

## "Fisherfolk" performance — more than a concert



The "Fisherfolk" performing in St. Andrew's Cathedral. Co-founder of the group, Mrs. Betty Pulkingham, is leading the congregation in singing several items "in rounds", with her raised hands. Photo — Ramon Williams.

## Memorial unveiled



L-R: Bishop Chynoweth, Mrs. Audrey Delbridge, Mr. Jim Beard.

Two Delbridge Family Memorials were unveiled at The St. Anne's and Gippsland Grammar School on April 14.

Mrs. Audrey Delbridge unveiled an Edna Gooding portrait of the late Bishop Graham Delbridge and a plaque naming the senior school library the Delbridge Library.

Principal Jim Beard said the ceremony was a family affair, not a civic occasion, and guests comprised only friends of the Delbridge family and the school.

## New features in Scripture Union Bible aids

The July issue of Scripture Union's adult Bible aids *Daily Bread* and *Daily Notes* are now being distributed to 45,000 readers throughout Australia.

These popular quarterlies have some new features which will be of interest to many Christians.

### Sunday lectionary readings

The reading plan in both booklets follows a consecutive pattern Monday to Friday and on Sunday uses a Psalm or an Old Testament passage with a worship orientation. These passages have been selected from the Common Lectionary which is used in several major denominations in Australia. The Sunday comments have been written by Dr. Tony Nichols of Nungalinga College, Darwin, Dr. John Thompson of Melbourne, Dr. Alan Cole and Dr. John Woodhouse of Sydney.

### Group outlines

To supplement the daily comments, group study outlines are provided in both booklets each week. These have been prepared by Australian and new Zealand writers experienced in Bible study group work.

In *Daily Bread* readers are encouraged to write their own answers each day to two questions — one to probe the text and the other to explore its application.

### Daily Notes features

*Daily Notes* has been enlarged to include several features. Dr. Leon Morris

begins a regular series opening up the meanings of significant New Testament words. Other features in the July issue are by the Rev. Gordon Garner of the Australian Institute of Archaeology and the Rev. Vinay Samuel of Bangalore, India.

### Free samples

In order to make people in all the churches aware of these aids, Scripture Union has begun to mail a special sampler to all clergy in Australia. This sampler includes ten sample readings from the two quarterlies and is available from State S.U. offices on request.

## Some staggering statistics

In a recent article in his parish magazine Kevin Giles wrote:

*A recent survey of over 10,000 church members in the U.S.A. showed some interesting facts. People were asked how they came to faith in Christ and thereby into active membership of their church.*

- 0-1% came through Evangelistic Crusades
- 1-2% came after being specially visited by Church members
- 2-4% were brought as a result of special personal needs
- 3-4% were brought by a Church Growth programme
- 3-5% just walked in and stayed
- 3-6% came through contact in Sunday School
- 4-6% came as a result of the work of the Minister
- 75-90% were brought by friends or relatives

In the light of these statistics, every Christian needs to ask:—

1. Do I realise that I am the most important agent for outreach in my church?
2. Is my Christian life such that others in my family and circle of friends are likely to be commended to Christ by it?
3. As I look around our congregation, who is there because of me? How many of my family attend church? How many do not? Why?
4. In the last year, how many people have I invited to attend a church service with me?
5. If I haven't invited anyone, what reason can I give? Am I ashamed of my Christian faith? Am I ashamed of my Church? Am I frightened they will be put off by the sermon or the pastor? Do I really care whether they go to heaven or hell?

I don't feel comfortable with these questions and I am sure few of us do but they need to be asked. Church membership is not just a pleasant optional extra but one of the surest indicators that our faith and hope is centred in Jesus Christ. Such faith is the sole determining factor as to whether we spend eternity with Christ or not. Going to church does not make us a Christian, but if we are not there is no place where we are more likely to find faith than in the context of a believing community and no other place where faith is better sustained and strengthened.

Evangelism is not so much winning individuals for Christ but rather adding people to the church. This adding takes place as the Holy Spirit leads people to faith in Christ and incorporates them into the living church, which is not the building, but the body of Christ. In this work of adding to the church we are God's agents in the world. The statistics given above remind us that the ordinary Christian in his everyday life is in the front line in bringing others to Christ and the church has a very significant part to play in evangelism.

### STAINED GLASS WINDOWS

K. J. Little

19 Barden Street,  
Amcliffe 2205  
Phone: 599 7348

## MARANATHA!

### People

"The only thing that's wrong with the world is people." Someone jokingly made this remark to me. People! We're a real mixture aren't we!

Potential for great good, potential for great evil. Sometimes we are confident and full of life, other times a bundle of fears and despair.

We build relationships, we break relationships. We enjoy each other's company, we are glad to be alone.

I once read that if we were valued because of the raw materials in our bodies we would be worth about \$1.50 (more if you have gold fillings!)

There must be more to us than this. There is.

We are the creation of God made in His image, able to relate to and love others, able to participate in God's rule of the world, able to know God. People are the most important part of God's creation. That's why we respect life.

But why do we so often hurt and sometimes destroy each other. Why do we often hurt the ones we love?

It's all got to do with how important we see people. If we see others as expendable objects, to be used up in our own pursuit of pleasure or status or financial success or fulfilment, then we will hurt other people. We will hurt each other badly. We will hurt ourselves, if not in the short term, in the long term.

It is often said "people matter more than things." Things give us some pleasure, but only people can bring us real happiness.

Thank you God for making me. Thank you for giving me other people. Help me to see them as people. Help me to treat them as people, to be loved and served.

Peter Brain

### SCAFFOLDING continued

between member groups and churches, and to support and co-ordinate Scaffolding's various committees and working groups. A demonstrated skill and interest in urban ministry is essential. For further information, contact Peter Kaldor 660 8203 or Rev. Geoff Huard 698 9497. Applications close June 30.

Scaffolding is also looking for suitable premises as a base and focal point for their operations. Rent-free space is needed (to accommodate an office and small resource centre) with access to parking and facilities. Ideally, this office would lie within the area bounded by Ultimo, Pyrmont, Glebe, Leichhardt, Petersham, Marrickville, St. Peters, Erskineville and Redfern. Churches in this area with space available are invited to contact Peter or Geoff (phone numbers above), to discuss this further.

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## Bible—Teaching convention well attended: Revival—In Scripture and History

St. Nicholas' Church, Croydon Park, Sydney, was filled on Queen's Birthday Monday, 13th June for its tenth Bible—Teaching Convention on the theme 'Revival — In Scripture and History.' Extra seating had to be brought in to accommodate more than 150 people who attended. Many churches and denominations were represented and some had travelled considerable distance.

The speakers were the Reverend Howard Green, Principal of The Sydney Missionary and Bible College, who spoke at the morning session on 'Joel, Prophet of Revival.' The Reverend Iain Murray, Minister of St. Giles Presbyterian Church, Hurstville, gave two addresses in the afternoon under the title 'Understanding Revival' and 'The Evidences of True Revival.' Mr. Murray, who came from U.K. to Sydney in 1981, is a co-founder of the Banner of Truth Trust and author of the recently published biography of the late Dr. Martyn Lloyd-Jones.

This annual Bible-Teaching Convention at Croydon Park has grown from small beginnings in 1974.

### Revival in Joel

The conference opened with a Bible study by the Rev. Howard Green, Principal of The Sydney Missionary and Bible College at Croydon. He dealt with the text of Joel, Chapters 1 and 2. Joel addressed the situation of great national adversity. He told the people that the various calamities were not just difficulties that they had to learn to live with. They were sent by God to bring people to their knees.

In applying Joel's prophecy to God's people today — now no longer a geographical and national entity but a scattered people — Mr. Green gave three reasons why we today are under the displeasure and chastisement of God — lovelessness, lifelessness and lukewarmness. These themes were drawn from three of the letters to the churches in Revelation Chapters 2 and 3. Like the church at Ephesus, we lack the vital signs of love. Like the church at Sardis, we appear alive but are dead. Widespread prayerlessness characterises us as Christian people. "The doughy weapon that our forefathers used so effectively is now laid to one side rusted in its scabbard."

Like the church of Laodoea, spiritually we have dropped anchor. We compromise. It is now rare to meet a Christian who is hungering and thirsty for righteousness.

Joel spoke to the priests and people alike stating that they must allow nothing to divert them from seeking God's face for grace and mercy. Grace is God giving everything for nothing to those who don't deserve anything. Mercy is not to receive what we do deserve. Turn to God for the sake of His glory and His honour. As Joel says, "Who knows whether God will have pity on us, His people?"

### Why study revival?

In the first of his two addresses, the Rev. Iain Murray, gave two reasons for the relevance of the study of revival. First, there is no possibility of any ascendancy of Christianity without revival. He listed examples of the decline of vital Christianity. Second, if we do not think about it and study it, prayer is enfeebled. There is great danger in thinking the church's situation is today what it always has been. Mr. Murray said that revival is a glorious, sudden manifestation of the presence and power of God given for the refreshing of the church and the conversion of sinners. We see an example of it in Acts Chapter 2. He identified three reasons why revivals are rare in the

English-speaking world at present:— First, because of the disuse of the Word of God as the sword of the Spirit, second, because of the acceptance of prophetic theories which shut out the spirit of revival and third, because in protestant and evangelical circles we find superficial and unworthy views of the person and work of the Holy Spirit.



Howard Green

### Evidences of Revival

In his second address, Mr. Murray listed six evidences of revival

1. A strong consciousness of the presence of God. He quoted Jonathan Edwards' description of Northampton, U.S.A., in the 18th century, "the town was full of the presence of God."
2. A strong hunger for God's presence and spiritual things.
3. The Lord Jesus Christ is supremely exalted.
4. A new consecration to holy and godly living. . . There is a change in standards of morality resulting from conviction of sin and holiness of life.
5. Revivals should be tested by the normal work of the Holy Spirit. A true revival is a heightening of the normal work of the Holy Spirit.
6. The extension of the church into the world. 50,000 were converted in New England in the revival of 1857-59, and at least half a million joined churches in the U.S.A.

### Spiritual hunger

The growth of this convention and the large attendance this year is perhaps an indication that there is a spiritual hunger today among God's people.

Cassette recordings of the three addresses may be obtained from Evangelical Tapes, 140 Warner's Bay Road, Mount Hutton. 2290 — Telephone (049) 48 9742, as can the two addresses strongly recommended at the convention, of Dr. Lloyd Jones, "What is Preaching?" and "Evangelism," an exposition of 1 Thess. 1:5.

## ARCIC II announced

Two Australians are among the members of the new Anglican-Roman Catholic International Commission (ARCIC II) which was announced in London at a press conference recently.

