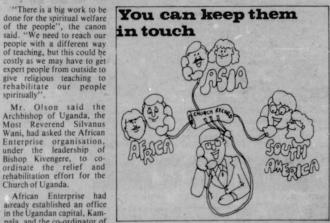
Church of Uganda.

African Enterprise had aiready established an office in the Ugandan capital, Kampala, and the co-ordinator of the work is the Reverend John Wilson, who until recently headed African Enterprise's Ugandan relief programme in Kenya.

Archbishop Wani told Mr. Olson that Bishop Kivengere and the African Enterprise team had done a magnificent job from Kenya in caring for Ugandans displaced by the brutal Amin regime. Now that they were back in Uganda, he wanted them to become deeply involved, not only in the relief programme but also in the Church's ministry of "reconciliation of hearts and minds".

Mr. Olson, a director of

munications organisation, Pilgrim International Limited, is associated with the Australian support office of African Enterprise.



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WHO REALLY OWNS THE MEDIA?

Tony Morphett takes the Christian view **PART TWO**



MEDIA RESPONSIBILITY **MEDIA OWNERSHIP** MEDIA CONTROL

So let us look at those phrases again:
"ownership of the media"; "control of the
media"; and "media responsibility".

If you are a Christian, you know who
owns the media. In terms of the parable of
the vineyard, He is an absentee owner . . . he
has gone away and left us to manage it, but
he is still the owner. The owner is God, in the
form of Jesus Christ, who has all things
under His feet. Now I agree that this is very
inconvenient. It would make life seem much
easier if he owned it, and only had to answer
to each other for what we did with it. But
that is not the truth of the matter. Such a
view does not fit the facts.

But "control of the media" is a different
matter. Genesis I tells us that God handed
the planet and its resources over to us to
work with. As I said earlier, this may seem to
us to be a dumb decision but it's none of our
business to question it. "Control of the
media" is in human hands. Now how does a
Christian who works in media set about

media" is in human hands. Now how does a Christian who works in media set about deciding how he carries out his responsibilities firstly as a Christian, and secondly as a media worker. Well for a start that is the order of his responsibilities. One, Christian. Two, worker.

And employers should not feel too bad about this, because a Christian who is silly enough to think he can cheat God will not think twice about cheating his boss. Furthermore, a practising Christian who works from the blueprint... works from the Bible ... should make a good employee, because he is under orders to use his talents productively ... to multiply his talents. So that not only should he not be robbing you blind, he ought to be making you look good as an employer.

PROBLEMS FOR CHRISTIANS

The media however creates problems for the Christian employee.

Media . . television, radio, newspapers, magazines . . are channels for information and entertainment. But they don't just inform and entertain society. They reflect it as it is, and also as it thinks it wants to become. Media reflects the short-term aspirations of various parts of society. An example of this a few years back was a drama series set in a secondary school. I understand a large bloc of the audience were primary school children.

Another series purported to represent life

a hage thick of the audience were secondary school children.

Another series purported to represent life in a block of flats. A lot of the audience were secondary school children who thought that that was what their future was going to be like. People really are influenced by what they see and read and hear. The advertising industry has spent millions in research establishing this. If people are not influenced by what they read and see and hear, then advertising is a hoax, and political campaigners are wasting their time.

Now the Christian media worker has to work in that situation, and also he has to work in teams with people who don't share his views.

This is as it ought to be. In the world, as a leavening agent, is exactly where the Christian ought to be. This creates all sorts of problems for him on a-day-to-day basis and I'll be looking at some of those problems

Most of them spring from the sort of society we are. We're a society with ills. Some of our ills were the cause, and more of them are the results of two world wars, a depression, and an extraordinary technology. This rechnology and capacity to

make things has made us a rich society . . . most of us have a far higher standard of living than even aristocrats of the Middle Ages . . . but it's a rich society where some people still don't get enough to eat.

In the past ten years materialism has proved itself to be a thoroughly unworkable philosophy. The richest countries in the world have pockets of malnutrition in them. This is so not because we lack the food. It's because we lack the food. It's because we lack the ded to the more than the second of the sec

crime".

It's a society which, while becoming increasingly aware of the interdependence of plants and animals in nature — increasingly aware of ecology — increasingly pretends to believe that people aren't interdependent — that it's actually possible to lead a purely independent and self-centred existence.

Now that's a society which isn't thinking clearly or well. A society which is, to be frank, mentally ill, and needs healing. And that illness stems from a retreat from the facts, and that healing can only come from a recognition of the facts including the original Fact of God, and His demands on us.

REFLECT AN ILL SOCIETY

Workers in the media are involved in reflecting that society and its desires. Because they're reflecting an ill society, workers in the media quite often take damage. And quite often that damage is in the form of loss of belief in values ... in a word, cynicism. Cynicism, unfortunately, has become part of the romantic image of the reporter. As a cadet reporter one put on cynicism with one's first trenchcoat.

I realise it's quite often the sensitive person's defence against pain, but there's something very tedious about cynicism. It's directionless, non-creative, it reacts rather than acts, it's a negation rather than an affirmation, it confuses rather than clarifies. In a pantomime, the devil may be a swashbuckling chap in red tights. In real life, his trademarks are tedium and confusion and his calour is more often arey.

his trademarks are tedium and confusion and his colour is more often grey. The one thing the real devil has in common

The one thing the real devil has in common with his portrayal in pantomime is that he's involved in illusion. He's the father of lies. And the romantic illusion persists . . . the lie persists . . . that lack of belief is more positive than belief itself. It's hard to estimate how much damage has been done to our society by the romantics of the 19th century who elevated rebellion into a virtue. Now we know from Genesis that rebellion is the key vice. It's what got us into the mess we're in.

And that's because rebellion against God And that's because rebellion against God is a rebellion against the original Fact, and if you rebel against the facts, you ge, mashed. If I go to the top of this building and rebel against the law of gravity by stepping off into the air above Pitt Street . . then I get mashed. If you cross streets ignoring the facts of motor cars you get damaged. If you live your life ignoring the fact of God, you get damaged. Believe me. I tried it, I did it, I got damaged.

live your life ignoring the fact of God, you get damaged.

So in the 19th century someone comes up and says "the rebel's a hero" and idiots ever since have believed it and have been taking damage from it. I know, because I was one of those idiots. I was capable of saying "if God exists then He must be defied". Big deal. Trouble is, it's like defying the Law of Gravity. It's dumb. You get mashed. And you lead a grey, tedious life in the meantime.

The media worker . . , the man or woman working in newspapers, radio, television, reporting or fictionalising our society can't wish the ills of that society out of existence . . . can't avoid them. It's like being a cell in a sick body. The cell can't opt out, all it can do is get sick itself or try and make the body well again. What can the Christian working in media do to make the body of society well again? We're all in this together, and media h as tremendous, I would say disproportionate, leverage in society. So what can we do?

The owner has given us the vineyaro and gone away, and the vineyard's in a bad mess and the owner might come back any time to get us to account for what we've been doing with his property. Our Father's left us to

look after the house and it is in one (literally) hell of a mess.

And if we knew the date he was coming

And if we knew the date he was coming back, then we'd have the washing up and vacuuming done by that day. Even have the beds made, wouldn't we? But the old man's smarter than that. He hasn't told us when he's getting back. Just have it in order. Well, you've read this morning's newspaper, so you know the house isn't in order. And what can I do? Fast as I wash up, the others dirty the dishes, right?

INSTRUCTIONS **BEHIND THE DOOR**

Well we can look at the list of instructions that our Father left hanging behind the door.

