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More on prisons

In our last issue we stated on the front page that we had included an interview with John Craik of Prison Fellowship. Unfortunately this was accidentally omitted. We apologise to our readers and to Mr. Craik.

The interview and details of the work of the Prison Fellowship appears below.

The Prison Fellowship in Australia

As a result of Chuck Colson's visit to Australia in 1979, the Australian Prison Fellowship was formed.

Seminars were held in various gaols, including Bathurst and Goulburn, at which prisoners and others met to look at issues such as Who is God? What makes us unique? What went wrong? How can we live within God's plan that we live in harmony with Him? The significance of Jesus. How do we live in prison in the light of this?

Delegates dispersed to many other prisons, where prison fellowship groups began. In NSW, groups formed at Cessnock, Long Bay, Parramatta, Bathurst, Goulburn.

There have been mixed reactions to this development. One prison officer said after the first seminar, "Had I not seen what I have over the last three days I would never have thought possible that men — particularly these men — could experience such change." Others are highly sceptical, feeling that prisoners are using it as a ploy to con the Parole Board.

command in Matthew 25:36. 'Jesus said "Then the King will say to those on his right 'Come, you who are blessed by my father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat; I was thirsty and you gave me something to drink; I was a stranger and you invited me in; I needed clothes and you clothed me; I was sick and you looked after me; I was in prison and you came to visit me."

"Now through Prison Fellowship and other prison ministries the Christian conscience and consciousness has been raised.

"At this early stage we are not organising a concerted plan for prison reform. But we find that as we develop friendships with prisoners, we are becoming involved in case by case actions for justice.

Prisoners need you

Prison Fellowship is organising volunteers to work with prisoners in various ways. These include:

- writing to prisoners who request 'penfriends';
- visiting prisoners;
- attending Bible studies in prison
- attending 'In prison seminars'

Prisoners on release need help, too, particularly in finding jobs, churches and occasionally short-term accommodation.

Prisoners' families can be helped by someone writing to and visiting them and providing transport.

Prison Fellowship hopes to establish community care groups where you can

- help coordinate programmes;
- be a church representative or member of a prayer group;
- Prison Fellowship is developing a department of criminal justice that will provide volunteers with information on the criminal justice system and efforts for prison reform in their states.

Prison Fellowship has recently opened a National Office at Chatswood, NSW and would be delighted to answer any enquiries you may have.

Rehabilitation by new life in Christ

"One of the things that comes out of involvement in prisons work is realising that most human relations are traded in when one person lets another down. We see that by responding to the Biblical command to love unconditionally positive results will come", said John Craik, National Executive Director of Prison Fellowship.

"Notwithstanding the gravity of the crime committed, Christ died for our sins. Guilt can only be dealt with by God. A person, whether in or out of prison, must have a clear idea of who Jesus is, and seeking God's forgiveness through Him. The real answer to rehabilitation lies in having a personal relationship with Christ; the only liberating hope is Christ in you — whether you are a prisoner or not."

The church has failed

"In a real way the Christian church has failed to respond to the Biblical

The Aboriginal Issue

By the time this edition is received the Commonwealth Games in Brisbane will be almost over. Almost certainly the Daily Newspapers will be full of reports about Aboriginal protest and the Games.

As a background to this we feel it is important that we share with you material that has arrived at the Record prior to the commencement of the Games.

A.C.C.

In a Press Release headed "Queensland Government Legislates For Confrontation At Brisbane Games" the A.C.C. states:

"For the Aborigines of Australia and particularly the Aborigines of Queensland, the Brisbane Commonwealth Games beginning September 30 are a once-in-a-lifetime opportunity to expose the racism of Australia to the rest of the world".

In a policy statement, the Brisbane based Black Protest Committee has said "Black Australians have been in a state of crisis since the whites first invaded our land. We have been the victims of exploitation, genocide and racism for two centuries. There is no indication of conditions improving for us. Black Australia has to take the initiative for her own survival ... to expose Australia to international scrutiny is one positive aspect of peaceful and dignified protest at the Games."

Peace plans, but talk of violence

The main issue of the Aborigines' protest is Land Rights. And they have made it quite clear that the protests planned at the Games will be peaceful and dignified. "We plan to register our

protest peacefully," says Ross Watson, co-ordinator of the committee. "The people who attempt to create more racial disharmony in this country by spreading unfounded rumours of violence are exposing themselves as the irresponsible perpetrators of violence" he explains.

Yet, in spite of Aboriginal determination to stage peaceful protests and the call of many organisations including the churches for the Games to proceed without confrontation between black and white Australians, the talk of violence persists.

