

Would you trust your advertisement to this team?



(l to r) Karen Grosse (artist), James Warner (advertising manager), Bruce Copp (artist) and the man behind the concept, Alan Carrington.

All work in Woy Woy to produce the Sydney area Christian Business Directory, "Diakonos".

Photo Ramon Williams

Flying Bible Distributor Needed for Outback

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

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

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

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

WHICH SCHOOLS?

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

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

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

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

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

AUSTRALIAN BIBLE SOCIETY

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

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

CURTAILMENT

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

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

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

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

PETTY CASH

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

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

Temperance Alliance Centenary

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

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

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

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

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

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

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

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

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

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

WCC Announces 1982 Rare Grants Totalling \$489,500

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

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

Grants to Aborigines

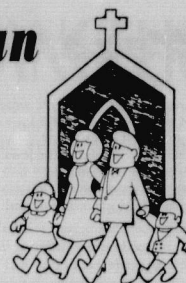
Australian Aboriginal organizations have received grants totalling US\$45,000 in the 1982 WCC grants. The largest grant of \$11,000 is to the Alice Springs based Federation of Land Councils. Two Queensland organizations, the Brisbane Foundation for Aboriginal and Islander

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

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

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

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Sydney's Dull Synod

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

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

Marriage of Divorced Persons

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

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

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

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

Ministry to the Sick

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

Godparents Canon

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

Solemnisation of Matrimony

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

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

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

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

Admission of Children to Holy Communion

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

Women and Ministry

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

Family Report

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

First Australian produced Gold Gospel Album



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

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

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

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

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

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

Feminists vandalize R.T.L.A. office

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

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

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

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

Archbishop — new emphasis on training for ministry

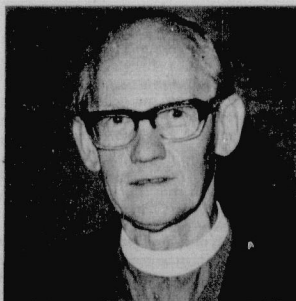
"The key to the effectual worship, work, and witness of the local church is the minister", Archbishop Robinson told the Sydney Synod in his Presidential Address. "What can we do to see that the men whom God calls to this work are adequately prepared for its demands and opportunities?", he asked.

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

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

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

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



Moore College
Library

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

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

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

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

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

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

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EDITORIAL

The Flickering Candle

On October 16, 1555 at the "town ditch" on the north side of Oxford, Hugh Latimer said to Nicholas Ridley as the flames began to consume them, "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Those words proved prophetic. The burning of the Protestant martyrs ensured, upon Elizabeth's accession that England would be Protestant and the English Church would be a Reformed Church. But Latimer's "candle" has begun to flicker and, in many places, is in danger of being snuffed out.

October 31st is Reformation Sunday. There was a time when this was celebrated in Churches throughout our land but in recent times it has tended to be neglected. It is time for its revival! We have begun to move too far from the principles of the Reformation in our church life and we need to be called back to them.

Not that we would suggest an antiquarian approach. History is there to teach us and we need to be continually moving on — the Reformed church needs to be continually being reformed. But we lose much if we do not pay careful attention to the teaching of the reformers. God speaks to men in every age. And the church must be built on these progressive insights. But the Reformation was special.

The Church had moved so far from what it ought to have been that a revolution was necessary. The men God chose were great men. Products of their time, they were, yet, as they hammered out their Biblical Christianity they faced up to the great issues that the Church faces in every age. They saw with a clarity that belonged to their less complex age what the real issues were and how God's Word applied to those issues. Their struggles into truth are well documented and their writings have been the backbone of each great age of theology. And that concerns us because they are now becoming neglected. In our modern society history has had a Renaissance — but it is the popular folk history that most people are involved in; and so they research their ancestors, visit museums and historic villages and seek to discover more of their immediate past. What has been lost however is a love of the past beyond our shores and particularly of the more demanding study of ideas that have changed history. In this the study of the Reformation has also been cast aside. To make our point we need only to look at the Moore Theological College P.T.C. course. Six subjects form the basis of the course and these are prerequisites for a lay reader's licence in the Diocese of Sydney. Some years ago Church History (the subject included a detailed treatment of the Reformation) was removed to a more advanced stage of the course. The end result is that the course can be completed without any Reformation history except that which is picked up as an incidental to the Prayer Book course. At least the Reformation can be studied by those who continue in the Course. In many other places even this cannot be done.

And so we have the strange situation of a Church that is Reformed made up of people who know little or nothing of its Reformation background. The result is that things are done; changes are made; which alter the whole character of the Church and there are very few voices raised in protest because people do not recognise what is being done.

Therefore we call the Church back to a study of the Reformation. Let us make better use of the insights gained by those great men of God so that as we continue to reform the Church we might do it on the proper principles. To do this we need to rediscover the great doctrines of the Reformation.

Foremost amongst these was a rediscovery of the importance of Holy Scripture. After a long period when the Bible was a closed book the Reformation was based on its being opened up not only to the clergy but to the common people. It was translated into the common tongue and was placed in every Church. It was chained because people were so hungry to read it that they would want to take it with them. Along with this rediscovery was a desire to read it properly. After the fanciful uses made of it in the Middle Ages the Reformation saw an earnest attempt to discover what God was really saying.

There is a need to return to this position. The Bible is available in many different translations, it is cheap and there is no reason for anyone not to have a Bible or to be able to read it in a form that is understandable. Yet the knowledge of the Bible that the average congregation member has is abysmal. We need to teach our people to study it in depth. But worse has occurred — its place of importance has been eroded. The trend today is for a life centred approach to theology. The Bible is used merely to confirm what is arrived at by other means. In its worst form, this approach simply neglects God's Word if it does not fit the conclusions of this type of study. Examples of this abound from theology texts to Sunday School lesson notes. An alternative to this or a development of it is the approach of charismatics — an experience centred approach. This often comes closer to the truth but still runs the danger of interpretation based on my experience rather than what the text actually says. There is an urgent need to get back to a Bible centred theology. We must begin by asking what the Bible says and then bring our whole life and experience under its authority.

Not only is the place of the Bible being eroded but, as a result, the other great doctrines of the Reformation are also being ignored.

Justification by Faith alone is the basis of Reformation theology. Yet today we find evangelicals who want to move away from this position and add works — even though they are spiritual works. Too often modern theology suggests that salvation comes from faith **plus**. This is plainly contrary to Scripture and to the teaching of our Church.

The Reformers also taught the primacy of preaching. Yet we hear voices saying that preaching does not work in our modern age — that there are better methods of communication. Perhaps the reason that preaching often seems not to work is that there is so little Biblical preaching to be found — even amongst many evangelicals.

The Reformation changed the whole shape of ministry, taking away the position that had been built up by the clergy of the Middle Ages and teaching the Biblical doctrine of the priesthood of all believers. And yet we have gone back to an over reliance on the role and authority of the clergy. Very seldom these days does the laity exercise its ministry as it should though there are encouraging signs that in many places this is beginning to change.

And so we could go on. Each of the great doctrines of the Reformation could form a separate editorial — or study — because we know so little of them. The result is that in our everyday activities as a Church we often do things which are inconsistent with our Reformed heritage. We reiterate the Reformation was not the end of God's dealings with men; we need to be continually seeking to know what God's Word says for today. But the Reformers did that in a way that cannot be duplicated today and we ignore their insights at our peril.

So, Latimer's candle has begun to flicker and is in danger of being snuffed out. This must not happen! The Anglican Communion has, in general, moved away from a Reformed position — it is time to call it back!

Letters to the Editor

Dear Sir,

No Christian can deny adequate rights to dispossessed Palestinians. It is surprising, however, that Christians who refer to the Jews as God's chosen people, are not more thoughtful re Bible prophecies which are simply not fulfilled in this much maligned and tragic people.

There are good and bad in every nation as was evident in the huge protest in Israel against the Beirut massacres although perpetrated by others. A protester's placard read "There is another Israel" which confirms noted author Arthur Koestler's well-documented book "The Thirteenth Tribe" claiming that Jews from Eastern Europe descended not from Judah but Japheth, and originated from the Khazar Empire which converted to Judaism in the 8th century. When the empire dissolved, its people moved westwards creating colonies in the Ukraine and Southern Russia, Hungary and eventually Poland, leaving settlements in countries through which they passed. Koestler states: "Whether the chromosomes of Israel contain genes of Khazar or Semitic, Roman or Spanish origin, is irrelevant, and cannot affect Israel's right to exist."

With this statement I agree. My objection is to Mr. Begin's claims to territory which never belonged to the kingdom of Judah, Samaria (West Bank) was part of the area which belonged to the much larger House of Israel which, after Assyrian captivities, disappeared so completely that even the Jews who returned from Babylon did not know their whereabouts and according to Rabbis such as Rabbi Brach do not know this day.

Many Christians do not take God's Promises seriously, while others take it for granted the Church is Israel — spiritually but not literally. I would like to know where exactly God charged His literal Promises to spiritual. We know, of course, that the Cross opened the door of salvation to whosoever will in every nation, but the one people whom He had trained for a thousand years were to be the bearers of that Gospel. Today's reality shows that it is the Protestant peoples who circulate the Scriptures and whose churches supply the Missions. Is not this the work of literal Israel according to the prophets? A fanciful idea? Not if we take God at His Word.

Yours sincerely,
Phyllis Creasey.