They are Bishop Donald Cameron Anglican assistant bishop in the Diocese of Sydney and the Rev. John Thornhill from the Roman Catholic Aquires Academy, Sydney.

The new commission shows a continuity of personalities from the ARCIC I. However there is a wider geographical spread evidenced with emphasis on Third World persons from both Anglican and Roman Catholic churches.

One continuing member is Dr. Edward Yarnold who visited Australia recently on a lecture tour.

The Co-Chairmen of the new Anglican Roman Catholic International Commission met recently for two days to plan for the first full meeting of the commission in Venice later in the year (30th August-6th September). The Co-Chairmen of the new commission (ARCIC II) are the Rt. Rev. Mark Santer, Bishop of Kensington (Anglican) and the Rt. Rev. Cormac Murphy-O'Connor, Bishop of Arundel and Brighton (Roman Catholic). They met, with representatives of the Anglican Consultative Council and the Vatican Secretariat for promoting Christian unity at Bishop Cormac Murphy-O'Connor's house at Storrington, West Sussex. They worked on the agenda of the new commission as directed by Pope John Paul II and the Archbishop of Canterbury when they met in Canterbury a year ago.

The task of the new commission, as there stated, will be to continue the work already begun by:

- a) The examination of the outstanding doctrinal differences which still separate the churches — especially in the light of their respective judgements on the final report of the earlier commission;
- b) The study of all that hinders the mutual recognition of the ministries of the two churches;
- c) The recommendation of the practical steps necessary for the restoration of full communion.

The first commission was established in 1971 — its final meeting took place in September 1981.

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Moore College  
Library

## Remarriage of Divorced Persons — An English report

As the Australian Church through its various synods seeks to grapple with the question of the remarriage of divorced persons, it is interesting to note that the General Synod of the English church is likewise grappling with the problem.

A report from the Standing Committee of the General Synod has been drawn up and will form the basis for debate. If the suggestions of the report are adopted then couples seeking remarriage in Church will have to wait whilst their application is considered, by their vicar, an advisory panel and finally their bishop. There will be no appeal if their application is rejected.

The details of the procedure recommended by the Standing Committee are as follows:

The couple wishing to marry approach their vicar. He fills in an application form which includes factual information, eg date of first marriage, number of children, custody arrangements; his assessment of the case, eg attitudes to the divorce, attitude to former partner, likelihood of grave scandal in the congregation; and his recommendation. The couple sign a declaration saying that they understand and accept the Church's teaching on marriage, including that it is "permanent and lifelong."

The form is then sent to the bishop, who first refers it to an advisory panel. The Standing Committee envisages a small number of regional panels rather than one in every diocese. The members will be picked by the local bishops, but checked by the House of Bishops.

The panel will make a recommendation, helped by a proposed 'Green Book' of guidelines (named after a booklet in use in Canada). The bishop will then use their recommendation to make up his own mind on the case. The Standing Committee stress that the bishop will be giving a dispensation for a particular couple, not altering the Church's teaching on marriage in any way.

There will be no appeal because, say the Standing Committee, this is a pastoral matter, not a judicial one.

The plan is to bring some order to the present chaos over remarriage in the Church of England. Some clergymen use their discretion to marry who they like, while others will have nothing to do with divorced people. Still more conduct services of 'blessing' which look just like white weddings with all the trappings but without the vows.

The snag in the new system is that even if the filling in of application forms is enforced, the success of an application depends largely on the beliefs of the local vicar and wholly on the beliefs of the bishop. Whether the system is right or wrong the Standing Committee accept that it will be to some extent unfair.

Two couples with identical histories could receive totally different rulings simply because their vicars or bishops disagreed. Since those who apply will be people most committed to the Church — others will stick to the registry office/ blessing pattern — there are likely to be numbers of hurt couples for clergymen to deal with.

The only hope the Standing Committee offer is that if the couple are living in two different parishes, they can apply to the incumbent of either.

# EDITORIAL

## Spirituality or Godliness?

As the report from the Eremos Institute and an increasing number of titles on our church bookstalls show, there is a revival of interest in spirituality. Specifically, it is not just a resurgence of the more traditional Christian practices of prayer and Bible reading, but a new, or renewed interest in meditation, listening to the "inner voice," engaging in a christian mysticism, and so on. This movement is, in short, a call to attend to the development of our inner-being, and not to concentrate so much on being busy, even busy in a christian way, in a world already frantic with activity. How are we to assess this call?

### Two ways of life

The great ecumenical pioneer, I. H. Oldham, when considering the hoped for entrance of Roman Catholics into an ecumenical movement largely composed of missionary protestant groupings, had to come to grips with the differences between their two attitudes to life. In the course of that dialogue he coined the phrase, "real life is meeting."

The Roman Catholic view of the proper religious life is: cultivate the inner man, or, real life is being. This is a view shared by most of the world's great religions — Buddhism, Taoism, etc. The view of the Bible is the direct opposite. It is, look away from yourself and be centred in the other person. Jesus sums up revelation's view of living when he says that there are two great commandments: love God, and love your neighbour.

Being truly "spiritual," being a true Christian is not a matter of looking inward for self-improvement, but outward to be centred on God in Christ, and through Christ, in our neighbours. Real life is relationship.

### Mysticism is Esoteric Atheism

Now this position taken by the Bible and its direct antagonism to the mode of life which says, "listen to the inner voice," is not optional. There can be no compatibility between the two. The Cross makes this absolutely certain.

The Cross tells us two things. First, such is the depth and totality of our self-willed alienation from God that when he comes and speaks we neither can hear, or want to. We crucified the Son of God. Secondly, God came in such a self-emptying and denigrating way (from His point of view), because there was no other option open to us. We cannot, because of our sins, "read-off" God either from the universe around us or the creation within us. As the Psalmist, and St. Paul puts it, "no one understands, no one seeks for God." God has to reveal himself from outside of us. And he has done so, definitively, in Jesus Christ.

Therefore any "listening to the inner voice," or mysticism, even if it be by Christians, is nothing better than esoteric atheism because it cuts out the real God, the God who has revealed himself in Jesus Christ, Jesus of Nazareth, the Christ of the Gospels.

Further, it is not just the manner of God's revelation that rules out looking inward for knowledge and life but also the very nature of God so revealed in Scripture. God is in himself as he is towards us. He is other person centred. The Father loves the Son, the Son loves and obeys the Father, the Holy Spirit speaks of and glorifies the Son. To make it absolutely clear about the nature of God, the Bible tells us that this other-person-centred trinitarian God finds his delight, his centre of existence, in his people: "for the Lord's portion is his people" (Deut. 32:9, Eph. 1:14). Real life is not being, but relationship.

### Godliness, not Spirituality

More to the point for our rightful christian concern about proper living, the christian life continues the same way as it started — with the focus outside of ourselves in another. Our Lord makes this plain: "if any man would come after me let him deny himself and daily take up his cross..." Jesus' summary of the commandments is in the same vein: "love God... love your neighbour."

What the New Testament stresses is godliness, not spirituality. In fact, in the Greek text of 1 Corinthians Chapter 12, spirituality, "the spirituals" is slightly deprecated by Paul. Here it is other person centredness that determines all things — does it glorify Christ? does it edify his body?

The Bible's summons is to live a godly life by relating ourselves in thought, word and deed to those outside of us; in order first, to the true God who has revealed himself to us in Jesus Christ, and secondly to our neighbour by moral and loving acts. Baking a cake to help out the lady down the street is more "spiritual" in biblical terms than any mystical experience, no matter however edified we may feel.

We should prefer to pursue godliness, for the very name turns our thoughts away to another, and we must if we are at all to honour Christ, flee a spirituality that embraces any enticement to cultivate the inner-being.

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# Letters to the Editor

Copyright

Dear Sir,

Recently a rich country sold a new strain of wheat to a poor country. The poor farmers excitedly got rid of their old wheat and bought new wheat. Then they found out that the rich country had copyrighted the seeds and it was against the law to use the seeds from this year's crop for the next crop.

Meanwhile closer to home, bookshops sell churches hymn books without explaining that buying 100 copies does not give the church permission to use them! (Actual church services are exempt in the Act.) The fact that the church bought 100 copies is irrelevant. As far as the copyright Act is concerned the church is in the same position as the private person who buys a record (or 100 records)... it needs permission to publicly perform any of the hymns in the book. We are told that permission will generally be granted, but the inconvenience of sending letters all round the world for every fellowship sing-a-long is too prohibitive for requests. So what does our honest, law abiding fellowship leader do? Even if he goes to all the trouble of obtaining permission to sing a song at fellowship (or funerals, weddings, houseparties) he will have to sing it in the key as written and only using the instrument as written. Public reading of the Bible is also a breach of copyright, and some suggest that even writing texts on the blackboard for your RI class is breaking the law.

What will the judge think of me who plays modern christian music weekly to groups of hundreds of highschoolers?

An Australian electronics magazine waives copyright for non-profit groups and private individuals. It says it is only concerned about people who want to mass produce its projects and articles.

Perhaps our hymn book publishers and bible societies could follow.

*Saleuo II.*

### A Bouquet

Dear Sir,

I wish to disagree with Stephen Judds' attack on the editorial policies of A.C.R. (Letters 30/5/83).

I find the Australian Church Record, with its limited resources, a very readable and stimulating newspaper. I accept the financial handicap the paper operates under, and believe ACR to be making a significant contribution of the Anglican Church in Australia.

The Editorial comment is often provocative, the feature article interesting, Allan Craddock's column helpful, and Lesley Hicks' World refreshing. In my capacity in Public Relations with a Mission Society, I read all our National and Diocesan newspapers and magazines. Compared to most of these journals, ACR is very much an independent, provocative, and Evangelical voice within the Anglican Church in Australia.

Yes, there is room for improvement. The Church Record would make a greater contribution, with a full-time Editor and Staff. I commend the Editors for their efforts and pray that more people will contribute articles to ACR, so that there will be no space left for Phyllis Creasey, and that unbelievable heretic "Saleuo II".

*Yours sincerely,*  
*Kerry E. Medway.*

### A Little Humour

Dear Sir,

Perhaps a little humour would not go amiss in the following thought-provoking but entirely mythical story:

"The Pope being told by the cardinals that the remains of Jesus had been dug up in Palestine, and there was no doubt it was Jesus — all the Catholic archaeologists were agreed. "Oh", said the Pope, wringing his hands, "what do we do now?" "Well," said the cardinals, "There is only one hope left. There is a Protestant theologian in America called Tillich — perhaps you could get him on the phone." So Tillich was telephoned, and the position explained to him... There was a long pause, at the end of which the voice said, "You mean he really existed?"

