

## BRIDGING THE GAP IN UNEMPLOYMENT

### — A CHRISTIAN RESPONSE

A 70% success rate, in finding employment for young people, in a time of mass unemployment, proves the success of a new project in Sydney's Western area of Mt. Druiett.

The scheme is named "BRIDGING THE GAP" and the man known as the Co-ordinator is Ted Cox. It is a project supported by The Anglican Church in the Whalan/Mt. Druiett area.

Ted is an ex-sailor (Royal Navy). He has had a reef named after him; was nearly a cripple, with back pain; and had a wife and family of four boys who would run for cover, when Ted was under the influence of alcohol. Four years ago, he became a Christian!

With his background as a million dollar representative, in the A.M.P. Insurance Company, he has a positive approach to all he undertakes. This outlook has also helped many of the young people he has counselled. They come to him disillusioned and downcast, but leave with an awareness of better things to come.

More recently, Ted Cox was the Personnel Manager for National Can Pty. Ltd. This experience has given him the knowledge of what prospective employers look for, in job applicants. A slightly smarter appearance; combed hair; tidiness, and a well presented portfolio of school reports and references, all help.

Ted has counselled 125 people, "face to face" and has given up a well paying position, to help get "BRIDGING THE GAP" off the ground. He is financed by a foundation, but has to find a lot of the cash himself. A newly acquired Mini-bus will test his faith as he pays the \$300 per month, needed for its purchase.

Ted speaks at service clubs and is ever on the lookout for businessmen who will "Go that bit further and give jobs to young people."

"Many of the youngsters just want assurance. I tell them to wake up to themselves — come ALIVE — think positive!" said Ted Cox.

Does he try to make them Christians? "No — I can't make anyone a Christian," said Ted. "That's up to the Lord. However, they know I'm a Christian and I earnestly want to help and love them. That's got to count for something!"

If a position looks good or interesting to one of his contacts, Ted will often phone the firm and make the initial approach. All he asks for is a "fair go" and a genuine interview, for his young friend.

"My job is helping young people," claimed Ted. Often he takes a group from the High School, where he teaches Scripture Classes, to visit factories and industries. As a result, some students have decided to try that bit harder, for a better pass in their school work.

Others have realized something of the "big, adult world, out there and it's not such a shock when they try for a job. They then work harder, and stay longer in a position."

"If you're genuine, people respond," is Ted's philosophy and it appears that his trust is rewarded by trust and confidence. The results speak for themselves!

RAMON WILLIAMS



Ted Cox (centre) is the man involved in "Bridging the Gap" at Mt. Druiett. Ted was able to help David Verrills (left) find a position with Mr. Leo Kozlowski, in his take-away food shop in the Emmerton Village Shopping Centre.

"If only Businessmen would come forward and take on just one young person, what a help it would be, to everyone concerned," says Ted Cox.

Photo: Ramon Williams

### Commission calls for return to honesty

The Anglican Social Responsibilities Commission, meeting in Canberra, called for a return to national honesty in the face of high unemployment.

The statement, released by Commission Chairman, Bishop Oliver Heyward, said:

"The rapid increase of unemployment threatens the stability of our nation. Society is being polarised into the employed and the unemployed, and the cry for justice is raised.

"Effective action requires all citizens to be committed to justice and honesty. At present tax evasion is rife; privilege is used to enhance personal wealth; legitimate national resources are misdirected from assisting economic and social development.

"The vision of a just society for all has to be recaptured by our nation.

"Any or all measures to deal with unemployment are doomed unless justice binds society into a cohesive whole.

"Our Christian faith underlines the privilege of sharing and this leads us to affirm that both wealth and work have to be redistributed.

"Taxation must be seen as a means to give dignity to all and we cannot tolerate a society where the rich grow richer and the poor poorer.

"The Social Responsibilities Commission of the Anglican Church of Australia affirms:

- (i) that each family unit should have at least one income for minimum family support;

- (ii) that the Federal and State Governments should take immediate steps to initiate economic growth;
- (iii) that management and workers should be assisted to improve their skills;
- (iv) that the Federal and State Governments should ensure that new technology benefits the whole community, not just particular sections of it;
- (v) that governments should initiate programmes to generate jobs in the service sector. Many of the unemployed, with proper job subsidy, could make a distinguished contribution to the quality of life of our society. If action is not taken, the alternative is impoverishment, bitterness and strife.

"The Commission recognises that unemployment has become an issue of such importance that it affects every phase of national life. From a Christian perspective, dignity of human life is expressed, among other things, by a person's opportunity to contribute to society."