Dear Sir,

I must take this opportunity of complimenting you on your editorial of 6th September related to Church Welfare Work.

Having been involved in, as you term it, "Church Welfare Work" for the greater part of my ministry and having spoken with more than 1400 parish oriented groups during that time, I believe I am in a position to form an opinion of parish acceptance and support of this work.

I am sorry to have to say it is abysmal!

For years, it has almost been impossible to recruit foster families from church congregations.

Young people seeking accommodation after being in institutions find little response to their need from the parishes.

There are many individual Christians who are tremendous in their interest, prayer and giving. However, this cannot be said about the parishes who for decades have had regular deputation from Church Welfare Groups.

It is all very well to say, "Look what the Church is doing", when in fact, it is doing nothing actively or supporting the work financially. The "doing" is being done by concerned individual Christians.

The majority of Church Welfare Agencies are functioning today because a number of years ago, there was a genuine concern by Christian people to financially provide for the future. That money is being used now.

It will be interesting in the year 2020 to see if there are any Church Welfare Agencies.

Yours sincerely,
Rev. William Payne.

Dear Sir,

For a responsible Christian newspaper your reporting on Parklea Prison (ACR 20.9.82) is very disappointing and leaves much to be desired, especially when viewed in the context of an editorial comment in the same issue which states: "The Australian Church Records does not print material without careful research".

May I say that I am writing to you in a personal capacity as a concerned Christian, but I also write with some personal knowledge of the Parklea Prison in my worktime capacity as Public Relations Officer for the Public Works Department, the authority responsible for the design and construction of the prison.

Even though it is not expressly stated, the strong implication from your report is that the claims of the Prisoners' Action Group in their pamphlet are correct: there are in fact many inaccuracies in this pamphlet and its main objective appears to be to mislead.

One must therefore ask you Sir, as editor, did you attempt to ascertain the veracity of the

claims of the pamphlet either from the Corrective Services Department or the constructing authority?

Even the manner in which you have reported on the question is quite misleading. Readers would assume from your report and the accompanying photograph that the cells shown are representative of the cells throughout the entire prison complex, and indeed the impression is given that the cells are exposed to the natural elements. The fact is that these particular cells are to be occupied by a group of up to 20 segregated or "security" prisoners who, for a variety of reasons, need to be separated from the rest of the prison population, usually for short periods. Moreover, the section of the cells exposed to the natural elements, as shown in your photograph, is actually a small enclosed courtyard attached to each of these cells.

One of the main recommendations of the Nagle Royal Commission on Prisons was that a new maximum security prison should be built near Sydney within five years to relieve serious over-crowding in the prison system. Parklea meets that need and incorporates many commendable innovations including excellent visiting facilities. The prisoners will, in fact, be accommodated in small self contained units of twelve, each unit having its own common living room and a shared kitchen. The prison will be the first to provide job opportunities for every prisoner. The prisoners will be in single cell accommodation giving a reasonable degree of privacy.

In a separate article in the "Record" you have raised the question as to whether prisons prevent crime. Issues associated with prisons and prisoners, the corrective process and rehabilitation are complex ones. Since you have raised the issue the way forward may be for a learned theological contribution on what the Scriptures have to say and it may then be open for Christians to make considered and objective submissions to the Government on appropriate measures for prison reform. It needs to be remembered too, however, as the Minister for Corrective Services recently remarked, prisoners are people who have disobeyed the law of the land and they are not there for being late for Sunday School.

Yours faithfully,
T. Muir

Dear Sir,

With reference to your news item in the Record" of 20th September, "New Chairman for Liturgical Commission" I have to ask, just what does our Church think it is doing?

The Commission was set up by the first Session of General Synod meeting under the new Constitution in May 1962. Since then, all through the 60s and 70s and now well into the 80s the Anglican Church has suffered in the eyes of those outside, by its uncertainty of its own liturgy. Surely it is time that we stopped this nonsense, and realised that we have a great treasure in the recognised world-wide classic of English language, standard of our Church's worship and doctrine, the Book of Common Prayer.

I note that one item for consideration is the "Provision of Liturgy for Children", now, how can children ever learn adult liturgy, if it is not given them, with explanations, at Children's Services etc. . . . We of the older generation learned to understand and love the liturgy in this way; by their actions one wonders if the present generation of Clergy have ever known or appreciated the Standard Liturgy of their Church.

I have not seen an estimate of costs in regard to those Commissions, but the cost in time wasted and travelling expenses throughout Australia must be enormous, not to mention the cost to Parishes in keeping a double set of Prayer Books, and now it looks like another set coming up; is there any end to such nonsense; the best place for any supplement, is one copy in a Rector's Study as with the prayer book of the 1928. I am sure the money thus saved could be put to better use; production of new liturgy must mean disloyalty to the old. The appointment of a new or continuing Liturgical Commission can only imply a growing discontent with the effect the AABP is having on the life and witness of the Church.

To attempt to produce a Prayer Book that would suit all, would be as stupid as trying to produce one pair of shoes to fit all feet. Only when Denominations are loyal to their liturgies can I hope to find my own shoes, especially if my old shoes have been stolen. Forcing all to wear the same size shoes is doing things the wrong way round, it will never make all feet the same size; you must wait for that day, when all feet become the one size, until that day comes, if ever, it is important that there should be a wide range of Denominations, serving the needs of a wide range of feet; if we had only one Denomination that would indeed, seriously reduce the effectiveness and appeal of the Universal Church.

The Book of Common Prayer, together with the authorized version of the Bible, being widely recognized as a standard book of the

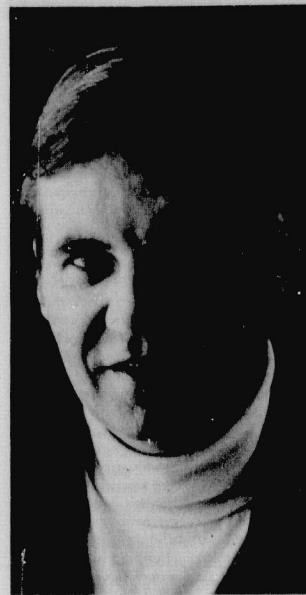
Continued Page 4

AMERICAN EVANGELICALS

We continue our interview with Dr. Norman Geisler, Professor of Theology at Dallas Theological Seminary. We were concerned to get from Dr. Geisler an understanding of the current forces and problems which are shaping the evangelical scene in America.

ACR: Dr. Geisler, the Creation-Evolution debate has not reached the same intensity in Australia. Can you explain to us what is happening in the States?

GEISLER: This is a very controversial issue in the U.S. today. Evangelicals have long contended that evolution is merely a theory; it is not a proven fact and in many respects it is contrary to the teaching of the Bible to the book of Genesis and to the teaching of Jesus. So, this issue has always had great religious as well as scientific implications. Recently it has come to the fore as a major issue.



In 1859 Darwin published *The Origin of Species* and after 100 years of lack of evidence and disconfirmation of the theory, Darwinism has gained disrepute amongst hundreds of scientists, both Christian and non Christian. The result has been the development of what has been called "Creation Science".

What these scientists have said is that there are two sides to this issue and that both sides should be taught. This came to a head in Arkansas on December 7th, 1981. There was a trial, billed as "Scopes II" to which I was called as a witness for the defence (the Creationists). I was an observer of the entire trial, read both the court material and the newspaper reports, and I have just finished a book — a documentary account of it — called *The Creator in the Courtroom*. Basically this is what happened. In 1925 the American Civil Liberties Union through Clarence Darrow, the famous lawyer, argued against laws that said that you could only teach Creation in the schools. They said, "It is bigotry for public schools to teach only one theory of origins." That ultimately persuaded fair minded people that the both sides — the theory of Creation as Darwin called it and the theory of evolution — should be taught. Rules to the contrary were generally stricken from the books.

The evolutionists really won the day and evolution became the teaching in our schools. Then the Creationists finally woke up to the fact that they had not only got into the schools but that now

this was the only side of the story being taught. They wanted both sides taught and so they created two "model bills" which say, in essence that if you teach one view then you must teach the other. The first one to be tested in court was tested in Arkansas.

Now, what happened was interesting. The same Civil Liberties Union which 56 years earlier had argued that it is bigotry to teach only one theory of origins now argued that it was bigotry to teach two theories of origin. They attempted to exclude the teaching of Creation. This is important because a recent Gallup poll suggests that 50% of Americans believe in evolution and 50% in Creation and an N.B.C. poll showed that 76% of Americans wanted both sides taught. Evangelicals have decided to get into the Courts to fight for academic freedom.

ACR: What arguments did the humanists use?

GEISLER: They said that the origins of the universe can be accounted for by natural laws. You do not need to bring a supernatural creator into it and any appeal to a supernatural creator is ipso facto religion and is a violation of the first amendment of the Constitution which separates Church and State. To teach Creation they said you must imply a Creator and implying a Creator is bringing God into the classroom. Religion is forbidden in the public schools so teaching creation ought to be forbidden.

ACR: There are different views amongst Creationists. How united are evangelicals in this?

GEISLER: Evangelicals are divided over one issue — the age of the earth. There are young earth people who believe that the universe is less than 10,000 years old and old earth people who believe it could be billions of years old. Apart from that we are united. The strongest movement is the young earth group. I'm not one and I believe that it is not necessary to tie our view to this. It's not essential to the argument.