But do not laugh too loudly. There are many who could not stand up to that test. I was reminded of this story when I read of the case of Sydney's splendid idea of challenging his listeners on 2UE to imagine their reaction if they heard of the Resurrection for the first time, just after it happened (A.C.R. 18/4/83).

It was a good exercise in reality, especially today when full-blooded Christianity is pushed under the carpet. Too many academic theologians deal less with the vital facts of Scripture and God's way of revealing Himself than transforming it all into a kind of phantasmagoria to get at the "essence". And it is this "essence" which mostly we ordinary mortals hear from the various pulpits. We are not stirred. Why? Because it is so thin, wispy and value that the least puff of wind could

blow it away... and indeed, that is what has happened. It became too wispy for certain academics to grasp, especially in a book by a bevy of Bishops which rocked Britain five years ago. It was called "the MYTH of God Incarnate". Thankfully, another bevy of Bishops wrote a reply called "The TRUTH of God Incarnate" which so delighted my heart I sought more copies from top booksellers but it appears to be out of print. How hard the devil works to suppress truth as soon as it lifts its head! My one copy includes articles by Canon Michael Green, Bishop Stephen Neill and three other distinguished scholars.

But books alone are not enough. We need always to go to the source — the LIVING WORD — Old as well as New and, as Paul advises Timothy "Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the Word of Truth (II Tim. 2:15).

*Yours sincerely,*  
*Phyllis Creasey*

# MAINLY ABOUT PEOPLE

**DIocese OF WILLOCHRA**  
 The Rev. Ted Horne will spend three months June/July/August as a Locom in Port Augusta.

**DIocese OF THE MURRAY**  
 The Rev. Ken Dixon will leave the Parish of Balhannah for Glendore in the Diocese of Adelaide.

The Rev. Irvine Scott has been appointed Archdeacon of West Moreton in Brisbane Diocese.

The Rev. John Littleton has been appointed the Christian Education Officer for the province of South Australia.

**DIocese OF SYDNEY**  
 Rev. P. G. Byrne, Rector Emmanuel Church, Lawson will resign on 30th June, 1983.

**Obituary**  
 Rev. J. O. Quale died on 2nd June, 1983

**DIocese OF ADELAIDE**  
 Rev. S. J. Pask will resign as Chaplain, Adelaide University, Chaplain St. Mark's College and Asst. Minister St. Peter's Cathedral on 5th September to become Chaplain to the Corio campus of Geelong Grammar School as from beginning of third term.

Rev. P. Williams, Rector of Maitland, Diocese of Willochra, has been appointed Minister in Charge St. Margaret's Darlington. It is expected he will take up his appointment at the end of August, 1983.

**DIocese OF MELBOURNE**  
 Rev. Lyntin Ivan Wade was ordained at All Saint's Nunawading on 22.5.83.

Rev. Maxwell R. T. Hazell was appointed as Area Dean of Waverley/Knox 1.5.83.

Olive Dyson received a General Licence on 1.3.83.

Rev. Ross Fishburn from St. Albans/Deer Park to assist. curate St. Eanswythe's Altona.

Rev. M. D. Goodluck from Thomastown/Epping to Diocesan Youth Officer as from 15.3.83.

Rev. R. Lenthall from St. Thomas' Winchelsea to Christ Church Hawthorn, 19.7.83.

Rev. J. B. Minchin from Christ Church Old Cathedral, St. Arnaud to St. John's West Geelong 13.7.83.

Rev. P. B. Muston from Holy Trinity, Doncaster to Assistant Diocesan Media Officer and Asst. Minister St. Matthew's Prahan, 13.7.83.

Rev. N. Mc. Wright from St. Albans/Deer Park to Thomastown/Epping, 11.7.83.

Rev. S. Mc.L. Young from St. Alban's West Coburg to St. Albans/Deer Park 13.7.83.

**Resignation**  
 Rev. A. O. Baker from St. Mark's East Brighton. To take up appointment as Rector of Coff's Harbour.  
 Rev. Peter Thomson from Chaplain Geelong Grammar School, Timbertop.

**DIocese OF BATHURST**  
 Rev. K. Graham to become asst. curate of Canon Goff in Wellington.

Rev. Roger Zohrab to continue training and ministry in Royal North Shore Hospital, Sydney.

The Rev. G. Wainwright will take the Clergy Retreat for the Diocese of Kuching. If not in person, on Video Cassette.

The Rev. B. Scattergood from parish of Dubbo to take long service leave.

The Rev. Ron Herde to return to Dubbo, after surgery in Dubbo Base Hospital.

# Archbishop of Perth on Baptism

In his Diocesan letter in the Anglican Messenger, the official Anglican Newspaper for the Province of Western Australia, the Archbishop of Perth, Rt. Rev. Peter Carnley has addressed himself to the current problems in the administration of Baptism. Those problems are the same throughout Australia and the Archbishop's words are a refreshing addition to discussion. Consequently we reprint his article in full.

Baptism has been very much in the news in the last month. Indeed, on some talkback radio programmes it has even rivalled the Ivanov affair and pornography in the "sleazy city"!

If it is true that "any news is good news" we can all take comfort from the current airing of views about how the Church should administer its rite of entry to membership. At least the general public is being alerted to some of the issues.

It is a pity, however, that so many people labour under misconceptions. Some have apparently thought that baptism is a sure ticket to heaven no matter what kind of life is lived subsequent to it or what kind of relationship is or is not developed with God and his Church. Others have spoken of it as a sure ticket to a burial space in a plot of consecrated ground! Others apparently think of it as a kind of glueing which ensures that a person is properly named: a quick lick and the given name sticks on, like an invisible label.

Baptism is an outward sign bearing a rich diversity of meaning and there is, of course, some element of truth even behind these approaches to the interpretation of it. Nevertheless they are clearly inadequate.

Like any mystery of God, baptism will always defy our feeble attempts to reduce it to a few clear and distinct words, but we should try as far as possible to avoid caricatures.

### The great baptism debate

In the past, the debate about baptism, its proper meaning and the proper means of administering it, has tended to focus on whether it should be made available to inarticulate infants as well as to adults who can verbalise and express their faith.

Fortunately the steam has by-and-large gone out of this old debate. The biblical evidence is fragmentary and ambiguous but the Baptists have failed to convince the majority of the theological world of their point of view. We are all agreed, however, that in any event, the initiative is always with God rather than with the believer. We do not choose him; he chooses us and brings us to himself. Those who come to baptism do so at the indirect prompting of the Holy Spirit either mediated through parents or some other agent of the good news of God. But the prime mover is always God himself, acting to lure and incorporate the newly baptised into the Body of Christ.

The present debate to focus not on the propriety of infant baptism but on whether the Church should baptise infants indiscriminately, regardless of their parents' religious allegiance or even in the face of an apparent total lack of religious conviction.

The Church has never tried to baptise children of unbelieving parents. On the other hand, there would be something decidedly odd about a Moslem wanting Christian baptism for his child, but not for himself. Is it any less questionable for a modern secular materialist to desire baptism for his child but not for himself? Indeed, perhaps the Moslem is in the better condition — at least he shares the fundamental monotheism of Christians.

The real difficulty arises when parents think of themselves as Christians but have very little living contact with the Church.

Of course, the inner commitment of parents cannot be accurately measured by outward criteria; that is why our diocesan guidelines always leave the parents themselves with the ultimate decision as to whether they wish to pursue baptism for their children or not.

We do not have no service, however, if we do not at least try to explain what is involved, introduce them to our worshipping life and raise some of the

basic implications of a request for baptism.

We rejoice that so many young parents are responding so positively to the invitation to make baptism as meaningful an event as possible by preparing seriously and grappling with the issues.

### The amount of water

Another rather futile debate of the past has focused on the amount of water used in baptism: should there be sufficient to allow for total immersion of just a little for pouring over the head?

However, if water is symbolic, the actual amount seems rather irrelevant. The important thing, if a little is used, is that it is poured over the head. This is because the word "baptise" actually means to "drown." As the water is poured over the head, the person goes under it and this is a symbolic act of drowning.

This aspect of the meaning of baptism is often forgotten for we tend to prefer the more domesticated symbolism of "cleansing" or "refreshing." Drowning seems rather stark. However, there is a sense in which every Christian baptism is a kind of drowning.

This contrasts with Jewish ceremonies of washing and ritual cleansing. Here cleansing the primary meaning of baptism we would no doubt pour the water over the person's hands. But by pouring water over the head, we are suggesting exactly what is also meant by total immersion: regardless of the amount of water, we go under the waters of baptism in order to symbolise the drowning of a particular human lifestyle thus to rise again to the lifestyle of Christ.

What is symbolically drowned is the life of the "natural Adam" who lives by the values of what we call today "secular society" and which former Christians referred to as "the world, the flesh and the devil."

### Baptism and the church

Baptism is the rite of entry into the new life style of those who together make up the visible Church of God.

But, it may be asked, why is it necessary to be initiated into this way of life by baptism? Why can it not be simply decided upon by any individual who wishes to live a "Christian" life?

Social psychologists have emphasised the importance to us as individuals of the communities to which we belong. We share roughly the same interests and live by at least a minimal set of shared values. We speak with the same accent and dress in roughly the same way.

A great deal of what we are shared in common with others and this is particularly so with respect to the values by which we live. This truth lies behind the saying "you can judge a man by the company he keeps."

In the particular section of society which we call the community of all believers, some fine tuning is done: as we participate in its community life and fellowship, its work and worship, we inevitably pick up its unique and particular values and the distinctive nuances of its life.

As Christians we live with an open and responsive approach to life and to other people. This is born of our basic reliance on a God who cares for us. This basic reliance is nurtured when, as Christians, we give thanks to God for what we receive, rather than constantly engage in self-improvement at the expense of others.

Hopefully we avoid trying to rise in the world by our own effort and by using our elbows. To grow in these subtle and distinctive Christian values, a person must quite simply participate in the life of that Church, through which the grace of God operates creatively to transform us.

It makes very little sense indeed to be granted entry into the life of a community for the explicit purpose of sharing in the benefits of belonging if there is no intention of maintaining a continuing commitment of its life.

Fortunately more and more people have the integrity these days, to own their secular materialism. That leaves baptism free to speak

meaningfully to those who genuinely desire to "drown out" the life of natural humanity in order to give birth to the new life of Christ.