The Press Release goes on to criticise the Commonwealth Games Act of the Queensland Parliament and to suggest it has been framed to create unnecessary confrontation.

It continues: "Thus the Queensland Government has in this Act virtually unlimited power to deal with its political opponents or anyone whom it wants to keep quiet during the Games. This Act clearly has substantial power to stifle freedom of speech and ensure that the participants in the Games and visitors to the Games do not hear any dissenting voices. The legislation is so broad in its definitions and powers that the Government can easily prevent the exercising of legitimate rights of protest in Brisbane during the Games."

By banning normal legitimate rights of protest, the Queensland Government is slamming the door on non-violent protest and setting the scene for violent repression of the freedom of speech. In the wake of this deliberate decision, the Queensland Government has provided

continued on page 7

WHAT A WORLD

Lesley Hicks



Discrimination and Homosexuality

In July this year the report of the NSW Anti-Discrimination Board on Discrimination and Homosexuality was released to the public. It is a 650 page volume covering such areas as Definition, The Case Against, Public Attitudes, The Law, Employment and Education, and making 35 far-reaching recommendations for State Government action to counter what is seen as discrimination against Homosexuals.

The investigation by the Board which has resulted in this report follows action by the Legislative Council in 1977 which deleted homosexuality from the original Anti-Discrimination Bill and passed an amendment which required the board to conduct research relating to discrimination on the ground of homosexuality. During the interval, as is well known, four bills seeking to amend the Crimes Act to decriminalise the sexual activity of adult male homosexuals were defeated in Parliament. However the legislative programme of the present session includes 'amendments to the Anti-Discrimination Bill', which presumably refers to the re-inclusion of homosexuality in the provisions of the bill, along with race, sex, and marital status.

Reading the report is a painful exercise for a Christian committed to the Bible's position of prohibition of homosexual acts as 'detestable to God'. From start to finish the report is equally committed to the secular humanist and gay liberation position that homosexuality is a valid alternative lifestyle, which in every respect must be given equal standing with heterosexuality.

Irreconcilable Viewpoints

Every recommendation flows from that basic standpoint. Every caution, every warning about sinfulness, unnaturalness or health risks, every implication that it might be in any way undesirable to encourage that lifestyle, is regarded as springing from irrational prejudice, as unjust as if it were on the ground of race. Moral objections are dismissed in the first chapter (p. 30) where it is acknowledged that 'once all the facts are in, there is still a choice to be made between two irreconcilable moral viewpoints'. Being committed to the view that homosexual acts constitute neither sin nor disorder, the report proceeds to ignore or dismiss all facts which seem to indicate otherwise.

Gay Plague

This is glaringly so in regard to health risks. Because sexually transmitted diseases are associated with heterosexual promiscuity too, they are dismissed as

irrelevant, ignoring the extent to which cruising and promiscuity is characteristic of the male homosexual lifestyle. But there is a tragic new factor — the killer disease known as the 'gay plague', in which a breakdown of immune responses even in quite young male homosexuals is causing death from cancer and pneumonia, and which is reaching epidemic proportions in the U.S.

Aiming to overcome anti-homosexual prejudice, the report concentrates particularly on how this may be done through education. It demands that at all levels, homosexuality be dealt with in a "non-prejudgmental and non-discriminatory manner", and that private educational authorities should not be exempted from the Board's rulings. This could mean, for instance, that a church school could not refuse to employ a militant homosexual activist.

Proselytising danger

This report is at pains to stress that no possible danger to children could result from an association with homosexuals, but fails to consider the complex nature of the psycho-social sexual development, and the fact that adolescence is a crucial period in that development. In one breath the report tries to maintain that parents have no need to fear recruiting or proselytising of their children by homosexuals, and in the next to say that this is only a bad thing if homosexual behaviour is a sin or a crime.

It advocates censorship from school libraries of books saying anything adverse about homosexuality (the Bible would have to go!) and recommends a list of "sympathetic" books including "Young, Gay and Proud" which is at present banned in NSW schools. It is blatantly directed at persuading teenagers of both sexes to experiment with homosexual acts, and is by almost any definition pornographic.

In its unqualified rejection of homosexual relationships the Sydney Anglican Diocese, together with the Roman Catholics and the Festival of Light, is regarded by the report as illiberal and unenlightened amongst Christians. So be it; we cannot join those who call good evil and evil good. When it comes to sin, we must continue to discriminate. This report must not be implemented!

NOTE:

Regular readers will note that What a World did not appear in our last issue. We apologise for this. The article was posted prior to Lesley Hicks leaving on holidays and was caught up in the recent mail strike. At the time of printing it had not arrived.