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### ARCIC II formed — and agenda agreed

A new Anglican-Roman Catholic International Commission is due to meet in the second half of next year as a result of recent discussions at the Vatican, the two Churches announced this week.

At these discussions the programme of work for the new Commission was agreed: the joint announcement points out that Pope John Paul II and the Archbishop of Canterbury have summarised the Commission's general mandate as being to examine the outstanding differences which still separate the two Churches, with a view to their eventual resolution; to study all that hinders the mutual recognition of ministries; and to recommend the practical steps required when it is possible to proceed to full communion.

Both Churches are now selecting members for the new ARCIC and the names will be announced in the next few months. The Anglicans taking part in the Rome meeting this month were Bishop John Howe, Secretary General of the Anglican Consultative Council; Canon Howard Root, Director of the Anglican Centre in Rome; and Canon Christopher Hill, the Archbishop of Canterbury's Assistant for Ecumenical Affairs.

The first ARCIC was wound up after producing its Final Report, published at the end of March. And the members of that Commission, seeing their report as a "significant stage" in Anglican-RC relationships, said that they had agreed on so much during their twelve years of discussion that a new and closer relationship ought to be established between the two denominations.

Church Times



## Unemployment

One of the most depressing prospects facing Australia in 1983 is the fact that, unless some unforeseen miracle occurs, our unemployment rate will rise rapidly towards 10%. That is a startling figure — 1 in 10 unable to find a job.

I, of course, have never been unemployed. I left school and went straight to University on a scholarship which was meagre but adequate. I was able to pay for books etc. because, after exams each year, I merely turned up at the employment office of the local steelworks — the same one now laying off huge numbers of regular workers — and immediately got a job as a labourer for the duration of the holidays. With shift work and overtime my wage was better than I was to earn when I finished University.

After University I was employed immediately as a school teacher — that was in the days when the shortage was such that they were still recruiting teachers overseas. When I left teaching I went to Theological College where holiday employment was provided regularly by a Church organisation. Judging by the number of vacant parishes my job as a clergyman seems pretty secure.

Why bore you with these personal details? There is a reason. If you change some part slightly you have a profile that fits most of those in the Church who have a responsibility towards the unemployed. We have simply never experienced unemployment ourselves.

The Church is often accused of being out of touch with reality. Sometimes those accusations are justified. What will be our response to unemployment? It is very easy to utter pious platitudes, to talk about the protestant work ethic, to hide behind name calling — griping about dole bludgers, you really try. But none of those responses will do. Clearly people are hurting. Homes are being lost, families breaking up, self respect diminishing and anti-social behaviour increasing as people face a situation for which they have not been prepared.

Christians must make a caring response. And that will be difficult because like politicians and all the professionals who work in the area of helping people we are, ourselves, removed from the situation. It is easy, but unsatisfactory, to make pronouncements from our lofty ivory towers.

The time has come for Christians to sit down and listen to the cries of the unemployed; to look at the Scriptures for guidance in this situation; and to make an honest attempt to meet the needs of the 10% of our population who find themselves unemployed. Those needs will not be what we have traditionally seen them to be. A cash handout from the local Rector is not what is needed — social security payments at least allow some sort of meagre existence. The needs will be far more in the area of personality and family problems — pressures that people are just unable to cope with.

We have talked, as Christians, for a long time about how we care for people. Here is our chance to show that we mean it. How will we care for the real needs of the unemployed in our local area in 1983?

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## Letters to the Editor

Dear Sir,

One of my workmates gave me a copy of the Australian Church Record, 29/11/82, because of a letter in it about homosexuals. He thought it went a bit far, but it prompted me to find out about what the Record had been saying about homosexuality over the last few months.

And I found out. Homosexuals are wrong. So is the Anti-Discrimination Board. So are the amendments to the Anti-Discrimination Act. So is the Government. So are the secular humanists. In fact it would seem from the Australian Church Record that everyone is wrong about homosexuality but Christians.

Even if this is so, it's not the approach towards the faults of others that Jesus recommended. "First take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye." (Matthew 7:5 RSV)

Christians aren't noted for following that advice. Perhaps that's part of the reason why so many people see them as bigots and hypocrites.

The Government amended the Anti-Discrimination Act because of the persecution of homosexuals, something that is often done in the name of religion and morality. And whatever limitations the Board's report might have, it makes some very telling points about the actions of some Christians towards homosexuals.

