

MAINLY ABOUT PEOPLE

SYDNEY
Rev J. A. Sanders has resigned as Rector of Annandale.

Rev J. R. Livingstone, Minister of Green Valley, is to be Rector of St Stephen's, Normanhurst as from 7th May, 1978.

Rev M. L. Hamaty, Curate-in-Charge, Canley Heights is to be Rector, St Mark's, Sylvania. He will take up his appointment on the 22nd March. In July, Mr Hamaty leaves for Jakarta to relieve Rev K. Yapp for three months.

Rev M. C. Chittleborough has been granted an Authority to officiate in the Sydney Diocese.

Rev L. R. Buckham has been granted an Authority to officiate in the Sydney Diocese.

The following candidates were ordained as Deacon in St Andrew's Cathedral on 19th February, 1978, and will be curates in the following places:

S. Abbott, St Luke's Miranda; R. Colacino, St Paul's Carlingford; T. Edwards, St Philip's Caringbah; N. Emerson, St Michael's Wollongong; S. Hubbard, Christ Church Gladsville; A. Jones, St John's Beecroft; R. Mirrington, St Peter's Glenbrook; R. Nixey, St Philip's Eastwood; D. Pettit, All Souls Leichhardt; B. Roberts, St John's Camden; P. Taylor, St Philip's South Turramurra.

MELBOURNE
Bishop Muston is to become Bishop of the Western Region.

Bishop Grant is to become Bishop of the Central Region.

BENDIGO
Rev Robert Sherlock, Locum Tenens at Robinvale, became Rector of the Parish as from February 3.

Canon I. Herring from the Old Cathedral, St Arnaud to Rector of Ararat, Diocese of Ballarat.

Rev A. Stone, Rector of Woodend to be Chaplain of Launceston Grammar School, Tasmania.

Rev G. Stephenson, Rector of Charlton to be Rector of Woodend.

Rev D. Griffin, Assistant Minister parish of Kerang resigned February.

NEWCASTLE
Rev G. Clarke, formerly with parish of East Maitland will take up duty with the Parish of New Lambton.

Rev T. Jewell will take up duty with the parish of Charlestown.

Rev B. McAteer, formerly with the Parish of Taree will take up duty with the Parish of Cessnock.

Rev P. Mumford, formerly with the Parish of Muswellbrook will take up duty with the Parish of Taree.

GRAFTON
Rev R. Hurford from Diocese of Salisbury, UK, succeeded Archdeacon Sanders as Rector of Coffs Harbour in February.

Rev R. Hart, formerly Deacon All Saints, Murwillumbah is now Deacon, St John's, Coffs Harbour.

Rev I. Shepherd, formerly Assistant Minister, All Saints, Murwillumbah, became Assistant Minister, St Mark's, Casino, on 4th March.

Rev J. Mala from Coval Creek, Diocese of Carpentaria is to take up duty at Our Lady, Bonalbo for six months.

Rev E. Gibadi from Edward Mission, Diocese of Carpentaria is to take up duty at All Saints', Murwillumbah for six months.

SIR THOMAS MORE

500 years ago this month the famous Englishman Thomas More was born, and his Australian admirers have arranged an elaborate commemoration of their hero.

Sir Thomas More was prominent during the eventful reign of Henry VIII who appointed him Lord Chancellor in 1529. This was the culmination of a brilliant public and academic career which had included a term as Speaker of the House of Commons.

He associated with the leading intellectuals of his time including the great Erasmus whose attack on the multitude of practical and moral evils in the Western Church he supported.

However, Sir Thomas More proved to be the foremost opponent of the doctrinal Reformation in England. I doubt if his Australian admirers will

BOARD OF EDUCATION PUBLISHES OWN FILM STRIP

The Board of Education of the Diocese of Sydney has published its own film strip on The Crucifixion.

Entitled "Look and Live", the film depicts the events from Jesus' conviction before Pilate to the Resurrection. Its theme draws attention to a series of contrasts in the event: Jesus' humiliation yet King of kings, the century's change in attitude, the abuse of the crowd and yet the gift of life that believers would find. It thus highlights the significance of the crucifixion.

The whole production is professionally presented. The text of the script was written by Deaconess Val Moore, a competent and experienced writer of scripture materials and one time editor of the Board's publications. The art work has been prepared in an attractive and colourful style by Peter Oram, presently the Board's artist and also illustrator of the Jungle Doctor books and some of those filmstrips. The sound recording was made by Peter Stanton of the Anglican Radio Unit.

The entire kit, comprising film strip, printed script, cassette recording of the script, and discussion questions will sell for \$8.50 and will be available shortly at the Board's shop, Insight Resources.



CLOSER RELATIONSHIPS BETWEEN AUSTRALIA'S "BIG THREE"

There was a good possibility of organic union between Anglican and United churches in Australia within 25 years, said the Rev Douglas Dargaville, recently. Mr Dargaville, who is Secretary of the Victorian Council of Churches was commenting on ecumenism in Australia following the recent summer school on Ecumenism at St Mary's College. He cited three reasons for the possibility of such merger:

- The autonomy of each church is clearly defined on a national basis.
- The objectors to the earlier (episcopal) basis of the United Church are now largely in the continuing Presbyterian Church; and
- The ability of the two churches to mount co-operative programmes is increasing.

Commenting on the relationship between the Roman Catholic and Anglican churches Mr Dargaville pointed out that while organic union on an international level may be a long way off, a variety of steps towards such union might be envisaged in Australia over the next 25 years.

These might include co-operative programmes of worship, study and evangelism, the recognition of one another's ministries, and reception at each other's service of the Eucharist.

Mr Dargaville also noted that the degree of co-operation between Anglican and Roman Catholic dioceses in Australia is a "patchwork", with some being quite opposed to closer ties. There is a more lively interest in relationships in the Melbourne dioceses, he said.

Mr Dargaville pointed out that the high degree of autonomy of the Anglican Church at the national level made it easier for that Church to make decisions about organic union than for the internationally-based Roman Catholic Church.

The Church of England in Australia could make a decision to unite in the same way that the Anglican church in

Ideologies and Christianity

You may have heard this one about the various ideologies current in the world today — but think of them in the light of the Christian Gospel:

Socialism: You have two cows, and you give one to your neighbour.

Communism: You have two cows, the government takes both and gives you the milk.

Fascism: You have two cows, the government takes both and sells you the milk.

Bureaucracy: You have two cows, the government takes both, milks one for you and throws the milk from the other down the drain.

Capitalism: You have two cows, sell one and buy a bull.

You can contrast all these with Christianity. The underlying thought for the Christian is: You have two cows in trust from God, you will seek His will, for He made them and you.

That is theologically quite sound, but it could be that God requires us to make a choice between the five competing ideologies.

What then? Of the five there is some Scriptural basis for being either a capitalist or a socialist.

ALTERNATIVE BROADCASTING

Community broadcasters from six States recently formed an association to help provide an alternative form of broadcasting.

Twenty men met in Sydney to form National Christian Broadcasters which will assist groups in each State to set up high powered broadcasting stations operating "quality of life" formats and professional caring services.

A former commercial station manager, Mr Ben Whittall, was elected President and former Queensland university lecturer, Mr Merv Dunkin, was elected Secretary.

Mr Whittall said: "The code of ethics to which all members of NCB subscribe will ensure a professional approach to broadcasting and the presentation of program-

ming which should be refreshing, uplifting and welcomed by listeners in all walks of life."

He emphasised that the proposed stations will be based on community service with a Christian emphasis.

Mr Whittall is the FM station manager for Sydney's Christian Broadcasting Association which hosted the two day meetings. He is also responsible for operating Sydney's ethnic radio station 2EA from the CBA Studios.

All churches either rise or fall — not in riches or worldly grandeur — but in knowledge, zeal and ability for their work.

— Richard Baxter

FREE AD

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

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10.00 per advertisement.

The service will be known as FREE AD and will run on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

GRAFTON GLIMPSSES

St Cuthbert's Tweed Heads was the scene of the first Ordination in the 70-year history of the Parish when Bishop Donald Shearman Ordained three men as Priest and made two men Deacon. The Rev Reg Farnell and the Rev David Heussler, both products of the parish, and the Rev Grant Pacey were ordained priest whilst Robert Ireland and Howard McCallum were made Deacon.

Two Houses for Religious Orders have recently been established in the Diocese of Grafton. The Sisters of the Church have obtained a property near the town of Kempsey in the southern area of the Diocese and the Community of the Servants of the Love of Christ, a new Order in Aust, have established a house in the former Coraki Rectory near Lismore. A member of this Community, Paul McGavin, formerly a Lecturer at the University of Queensland, is to be made Deacon at Coraki on 5th March.

For the second year in succession three Torres Island Priests from the Diocese of Carpentaria will be spending six months in the Diocese of Grafton to gain further experience. They will be serving in the Parishes of Murwillumbah, Mullumbimby and Bonalbo within the northern Archdeaconry of Casino.



Left to right: Rev Eric Griffith and Rev Joel Maka of Bonalbo, Rev Keith McDonald, Rev Ephraim Gibadi and Rev Reg Farnell of Murwillumbah.



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EDUCATION COMMISSION CAUSES CONCERN

In the Labor Party policy speech, prior to the 1976 election, Mr Wran indicated that his Government would legislate for an Education Commission.

The Hon Eric Bedford, BA, M.L.A., Minister for Education, announced on the 10th August, 1976, the appointment of a working party to draw up recommendations for the establishment of a NSW Education Commission.

The terms of reference were:

"To investigate, report and recommend on:

- the present structure, organisation and adequacy of educational services at all levels; and
- suitable forms and structures of organisation to meet the changing educational needs of the community, including the implications of establishing an Education Commission."

The first Interim Report was presented on the 30th November, 1976, and focused principally on "an employing authority".

On October, 1977, the Working Party presented its second Interim Report, the final report having to be submitted to the Minister by the 14th February, 1978. Very little interest had been shown by the public at large.

Despite the policy speech, very few understood the purpose of establishing an Education Commission and some confusion seems to have existed between the Schools Commission, an established educational body, controlled by the Federal Government, and the intended Education Commission.

Although the media has to date largely neglected study and comment, gradually the public has become aware of the vital implications of the report for both State and Independent Education.