1981 Census — Religion

Continued from page 1

	1981 CENSUS									
	SA	WA	TAS	ACT	NT	QLD	VIC	NSW	AUS—	TRALIA
Total	1976	78.3%	76.4%	80.5%	74.0%	61.8%	79.8%	75.9%	81.0%	78.6%
Christian	1981	74.5	73.6	75.8	74.1	59.8	77.3	73.8	79.6	76.4
Non-Christian	1976	0.4	0.7	0.2	0.7	3.9	0.3	1.4	1.1	1.0
Religion	1981	0.6	0.9	0.3	1.3	1.5	0.4	1.9	1.7	1.4
Not Stated	1976	10.0	12.4	12.5	13.4	19.8	12.4	13.3	11.4	12.2
+ Inadequately Described	1981	11.1	12.0	15.1	10.8	21.4	12.3	12.2	10.0	11.4
No Religion	1976	11.5	10.4	6.9	11.8	14.5	7.6	9.4	6.5	8.3
	1981	13.9	13.5	8.6	12.8	17.4	10.0	12.1	8.6	10.8

AUSTRALIA

	1976	1981
Baptist	1.3%	1.3%
Brethren	0.2	0.1
Catholic	25.7	26.0
Churches of Christ	0.6	0.6
Anglican	27.7	26.1
Congregational	0.4	0.2
Jehovah's Witness	—	0.3
Latter Day Saints	—	0.2
Lutheran	—	1.4
Methodist inc Wesleyan	7.3	3.4
Orthodox	2.7	2.9
Pentecostal	0.3	0.5
Presbyterian	6.6	4.4
Salvation Army	0.5	0.5
Seventh Day Adventist	—	0.3
Protestant Undefined	—	4.9
Other Christians	1.5	1.5
	1.7	1.7

	1976	1981
Total Christian	78.6%	76.4%
Non-Christian	—	0.2
Buddhist	—	0.6
Hebrew	—	0.3
Muslim	—	0.5
Other	—	0.2
Total Non-Christian	1.0	1.4
Other	—	—
Indefinite	—	0.4
No Religion	—	8.3
Not Stated	—	11.8

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New Commentary soon to be launched!

Dr. Peter T. O'Brien's work on Colossians and Philemon, being No. 44 of the Word Biblical Commentary, has been released.



Dr. O'Brien is a Senior Lecturer in New Testament at Moore Theological College, and obtained his Ph.D. on the subject of Introductory Thanksgivings in the Letters of Paul. In 1977 he was invited to contribute to the new series Word Biblical Commentary.

The Launching

will be held at I.M.P.A.C.T. Books, 18 King Street, Newtown on Thursday, 14th October, 1982 from 2.30 p.m. to 3.30 p.m. Dr. O'Brien will be there to autograph copies. Afternoon tea will be provided.

Take this opportunity to meet the author, and to browse around the bookshop.

I.M.P.A.C.T. Books Ltd. is promoting the book, which has a recommended retail price of \$18.95

Further information: ring Mr. Charles Mann, The Manager, I.M.P.A.C.T. Books, 51 2225.

T 😞 UNDERSTAND EACH 😊 THER

Dr. Alan Craddock

Family disturbance — who's to blame?

Relationships between family members are highly complex and can be enormously satisfying or can very easily be highly damaging to the people involved. When faced with damaging consequences it is tempting to interpret the cause of the problem in over-simplistic terms. The way in which we over-simplify the problem is often an expression of our own attitudes and emotions. That is, we interpret what is happening in a way which suits us. What suits us may be something which reduces our own fears or confusion, and which reflects no accurate understanding at all.

In the early 1950's a series of psychological reports claimed to have found a causal relationship between parental rejection or parental over-protection, parental disharmony and aggressive behaviour in young adolescents. All three parental factors were seen as frustrating a child's needs. Parental rejection frustrates a child's need for acceptance and love. Parental over-protection frustrates the child's need for an increasing degree of personal freedom and autonomy. Parental disharmony frustrates a child's need to enjoy the companionship of parents, for when parents fight a great deal they have less time available to play with the child and

to enjoy leisure time together as a family.

This interpretation was seen as plausible in the light of Freudian theory which claims a link between frustration and aggression. However, once the reports were published it became clear that many alternative interpretations of the relationship were possible. For example, it is possible that the adolescents studied were difficult and hostile children even very early in their lives. If this was the case, it could be argued that the parents' behaviour was caused by the behaviour of the children!

The new interpretation suggested that parents responded to their disturbing children by either becoming rejecting or over-protective, and in some other cases the parents fought a great deal over the way in which their child should be handled. Hence hostile children arouse and increase parental rejection or over-protection and parental disharmony.