We're supposed to love God and our neighbour as ourself. Our neighbour doesn't seem very lovable, but we have to love him. Sometimes ourself doesn't seem very lovable, but we manage there, don't we? So loving our neighbour ought to be possible, because we know fewer horrible things about him than we know about ourselves. Anyway, John in his first letter says "If anyone says 'I love God', and hates his brother, he's a liar''. John gives as his reason the fact that you've seen your brother and you haven't seen God.

liar". John gives as his reason the fact that you've seen your brother and you haven't seen God.

Now I would've thought that it's sometimes easier to love someone you haven't seen than someone you haven't seen than someone you have . . . but surely there's another reason here too. Genesis says we're made in the image of God. Now because of our rebellion we've damaged that image, it's a flawed image, but it's still there. So it's logically inconsistent to say you love God and hate your brother. You're saying . . . I love God but I hate the image of God. It doesn't make sense.

So a Christian in media, like any other Christian, has to deal with God and other people from a position of leve. But a media worker's business is people. People he interviews, people whose businesses he writes about, people he photographs, people whose books or films he reviews, people whose books or films he reviews, people who's just lost relatives, people whose lives resemble the fictional stories he constructs or films. He has to deal with these people from a position of love. And unless he works from love, his work is going to be rotten anyway.

I don't use the word "rotten" figuratively. I mean it literally. The whole universe, and life itself came from God's creative act of love. So if we, who are flawed images of God, are not ourselves working from a position of love, then we are not working from a position of love, then we are not working from a position of love, then we are not working from a position of love, then we are not working from a position of life. And the lack of life is death, and our work will be literally rotting, or rotten. It may have the luminescence of decay, but that is the only light it will give.

One of the most astonishing things God did when He made us, was to give us the potential to reproduce ourselves.

A Christian worker in the media has to

One of the most astonishing timps Gou did when He made us, was to give us the potential to reproduce ourselves.

A Christian worker in the media has to draw lines past which he can't work. And those lines are there for very positive reasons. What I'm saying isn't negation. Isn't a big "no". It's a big "yes". It's a yes to God's love, and the love we owe to God and our fellow man.

Pornography for instance is desperately wicked, is such a sign of a desperately ill society. For what pornography does is to separate sexual intercourse from love and from the reproduction of new, if flawed, images of God. It separates sexual intercourse from life, and the lack of life is death. And death is the symptom of what Christians call "sin", which is rebellion against the facts, and therefore against God the original Fact.

Pornography isn't the subject, and I'm not going to pursue it, but it's a good example of an area where a gift of God has been detached from its life-enhancing purpose, and directed into death. Where food has been tipped into the sewer. Pornography's simply anti-woman, anti-man, anti-life, anti-human, anti-love. Anti-God.

I suppose we link in our minds "media, sex and violence"... and with violence we have another example of the detaching of an emotion from its right function. After all, anger isn't bad in itself. There are sometimes good reasons to be angry. But if we link it with unforgiving behaviour, and then celebrate the mismatch as a good and reasonable form of human conduct... then we're out of line.

reasonable form of human conduct... then we're out of line.

I'm guilty of having done it. Of having celebrated revenge as a good thing. And of course it's simply not on. We're usurping God's function. "Judge not." "Vengeance is mine saith the Lord." Not on.

So there are fashionable areas in media where Christians are handicapped. Where we can't participate. It's always been so. We couldn't work in the Colosseum in Ancient Rome and we can't write sadism and porn now. That's tough luck, but there's other work around. Myself... I argue. I negotiate with producers. I say "I can't write it this way, but I could write it that way... and I try and make sure that that way's a better story.

ONE LIGHT SHINES ANOTHER CONCEALED

And there are producers I'll probably never work with, and who probably wouldn't want to work with me. Recently someone in want to work with me. Recently someone in the business was suggesting me for a job, and the person he was talking to leant forward and said "you realise Tony Morphett's a, ah . . . a Christian?" The man who was suggesting me is also a Christian, but not quite the exhibitionist that I am. So he stayed deadpan and said "well I suppose there are worse things to be".

This is a nice little scene, because it illustrates two things very clearly: one, in some sections of media there is no more threatening thing that you can be than a Christian; and two, there are Christians in media who aren't known as such.

threatening thing that you can be than a Christian; and two, there are Christians in media who aren't known as such.

Now I don't know whether they go round drawing a fish in the dust and rapidly rubbing it out, but because of the aggressively secular nature of the industry, there are Christians who've been hit in the head once too often and don't stand up and be counted any more. And clearly this isn't according to the book.

We not only have to stand up and be counted, we also have to evangelise, which is one of those words like fundamentalist that gets us into trouble. We have to let people know that the epidemic of death, which we caused by our rebellion against the source of life, against the facts . . . that that epidemic ended on the Cross. Now if there was an epidemic of bubonic plague going around and you knew the cure was a very simple one . . . and you kept the knowledge of that cure to yourself . . . then I don't think you'd be behaving very nicely.

And savine "the cure's in books in the

... and you kept the knowledge of that cure to yourself ... then I don't think you'd be behaving very nicely.

And saying "the cure's in books in the library ... let 'em look it up, like I did" ... or "there are hospitals in every suburb where they can learn the cure" ... doesn't really let us off the hook, when we can say to our neighbour "look, Jesus did it on the Cross for you. All you have to do is accept it and be cured!" Now if we don't believe the Bible, then we don't have to do that. We can watch them die and say "bye bye. Death's an incurable disease, no one survives it."

And, frankly, when I was an atheist, I thought that was a terrific deal. That death was permanent. That it didn't matter what you'd done, you never had to answer for it. One of the hardest things I had to accept as a new Christian was this idea of survival after death, of the resurrection of my body. I could accept Christ's resurrection because the evidence was there. But I couldn't accept mine. Because I was scared that people would say "oh, you're after pie in the sky. You're afraid of dying.".



An Evangelical Church in Hand

TONY MORPHETT - "Not afraid of death as such" • From page 3

I'm not afraid of death as such . . . being eaten by crocodiles and so on, yes, but not of death as such. What I'm afraid of is losing touch with Christ now I've found Him. So it's not death I'm afraid of, it's Judgment. I'm so afraid of it, I'll obey orders very willingly, something I've never done before. And the orders include Matthew 28, verses 18-20. The resurrected Christ is talking to His disciples. "And Jesus came and said to them: 'All authority in heaven and earth has been given to Me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

If you are a Christian in media, then those are your orders. You have to evangelise. Not badly, not shouting "have you been saved?" into unwilling people's ears. Not grabbing lapels. Lots of people have tearaway lapels these days. But with love, because you want to save them from death.

The ownership is vested in Christ. All authority in heaven and earth has been eigen.

The control has been given to human beings. In Genesis 1, 26 God has given man dominion over all the earth. We are stewards

And stewards are responsible to the owner for what they do with his property. The owner has told us that he is coming back, ready or not. Whether you believe it or not. You may not believe in the law of gravity but that won't save you if you step off the roof.

that won't save you if you step off the roof.

There's been a lot of talk recently about children's television. I'd like to leave you with two quotes from Jesus. "Let the children come to Me, do not hinder them; for to such belongs the Kingdom of God" (Mk 10, 14), and "Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a great millstone were hung round his neck and he were thrown into the sea!" (Mk 9, 42). The thing about this book is that it does clarify one's programmaking decisions.

Ownership, control, responsibility We

Ownership, control, responsibility. We know the owner. We know who has control under him. We know who's responsible. We are responsible and we'll answer for that responsibility when the owner returns.

When I was asked to give this talk, I thought I knew what I was going to say. Something mildly entertaining, a talk about what the Bible's done for me. But I got forced back to the Bible itself, and away from myself. And the Bible has its own disturbing logic.

