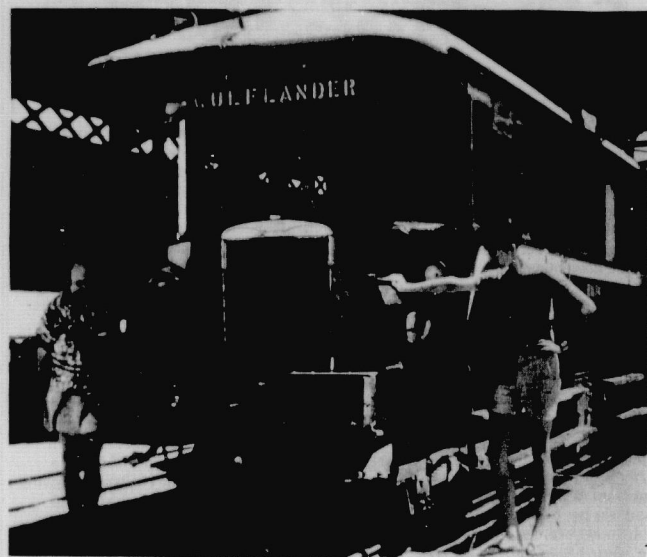


## Nobody for Normanton



The Gulflander rail-motor at Normanton Station, Queensland.

Photo: BCA

Normanton is a town most of us have never been to. Nor are we likely to go there. It was established as a gold mining centre after the discovery of gold in 1882 and became a boom town of 11,000 people.

Today, Normanton is a shadow of the gold rush days, with a population of just 1,100. The once busy streets and bustling Burns Philp store are relics of the past, with only the National Hotel pumping 4X beer into the parched lives of those who remain. Normanton has been described as one of the "toughest towns" in

Australia to bring the good News of Jesus into.

Normanton is a proud town, with a rich history and multi-racial population. It survives because of the beef, prawning and fishing industries and possible mining discoveries.

The Bush Church Aid Society is concerned to minister to the people of Normanton and its surrounding area. It will be no easy task. Please pray that somebody will be found for Normanton — somebody who can show the people that God cares.

## Sydney church leaders condemn casinos

The Archbishop of Sydney, Most Rev. D. W. B. Robinson, recently stated his opposition to the legalisation of Casinos in N.S.W. He said:

"Most people would admit that there is far too much Government-sponsored gambling in New South Wales: lotteries, football pools, the T.A.B., poker machines, Lotto, not to mention the ramification of on-the-course betting. What is more, these facilities are not confined to some isolated desert resort; they are spread throughout the State which has the greatest population in this country, and are a constant source of temptation to ordinary people in the course of their ordinary lives.

"It is hard to believe that any Government which had the interests of ordinary people at heart would really want to add casino gambling to the already excessive number of outlets with which this State is burdened. Is it meant

to be a way of controlling illegal gambling? But the Police have demonstrated that they are quite capable of closing down illegal casinos when instructed by the Government to do so. There is no need for the Government to have recourse to the 'if you can't lick 'em, join 'em' argument.

"Is it that the Government needs the money? The estimated revenue to Government is not great. But we should be ashamed to suggest income as a motive if this means income from the exploitation of human cupidity or weakness.

"It is the price to be paid in social, moral, and spiritual degradation which we have to consider. Gambling encourages greed and disregard of the interests of others, and it tempts to unscrupulous conduct and even crime. This is notoriously the case with casino gambling. Why should we suppose that

New South Wales would succeed in conducting casinos free from the exploitation of corrupt influences, when other countries have failed in this?

"All Christians have a responsibility to pray that God will guide governments in their responsible office, and will use them to restrain wickedness and vice, and to increase the happiness and true prosperity of the people."

The Dean of Sydney, the Very Rev. Lance Shilton, speaking at St. Andrew's Cathedral said:

"To legalise casinos in N.S.W., would cause deep divisions in the Community. The Parliament would split between those for and against.

"The Labor Party itself would divide on the question of Government or private ownership.

"Families would be divided by the harmful consequences to the family budget of yet another opportunity to gamble at a time of financial stringency.

"Organised criminals however, would be delighted to extend their influence in new avenues for gambling, sex exploitation and drug abuse and would welcome the more convenient opportunity of laundering large sums of money. As it is, Sydney is becoming known as the criminal capital of the nation.

"The State Government would perform a great service to all in the community by giving a strong lead now and by stating categorically once and for all that casinos will not be opened up and that illegal casinos will be kept closed down.

"Such a strong and courageous lead would be based on good moral grounds and strong pragmatic points. It would win the wholehearted support of all

responsible citizens and set a good example to the rest of Australia.

"If the Premier gave such a lead he would have the backing of the Churches and gratitude of a great many other people."

## Snowy photo competition results in "Scripture" pack

The Snowy Mountains area of southern New South Wales is a rare example of an alpine terrain in Australia. It is also a very popular tourist resort with the snowfields attracting thousands of visitors throughout the ski season. With this in mind, the Cooma Branch of the Bible Society, thought about ways of incorporating these special features into a selection of Scripture leaflets.

A photographic competition was an obvious way to involve the public and to receive a range of photographs of the Snowy Mountains area.

Nine of the photographs entered in the competition were incorporated into a Scripture pack produced by the Bible Society, titled "True Rest and Peace", which contains 12 separate cards containing an appropriate verse from the Bible. The packs have been placed in shops and tourist centres throughout the Snowy Mountains area.

## The Festival Bishops



Some 1850 people attended the 1982 H.M.S. Festival meeting in the Sydney Town Hall this year. Seen here are the speaker for the evening, Rt. Rev. H. A. J. Witt, Bishop of Bathurst, Most Rev. D. W. B. Robinson, Archbishop of Sydney and Rev. Allan Whitlam, H.M.S. General Secretary. They are studying the recently released Anglican Home Mission Society Annual Report.

## FRIENDS OF THE RECORD

This is a society of people who are committed to the existence of an independent Evangelical Anglican Paper. They receive information about the Record's progress and points for prayer, from time to time. Occasionally they might meet for some special purpose related to the Record. If they see fit they may make a donation to the Record's ministry.

If you are interested please send the form below.

### A PERSONAL COMMITMENT

I wish to be enrolled as a "Friend of the Australian Church Record" so that I may become actively involved in its future development and witness.

I wish to support it as far as possible, in particular by:

- Prayer (I understand I will be sent Church Record Bulletin from time to time.)
- Donation towards the future development of the paper.

Enclosed is a donation for

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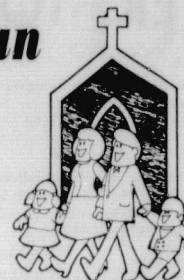
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# The Australian



# CHURCH RECORD

FIRST PUBLISHED IN 1880

1758

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## Record to continue

Despite the continuing financial crisis, the Board of Directors of the Australian Church Record have decided to continue publication of the paper. This decision was made at the July Director's meeting. However, the Directors emphasised that the position continued to be precarious.

Initially, in June, the Directors decided to suspend publication. This was to occur after the current issue. However an Appeal was launched. In the rush to get the letters to our subscribers a number of mistakes were made — not least of which was the lack of a letterhead, an address or a date. We apologise for this and are grateful that it has not deterred those who have already replied.

The Directors have been encouraged by the response to the Appeal. Financially we have been enabled to meet some of the outstanding bills which had accrued. We were also encouraged by the comments that many made and the goodwill of many outside our usual "friends".

The decision to continue publication was based on two factors. Firstly, the fact that the Appeal was only two weeks old led the Directors to believe that much more Appeal money would still be received. The second factor was a plan to reduce costs by making numerous economies. If Appeal funds continue to come in at the projected rate and we can hold these cost cuts then the newspaper will be able to continue production but the Board of Directors are still searching for a means to create a stable trading base.

The Directors are also carefully monitoring the response to new subscription and advertising rates. All projected plans for the next six months are based on an increase in subscriptions and a continuation of the same amount of advertising. Again, if this does not occur, the financial position will become difficult.

Despite the problems, the Board of Directors are now hopeful that ways can be found to ensure the future of the Record.

### ON OTHER PAGES

Uganda report, an urgent and inside story ... page 3

Dean Shilton's reply to homosexual report ... page 8

Letters, and yet more letters ... pages 2 & 4

## "Church Scene independent too"

In a recent letter to Church Record subscribers from the directors, the Church Scene was quoted as an example of a paper dependent on "grants from the established church". It has since been demonstrated that we were misled in this belief and have been assured by Church Scene and accept their evidence that the paper is in no way dependent on any grants from any official organ of the church. We apologise to Church Scene and to our subscribers for this statement which, though made in good faith, was in fact incorrect.

We point out also that although the letter argues the case for independent papers it does not follow that dependent publications have no valuable contribution to our church life.

Directors of the A.C.R.

## Prime Minister committed to National Crimes Commission

### Deputation

On Friday, 16th July a deputation led by Sir Colin Hines, NSW President of the RSL and the Rev. Bruce Ballyntine-Jones, President of the NSW Council of Churches, met the Prime Minister to discuss organised crime in Australia and the urgent need to establish a national crimes commission. Also in the deputation were—

Mr. John Hatton, Independent Member of the NSW Parliament  
Mr. Bob Bottom, former adviser to the NSW Government on organised crime, and  
Mr. Arthur King, author and researcher.