# The Record comments

Archbishop Peter Carnley's article on Baptism has been a most useful one because in a clear and readable manner it has addressed itself to a number of important issues. The Archbishop has been at pains to stress that the initiative in our salvation lies solely with God. He has in our view correctly identified our major problem at the present time as nominalism. It is not rabid secular humanists who generally ask for the baptism of their children, but people who rather vaguely see themselves as Christians. Again, the Archbishop has most helpfully stressed the absolute necessity for the ministers of the church to teach such enquirers about the Christian faith. Finally, his answer as to why baptism is an appropriate sign is well worth stating again: "baptism (speaks) meaningfully to those who generally desire to 'drown out' the life of natural humanity in order to give birth to the new life of Christ."

To further strengthen our understanding of baptism it is important that we re-affirm the direct teaching of the New Testament on it. Christian baptism, when it is spoken of in the Synoptic Gospels refers, except for one instance, to our Lord's death on the cross. The single time where christian baptism is mentioned other than as a direct reference to Jesus death is in our Lord's commission to his disciples in Matthew 28:19. Quite rightly then, we interpret the reference in Matthew 28 to be a reference to our Lord's baptism, his overwhelming by sin and death for our sake on the Cross. Paul plainly has the same thought in mind in Romans 6. Christian baptism then is primarily, and above all, a sign of what Jesus has done for us in his death and resurrection. As it applies to us, baptism is a sign of the gracious forgiveness of sins which God gives us in his Son.

Therefore when we think of baptism as a "drowning out," it is more than just of social and psychological significance, it is more than just a sign of a change of allegiance. Church baptism is a sign of Christ's baptism on the Cross.

Hence, when we speak about the initiative of God in baptism it is not quite accurate to see it as the psychological promptings that bring a young couple forward to ask for baptism for their baby. The initiative of God that baptism signifies is clearly objective, because it is that initiative that he has already taken in the life and death and resurrection of his Son.

The way forward, as the Archbishop has pointed out, is for the parish minister to carefully instruct the enquirers about the salvation which God has shown us in Jesus.

Finally, because of what baptism is seen to be in the New Testament, there is no "mystery" about it. Baptism is a sign of the clear revelation that God has given us in our Lord's life and death and resurrection. Therefore the way to use baptism is to de-mystify it by pointing all enquirers to the Jesus of the Gospels.

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# Isaac Gadebo, Bishop of Port Moresby

The Rev'd Isaac Gadebo, currently Director of the Christian Training Centre at Popondetta, has been elected Bishop of Port Moresby. The announcement of Isaac's election was made by Bishop George Ambo of Popondetta following the meetings of the Bishop electoral Committee of Port Moresby Diocese and the House of Bishops.



Isaac Gadebo

Isaac succeeds Bishop David Hand who retired on May 11, 1983, and will be the first Papua New Guinean to hold the position of Bishop of Port Moresby.

Fr. Isaac Gadebo, who is married with six children, graduated from St. Aidan's College, Dogura, in 1961 and taught in Anglican Schools until 1965. He entered Newton Theological College, Dogura, in 1966 and was made deacon in 1969 and ordained priest in 1970.

Fr. Gadebo served his curacy at Rabaul from 1970-73 and was Priest-in-Charge of Stettin Bay from 1974 to 1978. He was the Examining Chaplain to the Bishop of New Guinea Islands from 1977 to 1978. Fr. Gadebo established the parish of Stettin Bay.

Fr. Isaac furthered his theological studies at the Pacific Theological College, Suva from 1979 to 1981. He was the Students' Representative at the College during 1981.

The consecration and installation will take place in Port Moresby on a date yet to be fixed.

# Middle East Comment

The dilemma of the Arab-Israeli conflict has been discussed in a paper released this week by the International Affairs Commission of the General Synod of the Anglican Church of Australia.

The paper is the Commission's response to a request from the Church for information about the conflict.

The paper looks at the historical background of the Jewish settlement in Palestine; the complexity of the experiences of the Palestinian people; the resurgent nationalism as expressed in the PLO and the influence and participation of other countries in the area.

Australian Christians are urged to pray and become informed on the issues that a positive contribution to the peace of the Middle East might be made.

Included amongst members of the Commission at the meeting in May were—

Professor P. J. Boyce — Professor of Politics at the University of Western Australia.  
 The Rt. Revd. S. B. Rosier — Bishop of Willochra.

## Frith and Grindal: "Faithful unto Death"

Celebrations are being arranged this year to mark the 500th anniversary of the birth of Martin Luther and the 150th anniversary of the beginning of the Oxford Movement. It would be a pity if two other significant anniversaries were to pass without proper notice.

On 4 July, 1983 it will be 450 years since John Frith was burned at the stake at Smithfield, London. On 6 July it will be 400 years since Edmund Grindal, Archbishop of Canterbury, died at Croydon. Both were graduates of Cambridge University, both were Protestant leaders, and both are excellent examples of Christian fidelity.

### John Frith

Frith was at school at Eton when Grindal was born at St. Bees, on the Cumbrian coast, in 1519. From Eton Frith went to Cambridge. He joined the group of young men who met at the White Horse Inn (next to King's College) to study the New Testament and the latest Protestant literature from Germany.

His intellectual brilliance gained him a place on the staff of the new college at Oxford, now known as Christ Church. His Protestantism, however, soon led to his imprisonment. When he escaped to the Continent six months later he worked with William Tyndale on Bible translation.

Returning to England in 1532, he was pursued and imprisoned by Sir Thomas More. From the Tower of London Frith wrote, "I ever thought, and yet do think, that to walk after God's word would cost me my life at some time or another."

This expectation proved accurate. Modest, calm and, as John Foxe wrote, "ready to grant all things for quietness sake", Frith could not accept the doctrine of transubstantiation. He believed that, as long as the sacramental elements were not worshipped, the nature of Christ's presence in the sacrament was a matter of private judgment for each individual Christian.

### Reasons for death

Church authorities would not go along with this view. Many attempted to persuade Frith to change his mind. They were loath to condemn such an able young man. But he was steadfast.

To friends he wrote: "the cause why I die is this: for that I cannot agree with the divines and other head prelates, that it should necessarily be determined to be an article of faith, and that we should believe under pain of damnation, the substance of the bread and wine to be changed into the body and blood of our Saviour Jesus Christ, the form and shape only not being changed. Which thing if I were most true (as they shall never be able to prove it by any authority of the Scripture or doctors), yet shall they not so bring to pass that that doctrine, were it ever so true, should be holden for a necessary article of faith."

Frith's tenacious adherence to Biblical truths and principles sealed his doom. An erudite, gracious Christian man, of great theological acumen and promise, he was executed at the age of thirty.

### Edmund Grindal

Archbishop Grindal was in his sixties when he died. A bachelor, he had in turn filled the onerous offices of Bishop of London, Archbishop of York and then of Canterbury. He accepted this last appointment in 1575 only after, as he put it, "many conflicts with myself about that matter."

He was well aware that ignorance among the clergy was rife, and standards of exposition and preaching low. He had known of, and encouraged, frequent meetings of clergy and others with the aim of improved effectiveness in ministry. Such gatherings were usually called "exercises" or "prophesyings."

### Improved preaching

Styrie, the historian, summarised their effects: "by this means the ministers and curates were forced to read authors, and consult expositors and commentators, and to follow their studies, that they might speak to purpose when they were to appear in public: and hereby they considerably profited themselves in the knowledge of the scripture."

Trouble followed when Queen Elizabeth I heard that occasionally seditious and heretical opinions had been expressed at the "prophesyings." She instructed Grindal to ban all such gatherings. He refused.

### Principled integrity

Towards the end of his famous letter of 20 December, 1576 he wrote to the queen, "Bear with me, I beseech you, Madam, if I choose rather to offend your earthly majesty, then to offend the heavenly majesty of God." It would be an offence against God to prohibit the "exercises." He was "very well assured" of this, he said, "both by reasons and arguments taken out of the holy scriptures, and by experience." Grindal ended the letter with the hope that the queen would be "always yielding due obedience and reverence to the word of God, the only rule of faith and religion."

### The Queen's anger

Elizabeth was greatly displeased. She never deprived Grindal of his office but he suffered virtual house arrest and loss of authority for the rest of his life. He was urged to submit to the queen's will but was unrelenting. Many appeals were made for his release. Prof. Patrick Collinson records that "much was made of Grindal's impeccable record as a man of total integrity, a victim of his own evangelical fidelity and in his time an exile for the sake of the gospel." But the queen too was unrelenting.

Archbishop Grindal, aging, blind and ill, died heartbroken with sorrow. John Frith was executed in the prime of his manhood. Both had won widespread respect for their learning and their integrity. Both suffered for their allegiance to God. They were bound in conscience to follow his word whatever the consequences.

Viewed from the perspective of our generation, when many doctrinal definitions are blurred, many Christian consciences seem insensitive, and when compromise is common, the lives of Frith and Grindal shine across the centuries as inspiring examples of courageous faithfulness.

Allan Bianchi

## Croydon Expansion

The Principal of the Sydney Missionary and Bible College, the Rev. H. C. Green has written to friends of the college requesting gifts for their building fund.



He says in his letter that the first term enrolments for 1983 of 85 students is the largest for some years. He also states that the indication is that the enrolments next year would be even higher.

The college has for some time been concerned about the inadequacies of its accommodation for married students. This could limit their intake next year. As a result the college has prepared sketch plans for a building for married students' quarters. This is estimated at present prices to cost \$200,000.00. At the moment only \$29,000.00 is in the building fund. In calling on the friends of the college, to contribute to this fund, Mr. Green says "This is not an investment in bricks and mortar, but in the lives of men and women committed to training for the service of the Kingdom of God."

## Changes and challenges for CLC



Walter and Lennie Wright, newly appointed leaders, of CLC Australia.

At the Annual Conference of the CLC (Christian Literature Crusade), Walter and Lennie Wright were appointed as leaders, for the coming four years.

Mr. & Mrs. Wright, originally from Perth, served with the Gospel Service Mission in N.S.W. before joining CLC, at the mission headquarters in Pennant Hills.

In 1979 they were challenged with the need to take Christian Literature to the widely scattered towns of Western Australia. For the past three years they have travelled thousands of miles, to provide "Books that Radiate Light" to Christians, and spiritually hungry people, far from any bookstore where Bibles and Christian books could be found.

## Eliminate nuclear weapons in five years: statement

Participants from 60 nations in the Christian World Conference on Life and Peace, at Uppsala, Sweden, called for "controlled and verifiable measures of multilateral disarmament leading to the total elimination of all nuclear weapons within five years."