ACR: You wrote recently that you no longer trust the secular press. Can you explain why?

GEISLER: There was an article in the Washington Post in January by Two Non Christian professors who did a study of 300 of the media elite. They did a profile of their beliefs and they said that the dominant attitude amongst them was secularist — 86% of them seldom if ever went to church. Now, the effect of this was seen in the Arkansas trial. I sat through the entire nine days, read every document and almost every newspaper report and I can say, with certainty, that anyone anywhere in the country reading the newspaper reports would not get an accurate picture of what occurred. In fact they got a biased and highly distorted picture.

The picture that they painted was that this was a struggle between religion and science — a bunch of ignorant fundamentalists who wanted to teach the Bible rather than modern science.

Now, the Creationists presented more scientists and more scientific evidence than their opponents. Every Creationist witness was acknowledged by the Court as an expert in his scientific field and even atheists and agnostics testified on behalf of the Creationists. One of these was Wick Ramsinghe from England — a colleague of Sir Frederick Hoyle. He has

Bishop's recipe for happier marriage

To help avoid marriage breakdown, weddings and the Church preparation for them should as often as possible be transferred to the place where couples are to live after the honeymoon.

This is a new idea put forward by the Bishop of Winchester, Dr. John Taylor, writing in the September Winchester Churchman.

Pre-wedding interviews, he says, often established for a couple a friendly trusting relationship with a priest for the first time in their lives. So it was important

this priest should be readily available during the first years of marriage.

In a lifelong marriage, writes the Bishop, there was very likely to be some degree of infidelity. To suggest this was the one unforgivable sin against the relationship was 'quite unreal', the worst kind of perfectionism. Many other failures were much harder to forgive.

The Church had 'surely done quite enough' to express its dismay and disapproval about marriage breakdown. He believed it should reserve its energies for giving help.

Part II

An interview with Dr. Norman Geisler

recently published a book in which he rejects evolution and adopts a creationist position. He believes that to say that life started by mere chance is like believing that a tornado through a junk yard would create a 747. He said that Darwinism is an absurd theory. But none of this reached the media. What they published was that he was a Buddhist and that Buddhists believed that ants had intelligence.

And there were other examples such as Dr. Donald Chittick. He has invented a fossil fuel built on a Creationist model assuming coal was formed in a short time like 10 years. He took grass and wood added chemicals and produced a fossil fuel that can power a car. This wasn't reported because it would show that a Creationist had invented something that was revolutionary. What they did was to report that he belonged to a particular

organisation — they quoted a part of that associations newsletter which he said he did not agree with — and they printed this rather than what he had invented.

Editor: We have printed in detail this discussion with Dr. Geisler because it gives some background to a very volatile issue in the States. It is, of course, not such an issue here because we do not have the same legislation. However, we believe it is important because our schoolchildren are being taught that evolution is true and that it shows that the Bible is wrong. We should be much more aware of this problem.

In our next issue we will print Dr. Geisler's comments on a number of other matters including the charismatic movement, the role of women, attitudes to divorce, Christian schools and the television evangelists.



MAKE A RESERVATION FOR YOUR NEXT HOLIDAY WITH AUSTRALIAN CHURCH TRAVEL SERVICE

SEE THE LOVELY FLINDERS RANGES — 10 days departing October 18th. We travel via Wedderburn and Bendigo to Mildura, then on to Broken Hill, Wilpena Pound, The Flinders Ranges, Port Augusta, Barossa Valley, Adelaide, Mount Gambier returning via the Great Ocean Road. All meals except one lunch in Adelaide included. Our Leaders and the Rev. & Mrs. Jim Mills. Price from Melbourne — \$595.00.

NOTE: The tour will be repeated departing April 16th 1983.

VISIT TASMANIA WITH A.C.T.S./TRANS OTWAY — 10 days departing October 18th. We depart by air for Launceston, then travel by coach to Devonport, North West Coast, Somerset, Zeehan, Queenstown, Gordon River Cruise, Hobart, Port Arthur, St. Helens etc. All meals except lunches included. Prices are from Melbourne \$705.00; Sydney \$806.00; Brisbane \$889.00; Adelaide \$798.00.

NOTE: The Tour will be repeated departing on 28th March, 1983: Melbourne \$769; Sydney \$871; Brisbane \$954; Adelaide \$863.

SPEND CHRISTMAS EVE IN BETHLEHEM — 27 days departing December 18th. Visiting Bangkok for 2 nights, fly to Jordan where our 3 nights stay will include a visit to Petra. Crossing into Israel for 10 nights our extensive sightseeing includes CHRISTMAS EVE IN BETHLEHEM. We go on to Egypt for 7 nights (Cairo, Aswan, Luxor etc) before returning via Singapore (2 nights). Our Group Leader is Rev. Dr. Stuart Barton Babage, former Dean of Sydney, Melbourne and New College University of Sydney and Principal of Ridley College Melbourne. Fares from Sydney or Melbourne \$3255.00.

YOUNG ADULTS TOUR TO BRITAIN — 30 days departing December 18th. This is something really special to young adults. Centered on London, Kent, Edinburgh, and the Yorkshire Dales, we spend Christmas in England (including a house party) and New Year in Scotland. Land travel is by rail, bus and on foot and our Group Leader is Graham Townsend (Chaplain at Ballarat High School). The price from Melbourne or Sydney is \$2635.00 (less \$40.00 for under 26's).

MIDDLE EAST ADVENTURE TOUR — 27 days departing January 1st, 1983. We spend 2 nights in Bangkok, 3 nights in Jordan (including a visit to the 'lost' city of Petra), 10 nights in Israel visiting the holy places with ample free time, 7 nights in Egypt including Cairo, Aswan, Luxor etc, with 2 nights in Singapore on the way home. Group Leader will be the Rev. Ravenal Wainman of St. Andrews Uniting Church, Box Hill. Two meals each day are included and accommodation is in good hotels. Price from Melbourne, Sydney or Brisbane is \$3375.00.

PAPUA NEW GUINEA — really something special. 14 days departing January 5th, 1983. We travel to Port Moresby then on to Lae. By coach to Goroka, then on through the highlands to Kundiawa and Mt. Hagen (Capital of Highlands). We visit some of the Missions, and the Baiyer River Sanctuary where we can see the Bird of Paradise. On to Karawari then by SEPIK RIVER ADVENTURE HOUSEBOAT along the fascinating Sepik River before boarding our road transport to Wewak. We Group Leader is Rev. Dr. Stuart Barton Babage, former Dean of Pearce Barber of Shepparton and the price from Sydney is \$2295.00.

NOTE: The Tour will be repeated during late February/March 1983.

SEE BEAUTIFUL NEW ZEALAND IN THE AUTUMN — 19 days departing 28th February, 1983. Our basic itinerary covers both Islands and includes two meals per day. We visit Christchurch, Tekapo, Mount Cook, Oamaru, Dunedin, Gore, Milford Sound, Te Anau, Manapouri, Queenstown, Wanaka, Haast Pass, Fox Glacier, Greymouth, Nelson, Picton, Wellington, Napier, Taupo, Wairakei, Rotorua, Waitomo, Auckland etc. Prices are from Melbourne \$1280, Brisbane \$1273 and Sydney \$1240. We offer an optional four day tour to Bay of Islands at a supplement of \$203.00.

ALSO IN THE PIPE-LINE FOR 1983 During the first half of 1983 we also will be operating our popular tours to the following destinations, and details and prices will be supplied on application: U.S.A./Canada departing April. Lands of Bible/departing April. China departing May. Balkans departing May. Grand Tour of Europe with Israel & Greece departing June. Tour to Cairns departing June. Nor'west Coaster with Rev. & Mrs. W. M. Constable — July 1st.

OVERAMMERGAU 1984 — from May to September. 1984 is the special 350 Anniversary Year of Oberammergau, and A.C.T.S. will operate approx. 15 tour departures which include the Passion Plays. We expect our itineraries with prices to be available about the end of October, and currently are accepting registrations without obligation from interested people. Make sure your name and address is registered with us for early preferential reception of relevant information.

GO CRUISING WITH A.C.T.S./SITMAR in beautiful TSS FAIRSTAR from Sydney: March 23rd 16 nights 6 ports fares from \$945.00. April 22nd 15 nights 6 ports from \$930.00. May 21st 14 nights 6 ports from \$855.00. July 8th 16 nights 6 ports from \$930. August 2 14 nights 7 ports from \$1005.00. September 11th 15 nights 5 ports from \$990.00. October 10th 15 nights 6 ports from \$975.00. November 17th 14 nights 5 ports from \$910. Send for brochure. Make your reservations early on all Sitmar Cruises as they are very popular and fill quickly.

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English language, in itself makes a strong appeal to a large section of Anglican Congregations, in fact, to use less than the most correct English, would be as jarring to the ears of many, as hymn tunes wrongly played, or an organ out of tune.

I have never heard the AAPB claimed as a standard of the English language, nor do I think it is ever likely to be, certainly not, if change is already in the air.

Although the AAPB was accepted only as a supplement, and not as a replacement, we note that in many Parishes the complete indifference of Clergy to the wishes of their people has resulted in AAPB being used as a replacement; is it any wonder therefore, that until the new book retreats to the position of a supplement, congregations are in no mood to trust their Clergy again, with any change of liturgy.