The meeting went for one hour and discussion ranged over some very sensitive and confidential matters in addition to the need for a national crimes commission. The Prime Minister indicated that the Government had made a decision to go ahead. He said:

"I am firmly committed to the establishment of a National Crimes Commission to expose corruption no matter where it exists.

"Naturally we want the States to be in agreement but if not, we are prepared to go it alone and the odium will be on any state that does not co-operate."

### Police involved

When informed that it was the federal Police Commissioner, Sir Colin Woods' view that organised crime necessarily involved the corruption of public officials and that one could not exist without the other, the Prime Minister said: "Certainly, some police are involved."

When we pointed out to him that corruption existed in Labor, Liberal and National Party State administrations, the federal bureaucracy and also involved some Members of the Federal Parliament, the Prime Minister said: "I don't care where the corruption exists, it has to be exposed."

The deputation emphasised that organised crime needed a national bipartisan approach and the objective was to bring to federal leaders, strong grass-roots support and to emphasise the

concern felt by the ordinary citizen at the growth of organised crime.

The Prime Minister acknowledged the need for great care to protect civil liberties and this is being given careful thought in the preparation of a draft proposal which is under way at the present time.

### Crimes Commission

The Prime Minister indicated that the Crimes Commission could be established by Commonwealth law and would be willing to accept powers and commissions from the states. He said it will have its own support staff and investigators and would be able to initiate investigations in its own right.

He said that the National Crimes Commission will report annually to the Parliament and will not be able to be interfered with by an government or politician for political purposes. He said it is to be decided whether it will have powers to initiate prosecutions.

The deputation presented the Prime Minister with a sixty page submission on the need for, and a model structure of a National Crimes Commission. This structure protects state rights, is independent of party political control, is accountable directly to Federal Parliament; and respects civil liberties.

The Prime Minister said that he would not rule out the possibility of implementing this structure and would have the Attorney-General's Department examine the model.

Further, he told the deputation that the Federal and State Attorneys-General are at the moment in contact, seeking to reach agreement on the structure of a Federal Crimes Commission. Hopefully, the draft proposal would be available by October ready for publication and comment.

### Personal commitment

The Prime Minister indicated a very strong personal commitment to bringing the resources of the Federal Government into the war against organised crime. He said careful review is already underway of existing federal law to see what new or

amending legislation was needed and that access to taxation records was being examined.

Since the Premier of New South Wales and Federal President of the ALP, Mr. Wran, has also assured the churches at a meeting on May 24 that he would support a National Crimes Commission, we believe that Australia is at last poised to make a concerted and bipartisan attack on the problem.

### Victorian inquiry

Last week Dr. Alfred McCoy, told the Victorian Casino Inquiry that in New South Wales alone, he estimated the annual turnover of all vice at \$2,200 million of which \$1,420 million comes from SP bookmaking. Organised crime operates in the drug, vice, gambling and arson fields. They have demonstrated links with US mafia figures, there are new allegations of infiltration of foreign syndicates in New South Wales clubs. They are also involved in immigration rackets and the corruption of unions which operate in areas that are of commercial interest to them.

Since our meeting with the Prime Minister we have received assurances from Mr. Dowd and Mr. Punch that they would support a national crimes commission. Cardinal Sir James Freeman has indicated his support, as has also Archbishop Robinson of the Anglican Church.

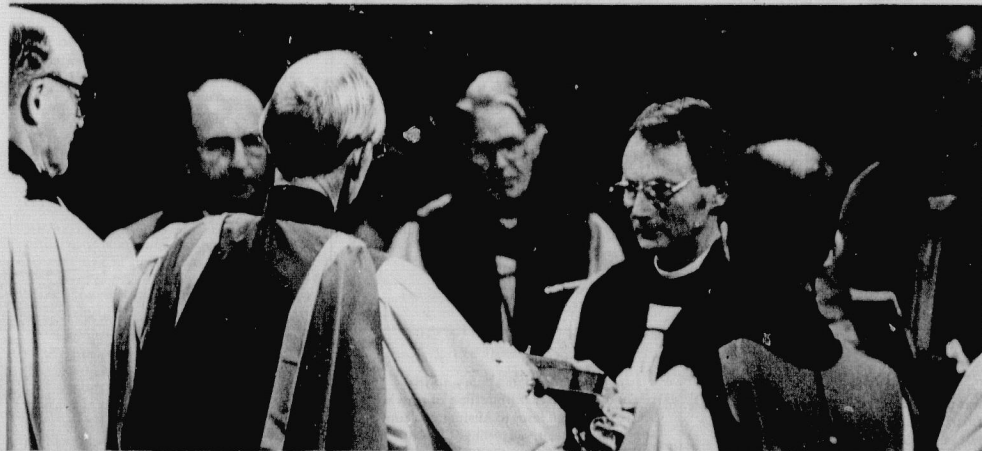
### Further discussions

The group that met Mr. Fraser is also to have discussions with Mr. Hayden and Senator Chipp. If their support is forthcoming, as we expect it will, we believe there is a basis of a national consensus of all political parties, State and Federal governments, the RSL, all the churches, the unions and the media for the urgent establishment of a national crimes commission.

More than anything else, the commitment of Mr. Fraser and Mr. Wran, provides the basis for confidence that at last the most effective instrument to combat organised crime will be established to give this country the protection it needs.

## Bishop Goodhew consecrated

Ramon Williams



Bishop Harry Goodhew was consecrated Bishop in the Diocese of Sydney on St. Peter's Day, June 29, at St. Andrew's Cathedral Sydney by the Archbishop of Sydney, the Most Reverend Donald Robinson.

The Bishops of Grafton, Canberra-Goulburn, Riverina, Armidale and Bathurst and the Assistant Bishop of Newcastle took part in the service.

The Primate of Australia, the Most Reverend John Grindrod came from Brisbane for the service. From 1971-76 Bishop Goodhew was a rector in the Diocese of Brisbane in the parish of St. Stephen's, Coorparoo, one of the largest parishes in the Brisbane Diocese.

Preacher at the consecration service was The Reverend Canon Broughton Knox, principal of Moore Theological College. He preached from Luke 10:17-20.

Moore College  
Library

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## Why bother?

Recently all our subscribers received a letter appealing for donations to help the Record in its present precarious financial position. Some responded immediately by sending donations of varying amounts, some responded immediately by consigning it to the WPB and some will still be wondering why they should do anything. There are lots of appeals competing for our money — what makes the Record important? Indeed, those of us associated with the paper need to pause and ask ourselves — why bother?

In the United States many famous newspapers have ceased publication, after deciding that cities cannot afford more than one newspaper; in the United Kingdom the troubles of the legendary Times are well-known. Can Australia justify the continued production of so many religious newspapers and magazines? Is it time, after 102 years of publication, for the Record to leave the field to others? We believe not! There is a need that the Record fulfils that no other publication does.

The Record is unique in what it seeks to do. This can best be seen by looking at the two publications that are usually seen to be "competitors". The first is *New Life*. This is an evangelical newspaper published weekly in Melbourne. It is independent and non-denominational. It presents news that affects evangelicals — and does it well. But its broad base prevents it from taking a critical look at many important issues that we believe require comment. The second is *Church Scene*, a weekly Anglican publication also from Melbourne. It too is independent and seeks to present news to the whole Anglican Communion in Australia regardless of their theological position. It fulfils a vitally important role in informing the Australian church, but it does not take a stand on issues where we feel critical comment from an evangelical viewpoint is necessary. The result is that we do not see these two publications as competitors — we see our role as complementary to them. We read them with interest and profit ourselves. But we are different!

To understand this uniqueness we should remind you of the statement on our subscription form. We are "independent, provocative, evangelical" it proclaims. We certainly are independent. The Australian Church Record has no ties with any Diocese or any organisation within any Diocese. We receive our finances solely through subscriptions and advertising and have no other source. The Record is published by a Company which has no ties with other organisations and whose sole reason for existence is to publish an evangelical newspaper. The Board of Directors appoint the Editor who is then given complete editorial freedom in the content and comments of the paper. In the past there have been those who have been critical of the Record because they have seen it as the voice of Moore College or of the Anglican Church League (a conservative group within Sydney Diocese). Whilst at times the Editor may well have been on the staff of Moore College or a member of A.C.L. this has not affected the paper's independence. The present Editor is not on the staff of Moore College and is not a member of the A.C.L. This independence is important to us as it allows us to be critical of anyone.

We are deliberately provocative. This is important too, because the Church needs critical comments to be made to cause it to continually reassess where it's going. There are plenty, of course, who delight in being critical of the Church and especially of evangelicals. But because they speak from "outside" it is often easy to disregard them. We speak as evangelicals, committed to a Biblical Church and we trust that this will cause people to at least stop and think about what we say. It's true that we run the risk of appearing to be judgemental in doing this. We try to be positive; we try to look at all sides of an issue before making comment; we try to make comments without suggesting that we have the only view of truth on a particular matter. Sometimes we are wrong — and we are always ready to apologise when that happens — but always we are attempting to build up the Church of God.

We are unashamedly evangelical. We believe that the Anglican Church is historically, a reformed Church. It is committed in its formularies to the great doctrines of the Reformation. Justification by faith alone and the sole authority of Scripture in all matters of faith and practice are enshrined in the 39 Articles. We see ourselves, therefore, standing in the tradition of true Anglicanism and we believe that it is vital that Anglicans have a newspaper that upholds that tradition.

And not only do we believe that we serve an important role in the Australian Church but we also believe that we have a future. And despite the present financial crisis we plan to keep publishing.