If Christians listened more to others, and were more self-critical and less self-righteous, others might take them and their ideas more seriously.

Yours sincerely,  
Michael Glass

Dear Sir,

I have sought to ensure the continued use of the Book of Common Prayer as the standard of worship and doctrine in our churches. Therefore I appreciate the support given me by Phyllis Creasey, (in your letter to the Editor Nov. 15) yet I feel that this letter highlights the confusion of thinking prevalent today. In her letter, Phyllis Creasey gives strong support to your fine Editorial "The Flickering Candle" (Oct. 18) calling the churches back to a study of the Reformation; yet in the same letter, she commends the letter of R. A. Seales (Oct. 18) which letter, among other things, calls for the resignation of the Rev. John Bunyan. Now, surely Phyllis Creasey must know that at the last annual meeting of Synod the same Rev. Mr. Bunyan stood alone among our Clergy, calling for a motion (and finally succeeding) that would ensure the use of The Book of Common Prayer in our churches.

All this only goes to show, the mess into which we have come, and I am sure we would all be grateful if Phyllis Creasey would use her undoubted journalistic ability and talent, to explain a little more clearly, how we can further promote The Book of Common Prayer.

Yours sincerely,  
Victor P. Thomas

Dear Sir,

With random breath testing now well under way one must feel some sympathy for tow truck drivers. In a time of recession it's hardly fair that our government should introduce a law which would cut down their trade considerably. Perhaps the Trade Practices Act could be leaned on here.

It's very hard for the tow truckies to boost their declining industry. The usual avenues are closed. It would be hard to make an appropriate TV commercial, encouraging people to have accidents although one can imagine skantly dressed, lovely smiling young girls hopping into the latest sports car only to swerve out of control into oncoming traffic, all the time smiling and enjoying watching their smashed up vehicles being towed away by a newly sprayed state-of-the-art tow truck.

One suggestion made by the tow truckies union is that Mr. Wan be approached about increasing the tax on alcohol to pay a subsidy to the tow trucking industry. Others have predicted that since tow truck rates are cheaper in Japan or the Philippines that companies will ship wrecked vehicles overseas and tow them there to save labour costs.

With random breath testing expecting to lower the road toll by 10% the question Mr. Wan should be answering is what is he going to do in days of already high unemployment with the 10% of tow truckies who will be forced out of work?

SALEVO II

Dear Sir,

There has been considerable discussion lately regarding the ordination of Aboriginal Australians to the priesthood. To set the record straight:

### THE FIRST DEACON

James Noble from Yarrabah was the first Aboriginal to be made a deacon but he was never ordained priest. The date of James Deaconing is uncertain but it was probably in the early 1930s. He died in 1941.

### THE FIRST PRIEST

Patrick Brisbane, after studying at St. Paul's, Moa Island, was made deacon in 1969 by the Bishop of Carpentaria, the Right Reverend Eric Hawkey. After serving a diaconate at Aghahambo in Papua-New Guinea, he was ordained priest in the Diocese of Carpentaria and worked in his home region of Cowal Creek. Patrick died two or three years later.

### OTHERS

Aboriginals ordained priest after Patrick Brisbane include Norman Polgen who was ordained priest in Western Australia. Norman was from the Gordonvale region of Queensland and died while serving as the priest on Palm Island, Queensland. The Rev'd Michael Gumbuli and the Rev'd Arthur Malcom have also been ordained priest. They are now working in Yarrabah (Qld) and Ngukurr, Roper River (N.T.) respectively.

### BLOOD CONTENT

Unfortunately the classification of Aboriginal blood content has become part of this debate. It is unhelpful and hurtful to many people to make this type of classification. To help clarify this matter it would be helpful to note that most Aboriginals accept the following definition of Aboriginality.

An Aborigine is a person who—

- is of Aboriginal descent
- claims to be an Aborigine
- is accepted as an Aborigine by a significant group of other Aboriginals

No one likes to be told by others what their status within their own community is. Christians should accept the Aboriginal people's own definition of Aboriginality and not discriminate between Aboriginal people on the basis of whether or not they are "full-bloods".

Sincerely,

The Rev'd Fred Wandmaker,  
Secretary for Aboriginal Affairs  
The Australian Board of Missions.

Dear Sir,

Dr. Craddock's article, "Parental responsibilities — some blind spots for Fathers" (ACR 29/11), raises some contentious issues.

Firstly, I would point out that any sampling of community attitudes to be balanced, should include all sections of society and not just only one grouping — the academics who because of feminist influence tend to be sensitive to the male/female role relationship.