The seven page statement, which was agreed by the 150 members of the Conference with one dissenter and eight abstentions call on nations negotiating in Geneva, Vienna and Madrid to "intensify their efforts to bring these negotiations to positive conclusions." In the meantime, it urges:

- A freeze on further manufacture and deployment of nuclear weapons;
- Immediate agreement on a Comprehensive Test Ban Treaty and effective non-proliferation measures;
- Establishment of nuclear free zones;
- Effective unilateral actions for peace and disarmament;
- Pledges by governments for no first use of nuclear weapons.

Members of the Conference, which was hosted by the (Lutheran) Church of Sweden in conjunction with other Nordic Churches, and included Third World and Eastern block participants, spoke out strongly against the current doctrine of nuclear deterrence.

The statement says: "The dangers of nuclear proliferation and accident, and the increasing sophistication of weaponry, leading to the concept of so called 'limited nuclear war' all render the doctrine dubious and dangerous from every point-of-view."

The Conference could not fully agree on how far to press this conviction. In a compromise formula they said: "Most of us believe that from the Christian standpoint reliance on nuclear weapons is unacceptable as a way of avoiding war. Some are willing to tolerate deterrence only as a temporary measure in the absence of alternatives."

The statement continues: "To most of us, however, the possession of nuclear weapons is inconsistent with our faith in God, our concept of creation, and with our membership in Christ's universal body."

"Nuclear deterrence is essentially dehumanising, it increases fear and hatred, and entrenches confrontation between 'the enemy and us'. Most of us therefore believe that the existence of these weapons contradicts the will of God. For all of us obedience to that will demands a resolute effort within a

specified time limit for their total elimination."

The statement emphasises that justice is a pre-requisite for peace. "The scriptures teach that peace and justice are inseparably linked." It recognises that "the present catastrophe of millions starving to death and suffering injustice is of higher priority for the poor and oppressed of the world than the impending nuclear catastrophe."

Christians working for peace are urged to pay equal attention to issues such as poverty, hunger and refugees since "unjust local and international structures of domination... increases the possibility of nuclear holocaust."

The Third World situation requires "initiatives to create a world in which relationships between nations are based on a more equitable and moral order."

International arms trade is denounced as "sinister, cynical and unprincipled. Its growth has gone hand-in-hand with the increase in the number of oppressive military regimes, which violate human rights and foster injustice."

The statement includes a series of guidelines for actions by churches and calls on them to give "high priority" to the peace question.

It also urges:

- Upholding and extending the authority of the United Nations, international law and the full implementation of the Helsinki agreement.
- Widening confidence building measures between East and West such as those set out in the Helsinki agreement.
- Strict international control over armaments sales.
- Conversion of military expenditure for peaceful purposes, especially for the real needs of the Third World.

It strikes a note of Christian repentance. "We have treated creation as if it were our own, not God's," and confesses that churches have "not effectively challenged the arms race which magnifies fear and distrust." Nor have they always "called war into question as a means of settling conflicts."

It says that the world in 1983 is far from peace and that "young people are becoming impatient and even losing hope for the future. Members of the Conference affirm in the light of this that the Christian Gospel "not only reveals God's judgement on human sin" but "proclaims also the hope of salvation through the redemptive work of Christ."

## Russians need secretly couriered Bibles

### Says released member of Siberian Seven

Recently released member of the Siberian Seven Lydia Vashchenko claims there is a need for Bibles to be secretly couriered into the Soviet Union.

Asked if that was breaking the law, she said, "It all depends on whose law you are talking about — that of God or man!" She said, "There is a Bible shortage among the unregistered believers. Most of the Bibles they have are very old."

Lydia, 32, was speaking in Israel a few days after being whisked out of Siberia.

She recently agreed to talk for the first time since arriving in the West about the events of the few days that led to her release. She was interviewed by Open Doors co-worker Dan Wooding.

Lydia was one of seven Soviet Christians who took refuge in the American Embassy while seeking permission to emigrate. Lydia, her father, mother, two sisters and a brother, as well as a friend and her son, went to the Embassy on June 27, 1978. Before they could enter, Soviet guards seized Lydia's brother, John, and dragged him away.

The others realised they could be in danger if they left the Embassy and their short visit became a five year stay.

Lydia and her mother went on a month-long fast in an attempt to move officials to action. It ended a year ago with Lydia being taken to hospital. Her weight had dropped to 38 kilograms (six stone). The Soviet authorities refused to allow her to rejoin her family in the Embassy and she returned to her home in Siberia.

Eventually, the authorities told her she could leave the country — but without

her family. She applied for a visa and received it within 24 hours.



Lydia Vashchenko

Soon after arriving in Israel she joined a small international group of Christians at the Wailing Wall in Jerusalem as they thanked God for her release. In silent prayer Lydia praised God that her 20 year dream to go to Israel had come true. She said she was very grateful to all the prayer partners, including those in Open Doors' Prayer Family, who prayed for her release.

"Eight of my brothers and sisters have been waiting to be baptised in the Jordan River. I know they will want to be baptised as soon as possible."

Asked if over the past five years her personal fellowship with God had increased, she answered, "We have a hymn in Russia which says: 'The greater the sorrow, the closer is God!'"

## Soviet Baptists: More arrests and trials

Reports of further arrests of members and leaders of unregistered Baptist churches in the USSR continue to reach Keston College. Although the new arrests are partly offset by releases of those who have completed their sentences, the total number of Baptist prisoners continues to grow, and is now over 180, or almost half the number of known Christian prisoners of conscience in the Soviet Union.

## East German churches support disarmament measure

As part of celebrations for Easter, the Exarch of the Moscow Patriarchate for Berlin and Central Europe held a reception in Berlin on 10 May, reports the GDR Party daily *Neues Deutschland*. Archbishop Melchizedek in his welcome speech emphasised that Christians who follow Jesus Christ work for peace and oppose those who want to destroy the world. The episcopates, clergy and laity of the Russian Orthodox Church would, he said, support all efforts of the Soviet government which were directed towards disarmament, detente and peaceful co-existence.

Bishop D. Dr. Werner Krusche (Magdeburg) conveyed the greetings of the Federation of Evangelical Churches in the GDR. As examples of Christians working for peace he cited the round table talks initiated by Patriarch Pimen of the Russian Orthodox Church, the pastoral letter of the American Catholic bishops and the Uppsala conference on "Life and Peace."

The reception was attended by the Chairman of the Conference of Evangelical Directorates, Bishop Dr. Johannes Hempel; Bishop Bernhard Huhn (Grlitz), representing the Berlin Catholic Bishops' Conference and representatives of the Evangelical State Churches and the Free Churches, various officials from the government, community leaders and members of the diplomatic corps.

## Attempt to car-bomb South African Dean

CAPE TOWN (ACC) — The Dean of St. George's Cathedral in Cape Town, The Very Rev. Edward King, escaped death or serious injury when an explosive device placed in his car by unknown persons failed to go off.

The Dean, who hit the headlines last year when he sheltered scores of squatters whose homes had been bulldozed, drove round for four days before the device was discovered.

He asked his son, an electrician, to investigate a loose wire and this led to the uncovering of the bomb.

It was attached to the steering wheel and was timed to explode as the clutch pedal was released.

South African police have opened a murder file but so far there are no clues as to the identity of the assailants.

## Seminar on the Cults

Two seminars on the cults were conducted by Christian Seminars Aust. Ltd. at the Alliance Church in Baulkham Hills, N.S.W. on two consecutive Sunday evenings recently. There were approximately 45 in attendance at each seminar.

The first seminar was on the Jehovah's Witnesses whilst the second was on the Mormons.

By use of slides and overhead transparencies, the seminars covered the following areas—

- A historical survey of the key personalities and dates
- The cult attitude to the Bible
- A contrast between the Biblical teaching and cult teaching in the areas of:
  - God, Father, Son and Holy Spirit
  - Salvation

At the conclusion of the seminars, a book review followed by a question and

# WHAT A WORLD



Lesley Hicks

## What Price justice?

It is hard to avoid becoming cynical about the possibility of justice ever being achieved in the State of New South Wales. The revelations of the Street Royal Commission are one cause of despondency, as is the state of our various police forces revealed in the Stewart Royal Commission Report.

Not that I've really had any illusions for the past few years. I lost all those while researching for my book "The Appalling Silence" on the disappearance of Donald Mackay. Efforts to achieve a probing and a possible breaking of that silence by means of a coronial inquiry into that disappearance have met so far with a series of delays and frustrations. We cannot help wondering if there are people in authority who do not want the case solved.

We simply want the truth about that six-year-old mystery. An inquest is supposed to be a means to that end — a way.

- of establishing that Don Mackay really died, though his body has never been found,
- of examining witnesses in open court before a jury about whatever can be ascertained to have happened on that evening of July 15 1977 in Griffith, and
- ideally, of finding out who was responsible for his death, and what was done with his body.

### The long quest

When I first began early in 1981 to seek an inquest, and questions were asked in State Parliament, the former Attorney General Mr. Frank Walker argued that the events surrounding the Mackay disappearance had been thoroughly aired and probed by the Woodward Royal Commission into Drug Trafficking. In a Herald article I was able to show that the cursory two-day airing of police evidence on the case was in no way equivalent to an inquest, and had achieved nothing.

In December 1981, the Minister for Police Mr. Peter Anderson announced that an inquest **would be held**, but that certain court proceedings had first to run their course. He was referring to the police conspiracy case, one of the very few prosecutions arising out of the Woodward Royal Commission, involving former Griffith detectives Jack Ellis, John Jobbins and Brian Borthwick. These three actually stood trial, while a fourth, Detective Arthur O'Sullivan, together with Antonio Sergi, had been discharged after committal proceedings.

### Minimal sentences

After a lengthy and expensive trial, the three were found guilty of conspiring to pervert the course of justice (in dealing with marihuana crop arrests) and were jailed in August 1982 for nominal sentences of six, four and three years respectively. The non-parole periods were ostensibly two years, one year and nine months. They are all now free, having actually served ten months, five

months and four months. There has been an understandably indignant media reaction. If those charged with upholding the law pervert it for their own advantage, society has every right to demand a strict and severe punishment as a deterrent, lest our whole system collapse in corruption.

### Still more delay

Eventually a date for the inquest was set — December, 1982 in Griffith, with Mr. Bruce Brown as Coroner. But shortly before that date, Mr. Justice Stewart, who was heading the Royal Commission looking into the operations in Australia and New Zealand of the "Mr Asia" heroin ring, requested a postponement, as matters relevant to the Mackay case were being investigated. We accepted that as valid.