KESTON COLLEGE REPORTS

AMERICAN YOUNG PEOPLE ARRESTED BY CZECH AUTHORITIES

Three young American tourists are presently being detained by the Czech authorities in Brno: Lenore Hunt, 23, of Galesburg, Illinois; Albion Buckingham, 26, of Willow Grove, Pennsylvania; and Michael Birks, 21, of Fairfax, California; were seized by Czech officials on July 3, 1979, and have been held incommunicado for 3½

The group, members of the Summer Youth Training in Europe Organization, a programme affiliated with the Slavic Gospel Association, were found in possession of religious literature, including Czech Bibles intended as gifts for Czech churches. Czech officials in Prague have indicated that a charge of unlicensed importation of literature is pending for the arrested Americans.

Summer Youth Training in Europe pokesman Ron Maczka said recently that t was customary for the students from hristian colleges in the United States to take

gifts, including religious literature, to the churches on their travels through western and eastern Europe. "Nothing in Czech law," he said, "prohibits the carrying of such literature into the country. The literature in question was available for inspection. It was not of a political nature." Without any communication with the young people for nearly four weeks, it impossible to ascertain the exact charges and predict the outcome. It is feared that the group are undergoing interrogation which accounts for the silence of the Czech authorities concerning them.

CHRISTIANS MUST BE PART OF THE CRISIS

WORLD VISION VIETNAM REPORT

The Christian Church is still alive and well in Vietnam under a government policy that does not encourage or discourage religion, says World Vision's relief and development director, who's just back from that country.

Roger Walker's visit to reverse its policy and vietnam was the second stage of a study into the Indo-Chinese refugee problem. Late last year, Walker spent time in Thailand, where he visited refugee camps and met with officials of the United Nations' High Commision on Refugees.

Commenting on the refugee situation, Roger Walker says that the crisis must be attacked on two levels.

I that there would be no more that their in the North. "But we did keep God's Word according to the faith. We kept the Word of Jesus and the unified Vietnam and an opportunity to see if World Vision could give assistance to Vietnam and Kampuchea," says Roger Walker.

He says that there is a contrast between Hanoi and Ho Chi Minh City (formerly Saigon). In the North the communist system is embediated in the world of Jesus and the Word of Jesus and the Word of Jesus and the United Nations' High Commission on Refugees.

Commenting on the refugee situation, Roger Walker says that the crisis gagon. In the North in the North. "But we clid keep God's Word according to the faith. We kept the Word of Jesus and the United Nations' High Commission on Refugees.

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He says that there is a contrast between Hanoi and Ho Chinese refugee camps and the word of Jesus and the Wo

Commenting on the refugee situation, Roger Walker says that the crisis must be attacked on two levels.

"There are hundreds of thousands to be helped who have made their escape and are now crowded into camps or who are struggling for sur-vival on the high seas.

vival on the high seas.

"I believe that Australia and other Western nations have a responsibility to take more refugees. However, I believe the community must give the Government its full support. Christians must do more to help settle these brothers and sisters in Christ. There is no use calling for an increase in the refugee intake unless we are willing to do our bit."

The World Vision relief and development director says the second level of at-tack must be to give support to both Vietnam and Kamouchea. We must not look on these two countries in only

nese two countries in only negative terms.

"Exciting development is taking place in Vietnam. Kampuchea is in the middle of a full scale famine and is desperate for assistance. I believe we must respond to believe we must respond to that call even if the Australian Government has

Saigon). In the North the communist system is embedded into the lives of the people. There is reasonable equality and co-operation. There is a more spartan approach to life.

In the South there is still confusion and uncertainty about the future. The new life-style is still filtering down to the grass roots. Because of this uncertainty, many Vietnamese are making their escape. escape. Under the communist

Under the communist system, says Roger Walker, there is free education, health care and no taxation. The salary scale begins at 50 dongs (\$150) and increases to 200 dongs (the salary of the Vietnamese president is 200 dongs). Essential diet, rice and meat, is rationed. Each person is allowed 15 kilos of rice a month.

WE KEEP

The Catholic Church is still strong in the North.
In the South, the church operates with comparative freedom. Like all citizens, ministers have to live with travel limitations. People travelling beyond the city must return home on the same day. This makes evangelism and conferences of pastors and bishops difficult.

GOSPEL IS FREELY PREACHED

"In the South, unlike the North, there is still apprehen-sion among Christians about the future. But everywhere in Vietnam the Gospel is being freely preached."

ment has made remarkable progress in clearing the city of its prostitution and drug problems. The New Economic Zone, a settlement just out of old Saigon, while having its teething problems, appears to be taking its toll on the city slums.

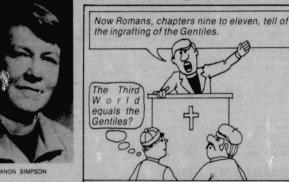
The World Vision relief and development director

GOD'S WORD

However, people told me that when the nation was partitioned in 1954, many Christians went South, believing

How World Vision Teilet as development director says he was very impressed with the level of operation and cleanliness of hospitals he visited. Many have been upgraded since 1975.

St. Wasn's Church







C.M.S. BOOKSHOP

NEW PRINCIPAL FOR CMS TRAINING COLLEGE



Rev John McIntosh, BA, BD, ThM, has been appointed principal of St Andrew's House delbourne—the training college for Church Missionary Society candidates.

He succeeds Rev David Penman who is now Rector of the Parish of Palmerston North in

Zeatand.

John and his American-born wife Barbarà are at present CMS missionaries in Indonesia

An "old boy" of St Andrew's Cathedral Choir School and Trinity Grammar, Sydney, John holds a Bachelor of Arts degree from Sydney University and studied at Westminster Theological Seminary in Pennsylvania, USA, where he gained a BD (1962) and ThM. After ordination in Sydney, he lectured at Moore Theological College. He was curate at St Barnabas' Anglican Church, East Roseville, and then St James', Turramurra, before training for missionary service at St Andrew's Hall in 1970.

John and Barbara have four children. The two eldest, Jane and Alison, are at school in Australia James and Katherine are attending Cheefoo School in West Malaysia.

The McIntosh family will move to Melbourne and John will take up his new post at the beginning of first term in 1980.

Police Impotence and the Summary Offences Act

"Police News" is the of-ficial journal of the Police Association. An editorial in the latest issue criticises the laws passed by the NSW Parliament last April, but not yet promulgated, to replace the Summary Offences Act. The police journal says

that these new law-police have lost "any semblance of control over semblance of control over semblance of control over many common street of-fences". The editorial lists the types of behaviour which often occur after hotels close and which gives offence to other citizens. Under the new law the police cannot take ac-tion.

The Secretary of the Police Association said problems have arisen from the decision to pholish the offence of an underworld war to control

THE GROWING INFLUENCE OF ISLAMIC FAITH

The growing Islamic influence which is continuing in the Middle East and Africa is causing widespread concern among church leaders at the Anglican Consultative Council. This concern was indicated by the Archbishop of Canterbury in his opening address when he questioned whether the Anglican Communion was equipped to meet the challenge of Islam's "notable advance".

Two members of the ACC from Muslim countries agreed that for years the West had disregarded the advance of Islam. The Rev Clement Guya Janda of Kenya and Bishop Inayat Masih of Pakistan said that Westerners viewed with surprise the Iranian blood-bath.

But for persons living in or near 'countries under the "veil of Islamic power", the developments in Iran and the

with Christian unity and mis-sion, and the theological basis of human rights — are expected to refer to this rise of Islam in their reports, despite the fact that the Council's Secretary-General, Bishop John Howe, says that the subject of Islam is not formally on the agenda.