Many who have written to us in response to our appeal letter have been most encouraging in their comments — we are grateful. They have also made suggestions for improvements to the paper. We are pleased to be able to say that all the suggestions made so far have been covered in plans that the editorial staff had made prior to the present difficulties. Changes are on the way, though they will take time to implement. They include more devotional articles, more humour and light-hearted articles, more news but in smaller segments. We will continue, of course, with what we feel are the present strong points of the paper. Our comments on the news will be increased, we will continue to present in depth interviews with leading evangelicals and we will continue to review new books from an evangelical viewpoint. We also plan to include more national news.

Changes take time and they are not helped by the pressure under which each issue is produced — but they are happening. As a result we hope that you will find the Record becoming even more enjoyable and even more valuable than in the past. If you have other suggestions then we are always ready to listen to them.

So, why bother? We bother because we believe that the Record continues to have an important ministry to the Australian Church. And we are committed to the continuation of that ministry; so committed that we will continue to produce the paper each fortnight as a labour of love — the editor and production manager both have full-time ministry commitments and do all their work on the Record in their "spare time", and no member of the editorial staff or contributor is paid for their work!

The Record is now in its second century. We believe that it must continue!

Dear Sir,

I was pleased and disappointed with your Editorial about religious radio "The Gospel cannot be made relevant", May 31st.

On one hand it was good to be reminded that we can't make the Gospel relevant because it speaks to people who are hostile to God and whose minds are darkened to the truth. Only God Himself who said "let light shine out of darkness" can enlighten minds and turn people to the truth. And so as you write, "It's as we hold forth Jesus" that the Christian message is properly put across.

However, I don't think your editorial properly addresses the question of how we are to talk about Jesus to Australians. Your suggestions that broadcasting Church Services is the best way ignores the real possibility of Christians in radio showing who Jesus is by addressing people's problems and concerns from an unambiguous Gospel perspective. When people see how "who Jesus is" effects the fundamental questions of life, that's when we're talking!

Yours sincerely,  
Robert Forsyth

## LETTERS TO THE EDITOR

Dear Sir,

The Record in recent years I have thought a rather better news-paper than its main contemporary. Your second leader of June 14th, "An open letter to our media executives", however, does it no credit.

Your statement that you are not even certain if "the man" (sic), that is, the Archbishop of Canterbury, is converted seems to me discourteous and self-righteous let alone un-Christian. Wasn't it Jesus who said something about not judging others? I am rather glad I am not "converted" if the company of those who are is so limited.

You criticise the media for their reporting of the ARCIC Report and the papal visit. Your criticism was not precise and hardly serious. (Who ever stated that "the Archbishop of Canterbury will become head of the Church of Rome?") Some media reports were inaccurate but few were as confused as your own comments.

We still commonly speak of our Australian Church as "the Church of England" — which is sensible. Many of its ordinary members are ignorant of the Latinate name "Anglican" (which literally means "English") now imposed on us. However, officially ours is the Anglican Church of Australia. The first paragraph of your article uses the term "Church of England" carelessly. In fact, though the Queen is Supreme Governor of the Church of England, the Archbishop of Canterbury in a sense is the head of the Church of England in so far as he is Primate of all England. What you may have meant to say was that he is not "head" of the Anglican Communion nor of our own Church in Australia.

As you say, he has no authority "for Church life here" if you mean by those imprecise words that he has no formal authority over the Anglican Church of Australia. However, having had the privilege of meeting the present Archbishop and his two predecessors, I should say that they all have had an authority of another kind, by virtue of their fine Christian character and their learning.

Furthermore, the Australian Church is a member Church of the Anglican Communion not least because it is in communion with the Archbishop of Canterbury and, more generally, with the English Church, from which our own Church has sprung. The Archbishop presides over the meetings of the bishops of the Anglican Communion and in many other ways he does have an informal role of leadership. Many Anglicans think of him as *rimus inter pares*. To say that he has no significance for our Church is therefore surely nonsense.

It is worth noting also that some of the Primates of the Anglican Communion were present, as well as English bishops, when Pope John Paul joined in that wonderful and most moving service in Canterbury Cathedral. So too, the group which produced the ARCIC Report was not confined to members of the Church of England. One member was Bishop Arnott. (The Report was produced for our consideration.)

I do not write as an Anglo-Catholic (nor, needless to say, as a Conservative Evangelical). Personally I should think the See of Jerusalem more eminent than that of Rome. I do not think amalgamation of the Christian Churches possible or desirable. However, the efforts to re-establish communion with the See of Rome (and other apostolic sees) and to overcome the obstacles to fellowship at the Lord's Table and in Christian service and to obtain a mutual recognition of ministries by Roman Catholics and Anglicans I, for one, believe are the work of the Spirit of God and matters for profound gratitude.

Yours sincerely,  
John Bunyan  
Rector of Chester Hill with Sefton

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Dear Sir,

You proudly proclaim in your editorial (June 14th) "that the Archbishop of Canterbury etc. . . has no authority over us in Australia." I beg to differ.

As an English priest serving in this country I value the theological, historical, and cultural ties that the Anglican Church of Australia has with the Church of England. In a very real sense to be an Anglican means to be in communion with the See of Canterbury.

Whether you like it or not, the Anglican Church of Australia is theologically and historically an extension of the Church of England overseas. The Book of Common Prayer, the Thirty Nine Articles, and the historic succession of Bishops in Australia, are all derived from the origins and dependence of the Anglican Church in this country upon England.

The derivation of the word, "Anglican", pertains to England and the English Church. The former title, "The Church of England in Australia" was accurate. No amount of national self-consciousness is going to change the situation that if the word "Anglican" means anything we cannot ignore the unique position of the Archbishop of Canterbury

within the Anglican Communion. The facts speak for themselves. The Archbishop of Canterbury is *Primus inter pares*.

As to whether or not the Archbishop of Canterbury is a converted man, God only knows, and the same goes for you and for all your readers, including myself. Why do evangelicals love to sit in judgement upon another man's relationship with God? Do all converted men and women have to have shiny faces, carry large bibles, and speak unintelligible jargon with transatlantic accents before recognition by your paper?

Yours faithfully,  
(Rev.) E. F. Manley-Harris

We did not, of course, say that the Archbishop of Canterbury is not converted. The question still remains however, how can anyone who has experienced at first hand the gratuitous forgiveness of sins in Jesus Christ possibly say that God does not judge, or that Jesus is not the sole Mediator, or route to God, but only one among many?

Editor

\*\*\*

Dear Sir,

I completely endorse your "editorial" of the April 19th issue on Anglican-Roman Catholic relationships. Also I completely agree with the letter of Constance S. Knox in the May 30th issue concerning the fact it is blasphemous that the Papacy should be the focus of all churches. However, I would like the readers of "Church Record" to give due regard to the following.

Although the Reformers of the 16th century onwards were convinced that the Papacy, Priesthood and Sacraments of the Church of Rome were a direct contradiction to scripture and therefore a reformation was necessary, also, far more important, these same Reformers believed upon, and preached boldly and diligently that the Church of Rome was the great ANTICHRIST SYSTEM of scripture, and that she (ROME) was THE GREAT WHORE THAT SITTETH UPON MANY WATERS (REV. 17/1), the Great Whore being the Church of Rome, with Mystery Babylon the Great, the Mother of Harlots and Abominations of the Earth written upon her forehead (Rev. 17/5).

The "many waters" were the peoples, and multitudes, and nations, and tongues, which she did (and still does) reign over. (Rev. 17/13).

Finally, the "Whore" is that great city which thou sawest (sitting on seven hills, Rev. 17/9) which reigneth over the Kings of the Earth, Rev. 17/18. ROME was (and is) that great city built upon seven hills which did rule over medieval Europe.

Brethren, we live in an age of compromise, an age when peace at all costs is a prevalent attitude, a time of "don't rock the boat", these are the reasons why the church of today does not endorse the truth that these great reformers affirmed, indeed many of them gave their lives because they believed and preached that the Church of Rome was the ANTICHRIST system.

Rome has not changed, from Vatican 2 onwards (Vatican 2 being the 21st great Church Council), she has pursued a policy of unity with her separated brethren. She (ROME) considers that *full salvation* can only be obtained by union with her (see Page 346 of the official Documents of Vatican II, W. M. ABBOTT editor).

To me it is staggering, bordering unbelief, that in our day Christians have little or no knowledge that Luther caused the deadly wound to be inflicted upon the Papacy (Rev. 13/3) by wielding the sword of the Spirit, (Eph. 6/16), which is the Word of God. The Holy Sea at that time was occupied by Pope Leo X. He was unable to contend with the Word of God that Luther so boldly preached against him.

The recent Papal visit to England, and forthcoming Papal visit to Australasia, the coming merger between Catholicism and Protestantism, are all tremendous signs of the healing of that deadly wound. Be sure, brethren, a healing will take place, the scripture says so (Rev. 13/3).

Readers of "Church Record", awake, beware, is it not possible that the real issue at stake in these current Anglican-Roman Catholic dialogues has been left unuttered because of unbelief, or sheer ignorance, or even perhaps outright delusion. I contend that even a casual examination of the prophecies of Daniel 2, 7, 12, together with Rev. ch. 13, 17, 18, will conclusively prove that all the great Reformers were correct, indeed perhaps what we need today is to re-examine just what they did teach, maybe they had more light and truth than we have. I for one will continue to contend for the faith that was once delivered to the saints, therefore I exhort all readers of "Church Record" to get close to the Lord Jesus Christ and beware of the great whore that sitteth upon the seven mountains.