I would argue that both interpretations are plausible, but to settle for one in favour of the other is to over-simplify the situation. One interpretation places blame on the parent, the other on the child. This operation of laying blame is not helpful in seeking to understand or to help families in this kind of situation.

More recent research would suggest that it is more appropriate to see families as systems rather than merely a collection of distinct individuals. Families are composed of individuals, but these individuals are closely connected to one another and continually influence each other. For example, a car engine is composed of distinct parts but a complete understanding of its operation comes only when the total system of connected and interacting parts are examined in action.

So it is with families. Disturbed parents develop disturbance in their children, who then increase disturbance in those parents. Disturbed children disturb their parents who can increase the disturbance in their children. A cause is not always a cause. It can become an effect in a circular fashion. Thus families can interact as a system to become locked into a spiralling escalation of hostility and disturbance. It becomes unrealistic and unhelpful to attempt to identify first causes and to anchor blame to the first offender.

It is far more helpful to operate in the here-and-now. The system is malfunctioning because some unhelpful rules and habits have taken over. These

particular and complex factors, which are unique to a given family, need to be identified and modified with the co-operation of all family members. They all share in the responsibility of helping to make their family interaction more satisfying for the family as a whole. Blaming and over-simplification will seriously impede such a process.

Christians are not always comfortable with such ideas. Some Christians enjoy standing in judgment upon others, especially family members whom they regard as proper targets for blame. Consider however, that unreasonable condemnation can lead to resentment and a self-fulfilling prophecy occurs. You falsely blame someone of anger, and they now become angry! The rules here are unhelpful and righteous indignation has thrust a gap between the two parties which widens with every word exchanged.

The attitudes needed for parents and children, which provide more helpful rules, are contained in Ephesians 6:1-4. Mutual respect and loving service are the key features rather than disrespect and provocation. The earlier passage (Ephesians 5:2) sums up the position: "Walk in love, as Christ loved us and gave Himself up for us..."

Aborigines continued

training and special equipment for the police to deal with what it sees as the inevitable violent confrontation.

"Once again the Queensland Government seems determined to deny justice to the Aboriginal citizens of the state in order to create a situation of confrontation in which it believes it can win electoral success in the forthcoming election by exploiting the issue 'law and order'.

"For the Churches, this cynical use of power and manipulation of the just and reasonable demands of Aboriginal people, must be denounced and opposed in the name of Him who came that all may have life in abundance!"

The Church Record, whilst in no way condoning the treatment that has been given to our aboriginal people, does not believe that statements such as this are helpful. They appear to be condoning a possible confrontation by shifting the blame to the Queensland Government.

We do not believe that this will do anything to calm an explosive situation. Indeed, we do not believe that sporting events are a legitimate occasion for this

type of protest — no matter what the protest is about.

Monitoring Group

More positive is the decision to set up a group to monitor the Aboriginal/police relations. Again the A.C.C. announced:

"The national Churches Committee on Aboriginal Concerns has agreed to establish an office in Brisbane and to send church representatives to monitor Aboriginal/police relations during the Commonwealth Games. This decision was made at a special meeting in Sydney of the Australian Council of Churches Committee to discuss the Church's role at the Brisbane Games.

"The monitoring group will include the Rev. Fred Wandmaker, Secretary for Aboriginal Affairs with the Anglican Board of Missions; the Rev. Bernie Clarke, National Secretary for Aboriginal Affairs with the Uniting Church; Mrs. Jean Skuse, General Secretary of the Australian Council of Churches and Mrs. Julie Sawkins of the Society of Friends."

As long as this is done without bias it could prove to be valuable in correcting wrong impressions given by those involved should trouble occur.

BOOK REVIEWS

Till Armageddon

Billy Graham
Hodder and Stoughton
224 pages

People nowadays sometimes have peculiar names and from the cover of the book it might be thought that an author named "Till Armageddon" had written Billy Graham's biography. The sub-title, "A Perspective on Suffering", does little to clear up the confusion. However, despite its unfortunate dust-jacket and despite its tenuous connection with the subject of the last days, Billy Graham's latest hard-back makes good reading.

It's an uncomfortable book. It reminds us again of those things which we understood so clearly and in which we even rejoiced when we were first converted to Christ but which, sadly, as the years roll by tend so easily to be thrust into the background of our consciousness. We are told that if we are not to some degree suffering for our Lord there is perhaps something lacking in our commitment to Him. Billy reminds us that Jesus has warned that suffering will come and the fact that we are NOT being persecuted is an abnormal condition. The norm for Christians is that they should suffer persecution and, in the end, persecution will come. The chapter in which this suffering is predicted is one of the best in the book.