Archbishop Bill Bennett, of South Africa, talking with the Archbishop of Canterbury, Dr Coggan, between sessions of the recent ACC meeting.

To Understand Each Other by Dr Alan Craddock

RECEIVING AND EXTENDING FORGIVENESS

How well do you handle "forgiveness"? If you find it hard to forgive someone who has wronged you, or if you can't really accept that you have been forgiven when you are at fault, then you have a real problem on your hands. Even in the best of families, relationships can become very hostile and after a fiery session it is good to see that faults have been forgiven and the partners reconciled to one another. If the forgiveness is real, the clash lies in the past and the future has not been jeopardised.

But often forgiveness is not easily given or received. I was recently watching a TV programme in which a father and his daughter became bitterly divided and refused to talk to one another. The script-writer did the usual trick and had them reconciled before they over-ran the pro-

script-writer did the usual trick and had them reconciled before they over-ran the programme's timeslot.

It was all suitably touching and simple, and made good family entertainment — there was even a lesson to learn!
Real life is not quite so simple. The lives of real people are not scripted by experts or packaged to suit a one hour media presentation (with time out for commercials too of course).

In reality, many people say that they forgive, but when tension builds up again the old issue is resurrected. In marital counselling it is not unusual to encounter couples who keep on forgiving one another for their faults, but who can't seem to forget these faults.

Their forgiveness seems to have a warranty — it is valid for two months or so, but after that it lapses and the issues are brought back again with renewed vigour. This is sham forgiveness. It consists only of empty words and signifies nothing. It is a forgiveness that is taken away as easily as it was given.

The ingredient that is missing is genuineness. If we forgive, at is critical that we really mean what we say. From a Christian point of view we are to forgive as effectively as God has forgiven us. In Colossians 3:13 Paul recommends that as the people of God we should "... be tolerant with one another and forgive one another just as the Lord has forgiven you."

It is useful to remember

you."
It is useful to remember that the forgiveness you give is to be as absolute and complete as the forgiveness God is willing to give. His forgiveness is not whimsical

or forgetful but is "faithful and just" (1 John 1:9). He to forgives even when it is undeserved. His forgiveness is all too common, for many people are much more comfortable giving forgiveness needed in our drelationships should be modelled on this.

There is a further problem with forgiveness. This concerns the receiving of forgiveness. I recall talking with a teenager who had made a mistake which had foots her and her family considerable pain. Her parents had genuinely forgiven her land had set the matter aside.

The fallt was seen to be far more important than ancient history. The only person who couldn't see it this way was the girl herself. She just could mot believe she was genuinely forgiven and her guilt feelings continued to grow and is she became seriously depressed.

This failure to accept the

PROFESSOR TING ON CHINA

• From page 2
their missionaries as individuals because many of them came to China with the sole intention of evangelising China. They didn't want to be a political tool of Western penetration even though when they were caught in the whole machinery of western political and military and political penetration of China, objectively because they didn't know any better, they could have supported groups in China, political groups in China, that were against the interests of the people of China. But today we understand that many missionaries have turned into friends of new China. Many of them have visited new China. Even some of our friends have come to Nanking and have come to see us. So we are taking a very friendly attitude towards the former missionaries. It is unthinkable for the Chinese churches to receive missionaries back to be permanent co-workers.

Chinese churches to receive insistinates and coworkers.

DEAN: So if there were some ex-missionaries who needed to leave China in those very turbulent days and wanted to come back for a visit, would they be welcome to do that?

PROFESSOR TING: Certainly. Archbishop Mowll was a former missionary in China and he came back in 1956. Then our very good Canadian friend, Pat Johnson, for instance, was a missionary in Manchuria. He has come to Nanking three times. Bishop Hall came back. Bishop Baker has not come yet. I understand he hopes to come to China.

PART THREE NEXT ISSUE

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Sir,
May I respond to Douglas
Brown's article (and question) "Who Now Wags the
WCC's Tail?" in ACR
16/7/79.
Either it is unfortunate for
Mr Brown that the information and wisdom of the
recently concluded Commonwealth Heads of Government Meeting was not
available to him at the time
he wrote his article, or he wrote his article, or presumably now he is writing

he wrote his article, or presumably now he is writing an article that suggests all the heads of the Commonwealth are "left wing, radical, revolutionary, neo Marxists" and whatever other words he can find in his political dictionary.

The policy of the WCC on Zimbabwe/Rhodesia has been to seek an end to the violence and "to support efforts to achieve a just and peaceful settlement through negotiations involving all parties concerned". The Communique of the Commonwealth meeting outlines an almost identical policy. The Commonwealth meeting outlines an almost identical policy. The Commonwealth meeting outlines an almost identical policy. The Commonwealth seed and induction which meighbouring countries of Botswana, Zambia and Mozambique. when a spokesman for a minority group seeks to dismiss world wide opinion — both reflected by Governments and churches — as "left wing, marxist" etc, I begin to ask "Is there a hidden meities":

Mozambique.

Such aid will be administered in conjunction with the Patriotic Front, as it is the Front which organizes and runs the refugee camps.
This increased Commonwealth aid will go to the same people, for the same purposes and by similar channels to the grant last year from the WCC Programme to Combat Racism. Incidentally, so does the aid from the Mozambique. Such aid will be adtally, so does the aid from the Red Cross and the various United Nations agencies.

Red Cross and the various United Nations agencies.

The World Council's policies and actions in Southern Africa are biblically motivated. If any reader wishes to receive a copy of the WCC policy explaining its biblical and theological basis, nlease write to me. basis, please write to me.

basis, please write to me.

Can Mr Brown explain his
motivations and understandings in biblical and
theological terms?

Why, for instance, has he
overlooked the fact that
Bishop Muzorewa, as acting
Prime Minister of Rhodesia
whiles lan Smith was in the whilst lan Smith was in the USA, either signed the Executive order or refused to use his Executive powers to stop the order that led to a Rhodesian raid in October last year on the Felimo Refugee Camp in Zambia, resulting in the killing of 226 Africans (mainly women and children) and the wounding of a further 699 refuse peo-

If Mr Brown is only

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then I can only conclude that his motivation is political rather than biblical. Mr Brown lightly dismisses

and opposition". May I challenge anyone who reads Mr Brown's article, to reread it, substituting "synod" for "assembly", "St Andrew's House" for "Geneva", "standing committee" and so on.

My point is not to criticize Sydney Synod (generally I think it operates as well as the WCC Assemblies do) but to point out that the criticisms Mr Brown makes of the WCC are applicable to any large church assembly or synod. Mr Brown igntly dismisses the accusations made against the May Rhodesian elections. Again, not all such accusations were from "predictable" organizations. The British Parliamentary Human Rights Group, headed by Lord Chitnis, in its report or observation of the

If we are to take his criticisms seriously, then we must surely examine the whole question of participation by lay people in the decision making processes of the church, at all levels. If Mr Brown cared to make a few suggestions on this point, his writings may be of some value.

Russell G. Rollason Information Officer Aust Council of Churches

Racial Assumptions

Thank you for your editorial of July 2, in answer to my letter published in that

I was misled by assertions I was misled by assertions such as those repeated in that editorial, namely, that it is not un-Christian to refuse entry to Australia to thirdworld (ie, coloured) people seeking an easy life and higher living standards, and

talented people whose skills
are needed in their own countries, into concluding that
you were only pretending to
support the admission of
Indo-Chinese refugees, while
your real intention was to
promote racist views.
Apparently, to judge from
Mrs Creasey's letter, I was
not alone in thinking so, but
after reading your editorial I
realise I was wrong and offer
my apologies.
At the same time, I suggest
that you might well ask
yourself whether assumptions such as those I have instanced are not racist. Is national selfishness any less unChristian than individual
selfishness? Did not most
white immigrants come to
Australia seeking an easier
life and higher living standards?
Is it not a basic right of

life and higher living standards?