A special day, to honour the Book of Common Prayers, with Prayer Book Services throughout the day, has been arranged to be held at St. Andrew's Cathedral on Saturday 30th October.

Yours sincerely,
Victor P. Thomas

Dear Sir,

I would like to point out the most serious anti-scriptural positions held by two of the "clergy", namely John Bunyan and the Rev. E. F. Manley-Harris, both of whom manifested the most incredible irresponsibility, especially for men in their position, in their letters to the editor of July 26th. Indeed, when men like this hold positions of authoritative leadership, teaching and guiding the flock, it is no small wonder that the Anglican Church of Australia is in a terrible, lukewarm, anti-spiritual, compromising mess with little or no effect upon the multitudes of unbelievers.

Both men assert the Archbishop of Canterbury is primus inter pares, a position of both influence and authority over the Australian Anglican Church. Further, Bunyan asserts that Runcie is a man of fine Christian character and learning, while Harris affirms that the Australian Anglican Church is theologically and historically an extension of the Church of England.

Both Bunyan and Harris by their stand, their statements, their beliefs, are in absolutely no position to be leaders and teachers of the so-called "laity" of Australian Anglicans, as they (together with hundreds of others) have departed from the word of God, have departed from Articles 22, 25, 28 and 31 of the 39 Articles of Truth, and are obviously not interested in contending for the faith once delivered to the saints. I thus call upon them both, for these reasons, to resign their high office of which they are not worthy to hold.

Bunyan has departed from ROM. 16/17, TITUS 3/10, and in particular, 2 JOHN 9-10 which says: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

The Church of Rome has transgressed, it does not abide in the teachings of Christ. There is not ONE scripture to support the following hideous lies all held to be Truth by Rome: Mass, Purgatory, Penance, Prayers to Saints, and for the Dead, Oracular Confession, Transubstantiation, The Worship of Mary, The Worship and Adoration of Relics, The Rosary, Church Tradition, The Papacy, Baptismal Regeneration, etc., etc. Yet Bunyan says that the service at Canterbury with Pope Paul and Runcie was most wonderful and very moving. The Scripture says: "If there come any unto you and bring not the doctrine of Christ, receive him not into your house, neither bid him God speed. For he that biddeth him God speed 'is partaker of his evil deeds.'" If Runcie holds to the 39 Articles, then his actions and words of Canterbury were totally contrary to 2 JOHN 9-10, and both he (Runcie) and anybody (eg. Bunyan) who agrees with the Canterbury service according to this scripture, is a partaker of the evil of the Church of Rome, further, great is the evil of Rome.

If, on the other hand, Runcie no longer holds to the 39 Articles, he has no alternative but to resign. (The same with Bunyan and Harris with regard to Articles 22, 25, 28, 31).

These considerations of course are dependent upon the fact that the 39 Articles of FAITH are still in force, that is, that they have not been revoked, and if they all have been revoked, or some of them, then I ask by what ecclesiastical authority are they no longer the rule of faith?

If Runcie has changed the meaning of the 39 Articles, or in any way has altered Articles 22, 25, 28 and 31, then all Anglicans who love the Lord Jesus Christ as their Saviour and Lord must resign their allegiance to the Australian Anglican Church on the strength of 2 JOHN 9/10, ROM 16/17, TITUS 3/10-11.

For Runcie has violated these four particular Articles by his statement — "that there is no doctrinal differences between the two churches that would bar the way to unity",

and by his actions at Canterbury. I wholeheartedly agree with the Editor's footnote at the base of Harris's letter stating in effect: How can any man who has received the Lord Jesus as Saviour and Lord say that dialogue with Rome is wonderful when Rome categorically denies the truth that Jesus is the one and only mediator between God and fallen Man.

Both Bunyan and Harris are guilty of being partakers of the evil of Runcie. 2 JOHN 9/10. This, readers, is the Judgment of God, NOT of any man. let them (and many others like them) repent of their irresponsible leadership, their evil, and all would be well.

Did not Bunyan's namesake suffer 12 years of imprisonment for his stand against Rome? Did not Runcie's predecessor, Cranmer, die for his stand against the MASS? Did not thousands of Reformers from HUSS and WYCLIFFE to LATIMER and RIDLEY, die rather than compromise with ROME? SHALL WE FORGET THE REFORMATION?

To all readers of "Church Record", this paper is committed to the historical Reformation principles (see editorial July 26th, 6th paragraph). It is one of the few left that upholds the truth in this respect. I pray it will not be destroyed by compromise or "put out of business" because of lack of support from readers who, like Bunyan and Harris, belittle its gallant stand in this evil dark hour, when all the World appears to be falling at the foot of the Apostate Church of Rome.

Readers of "Church Record" BEWARE — AWAKE, Beware of any man, especially the so-called "clergy" who turn away from 2 JOHN 9/10, ROM. 16/17, TITUS 3/10-11 in their attitude to Runcie or Rome or anybody else. Challenge men like Bunyan and Harris to repent of their unbelief, their foolishness, and to return to the faith once delivered to the saints, for darkness prevails upon the Earth and it appears gross darkness the Church.

Yours sincerely,
R. A. Seales

Refugees — Synod Statement

The General Synod International Affairs Commission recently prepared the following statement on Refugees. Bishop Bruce Rosier, Chairman of the Commission, believes that Australian Anglicans should be more concerned about refugees.

A refugee is a person who

"owing to well-founded fear of being persecuted for reason of race, religion, nationality, membership in a particular social group or political opinion is outside the country of his nationality and is unable or owing to such fear is unwilling to avail himself to the protection of that country, or who, not having a nationality and being outside the country of his former habitual residence as a result of such events is unable or owing to such fear is unwilling to return to it" (U.N. definition)

There are some twelve and a half million refugees in the world at the present time.

	Refugees	Internally Displaced	Total
Africa	3,589,340	2,735,000	6,324,340
Asia	1,984,500	170,000	2,154,500
Europe	354,600	—	354,600
Latin America	189,600	50,000	239,600
Middle East	1,962,200	1,600,000	3,562,200
	Worldwide Total		12,645,240

We in Australia need to continue to do all we can to help. This involves not only the very important welcoming of refugees to our cities and towns, even in times of some economic difficulty, but also taking every opportunity in our own policies, and in the international forums of the world to work for justice and peace, and such mutual respect between differing national, racial, language, political or religious groups as may allow the tension that causes refugees to be lessened or removed.

Christians are bound to be concerned, as we follow the way of our Saviour Christ, with the poor, the needy, the dispossessed, the sick and the sad. To help you think and act here is a theological view:

From oppression to promise: journeying together

Many of us involved with refugees are so busy with work that we have little time to see our work as part of God's great plan. apart form one or two documents published by Church World Service there is very little of theological statement in the refugee brochures and hand-outs

Long wait for Bible in Zambia



The first complete Bible in the Chinawanga language was released in Zambia recently. "The dreams have become a reality for the Chinawanga people of north-eastern Zambia", said the General Secretary of the Zambian Bible Society, Mr. Chipso Moonga.

Although there has been a Chinamwanga New Testament since the 1930's, this is the first time that the complete Bible has been published.

The Zambian President, Dr. Kenneth Kaunda received the first copy of the new Bible from Mr. Donald Siwale, one of the translators on the Chinamwanga project.

Mr. Siwale, who is 115 years old, told the President, "It is my sincere belief that this book will help you in your leadership of this country if only you will read it, and not only keep it as a decoration for the State House bookshelves".

The main thanksgiving service for the dedication of the Chinamwanga Bible was held at the Mwenzo Mission where translation work on the project began.

Of the five thousand copies of the Bible printed initially, half had been prepaid by people eager to have the Bible in their own language.

produced by the member churches of WCC. What statements there are stress Christian compassion and help of neighbour (Stranger within thy Gate, Good Samaritan, and so on).

In other parts of church work and life there has been more emphasis on judgement (Mt. 25) and repentance; Christian person and societies are challenged in terms of prejudiced and selfish attitudes and discriminatory and exploitative practices against persons and groups of other classes, races, religion and ethnic backgrounds. Into these societies come the refugees, and no church struggling to serve them can do so in the full Christian sense without facing up to these challenges and accepting God's judgement on the way refugees may suffer racist discrimination and economic exploitation. In this sense refugees are instruments of God's judgement on the societies resettling refugees as well as those producing them. We see this in the hypocrisy and inconsistency of a church giving aid to refugees when the nation containing that church gives arms to the oppressive regime producing the refugees; we also see it in the contrast between the way some Christians in a host country welcome and help refugees whereas other Christians ignore or discriminate against them.

Sometimes, too, there is judgement on the refugees themselves, particularly when regimes change and former exploiters are driven into exile; even peasant or labouring refugees can be under judgement, if they have refused to change their ways or to support just causes and are later caught in a totalitarian backlash. Christian persons & churches need also to be alert lest they are over critical of others and show the same sins in our own lives (Matt. 7:1-5).

There is, praise God, far more in Christianity than compassion and judgement. There is God's own actions for delivering us all from bondage, for bringing hope and reconciliation, for promising the coming of the Kingdom. The deliverance, summed up for Israel in the exodus from Egypt and for us in the birth, death and resurrection of Jesus, can take us from the oppression and suffering which exists in both countries of origin and resettlement. And more, in this great

deliverance, God gives us his own companionship: as we journey together with the refugees we assist, God journeys with us all — as he did with Abraham and Moses, as he did with the disciples. But there are conditions.