Secondly, I would maintain that the Bible teaches that for the Christian parent, the roles of the sexes are to be differentiated.

Dr. Peter Blitchington comments, "Sex roles are not set up arbitrarily but rather to be compatible with underlying masculine and feminine propensities. Thus if we train our boys into the role of protector and provider, we are simply encouraging an underlying biological predisposition of males to be dominant and aggressive. When we train our young girls to be nurturant and domestic, we are uplifting the gifts that God had given women. We are training them into a role — that of maternity — for which God created them... God's ideals and roles for men and women, if followed, lead to greater happiness and satisfaction, not a restriction of growth." (Sex Roles and The Christian Family; p54).

For the well-being of individuals and by extension, society as a whole, it is important that young people, particularly young women are trained to be good parents, for it is the destiny of mankind to be familial.

Alan Barron, Th.Dip. ARC.

Dear Sir,

How thrilling to read of the Christian revival amongst Aborigines (ACR 13/12/82), especially the suggestion of the Rev. Tony Nichols, Principal of Nungalinga College in Darwin, that Old Testament books in their dialects should be a priority; that they can relate to Genesis and Exodus with its patriarchal wanderings, sacred sites, the Land, Law and Ceremonies. It is God's way to introduce the New Testament.

Perhaps the preaching of the Gospel today to our material-minded civilisation needs the concrete foundations of the Old Testament also. It is in the Book of Beginnings (Genesis) we have the most stupendous Covenant in Scripture — the Abrahamic. It is inseparably intertwined with the Cross and the proof positive of the Almighty's faithfulness. As a legal document it has the Signature of the Lord God "Because He could swear by no greater, God swore by Himself" (See Genesis, Chapters 12, 15 and 22).

Letters continued page 4

## A Report — "Unemployment, Curse or Challenge?" — October, 1982

By Wendy Burgess

### And "Unemployment, Apathy or Action?" — A Resources Manual prepared by the Sydney Christian Youth Network.

#### A Review of these two documents by Allan Whitham

The Sydney Christian Youth Network has been active for almost 10 years as a forum for discussion on matters affecting youth and it has become increasingly concerned in recent years with the unemployment situation in Australia and in 1981 received recognition from the New South Wales Department of Youth and Community Services by way of a grant which enabled a Research Officer, Wendy Burgess, to prepare a report and the resource manual already referred to. Membership includes the Anglican Youth Department, Australian Student Christian Movement, Baptist Youth Department, Catholic Youth Apostolate, Church of Christ, Crusader Union N.S.W., I.S.C.F., A.F.E.S., Presbyterian Ministry to Youth, Salvation Army, Scripture Union N.S.W., Teen Ranch, Uniting Church Board of Education and can be contacted through the Anglican Youth Department, 1st Floor, St. Andrew's House, Sydney Square, 2000, telephone 269 0642.

"Unemployment: Curse or Challenge?" is Miss Burgess' report on behalf of the network and gives a compact,

Consideration has been given to the effect of the high birth rates of the 1960's, but the consequences within the present society of abortion-on-demand (e.g. the threatened loss of 2,000 teaching jobs in 1983) on employment trends has not been dealt with.

Accepting that on the South Coast and in a large number of the older parishes of the Sydney Metropolitan Area as much as 80 per cent of the population is now comprised of ethnic groups more information is required in relation to migrant working patterns if Christians are to be realistic in their reaching out to migrant unemployed in Christ's name.

Traditionally, migrants have taken on work which Australians preferred not to perform but under the pressure of increasing unemployment Anglo-Saxons are beginning to turn back to these less favoured occupations thus putting added pressure on migrant workers. Confrontation and bigotry increase as rationales are applied to justify unfair or biased treatment.

One unconscious weakness of the report is its accidental persistence in referring to the unemployed as being the "responsibility of society" as though they were not part of society. A certain idealism also is evident which looks to solutions on moral grounds, for example, in the areas of automation and its effect on employment. The fact of the matter is that in a fallen and sinful world economic



Malcolm Bloomfield (right), of the Home Mission Society's "Care Force", with two youths, in the "Workshop" at St. Michael's, Surry Hills.

Malcolm not only helps develop their skills, but is also active in finding accommodation; employment; and in general, "being available".

Photo: Courtesy — Home Mission Society

comprehensive and up-to-date resumé of facts about unemployment, the impact of technology on employment, and suggestions for a Christian response to the problems caused by unemployment.