Two hundred submissions have already been made and the Minister has extended the date for submissions to April, 1978, as these "raise thoughtful and forceful arguments which must be carefully considered." He also declared there would be

what is valid for one is valid for the other.

The Working Party also assumes without evidence that pupil participation is desirable in determining curricula and methodology. Any proposed involvement of pupils should surely set out limitations and restrictions.

Further assumptions are made without evidence:

- that lay participation is desirable on local school councils;
- that participants in a decision will be more inclined to support that decision;
- that it is desirable that each school determines its own curriculum; and
- that the educational system is comparable to any industrial concern, so that

what is valid for one is valid for the other.

The policy of the Labor Party is quoted. Presumably the Labor Party is expected to remain in office permanently as no attempt has been made to discover the policy of the other major political parties.

All State Education, drastically changed, will be controlled by this body. Obviously Independent Schools will also be affected. There is need therefore for immediate action by interested parties.

Copies of the report may be obtained from the Secretary of the Working Party for the establishment of an Education Commission, 35-39 Bridge St, Sydney, and all submissions should be made to the same address.

BOARD OF EDUCATION ALSO CONCERNED

In the report of the Working Party proposals are made for the setting up of an Education Commission in NSW. Such a Commission should be responsible to the Minister for Education for the development, control and maintenance of the public education services of New South Wales and the provision of school and technical and further education."

The text of the Board of Education's submission is printed here for the interest of readers.

MEMBERSHIP AND SIZE OF THE COMMISSION

We note that the proposed Commission would have both policy and management functions in relation to the administration of education in New South Wales. This is

clearly a very broad and comprehensive responsibility. We have certain concerns as to the ability of the proposed Commission to deal adequately with such a wide brief.

The present membership, on the whole, is industrially and management oriented without sufficient guarantee that the expertise to deal with matters of educational policy will be present.

Given the size, diversity and complexity of education in this State we doubt that the proposed Commission will have sufficient competence to act as "the Minister's sole source of formal advice".

There can be no guarantee that the persons elected by the teacher and parent bodies will be people with the needed expertise. Further, these representatives form over half of the proposed membership.

We note that the Working Party considered the representation on the Commission of various groups which could be said to have a very real interest in education but decided finally that such groups should not have representation.

The Board of Education would like to make the point that the churches not only have a very real interest in education but in fact are actively involved.

Especially is this the case at the school level where some hundreds of clergy and lay

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Especially is this the case at the school level where some hundreds of clergy and lay

people take weekly periods of religious instruction. It seems to us that the Working Party might well ask whether or not the churches ought to be represented on the Commission.

In this connection it may be of interest to note that the churches do have a forum for collaboration through the Inter-Church Consultative Commission on Religious Instruction in Schools and thus do have a structure which would enable a representative to be appointed by them.

We also note that the Working Party is suggesting a Commission of 11 people and that the number 13 was considered but dismissed because it was thought "a number too large for the efficient working of a Commission which has executive functions".

No reasons were given for this conclusion and indeed our view is that a

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EDITORIAL

It is becoming increasingly clear that the education system is the site for major battles in social change. It has long been recognised that our tertiary institutions, universities, colleges of advanced education, etc. have been a pot pourri of political activists. The student newspapers, the mass meetings, the general student atmosphere, have been the media for spreading and unifying political opinion.

It is not quite so often recognised that the secondary and even primary education institutions have also become centres for political activism. Going are the days when politics and religion were taboo in the classroom. The absence of uniform curriculum and the increase of unstructured class situations give the political activists a far greater freedom, a freedom they are using.

Now this does not mean that every school is a source of extremist action and certainly not every teacher. In fact, the schools and teachers generally are still fairly conservative. However, a significant number are not.

The solution to this new trend is not to move backwards necessarily but to have change in department policy. It was a much more reasonable argument when the State system was centralised to say every State school is teaching approximately the same thing. What that was could be inspected by anyone. The curriculum content was determined by a body of professionals in conformity with general public opinion. Those who would not like it were therefore more likely to be a small group who could set up their own school.

Now it is quite possible that a majority may not like a particular school's curriculum or some particular teachers plan. Yet they have to take it.

If schools are going to be allowed greater flexibility in the education they offer surely parents should be allowed greater flexibility in the school they choose.

This is often impossible when in fact, to choose other than that State school down the road, means that parents have to pay double school fees (one for the

Education and Social Change

school of their choice and one through taxes to the "school down the road").

In State Parliament recently, Mr Cameron asked the Minister for Education, Mr Bedford, whether he had heard of the Voucher System, a proposal which would make it possible for parents to choose the school they feel offers the best education. Mr Bedford replied that he had. When asked by Mr Cameron, "Would you consider it seriously now?" Mr Bedford dismissed it, "We do not intend seriously to consider the Voucher System."

The change in policy in education allowing schools and teachers greater freedom in what sort of education they offer must be accompanied by a greater freedom for parents to allow them to choose the sort of education they think worthwhile. Otherwise we are going to find ourselves increasingly in the position of having a teacher or a school foist some totally alien philosophy upon us. Teachers are supposed to act "in place of the parent". How can that be if the parents wishes are ignored?

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CONCERN BY BOARD

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Commission of 13 would not be too large.

We would suggest that further consideration be given to extending the Commission by two to include the appointment of a representative of the churches (someone with expertise in education) and the appointment of someone from the tertiary area with professional experience and competence in education.

THE STANDING COMMITTEES

We would like to reiterate a principle stated firmly in our first Submission. That is, that the basic responsibility for the education of young people lies with parents. It follows that parents should be given adequate opportunity to share in decision-making at all levels. Thus it would be expected that parents would be represented on the Standing Committees as well as the Commission itself.

We would like to draw the attention of the Working Party to the fact that there is at present a Ministerial Committee of Enquiry looking at the place of Religious Education in Schools.

This Committee will probably make its report in 1978 and it seems to us of some importance that adequate attention be given to its recommendations.

It may be worth considering the possibility of setting up a Standing Committee on Religious Education in Schools as there would need to be some structure to provide ongoing advice to the Commission on this matter.

ADEQUATE TIME FOR COMMUNITY REACTION

It was of some concern to us that the time allowed for discussion of the proposals outlined in the Second Interim Report has been very limited. It seemed to us that the proposals were far-reaching in the implications and required thorough discussion and reaction before final proposals were formulated. We would suggest that further time should be allowed for this process to occur.

We ourselves have had limited time to prepare this submission and therefore of necessity it tries to highlight our main concerns without much elaboration.

Finally, we would like to assure the Working Party of

our willingness to confer further on any matter raised in this submission and our desire to contribute to the well-being of education in this State.

The Rev T. R. Wallace
Director of Education
16th December, 1977

FOL PUBLIC MEETINGS

The Festival of Light in co-operation with other organisations and concerned parents has announced a series of public meetings to inform the community concerning the Report and Recommendations of the "Royal" Commission on Human Relationships and related controversial issues such as the MACOS course, Family Planning Association, Drugs, Abortion, Child Pornography, etc.

The programme of public meetings will be led by a panel of well-known experienced speakers including Miss Janet Coombs (Barrister), Dr Jean Benjamin (Medical Specialist), Mrs Patricia Judge (National Secretary of Right to Life Association), Rev Fred Nile (National Co-ordinator Festival of Light), etc.

The locations will include Sydney and country centres. The meetings will commence at 7.45 pm on eight Tuesday evenings during April and May:

- St George District — Tuesday, 4th April, Rockdale Town Hall;
- Parramatta District — Tuesday, 11th April, St John's Parish Hall, Church Street;
- Northern Districts — Tuesday, 18th April, Pennant Hills Community Centre;
- Sutherland Shire — Tuesday, 2nd May, Sutherland Civic Centre;
- North Shore — Tuesday, 9th May, Chatswood Catholic Girls' School, Archer Street;
- Sydney Area — Tuesday, 16th May, St Andrew's Cathedral, Chapter House;
- Outer Western Suburbs — Tuesday, 23rd May, Liverpool Catholic Hall, George Street; and
- Bankstown District — Tuesday, 30th May, Yagoona Church of England Hall, Auburn Road.

FREE CHURCH DOUBTS ABOUT "AUTHORITY"

Criticism of the agreed statement of the Anglican-Roman Catholic International Commission on authority in the Church has been made in a paper from a group of leading Free Churchmen published recently.

The paper is the report of a working group set up by the Free Church Federal Council which was invited to comment on the Commission's statement. Its authors emphasise, however, that, though approved for publication by the FCFE executive, it is not an authoritative statement on behalf of the Council or any of its constituent churches.

While welcoming the progress made by the Commission, the Free Churchmen criticise the importance given to the tradition of authority derived from the early Church. What happened in the early Church was not necessarily what God wanted to happen, the paper claims.

"It must be commented that the form of episcopate... described, arose and was developed according to prevailing political patterns.

Church Times 10/2/78



ON & OFF THE RECORD

By David Hewetson

PARENTAL PERPLEXITIES

Some day when my children turn out perfect I will write a book on how to turn out perfect children. In the meantime I will just battle on like everyone else taking as much help as I can get from every quarter and praying as hard as I can that all will be well.

I have a feeling that in this, as well as in other matters, pride comes before a fall: those who give in to the temptation to boast about how well they are doing are in for some rude shocks.

Sometimes the shocks are simply finding out later on that their perfect children were active sinners like everybody else's, but were too scared to own up to it in the presence of such high expectations. Worse still, others will be doing their owning up in the presence of a psychiatrist.

INFLATIONARY LOVING

"Beleaguered mum and dad in their hair shirts from Saks and Sears, tell me they did their best but something went wrong," writes Ann Landers in a recent article in the Sydney Morning Herald. She is one of the best-read advice columnists in America.

She maintains that the best description for a lot of the parents who write to her is "guilt-ridden". They are desperately trying to win the approval of their children and paying big money for it, too. The price is, of course, inflationary, and such a rare commodity eventually becomes too high for parents to afford, too valueless for children to appreciate.

The family has taken a pretty heavy bashing from industrial society. The bond between children and their parents has had a large wedge inserted in it by the gap that has grown between childhood and adulthood. Those precious imitative years when sons learned manhood from their fathers and daughters womanhood from their mothers have been handed over to others.