Is it not a basic right of Australians to leave this country and live elsewhere if they want to? While we regret the brain drain from Australia to America and Europe, do we ask foreign governments to exclude people in this category? In short, do you not have double standards — one for people of European extraction and another for everybody else?

And, if so, do not such assumptions reinforce the fears and prejudices lurking in the minds of many Australians, and so make it unlikely that your pleas for refugees will be as successful as they otherwise might be?

(Rev) G. S. Clarke Lane Cove, NSW

The Place of Real Prayer

"Revival Praying" by Leonard Ravenhill Bethany Fellowship Large Format Paperback 176 pp. \$US2.95

fashioned earnestness about this book, so it's not one for the reader who demands trendy contemporary spirituality. It is in fact a reprint of a book written in 1962, and quotes many preachers and authors of a much earlier vintage, besides the Bible in A.V.

From start to finish it is an impassioned plea for reliance on prayer if God's work is to be accomplished. Written by be accomplished. Written by a pastor and preacher, its special burden is that the leaders of God's people should be men whose messages spring from long hours of intercession as well

hours of intercession as well as study of the Scriptures. Its challenge will shame all of us who are too content with a shallow, non-expectant faith, and perhaps, if we are responsive, will drive us to our knees.

Contriving a Loving Response

"Total Joy" by Marabel Morgan Hodder and Stoughton 155 pp, \$2.75

Marabel Morgan has written this book as a follow-up to her best selling "The Total Woman". She is a dedicated and sincere Christian woman who obviously wants to help as many women as she can to have a fulfilled and joyous marriage. The book is based on the premise that "a woman wants her marriage— if she has one— to succeed". She then outlines a course of action designed to "keep it alive and make it zing!"

zing!"
The book is divided into four sections: The Joy of Being; The Joy of Cring (Accept, Admire, Adapt, Appreciate); The Joy of Loving;



and The Joy of Living. It is strongly American in both language and outlook. It pur-ports to be based on scrip-tural principles, but very little coverage is given to the full

BOOKS

coverage is given to the full-biblical teaching on man/woman, husband/wife relationships.

There is a helpful emphasis on the role of the woman in becoming the helpmeet, sup-porter and encourager in a marriage, but there seems an over-emphasis on the need for female wiles to be put to use in the rekindling of love in the marriage relationship. in the marriage relationship. There are also numerous quotations from psycholo-gists and behavioural ex-

gists and behavioural experts and an endless succession of case histories.

The book certainly tries to come to grips with the very real pressures involved in living intimately with another person. But the fact that, in the marriage relationship, love is something freely given and received because of the worth of the people involved, seems lost in a desperate effort to "contrive" a love response from the other person.

For Those Divorced Against Their Will

"But I Didn't Want a Divorce" by Andre Bustanoby Zondervan 174 pp, \$4.95

we have to deal with involve the breakdown of marriage. This book is sub-titled "Putting your life back together again" and is of-fered as help to those people who suddenly, and often against their desire, find themselves divorced. Bustanoby is obviously an

against their desire, indithemselves divorced.

Bustanoby is obviously an experienced and compassionate counsellor, and much of his book provides helpful and useful guidance. There are however several weaknesses in the book as far as I am concerned. It is written for Americans. The chapter on "Divorce Laws" would not totally apply in Australia and could be misleading. It is based on the contemporary "self-love" philosophy, which it regards as the gateway to new relationships.

tionships.

And finally, it contains a very dubious approach to remarriage after divorce.

Many would find it impossible to recornile Bustanoby's ble to reconcile Bustanoby's viewpoint with biblical theology, and would also see pastoral problems arising in the lives of divorced people who were counselled the way

who were counselled the way he suggests.

Although there are many helpful and wise comments made in this book, those in Australia involved in the unfortunate experience of divorce could perhaps find better counsel and help also where the counsel and the

Victor Roberts

137 Saints

"An Anthology of Devotional Literature" Compiled by ThomasS. Kepler Baker Book House 1977 Originally Published in 1947 Under the Title "The Fellowship of the Saints" 800 pp.

An Anthology of extracts from 137 "saints" from Clement of Rome to Calvin, Wesley Kierkegaard and Barth. It may be useful as a reference book, though necessarily narrow in its selection from each writer. One may not necessarily subscribe to the outlook of the compiler, who offers his own distinct viewson sainthood.

AUTHORS RETURN



Tim and Bev LaHaye with David Hillis, after their arrival in Australia, for a two week tour of speaking engagements, organized by Word of Life, Australia. Photo, Ramon

SPIRIT-CONTROLLED LIFE FOR THE FAMILY

GUIDELINES BY AMERICAN VISITORS

Word of Life in Australia has sponsored the return visit of Dr and Mrs T. LaHaye to this land, where they will be addressing meetings over the next two weeks. The two weeks are actually part of their annual holidays, but they were so attracted to Australia on their last visit that they claim "This will be no hardship for ""

Tim and Bev LaHaye are known for their books on the subjects associated with the spiritual family life.

Dr LaHaye is pastor of one of California's largest churches, Scott Memorial Baptist Church; is Chancellor of Christian Heritage College; founded the San Diego Christian Unified School System as well as being the author of many well-known books.

Such books as "How to be Happy Though Married" and "Spirit Controlled Temperament" were written by Dr LaHaye, who also coauthored, with his wife, "The Act of Marriage" and "Spirit Controlled Family Living".

Beverly LaHaye has written "The Spirit-Controlled Woman" and "How to Develop Your Child's Temperament".

Both authors were guests

Temperament".

Both authors were guests

Both authors were guests at a special welcoming meeting, held for media and clergy, at the Jenkins Hall, Lane Cove, Sydney, Thursday, August 2.

Mrs LaHaye observed that, "The problems you have here, namely the sin problem and the breakdown of the family, are the same as in the USA and Canada".

Concern for the divorce rate is becoming evident, as is the concern for the family breakdown situation, in all three countries.

If they can sow seeds that help others, the time will be worth the cost, according to both visitors.

Dr LaHaye opened his address with the claim that, "When our family is son's problems, was also im-

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COUNSELLORS

worth the cost, account the cost worth the cost account their entirety.

The common their entirety of Scripture their entirety.

When our family is werses, relevant to the person's problems, was also important.

Suggesting helpful Christians and their entirety.

Memorization of Scripture verses, relevant to the person's problems, was also important.

son's problems, was also important.

Suggesting helpful Christian literature was also to be written down, as well as helpful cassette messages. Perhaps even helpful messages from the pastor's own services could be used.

A copy of the "prescription" was to be kept, and then checked with the person being counselled, at their next visit.

"The goal in counselling," suggested Dr LaHaye, "is to walk the spirit controlled life and be strong enough to be people-helpers.

"Every counsellor is to work towards working yourself out of a job," said Dr LaHaye.

PLEASE SUPPORT OUR ADVERTISERS

Dr LaHaye.
Ramon Williams

WHAT A WORL

PILLARS OR TREES? There is a handsome building in our suburb which always reminds me of a tomb — a mausoleum for a dead church. Its curved white facade, adorned with pillars, is always deserted. Not once have I seen its doors open and people going in and out, though some must do so at times when I am not around to see them.

"One Way" says the sign outside the Second Church of Christ Scientist, Chatswood. The arrow points elsewhere. In fact, it seems to be aimed in the direction of the Baptist Church opposite! And for any who have studied the whole sad story of Mary Baker Eddy and the "church" she founded, the fact that its adherents are rapidly dying out is not surprising.