The report has been widely researched and includes a very useful list of sources of reference and a particularly useful appendix listing printed material detailing creative responses to unemployment from successful pilot schemes in Melbourne, Hobart and Perth for those who want just more than facts and theory.

To those who have had close and professional contact with unemployment there would be nothing new in the statistical information but for Christian people generally it is a wide-ranging and informative précis of the current situation and very valuable. If there is any weakness in the material it perhaps is in the area dealing with the social phenomenon of the tremendous increase in the number of married women re-entering the workforce from 1960 onwards which has absorbed more than 50 per cent of all new jobs created in the economy and has tended to further hinder young people developing skills in that jobs were given as a preference to married women with skills learned prior to marriage. We still have to see what the impact of this will be in the next decade when these skilled married women are phased out by advancing age and will not be able to be replaced by an equivalent work group.

survival from the personal up to the international corporation level is generally a matter of expediency and economics, not morality and Christian ethics.

However, the final section on suggested Christian responses is wide-ranging and constructive and tries with some success to bring us down from the stratosphere of the usual university/elitist analysis documents which are increasingly jamming the shelves of our libraries. It seeks to earth the problem in terms of individual human beings who suffer and sets out constructive ways of building meaningful relationships with them, to our mutual benefit.

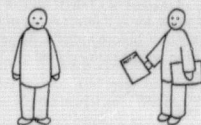
The Resources for Action manual is an excellent production and it gives much flesh and muscle to the report already referred to.

No individual Christian or congregation could fail to benefit significantly from a sincere use of the manual.

It is particularly strong in its assessment of resources for action and sources of further information. It could not fail to help Christians understand better in their own life the meaning of having Jesus as Lord in a balance with our more developed Protestant understanding of him as Jesus our Saviour.

There are four suggested sessions with appropriate material for group work and if there is any weakness with the book I suggest it would be that there is a great

### UNEMPLOYMENT: APATHY OR ACTION?



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In concrete fact, it was the WILL AND TESTAMENT OF ALMIGHTY GOD and the beneficiaries the Seed of Abraham. Chosen for his faith, even Abraham asked for proof, at a time when he and Sarai were childless. The Lord God graciously undertook a customary ceremony for ratifying treaties (Gen. 15). Its significance was enormous for it represented a "PASSING THROUGH DEATH".

As we know, a Will can only come into operation with the death of the testator who, in this Document was the Lord God. Clearly, the ceremony pointed to the death on the Cross of GOD IN CHRIST who alone could guarantee the inheritance to children yet unborn. As St. Paul points out they had done neither good nor evil "that the purpose of God according to election might stand, not of works but of Him that calleth" (Romans 9:11). Thus we see the Gospel in the Old Testament.

The Abrahamic Covenant included not only children by faith of every race, but a multitude of literal descendants of which the Jews were only a small minority of the twelve tribes of Israel, the main body of which were lost to view after the Assyrian captivities. As the prophet Hosea makes plain in referring to Ephraim-Israel, "In the place where it was said unto them, Ye are not My people (i.e. Gentiles) there it shall be said unto them, Ye are the sons of the living God (i.e. Christians) (Hosea 1:10 and 2: from verse 14).

The Good Shepherd of the Old testament (Ezekiel 34: from v. 6) is still seeking out his lost sheep today through the Holy Spirit, as Jesus said, "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14).

Yours sincerely,  
Phyllis Creasey

Dear Sir,

In my letter which you kindly published in the Australian Church Record, Nov. 29, 1982, there were two typographical errors.

(i) "having" should have read "aping" in this sentence:

"When they desire to adopt children, they are aping normal families without being normal themselves, because no homosexual relationship can possibly produce children."

By this I meant to point out that the very wish to copy normal families and adopt children, when they know their homosexual "marriage" cannot produce children, shows that they realize they are inadequate and that their "marriage" is unsatisfying in itself. To me, it shows they are not as fully homosexual as they claim. If they want to have children, they could seek for a heterosexual union which can produce children, and, of course, be faithful in that, always keeping the best provision for the children's needs in view.

Homosexuals copy or ape normal families just as they copy or ape normal marriage. Yet in neither case is it normal, but a counterfeit. As they must depend on heterosexuals to produce the children they want, such a lifestyle is a dependent lifestyle. Because it is a copying lifestyle, it is itself not the norm; and so it is abnormal. Homosexuals are abnormal people and need help.

(ii) The other error was that the words, "However, the Gospel our Lord commanded us to preach to every creature can change homosexuals. It did in Corinth." — should have appeared before the reference, 1 Cor. 6:9-11.