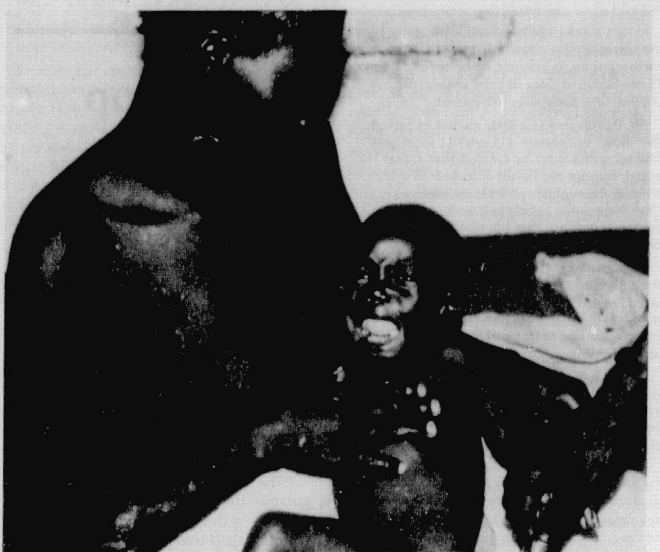
Christian Sons of England  
(R. A. Seales) (See ad. in this paper).

Letters cont. page 4

## Uganda 1982

After five years in Australia, Deborah Egau returned to Uganda earlier this year. She wrote the following report of a trip to her former home region Teso, in Eastern Uganda.

"Poverty in its abject and desperate senses has a firm grip on our people. Manufactured items, be they utensils, cutlery, clothing, bicycles (the only form of transport our people have and/or know) and their spare parts, foods, or anything you name it are now mere history in most village homes. Most people are only partially dressed especially the children of whom most go naked. People are aging in body faster than their years would warrant. There is widespread malnutrition among both adults and children but its toll is greater among children."



Institutions — the main hospital, schools, colleges and churches — likewise are barely on their feet suffering from, among other things, lack of supportive or ancillary services, of decimated infrastructure and social services, shortages of equipment and staff and lack of general morale. For example there is severe lack of water (the weather having been dry). The only pump for the water supply broke down so also did the bore-hole pumps nearby. With no technical expertise to repair them as well as the absence of spare parts, they all stand as monuments of a past civilization in the museum of human misery. Without running water you may just manage to run those other institutions but how do you run a fairly big hospital with an operating theatre and all its sanitation systems pegged to running water?

The general nature of the poverty the community faces is composed of a number of interlocking vicious circles of problems which are very difficult to break individually without some comprehensive undertaking to deal with several aspects at the same time.

### Poverty

People lack flows of food and cash and assets and other material things to satisfy their basic needs. Vulnerability to contingencies is very high — people sell all their assets, mortgage any property they have and suffer cumulative debts on such unavoidable costs as sickness, famine, disaster, brideprice, burial etc. This situation is exacerbated by the runaway inflation together with magendo (lucrative but illegal economic activities

characterised by black marketeering and smuggling).

People are lean and complain frequently of illness, there are long queues at the hospital outpatients and a shortage of beds; and inflated cases of kwashiorkor and marasmus. Ill-health is due to:

- Not eating properly.
- Unavailability of medicine. Sometimes the only hospital in the area is too far and/or not supplied with medicine.
- Poor hygiene due to poor living environment and sanitation, absence of soap and clean water, and lack of clean clothes and bedding.
- Absence of health education.
- The decimation of all traditional medicine in favour of western medicine.

### Alcoholism

Alcoholism is growing at an alarming rate. Why?

- False hopes that alcohol can make them forget their frustrations and poverty. But it has to be purchased, or if made locally, diverts millet, sorghum or cassava from being cooked as food.
- Alcohol provides comfortable sleep on hard, bare and dusty floors because people no longer have any bedding — but the person must be thoroughly drunk for a prolonged sleep.
- Because other beverages are costly, locally brewed alcohol must be used in their place since the latter is easily available and comparatively cheaper.



The problem of alcoholism can produce a powerless society whose individuals are unable to take control of events and relationships.

### Lack of Transport and Communication

This problem means isolation of individuals, communities and regions, — spatially, socially and with regard to knowledge and access. People have no means of transport, bicycles they once knew as their only sure means of transport are not available anymore, and if they are, cost too much. Those who have old bicycles cannot find or afford spare parts for them. Roads are in such desperate disrepair that they are unsuitable for motor vehicles. There are no public vehicles that penetrate into the village areas. There are no radios, newspapers or telephone services in the villages.

### Further Effects

Problems resulting from the major issues further complicate the situation.

Lack of health and transport results in unethical and sometimes untrained medical practitioners using (sometimes stolen) medicine, on wrong prescriptions at exorbitant prices; causing death or further poverty; or hunger as food is used to buy medicines.

Malnutrition and other diseases result from inability to afford protein foods.

Implementations are unavailable to till crops.

People can't get to markets to sell or buy.

And so on.

There is an added devastating terror from the neighbouring Karamojong

warriors who are victimising the Iteso (especially in the North of Teso) for the calamities they (the Karamojong) have suffered. They raid villages in gangs to kill people and take their cattle. It is causing a lot of pain, loss of life, fear, displacement of people from their homes and general misery.

### The potential for change

I was amazed to find pockets of interested groups who wished to do things that could alleviate the misery, but due to either lack of funds or co-ordination of effort, nothing has been done.

### Possible projects

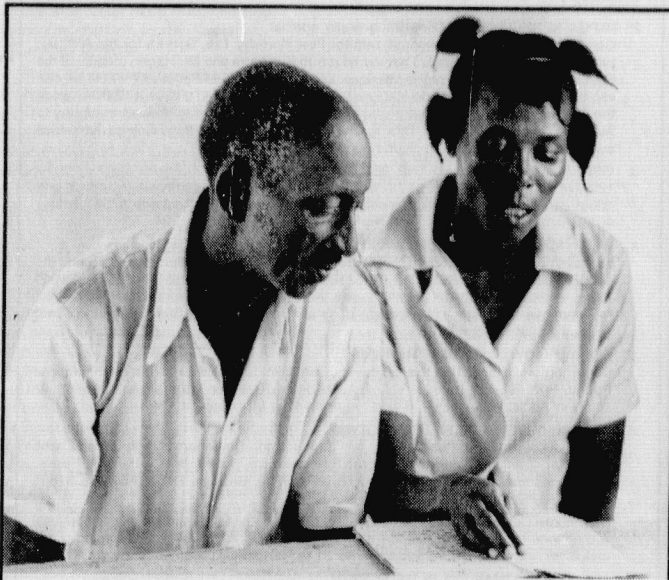
After talking with a few other concerned people I listed projects which have good potential:

- Carpentry and wood-work.
- Pottery and ceramics.
- Food production — better methods of growing, preserving and storing foodstuffs.
- Rural industries.
- Transport
- Building materials — for better housing and sanitary services.
- Village health programmes.
- Community education programmes.
- Water supply and irrigation
- Man-power and technology.

The problem facing our people encompasses all the areas of man's basic needs viz: food, security, clothing and shelter. Due to the inter-relatedness of the different aspects of the problem, the programmes undertaken must be inter-related in one way or another.

I hope that this integrated approach will be directed and run on diocesan basis following a government sanction.

continued page 4



## CO-MISSION

World Vision is a team of people who share the mission of Jesus. We are concerned with the poor, refugees and children.

With the poor we seek to give hope through self-reliance. With refugees we seek to give dignity through compassion. With children we seek to give a future through the development of their potential.

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P03 136



## UGANDA 1982 (cont.)

I intend to start with small achievable projects covering a small area first then spreading outward. These will take the form of morale-and-health-building community exercises with emphasis on community togetherness (co-operation). They should (will) be cheap and simple enough for the community to be capable of participating fully in.

### Project T4

The name "T4" stands for Teso's Turn To Try the task of development. Past development efforts have failed due to the absence of full participation of the local people in their own economic development; and the lack of involvement of the professional elites of the community at grass-roots level.

Project T4 aims to combine these two aspects. Given that the project is undertaken at a time when people are without morale and incentive to work or even to live; the society dislocated and disrupted to the extent that good-neighbourliness and co-operation which were formerly embedded in the social structure are now replaced by fear and suspicion and each-man-for-himself attitude.

The task of Project T4 will then be firstly to restore morale, self-confidence and trust among the people. Secondly to encourage appropriate professional involvement in rural development

programmes on "a learn, teach and work with the rural people" formula. Thirdly Project T4 will endeavour to give Teso an "Appropriate Development" more self-reliance through the use of local resources and enterprise.

Deborah came to Australia in 1976 while her husband was doing postgraduate studies at Sydney University. They and their three children now live in Nairobi, where Chris lectures at the University.

(Photographs supplied by African Enterprise)

## LETTERS TO THE EDITOR (cont.)

Dear Sir,

With regard to your editorial "the Electronic Church". Is it right to appeal to "natural" man for worship? If the service is conducted in a hurry so as to reach the sermon, the minister is at fault. Too often a man may be conducting his third service that morning and his concentration has flagged. Unless the prayer leader is really praying to God (preferably on his knees), the prayers of the church will be perfunctory. A lay reader could lead.

A service which one knows well is much better for concentration than continuous new forms. Our liturgy offers greater congregational participation than one gets in other denominations. When we pray for "All People" could not spontaneous prayers come from the body of the church?