First, like the refugees, we cannot be tied to our worldly home: we have on earth no abiding city and must remember our work with refugees is part of our journey to our true home.

Second, we journey with the refugees: we accept them for what they are, aware of their faults but judging ourselves.

Third, we see their love and concern for those left behind, some in imprisonment and ready for a martyr's death, like Archbishop Romero in Salvador and Archbishop Luwum in Uganda. We feel their sense of loyalty, and can support them in their anxiety, in their desire to send resources to help those left behind, in making contact with those churches that survive.

Service to refugees, then, is no matter of hectic good works and the warm glow of condescension. It is walking quietly and trustingly with Jesus as he uses us to minister to the refugees and uses the refugees to minister to us. It is part of our service and privilege: the pillar of fire that takes us all through the night to the promised land. It governs our prophecy, advocacy, repentance and compassion.

New Testaments in a Twelve Letter Alphabet

The Rotokas language, spoken by a group of people in New Guinea, appears in the Guinness Book of World Records as having the least number of letters in their alphabet of any known language. There are only twelve letters. But translators found it most difficult to translate the New Testament into this language. Mr and Mrs Fricho have finished translating the New Testament and W.H.B.L. is publishing it. The language may be unusual but God's Word remains the same. Even though this group has only a portion of the New Testament in their language, a powerful revival recently broke out among the people. The translators said they expect even greater things after they receive the New Testament.

And still more on prisons

Our issue on Prisons proved to be extremely controversial. Whilst many thanked us for raising the issue there were others who felt that more needed to be said, some of it to give the other side of the picture. The A.C.R. stands by what was originally published but, in fairness, we asked Rev. Philip Blake, Senior Anglican Prison Chaplain in the Diocese of Sydney to put the other point of view. His unedited article appears below.

Penal systems and Parklea

Prisons, whether we like to admit it or not, are part and parcel of the heritage of our nation. Sydney became the major dumping ground for the undesirables of Britain, and thus became a prison in its own right. However it was not long before the most undesirable of the undesirables had to be more rigidly contained. So a wooden gaol was built at Parramatta in 1796 and a similar structure at Sydney in 1797. Both of these buildings were destroyed by fire and were replaced early in the nineteenth century by stone gaols. These sufficed until the lack of alternatives to imprisonment dictated the building of Darlinghurst and Parramatta Gaols in the early 1840s.

We have made progress since that time. We no longer use the treadmill in order to achieve boring activity. We no longer ask inmates to spend their hours stranding tarred rope. In fact generally speaking we ask very little of them. The judiciary still sentences unfortunates to "hard labour", but the words are devoid of specific meaning. Both Darlinghurst and Parramatta Gaols were designated as "labour gaols", together with Berrima, Maitland, Goulburn and Bathurst.

In 1967 the State Penitentiary, erected at Long Bay in 1914, was renamed the "Central Industrial Prison." It was clearly the intention of the Comptroller-General of Prisons, that work should play an important part in the use of each inmate's time, and hopefully, contribute towards his rehabilitation. What has happened more recently may best be described as 'run-down' of industrial activities. Even the future of the Parramatta Linen Service, which has contributed enormously to the comparative stability of Parramatta Gaol, looks uncertain.

However, amid this malaise of occupational decline there exists one hopeful spot, it is Parklea. The September 20th issue of ACR unfortunately only highlighted one small section of the Parklea Prison, and neglected in a criminal manner to point out the principal objectives of the complex. Parklea has been designed as an Industrial Prison and as such will be the temporary home for 220 maximum security 'working inmates'.

Jeremy Bentham, the Utilitarian Reformer of the eighteenth century, suggested that outside the gates of every

prison there should appear the following notice:

"Had they been industrious when free, they need not have drudged here like slaves."

As far as I am aware no such plans have been made for Parklea. Each unit in the Prison will consist of 12 cells and each cell will house one person. Every unit will have its own common living room and shared kitchen. In each cell there will be a toilet and en-suite shower. The recreational and educational facilities will include an auditorium/gymnasium, a sports oval and a workshop and education centre. Parklea claims to be the first prison to provide job opportunities for every inmate. Extensive trade training areas will include facilities for 10 workshops and a training kitchen. Educational facilities will include two remedial classroom, two general classrooms, and a library and general activities room for arts, crafts and hobbies. There is also to be a chapel and chaplain's office, a clinic, and provision for psychiatric counselling and dental care.

The Prison will also contain a unit of twenty segregation cells, which was the main aspect of Parklea referred to on September 20th. Hopefully, the cells will have little use, their purpose will be to contain for short periods any inmates who are a danger to themselves or others, or who cannot meet the conditions required by ordinary discipline. It may well be argued that something less open and more secure could be designed, but Katingal was closed in 1978.

While alternatives to prison are rightly being increased, and while the ideal prison has never existed and will never exist, the state is still going to be forced to deprive some people of liberty. This has to be done to protect others or protect inmates from themselves or others. Prison, unfortunately, will continue to exist as part of our fallen heritage. When dealing with such sensitive issues we need to be informed as to our facts, balanced in our ideas, understanding in our judgements, and prayerful in our deliberation. As Richard Lovelace once wrote: "Stone walls do not a prison make, nor iron bars a cage." Prisons will always exist. It is the love of Christ, through us, who sets men and women free.

TEAR Fund and Tax deductability

For many years, the Australian Government have allowed gifts for some Christian activities as deductions for income tax purposes, these were generally for activities within the country.

However, two years ago, some Aid and Development Agencies were granted this right for their work in developing countries. In 1981, this was extended and TEAR Fund, among many other agencies, applied for the right of this deduction for donors to their projects in developing countries.

TEAR Fund (Australia) is among a group of eight agencies who have been added to the list of organisations for whom gifts for overseas aid and development can be claimed as tax deductions, as from September 3rd, 1982.

This applies the gifts sent directly to the office, P.O. Box 464, Hawthorn, 3122, or through church treasurers or state representatives of TEAR Fund. Those who are TEAR Action supporters or who will take up our new Refugee Link scheme, can have their gifts, which are sent directly through the bank, so treated by returning their deposit books to the National Office by May 31, in any financial year. Their official receipt will be forwarded by the 30th June, for inclusion in their tax return.

Two Hundredth New Testament in 1983?

The Wycliffe Bible Translators expect that by April/May 1983 the two hundredth New Testament will be ready for publication. For several years now the World Home Bible League and the New York International Bible Society have co-operated with WBT to organise and finance the publication of Wycliffe Translations. It must be noted that the New York International Bible Society is an independent society and NOT linked with the United Bible Societies.

Presently the WHBL is involved with Wycliffe in getting Scriptures to people in more than seven hundred languages. It is expected that within the next ten years five hundred more New Testaments will be sent to the WHBL or the NYIBS (independent) for publication.

Recently opposition from leftist elements has increased. Yet translation work is going forth unabated. The Lord is providing new translators who undertake new translation work every year. 2,700 languages are still to be provided with portions of the Word. WHBL in Australia has undertaken to finance the Aboriginal languages expected to be ready for publication in 1983.

WHBL

WHAT A WORLD

Lesley Hicks



Coping with crises

A consistent strand to be found amongst the output of Christian books is of biographies about battles with accidents and illnesses and their ongoing effects. "Joni" is an obvious and outstanding example. These stories tell of the difficult yet powerful lessons learnt through suffering and handicap when God is trusted through it all.

Readers like myself who are well and whole, and not closely affected by such tragedies, are moved and inspired by such stories. Sometimes their effect on those sharing similar afflictions, but not knowing the same Lord, can be of crucial significance in their finding Him. Others seem not to be helped. One sick and handicapped friend found Joni's story less than inspiring, because she felt that Joni's giftedness and popularity, evident despite or because of her being a quadriplegic, contrasted too painfully with her own comparative ordinariness and loneliness.

That's sad, because most of these books, whether autobiographies or biographies, are focussing on God's sufficiency and the difference it makes to belong to Christ when facing suffering, not on eulogizing the sufferers and their triumphs over odds. I suppose the ordinary batter is unlikely to be the subject of a book; yet Jesus transforms and glorifies the lives of the ordinary as well as the extraordinary.

"Halfway to heaven"

Three paperbacks I have read in recent weeks come into this category of Christian literature. "Halfway to Heaven" by Max Sinclair with Carolyn Armitage (Hodder & Stoughton, \$4.95) tells how he and his family coped with the aftermath of a car accident which left him with a broken neck.

Max was an accountant employed fulltime as a manager and an evangelist at the Hildenborough Hall Christian Conference Centre in Kent, England. He had also been a guitarist and manager of a singing group called Pace. He and his wife Sue had three small children.

He writes with honesty and humour. There are similarities with Joni's story — any neck fractures means the awfulness of skull traction and being turned about like a chicken on a spit. Max at these times found comfort in the Scriptures — Psalm 40 for instances had immense relevance when read to him by an obliging nurse.

Unlike Joni, Max makes an amazing recovery. He was only the fourth patient in twenty years ever to walk out of his ward at Stoke Mandeville hospital for spinal injuries. He was to remain handicapped, with a degree of spasticity, but the thousands who prayed for him regarded him as a walking miracle.