With the usual flurry of publicity and media comment, Mr. Stewart's Report was released at the end of May, 1983. But the part dealing with the Mackay case remained confidential, and there was a recommendation that the inquest should still not proceed.

This we cannot accept. Six years is long enough to wait in quest of justice, long enough for an investigation to be concluded. A new date must be set without further delay.

### Legal aid anomaly

Meanwhile another injustice relates to the issue of legal aid for Mrs. Barbara Mackay. She was refused aid on income grounds by both State and Federal Governments, but the Fraser Government undertook to make her an ex gratia payment to cover costs. With the change in Federal Government, we do not yet know whether that offer still holds. As a Herald correspondent M. E. Vaughan put it (June 9) "May I compare the situation of Mr. Wran, Mr. Farquar and Mr. Jones, who are defending themselves against allegations of corruption, with the situation of Donald Mackay's widow, of Griffith, who is attempting to expose corruption?"

Consider the trauma she endured trying to obtain legal assistance from our State and Federal systems.

Our State Government rushes in generously to provide all legal costs for the aforementioned gentlemen to defend themselves."

What price justice indeed — what a world!

Will you join me in praying for a breakthrough, in God's sovereign purpose and according to His timing?

Since Mrs. Hicks wrote this, new developments in the Mackay case have leapt into the headlines, rapidly updating some of what she had written. The need for informed prayer for the full facts to be revealed and justice to be done is as great as ever.

Editor

answer period was held. Questions such as:

- How do the JW's translate John 1:1?
- Do the Mormons still practice polygamy?
- Is there more than one Mormon group?
- Why do the Jehovah's Witnesses and the Mormons visit in two's?
- Should we let the members of the cults into our homes when they call?

The seminars were very enthusiastically received by those in attendance and thanks to C.S.A. was expressed by Pastor John Croston.

C.S.A. have recently conducted similar seminars at St. Matthew's Anglican Church, West Pennant Hills, N.S.W. and the 23 Plus group at Christ Church Anglican Church, St. Ives.

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## Eremos Institute Report

After one year of operation the Eremos Institute has continued to grow. Don Meadows reports on its first year of activities.

"Just over a year ago the Eremos Institute was launched in Sydney. Its aim — to deepen spiritual life in the Australian context. The end of its first year is a good time to take stock of what has happened.

"It's been a busy first year. A number of seminars have been held, beginning with Professor Ken Cable on *The Future of Australia's Religious Past* and Bruce Wilson on *Can God Survive in Australia?*, a partial anticipation of his recently released book. Other seminars have included the Rev. Vinay Samuel, whom many will know from NEAC Melbourne; his subject, was *The Rush to Meditate in the West*. The most recent Eremos seminar was an evening with the Rev. Dr. Alan Jones, who is professor of Ascetical Theology at General Theological Seminary in New York. All these seminars were well attended, and cassette tapes of the sessions have been selling briskly.

"The first year also saw the beginning of a quarterly Eremos Newsletter which will contain articles, reviews and details of Eremos activities. This will be the main contact of Eremos with its supporters.

"However the heart of Eremos lies elsewhere. Each month two of the directors and about a dozen other people leave Sydney for the quiet and space of McMasters Beach on the Central Coast. For a weekend people can retreat from the busyness of life and take time to restore their well-being — physical, mental and spiritual. In the silence they can listen to their inner voices, of which we each have several, and begin to hear God's voice through the internal Babel. Indeed, one of the main emphases of Eremos has been the rediscovery of the importance of silence.

"Outside a church in my neighbourhood is a noticeboard which says, "God always has time to listen if you have time to pray". It represents an approach to prayer both valid and familiar, if not sufficiently practised! I would now add to this approach another: "God always has time to speak if you have time to listen."

"We are used to the idea of God speaking to us as we read the Bible, as we hear a sermon as we read other books of devotion or theology (yes, it is possible!). We are not used to the idea that God may speak to us as we wait silently and begin paying attention in our inner self.

"The unfamiliarity of this idea probably has something to do with the society we live in. This society has reached its present sophistication by focusing on the world outside, the world which is investigated by our senses. Society's highest rewards and honours have generally gone to those who have mastered the world outside. We have not similarly recognised those who have helped us negotiate the world inside.

"Christianity has a long tradition of people who have made this voyage to the interior. The "desert fathers", the saints of Orthodoxy both Greek and Russian, the great western theologians such as Ambrose and Augustine, together with others in the centuries since — John of the Cross, Teresa of Avila, Julian of Norwich are the best known. To these should be added the heritage left by such people as Luther and Calvin, Jonathan Edwards and John Wesley, George Fox and Simone Weil, Martin Buber and William Temple and many others. One thing Eremos aims to do is to make more readily accessible to contemporary Christians in our culture the benefits of these people's lives and experience. We have not always understood how God's faithful servants in every age have learnt things in fighting their good fight which may help us as we fight ours.

"To their insights into Christian experience we can now add others from rather different investigators of the interior life. Since the rise of psychology late last century we have learnt a great deal more about our own complexity. Anyone who now seriously attempts to understand or guide others in the spiritual journey would do well to digest the lessons of such people as William James, Sigmund Freud and Carl Jung. One of the most interesting and significant facets of the modern revival of interest in spirituality is the concern to incorporate what we have gained from the human studies such as psychology and sociology. This is a prime concern of Eremos.

"It can be seen that there are many strands and traditions from which we draw. Roman Catholic and Protestant, old and new, Orthodox and Non-conformist — all have insights to offer, all have experience from which we can learn. We live in a time when people are much more ready to recognise something valuable in other people's traditions.

"At Eremos we look forward to learning and sharing this rich heritage with others."

## Tentative plans announced for Mediterranean assembly leadership

Nairobi: Bishop Festo Kivengere and Mr. Michael Cassidy, African Enterprise team leaders in East and South Africa respectively, announced here recently that African Enterprise is in dialogue with Christian Leaders in the Middle East, North Africa and Europe about the possibility of mounting a Mediterranean Christian leadership assembly towards the end of 1984.

The two leaders, who initiated the Pan African Christian leadership assembly (PACLA) in Nairobi in December 1976, indicated that this concept of a leadership gathering in the Mediterranean area was born out of

Pacla when numbers of Middle Eastern and North African Christian Leaders caught the vision of what this sort of encounter could do for their region.

Bishop Kivengere and Michael Cassidy report that their colleague, Reverend John Wilson of African Enterprise, has already visited many Middle Eastern and North African countries and found warm acceptance for this developing vision.

African Enterprise is currently conducting meetings of congregational renewal in a number of Middle Eastern and North African countries. The theme for these gatherings is to be "from Africa with love."

## N.S.W. Temperance Alliance — New Ideas

Almost every church in N.S.W. has been sent a petition from the Temperance Alliance asking the Federal Government to ban the advertising of alcohol on commercial T.V. and radio. Only two non-anglican denominations refused. Petitions are also being sent out in other states.

### Revival

Over some years, the support for temperance work in N.S.W. has been

declining. The new General Secretary, the Rev. Robert Bowden, has a desire to stem this decline. One of the ways is to inaugurate monthly prayer meetings. At present it is planned that these be held in the Talbot Room in St. Andrew's House on the second Friday of each month. more details, including the time, can be obtained by phoning Mr. Bowden on (02) 267 8737. He is also keen on temperance prayer meetings being held outside of the metropolitan area.

# TO UNDERSTAND EACH OTHER

## Teenagers in the family — Part I

Alan E. Craddock

I am often asked about the best ways to "handle teenagers" who appear to be disrupting their family's lifestyle. My immediate reaction is to register disappointment concerning the implication that here we have a problem person who needs to be controlled rather like a distasteful object.

Maybe that's how it feels and perhaps the teenager in question has helped to make you feel that way, but this is not the best way to understand what might be happening at the family level. There are four common difficulties which have their origin in parental attitudes. In these four situations the teenagers' "problem behaviour" may be seen as originating, at least in part, from unhelpful parental attitudes.

### (1) Teenagers ignored

So many people who come for counselling concerning their teenaged children appear to have spent the last two years or so ignoring them. This has not been a deliberate policy on their part, but it appears as if they gave far more of their attention to their children when they were aged between four and ten. The immediate pre-teen years seem to involve a detachment from the child. The child is seen as having learned the important lessons of early and middle childhood, is judged as able to cope reasonably well, and is now expected to learn from experience rather than from close parental attention.

Where there are younger siblings in the family the parents may shift their

attention to these younger children. It is almost as if they view their eleven year-old as a job "reasonably well done" and concentrate on doing an equal or better job on the next lot of children.

As the eleven year-old moves ahead and enters into adolescence a whole new range of pressures and needs emerge. Unfortunately, at this important stage some parents have their attention fully occupied with their younger children and they are not available to help their young teenagers through the adolescent adjustment period. In fact they may not even think of their oldest child as a teenager. They have that child on "hold" and fail to update their view of a child who is a child no longer but struggling to reach adulthood.

This unintentional ignoring of the young teenager complicates the pressures of adolescence. A teenager can feel the lack of attention and concern very keenly and will be likely to express this feeling in attention-seeking activity. This can take the form of immature behaviour more fitting for a younger child! This shouldn't come as a surprise since the young teenager is competing with younger children for the parents' attention.

Another way of crying for help is to move prematurely into adult values and activities. Deep down the teenager knows that he/she is not ready and will not be able to cope. But in failing there is the chance that someone will take notice and help will be forthcoming.

The way of overcoming this first

difficulty is clear. We need to be aware of what can happen and take steps to stay in tune with the needs of our children at all stages of their life-cycle. Late childhood can appear to be a relatively trouble-free period, but it is only a short period and the psychological aspects of adolescence begin to emerge in that period. We can be better friends with our teenagers and make a helpful contribution to them if we stay with them in late childhood. Let's not wait for the cry for help to regain our attention; we need to ensure that we don't lose it.

### (2) Teenagers blamed

The second difficulty often occurs in conjunction with the first. The "cries for help" often don't appear to be cries for help on the surface. The immature behaviour can be aggravating and infuriating. We react with anger and disappointment and this only seems to make things worse. The family atmosphere is threatened and we resent the turbulence and hostility which transforms the family home into a battleground.

Likewise, the premature "adult" activities, and failures to handle them, can cause us anguish. In the long run we can feel that the family reputation is under threat (if for example the teenager is experimenting with alcohol or sex) and we become angry over this. Further complications arise as parents try to stop their teenage children from acting in this way and a family home is converted into a battleground once again.