We have the ideal framework of confession, intercession, praise and thanksgiving in the

Australian first order. It is up to the minister and congregation to put flesh on the bones.

Yours faithfully,  
J. R. Browning  
Nelson Bay

Dear Sir,

Alan Barron (A.C.R. Letters, May 31) has overlooked the possibility of a day in the Creation Story (Genesis 1) being as long as "a day with the Lord" (2 Peter 3:8), which is a millennium.

We use the term "day" to mean a long period of time, when we speak of "his day and generation". The story in Genesis 1 may be written in Hebrew poetry. If so, it is likely that a less literal idea for "day" could be the meaning. After all, evening and morning do not add up to one whole day.

In fact, a day of 24 hours is bought about by the sun shining on the earth's surface while the earth spins on its axis, one whole revolution in 24 hours. But in Genesis 1, the sun was not created until three days had passed.

Mr. Barron also says that God has recorded the "how" of creation. In Genesis 1, I can only find recorded that God created, that is, that He acted, without any details as to how — whether by evolution or in some other way. One theory may appear to have more evidence than another, but none can claim to be conclusive.

As to the "why", Revelation 4:11 seems to be the only clue: "For Thy pleasure they are and were created". Also in Gen. 1:28, we read that man was made to have dominion over the other creatures, in order to replenish the earth and subdue it.

To justify his own activity on a Sabbath Day, our Lord declared that His Father was still working — "even until now" (John 5:17). This implies that we are still living in God's Sabbath, the seventh day of creation.

It is not necessary to think that interpreting "day" in Gen. 1 as a long period of time — even a thousand years — is rejecting God's revelation, or refusing to be subject to the Law of God. Nor, as I see it, is it necessarily unscriptural that God could have used evolution as a method of creation.

Yours Sincerely,  
Constance S. Knox

## Bishop & Mrs. Bashir Jiwan



In July and August, the Bishop of Hyderabad Pakistan will be visiting Australia as a guest of the Church Missionary Society. The Bishop, accompanied by his wife, Charlotte, will visit all states with the exception of North Australia.

Bishop Jiwan trained for the ministry in Pakistan and the United Kingdom, where he obtained degrees in Master of Arts and Bachelor of Divinity (Durham). He was consecrated as the first Bishop of Hyderabad on 10th April, 1981, in St. Thomas' Cathedral, Hyderabad, Pakistan.

The Diocese of Hyderabad covers the Sind Region of Pakistan. Most of the people are Muslims. But there are tribal groups called EHILS and KHOLIS who are all Hindus. In recent years these people have been receptive to the Gospel and some 400 are being baptised every year.

Evangelism is a priority for the Bishop and his Diocese. They are concerned to reach out with the Gospel to the many who have yet to hear and they have appealed to Churches overseas to send people to help them in this task. CMS UK and CMS NZ have been able to respond. While CMS Australia have had missionaries serving in the Sind in past years, there are no Australians there at this time.

### The Bishop will speak at ...

Sunday, 25 July — St. Mark's Library, Canberra at 2.30 pm

Monday, 26 July — St. John's Church, Wagga Wagga at 8.00 pm

Tuesday, 27 July — St. John's Church, Cowra at 8.00 pm  
Wednesday, 28 July — All Saints' Cathedral, Bathurst at 8.00 pm  
Thursday, 29 July — St. Barnabas' Church, Fairfield at 8.00 pm  
Sunday, 1 August — St. Mark's Church, Yagoona at 9.00 am  
Sunday, 1 August — St. Bede's Church, Beverly Hills at 7.15 pm  
Tuesday, 3 August — St. Andrew's Church, Mayfield at 7.30 pm  
Wednesday, 4 August — St. Alban's Church, French's Forest at 8.00 pm  
Friday, 6 August — Macquarie University Mission, Ryde at 1.00 pm  
Friday, 6 August — Wollongong AGM at St. John's Church, Keiraville at 7.15 pm

## Archbishop discusses Herald survey

In his monthly broadcast over 2CH the Most Reverend Donald Robinson has commented on a recent survey conducted by the Sydney Morning Herald about the roles of men and women in today's society.

The Archbishop said —

"The most striking feature of this survey is the adherence of a sizeable majority of those questioned to what may be called traditional roles and values where men and women and family are concerned. The Herald's own general observation on this is that the attitudes expressed in the survey are based on myths and that the reason the Herald published the figures is not to attack traditional family values but to draw attention to the need for the community to accept that whatever the ideal there are many different types of families now in existence.

"Now no one knows better than those of us in the churches the situation and difficulties of deserted wives and husbands, and single parent children. We also know about those couples who have decided to live together without registering their marriages or seeking community support for them. Of course we are aware of these trends and should do all in our power to support those especially who have no option but to battle on without partner or parent. But to describe the concept of the normal family as we have always known it as a myth, or as a mere ideal, is at best cynical and at worst likely to increase the tendency in the wrong direction.

"Thank God there are still innumerable families intact and healthy; no myth, no mere ideal. Lots of faults and troubles no doubt, but good solid reality nevertheless. Surely it is our first responsibility and the responsibility of our legislators to strengthen the reality of family life, the reality of joint parent roles, the reality of mothers who are willing to accept their proper responsibility of care for their own children.

"Affluence and love of money is one of our great modern enemies. Another enemy is our unwillingness to accept responsibility and to keep our undertakings to those with whom our lives are linked. De facto relationships, for instance, are selfish and irresponsible unions, however attractive they may seem to the couple concerned. They disregard the rights of children, of society, and very often of one's partner as well. While there may be some common equities which need spelling out in any arrangement where shared property is involved, what we need is legislation which will support the institution of marriage and that will give every encouragement to those who are willing to shoulder the responsibilities of shared parenthood and family life."

THE AUSTRALIAN CHURCH RECORD, Editorial and Business, First Floor, St. Andrew's House, Sydney Square, Sydney 2000. This is a National paper issued fortnightly on alternate Mondays. Subscription is \$16.00 per year, posted. Printed by J. Bell & Co. Pty. Ltd., 13 McCauley Street, Alexandria, N.S.W. 2015.

## Stand up, open the door — chivalry's only 16pc dead

Despite changing attitudes to sex and marriage in recent times, there is still strong support for traditional male and female roles, the latest Herald Survey suggests.

Only 16 per cent think men should no longer offer courtesies to women such as opening doors or standing when they enter a room.

On other topics 14 per cent say that couples who have more than two children are acting irresponsibly, while 23 per cent believe homosexual couples should be allowed to adopt children.

Seventy per cent say that a man should put his wife and children ahead of his career. However, when Herald Survey asked the same question about women earlier this year — and was accused of sexism for having done so — 67 per cent said a woman should put her husband and children ahead of her own career.

Taken together, the two findings suggest that most Australians believe a career should come second to one's family.

Herald Survey interviewed a representative sample of 2,000 Australians of voting age from every State and the ACT. They were given four statements, each relating to male and female roles, and asked whether they agreed or disagreed with each. They were:

- A man should put his wife and children ahead of his own career.
- Couples who decide to have more than two children are acting irresponsibly.
- Homosexual couples should be allowed to adopt children.
- In these days of sexual equality, men should no longer offer courtesies to women such as standing when they come into a room, offering them a seat in a train, or holding a door open for them.

While there were appreciable differences in the answers to three of the four questions according to the

respondent's age, educational level, occupation and political preferences, the most marked differences were between churchgoers and non-believers.

While 70 per cent agreed a man should put his wife and children ahead of his own career, this view was held more strongly by men than women and by those aged 18-24, much more than those aged 45-59 or those aged 60 and over.

The second statement — that couples who decide to have more than two children are acting irresponsibly — received little support from any source.

Thirteen per cent of men and 14 per cent of women agreed with it and 85 per cent of both men and women disagreed. Regular churchgoers were more inclined to dispute it than either occasional churchgoers or non-believers.

It was also disputed by the university-educated more than the secondary-educated or the primary-educated.

The figures were nearly identical for single and married people, and for city and country residents.

While 23 per cent of people thought homosexual couples should be allowed to adopt children, support for this view was stronger among women than men, and among non-believers much more than occasional or regular churchgoers.

On the last statement, 16 per cent agreed and 83 per cent disagreed that, in these days of sexual equality, men should no longer extend courtesies to women.

Agreement was stronger among men (18 per cent) than women (14 per cent), and stronger among the university-educated more than the secondary or primary educated.

In general, there was wide acceptance of the traditional view that men should behave courteously to women.

(This first appeared in the Sydney Morning Herald. It is copyright — Irving Saulwick and Associates. The Record wishes to thank Mr. Saulwick for his kind permission to reproduce it.)