It is important to remember that we (the Christians, I mean) hold the key to the homosexuals' redemption. God has committed to us the word of reconciliation which can make them new creatures (2 Cor. 5:21). Let us entreat them in Christ's name to be reconciled to God, and let us not relax our efforts, because our labour is not in vain in the Lord, and surely something must be done! It was the preaching of Christ crucified that changed homosexuals in Corinth. (1 Cor. 2:2).

Yours sincerely,  
Constance S. Knox

Dear Sir,

I entirely endorse your editorial of the 18th October, 1982 issue of the Church Record in which you affirmed that the candle lit by the gallant Latimer is well nigh extinguished. I would like, therefore to present to all candid-minded readers some of the reasons WHY the Light of the Reformation is in great danger of being snuffed out.

The Reformation was a reaction in the hearts and minds of great men of God as a direct result of the totalitarian, terrible, dictatorship of the Church of Rome of the dark Middle Ages.

Once the sword of the Spirit (Eph. 6/17) which is the Word of God was plunged in the very head of Papal tyranny by which a dead wound was inflicted (Rev. 13/3, 12, 14) the result was the Reformation.

Now since A.D. 1800 the deadly wound has begun to heal, the light of the Reformation is dying, some of the reasons are:

(1) The Council of Trent (1547-63) which formulated the final stand of Rome against Pro-testantism.

(2) The Catholic counter reformation.

(3) The formation of the Society of Jesus (the Jesuits) in 1540.

(4) The miserable spiritual state of Protestant leaders/teachers.

(5) The Laodicean state of the organised Church.

(6) The dark evil days in which we live.

It is the Jesuits (No. 3 above) that have contributed the most to the destruction of the principles of the Reformation in Australasia especially their GREAT FUTURIST LIE which has infiltrated almost all of evangelical Christendom.

I warn all readers of Church Record BEWARE OF FUTURISM, for as a direct result of this DIABOLICAL LIE before long the flame of the Reformation will be extinguished in Australasia.

Yours very sincerely,  
R. A. Seales  
P.O. Box 57-101  
Auckland 4, New Zealand

Dear Sir,

Sooner or later Australia can expect a call from the head of the world's biggest multinational — the R.C. Church. Many will welcome a Papal visit for there's no doubt that John Paul is one of the shrewdest P.R. men around.

Many will see criticism of such a visit as Protestant bigotry, but a few explanations may help.

Firstly, who will pay for the (presumably state) visit? Three years ago a hefty sum was paid out of the public pocket in the U.S. to meet expenses estimated at \$10,000,000. The R.C. Archdiocese of Boston alone budgeted for a cool million, and the city mayor (Kevin White) asked for \$850,000 to cover municipal expenses.

Another point to consider is the role in which he comes. If the Pope comes as the head of Roman Catholics, what is their affair and we wish them well. What few seem to realise today is that the Pope not only claims headship of his own church, but headship of all Christians and temporal rule as well. This was vividly displayed on the trademark (we did say "multinational") and badge featured on souvenirs during the recent visit to the U.K. Superimposed on a representation of the Union Jack lay the papal keys, a position which, in the language of heraldry, indicates "sovereignty, dominion, alliance, descent or pretension".

Christians acknowledge one head of the church, the Lord Jesus Christ. Australians recognise no foreign pontiff as having any political jurisdiction.

When, as is reasonably certain, the visit does eventuate (Premier Cain has already expressed himself as all for it), Protestants would do well to avoid any action which might be construed as showing respect for an office which we believe to be both unbiblical and unnecessary, for the Pope in his person embodies all the many errors of the R.C. Church.

Saluuo III

## ET and the Bishop of Chester

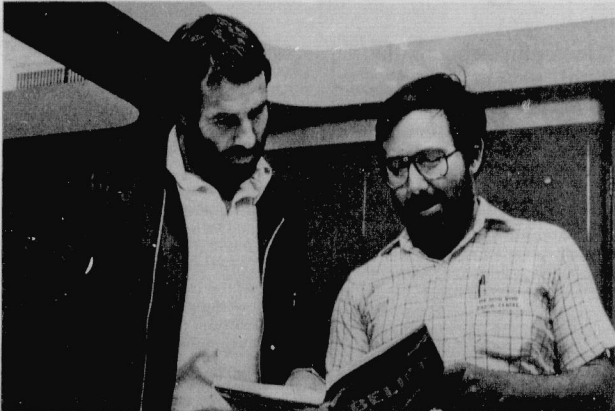
The engaging space creature ET (Extra Terrestrial), current star of American cinema screens and shortly to be seen here, has drawn comment from the Bishop of Chester, The Rt. Revd. Michael Baughen.