In fact, confused teenagers and bewildered parents simply expressing their feelings and pinning blame on one party is unhelpful. However, there is a strong tendency for parents to blame their teenagers. I have heard so many parents say that everything was good in their family until their child became a teenager and then "all hell broke loose". This might appear valid on the surface but it is exaggerated and simplistic. This kind of statement has the effect of placing all the blame on the teenager and frees the parent from any responsibility for what has happened and for helping to put things right.

It is better not to let this happen by avoiding the first difficulty I have described. But even then the second difficulty can occur. When it does, we need to understand what is happening rather than blame ourselves or our teenage children. If the immature activity or the premature "adult" behaviour is a cry for help we need to respond not with anger of a destructive kind, but with a concern to give help. Constructively expressed anger and concern are not incompatible. Anger can be directed against persons in destructive ways or it can be demonstrated in your concern to help someone to avoid life-damaging activities. Your anger with the offending behaviour does not have to destroy the love you show to the offender or with your display of concern to help in teaching or counselling.

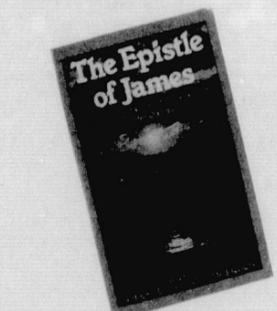
In the next issue I will deal with the other two difficulties: Teenagers resented and Teenagers used.

## Book Reviews

**The Epistle to the Galatians**  
F. F. Bruce, (Paternoster, 1982, £9.62) and  
**The Epistle of James**  
Peter Davids, (Paternoster, 1982, \$8.60)

Two new commentaries on the Greek text of the New Testament by outstanding Evangelical authors are now available in the series called *The New International Greek Testament Commentary*. The purpose of this series is "to cater to the needs of students who want something less technical than a full-scale critical commentary". At the same time, "the commentaries are intended to interact with modern scholarship and to make their own scholarly contribution to the study of the New Testament".

These two writers have a distinct advantage over I. H. Marshall, who wrote the first commentary in the series on Luke in being asked to prepare commentaries on short New Testament books. This has made it possible for them to provide more substantial introductions and to devote more space to the discussing of detailed exegetical or theological points.



brief introduction to the section, a translation, textual notes, and then a verse-by-verse exegesis. Those who develop the lay-out of Marshall's commentary difficult to follow will be pleasantly surprised by both of these new books.

F. F. Bruce, who published a series of helpful articles entitled "Galatian Problems" from 1969 to 1973, has made these the basis of his introduction. Professor Bruce argues that Galatians was written on the eve of the Jerusalem meeting described in Acts 15 and is thus the earliest among the extant letters of Paul. The Galatians were being troubled by those who argued the necessity for Gentile Christians to be circumcised and receive other customs of Judaism.

Peter Davids argues in his introduction for two stages in the compilation of James. The first stage of compilation is dated between A.D. 40 and the Jerusalem Council and the second between A.D. 55-65 or possibly A.D. 75-85. James the Just, the brother of Jesus and leader of the early Christians in Jerusalem, is assessed as the most likely author of the first set of materials (the homilies) and of the final compilation. Some writers see the letter of James as a series of unrelated sayings and discourses. However, Davids argues that James is a carefully constructed work and his discussion of this issue is very helpful for expositors. Davids' introduction also provides a discussion of major theological themes in the Epistle and this could well form the basis of a number of thematic sermons



Peter Davids has followed the example of I. H. Marshall and given simply a brief introduction to each section and then a verse-by-verse exegesis of the passage. Some matters of textual uncertainty and matters of syntax are placed in smaller type within the body of the text. F. F. Bruce, on the other hand, has departed somewhat from the pattern established by Marshall. More helpfully, Bruce gives a

on James for those wishing to approach the book in that way.

There are many clergy who have sadly neglected their Greek and perhaps feel that the purchase of commentaries such as these would be a waste of their money. However, both these books are written in such a way that those wishing to revive their Greek would be helped and stimulated in that direction.

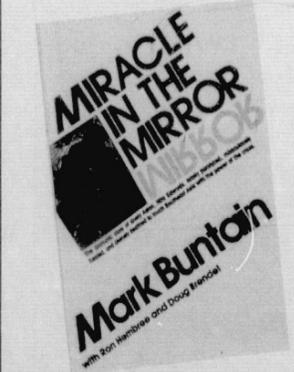
David Peterson



### Miracle in the Mirror

Mark Buntain with Ron Hembree and Doug Brendel.  
Bethany House Publishers. 155 p.

Nita Edwards was a young Indian girl from Sri Lanka who through an accident developed a form of progressive paralysis which was slowly taking her life. This is the story of her accident, hospital confinement and subsequent dramatic healing on February 11, 1977 at 3.30 p.m., a date which had been previously revealed to her by God.



Throughout the book, however, a curious description is given of faith and presumably a "real" Christian. One of the leading characters questions whether "she never says hallelujah" — a complaint he makes twice and "she doesn't accept anything on faith. She analyses everything". Is there such a strong dichotomy between faith and thought.

The story is also told of how Miss Edwards 'was gloriously filled with the Holy Spirit' but as a busy and enthusiastic Christian, Nita soon forgot all about it. This incident left her wondering about what being gloriously filled with the Holy Spirit means.

This is a book for those who like to read of dramatic miraculous healings. But perhaps more importantly the book is very valuable to read as a description of what it's like for thousands of people in hospitals who are deprived of human dignity, treated as specimens by some staff and who despair as they go from one stage of decay to another. This aspect of the book is most certainly worth reading.

R. Colacino



**Tithing**  
A call to serious, Biblical giving  
by R. T. Kendall  
Hodder and Stoughton  
Pbk. 94pp. \$2.95

"When a fellow says, 'It ain't the money but the principle,' it's the money." With this old quote from Frank M. Hubbard, R. T. Kendall commences a readable and helpful work aimed at the sensitive hip-pocket nerve.

The minister of London's Westminster Chapel, the author is an American with his countrymen's tendency to equate material blessing and spiritual effort. He is also guilty of some questionable exegesis. For example, he says dikaios means "to make or render right and just" — a questionable treatment both theologically and linguistically. "To account" righteous is preferable.

Nevertheless, the book is challenging in its application of Christ's Lordship over our possessions. Too many Christians and too much effort are stifled by failure to observe our Lord's claims over hard cash. With parachurch bodies emphasising that Christians ought to give to them, Kendall has some worthwhile points about putting one's local church first.

Approximately one quarter of our Lord's words referred to money. We should handle the subject honestly in our own affairs and from the pulpit. This book will stir many to think through their attitudes; it might also stir them to tithe.

Donald Howard

## "Everyman" Worker Retires



A Painting of Chief Commissioner Stacey Kruck O.B.E., and his wife Hazel, was presented to them, upon their retirement, by Representatives of the Everyman's Welfare Service.

Photo Ramon Williams

## John Merriment

At its meeting on the 24th May, 1983, the New Areas Committee of the Sydney Diocese passed a resolution concerning the late Rev. John Merriment whose funeral had taken place earlier that day at St. John's Cathedral, Parramatta.

John Merriment died after a short battle with cancer. He had been District Minister in the new housing district of Tregear since 1971. The address at his funeral was given by the Rev. Peter Watson under whom he had served as Curate for five years.

Prior to entering the ministry, John was a plumber. He carried with him into the ministry a down to earth approach to people. This caused him to be greatly loved in the parish of Tregear, which includes half of the suburbs of Mt. Druitt.

One of the strengths of John's ministry was his work with teenagers. Over his twelve years at Tregear, many young people had come to a personal faith in Jesus and had grown toward Christian maturity as a result of his ministry with them.

The resolution passed by the New Areas Committee was:

"This Committee expresses to God its gratitude for the ministry of the late John Merriment within the District of Tregear. Mr. Merriment exercised a godly ministry in that District and will be remembered for his humility, courage, faithfulness and friendliness. We share with his wife Kay and family together with the congregation of Tregear a great sense of grief and loss."

## The accountancy profession church service

An inter-denominational church service for the accountancy profession was held at St. Andrew's Cathedral, Sydney at 7.00 p.m. on Sunday, June 5, 1983.

The service was conducted by the Dean of Sydney, the Very Rev. Lance R. Shilton. The Bible lessons were read by Mr. Len Spencer B.A., F.A.S.A., National Vice-President of the Australian Society of Accountants and Mr. Michael Sharpe B.E.C., F.C.A., National President of the Institute of Chartered Accountants in Australia and a member of the Accountants Christian Fellowship. Both Mr. Spencer and Mr. Sharpe are professing Christians and each are actively engaged in their own church.

The preacher was the Rev. Brian F. V. King A.C.A., B. Comm., B.D., THL, Dip.RE., Rector of St. Paul's Wahroonga. Mr. King, before entering the Ministry, was in practice as a Chartered Accountant in Sydney.

The success of the service encouraged officials to make the service an annual event. A complimentary tape recording of the service was sent to all country members of the Fellowship.

Mr. Whyte reported that since the inaugural meeting of the A.C.F. on February 15, 1980, the Fellowship has grown and is making its impact in the accountancy profession. Item 1 of the Constitution states:—

"The object of the Accountants Christian Fellowship is to promote fellowship among Christians engaged in, and preparing for, accountancy in Australia, and by so doing seek to extend the Kingdom of God."

The mailing list exceeds 130 and the number is growing rapidly. A nominal annual subscription is levied to meet the running costs of the Fellowship.

## Welsh preacher to visit Australia

The Rev. Hywel R. Jones is visiting Australia with his wife, Nansi from mid-August till mid-September.

Mr. Jones was born in South Wales in 1937 and graduated from the University of North Wales, Bangor, in 1960 in Hebrew and Semitic Studies. He studied theology in the University of Cambridge, graduating B.A. in 1962 and M.A. in 1967.

Converted in 1952 at the age of 15, he heard the call to the ministry and was ordained in the Presbyterian Church of Wales in 1963, and served in the pastorate of Llandudno on the north coast. He succeeded from the Presbyterian Church of Wales in 1965, and later succeeded the Rev. Iain Murray at Grove Chapel, London.

Mr. Jones is now the minister of Wrexham Independent Evangelical Church, affiliated with the Evangelical Movement of Wales. For two years he lectured in the Old Testament in the Bible Training Institute of Glasgow. Presently he is lecturing on Biblical Studies in the London Theological Seminary and in the Theological Training Course, established by the Evangelical Movement of Wales.