### ROLES OF MEN AND WOMEN 1

A man should put his wife and children ahead of his own career	Total 2,000 %	Men 989 %	Women 1,011 %	Uni educated 231 %	Complete secondary education 523 %	Primary educated 190 %	Regular church-goers 453 %	Non-reg church-goers 1,303 %	Agnost/atheist 220 %
Agree	70	76	65	68	70	67	70	71	71
Disagree	26	21	30	27	26	29	26	26	27
Don't know	4	3	5	6	4	4	5	4	2

### ROLES OF MEN AND WOMEN 2

Couples having more than two children are acting irresponsibly.	Total 2,000 %	Men 989 %	Women 1,011 %	Uni educated 231 %	Complete secondary education 523 %	Primary educated 190 %	Regular church-goers 453 %	Non-reg church-goers 1,303 %	Agnost/atheist 220 %
Agree	14	13	14	10	14	21	10	14	19
Disagree	85	85	85	88	84	78	89	85	78
Don't know	1	2	—	2	2	—	1	1	3

### ROLES OF MEN AND WOMEN 3

Homosexual couples should be allowed to adopt children	Total 2,000 %	Men 989 %	Women 1,011 %	Uni educated 231 %	Complete secondary education 523 %	Primary educated 190 %	Regular church-goers 453 %	Non-reg church-goers 1,303 %	Agnost/atheist 220 %
Agree	23	21	25	29	25	18	17	23	36
Disagree	71	74	69	67	69	76	78	71	57
Don't know	6	5	6	4	7	6	5	6	6

### ROLES OF MEN AND WOMEN 4

Men should not offer courtesies such as standing for women	Total 2,000 %	Men 989 %	Women 1,011 %	Uni educated 231 %	Complete secondary education 523 %	Primary educated 190 %	Regular church-goers 453 %	Non-reg church-goers 1,303 %	Agnost/atheist 220 %
Agree	16	18	14	19	16	16	11	16	22
Disagree	83	81	85	78	83	83	87	83	76
Don't know	1	2	1	2	1	2	2	1	2

Percentages rounded to nearest whole number

# WHAT A WORLD

## I was a stranger ...

Lesley Hicks



In May 1981 a group from our church, St. Paul's Chatswood, joined with members of the Indo-China Refugee Association on a picnic in Centennial Park. The object was for Australians to meet and welcome newly arrived refugees temporarily settled in the Endeavour Hostel at Coogee, which had not previously been used for this group of migrants.

ICRA had for some time been urging that Indo-Chinese should be housed at Endeavour, to encourage their dispersal to parts of Sydney other than the Cabramatta/Fairfield/Bankstown areas near the other hostels, where they have tended to concentrate. It is inevitable that national groups will congregate near others of the same culture and language, in places where they can find jobs and affordable housing, but when other residents in those areas see large numbers of newcomers flooding into homes, schools and work-places, they are likely to feel threatened and resentful.

### Hosting schemes

In recent years our church has hosted several family groups from Vietnam — i.e. through Careforce and ICRA we linked up with them, formed friendships, and a number of us met with them on a rostered fortnightly basis on Saturdays for visits, picnics, meals etc., giving them a welcome break from hostel life and some introduction to the Australian (Christian) lifestyle.

When they moved from the hostel to rented accommodation, we were able to donate furniture and household equipment. But the distance between Chatswood and the areas such as Cabramatta where they found work and settled always made ongoing contact difficult.

### A closer relationship

At that picnic however we met a new family, the Nguyens — father, mother, daughter (12) and son (10). Both parents had been nurses in Vietnam. They are ethnically Vietnamese, not Chinese like the majority of those who have fled to Australia. They had escaped by boat to Indonesia, and from a camp there had been accepted for entry here. Their grasp of English was minimal.

Within a week or so of our meeting and agreeing to host them, the parents, independently of us, found factory work, not in the western suburbs, but in nearby Willoughby! We were then delighted to

be able to help find a house to rent in our own area, and to help them settle in and furnish it. At first, two nephews shared it.

It was hard to assess, with language difficulties, what religious background our new friends had known. Certainly not Christian — apparently a mere vacuum. But they knew there was a God who answers prayers, and the language of Christian love they found instantly comprehensible.

They accepted the offer of a lift to church on Sunday mornings, and have not missed a day since. The children joined the Sunday School. Later the family acquired a car, and so became more independent.

Last December they were by their own request baptised and received into the church, and this year the parents will be confirmed. I meet with all four of them each Sunday morning after church for a combined English/Bible teaching session. It is something I look forward to — they are so warmly friendly, so keen to learn. We have also enjoyed meals in their home, and vice versa.

We gather the Nguyens are not unusual, except perhaps in their willingness to be comparatively isolated from others of their own culture. Many Indo-Chinese are exceptionally open to the gospel. I believe our experience shows that any church can reach out in love, by means of hosting or sponsorship, to these strangers that war and persecution has brought to our shores. (Contact Careforce, or ICRA, ph. 708 4233, for enquiries.)

### Cabramatta experience

In the areas where Indo-Chinese are concentrated, encouraging numbers of them are linking up with various churches and turning to Christ. For instance, the Soldiers Memorial Church (Anglican), Cabramatta, headed by the Rev. Neil Flower, has an exciting and demanding ministry amongst Chinese-speaking people from Vietnam, Laos and Kampuchea.

Each Sunday afternoon growing numbers of them attend a service mainly in Cantonese, with a concurrent Sunday School in English and Cantonese. This work is led by gifted Chinese evangelist and parish worker Miss Irene Mok. Mandarin and Hakka speakers are catered for by interpretation. We are asked to pray for both the opportunities and problems this work presents.

# MAINLY ABOUT PEOPLE

### DIOCESE OF SYDNEY

The Rt. Rev. R. C. Kerle will retire as Rector of Pymble on 15th August, having served as Bishop of Armidale from 1965/1976.

The Rev. Canon J. R. L. Johnstone, will retire as Rector of Beecroft on 15th July having served in that parish for 40 years.

The Rev. N. N. Emerson Curate at Normanhurst has accepted the appointment as Rector of Wentworth Falls.

### DIOCESE OF GIPPSLAND

The Rev. Peter Rickards will become Rector of Heyfield as from November 5th.

The Rev. Mark Evans will become Priest-in-Charge of Mirboo North in October.

### SOCIETY OF THE SACRED MISSION

Robert Loyer will be admitted to profession on 10th August next.

Dunstan has been appointed as Prior of St. John's and on Ascension Eve was instituted as Priest-in-Charge of the parish.

Laurence, Antony and Benedict have been appointed as Wardens of the Company of the Sacred Mission.

Dr. T. V. Philip has been appointed as Warden of the S.S.M. Theological College.

### CLERICAL APPOINTMENTS

The Rev. J. H. Stephenson has accepted the cure of souls of St. Oswald's, Parkside as Priest-in-Charge of that parish.

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The contract is for 2 years with 6 weeks annual leave per year and air fares payable each 2 years. Accommodation is available at rental of \$25 per week. A minister's reference together with employment references are essential. Applications in writing to:

**CHURCH MISSIONARY SOCIETY  
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PHONE: (02) 267 3711**

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# T 😞 UNDERSTAND EACH 😊 THER

## Love and guilt

Dr. Alan Craddock

A commonly held view today suggests that guilt feelings are entirely negative. They are alleged to always stem from a questionable moral or value basis and simply act as a destructive burden imposed by one human being upon another. There are occasions when this is exactly what happens and the process is undeniably negative. However, is it reasonable to claim that this is *always* the case? Is it possible that guilt and guilt-feelings may sometimes serve helpful and positive functions?

The issue turns upon two important questions. First, is the judgment of "guilty" based upon valid and authoritative values and is it undeniably deserved? Second, does the guilt-feeling experienced by the guilty person act to provide a positive outcome both from the viewpoint of that person and his or her "judge"?

As soon as I think of judgment and questions concerning moral authority and responsibility I find that I automatically think of God. If morality is only a matter of human preference we can become confused and inconsistent, unjust and unhelpful. The Bible claims that God is our authoritative source of

values. He assesses our conduct and hands down a fair judgment. God as our creator has the right to judge and finds unguessed mankind guilty (Ephesians 2:1-3; Romans 3:9-20). Here we have a situation in which guilt is based upon an authoritative and valid set of values and which is entirely deserved.

God's proclamation of mankind's guilt is likely to, and has in the past, stirred up guilt-feelings in at least some hearers of this message. Are these feelings likely to be unhelpful and destructive burdens? In some cases this is so but not inevitably. **Guilt-feelings can alert a person to God's love and to the message of salvation.**

Surely a sense of guilt is a prerequisite for repentance and surrender before God. A recipient of God's grace does not come before Him boasting and confident in his good works, he comes humbly having been honestly judged and found guilty. His sense of his disobedience before God is a necessary part of the process in which a sinner is saved through his faith in Christ. (Ephesians 2:4-10; Romans 3:21-28).

Here we have a model which demonstrates the positive and valid nature of guilt and guilt-feelings. The

guilt attributed to offenders is valid by virtue of God's authority. The sense of guilt alerts the offender to God's love expressed through the Gospel of Jesus Christ. The outcome of this process may be a renewed relationship between a person and God.

This model also helps us to put guilt and guilt-feelings into a more constructive perspective in our own relationships. In family activities offenses against family members do occur. How do we handle the situation? Do we judge and condemn unlovingly, employing rather capricious personal values? Do we create a barrier between ourselves and the offender? Do we lay a heavy burden of guilt-feeling, which cannot be understood, upon the alleged offender?

We need to act fairly and use the values clearly revealed to us in Scripture. The process will be one of loving correction and teaching rather than judgment where human beings are involved (Romans 2:1-2; 14:10-13). It is all-too-easy for us to dress up our own personal values and act as if they are Biblical values when this is simply not the case. Our authority must be God, not merely personal whim.

The outcome of such loving and responsible teaching should be helpful to all parties involved. When correction occurs a sense of guilt may be aroused, but it does not have to be a lasting and burdensome negative emotion. Handled properly, the process of correction may show that the offender is really loved and cared for by the person who has taken the time and trouble to help in this matter. The relationship between the two persons can be strengthened in this way. Love has become a dominant factor in the entire process. This is how it is between God and man (1 John 4:9-10) and this is how it should be for all human relationships: "Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres" (1 Corinthians 13:6-7).