In the December Diocesan News, the Bishop, who saw the film on a recent trip to the USA, states that to say the film is interpreting Christian truth would be unjustified, but to say it has a perspective beyond the merely human would certainly be true — just as "Star Wars" had.

He adds that Christian magazines in the US have featured articles about the film, and some Christians have interpreted it, seeing similarities to the resurrection and to the indwelling of the Holy Spirit, and much more.

"The film's success may well be partly due to this 'other' element in a world where so many people feel closed in by a human-centred society," he writes. "The light that enlightens everyone brings a yearning for more than a materialistic society and a world without God."

## "THE SHAPE OF BELIEF" — BOOK LAUNCHING



Two of the three Co-authors, David Millikan (left) and Douglas Hynd, at the launching of "The Shape of Belief" in Sydney.

Here is a book that promises to examine, explain and create discussion, on the state of Christianity in Australia.

Photo: Ramon Williams

## The London Institute for Contemporary Christianity

The Rev. Dr. John Stott last year set up the London Institute for Contemporary Christianity. It is designed to help Christians in all walks of life to apply Biblical revelation to the contemporary world and to become more effective witnesses to Christ.

John Lillyman has just returned from a recent course held in London. He writes:

During the winter of this year (English summer) the London Institute for Contemporary Christianity, in collaboration with the Shaftesbury Project for Christian Involvement in Society, staged a two week conference. For the last eleven months I have been one of the numerous Australians abroad. One of the highlights of my trip was to attend this conference in England.

The subject of the conference was "Christian Commitment in Secular Society". The underlining aim of the lectures and seminars was expressed as such: "We long to see Christian men and women reassert biblical values and standards in their lifestyle and in public discussion of the great issues of the day." Our faith should encourage us to examine the world around us and its values. The God of the Bible is interested in all facets of living; the whole of life is spiritual. Too often our faith is privatised into a Sunday box of spirituality. This fosters the false notion that life outside the Church, for example, relationships with colleagues and friends, our work disciplines and leisure activities are all of lesser spiritual value to our Creator. Seven days a week we should be under the Lordship of Christ.

Each day we met as a body of believers to worship and hear the Word of God expounded. This time was followed by a core lecture. These were taken in the first week by Reverend Andrew Kirk who spoke on "Relating the Bible to the Modern World" then by Os Guinness in the second week on "Facing the Challenge of 'Modernity'".

Each day a seminar and workshop was elected following worship and the core lecture. I was impressed by the wide range of contemporary issues that could be nominated and a little frustrated that I was unable to nominate more during the two weeks. Some of the topics addressed included: Evangelism and Social Responsibility, Christian Values in Schools, The Future of Work in an Age of Unemployment, Family Relationships. The days were exhausting but extremely valuable.

I was encouraged by the dedication and enthusiasm of the guest lecturers, especially Reverend John Stott whose life reflects his serious commitment to Scripture. I can thank God for the stimulating lectures and discussions of those two weeks. As we continue to move forward in the 1980's, our society at large drifts further away from an understanding of the Bible and the personal-infinite God who holds all things together. Christians should be challenged to use their minds and to communicate. This means understanding where our society is at and how we must endeavour to interpret its trappings and philosophies in a biblical framework. Biblical Christianity is the Truth and has relevance to every area of our lives. We should not be afraid.

## 'Evangelical sickness moving to a crisis'

The Evangelical Movement is suffering from a disease which is moving towards a crisis, the Church Society was told by its chairman, Prebendary John Pearce, at its annual meeting recently.

"This sickness is a tendency to throw away our heritage in a haze of piosity and debased theology," said Preb. Pearce. He claimed that the Thirty-Nine Articles had become merely "historical documents of interest to those who care for such things."

Preb. Pearce, deploring the welcome which had been given to the final report of the Anglican-Roman Catholic International Commission, declared: "To my mind it is beyond understanding that such a report could have been defended by some of the best minds in the Evangelical world." The doctrine of the Eucharist set forth in it was "essentially a denial of our Church's historical position."

The ASB also came under attack. "One has only to compare the ASB with the

Australian Prayer Book to see what might have been . . . It is extraordinary to hear Synod members protest that the ASB was agreed upon by all members of Synod, and even Evangelicals. And it must be admitted that many Evangelicals know so little of history or liturgy that they are even unaware of what has happened."