We are told what to do with our pain. We are shown what place prayer ought to have in our suffering and we are urged to repent of our prayerlessness. We are reminded of the promises the Lord gives to those who do suffer and we are told how to prepare for the persecution to come. The current popularity of evangelicism in the U.S., Graham feels, will not last and God's people everywhere, by walking with God and by practising the presence of Christ ought to make themselves ready for the critical and testing times that lie ahead.

In a sense the book is vintage Graham, sensible, simple and direct. It is full of little insights and as with all Billy Graham publications it is excellently researched. Again and again the deepest theological truths are expressed in the simplest way — and they are made interesting, too! We preachers of the Word can learn much from Billy!

It is a helpful book. I like it and I recommend it.

Denis Wann

Five Little Fingers

Small 14 page booklet. Published by World Home Bible League. Introductory price 8 copies for \$1.00.

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"TWO WOMEN FOR ONE MAN
(THE THUMB)
IS SURELY NOT GOD'S PLAN:
ADULTERY HE CALLS IT, AND
THIS PRACTICE HE WOULD BAN!"
"Thou shalt not commit adultery"
Exodus 20:14

These verses are accompanied by a diagram showing how to hold the fingers.

The book is bright with many colours. The type is clear and large.

An excellent book for those who wish to teach the ten commandments.

Tom Smith

SHORT NOTES . . . SHORT NOTES . . . SHORT NOTES . . .

World Home Bible League news

'Bibles for Africa' merges with World Home Bible League

An independent organisation called 'Bibles for Africa', merged recently with the W.H.B.L. The previous founder of 'Bibles for Africa', Mr Francis Grim Jr. recently made a trip to Mozambique to assess first-hand the need for Bibles in that country. He spoke in various churches from Beira to Maputo and had consultations with 29 church leaders in the North. Mr Grim's findings are as follows:—

* At the moment there is more religious freedom in the country than there has been for many years and Christians outside Mozambique should make the most of the opportunity while it lasts. * One hundred thousand Gospels of John and Acts are urgently needed in various languages especially in the Northern areas.

* There is a desperate need for Bible Study material in Portuguese and the tribal languages.

From his observations he was happy to report that the church in Mozambique has survived and emerged strong from a time of severe persecution and restriction.

The largest unevangelised area in the Southern hemisphere — Mozambique — is opening to the Gospel for the first time in history!

Reformation Sunday Covers

The W.H.B.L. is offering, free, covers for Reformation Sunday (Oct. 31). These Bulletin covers are attractive and can be obtained from P.O. Box 464 Penrith, N.S.W. 2750

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Photo Ramon Williams

Flying Bible Distributor Needed for Outback

The Bible Society in Australia is seeking a licensed pilot to take the Word of God into the towns and isolated communities of the outback.

For the past 14 years the Society's aircraft has been taking the Scriptures to cattle stations, mining towns, railway settlements and aboriginal communities. The present Aerial Colporteur, Mr Ian Sexton, has also worked in close co-operation with the churches in Northern Australia. This month Mr Sexton tendered his resignation with a view to taking up full-time Theological Studies early in 1983.

The person appointed will be the Society's Northern Australia Regional Representative based in Darwin with responsibility for distributing the Scriptures in the Northern Territory, the Kimberleys of Western Australia, and western Queensland. He or she will fly a Cessna 206. Applications for the position close October 15.

The Bible Society uses an aircraft for this ministry because it is the most efficient and economical form of transport for the type of work.

WHICH SCHOOLS?

The Australia Teachers' Christian Fellowship has announced that their National Conference will be on the theme: "Which School for Which Child?"

The Conference, to be held in Wesley College, University of Sydney, from Wednesday 19 January to Sunday 23 January will attempt to answer some of the urgent questions that the present ferment in education is raising.

Professor Brian Hill, Professor of Education at Murdoch University and Editor of the Journal of Christian Education has recently published an article "Deschooling Christianity" and received and published a spectrum of responses. He will develop thoughts coming out of this modern controversy while Professor Edwin Judge of Macquarie University will provide an historical background to the discussion by examining the attitude of Christians to education in the first three centuries AD. Other contributors will give lectures and conduct seminars which may be attended on a voluntary choice basis.

The Conference is open to teachers, administrators, parents and others interested in educational issues. Attendance may be on a part-time or a full-time accommodation basis and some of the lectures will be open to the public.

Brochures can be obtained from the Secretary, Australian Teachers Christian Fellowship, 129 York Street, Sydney 2000.