And in this interval they study "subjects" which many of them do not connect with real life. And they band together as a "third race" of people who are neither

children nor grown ups. This cannot but help to put great pressure on family ties.

THE APPLE AND THE ROD

The ancient world was very strong on its insistence that children should show respect for their parents. In the ten commandments it comes at the top of the list after our responsibility to God. In Roman society it was harshly codified in the law of patria potestas which gave fathers absolute power (even to the point of execution) over their sons.

In the New Testament family ethics is, as in other things, reciprocal. The parents whom children must obey, even in their disciplining, must not discourage or exasperate them. Discipline yes, but exasperation, no. Or as Martin Luther put it (perhaps remembering his own harsh but beloved father), "Keep an apple near the rod."

CARBON COPIES

"Values are not only taught they are caught," says Ann Landers. And how right she is! Who has not seen children switch off whilst being lectured only to tune in again with their almost-bionic ears when one is trying to say something private to one's spouse?

Who has not been humbled to see them do and say things that are carbon copies of ourselves, especially when we are off guard? Perhaps they sense at those times that what we are is coming through so loudly that it is drowning out what we say.

Finally, from the cartoonist Al Capp comes this tongue-in-cheek antidote to the guilt feelings that Ann Landers speaks of:

"It is my humble belief that we should give American children something they desperately need and crave for — brutality. We must make them feel neglected, insecure, unwanted and unloved. In return we will get courtesy, obedience and good scholastic records. They'll be so eager to be wanted that they'll do everything in the world to please us."

In the Acts of the Apostles ch 17:3, 4, Luke tells us that in the synagogue Paul, "argued with the people from the Scriptures, explaining them, and proving from them that the Messiah had to suffer and be raised from death, and that Jesus was the Messiah."

The opponents of the gospel described it as the message of "another King, Jesus".

HOW DID THEY PREACH?

1 Thess 1:5 — Their ministry was in power and the Holy Spirit, and with complete conviction of truth.
1 Thess 2:3-13 — Charges of deceit, immortality and cunning could not be levelled at the preachers... neither did they use flattering words, nor were they covetous.

On the contrary, they spoke as God wanted them to speak their motive being, "to please God, not men". They were gentle, as a mother taking care of her children.

Morris comments: "This indicates the tender way the preachers adapted themselves to their hearers. They took no attitude of superiority." Furthermore, they encouraged and comforted, as a father treats his own children.

"Here is true ministry, and under God it resulted in the conversion of many people. Pray for us that we might faithfully minister God's word, that men and women might know that we declare 'another King, even Jesus'."

The Scriptures speak today...

by Canon John Chapman

TRUE MINISTRY

"These men are saying that there is another King, by the name of Jesus." Acts 17:7.

On his second missionary journey the Apostle Paul came to Thessalonica, where he stayed for a period of three weeks ministering in the synagogue. The result was that some of the Jews, a large group of Greeks and many of the leading women were turned to the Lord Jesus Christ.

WHAT DID THE APOSTLES PREACH?

In the first epistle it is simply called "the gospel" (1 Thess 1:5). "God's message" (1 Thess 2:13). "The Gospel of God" (1 Thess 2:2). It was God's message to entrusted to Paul and Silas.

GROWING STORM OVER MACOS

The Festival of Life National Co-ordinator, Rev Fred Nile, has commended the Queensland Government for their responsible and firm action over the use of destructive and permissive educational materials in State primary schools such as MACOS (Man, A Course of Study — a values course).

The grounds for the Queensland action is fully supported by evidence from the USA where Federal funding for the MACOS course has been stopped by the USA Government. The course is rapidly being withdrawn from USA schools and is only being used in less than two per cent of USA primary schools.

Mrs Roslea Midgley, the Convenor of the FOL Educational Working Group says, "The MACOS course should be withdrawn from the Australian primary schools and any State or Federal Government financing cancelled for the following reasons:
• The MACOS Course is no longer approved or financed by the USA Federal Government;
• It has been rejected even by USA schools because of its secular-humanist

commercial interests."
"Having spent many hours myself reading and assessing the course, I believe teachers would need to have completed post-graduate courses in sociology and philosophy of education to appreciate the full import of the course."
"It must be made clear that MACOS is not an Australian study produced by Australians for Australian children having in mind the needs and interests of Australian children, Australian parents and Australian society."
"MACOS is a pre-packaged teaching and learning course in social studies produced in the US by the Educational Development Centre, Mass, promoted in that country by Curriculum Development Associates, Inc, and marketed in Australia by

Educational Media (Melbourne). The total package consists of 30 classroom booklets, nine teachers' guides, 15 films and various records, maps, murals, games and filmstrips... (Approximate cost per school — book, etc, \$425, films \$2200 — total \$2625.)
"Are teachers to become involved in 'social engineering'?"
"The course gives little reference to our Christian heritage and then only to denigrate it. The teachers' guides contain many references from philosophers about the purposes of education and the selection of these points to the thinking of the MACOS authors."
"There is an air of indoctrination in the course. Children are led to believe that man not only evolved from the lower animals, but the explanation for his social behaviour is to be found

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REPORT OF ROYAL COMMISSION ON HUMAN RELATIONSHIPS — EDUCATION

This is the second of a series of addresses given at St Andrew's Cathedral mid-week service. I wish to confine my comments to Part Two of the Final Report of the Royal Commission on Human Relationships, that is, to that section which deals with "Education for Human Relationships".

An analysis of the 29 recommendations reveals that they can be grouped into six main areas. These are:
• Education in Schools;
• Preparation for Marriage;
• Parent education;
• Teacher education;
• Research; and
• Co-operation between schools, local government and voluntary associations.

The first thing that must be said, is that in this section there is a great deal which is positive and deserves the wholehearted support of Christians.

I want to identify one or two basic principles which Christians would want to affirm and at the same time to indicate ways in which I think the church can be supportive and also to draw attention to one or two significant omissions from the recommendations.

PARENTS: A BASIC RESPONSIBILITY FOR EDUCATION

First of all then, let me assert what I think is a Biblical principle. That is, that parents have a basic responsibility for the education of their children and especially those aspects which have to do with the nurturing of spiritual life and moral values.

We are reminded for example in Deuteronomy 4:10, "Tell your children and your grand-children about the day you stood in the presence of the Lord your God at Mount Sinai, when he said to me, 'Assemble the people. I want them to hear what I have to say, so that they will learn to obey me as long as they live and so that they will teach their children to fear me.'"

And in Ephesians 6:4, "Parents, do not treat your children in such a way as to make them angry. Instead, bring them up with Christian discipline and instruction."

As societies have become more complex, Governments have assumed greater and greater responsibility for education so that today most statements of educational

purpose would express a concern for the development of the whole person in the context of the society in which he/she lives.

It is significant that in recent years schools have been accepting responsibility for many aspects of education which previously had been considered to be the province of parents. Sex education and education for human relationships come into this category.

On these matters especially, it is important to bear in mind that teachers and educational administrators are accountable to the parents of the children whom they educate. At the same time it is easy for us to over-estimate what schools can achieve in these areas and we still need to be reminded that the influence of the home is probably the most important educative influence in the lives of all children. The report itself notes:

"The family is the first educator of children in establishing models of behaviour and values as well as through the experiences it affords the learner... Early childhood learning is seen as vital to mental health for the rest of life." Page 2.

Recommendations 16 to 20 focus on parent education and they emphasise the importance of offering help to parents at various "crisis" points and also the need for co-operation between schools, local government and voluntary agencies in providing programmes of parent education.

RECOMMENDATION 16

"Parent education programmes should begin early in each school year and both parents should be encouraged to attend when their child enters infants school or pre-school, again on entry to primary school, and again at the age of puberty."

Two main points need to be made. Local churches can do a good deal in working co-operatively with schools and local government agencies.

MAKE A NOTE

Don't miss these Board of Education Sunday School Teacher Training Days!

AREA	VENUE	DATE
KATOOMBA	St Hilda's, Katoomba St, Katoomba	1st April
EPPING	St Alban's, 3 Pembroke St, Epping	8th April
FAIRFIELD	St Barnabas, Cnr Fredrick and Lackey Sts, Fairfield	22nd April
PARRAMATTA	St John's Pro Cathedral, Church St, Parramatta	1st July
RIVERWOOD	St Andrew's, 11 Littleton St, Riverwood	15th July
RANDWICK	St Jude's, 106 Avoca St, Randwick	29th July
WINDSOR	St Matthew's, Windsor (Hall is in New St)	5th August

TIME: 9.30-4 pm
TOPICS: BRING YOUR OWN LUNCH — Cup of tea, etc, available.
Morning Session: • Aims of Ministry with Children; • Understanding the Child.
Afternoon Session: • Preparing the Lesson; • Aids and Activities Workshop.

COST: \$1 registration — to cover material costs

* Basic, not advanced, course, ie, for teachers who have not had any training or who are just beginning teaching.
* Application and practical examples for pre-school infants and primary children.
* Principles suitable for use with any (or non) curriculum material.
* Bookstall with Teaching Aids for sale.
* For further information phone Robyn Hoskins, Children's & Youth Education Officer, Phone: 2 0642, ext 275.

Conducted by BOARD OF EDUCATION — DIOCESE OF SYDNEY
St Andrew's House, Sydney Square, 2000

For example, concerned Christian parents can encourage parents and citizens' groups in their local school to take initiative in organising parent education programmes.

The local church may also be able to offer resource people for such programmes; particularly should this be the case as far as values are concerned. The second point to make is that the local church has a unique opportunity to take the initiative itself in organising such programmes and in integrating them into its ongoing Christian education planning.

PARENTS EXPECT THEIR VALUES TO BE SUPPORTED

I referred earlier to two basic principles. The second of these, and it flows out of the first, is that parents have a right to expect that their values will be supported when it comes to the many questions arising in the area of human relationships.

Some would claim that because we live in a pluralistic society, pupils should be informed about the varying values and life-styles which people adopt and be helped to clarify their own set of values. A government school it is claimed, cannot opt for one particular set of values.