It's not my intention to write about that movement just now. Actually, my train of thought started with those pillars, and the expression "pillars of the church". A pillar is a solid but dead support. It's not the way I'd like to be described in relation to my church.

sings the first "whose delight is in the law of the Lord.

He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither".

DEALING WITH

DEADNESS

I'm concerned with the problem of any active and prominent church members, or ministers for that matter (after all, they are church members too) who may feel dry and dead spiritually, more like pillars bearing the weight of the roof than living, growing trees. What if our prayers seem to hit the ceiling instead of the leafy canopy of heaven and the ear of God beyond?

Is it wise for us honestly to reveal our spiritual state, or to admit that we feel pressured by troubles to which God does not seem to be providing answers? To whom, and at what risk? Do we risk judgement, rejection and gossip? Yet it seems to me that a Christian who admits to sin or spiritual need is in a few more howeful state.

mits to sin or spiritual need is in a far more hopeful state than one smugly content with a mediocre level of Christian

living.

How much acceptance, encouragement and ongoing counselling was given to

STAINED GLASS WINDOWS K. J. LITTLE Arncliffe, 2205 Phone: 599 7348

ret in a counseling or small group situation there could be fruitful oppor-tunities for honest shar-ing, mutual encouragement and growth. James exhorts us to confess our sins to each other and to pray for each other that we may be healed. THE LONELY

Yet in a cour

Appeals HOME OF PEACE HOSPITAL EVERSLEIGH 274 Addison Road Petersham NERINGAH Neringah Avenue Wahroonga GREENWICH River Road

indertake specialis

of chronically III patients of any age, nationality or religious faith. These hospitals are coperating with certain general hospitals in the retraining of eligible patients to return to thein normal environmen (home, etc). Your help is urgently needed for our immediate and future needs in cluding the rehabilitation units at each hospital.

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many problems in relating to people, and the fold in her church may have tried to befriend her and felt rebuffed. But her letter seemed a glaring indictment of the failure of the church to which she was attached, but failed truly to belong.

I would not lightly advise her to leave that church and look elsewhere for love and acceptance, though there are times when that seems justified. If an alternative church showed a welcoming love — not just a superficial

MINISTRY TO

MINISTERS

There's something else I wonder. Who ministers to the ministers? Their wives, perhaps. But what if the mar-

pernaps. But what if the mar-riage is under strain? Bishops? Fellow-clergy? Lay members of their church? If clergy are pillars on a pedestal, rigid and unap-proachable, how great their need, and how hard they are to help! Far better that they, and we their people, should be vulnerable and humble

their loneliness can be deadly. One girl wrote to me: "II certainly has reached the chronic stage in many churches.— the lonely come and in all that I read, it seems most significant and healthy that God's people should be repentant, dissatisfied with the level of their living and eager to press on to a new beginning. Perhaps then we will begin to pray for personal and corporate revival. I renewal, an outpouring of the Holy Spirit. Or do we really want that?

Sometimes when people well known and active in the church admit to having needs unmet and longings unfulfilied, they meet only a brushoff, or a repetition of platitudes they know all too well, and criticism for their weakness or emotionalism. Christians, apparently, are not meant to confess to sins and inadequacies.

Yet in a counselling or my niche in the church.

"It has not, thank God, interfered with my basic belief in God. More, it has increased the knowledge that to find a helping hand one needs to ask. And sometimes it is too difficult. Pride, of course, and long-held habits hold me back, for one, from pressing forward into the tightly woven cliques in Christian circles."

She admitted that the back had

enough to own our mutual need of each other's forgiveness and understan-ding. We then might go on to share renewed encourage-

The Bishop Speaks Out

The Christian and Work

Australians have gained for themselves a bad reputation for apathy and this national characteristic is typified by the "she's right mate" philosophy.

If the advertising campaign, costing millions, initiated by the Australian Government and launched nationally recently, is successful, this is going to

recently, is successful, this is going to change.

"Life — be in it, Norm" has begun encouraging us to get behind Australia and make it the successful and prosperous place that it has all the potential to be.

History teaches us that in times of national emergency there is the motivation for people to work and strive together for the common good. But in times of peace and apparent security there is a tendency for individual and group selfishness to spread like a rash and the experiences of recent months across

Australia have shown how destructive that can be.

The Bible tells us clearly that God's call is to people to support and pray for those who have the responsibility of leadership in the country. He also calls us all to apply ourselves to honest work. Not only to provide for our own living, but also to contribute to the good of all. The Bible is quite specific, for whether our work is in the area of management or labour, we are to work hard at our job. We should recognise that in the ultimate analysis we are working for and responsible to, not a human boss, but to Jesus Christ Himself.

Bishop Ken Short



ment from the Scriptures and new joy in the Spirit.

NT GREEK IN 9 WEEKS

Learn to read the Greek New Testament in nine weeks? Two small groups have recently accomplished this. Groups of theological students? No, lay people—a comptometer operator, a secretary, a nurse, a lecturer, a chemical engineer, a pediatrician, a couple of teachers, people like that.

By working at it night and day? Not quite — by meeting together one evening a week for class tuition, and then

LINGUISTIC

are explained as encountered, and a knowledge of the gram-mar and of word meanings develops from reading more and more material from the Greek New Testament.

Instead of being kept away from Greek helps and aids,

Then how was this achieve-

PRINCIPLES

The answer is, by means of a special course devised and taught by theologian Dr Ward Powers, and based on linguistic principles. Dr Powers took his MA in Linguistic Science from Reading University (UK), and in applying Linguistics to the task of learning to read the Greek New Testament he has developed principles of approach that diverge from the traditional method. The course is based on these principles:

riples:
You follow as far as possible the way in which your own mother tongue was acquired. This was not through learning vocabulary lists and grammatical rules, but through being exposed to people using the language again and again, until gradually understanding grows and meaning is grasped.

Applied to New Testamant

Applied to New Testament Greek, this means that you do not "master" word lists and verb patterns a few at a time, only being allowed to move on to the next one when the earlier ones are "learnt" successfully. Instead, you are introduced to as much Greek as possible as quickly as possible, but are asked to memorise only a very small part of it. As for the rest:

You begin reading

You begin reading sentences from the Greek New Testament in the second week of the course, and most of the weekly tuition time of the course is spent working on these sentences in class together. Grammatical points are explained as encountered.

SERVICE

from Greek helps and aids, you are shown how to use them as tools. And in particular, the course aims to proceed from the known to the unknown, and to make use of your biggest asset: your present level of familiarity with the New Testament verses in English.

You do not attempt to learn vocabulary lists. On the contrary, all the vocabulary you need is supplied with each lesson for easy reference. You acquire your vocabulary from seeing the words used in different contexts.

You do not do any transla-tion from English into Greek. The aim is to enable you to read the New Testament in Greek, and other skills are subordinated to this. You can learn translation into Greek

learn translation into Greek later, if you want to.

A few weeks into the course you begin actually working from your own copy of the Greek New Testament, and are shown how to understand the meaning of it with the help of an analysis of the passage.

of the passage.
Towards the end of the course you are given outlines and summaries of New Testaand summaries of New Testa-ment Greek grammar to con-solidate what you have en-countered, and for reference as you read your Greek New Testament.

CAN IT REALLY BE DONE?

is the fact that Stage II will shortly commence for the group, when those who have done the nine-week course will meet under Dr Powers' leadership and begin to study Mark's Gospel together, in Greek. Others in Sydney who have an introductory knowledge of New Testament Greek are also able to apply to join this Stage II group—contact Dr Powers for details on 560 7603.