Our love for each other should have its source in God, and our relationships should be characterized by wise and sensitive admonition as well as forgiveness and patience (Colossians 3:12-17). Guilt and guilt-feelings will play a role here, but their performance will be a far cry from the destructive effects of unloving, unwise, unjust and ungodly acts of mutual condemnation designed to hurt rather than to help.

## SHORT NOTES . . . SHORT NOTES . . . SHORT NOTES . . . SHORT NOTES . . .

### AGNOSTIC DEBATES CONVERT

Well-known agnostic-about-town, John Hepworth, author, scriptwriter and "Ferret" from "Nation Review" days, will debate the Christian Faith with Tony Morphet, former agnostic, now convert to Christ, at a special Service for the Media at St. James Old Cathedral, King Street, West Melbourne, on Sunday, July 25, at 10.00 a.m.

It is the first time in the history of St. James Old Cathedral, Melbourne's first church, that the Christian faith has been debated in the pulpit in this way — and it is possibly a first for any Melbourne church.

The service will be led by the Rev. Alan Nichols, former journalist, and Archdeacon Frank Lowe, new president of the Australian Religious Press Association.

### CELEBRATING JUBILEE AT OAK HILL

Evangelism and worship were the keynote of the celebrations held last weekend to mark the golden jubilee of Oak Hill Theological College, Southgate.

On Thursday evening of last week seven hundred mainly young people gathered in a marquee in the grounds for an evangelistic evening organised by students of the college. Over forty people came forward for counselling, and many made a commitment to Christ.

### Congratulations

On Monday the Archbishop of Canterbury presented degrees and diplomas to 1981 leavers. In his address he offered the college his congratulations, and then went on to direct his audience's attention to Romans XII — which, he said, provided the model for a Christian community which had always been the aim (and, indeed, the achievement) of Oak Hill. Such a community should be a place of welcome, discipline, loyalty and vision, he said.

The college welcomed back a former Principal and Vice Principal, the Bishops of Norwich and St. Albans for the closing service of Holy Communion on Monday afternoon, when over 250 former students were present along with past and present members of staff and friends. Two of the very first students of the college, the Ven. Brian Woodhams and Prebendary Peter Johnston, took part in the service.

### NEW DIRECTOR FOR "BACK TO THE BIBLE" IN AUSTRALIA

Mr. Ken Walsh has been appointed as the new Director of BACK TO THE BIBLE, South Pacific Area, as from July 1st.

### SINGAPORE GETS NEW ANGLICAN LEADER

A Singapore clergyman-doctor, the Rev. Dr. Moses Tay, will be consecrated in October to be the new Anglican Bishop of Singapore, the Church of England announced recently.

The appointment is made directly by the Archbishop of Canterbury, Dr. Robert Runcie, as Singapore is not an autonomous province of the Anglican communion.

Dr. Tay (44) will succeed the Rt. Rev. Ban It Chiu, who will retire in August. Dr. Tay has practised medicine since 1962 and was ordained in 1977.

Singapore has about 23 Anglican churches and 5,000 Anglicans. The St. Andrew's Cathedral, the first Anglican church in the country, was built in 1834. Chinese-speaking began in 1953.

### WINTER APPEAL GIVES \$110,000

Since it was launched on May 9, the Archbishop of Sydney's Winter Appeal has received donations of over \$150,000. This warm hearted and generous response is very gratifying. So far \$110,000 has been distributed through clergy and welfare agencies to people in need.

Disbursements for local relief have included emergency food grants and accommodation for homeless people throughout the diocese.

Although individual amounts given may seem small, it is an enormous encouragement for these people knowing others do care.

### NEW GERMAN BIBLE

Eighty-five per cent of the print run of the Bible in Today's German was pre-sold before the book was officially launched in West Germany on May 28, 1982.

The Bible is the result of work by an interconfessional team of translators, including the Lutheran, Roman Catholic, the Free Churches and a representative from the Churches in East Germany.

One hundred thousand copies have been printed initially in two versions, one with, and one without, the deuterocanonical books.

The new Bible is expected to have large sales in West Germany, Switzerland, Austria and East Germany.

Sales of the New Testament in Today's German have almost reached three million copies since it was first published in 1971.

### "RIGHT TO BELIEVE" CAMPAIGNER HERE

One of the most informed Christians on the struggle for religious freedom and the extraordinary survival and growth of religious belief in the Soviet Union is to speak at a public meeting at 8.00 p.m. on Thursday, 29th July, at The Auditorium St. Andrew's House, Sydney Square.

The Rev. Michael Bourdeaux of Keston College will be accompanied by his wife, who has recently returned from Moscow.

Mr. Bourdeaux, who speaks Russian fluently, established the Keston work thirteen years ago, and for those years has been distributing factual information about the suppressed and persecuted believers in communist countries.

Mr. Bourdeaux is in Sydney for just three days, and Thursday night is his only public appearance.

## EXPERIENCED EXECUTIVES REQUIRED FOR PAPUA NEW GUINEA

PASUWE LIMITED, a large trading company closely associated with the Asia Pacific Christian Mission and the Evangelical Church of Papua, seeks to recruit experienced Executives for service in Papua New Guinea. This is a non-profit company strongly based on Christian principles, providing business training for Papua New Guineans and allocating profits to welfare programmes.

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## Bible teacher brings new meaning to the scriptures



On the platform with Mr. Lucas is the Bishop of Wollongong, Bishop R. Harry Goodhew (left), and the man who invited Mr. Lucas to Australia, Canon John Chapman.

Photo: Ramon Williams

Described as a "Noted international convention speaker, Bible teacher and evangelist," the Rev. R. C. Lucas, M.A., of Great St. Helen's Church, Bishopgate, London, has brought fresh meaning to the word "expositor" during his week long Crusade, held in the Sutherland Civic Centre, Sydney, July 1-11.

Working his way through the Gospel of St. Mark, meeting by meeting, he has made the Bible message relevant to today's society.

"The Church (in the United Kingdom) has ceased to listen to the Word of God. I want you to come each night, not to listen to my ideas, but what God wants to say to you," declared Mr. Lucas.

"The Cross shows, we want to kill God, if we have the chance. Do you respect God's Son?"

During the Men's Dinner, held prior to the public launching of the meetings under the banner "LIFESTYLE '82", the man responsible for the invitation to bring Dick Lucas to Australia, Canon John Chapman (Anglican Department of

Evangelism) emphasised, "Mr. Lucas was brought out because of his ability to teach the Bible". That ability has been evident, meeting by meeting.

Mr. Lucas is no "hell fire evangelist", but through his conservative presentation, every minute of his message is used to explain, apply, educate, and communicate. As some messages go for 40 minutes, that's a lot of helpful information provided for those who attend the meeting!

Special Youth Nights have accommodated "youngsters" of all ages. Women's Meetings have been held in two local churches. Men's Dinner and Men's Breakfast meetings have been packed out.

Special musical items, by Trevor Filewood (Anglican TV); "Cascade" group; the "Exponent Brass Quintet"; Susan and Judy Powell; and soloist Evelyn Collins have all contributed to the meetings.

Ramon Williams

## Dean Shilton on Homosexual Report

In his regular radio broadcast recently Dean Shilton attacked the Report of the Anti-Discrimination entitled "Discrimination and Homosexuality" he said —

"The claim is made that the homosexual population of N.S.W. numbers approximately 370,000. In Australia as a whole, with a population of 16 and over, of approximately 10,500,000, the homosexual population would number more than one million people — a not insignificant minority group among the Australian population.

"Some of the recommendations in the report have come up previously and been rejected by the State Parliament such as the repeal of sections of the Crimes Act which provide jail sentences for males engaging in homosexual acts.

"The 35 recommendations relate to better education about homosexuals in schools and improving relations between the homosexual community and the police force.

"This is a time for Christians from all churches to state again clearly the unequivocal teaching of the Bible. There may be some debate as to whether or not promiscuous homosexuals provide more of a threat to society than promiscuous heterosexuals and whether or not child molesting by a homosexual is more than incestuous rape by a heterosexual. There is an inconsistency in the law in N.S.W. that under one section a man faces a 14-year jail sentence for homosexual behaviour with consent while under another section such behaviour without consent carried a maximum penalty of 7 years. But one thing is clear. The teaching of the Bible calls homosexual behaviour an abomination. "You shall not lie with a male as with a woman, it is an abomination" (Leviticus 18:22).

The Apostle Paul wrote, "Neither the immoral, nor idolaters, nor adulterers,

nor sexual perverts, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the Kingdom of God." (1 Cor. 6:9)

"However, the Bible is clear in its teaching that any person, whatever his or her sin might be may experience the forgiveness of God on the basis of repentance and faith.

This is the area where true compassion is shown. If God forgives us then we must forgive each other.

"It is not good enough to plead that it is natural for some to enter into homosexual behaviour because they are made that way (even that statement may be disputed). It could also be said that heterosexuals are made that way, therefore it is all right for them to commit adultery or to indulge in pre-marital sex. The Christian position is plain. Sexual experience is reserved for men and women married to each other. On that basis, under no circumstances could homosexual behaviour be acceptable. And a way out of that problem is not to suggest that there should be so-called homosexual marriages.