Perhaps this is the reason that Recommendation 1 omits any reference to moral or spiritual development and Recommendations 4 and 5 omit any reference to any kind of value framework. Now the point I want to make very strongly is that a government education department does have a responsibility to support those values which parents want promoted as distinct from those which certain minority groups in the community want promoted.

I would suggest for example that the vast majority of parents would want the traditional Christian values with regard to sexual behaviour to be supported. Other community groups may want to promote a homosexual life style, others may want to promote permissiveness in

sexual relationships outside marriage.

In other words I am suggesting that there is a good deal of unanimity among parents concerning values and that these values are the ones which should be promoted.

The report does refer to the NSW Department of Education's document on sex education. In that document it states that, "We would emphasise that for many parents a moral code must have its genesis in spiritual and religious beliefs. It will be essential to ensure that the school programme should be designed to accommodate these views and not to set up conditions tending to be destructive of them."

Again, I am sure that the great majority of parents would want to support the advice of St Paul when he said in his letter to the Philippians "... my brothers, fill your minds with those things that deserve praise; things that are true, noble, right, pure, lovely and honourable".

CHURCHES' RESPONSIBILITY

Having emphasised the responsibility of Government Education Departments it is just as appropriate to point out that the churches themselves have a unique opportunity to promote Christian beliefs and values through religious education in schools.

We might well look to our own responsibilities in this regard and ask whether or

not there are ways of enabling this ingredient in the school curriculum to be more closely related to programmes which seek to educate for human relationships. Recommendation 27 has to do with "preparation for marriage". Sections (b), (c) and (d) should be noted especially.

I am sure the churches would support these views and would want to co-operate with governments in putting them into effect. On this matter churches might do more at the local level to prepare couples for marriage and to help them appreciate Christian beliefs and values.

Recommendations 7-11 are concerned with teacher education and again I believe they deserve the support of Christians.

QUALITY OF TEACHERS

There can be no doubt that the key to the effectiveness of programmes in education for human relationships lies with the quality of the teachers. Many programmes in this area have failed because of teacher inadequacy either because the teacher does not have sufficient maturity to be able to deal with sensitive issues or the necessary skills to help students relate to each other and communicate with each other.

In this area the teacher's personal qualities, their respect for the views and background of the students are as important as their skills and knowledge. In this regard it would be important for the teacher to promote those values which have

general acceptance by parents and which would assist the pupil to develop balanced and caring relationships with others.

SPIRITUAL DIMENSION

Finally, I think the Christian would want to point out that the basic problems in human relationships arise because of a broken relationship with God. Therefore any programme for education in human relationships must fail unless the spiritual dimension is dealt with.

At the beginning of the Bible we read the tragic story of Cain and Abel. After Cain has murdered his brother, The Lord asked Cain, "Where is your brother, Abel?" He answered, "I don't know. Am I supposed to take care of my brother?" (Gen 4:9).

Care for one another is at the heart of healthy and positive human relationships but you and I can only be enabled to exercise that care when we have been brought back into relationship with God. This will occur when we acknowledge our own sinfulness and commit ourselves in faith to follow the way of Jesus Christ.

T. WALLACE
(Director
Board of Education
Diocese of Sydney)

FREE AD
See page 8

CHRISTIANITY & ARCHAEOLOGY come together in a major film...

THE BIBLE: A HISTORY

If YOU EVER HAD DOUBTS — LAY THEM ASIDE!

COMMENCES EASTER WEEKEND AT THE LYCEUM
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Growing dispute over breakaway American Church

An agreement to "excommunicate" the breakaway Anglican Church of North America was made personally by the Archbishop of Canterbury on the telephone last month on his own initiative and is not formally binding, legal experts have revealed to the "Church Times".

And, in further dramatic and controversial developments concerning the breakaway Church it has been alleged:

- That the Archbishop brought pressure to bear on a Korean bishop not to take part in the consecration of bishops for the Church at Denver, Colorado, last month; and
- That the Filipino bishop who took part in the consecration did so with the secret backing of his Supreme Bishop, who at one point pretended to a telephone enquirer that he was his own office clerk.

In a telephone conversation about the consecration of the breakaway Church's first four bishops the Archbishop of Canterbury and the Presiding Bishop of the Episcopal Church in the USA (the Right Rev John Allin) agreed that the Anglican Church of North America was not in communion with either the See of Canterbury or with the Episcopal Church.

But, so far as the Church of England is concerned, a primatial finding in a matter like this would have to be formally and conclusively determined by the Archbishop of Canterbury and York, according to Church rules.

And this agreement was not a primatial ruling, say the experts — one of whom described it as "an off-the-cuff remark by the Archbishop".

It was, he said, a matter for the Episcopal Church (PECUSA) to sort out — just as, if a similar situation in England arose, it would be the business of the Archbishops to sort it out.

The responsibility must therefore rest with the Presiding Bishop of the Episcopal Church — and that view had been conveyed to Bishop Allin by the Primate.

What Dr Cogan had said on the telephone, in effect (and as opposed to a dogmatic statement), amounted to this: that, if the breakaway Church continued as such, there was a danger that it would cease to be in communion with the Church of England.

What the Archbishop of Canterbury had said in that conversation meant nothing binding.

Church Times

BISHOP CHAMBERS IS QUITE UNREPENTANT

The Right Rev Albert A. Chambers, who was chief consecrator of the first four bishops of the breakaway Anglican Church of North America, has defended some of his other actions on behalf of parishes and groups which have withdrawn from the Episcopal Church in the USA (PECUSA).

An item on the agenda when the American House of Bishops met last autumn at Port St Lucie, Florida, had referred to "The retired Bishop of Springfield confirming in another Diocese when he was expressly asked not to do so by the Bishop of the Diocese."

In a statement "on the matter of my apparent disobedience" Bishop Chambers said that earnest and faithful people of the Church had called for his pastoral care, and he gave it. "The vows and promises I made when I was consecrated a bishop in the Church of God required that I do no less."

"I have confirmed, celebrated, preached and given pastoral counsel. I have not assumed any jurisdiction, presided over any meetings or headed any new dioceses (despite newspaper statements to the contrary)."

"The parishes and groups that I have visited had withdrawn from the jurisdiction of their former bishop by vote of the rector, vestry and lay-people of the congregations, or had formed new groups without a residing priest."

"In reality, then, I cannot be accused of confirming in another diocese unless you take the narrow view that a diocese is entirely a

geographic area. "And, if you take that view, what of the Episcopal Church's ministrations in the past to parishes and dioceses who broke down their former jurisdiction and to whom we gave apostolic orders?"

"For example: the Philippines, Portugal, Spain and the present plan for a Navajo diocese."

Bishop Chambers maintained that PECUSA was not adhering to its vocation to witness to the Apostolic Faith, but was accepting secular standards and ideas.

It was 15 years ago that a small auxiliary in the Sutherland Rural Deanery set about the task of raising money for the home, which will cost \$850,000.

The Federal Government has approved a grant of \$490,927, leaving the Anglican Home Mission Society, which runs the

Lady Cutler, the wife of the NSW Governor, officially opened the 10th Chesalon at Jannali on Sunday, 26th February.

The Archbishop of Sydney dedicated the home before an estimated crowd of 800 people.

The home, which is surrounded by an attractive bush setting, will care for 52 aged men and women who are in need of permanent or short-term nursing care, and will cater for 10-day patients.

Finished in the quickest time of the 10 homes, the Jannali home is the most modern, with facilities from taps to door handles, specially designed for those with disabilities.

Matron of the home is Miss Betty Tierney, who has served as a nurse in the outback of South Australia with the Bush Church Aid Society for 16 years. She also worked in senior positions, including deputy matron, at St George Hospital for 13 years.

The Bishop added that he himself needed no other support than the vow which he had made at his consecration — which had been deleted from the new consecration Rite in the Proposed Book of Common Prayer — to "drive away from the Church all erroneous and strange doctrine contrary to God's word, and both privately and openly call upon and encourage others to do the same."

Bishop Chambers, who was the seventh Bishop of Springfield, Illinois, and is a past president of the American Church Union, now lives in retirement at Dennis, Massachusetts.

LADY CUTLER OPENS CHESALON HOME

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Sydney Square and Arcade — Promotions

The Board has appointed Mr John Pearce (well-known on 2GB radio) as a consultant, and Mrs Pamela Lee as a promotions officer, to handle all aspects of promotion of the shopping arcade below Sydney Square.

This will involve organising a variety of activity on Sydney Square and in the arcade, and working in with the Cathedral and the City Council to co-ordinate the use of the Square.

Mrs Lee is temporarily located in the Glebe Board offices, but will shortly be moving down to the Arcade area and her office will be near the fire stairs on the Kent Street side of the entrance to the escalator lobby.

She will welcome any suggestions or ideas and offers of assistance from anyone, and will be producing regular bulletins of planned activity so that everyone will be informed and able to participate.

The first item of regular activity is the recommencement of bands playing on the Square every Monday at lunch time.



WHAT A WORLD!

by Lesley Hicks

CLAIRVOYANCE — A CLEAR VIEW?

I am of a very sceptical disposition about matters outside my own experience unless they carry the endorsement of God's Word. I wrote in the last issue about the general rise in credulity in our culture, and the fascination with the supernatural. I have been forced, however, to think carefully through the matter of clairvoyance because it has unexpectedly come to have relevance to a book I am writing.

In January, one of the Sydney evening newspapers placarded the city with startling headlines:

EXCLUSIVE: HOW DON MACKAY DIED — Seer's claims and AMAZING PICTURE — MACKAY KILLER

Since I am working with Don Mackay's presumed widow Barbara on the story of their life in Griffith and the events leading up to and stemming from his disappearance last July, I was of course fascinated and somewhat disturbed to read what Dutch clairvoyant Gerard Croiset (Junior) was reported to have "seen" regarding the case.

This is not the place for me

to discuss the details of his visualisations. They are in the hands of the police, who may or may not find them useful or take them seriously. Certainly much of what he said seemed to tally remarkably with what is known about Don's work to uncover the drug racket in Griffith, which it was claimed was not known in the ordinary way by Croiset.

The reporter claimed: "I recorded three hours of Croiset's mind reading of the slaying, in detail, in Enschede, Holland. Croiset knew nothing of the circumstances surrounding Mackay's disappearance, not even his name or the fact that he had disappeared. He spent out his name and his last hours and his death after concentrating on a photograph I had asked the Mirror to send by satellite to Holland."