AUSTRALIAN BIBLE SOCIETY

The Australian General Secretary of the Bible Society, the Reverend James Payne, left Canberra for Stuttgart, West Germany, on September 16, where he will preside at a meeting of the United Bible Societies World Executive Meeting.

This Committee co-ordinates Bible Society translation, production and distribution programmes in 160 countries and administers a global budget in excess of 20 million dollars for Bible work, mainly in the third world. Mr Payne said that the major matter confronting the committee was to find the resources to adequately respond to the unprecedented worldwide demand for the Scriptures. Although support has risen substantially in several countries in recent years, including Australia, there is still a very serious gap between demand and supply. Mr Payne said that the spectacular growth of the Church in Africa; the solid development of the Christian cause in Central/South America and Asia Pacific and growing opportunities for effective Scripture circulation in Eastern Europe, had stretched the resources of the Bible Society Movement well beyond its capacity to fully respond.

CURTAILMENT

Mr Payne said that despite the massive programs sponsored worldwide by the United Bible Societies, the plain fact is that outreach is curtailed and limited because God's people are not supporting the work of the Bible Society as they ought.

He said that at least 80% of the world's people depend upon the Bible Society for Scriptures and that 80% can only afford to pay a fraction of the cost of a

Bible, New Testament or even a Portion (one Gospel). So the Bible Societies heavily subsidise the Scriptures in hundreds of languages and depend upon the generosity of Christians in favoured countries, such as Australia, to bridge the gap between the cost of production and of distribution.

Mr Payne said that the Bible Society is indispensable to the Christian Church. The sooner this is realised by the leaders of the churches and the rank and file of congregations, the sooner the Bible Society can regain that ground which at present is being lost to it by the global increase of population and the growth of literacy.

PETTY CASH

The Australian General Secretary said that a small army of Christians across the country support the Bible Society generously and many of them sacrificially. However, he said that it is a melancholy reflection that the Bible Society is the Cinderella when it comes to support from many churches and individual Christians. Mr Payne said that a great many Christians in Australia give the Bible Society petty cash or nothing at all.

Mr Payne said that the time may come when many Christians may become deeply and bitterly ashamed that they never helped to provide a Bible or New Testament for people overseas who have a 'hunger for the word of the Lord', when they might have become excitingly involved in the greatest of all enterprises, to provide the Word of God to all people in their own language and at a price they can afford.

Temperance Alliance Centenary

The Centenary Banquet of the New South Wales Temperance Alliance was held in the Dining Hall of Moore Theological College, Sydney on Saturday, September 18 last.

The principal speaker was Rev. Bernard Judd, M.B.E., whose interest in the work of the alliance spans two generations.

Mr. Judd, a former President, and for a period its Honorary Secretary, traced the history of the Temperance Movement within Australia with special reference to New South Wales.

Among other things he said... "At this joyous Centenary Commemoration I do not have to argue the Temperance Case in such an audience of what our opponents used to call 'Professional Drys'. TO DRINK OR NOT TO DRINK IS STILL A MORAL ISSUE, no matter how unpopolar it is to assert this fact in some quarters. We must not consider that remembering past leaders and previous campaign victories constitutes a substitute for hard campaigning in the immensely more difficult climate of 1982. The history of our Movement should inspire and encourage us."

Mr. Judd referred to the enormous community outreach of the Alliance founder, Archdeacon Francis B. Boyce, the Rector of St. Paul's Anglican Church, Redfern who campaigned to secure votes

for women and slum clearance and the payment of old-age pensions.

"Sagacious, resourceful and far-seeing, he was an excellent general!"

In the 20 years following its foundation, the Temperance Movement by its Local Option vote victories wiped out 355 publicans' licences and 55 wine licences and reduced the per capita expenditure on liquor by 34%.

Mr. Judd referred to the leadership of Archdeacon R. B. S. Hammond and Mr. Oscar Piggott. "It is more difficult to be an effective Temperance leader today than in former times not because the problem has diminished but because the spirit of compromise has eroded much of our Church constituency. THE PERMISSIVE SOCIETY THRIVES ON SUBMISSIVE CHRISTIANS."

The comparative silence of the pulpit on the issues of Christian Social Action means that the clergy consider that their congregations prefer to be tranquillised rather than challenged concerning the distinctive standards of the Gospel. It is not only about Temperance that we have become so shy but over a wide range of social issues. "They say: 'If you must raise social questions, please raise only the "safe" ones like apartheid in South Africa or human rights in Albania — the more remote the better'."