The Rev. Hywel Jones is a scholar of no mean standing, and is a strong champion for the great doctrines of the evangelical faith. He has given lectures at the Annual Conferences of the British Evangelical Council, of which he is a member and chairman of the Study Conference, as well as Consulting Editor of the B.E.C. Theological Journal, "Foundation". He contributes articles to the monthly English paper, "Evangelical Times", of which he is one of the Directors. He is also on the Council of the Evangelical Library, at which he gave the Annual Lecture in 1970 on Thomas Cartwright. He is a modern Puritan with a message for today.

Mr. Jones is coming to Australia at the invitation of the Evangelical College of Biblical Studies, the Bible Union of Australia (Vic.), and several independent evangelical churches.

## 1983 ARPA AWARDS

The Australian Religious Press Association awards for 1983 were made at the annual dinner held in Brisbane on June 4th.

Judges for the awards were Mr. K. Kavanagh, the editor of The Courier Mail and Mr. Bob Howarth of the Daily Sun.

Both judges spoke of their interest in the overall high standard of the entries. Sydney publications — The Catholic Weekly and Southern Cross won Section 3 — for the Best Editorials for a newspaper and magazine.

The editorial from Southern Cross, the monthly magazine of the Anglican diocese of Sydney, titled "Christian Response to War" was written by Bishop Donald Cameron. Bishop Cameron is a member of the newly appointed Anglican-Roman Catholic International Commission (ARCIC II). He is bishop responsible for the northern region of the diocese.

The inaugural Gutenberg award for overall excellence in religious journalism was won by The Catholic Leader — from Brisbane.

## Chinese visit

A delegation from THE CHINA CHRISTIAN COUNCIL, led by Bishop K. H. Ting will be visiting Australia from March 15-29, 1983 as guests of the Australian Council of Churches. The ACC was invited to China in April, 1982 and in this reciprocal visit a group of up to ten Chinese Christians will be visiting Australian Churches.

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## MARANATHA!

### Letters

Do you like receiving letters? I certainly do. They are a wonderful means of keeping in touch with family and friends who often live so far away.

A friend gave me this little poem:

Letters are a friend's best way  
To brighten up another's day;  
And as I write I think of you  
It brightens up my own day too!"

How true that is. When we write we are saying to our friends we care, care enough to share with you our joys and sorrows.

Some people say, "I don't get many letters". But "how often do you write", I ask!

It takes time to write. In fact it takes time to do almost anything helpful and worthwhile. A few minutes spent writing can bring hours (even days) of joy to someone far away and lonely.

"I wrote a little letter  
It didn't take a minute  
I sent my love, and really  
That's all that there was in it.  
Back came a grateful word to say,  
Thanks for your note — it made my day."

There was a man who lived long ago. He was in a Roman prison. He spent a good deal of time writing letters. His letters and others make up a large part of the New Testament. I'm glad Paul and others took time to write because through them God chose to make His love and ways known to us.

Someone has said that the Bible is "God's love letter to mankind". I'm glad God took the time and the initiative to guide me to write so that I can be warned, comforted, and encouraged.

Yes, letters are good to receive. They all deserve a reply. Spend some time to encourage a friend by writing to them. Make time to be encouraged yourself by reading and thanking God for His letter to you.

Peter Brain

## The Australian



# CHURCH RECORD

1781

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## Religion in Education in NSW Government Schools Minister Acts Committee set up to advise Director General

The N.S.W. Minister for Education, Mr. Ron Mulock, has announced plans to set up a consultative committee on Special Religious Education in Schools. He made the announcement in response to a set of questions presented to him by the Church Record.

### Editorial

In the Australian Church Record of April 4 this year we printed an Editorial entitled **Please Minister**. In it we asked why the Report on Religion in Education in N.S.W. Government Schools, received by the Minister of Education in November 1980, was still waiting to be acted upon. The Editorial pleaded with the present Minister for Education to implement those recommendations relating to Special Religious Education immediately and to follow up the Recommendations on General Religious Education with further discussion.

We sent a copy of that Editorial to Mr. Mulock on March 30th with a request for an interview at his earliest convenience.

### Story

The Australian Church Record featured a front page story as a follow up to that Editorial in the issue of May 16th. An appointment for an interview with Mr. Mulock was cancelled at the last minute because we were assured that the Minister would make an important announcement as soon as he had cleared it with the Premier. It was suggested to us that this would occur within the following two weeks. Instead of the interview Mr. Mulock issued a statement to us which we printed in that story.

On 16th May our office sent a copy of the story of May 16th to Mr. Mulock with a further request for an interview. In that letter the Editor wrote, "Thank you for the statement you sent us just prior to



Mr. Mulock, Labour Member, NSW Government.

publication. As you will see from the report, it left many questions unanswered in our minds and we intend to follow the matter up."

That letter was followed up by a phone call on 8th of June seeking an

appointment. Further calls occurred until 24th June when the Editor phoned Mr. Mulock and presented a series of questions which were to be printed in our edition of July 11th along with any answers he might care to give.

Between the story of 16th May and the 24th June the Church Record sought to discover from other groups what was happening. The Inter Church Consultative Commission, acting on behalf of the various denominations, told us that nothing further had happened. A spokesman for them was critical of parts of the Minister's statement to us. He told us that the bodies claimed by the Minister to have opposed the Report had objections to the General Religious Education proposals but that the I.C.C.C. had no knowledge of any objections to the Special Religious Education proposals. (It should be noted that the I.C.C.C. has no knowledge of the Anti Discrimination Board's comments since that Board refused to communicate with them on the matter!)

### Questions

As a result of the frustration being felt by the various church bodies and encouraged by the response from our readers to both our Editorial and the follow up story we put the following questions to the Minister on the 24th

June:

- 1) Why will the Minister not grant us a personal interview?
- 2) Does the Minister acknowledge that: Recommendations 13 — 35 pp 107-110 and Recommendations 36 — 70 pp 110-115 can be treated separately?
- 3) If so, can the Minister give any reason why this has not happened?
- 4) If responses were received up until January 1982 why in the 18 months since has no further discussion been held? (Why has the I.C.C.C. no knowledge of any objections raised?)
- 5) When will the Minister disclose the nature of those objections to: the I.C.C.C. The Australian Church Record?
- 6) What has happened in the past two months about the Minister's promise (written) to set up a Consultative Committee? We were told (verbally) that something would happen within two weeks!
- 7) Is the Minister prepared to discuss each recommendation with us to justify his claim about resources being required? If not why not?
- 8) What has been the response of: the Churches through official channels the public since our story?

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## Moore College Quits Sydney College of Divinity

Moore Theological College has withdrawn from the proposed Sydney College of Divinity. The College has acted because the broadening of the purposes of the proposed College could lead to Moore having to compromise its theological position if it remains involved.

### Planning

The Sydney College of Divinity has been in the planning stages for about eight years. When the N.S.W. Parliament passed legislation which forbids Colleges from awarding degrees without the approval of the Higher Education Board of N.S.W. representatives of all the major theological Colleges in N.S.W. came together to plan a central organisation which would satisfy the Higher Education Board.

The College agreed to draw up a scheme which would enable the various Colleges to supervise their own degree programme under the supervision of a body which would ensure standards. That body is to be the Sydney College of Divinity.

Moore College was a keen supporter of this concept and has been involved from the beginning of discussions. Not only has the Principal, Canon D.B. Knox regularly attended the meetings of the interim committee but its Vice-Principal Dr. W. Dumbrell, served as Secretary to the Committee until last year when he went overseas.

Twelve months ago negotiations were completed and a document drawn up which the representatives from each College agreed was acceptable. This delineated the College and its methods of working. It was further decided that the best way to bring the College into being was to incorporate it under the Companies Act.

At that stage the Principal of Moore College and the faculty of the College recommended to the Moore College Committee that Moore should be a part of the Sydney College of Divinity.

### Widening of objectives

However, when the Memorandum and Articles of Association were drawn up Moore College claimed that they had been widened. "In the opinion of Moore College," Dr. Knox told the Church Record, "the Memorandum and Articles as drawn up do not reflect the unity of purpose which had been agreed on. The College has changed its direction."

Dr. Knox told us that it was the implications of these widened objectives that concerned the College. He said that Moore College supported the original purpose of the College which was to set up a supervisory body to ensure proper standards. This body he said should have four functions.

- 1) to ensure that the curriculum of participating Colleges falls within the scope of Christian theology.
- 2) to ensure that the standard of teaching is worthy of a degree.
- 3) to ensure that faculty and library facilities are worthy of a degree granting institution.
- 4) to ensure that the examinations are of a worthy standard for a degree.

Dr. Knox said that this was the only object of the College originally. Now other objectives have been added.

In explaining the reasons for Moore College's withdrawal from the proposed College Dr. Knox stressed that the College had built its reputation on its firm stand for the Gospel and for the principles of Reformed Theology. He said that, under the new proposals, it would be possible for Moore College, through the Sydney College of Divinity, to be

involved in activities which were inimical to the Gospel. He said that unless activities were based on the reformed doctrine of salvation and on the inspiration and authority of scripture they would please neither the College nor its supporters.

Further, he told us, the objectives can be widened in the future by a 75% vote of members. Moore College had requested that any changes should be based on a wider consensus — a majority of 75% including at least one vote from each member institution. This was not accepted.

### Disappointed

The Chairman of the Interim Council of the Sydney College of Divinity, Fr. John Hill, told us that he was disappointed with the Moore College withdrawal. He said that he expected that the College would go ahead but with reduced credibility. He said that he did not expect the Higher Education Board to see the withdrawal of Moore as making the College non-viable. Rather, he expected, they would see the six remaining Colleges as being of sufficient stature and prestige to allow acceptance of the College.

Mr. Hill told us that the remaining Colleges did not have the same fears as Moore. He said that they did not see any problems with the objectives which they saw as being implied from the start. "We find it difficult," he said, "to see these as changes!" Mr. Hill stressed that the Articles were drawn up in an enabling form rather than a prescriptive form to allow future change without undue difficulty. He said that the College would not be able to operate if individual,

strongly held views, were overridden by the other Colleges and so he did not feel that Moore had any cause to fear.

"Pluralism was not what Moore wanted", he told us.

### Difficulties

The Church Record asked Dr. Knox to explain to us the possible difficulties that could arise if Moore remained in the Sydney College of Divinity. He cited the proposal that the Sydney College of Divinity do those things considered desirable to promote professional training as a source of possible problems. "What if the Sydney College of Divinity decided to sponsor a lecture series by someone whose view of theology was unacceptable to us. We would be associated in advertising, could be asked to preside at the lectures and even be expected to propose a vote of thanks to the lecturer," the Principal said. "Our supporters would not accept that," he added.

Moore College will continue its association with the Australian College of Theology. Its degrees are recognised by the Higher Education Board.

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"The Gospel in the City"

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