'A new nine-week "Begin-

on 560 7603.

'A new nine-week "Beginner's Course in Reading the
Greek New Testament" for
those without a knowledge of
Greek is also about to begin
in Sydney — those who are
interested can obtain the
details by phoning Dr
Powers.

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AUSTRALIAN CHURCH RECORD, AUGUST 27, 1979 - 7

6 - AUSTRALIAN CHURCH RECORD, AUGUST 27, 1979

MAINLY ABOUT DEODLE

SYDNEY
Rev R. J. Haynes, Curate of
St John's, Parramatta, has
accepted the appointment as
Rector of St Martin's, Kens-

Rev J. A. Butler will resign as Rector of South Coogee and will be inducted as Rector of St Luke's, Thornleigh, on

Ven C. A. Goodwin will retire as Rector of St Philip's, York Street, as from April 19, 1980.

Rev C. G. Nelson, who is the Assistant Resident Minister at Tregear, has accepted the position as Resident Minister of the New Housing District

Rev H. Henningham, formerly of Fairfield, Coogee and Haberfield, died on July 28

Unemployed Teachers for **Unemployed Youth**

Unemployed Youth

The Sydney City Mission is in need of teachers who are unemployed, to teach unemployed young people on a voluntary basis at its Green Valley Community Centre.

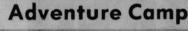
The teachers are required to provide intensive remediation in mathematics, reading, writing and in teaching practical life skills.

Mrs Merle Hurcomb, Associate Executive Director said: "Over the past two years, of the 400 young people who applied to do the Mission's Vocational Employment Training Scheme, nearly 50 per cent needed intensive remedial education before they could join the VETS programme.

"Some 46 per cent of those young people rejected from the first VETS course were still unemployed three monthing after and many will continue to remain unemployed unless we do something positive to help them.

"That is why we are looking to use the talents and

"That is why we are look-ing to use the talents and skills of concerned teachers who are unemployed, to equip unemployed young





Having fun serving others at a Glebe Venture Camp

CAMPING IN GLEBE - NEW VENTURE

A camp with a difference is being held these Ausschool holidays (August 25 to September I) in Glebeinner Sydney suburb. High School student "Campeimove into a half-way house in the area.

in gaol.

A further group visit elderly folk in the area, delivering fruit (50 cents for 8 pieces) to the members of a locally formed ''fruit co-op''. Sometimes the campers just talk to the aged, sometimes take them for a walk to'a nearby park.

Leader of the camp is Ross Coleman who is engaged with "Glebe Venture" half-way house full-time with a perma-nent team of five. "Thirteen to fourteen young campers

They select a group to work with and then, depending on their choice, take children from the area on outings and teach them Bible stories, take local teenagers on outings, such as trips to the Cronulla sand dunes, and visit young teenage offenders in gaol.

A further group visit elderly folk in the area, delivering fruit (50 cents for 8 pieces) to the members of a locally formed "fruit co-op" Sometimes the campers just talk to the aged, sometimes take them for a walk to a nearby park.

service.
Scripture Union is also holding camps these holidays for school-age converts of the Graham Crusade, as well as family camps, a sailing camp, ski camp, bike hike and farm

DIAL FOR **CALON LAN** A DRUNK

The Sydney City Mission is asking the public to do something positive to help drunks in the inner city area.

The Mission is asking them to "dial for a drunk" — to notify the new Missionbeat street patrol service on 211 5211 if they see someone in the street suffering from drunkenness.

Mrs Hurcomb, Associate Executive Director of the Sydney City Mission, said "Often members of the public wonder what to do when they see a drunk lying in the gutter or propped up against a wall.

"They sometimes feel a bit guilty about not doing something to help, but don't really know what to do.

"It was to overcome this problem that the Sydney City Mission has introduced its major new community service known as Missionbeat!

major new community ser-vice known as Missionbeat! "In future, if a member of

"In future, if a member of the public sees someone suffering from drunkenness, drugs, homelessness or some other distress in the inner city area of Sydney, all they have to do is phone 211 5211 and the Missionbeat van will come to affer assistance.

City Mission

good bed, ving

ect up dif-to be

The Mission is small go



Abbotsleigh recently celebrated the International Year of the Child with a Pageant involving 900 girls. it was called "Calon Lan", which is a Welsh phrase meaning "a heart overflowing for others".

The programme consisted The programme consisted of music, dance, mime, drama and song, in a colourful and varied presentation.

A message of good-will from the children of Wales was received and passed on by girls dressed in national costumes.

costumes.

The Pageant, which was written and produced by Mrs Robyn Claydon, Abbotsleigh's Second Senior Mistress, ended with these

people who care about us; ''an education available to

unselfishly to reach out to

unselfishly to reach out to others."

All proceeds from the Pageant are being sent to help children and families in need, in Australia and overseas.

SPANISH SERVICE

A new service has com-menced for Spanish speaking residents of the Illawarra, Shoalhaven and Tablelands

Shoalhaven and Tablelands areas.

Regional Representative of the Anglican Home Mission Society, Mr Brian Bradley, announced today that Mrs Dorys Hernandez has been appointed to HMS staff at 49 Market Street, Wollongong.

Mrs Hernandez, a trained welfare worker, will be available to all Spanish speaking people for advice, counselling with personal problems and assistance in practical ways.

NEW ST ANDREW'S HEADMASTER

Mr Allan Beavis, B.Sc, Dip.Ed, A.Mus.A, ARCM, MACE, has been appointed Headmaster of St Andrews' Cathedral School.

Cathedral School.

He will succeed Canon M.
C. Newth who retires on
September 15 after thirtyeight years as Headmaster.

Mr Beavis is a former
scholar of the Cathedral
School and has been on the
staff for the past eleven
years, holding the position of
Senior Master since 1974.

He is a Science Graduate,
holds a Diploma of Education, Associate of Music,
Associate of the Royal College of Music and is a
Member of the Australian
College of Education.

Aged 34, he is the first
layman to be appointed
Headmaster in the School's
history.

history.

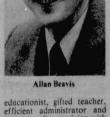
Mr Beavis is Assistant
Organist of St Andrew's
Cathedral, a position he will
continue to hold providing a
link between Cathedral and

School.

Mr Beavis is married and

Mr Beavis is married and has three daughters.

The Chairman of the Council of St Andrew's Cathedral School, The Very Rev Lance R. Shilton, said "I believe that Mr Beavis, who was selected from a total of twenty-six outstanding candidates, will consolidate the recent rapid development of the Cathedral School and provide new initiatives for service to the School, the Community and the Church.



The Australian



No. 1690 SEPTEMBER 10, 1979

PRICE 30 CENTS

ACT: MILE-STONE OR MILL-STONE?

A MERMAID FOR SEASWEEP



World Vision's relief ship Seasweep is busily engaged in transporting Indo-Chinese refugees from small deserted islands off the coast of Indonesia to a new central camp on Jamaja Island in the Anambas group.

Already 2000 people have been transported to the refugee camp and Seasweep is engaged in carrying another 17,000.

Previously Seasweep had been patrolling the South China Sea giving assistance to Yietnamese boat people on the high seas.

Recently Seasweep found a small fishing boat bobbing helplessly in the South China Sea. It drew up close to see what assistance it could give. When the Seasweep commander climbed down to the boat he found that the people were in very bad shape. They were lifted aboard Seasweep. The international president of World Vision, Dr Stan Mooneyham, was on board at the time. He is pictured with the first group to chimb aboard Seasweep.

Dr Mooneyham will visit Australia early in November to report to World Vision supporters on the current situation regarding the refugees.