WCC Announces 1982 Rare Grants Totalling \$489,500

The World Council of Churches has announced its 1982 grants from the Program to Combat Racism to groups in 19 countries around the world. The grants total US\$489,500, with almost half US\$210,000 going to Southern Africa and US\$58,000 coming to groups in Australia.

The largest grant is to be the South West Africa People's Organization (SWAPO), the national liberation movement of Namibia recognised by the United Nations and the Organization of African Unity as the sole representative of the Namibian people.

Grants to Aborigines

Australian Aboriginal organizations have received grants totalling US\$45,000 in the 1982 WCC grants. The largest grant of \$11,000 is to the Alice Springs based Federation of Land Councils. Two Queensland organizations, the Brisbane Foundation for Aboriginal and Islander

Research Action and Townsville based, North Queensland Black Publishing Company have received grants of US\$10,000 and US\$6,000 each.

In Western Australia, the Derby based Kimberley Land Council and the Yijili Community School at Fitzroy Crossing have each received US\$6,000. The South Eastern Land Council in Victoria has also received a grant of US\$6,000.

A grant of US\$3,500 went to the Campaign Against Racial Exploitation (CARE), an Adelaide based national organization campaigning for the end of apartheid in South Africa and for the recognition of Land Rights for Australian Aborigines. The Institute for Aboriginal Development in Alice Springs also received a grant of US\$3,500 to assist the Institute in its program of educational and political support activities for Aboriginal Land Rights against mining companies and vested interests.



Sydney's Dull Synod

Despite the many controversial bills and ordinances which were discussed, the Sydney Synod turned out to be extremely dull.

The animated debate came on motions put to the Synod rather than the bills and canons of general synod.

Marriage of Divorced Persons

Synod withheld assent from this provisional canon on grounds which included —

"It is administratively and pastorally undesirable for a bishop of a diocese to be given the powers proposed to be conferred upon him by the Provisional Canon."

The motion to withhold assent was passed by a large majority after two substantial amendments to the motion were rejected.

The major issue centred on the role of the bishop in this matter. The Diocesan Chancellor suggested that if the Archbishop were to carry out the canon conscientiously it would place an impossible load on his shoulders. Many other Synod representatives were more concerned with the theological implications of centering the decision-making process on the Archbishop when he is not involved in the face to face pastoring of the couple.

Ministry to the Sick

Synod requested that amendments be made to this canon. Problems arose over the prayer related to the anointing with oil. Canon Peterson suggested that James 5: 14-16 really meant that we should pray in faith and then use the ordinary medicinal methods of the day. The amendment suggested an alternative prayer as suggested by the Diocesan Doctrine Commission which reads, "Almighty God, your apostle James encouraged the sick to call for the elders of the church, that they may pray over them and anoint them with oil; grant that your servant may be strengthened by your Holy Spirit, healed and restored, through Jesus Christ, our Lord. Amen."

Godparents Canon

Sydney Synod somehow managed to overlook this canon which came from General Synod in 1977. The Synod passed it as other dioceses have done. This allows parents to be godparents for their own children.

Solemnisation of Matrimony

It was expected that this canon would pass without problems. However, in the initial debate two major objections were raised. The first was that the canon would prohibit lay people in the future from being allowed to perform the marriage ceremony. It was thought that this could

be considered to give backing to a sacramentalist view of marriage. The second objection was based on the requirements that only one of the partners needed to be baptised. This would lead, Canon Lamb suggested, to people being pushed through baptism in order to be married when they are not ready for baptism. Further, he suggested, requiring only one partner to be baptised gave support to being unquodally yoked together. When the Synod voted on this matter, the canon was rejected.

However, the mover did not give his speech in reply. Later in the session he sought leave to give this speech and to have the vote taken again. On this occasion the canon was passed. This procedure caused questions to be asked about the final vote since the Synod had almost twice as many present the second time and those extra members had heard none of the original speeches but only the speech in reply.

Whilst in this matter the issue is not an important one, the Record believes that this is a dangerous precedent to set.

Admission of Children to Holy Communion

Regional meetings held in the diocese recommended that assent be withheld from this provisional canon. However, Synod chose to give assent after some debate. Discussion centred on the statement that children who think in concrete literal categories and not abstract ones, would not be able to hold a proper understanding of the sacraments i.e. they would not be able to discern the difference between the sign and the thing signified. This was removed before it was passed.

Women and Ministry

Synod chose not to deal with this matter. There is concern with constitutional problems and so a committee was set-up to report on this matter before the next session. This was not as the secular press reported "a means of getting out of debate on the matter". It is a prior issue that needs to be resolved before debate on women in the ministry occurs.