Here his honesty is refreshing. He describes an incident when, furious with frustration at not being able to light the gas stove, he smashed the lighter in a tantrum, and felt overwhelmed with guilt. A visit from Joni Eareckson herself was a great encouragement to him. From her he learnt to accept in himself and hand over to God the natural feelings of anger and depression common to almost all who face handicaps.

"Michelle"

"Michelle" by Carolyn Phillips (Hodder & Stoughton, \$4.95) is the story of a very remarkable little American girl who at the age of eight in 1976 was found to have bone cancer in her right leg. Even with an amputation and months of chemotherapy, doctors gave her only a 4% chance of survival. But she made it.

She is part of a strong Christian family who had already experienced the miraculous recovery of their teenage son Rick from his motor-cycle's collision with a semi-trailer. But Michelle herself has the strongest trust in Christ of all of them, and they learn from her how to face and accept the loss of her leg and the stress of chemotherapy. She hops through life with unselfconscious charm, outgoing and disarmingly friendly even when as bald as an egg from the effects of the drugs.

"I Live . . ."

"I Live . . ." by Jean, (also Hodder; \$3.95) is set in Sydney. It too deals with a battle with cancer, but is published posthumously and was completed by her daughter. Jean Snitch died in her fifties; she left an account of her joy in her family, in Christ and in life's richness despite the onset of cancer, operations and weakness. It could well provide hope and encouragement to other sufferers. After her death, her daughter found the manuscript with a draft covering letter to Dr. Paul White which was never sent. He has written the introduction.

Books like these have a special ministry. Read them and use them.

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Chief Executive Officer, T. J. BLAND

T UNDERSTAND EACH THER

Change, Loss and Marital Conflict

Married couples often have to face crises which involve loss, significant change, or intense disappointment. One would expect that individuals needing to cope with these crises would look to their spouse for aid. If this becomes a mutual operation, a couple confronted by a crisis should emerge with a stronger union. Mostly, this is the situation. Curiously however, it is not uncommon for marital conflict and tension to occur instead. The paradox for such couples is that at the very time they need to be able to draw strength and comfort from each other, they fail to do so because they become locked into conflict and weaken their relationship.

At first sight it appears a simple coincidence. One would hardly expect the crisis to have caused the conflict. On closer examination however, the link between the crisis and the conflict may be seen as far more than coincidental or accidental. Very often couples who move into this kind of conflict after a crisis have had a sound relationship prior to the crisis. Their conflict appears to reflect a difficulty in adjusting to the change necessitated by the crisis. A couple need to adapt to this change and to the events of the crisis itself. One or both members might not be able to make the adaptation easily and their inability to do so will be expressed in a variety of troublesome relationship tensions.

This view has been explored recently in a paper by Andre Derdeyn and David

Waters from the University of Virginia in the U.S.A. ("Unshared loss and marital conflict" *Journals of Marital and Family Therapy*, 1981, 7, (4), 481-487). Two stages may be identified in the process described by Derdeyn and Waters.

1. Failure to mourn: The crisis faced by the couple involves loss. This might take the form of the death of a family member or friend, or it might involve serious illness in which the change involves a shift to pain and alteration of habits and routines. Another possibility is that the crisis involves serious disappointment — the loss of a job, failure to be promoted, failure in an examination or failure to live up to certain highly valued ideals. Whatever the exact circumstances, the crisis involves change in the future as well as the present, and change invariably means loss. This can be accepted and dealt with satisfactorily. But, there are times when the person so affected is highly vulnerable to the loss. It might be too threatening to admit reality and so the loss is denied and there is a failure to acknowledge and to mourn that loss.

When a person is working very hard on denying their grief or their disappointment it is highly unlikely that they will share their sense of loss with their partner. Thus they fail to gain the benefits of sharing which will help to foster recognition that loss has occurred and to find ways of adjusting to the new situation.

2. Misunderstanding the source of discomfort: The second stage of the process now becomes clear. The person who fails to mourn continues to be troubled. The anxiety, fear, disappointment and grief are all feelings which are being kept "below the surface". The pressure builds up and a variety of new attitudes can lead to division between the marital partners. For example, sharing might not be attempted because there is a fear that one's partner will be irritated by such "weakness".

It is equally possible that a great deal of hostility will begin to emerge. At first it is anger directed against the crisis itself. Then it becomes an anger directed against oneself for not being able to cope. The final stage involves finding a scapegoat which to lay the blame and the anger. A convenient party, who is close to hand, and who is possibly appearing to cope better, is one's spouse!

In both of these examples the spouse becomes identified as a source of difficulty. One's own personal discomfort becomes externalised or projected onto one's partner. A person who could be a source of strength, comfort and information becomes instead, an object of suspicion, exasperation and blame.

Derdeyn and Waters argue that change inevitably brings a sense of loss. This sense of loss needs to be acknowledged and the loss needs to be integrated with the resources and goals which are still part of a person's ongoing life experience.

Dr. Alan Craddock

They comment: "When losses are not integrated, there is frequently an element of displacement of conflict or blaming the spouse. If one is not finding life rewarding, it is natural to look to the person closest to oneself for the answer." (p. 486) However, the answer is not always a reasonable one. One can look for and find strength and aid in coping, but one can also look for and find, unreasonably, a convenient target for blame, hostility and resentment.

Christian couples are not immune from this kind of difficulty. In fact their Christian ideals might become misapplied in a way which makes the difficulty highly likely to occur. A Christian faced with loss and a feeling of intense disappointment might be inclined to regard such a feeling as unchristian.

The crisis now involves a spiritual issue. Such a person might deny the feeling in order to appear "righteous", and so avoid the condemnation which they expect to receive from their spouse. The spouse thus becomes an object of suspicion and is regarded as a source of guilt and frustration.

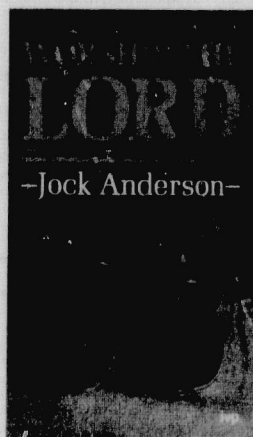
These difficulties can be avoided if couples recognize the advantages of trusting and sharing in their relationship. These kinds of crises involve both persons in the marriage. They both experience the crisis. They both have a sense of loss. They both can adapt and this is especially so if they can share their resources honestly and fearlessly with each other.

BOOK REVIEWS

Worship the Lord

by Jock Anderson
IVP, 1980 160pp

On the notice board outside my church building is the invitation to "come worship with us" every Sunday morning at 9.30 a.m. Of course everyone knows exactly what that means so the notice stays. But would the NT writers have worded the invitation that way? Worship is something very important in the bible but the NT writers never used the word of Christians meeting together (1 Cor 14:25 is a deliberate exception) unless Jesus/God was actually present. Jesus had taught that soon people would be expected to worship in spirit and in truth.



Had the days of physical worship, of bowing and sacrificing ended? From now on, in the age of the spirit, our whole lives become our worship to God. To use the word of one particular activity, such as a Sunday service, no matter how important that activity is, will only confuse the worship that God expects his people to make.

JA is aware that worshipping God is a total life activity. The opening chapters are a brilliant introduction to doctrine. He discussed the God we worship, who does the worshipping etc. But he never comes to grips with what the word worship means in the NT.

The slippery slide begins when he suggests that although we worship God in all we do, church services are focused worship. He then drops the focus and spends several chapters discussing

church services as worship. He applies scriptural references to worship to church services in particular in ways they could not be applied to other areas of our lives which are equally worship. It all becomes very OT-ish. It is not surprising that there is not much discussion of the new way in which God's people can worship God now that Jesus has died and is risen.

JA also assumes that worship is a corporate activity. This is an ambiguous statement. JA takes it to mean that we worship God when we meet together, and that that meeting together is of the formal type known as the church service. But the expression corporate worship could also mean that we worship God by relating to people especially to our brothers. A husband and wife, worship God by loving each other the way God intends etc.

On the whole I found this a most disappointing book. All the good was undone by not being careful enough to allow God to define terms.

S. Miller

Christian Reflections

C. S. Lewis

Fount

C. S. Lewis fans will need no cajoling to buy this book. It provides a thorough survey of his thought from 1939 to 1963. What you may have in other books will be supplemented by many short articles you may not be familiar with, full of fresh insight on the widest range of subjects. These include Christianity and: Literature, Culture, Religion, Ethics, Science, Church Music, Historicism, Language, Prayer and Space. The essays are arranged chronologically, though the thought is not at all typified by that "chronological snobbery" which Lewis held in such contempt. Once he became a Christian his central Christian convictions showed remarkable stability over the shifting sands of time.

For "Christianity and Literature" Lewis sees the fundamental difference between the Christian and the unbeliever's approach to literature in the latter's obsession with originality — "is it my own", whereas for the Christian only God is original and the only question of literature is, "is it good?" The Christian also will not take literature or culture quite so seriously as those who seek their salvation in it. Culture quite clearly comes second to the conscious glorifying of God, but it can be a vehicle for that glory.

His brand of apologetics he sums up as "Authority, reason, experience; in these three, mixed in varying proportions, all our knowledge depends". The article "On Ethics" I found of most interest and relevance. With great balance Lewis calls the bluff of those Christian moralists who make out that Christian ethics are unique and also those who claim that they are useless. His thinking is in line with the Law of human nature model in "Mere Christianity" and I'd suggest a biblical basis for ethics in the Covenant with Creation. Lewis can still provide a considerable corrective to modern relativism and pluralism. "The Poison of Subjectivism" in particular points out the folly of the latter.