Time may tell whether his descriptions of the killers — one supposed to be a prominent man "well-respected in social and political circles" — have any accuracy, and whether Mackay's body will ever be found, in a site like the one described or any other.

Barbara Mackay at first accepted guardedly the newspaper's contact with the psychic, although her permission was not asked beforehand. She agreed to talk with him by phone herself — he spoke good English — but found much of that conversation full of vague and irrelevant detail, far less impressive than what was reported in the newspaper.

An exception was his uncannily accurate description of their bedroom, in an attempt to help her locate a list

of highlights of Reachout, the work will not stop there. Organisers see Reachout as a developing lifestyle, involving churches and congregations in an on-going process to demonstrate their loving concern for their own people of their community, churchgoers or not, and demonstrating by word and deed that Jesus Christ is the basic answer to needs and problems of individuals, families and communities.

ILLAWARRA REACHES OUT

The most noticeable feature about the launching Reachout Rally in Wollongong Town Hall on Friday, February 24, was the spirit of joy and anticipation. This spirit of enthusiasm and joyous expectation swept through the great audience time and time again, through the Rally.



Dr Walter Smyth, of the Billy Graham Association, with Bishop Ken Short, at the launching in Wollongong of the Reachout programme.

More than 1200 people from various churches from Ulladulla in the far south to Sutherland in the north and over the tablelands, enthusiastically endorsed the Reachout concept which will include the crusade led by Leighton Ford of the Billy Graham Evangelistic Association, in the Wollongong Showground from March 3 to 11, 1979.

The Illawarra Reachout, of which the Anglican Bishop in Wollongong Bishop Ken Short is chairman, embraces, as does "Reachout" in other parts of Australia, ministers and congregations of most protestant churches.

It has three major objectives:

- to present the claims of Jesus Christ to every person;
- to strengthen the life, witness and fellowship of our Churches; and
- to encourage Christians to become more involved in the needs of the community.

To this end a number of training sessions and seminars will be held for both clergy and laity. Although the Crusade in Wollongong and the following Crusade by Dr Billy Graham in Sydney in April/May, 1979, will be

GMH have recently released the new HZ model Holden, built with radial tuned suspension making this car the best handling car manufactured by GMH. I would be pleased to demonstrate this car if you care to ring me. I can assure you of a competitive trade in price on your car.

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Congratulations to the Liturgical Commission for all that has been achieved so far!
(Rev) DOUGLAS STEVENS
Melbourne

New welfare appointments announced

Archdeacon R. G. Fillingham, General Secretary of the Anglican Home Mission Society, has announced two important new appointments.

They are: Mr Cec Shevels, who will take up the post of Director of Welfare, formerly held by the Rev Bill Payne, and Mr Alan Lindsay, who becomes the new Superintendent of the Charlton Boys' Home.

Mr Shevels, who has been houseparent and Superintendent of the Society's Charlton Boys' Home for two years, will take up his new appointment on March 6. Mr Lindsay, who has been Sports and Recreation Officer at Charlton, takes up his new job on March 1.

Before going to Charlton, Mr Shevels spent six years in Melbourne working with youth and church agencies and government social welfare departments.

Born in the United Kingdom, he came to Australia in 1967. He is married with two young boys.

His responsibilities will include the Counselling Ser-



Cec Shevels

BISHOP OF NEWCASTLE

The Right Reverend Alfred Charles Holland, formerly Assistant Bishop of Perth, was enthroned as Tenth Bishop of Newcastle in Christ Church Cathedral on Friday, 24th February, 1978, before a congregation of about 1300 people.

Present were the Acting Primate and Metropolitan of New South Wales, the Archbishop of Sydney, the Most Reverend Sir Marcus Loane; the Bishop of Bathurst, the Right Reverend E. K. Leslie; the Bishop of Grafton, the Right Reverend D. N. Shearman; the Bishop of Riverina, the Right Reverend Barry Hunter; the Bishop of Armidale, the Right Reverend Peter Chiswell; the Bishop of Rockhampton, the Right Reverend J. R. Grindrod; the Bishop in Parramatta, the Right Reverend D. W. B. Robinson.

The Archbishop of Perth was unable to be present owing to illness. He was represented by the Bishop of inland Australia.

Understandably we are delighted with the article which indicates that homosexuality is a gross distortion of how human beings should behave. While we should have love and understanding towards homosexuals, we do them no service by saying that their problem is any less shameful than the Scriptures declare it to be.

It may be interesting for you to note that the Reverend Robert George who has just moved from St Michael's, Wollongong, where he was curate, to take up the position of missionary at Winton in Central Queensland, is a qualified pilot, and although he will not own a plane, nor does the Society, the fact that he will be able to fly in the "wet" season will be most useful as there are many parts of his vast parish which will be unreachable by road at that time.

WAKELY WADE
NSW Secretary
The Bush Church
Aid Society

EDITOR'S NOTE: Credit goes to the Rev Les Nixon for the compilation of the article.

nevertheless give it special prominence in the first chapter of Romans which indicates that homosexuality is a gross distortion of how human beings should behave. While we should have love and understanding towards homosexuals, we do them no service by saying that their problem is any less shameful than the Scriptures declare it to be.

God has given them over to shameful passions. Even the women pervert the natural use of their sex by unnatural acts. In the same way the men give up natural sexual relations with women and burn with passion for each other.

"Men do shameful things with each other and as a result they themselves are punished as they deserve for their wrong doing."

Although St Paul does not treat homosexuality in isolation from other sins, he does,

MACOS under attack

The fact that the State Government of Queensland has banned the educational material, MACOS and SEMP from schools — front page news in the Courier-Mail of February 23 — should give encouragement to Christians in other States to fight on, and fight hard to have these social studies removed from their schools' curriculums.

Both the Australian *Lectionary* and the report entitled *Collects and Readings for Weekdays*, which have followed AAPB, contain much valuable material for use not only with that book but also with the many other forms of service currently used in the Australian Church, even including the *Book of Common Prayer*.

Still more recently, the order for anointing the sick and form of prayer with laying on of hands, produced as a supplement to the *Ministration to the Sick* in AAPB, fills a further need felt by many who would be hoping to make full use of our own prayer book.

The implicit expectation that hospital chaplains should spend 25 to 30 minutes with each communicant, separately consecrating elements and reciting so much of the service of Holy Communion, is wholly unreasonable toward both the chaplains and the patients.

Congratulations to the Liturgical Commission for all that has been achieved so far!
(Rev) DOUGLAS STEVENS
Melbourne

As at that marriage in Cana of Galilee the better wine came later, so the Liturgical Commission of our General Synod has not rested on its laurels following the enthusiastic reception given *An Australian Prayer Book*.

Both the Australian *Lectionary* and the report entitled *Collects and Readings for Weekdays*, which have followed AAPB, contain much valuable material for use not only with that book but also with the many other forms of service currently used in the Australian Church, even including the *Book of Common Prayer*.

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LETTERS

Evangelicals misinformed on homosexuality

The article entitled "Homosexuality — Evangelicals Confer" (ACR February 13) contained the curious statement that "... the homosexual condition is nothing of which to be ashamed..."

The heterosexual evangelicals who agreed with this statement and who purported to rely on biblical teaching are clearly at odds with the Apostle Paul in Romans 1:26-27 (TEV).

Because men do this,

Bishop Festo Kivengere, exiled Anglican Bishop of Kigezi, Uganda, asks

Hear the cry of Uganda's Refugees

GIVE GENEROUSLY, SEND YOUR DONATION TO — **uganda refugees appeal**

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AUSTRALIAN CHURCH RECORD, MARCH 20, 1978 — 5

CLASSIFIED ADVERTISEMENTS

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Interstate Services

PERTH: St Alban's, 423 Beaumont Street. Service 9.30 am. Locum: Canon J. Watts. All welcome.

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

For Sale

ORGAN FOR SALE. Nystrom, 18 stops, pedal. Good condition. \$50 ono. Phone: Tim Hudson 79 4238.

Positions Vacant

HOUSEKEEPER live-in, required for family with four school-age children in Upper North Shore area. Pleasant conditions, salary \$90 per week. References essential. Phone: 49 1886.

EXPERIENCED SECRETARY, shorthand, essential, able to use initiative, required for NSW Branch General Secretary (new appointee in near future) to commence duties immediately. Work includes correspondence, arranging appointments and minutes of meetings. Apply with minister's and other references to Miss H. Cartwright, Church Missionary Society, 83 Bathurst Street, Sydney. Phone: 233 3711.

Wanted

RETIRED COUPLE want exchange quiet unit in Perth suburb for quiet unit in Sydney suburb for two or three months next spring. Apply Dr David Birken, 1783 First Ave, Mount Lawley, 6200.

ENGLISH POLICY ON THEOLOGICAL EDUCATION

A document clearly setting out the sort of theological training policy which the House of Bishops want for the Church of England is to be produced shortly.

This was revealed in a major speech made by the Archbishop of Canterbury in the General Synod recently during a debate on theological training.

The debate centred on the second report of the working party set up by the Advisory Council for the Church's Ministry to consider the question of training courses.

Both the Archbishop and the Bishop of Portsmouth (the Right Rev Ronald Gordon), ACCM's chairman, struck optimistic notes about the increasing number of ordinands.

Referring to the forthcoming policy document, Dr Cogan said he hoped it would be read in every church and appear in every parish magazine.

The first thing that it would want to make clear was that the prayers of the Church for an increase in men coming forward for training for the priesthood were being answered. The numbers were rising steadily. About 450 new ordinands

were needed each year, said the Archbishop. That number would not make up the loss that had been sustained over the years, but less than that would "lead to a haemorrhage".

There was a lot of planning for experimentation in forms of ministry, the Primate went on, but "we have a profound belief and faith in the parochial ministry exercised by men who give themselves wholly to that one thing."

It was necessary to be reassuring about that, because many people, hearing so much about the new forms of ministry, were becoming uncertain about it.

It was also necessary to reassure people that there would be no lowering of standards in training — rather the reverse — though it might be necessary to take more care in the selection of men called to the ministry.