Family Report

Synod rejected a motion adopting a report on the family but received the report and asked for more work to be done on it. The Report was criticised as being too terse and it is to be expanded by various groups who have an interest in this matter.

Archbishop — new emphasis on training for ministry

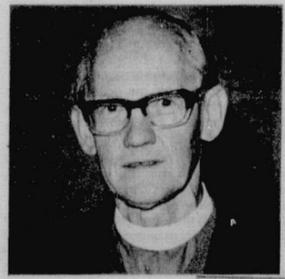
"The key to the effectual worship, work, and witness of the local church is the minister", Archbishop Robinson told the Sydney Synod in his Presidential Address. "What can we do to see that the men whom God calls to this work are adequately prepared for its demands and opportunities?", he asked.

Speaking at the opening of the Synod the Archbishop gave an account of his first six months of office. He told the Synod that there was a problem when a new Archbishop had to begin work immediately, rather than having a lengthy period between his election and the actual beginning of his work. This problem has to some extent, been dealt with in a new Ordinance for the election of the Archbishop of Sydney which Synod passed later in the session.

The Archbishop also spoke of the importance of regionalisation in the Diocese. He said that much more work needed to be done to make the regional

administrations more efficient. Synod later passed motions relating to regionalisation and backed the Archbishop in strengthening this process.

But it was the issue of training for the ministry which was most important. The Archbishop suggested that there are four stages in the preparation and training of a



First Australian produced Gold Gospel Album



Pictured here with the arranger and musical Director Graham Steele is Bob Goodfellow holding the Gold Record Awarded by CBS Records for the Album 'With My Hand Lifted Up'. It is a collection of Favourite Scripture Songs.

Bob Goodfellow has been pioneering gospel music in Australia for a long time now. Since forming the Christian Music Centre and Spotlight Music in 1968 and Genesis Music in 1977 he has produced 43 albums and several singles.

In 1972 he produced an album for Roger Thwaites which won the Federation of Commercial Broadcasters Award for Best Country Album.

Bob and Graham have also worked together on a second project, this time a double album released by Genesis Records called Trilogy. It has one record

that is filled with praise songs, and the second are quieter worship songs.

Bob has also just completed an exciting project in conjunction with Barry Chant of the House of Tabor. It is a childrens musical based on the Spindles Series of Australian Stories. Written by Barry Chant and Fred Grice it features Robert Comand as Redgum and Hippie the Emu. A music book has also been released including directions for staging, making the heads for the animals, choreography and patterns for costumes.

Feminists vandalize R.T.L.A. office

Three Feminist extremists forced their way into the York Street Office of the Right to Life Association (N.S.W.) recently and smashed valuable office equipment in a frenzied spree of destruction.

The Feminists harassed the Executive Secretary, Mrs. Kath Harigan and the office secretary as they wrecked an electric typewriter and an electric copier before turning their attention to Pro-Life material. Literature and pamphlets were thrown everywhere by the women, who speedily departed from the office afterwards.

Mrs. Harrigan, who witnessed a break in by a much larger group of feminist extremists several years ago, was stunned by the break in. "We must be really hurting the Pro-Abortion Movement for them to resort to such destruction", she said.

Mrs. Harrigan pointed to the Association's recent successful campaigning leading to the closure of the Arncliffe abortion clinic and the deletion of abortion advertising from the next Yellow Pages telephone book as reasons for the feminists' anger.

minister. The first is "that basic preparation which it should be our aim to give every young member of our churches." The Diocese is well served in this respect the Archbishop suggested.

The second is the "special training of a theological course". Suggesting that this needs to be to a graduate level the Archbishop continued, "We have long believed that such training can best be given in a residential college under a theological faculty, and we are most fortunate in having in Moore College a place of training which has established its excellence."

It was in the third and fourth areas that the Archbishop saw problems. The third level includes all the stages of apprenticeship, beginning before College as a readership, including the work of a student catechist, and then the whole period of being an assistant curate. The Archbishop stated, "Whatever help it is to a Rector to have these kinds of

assistance, it is the effect on the apprentice that needs special examination in connection with ministerial training and I believe that the present system is too haphazard and variegated to be satisfactory."

The fourth area of training is "in service training". This the Archbishop said should "include such preparation as may be necessary (but seldom available) when a man enters a new form of ministry, such as school or hospital chaplaincy and finds not only new tasks but a new set of relationships or 'dynamics' which are often the most difficult area to understand and adjust to".

The Archbishop said that he believed that this ought to be a special area of concern for him and announced the appointment of a small commission to assist him in investigating this fully. Bishop Harry Goodhew will be chairman of the Commission.

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