"The Funeral of a Great Myth" strikes one as somewhat prophetic in it pointing to the fallacies of Evolutionism at a time when many were still optimistic. Yet it should also be read by Creationists for the useful distinction drawn between Evolution as a scientific hypothesis and Evolutionism as a religion.

Lewis calls the bluff of many a modern myth with real wit and charity. There is hardly a better model for any modern Christian apologist. Buy this book and try to put some of its methods into practice. At the price £1.50, UK, it's about the best value around.

Gordon Preece

"Falling of cloud nine and other high places"

by Lorraine Peterson

Published by Bethany House Publishers

A devotional book aimed specifically at teenagers, "Falling Off Cloud Nine" provides a daily devotion for a thirteen week period, dealing with such topics as "The most important book in the world", "Obey is a four letter word", "Faith is not a blind leap" and ten others.

The author has taken a thematic approach rather than that of systematic exposition. Each day's devotion consists of a short sermonette written in a way that is very readable, packed with illustrations, and then backed up with a couple of verses or short bible passages. Finally there are a couple of questions at the end of each day's reading designed to help the reader apply what he or she has learned to their own life.

A good book for those young in the faith.

Bruce Dingwall

Love to the Loveless

The Bible Speaks Today—The story and message of Hosea by Derek Kidner IVP, Great Britain, 1981 142pp

The Bible Speaks Today series has proved to be of great value in helping people to read and understand the bible. This volume on the prophet Hosea by Derek Kidner is no exception in maintaining the laudable aim that this series has set in making accurate, contemporary and readable comments on the Biblical text. We know Derek Kidner from previous books, not the least being his commentaries on the Psalms and Proverbs in the Tyndale series, so we are not surprised that his work here is both scholarly and yet so clearly expressed it does not remain only for the trained reader. Although only a small book on such an important prophet Kidner's economy of words is such that all the salient points that should be mentioned receive careful attention. Not only are we given an insight into the meaning of the relationship between God and His people we are also helped to feel some of the rich emotion involved in the picture of Hosea's own disastrous marriage portraying the deep yearning that God has for His people. Kidner sees Hosea directed by God to marry a prostitute then having children who are given significant names. After Gomer leaves her husband Hosea demonstrates the quality of God's love in restoring her and loving her once again.

The book contains very helpful addenda in the form of Maps, chronological table and a "bird's-eye view of the book" which make the path of the reader a much easier one to follow. In using this book in a sermon series in a local congregation my commendation is given both from a reader's viewpoint and from practical use in sermon preparation. Kidner has made the great message of Hosea available for wide readership and has put us in his debt

Jack Normand

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Will Melbourne be next?



Evangelist Bill Newman in the studios of "Video Image Productions" in Brisbane. The TV series "Bill Newman Speaks Out" was produced by this firm, and is now being shown on several channels around Australia. The latest station to accept the programs is Channel 0, Brisbane, the first major city to do so.

Photo: Ramon Williams

Lord Coggan to speak to parliamentarians, lawyers and businessmen

Lord Coggan of Canterbury and Sissinghurst, former Archbishop of Canterbury, will give major addresses to Members of Parliament, lawyers and businessmen during his ten days of ministry in Melbourne under the auspices of St James' Old Cathedral.



The Incumbent of St. James, the Rev. Alan Nichols, who is also Executive Director of the mission of St. James & St. John, released details of the itinerary of Lord and Lady Coggan for their period in Melbourne from November 4 to 14. This follows Lord Coggan's delivery of the Oliver Begun Lectures for the Bible Society of Australia.

On Monday November 8, Lord Coggan will address Members of Parliament at a luncheon at the Parliament House of Victoria for the Commonwealth Parliamentary Association Executive. This will be hosted by the Hon. Fred Grimwade, MLC President of the Legislative Council.

On November 6, 9 and 10, Lord and Lady Coggan will be guests at dinners for leading city businessmen and their wives.

On Wednesday November 10, the Chief Justice of Victoria, Sir John Young, will host a lunch for lawyers and judges at which Lord Coggan will speak. For many years he has been, as a Member of the House of Lords, involved in Christian contributions to debates on legislation.

Lord Coggan will speak at four public functions.

Mr. Nichols, explaining the basic purpose of the ministry of Lord and Lady Coggan, said: "The series of special events, luncheons and dinners have been designed to give Lord Coggan maximum opportunity of speaking with leaders of various aspects of Melbourne society about the fundamentals of the Christian Faith and the implications of Christian ethics for business, legislation and justice. At this time when there is much questioning of the ethics and values of community leaders, nothing could be more important or appropriate than a clear exposition of the fundamentals of the Gospel and its implications for integrity, truth and responsible leadership. I hope that Christians throughout the City of Melbourne will be praying for effective opportunities of making this presentation to many community leaders."

Cameron gives parliament compelling evidence of Christian quickening

Leading for the Opposition of the Churches of Christ in the New South Wales Incorporation (Amendment) Bill, 1982 recently, Mr. Cameron said that, regardless of what scoffers said to the contrary, Australia was on the threshold of a great Christian quickening. "At the moment, Christian renewal is least evident in Western-style countries like Australia and the countries of Europe; but coming there and coming surely," he said.

"Already, it has evidenced itself dramatically locally among the Pentecostals — or Charismatics as they're sometimes called. As well, the mainline churches are beginning to gather impetus too.

"In the Third World countries, renewal is spectacular.

"Behind the Iron Curtain, it is positively exciting.

"Throughout the world more than 1500 new Christian churches are being opened every week.

"Each fresh day rises on 70,000 new Christians. These are new Christians being won predominantly by conversion or by new awakening.

"By contrast while Muslims are experiencing enormous natural growth attributable to biblical increase they are enjoying little perceptible growth by conversion.

"Everywhere in the Christian world, it is churches that are themselves conservative in doctrine; centrally focussed on Christ and his word without addition, with minimum accent on denominationalism, which are in the vanguard of dramatic expansion."

Mr. Cameron said he used to believe that our media, who prided themselves on being so up-to-date, would not get round to recognising or reporting renewal until it was at least one or two decades old.

There were now, however, some helpful signs to the contrary, he said. Mr. Cameron cited to Parliament extensive portions of the Sun Herald report of September 12, 1982 head "Religion Makes a Comeback".

Primate calls for justice in housing

The Anglican Primate, Archbishop John Grindrod of Brisbane, has called for new initiatives from the Federal and State Governments to meet the housing needs of people.

He made his call on a day observed as Social Justice Sunday in Anglican churches throughout Australia.

Archbishop Grindrod said that access to good housing, for ownership or rental, is a basic human need and right. High interest rates, high rentals, and long waiting lists for Housing Commission homes, delay such access to many thousands of people for long periods and cause much suffering and hardship. Without Government intervention access to housing would be denied altogether to people on low incomes.

The Archbishop said the Government should take immediate steps to fill the gap in available housing. It should also consider the allocation of subsidies towards rent for people on income below the accepted poverty line.

1983 AFES conference

The 1983 National Conference of the Australian Fellowship of Evangelical Students (AFES) will be held at the Convention site Mt. Tamborine, Southern Queensland, from 14-21 January 1983, costs students \$73, graduates \$83. The theme for the Conference is 'God's People — God's Purpose' with the campus, the nation, the world in view.

Major speakers will be Rev. Robert Forsyth who will deliver a series of addresses explaining the vital message of Paul's Epistle to the Romans. Dr. Michael Griffiths Principal of London Bible College and formerly General Director of the Overseas Missionary Fellowship will give six addresses devoted to mission and missions with particular emphasis on student opportunities and involvement in the study environment and further afield. Professor Brian Hill of Murdoch University in Perth is AFES President for 1982 will not only deliver his presidential address but contribute three further talks, developing aspects of the Conference theme.

In addition to a mid conference day's outing, there will be an elective series of small groups to consider particular aspects of campus witness and ministry and opportunities to reflect on the inputs from major sessions.

Conference Director, John Sugars, states 'AFES Conference promotes a great opportunity for tertiary students to hear the Bible expounded by nationally and internationally known speakers; an opportunity not as readily available on their campuses or in their churches. Students are challenged to think through biblical issues and relate them to the tertiary situation providing a good grounding for later professional discipleship. Conference provides a forum for discussion of issues in small group situations within a biblical context and in a atmosphere of supportive fellowship and Christian encouragement.'



Prof. B. V. Hill

Tony McCarthy, AFES General Secretary, says 'National Conference has a significant place in the life of AFES as it provides an opportunity for students from all over Australia to learn what God is doing on over 100 Australian campuses to encourage and be encouraged by reporting witness on their own campus and learning of the challenges and blessings elsewhere. So often, Conference has been the means of giving further stimulus to groups and a significant catalyst in the formation of new groups. Many students have received significant challenges in their discipleship and redirection as wider horizons for ministry are opened up whether through the formal programme or more informally in small group discussion or private reflection.

"I believe", said Archbishop Grindrod, "that unless there is speedy Government intervention to help solve the housing crisis, thousands of Australian individuals and families would suffer permanent deprivation."

The Archbishop also called on Christian people who own property they do not personally need or use, or who are landlords, to consider as a matter of priority the housing needs of people without housing.

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HOMOSEXUAL VICTORY?