"All Christians have a solemn responsibility by word and example to make a solid witness in our community to the teaching of the Scriptures because in the long run everyone will benefit.

"In the New Testament times Christians had to stand for God's revealed standards in a world dominated by the pagan philosophies of Greece and Rome. With the increasing neglect of Christian morality in our day and generation, we dare not compromise the truth but hold it in love for the sake of those we want to help."

## Service mission 10 years old

The service mission, known as WORLDWIDE PHOTOS LTD., recently held its 10th Annual Directors' Meeting in Sydney. The organization is known around the world for its Religious Press service.

Stories and photographs of "general interest events", have appeared in many of the 120 papers and magazines on its international mailing list.

Over the years, stories have been circulated concerning such events as Cyclone Tracy in Darwin; the Maramon Convention in India; Expo '80 in Brisbane; the Northside Reachout in Sydney; the bombing of the Church Army's plane at the Bankstown Airport; and recently, the visit of Dr. Jerry Falwell in Sydney.

Queen Elizabeth, Prince Charles, Cliff Richard and Mother Teresa are some of those whose photographs are included in an extensive library of both black and white and colour prints.

Overseas guests of the Festival of Light have been reported and have appeared in publications around the world, especially in their home countries.

Dr. John Haggai has used the services of this organization in the photographing of his Third World training programme in Singapore. Many of the H. I. Alumni, in India, Sri Lanka and Indonesia, have been visited, interviewed and photographed putting their training into practice.

With "passport at the ready", the man behind the camera and typewriter, Ramon Williams, is never sure where the next assignment could take him.

The biggest problem, as with most organizations, is finance. Very few people see this as a work to support financially, or prayerfully. Without both, the ministry has had many hard times over the past ten years.

Many times a press coverage of an event is paid for at a minimum fee, by the organizers requiring such a public relations service. On many occasions, nobody has requested such a service, so nobody paid.

The "clients", editors of the various publications, know what it is to have lack



of funds and work on a small budget. Therefore, whether a publication can afford to pay or not, all are supplied with material, which tells of what others are doing in the Lord's service.

A recent addition, over the past three years, has been the reachout into the secular media. Suburban newspapers have been grateful for stories and photos, of local events and personnel. In the professional field, material has been accepted on its own newsworthiness, and has told the community of what the Church is doing.

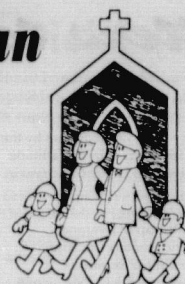
Another side of the work is the photographic service, available to religious organizations. Passport and visa photos for missionaries; photographs of book covers for promotional use; titles for audio-visuals; prints off black and white films ... all help the missions and denominational offices.

The concern felt when an event could not be attended, through lack of funds; or a story not circulated, because of lack of postage; has occurred several times. A "general travel fund" would alleviate such a problem, or even regular support, for this service mission, would benefit more than just this one organization.

However, the ten years of hard work and many frustrations, have built a strong foundation for something unique in the Lord's service ... right here in Australia.

Ramon Williams

The Australian



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## Australian Council of Churches Opening Service unacceptable

Many delegates to the 31st General Meeting of the Australian Council of Churches found the "Opening Worship" unacceptable. Following protests, the first two pages of the service (a litany to be used during the procession into the Chapel) were not used. The Church Record understands that the protests were made by Anglican participants. The remainder of the service was used though many were still critical of it.

The Church Record has a copy of the Service and we are amazed that the ACC could even contemplate using it. The Litany at the beginning calls upon many people, some well-known, some little known, some named, some groups, to "stand here beside us". We find that confusing. Does the ACC believe that those who have died are available to be called back? What would they do if they did "stand beside us"? And who would get the greater surprise, them or us? And are they all in the same place anyway? The choice of those the organisers wanted present is interesting — they begin with "Blessed Mary, mother of Jesus, wellspring of our liberation" and progress through the religious figures such as John Wesley, Good Pope John, and convict priest James Dixon to "Apostle of non violence, Gandhi the Mahatma, reproach to the churches". But as well there is a request for "Marian Evans, woman and literary genius, acceptable only in male disguise", Bach, Mozart, Beethoven, Lawson, Banjo Patterson, Benelong, Albert Namatjira, "diggers slaughtered in the Eureka Stockade, martyred by petty officialdom", "victims of Hiroshima and Nagasaki" and "children of Cambodia, sacrificed to a fanatical ideology" to also "stand here beside us". And Jesus gets a mention — as our hero and leader!

The part of service that was used also contains features that concern us. In the Affirmation of Purpose all participants were called upon to stand and say, amongst other things, "we seek community — the sisterhood of man, the brotherhood of woman. We want to cultivate the garden earth, not participate in its rape ...". The readings came, two from secular literature and two from the Bible. The second Biblical reading was from Revelation 21 but it finished at verse 7. This is not the natural break but we suspect that it was done because organisers were embarrassed by the following verses.

That the service was called "Worship" shows that its compilers have little understanding of what the Bible would see was worship. As a statement of what the Australian Council of Churches stands for it is interesting. The Record gave the service to a group of "ordinary Christians" in a local congregation without any background comment. Their response was to laugh and then to turn to disbelief when we explained that it was not a joke but was actually used. They commented from a superficial reading that it was Marxist oriented with political and social ideals that they could not support.

## M.C.C. admitted as observer

A representative of the Metropolitan Community Church was admitted to the 31st General Meeting of the Australian Council of Churches as an observer. This was done without prior knowledge of many participants who claimed that they were given no opportunity to object.



Colonel Godkin of the Salvation Army makes a point in a plenary discussion.

Photo: Russell Rollason, ACC

Normal procedure is to have member churches discuss and approve such a move at a meeting prior to the General Meeting.

Some of those who were caught by surprise were extremely critical of the way it was done. Many were critical of the decision claiming that admittance as an observer gives the Metropolitan Community Church an implied status as an accepted denomination.

## ACC 31st General Meeting

Sixty-two delegates from the ACC's 13 member churches met from July 2nd to 6th at Brisbane. His Grace Bishop Gibrán of the Antiochian Orthodox Church of Australia was re-elected as President of the Council.

### Primate attends

The Anglican Primate, the Most Rev. J. B. R. Grindrod led the Anglican delegation. Anglican representatives have commented on his helpful leadership and the way in which he brought them together with a sense of unity as Anglicans. Other denominations were also reportedly impressed with his contribution.

In his sermon at the public celebration the Primate said:

### "The responsibility"

"The responsibility for unity is set before us by Christ." "We are in the Australian Council of Churches because it is Christ's will. It is what he did and bids us to do in fulfilment of his will."

Preaching on the text "this mind ... which is yours in Christ Jesus", the Archbishop pointed out that the "judgement of our lives is not what other people think, but what God wants". "We have to let our lives be tied to Christ, let our mind be tied to Christ" he said.

(continued page 4)

## 400 at school for preachers

400 attended a School for Preachers held in Sydney from July 27-29. Participants included both clergy and laity and came from many different denominations. Some travelled from other Diocese and number came from interstate.

### Lucas

The main addresses were given by Dick Lucas who is currently visiting Australia. Each afternoon he gave an address and then dealt with questions. Those attending found his insights extremely helpful and encouraging. In his first lecture on the Priority of Preaching, he showed from Mark's gospel that, amidst all the things Jesus was called on to do, preaching and teaching were always his top priority. He stated that the rediscovery of this priority is absolutely necessary if the Church is ever to win the battle against "the lies of the enemy". He then proceeded on future days to share insights into Expository Preaching. Whilst much of what he said may not be new to many who attended his practical application proved extremely helpful.

### Lunch

At lunch time each day services were held for city workers. Lucas preached on Paul's sermon in Athens over the three days. Members of the School went to hear him preaching as did many city workers — on the Wednesday the Cathedral was packed with over 1100 present!

### Mornings

In the mornings there were two sessions each day. At the first the Rev. Dr. Paul Barnett led studies in preaching from John's Gospel. These included a Bible Study followed by some practical work. Comments on these showed that they were greatly appreciated.

The second session each day varied. On Tuesday Clifford Warne spoke about "Preparing to Preach". As always he was both entertaining and helpful. Many will

be keen to follow up what he said by purchasing his two new books. On Wednesday Tony Morphet, television scriptwriter, spoke about the images we portray to the world and how they hinder the effective presentation of the Gospel. On the Thursday Rev. Peter Watson spoke about planning a preaching programme.

### Cassettes

All of the sessions were recorded and cassettes are available from the Anglican Radio Unit in St. Andrew's House, Sydney Square (\$4 each).

The School was so successful and so important that the Record would encourage those engaged in a preaching ministry who were unable to attend to purchase the set.

## Pray for Lebanon

The Australian representative of Middle East Christian Outreach, Mr. Brian Powell, in a recent statement, has urged Christians in Australia to pray for the people of Lebanon in this time of crisis. As a result of the conflict there he has called for Australians to pray for:

- A growing awareness among all believers in Christ world wide, of the complexities of the Middle East situation and of the disastrous effects this situation is having on the lives of ordinary people;
- A just solution to the problem of the continuing plight of the Palestinian refugees;
- An increasing and steadfast burden of prayer in the Holy Spirit for Lebanon, its problems, hurts, confusion and needs and for the people of Lebanon caught up in a conflict that is far beyond their power to solve;
- Every child of God in Lebanon who is seeking to make the power and peace of the Living Lord Jesus Christ known to others, both nominal Christians and Muslims and Jews.

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