Dr Cogan said he was a bit anxious about some of the men who got through to ordination and then, all too soon, suffered some sort of

CAPITAL PUNISHMENT

"Capital punishment" has been in the news lately. You might have strong feelings for or against. But what does the Bible say?

The subject will be considered at the first of the Anglican Church League Conferences for this year. The Conference will be held in the Moore College Common Room, Carillon Avenue, Newtown, at 8 pm, on Friday, 31st March.

The question of capital punishment and the ramifications involved will be introduced by Rev Michael Hill, lecturer at Moore College, and formerly Chaplain at the University of New England, where this matter was considered.

The Conference is open to all interested people. There will be ample opportunity for questions and discussion.

RUTH: A little too romantic

"The Romance of Ruth" by George E. Gardiner 72 pages

It is always pleasing to see Old Testament commentaries making their appearance. Especially so in the case of those Old Testament books which have attracted little attention.

For this reason, this slim volume by George E. Gardiner, senior minister of Calvary Church, Grand Rapids, Michigan, is welcome. In other respects it disappoints.

The material was originally presented as a series of Sunday morning messages and was intended for the person in the pew, rather than the theologian, (from the preface).

It would be difficult to quarrel with this aim. However, it would appear that orthodox exegetical method has suffered in the process. As a result, the book is largely allegorical in its interpretation. In order to make the text relevant to modern Christians, the applications are overdrawn.

The book succeeds in one respect, however. It creates fresh interest in a beautiful Old Testament story. The book of Ruth has been largely neglected by writers and, I suspect, readers alike. A pity, for it has so much to teach.

P. N. Oliver

History a basis for myth

"The New Testament, An Introduction" by Norman Perrin Harcourt, Brace, Jovanovich, Inc 1974, ppvii + 385 no price

Norman Perrin's Introduction is certainly different in approach from what we have known from those of Kummel and Guthrie. At the start he lays his cards clearly on the table: the NT represents such a diversity of viewpoint that the only meeting-point for the authors is a common desire to understand the meaning of faith in Jesus Christ; secondly, that

fully accepted, he went on. They probably needed a year in which they were "nobody's pupil", but not at the expense of the second theological year.

"There will probably be some theology graduates, even if only a few, who need only one year's residence in a theological college," the Bishop continued. "There are certainly some non-theology graduates who need only two."

"The report refuses to assert on doctrinaire grounds that residential training is always preferable, or that non-residential training is always preferable. It lists what it sees as the advantages of each, and argues that in every case this form of training should be determined by the individual's needs and circumstances."

After giving the whole issue a thorough airing, Synod members formally "took note of" the ACCM report.

VISIT BY GOVERNOR GENERAL

The Governor General arrived in Sydney Square at 12 noon on Monday, 6th March, 1978, where he was met by the Lord Mayor and a short address of welcome delivered from the southern balcony of the Town Hall.

The NT is history serving as a basis for myth, such that the Christian myth (redemption, parousia, resurrection, etc) dominates the factual data.

On the basis of these premises, Perrin gives us a rather thorough introduction to the books of the NT. The discussion of dating, style, themes and authorship is not done by means of a survey of various scholarly opinions (as in Guthrie and Kummel); instead we are presented simply with the outlook of Perrin himself.

The beginner may be better advised to start with Kummel, Guthrie, or Martin's two volume work, but for someone seeking one man's critical evaluation of the NT, Perrin will certainly prove stimulating and provocative.

The NT books are seen to have been written between 50 and 140 AD (Perrin wrote just before Robinson's *Redating the NT*). Each book is individually treated — the four gospels from a reduction-critical position so that the interest is solely on each author's theology.

Deutero-Pauline documents not only include the Pastorals, Hebrews and Ephesians, but also Colossians and 2 Thess. There is also a chapter on the apocalyptic strain of Christianity as reflected in Revelation, Q, Mk 13, etc. Finally, in the tradition of Bultmann's *Theology*, Perrin concludes with a chapter on Jesus, the Presupposition of the NT.

J. W. Pryor

A devoted Christian

"The Life and Letters of Robert Lewis Dabney" by Charles Carey Johnson Banner of Truth Trust pp575 — £4

Dabney was a fanatically loyal southerner in the United States and this biography makes clear the strengths and prejudices of this position. But his more lasting contribution to humanity is his theological writings.

He was a prolific writer and it is a pity that his works have never been collected. His best known, but perhaps not his best book, is his *Lectures on Systematic Theology* which is outstandingly good, perhaps the best single volume exposition of reformed biblical theology.

CALL TO PRAYER

Anglican people in Sydney recently said special prayers for the relatives of the bereaved and injured in the recent bomb outrage at the Hilton Hotel.

The Premier of NSW, Mr N. K. Wran, called on Church leaders to arrange for special prayers during Sunday services, and his call was supported by the Council of Churches of NSW.

The Council urged its affiliated Churches to pray for greater understanding and tolerance among the peoples of the world, and that Australia may be kept free from terrorist activities which unfortunately beset some regions of the world.

In response to the Premier's request, the Anglican Archbishop of Sydney, Sir Marcus Loane, arranged for special prayers in Anglican churches throughout the diocese of Sydney.

BOOKS

This biography gives the setting for his writings and a short summary of his theological position. It makes clear that he was not only an acute philosopher and profound theologian but also a devoted Christian.

D. B. Knox

Bond fails to stop Divergence

"Patterns of Faith" by J. L. Houlihan SCM pp 85 Sterling £0.90

The writer is the Principal of Ripon College, Cuddesdon, that unexpected amalgam of avant garde Ripon Hall, and Cuddesdon Theological College famous for its traditional Anglicanism and the nursery of bishops.

The book reflects its author's new position for it attempts to bring together New Testament criticism, which has increasingly become more radical, and Christian doctrine. The writer stresses that New Testament scholarship and Christian doctrine both need each other if they are to develop on the right lines.

However, he does not revert to the bond which has united the two in the past, namely a belief in the reliability and trustworthiness of the revelation from God in holy scripture, but offers as the criterion to control New Testament and theological work "what, with regard to that area, are the implications of the style of belief in God which is formed by Jesus."

In other words, what modifications to this do we believe in Jesus introduce? (Pages 23 and 71f.) It may be doubted whether this is a strong enough bond to prevent New Testament scholarship and Christian traditional belief from continuing to diverge, though to tie the two together is the object of the writer.

D. B. Knox

Good discussion starters

"House of David Bible News Biblical History as Contemporary News Reports and Commentaries" Bible News Ltd Six Cassettes \$29.95

This set of six cassettes presents Biblical events from Abraham to King Saul. There are ten 15-minute programmes altogether with accompanying programme guides.

The programmes are bright, compact and at times very exciting. They would be more likely to grip the secular listener than would a straight reading from the Bible.

Obviously the programmes would be very useful for RE work in schools and youth clubs. They should also be good discussion starters for "house meetings" and "dialogue groups", especially if some group members were not used to reading.

The group leader would need to have access to other background material besides the programme guides.

If you have the money to spare, the tapes would be a good buy.

Tom Smith



AN INNOCENT AT LARGE

by DONALD HOWARD



THINGS WEREN'T ALWAYS LIKE THAT. Transportation ran from 1803 for a total of 50 years, 120,000 non-paying passengers of Her Majesty ending their trip in Van Diemen's Land.

Port Arthur, now a "must" for the tourist, had a population which at times reached 6000, and up to 30 hangings were held in Hobart each month.

The small town of Richmond, with Australia's oldest bridge and picturesque buildings, has a prison pre-dating the port. The cunning blighters used to whitewash the walls so that anyone who escaped could be spotted easily in the dark.

So proud are Tasmanians of their ancestry, that one mainland who has opted to live there told me he feels "quite out of it" with no broad arrow on his escutcheon.

I suppose someone has to lag behind.

WHILST MELBOURNE AND SYDNEY vie for honours in pioneering railways, Tasmania undoubtedly had our first passenger-carrying line.

It ran between Port Arthur and Norfolk Bay over a distance of 4 1/4 miles (no metres there then). The fare was a bob each way with a top speed of 40 mph.

The track followed the natural lie of the land without embankments or cuttings and had a 2ft 6in gauge.

Maximum capacity was one ton of goods or four passengers; propulsion was quite cheap — four convicts per car.

Uphill going was heavy, but on the downhill run the workers hopped on the sides and "bondsmen and freemen" went hurtling down the slope, the only braking system was a long piece of hardwood forced against the rim of a rear wheel.

Passengers sometimes rewarded the crew with tobacco, only to discover later that they had been relieved of the other contents of their pockets.

The "Tramway" ran from 1836 until 1858.

THE NEAREST THING TODAY is another two-foot gauge track which has opened up for tourists at Ida Bay, in the deep south.

Fifty years ago it was used to transport limestone to the coast, but the industry is no longer profitable.

IN LOVE WITH TASSIE

AFTER A 10-DAY COURTSHIP, I've fallen in love with Tassie, that misshapen mass which always seems to end up in a box when the atlas opens at Australia.

While there's no room for it on most maps, the visitor finds ample room to move around and see its beauty, including Hobart's glorious harbour. The QE skipper ranks Sydney as number one, but many would challenge his judgment.

Generally known as the "Apple Isle", more and more car number plates proudly proclaim that it's also the "Holiday Isle".

It certainly lives up to its name: Hobart had its Regatta Day when I landed there; Launceston ("Lons-eston", if you don't mind) had Cup Day a week later. And when Taswegians take a holiday, they do it in earnest — hardly a milk bar stays open.

REGATTA DAY WAS A FAMILY AFFAIR — speed-boat races, vintage yachts, whistling contests, aerial displays and a beauty parade which I missed while watching the wood-chop.

To show how pleasant the locals are: a Queensland friend hired a taxi which took a roundabout route to reach the destination in the outer suburbs.

As the banana-bender prepared to delve into his dollars, the driver staggered his fare by refusing any money.

"I couldn't charge you for that, mate," said he, "I didn't know the way well enough."

NEW ISRAELI LAW COULD RESTRICT BIBLE DISTRIBUTIONS

A new anti-bribery law passed by the Israeli Parliament is worrying the Bible Society in Israel. Intended to protect Judaism, the law forbids "enticing someone to change religion by giving material benefits".