Walker on the Streets EDITORIAL

New South Wales has reached a sad state of affairs when the Police Association has to draw the public's attention to the fact that because of recent legislation rushed through Parliament with indecent haste, they can no longer guarantee the safety of the public from harassment.

guarantee the safety of the public from harassment. In the Church Record of April 9, the lead article "Think again, Mr Wran" went unheeded. Copies of the paper were forwarded to all State Parliamentarians on the eve of the legislation being rushed through. We sought to draw the Premier's attention to the end results of legislating for victimless crimes with regard to soliciting on the streets, and the attendant criminal element that swarmed into American cities when they threw off the shackles of what the State Attorney-General, Mr Walker, calls "Victorian behaviour" (SMH, August 31).

While we support parts of the Offences in Public Places Act in its intention to help cases of alcoholism, we cannot support legislation which leaves those who are to enforce the law in doubt, dependant on the opinions of "the reasonable man" in the face of offensive behaviour, indecent language and matters of that nature.

If it is true, as the Police Association of New South Wales says, that the Offences in Public Places Act 1979 denies the public recourse to Police assistance, then we have legislation which denies the fundamental role of government to provide for the good order and welfare of the people.

Is this Act really a milestone, as Mr Walker feels it is, or is it a mill stone around the neck of the Police and a possible grave stone for those using the streets?

You can still walk on the streets of NSW. but we can no longer guarantee your safety from harassment.

At least, we thought this was so, until 1st August, 1979, when an extraordinary set of laws formulated by the Attorney-General of New South Wales Mr. F. J. Walker came into force after being passed, with questionable windom, through State Parliament. These laws were actually a restructuring of an existing set called the SUMMARY OFFENCES ACT (1970). The new set of basis is called the OFFENCES IN PUBLIC PLACES ACT 1979, Included in this new Act is one particular section which effectively prevents Police from providing protection to law-abiling citizens. In other words it drinks you recourse to Police assistance. This section (5), prefaced 'Ratotus, indecent, offensive, threatening or insulting behaviour' reads:

"A person shall not, without reasonable excuse, in, near, or within view or hearing from a public place or school behave in such a manner as would be likely to cause reasonable persons justifiably in all the circumstances to be seriously alarmed or seriously afficiented."

Section 5 makes it virtually impossible for Police to prove common street offences (e.g., urinating in Public, indecent expo-drunken brawling, swearing or accosting by prostitutes etc.) and in the prevailing social climate it would need the wisdom of a High C rindge to determine, for instance, what is a 'reasonable person' and whether he or she would be 'scriously alarmed' or 'revisiously alfornous' and if a case was in fact brought into Court and you were called as a witness, you can be sure that any Lawyer worth his salt would de very best to demonstrate that your standards should not be accepted by the Court as the standards of a 'reasonable person'. This law is apuble of practical enforcement.

The Police Association of New South Wales seeks action by the New South Wales Government to have this legislation amended restore the ability of Police to protect peaceful citizens on the streets of this State. The strongest consensus any community can have bring about change is that of a majority of its people.

To restore your safety on the streets of New South Wales . . .

We must have your support.

Government made a bad blue says Dean of Sydney

reaction from the State Attorney-General Mr Walker, who said that he would act immediately to see that the Government's intentions on the new law were carried out. "But," he said, "I emphasise that I don't think any amending of the Act will be necessary."

He was referring to the restructuring of the Summary Offences Act 1970. The new set of laws is called the "Offences in Public Places Act 1979."

Section (5) prefaced, "Riotous, indecent, offensive, threatening or insulting behaviour" reads:
"A person shall not, without reasonable excuse, in, near, or within view or hearing from a public place or school behave in such a manner as would be likely to cause reasonable persons justifiably in all the circumstances to be seriously alarmed or seriously alarmed or seriously affronted".

On the surface that sounds reasonable, but I agree with the Police Association who ask what constitutes, in combination: reaction from the ! Attorney-General

The Seminar on "Victimless Crime" arranged by the Attorney-General in 1977 was stacked against those with views based on the Christian ethic and was therefore completely inadequate as a test of public opinion and became window dressing for previously determined policies based on a secular humanistic philosophy.

George Street is fast becoming another Kings Cross with its proliferation of sex shops and fun parlours mixed up with popular theatre complex which attracts thousands of people, including teenagers and children.

a "reasonable excuse"?
 a "reasonable person"?
 ""justifiably in all the circumstances"?
 "seriously alarmed of seriously affronted"?
 I agree with the Police Association and other responsible people concerned for the welfare of our community that the law is not capable of practical enforcement.

Hundreds of prostitutes have moved into Sydney from interstate and overseas, increasing the illicit drug trade, spreading venereal disease and encouraging standover men.

The trouble with most of us is that we remain apathetic about problems in our community until the situation gets out of control or until we ourselves, or those we love.

capable of practical enforcement.

The legislation was hastily pushed through both houses of the State Parliament a few months ago without the opportunity of a full debate.

SEMINAR

gets out of control or until we ourselves, or those we love, are affected personally. Surely the laws of our State should be so framed that they protect the weak, the immature, the young and the vulnerable from being maintained by others. CHARADE

mature, the young and the vulnerable from being manipulated by others for selfish gain. Surely they should be clear and enforceable rather than academic and ineffective.

The State Government has obviously made a bad blue; the consequences of which will become worse unless it is forced by public opinion to reverse the trend and amend the legislation. That would be difficult for any Government to do but I'm a great believer in prayer. Let us all pray that God will overrule in such a way that our legislation will put people before politics and be humble enough to measure up to their moral responsibilities.

AUSTRALIAN CHURCH RECORD, SEPTEMBER 10, 1979 -

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special introductory offer: \$6 for 12 months ssues (Normal Subscription \$10).

CHILDREN'S HOSPITAL

A former youth worker has been appointed to chaplaincy work at the Royal Alexandra Hospital for Children at Camperdown, Sydney.

PATTIE MUTTON TO

chaplaincy work at the Royal Alexandra Hospital for Children at Camperdown, Sydney.

She is Deaconess Pattie Mutton, who became widely known through her work as Director of the girls' section of Camp Howard. She was also in the Anglican Youth Department's Harvest Theatre and helped to establish Southern Cross Ski Lodge.

Since 1975, when she was ordained as a deaconess, she has been on the staff of the parish of St Paul, Carlingford, where pastoral care has been her main responsibility. Last year, while still working in the parish, she did the Chaplaincy Training Course conducted by the Course conducted by the Simmons added.

Deaconess Mutton's new work will be on behalf of the Home Mission Society of the Diocese of Sydney.

"Some very advanced work is done there, notably in open-heart surgery for children. Besides serving parts of Sydney, the hospital provides treatment for many babies and children from the country and oversease.

"Deaconess Mutton's new work will be not entry advanced work is done there, notably in open-heart surgery for children. Besides serving parts of Sydney, the hospital working in the parish, she did the Chaplaincy Training Course conducted by the working in close co-operation with the Rev Stan Richardson and Deaconess Mutton will be working in close co-operation with the Rev Stan Richardson and Deaconess Mutton will be working in close co-operation with the Rev Stan Richardson and Deaconess Mutton will be working in close co-operation with the Rev Stan Richardson and Deaconess Dawn Gibbins, HMS chaplains at the nearby Ruyal Prince Alfred Hospital. Until now they have covered the Children's Hospital as well as the RPA group.

The Anglean House of Countries of Countries of the Home Mission Society of the Diocese of Sydney.

The Anglean Home Mission Society of the Home

group.

The Anglican Home Mission Society now has 19 full-time chaplains in hospitals of various kinds, Corrective Services and institutions of the Department of Youth and



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Moore College