"Homosexuals win rights in State schools..." read the heading of the Sydney Morning Herald (Oct. 16). The headline referred to a report of proposed changes to the Anti-Discrimination Act in N.S.W. This follows the release in June of a Report by the Anti Discrimination Board on Homosexuality. Current moves to change the Act have caused alarm amongst Christians. They have also caused concern amongst a variety of community groups and organisations.

The N.S.W. Premier, Mr. Wran, announced three major changes to the Anti-Discrimination Act which were approved by Cabinet. Legislation arising from these changes will:

- Make it illegal to discriminate on the grounds of homosexuality or intellectual impairment in public education, employment, accommodation, provision of goods and services and registered clubs.
- Make it an offence carrying a fine of \$1,000 to lodge or publish discriminatory advertisements.
- Double the limit on damages the Equal Opportunities Tribunal can award to \$40,000, and integrate the Office of the Counsellor for Equal Opportunity with the Anti-Discrimination Board.

The report in the S.M.H. highlighted the fact that non-Government Schools would be exempted from these changes. Many activists including representatives of the Teachers' Federation and the Council for Civil Liberties attacked this exemption as the major issue. They see no reason for the exemption. According to Government sources the major reason for the exemptions is that if they were not made it would prove "electorally unpopular".

State Education

The proposed changes were bitterly attacked by the Leader of the Opposition, Mr. Dowd. He was particularly concerned about its effect on the State Education system. He said, "Most parents of this State are forced to send their children to the local State school.

"They have a right to have some say over the person who will be the greatest influence in their children's lives, outside the home.

"Obviously there are male and female homosexuals now in the teaching profession as there are right throughout the Public Service and throughout society.

"What parents of this State must be concerned about — and I am concerned about — are those homosexuals who would try to use their own ideas to attempt to influence the children under their care.

"Most homosexuals don't force their ideas on others and that is why they have remained in the Public Service without being discriminated against.

"But the problems that will rise are with activists who push homosexuality as an alternative lifestyle. They try to convert people to their lifestyle and the parents of this State are entitled to have their children protected against that sort of person.

The Church Record understands that Mr. Dowd's concern has been echoed by many educators. At a time when non-government schools are expanding rapidly and when confidence in the State school system is rapidly declining they see this as yet another reason why parents will choose to send their children to private schools. Most parents will not want to run the risk of having their children taught by militant homosexuals. We know of at least one P. & C. which, at the request of the headmaster, has

already discussed this matter and sent a strongly worded letter to their local member condemning the current plans to change the Act. We expect that, as they meet, others will do the same.

General Comments

Mr. Dowd went on to say:

"The other changes to the Act are as cosmetic as the Act itself.

"The Government has gone mad with these measures by interfering with people's right of choice

"The changes make a mockery of existing laws. On one hand, it is a criminal offence in N.S.W. for males to practice homosexuality.

"On the other, it is an offence to discriminate against persons who practice this illegal activity.

"This Government has not, even after three attempts, been able to change the law on homosexuality as is stated in their policy.

"Employment relationships, teacher/pupil and accommodation relationships are all very close personal relationships and people ought to be able to exercise freedom of choice in the type of person they associate with."

Another opposition M.P., Mr. Jim Cameron, said in a Press Release:

"Already before State Parliament is the Education Commission (Amendment) Bill, 1982, which proposes absolute preference in employment to aboriginal teachers over any other equally qualified persons on the waiting list. Now we have heard over the weekend that State Cabinet has approved of new amendments to the Anti-Discrimination Act aimed at making employers defenceless against homosexual intrusions into their workforce."

Mr. Cameron called on the "orthodox community to stage an all-out rebellion" against this latest move by the government. He called for a massive lobbying of members by "the straight" community.

Synod

The Sydney Synod dealt with this matter on its last night of meeting. A motion was passed stating:

That the Synod calls on the members of State Parliament to reject those recommendations of the Anti-Discrimination Board's Report on "Discrimination and Homosexuality", if and when it is tabled in Parliament, which equate or promote homosexual activity as an acceptable and normal life style.

The Synod totally rejects the notion that Homosexual acts are a normal variant of human sexuality and entitled to the same degree of social acceptability as heterosexuality.

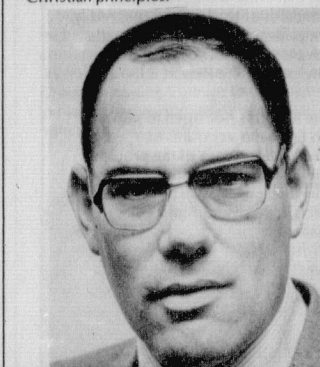
The recommendations designed to equate homosexual relationships with marriage relationships, in the opinion of the Synod, pose a serious threat to the family and especially to the young in the formative stage of their development.

In addition, the Synod views the recommendations which propose the removal of the exemption of non-government schools and private education authorities from the provisions of the Anti-Discrimination Act as a threat to the integrity of Christian educational institutions and to the free exercise of religious convictions. Synod also opposes the application of the recommendations in the area of public education.

Further, that a copy of this resolution be forwarded to each member of State Parliament.

The motion was moved by Rev. Bruce Ballantine-Jones. In his speech to Synod, cut short by reductions in time allowed for speeches, Mr. Ballantine stated, "Rarely has an issue come before the

community and the Synod that is so serious in its implications or so deserving of an unequivocal condemnation as the recommendations of the Anti-Discrimination Board's Report on Homosexuality." Claiming that sympathetic Government ministers had allowed people with a strong alignment with radical homosexual groups to have positions of influence within the A.D.B., he said that the report was, "biased... slanted in favour of the radical homosexual movement and against conventionally accepted views of sexuality especially those based on Christian principles."



Bruce Ballantine-Jones

Mr. Ballantine-Jones then highlighted several of the matters that most concerned him. The first was Recommendation 5:71 which states that: "In any future moves to reform criminal law relating to activity between males the N.S.W. Parliament adopt without modification the proposals put before the Parliament by Mr. George Peterson." Mr. Ballantine-Jones pointed out to Synod that those proposals have twice been defeated by Parliament. "They would include repealing all criminal sanctions relating to adults, allow soliciting and legalise homosexual acts with minors," Mr. Ballantine-Jones added.

The second recommendation he highlighted was 5:143(i) which recommends that the Commissioner of Police instruct his officers to cease surveillance of public toilets and other places frequented by homosexuals except on receipt of a substantial complaint. Mr. Ballantine-Jones said that this put at risk our freedom, privacy and safety. "A substantial complaint," he said, "means that if you are alone when an approach is made to you or your child the police will not be permitted to act." He added, "What this recommendation is asking for is a licence to turn public toilets and other public places where homosexuals carry out their acts into a haven and a protected place for them."

Continued Page 2

"Don't hinder a church building's function"

"We want to be able to use our church buildings for the purposes for which they were designed — that is, to preach the gospel. I object to attempts at coercion which will affect the ongoing religious work of the parish," Mr. Len Abbott, rector of St. Matthew's Windsor, told Church Record.

He was commenting on an article in the Sydney Morning Herald on October 9 reporting on the proposed development of the site by the building of a parish centre. The article focuses on the church's architectural magnificence: it was designed by Francis Greenway in 1820 and is classified by the National Trust. It quotes the Trust's director as saying: "The setting of St. Matthew's church and rectory is of such significance that no new building, however sensitive or sympathetic should be permitted to intrude. The open space around the two buildings has been maintained for 160 years and there is no justification for intruding upon it now."

"It was a highly emotive article based on information from a local pressure group. It has the effect of misleading readers because it highlights aspects of the church building which will be unaffected by the project. For example, the article quotes William Hardy-Wilson: 'At St. Matthew's Windsor, Greenway seems to have caught the sunlight of the Hawkesbury Valley on his glowing westward wall.' The proposed project is on the eastern side of the church. The article speaks of the church grounds as being the site for the centre whereas it is in fact the rectory grounds," said Mr. Abbott.

"At no stage has the National Trust made a direct official approach to the church. The first I knew of the objection was through the papers. The local pressure group had sent the letter of complaint and subsequently asked me to discuss the question at their next meeting. The National Trust did not contact me, but pressed the architect for plans which they put up in their offices with a petition they asked passers-by to sign.

"Their objections are at ideas we discussed informally with the Heritage Council. We were proceeding along their initially suggested lines which have since by consent been dropped. The Council has been constructive and sympathetic and we've been glad to co-operate with them. We have now engaged Ridley Smith as architect, as he has received awards for his sensitive designs matching new buildings with old; for example, St. Andrew's House behind the Cathedral. We are willing to co-operate to the limits of our ability and think we now have a more workable plan.

"But we object to attempts at coercion for three reasons. Firstly because of the way in which the local group and the National Trust have registered their complaints.

"Secondly because they are attempting to hinder the purposes for which the buildings were originally built.

"Thirdly, in 1960 people gave money towards the church's restoration. It seems that they now think that they should be consulted on any further development: that they have a veto power on issues affecting the current life of the church. It's like someone rescued from the surf being expected to lick the boots of his rescuer for the rest of his life — it makes the act not a gift but a bribe.

"We have a tumbledown hall in a separate location from the church and rectory. There has to be changes if the life of the congregation is going to function in a way that meets the needs of today's Christians. The church building through history has been adapted for current needs and I can't see why it now can't be done again tastefully," said Mr. Abbott.

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