All the known Christian communities in Israel have said they object just as strongly as Jews to the idea of bribing converts. What worries them — and the Bible Society — is that the law is expressed in very general terms that might be construed as making it illegal to give away copies of the Scriptures.

The new legislation "might be interpreted in a way that curbs all deaconal activity in Christian communities," says Terje Hartberg, business manager of the Bible Society in Israel. "Free Bible distribution might well be banned."

The Knesset gave the third reading recently to a private members' bill, sponsored by

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and did not want other faiths making inroads into its own ranks.

Despite suggestions that the law would appear repressive, the Knesset approved it. The acting chairman of Israel's law committee, Binyamin Halevi, insisted there was no threat of religious persecution or discrimination.

The United Christian Council in Israel is not so sure. Its executive committee sent a cable to Israeli Prime Minister Menachem Begin expressing its concern about the "libellous charges" made against missionaries.

"The loose wording of the bill and what amounts to incitement to hatred heard in the Knesset, point ominously to what may really be in the mind of some of the bill's proponents — namely to wield it as a weapon in the long campaign to end the presence of witnesses to the Christian faith in Israel," the cable said.

FINGERNAIL TEST

Read no further until you have looked at your fingernails!

Okay! Now I'll explain. According to BBC 2's "McTaran — You Jane" last week, as proof that boys and girls are innately different, to examine their fingernails women hold up their hands palms away from them, fingers outstretched; men bend their nails towards them in a semi-clenched fist.

Did you pass the test? Or do you have problems?

Other speakers complained that missionaries had persuaded soldiers to read Christian propaganda and that they had offered converts help with housing and education.

Although all religions were respected in Israel, said one member of the Knesset, Judaism did not seek con-

ANGLICAN PRIMATE TO BE ELECTED APRIL 3

The Primate of the Anglican Church of Australia, to succeed Archbishop Sir Frank Woods who retired in April, 1977, will be elected on April 3.

The meeting to elect the Primate will be held at 10 am on Monday, April 3, in the Cowper Room, St Andrew's House, Sydney Square. The result will be announced as soon as it is decided.

The electors are the 24 diocesan bishops from all over Australia, together with 12 members of the House of Clergy (elected by the General Synod) and 12 members of the House of Laity (elected by the General Synod).

The meeting first elects its own chairman (not a diocesan bishop) and then decides on its own procedure for the election. The successful candidate must obtain a majority of votes in each House (bishops, clergy, laity).

The newly elected Primate will face a busy week: the new Anglican Prayer Book will be launched April 5; the Standing Committee of General Synod meets April 6; and the Partners in Mission Consultation, involving

STORM OVER MACOS

overseas visitors, will be held at Gilbulla, Menangle, April 7 to 9.

All these meetings are in the hands of the General Secretary of General Synod, Mr John Denton, who took up his full-time appointment as secretary to the national church on January 1.

to our Australian society; mainly in his cultural and Queensland parents in Queensland have a right to ensure that courses such as MACOS should not be forced on their children.

The Queensland Government has acted because of the deep concern of Australian parents. Mr Nile said, "We call on the Federal Government; the Hon J. Carrick, Minister for Education and the NSW Government and other State Governments to suspend the use of this course in Australia and conduct a public inquiry into its suitability for Australian Schools and whether any individuals are receiving secret commissions for the sale, purchase or use of the MACOS course."

"Many would object to the proposition in the teachers' guide that environment is the major influence in personality development, because little is known about hereditary aspects of personality." Some parents and teachers have found this explanation about our "humanity" unacceptable. MACOS appeals strongly to the evolutionaries and to the secular humanists, but these are not the values which should underlie our school system.

The MACOS course largely draws on the harsh, violent experiences of an almost extinct Pagan Eskimo tribe which has no relevance

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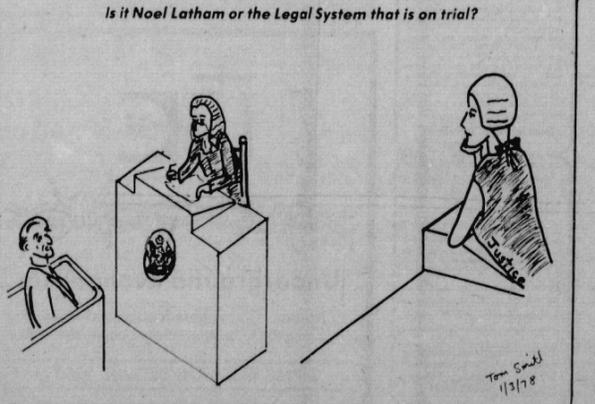
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MAINLY ABOUT PEOPLE

BATTLE OVER ABORTION LOOMING IN US

MELBOURNE Rev K. Ansell from Chaplain of the Avalon Community to Rector of Holy Trinity, Coburg.

Rev R. Braddon, became Minister-in-Charge of St Mark's, Leopold, on February 5, 1978.

Rev G. Brown has been appointed Archdeacon of Box Hill.

Ven R. Deasey resigns as Archdeacon of Essendon from March 15, to continue as Archdeacon without territorial responsibility.

Rev N. Delbridge resigned as Director of Christian Education to become Archdeacon of Essendon and Archbishop's Pastoral Consultant.

Rev K. Parker is to be Rector of St Paul's Gisborne from April 28.

Rev J. Richards from St John's Highton to Rector, St Clement's, Elsternwick, as from May 25.

Rev D. Van Dissel from All Saints', Geelong to become Rector, Keith, Diocese of the Murray, South Australia.

The battle over abortion has been joined throughout USA by two major groups who describe their views as "right to life" and "freedom of choice".

The issue over abortion has been described by observers in Washington as one of the most emotional and volatile that has ever descended on the heads of members of Congress.

The "right to life" people, headed primarily by the Roman Catholic hierarchy but by no means confined to the Roman Catholic Church, have organised for a national push for a constitutional amendment to prohibit abortions.

The "freedom of choice" people, spearheaded by the National Abortion Rights Action League and supplemented by the Religious Coalition for Abortion Rights, support the US Supreme Court ruling that the right to abortion is a constitutionally guaranteed right and that the decision about abortion should be between a woman and her physician.

The abortion battle has taken on two major thrusts as far as legislation and governmental action are concerned.

The first attempt was to push through a constitutional amendment prohibiting abortions, thus overthrowing the Supreme Court decision.

Failing in that attempt in Congress, the "right to life" advocates are feverishly working on both the State and Federal levels to defeat programmes of governmental aid to pay for abortions.

One thing is certain — the abortion issue is not the point of settlement either in government or in religious circles.

It appears that both religious bodies and government entities are in for a long and bitter struggle over the question of prohibiting abortions or allowing individuals freedom to choose a way of life based on their own religious persuasion and their concern for good health and constructive social conditions, the report stated.

Commencing at 2.30 pm Saturday, March 25, the Missions Conference will conclude at the 4.30 pm session on Monday, March 27.

A panel of Third World Christians will discuss the role of the Western missionary, Aubrey Whitehouse from Melbourne will speak on "Christianity Confronts Islam".

Other speakers will include Mrs Mary Fewchuck, Rev David Hewitson, Rev Howard Green, Rev David Cohen and Dr G. D. James.

Meals will be provided for

The Day The Sea Belched Fire

On Saturday, November 19, 1977, the coastal districts of Andhra Pradesh in India were struck by a tidal wave and cyclone the likes of which had not been seen since 1864.

No one knows how many died. There is an estimated figure of 50,000 or more. Survivors recall a blinding flash of lightning over the sea, followed closely by a powerful 200kph gale whipping up tidal waves which flattened everything in their path.

Floods and a heavy deluge of rain completed destruction in the five districts of Guntur, Krishna, Prakasam, Godavari and Visakhapatnam. The coastal belt inundated by the cyclone was lowlying; 90 villages below sea level were wiped out. One village headman committed suicide on hearing there were no survivors in his village.

November 19, 1977, is remembered by many as the day the sea belched fire. One survivor described the scene, "Within minutes the whole sea was afire and flames leapt out as waves engulfed everything in their path. An interesting phenomena for meteorological experts to ponder... a frightening prospect for the tens of thousands of survivors who are frequently exposed to the unpredictable nature and consequent disaster of tropical cyclones."

Relief problems associated with this one cyclone alone are enormous. Survivors lived without food for the first seven days. The water they drank was fouled with putrefying bodies and carcasses of animals causing outbreaks of cholera and typhoid. Ten days after the cyclone, decomposed bodies were still being cleared.

These were immediate relief operations and local Christian response to an all too familiar disaster situation. Dr Billy Graham, who was in India for a series of evangelistic meetings at the time, donated a personal cheque and devoted much of his time to visiting remote outposts and conducting a fund-raising campaign; but the response of the Christians generally was angrily reported by EFICOR.

"Two kg rice and two kg vegetables is not enough reason to think that our Christian brethren in other states and indeed around the world remember us. While we see bus loads of Christians fly past en route to Madras, they stop off and out of

curiosity look at us as animals in a zoo — on to Billy Graham's meetings. "Trembling outstretched hands receive a 10 paisa (1c) coin — this is a sad commentary of our Indian Christians 'tinkling chairty'... where, where are our pulpit brothers, radio preachers and those professing Christian love from afar?"

On the other hand, Mother Teresa's and Dr Billy Graham's quick response to the plight of the disaster victims was commended in The Illustrated Weekly of India. That paper also asked the revealing question of India's own religious leaders: "Where are our religious leaders and God-men? Are they not capable of the only miracle expected of them now — compassion? Are they not put to shame by the example of Mother Teresa and Billy Graham? How such has the Tirupati Devasthanam given to cyclone relief from the enormous coffers of Sri Venkateswara? The Lord watches from the Seven Hills and sees all. He cannot be deceived for He has said: 'whoever worships God without caring for suffering humanity wastes his efforts'."

TEAR Fund has responded to this disaster by sending 10,000 from its emergency fund. It will continue to be involved as specific projects, in which it can share, become known. Gifts to help in the rehabilitation of people affected by the cyclone can be sent to TEAR Fund, PO Box 243, Hill Victoria, 3128.

Twenty representatives, from six States of Australia, met at the studios of the Christian Broadcasting Association over the weekend February 18-19 and formed the National Christian Broadcasters.

The only clergyman present, Rev Vernon Turner, founder of CBA, commented that, "This could be a second chance for religious broadcasts in this country." At a time when many religious broadcasts are being dropped or extremely shortened, this uniting effort could bring far-reaching results.

Throughout the weekend, speakers from CBA Sydney, Family Radio Inc, Brisbane, Christ Centred Radio Inc, Adelaide, Hope Foundation Ltd, Hobart, Mission Enterprises Ltd, Melbourne, and a speaker from Canberra, told of their work and shared problems encountered.

A guest speaker was Mr John Finlayson, Federal Secretary of the Federation of Australian Radio Broadcasters, who spoke on "The Practicalities of Running a Radio Station". Mr Ben Whitnall, Station Manager of CBA and a former commercial radio station manager, was elected President. Former Queensland university lecturer, Mr Merv Dunkin was elected Secretary of this newly formed association.

problems. Long term needs include a water resource programme, supplies of building materials for the reconstruction of houses, factories and roads, supplies of agricultural necessities and other basic requirements, and so the list goes on.

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ANOTHER BLOW AT FAMILY

With the steady flow of migrants to this country, comes the necessity for our understanding, our awareness of their needs and our co-operation in helping them to feel settled and secure in their new land. So much is strange, different and even frightening for them.

Details of these needs and fears are well known to those involved in Migrant Education, and along with the customs, culture and general background of the different ethnic groups, these needs are made known very clearly to all who are given training in the teaching of English as a second language. Such was my privileged experience.

So I became aware of an article by Dorothy Buckland: "The Greek Family in Australia and the Process of Migration". (The author was a post-graduate scholar at the School of Sociology, University of NSW. This article was presented as a paper at the 44th Congress of the Australian and New Zealand Association for the Advancement of Science held in August 1972.)

To quote from the article: "Greeks do admit that they are better off materially here. But a great number add that they are worse off in all other ways. They feel rejected by Australians, miss the close-knit networks they had in Greece, and worst of all, feel that their family life is in danger of disintegration. This is the greatest tragedy that could befall any Greek parent."

"Family ties are strong among Greek people. Devotion to the family lies at the core of their culture."

Another interesting quote is titled "Notes for Teachers of Greek Migrant Children," says "Great stress is laid on the girl's chastity and she will not be acceptable as a bride if there is any suggestion of sexual experience during adolescence."

From the above quote it can be seen that those involved in Migrant Education are indeed very aware of these attitudes among Greek people. Similar attitudes also belong to other ethnic groups.

The problem for many of us is that we cannot verify them. More than in any other issue we feel helpless and that the expert, the scientist, is the only one that can judge. However we ought not to leave it to the scientist, we may be dependent on him for information but we can check the judgements made in many cases.

The problem is compounded because the issue has become a political football. On both sides of the question vested interests are anxious to distort the truth and deliberately confuse us. The vast power of atomic energy, our general ignorance of the subject, and the accumulated heritage of science fiction stories like "On the Beach", make the average person very afraid indeed. This fear is exploited by political radicals.

On the other hand the obvious monetary gain and the possible gain in political power to Australia makes both



A Greek family Wedding

New Biblical Blockbuster is Coming — No Superstar!

THEOLOGIAN/FILM CENSOR REV DR B. WARD POWERS WRITES OF FORTH-COMING FILM

A couple of weeks ago I sat in judgment on Jesus of Nazareth. I and my colleagues of the Commonwealth Film Censorship Board screened this film to decide its classification and whether or not any cuts would be needed for general release.

I would like to share with you my reactions to it — as a film censor on the one hand, and on the other as an Anglican minister, a New Testament theologian and a Bible-believing Christian.

The first feature of the film that strikes you is its sheer overwhelming size and scope. In its complete form it is six hours in length — the version that is being released in Australia has been reduced to four hours and forty minutes. This is still one of the longest films ever to go

on release in Australia. Is the film any good? Will people be willing to sit through a film this long? Will Christians? Will the general public? The second thing that you notice is the star-studded cast. The executive producer of the film is Sir Lew Grade who has been responsible for more than a dozen large-scale productions in the last few years (and who was encouraged by the Pope to make Jesus of Nazareth). The director is Franco Zeff-

UNIQUE EXHIBITION

A unique archaeological and historic display covering the Biblical period from before the time of Abraham to the revolts of the Jews against the Romans will be the highlight of the Great Synagogue's 100th Anniversary Commemorations.

Titled "Israel — the Living Bible", the presentation will be open to the public in the Great Synagogue Complex, 166 Castlereagh Street, Sydney, from April 24 until May 12, 1978.

The presentation is being prepared in conjunction with the Australian Institute of Archaeology and will include facsimiles of the Dead Sea Scrolls, with background material, on loan from Claremont College in America and seen for the first time in New South Wales.

Most of the items in the "Living Bible" presentation, however, will come from the Australian Institute of Archaeology's Melbourne collection, together with supplementary material from overseas, and private collections including Sir Asher Joel's.

Brief explanatory lectures, illustrated with slides and/or film, will be given at regular intervals. These lectures will cover, in addition to the archaeological display, the architecture, traditions and religious and cultural background of the Great Synagogue — the oldest in Sydney.

"Israel — the Living Bible" will be open from 9 am to 4.15 pm Mondays to Fridays, and during this period group bookings from institutions and schools will be made.

Other sessions, open to the public, are Mondays and Wednesdays, 7 pm to 9 pm, as well as Sundays and Anzac Day, 12 noon to 5 pm.

MISSIONS CONFERENCE WITH A DIFFERENCE

A Missions Conference, with a difference, is planned for Sydney over the Easter weekend. No particular society will be promoted from the platform; no slides shown; "no holds barred", according to the organisers.

The Sudan Interior Mission is organising the Missions Conference to stimulate thought about missions in the contemporary world, with emphasis on Africa. Several societies working in Africa will be participating.

The Missions Conference will be held at St Paul's Church of England, 1 French's Forest Road, Seaford.

A panel of Third World Christians will discuss the role of the Western missionary, Aubrey Whitehouse from Melbourne will speak on "Christianity Confronts Islam".

Other speakers will include Mrs Mary Fewchuck, Rev David Hewitson, Rev Howard Green, Rev David Cohen and Dr G. D. James.

Meals will be provided for



Dr Oswald Hoffmann

BIBLE SOCIETY HEAD HERE

President of the United Bible Societies, the Reverend Dr Oswald Hoffmann, is visiting Australia in March.

Dr Hoffmann has been speaker on the Lutheran Hour radio programme since 1955 and has served the church for nearly 40 years as parish pastor, college professor, film production adviser, public relations executive and radio speaker.

Time magazine has described Dr Hoffmann's talk on the Lutheran Hour as the most widely heard sermon on radio. The programme is broadcast on about 1100 stations in the United States and Canada, and by another 120 stations in 35 countries. His talks are also adapted and translated into six other languages.

Dr Hoffmann is coming to Australia for the Lutheran Church and will speak at combined Bible Society and Lutheran rallies at Sydney, Melbourne, Canberra, Adelaide, Brisbane as well as at several smaller centres.

His itinerary is: Sydney, March 6-7; Canberra, March 8; Melbourne, March 9-10; Hamilton/Horsham, March 11-12; Adelaide, March 13-15; Perth, March 16-17; Adelaide/Barossa Valley, March 18-20; Brisbane/Toowoomba/Maryborough, March 20-23.

Dr Hoffmann is the first American to be President of the United Bible Societies. He was elected in 1977, succeeding the Most Reverend Donald Coggan, Archbishop of Canterbury. The United Bible Societies is the biggest Christian missionary organisation in the world and serves all the churches through its translation, production and distribution programmes in 160 countries.

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EDITORIAL URANIUM

If there is one social issue that seems to have Christians confused it is the question of Uranium. Part of the confusion is that a lot of so called facts don't seem to be facts any longer; each side makes statements that contradict each other and yet one would think that they could be easily verified.

The problem for many of us is that we cannot verify them. More than in any other issue we feel helpless and that the expert, the scientist, is the only one that can judge. However we ought not to leave it to the scientist, we may be dependent on him for information but we can check the judgements made in many cases.

The problem is compounded because the issue has become a political football. On both sides of the question vested interests are anxious to distort the truth and deliberately confuse us. The vast power of atomic energy, our general ignorance of the subject, and the accumulated heritage of science fiction stories like "On the Beach", make the average person very afraid indeed. This fear is exploited by political radicals.

On the other hand the obvious monetary gain and the possible gain in political power to Australia makes both

the developer and the politician very positively disposed towards its development.

It is not the place here to examine the whole argument on the issue but several principles can at least be stated. Firstly it is man's commission to subdue the earth and rule over it. The conservationists who claim that nature would be better left alone are unbiblical. God has placed man on earth to rule it for Him. Genesis 1 shows the way in which God brought order out of chaos; Man, the image of God is then told to continue that process of order.

Of course man can and does exploit the creation. Instead of ruling it in God's way, he rules it in his own way. The conservationists do us a favour in exposing exploitation and greed and so help to balance the effects of the fall on man's rule.

The second principle is that man is the pinnacle of God's creation and that the land, plant, and animal life exist for him and because of him (Gen 2).

Certainly the only man who fits the picture is Christ, but all mankind because of Christ share in the blessing. Conservation can be a wise and proper procedure but

not when it implies that destruction of fauna and flora per se is wrong.

There may be times when fauna and flora are destroyed in man's use of natural resources but if it is inevitable and if it is needed then man may do it. A lot of panic and exaggeration is evident in arguments against the mining of Uranium. The potential destructive power is not weighed against its probability of happening. Emotive arguments are produced that give possible death figures and yet not nearly as much money and energy is spent against other more definite killers.

The daily addition of deaths, insanity, and social disintegration caused by alcohol, to take one example, has already accumulated a total that makes the horrors of Hiroshima pale into insignificance. Surely means can be devised to make the mining and use of Uranium quite safe. Surely alcohol is a more obvious killer.

However we must be realists. The safeguards for Uranium are expensive, their implementation and continued use will require conscientiousness and diligence. There will always be those who do not want to spend that money or go to that trouble, so a critical eye will always have to be kept on them.