There was a time, Preb. Pearce recalled, when Evangelicals believed that they were the normal Christians; and, by and large, the Evangelical faith, rightly understood, was very simply the Christian faith.

"Today we have come to believe in 'consensus'. The Evangelical party (so-called) is just one way of seeing the truth. And so we trade off our birthright for the supposed blessings to be received from Anglo-Catholics and Liberal Churchmen."

And Preb. Pearce urged Evangelicals to seek with all their hearts "to bring this Church of England which we love under the rule of Scripture."

## News from the Bible Society

### First Time Bible Translation in 375 Languages

A part of the Bible is being translated into 375 different languages for the first time, according to the United Bible Societies World Translation Progress Report for 1982. Worldwide, the UBS is involved in 574 Scripture translation projects.

There are projects with UBS involvement in 269 African languages, including 206 where a part of the Bible is being translated for the first time. In the Asia Pacific Region, the UBS is involved in translation projects in 243 languages, 141 of which are 'first-time' translations. There are 34 first-time language translations in the Americas and 3 in Europe.

The Bible Society in Australia is giving assistance to translators in 19 Australian Aboriginal languages, with work being co-ordinated through the Translations Secretary, the Reverend Euan Fry, in Canberra.

The Translation Progress Report has a comprehensive listing of Scripture translation projects in 667 languages.

### Bible Airlift into Uganda for Christmas

The people of Uganda received an unexpected Christmas present with the airlifting of 100,000 Bibles into their country last week.

Organized by the Bible Society, the first plane-load of 50,000 Bibles arrived at Entebbe Airport on December 14 with a second plane-load of 50,000 Bibles arriving on December 17. It was the largest ever airlift of Bibles in the world. By December 16 the first plane-load had already been cleared by Customs and distribution had begun.

The consignment which weighed 69 tons and filled two Boeing 707's had a roundabout trip before landing in Uganda.

After being printed in England the Bibles were transported by truck to Sheerness in Kent, then by ferry to Vlissingen, Holland, by truck to Frankfurt, West Germany, and finally by air via Cairo and Nairobi to Entebbe.

Half the Bibles were printed in English, with the balance in Luganda which is commonly understood in most parts of Uganda. The English Good News Bibles are used mostly by school children who are required to provide themselves with a Bible for study as part of the curriculum.

The airlift was organized to hasten the supply of Bibles into Uganda as surface deliveries had taken up to a year to arrive at their destination. A consignment of 40,000 Bibles that finally arrived in Kampala earlier this year were sold out within two weeks.

### Kenyan President urges Bible reading

Bible reading is a basic part of helping to establish a correct code of ethics among young people, according to president Daniel arap Moi, of Kenya. "It helps them to accept what is good and reject what is evil," he said when opening the Africa Regional Assembly of the United Bible Societies in Nairobi earlier this month.

President Moi said that there had been a growing laxity of morals in Africa's young people over the past two decades. "Kenya has placed a great emphasis on Religious Education in schools in order to encourage ethical conduct among young people," he said.

The President said that as a child, he was told the best thing to do was to read the Bible.

## The Church under Brezhnev: whence now?

For believers in the USSR, the death of Brezhnev must bring about a certain sense of "deja vu", for religious persecution, a hallmark of Khrushchev's last years in power, has also been a major feature of internal policy in the last years of the Brezhnev regime. When Khrushchev fell from power in 1964, both fears and hopes were expressed in the resulting atmosphere of uncertainty. Few of the hopes were subsequently realised but many new fears were to arise as the Brezhnev regime emerged and solidified.

Khrushchev's fall gave rise to a hope among believers that the ruthless policies which had, since 1959, more than doubled the institutions propagating atheism and more than halved the number serving religious needs, would be annulled — or even reversed. The first year after Khrushchev's fall, characterised by the process of disestablishing "Khrushchevism", was devoted mainly to such matters as Party reorganisation and revamping of foreign contacts. Religion was moved into the background and the disestablishment process even had a number of advantages for the Church: for example, the use of administrative measures to close churches, withdraw registration of priests and restrict religious activity, were allowed to lapse.

Nevertheless, official anti-religious output did not diminish under Brezhnev, nor, as became clear in following years, was any serious reassessment of the Communist Party attitude to religion contemplated. The only changes which have occurred have been in the tactics employed by the state to repress the Church and believers. A study of the overall picture in the past ten to fifteen years shows the increasingly broadening base of religious persecution. The fury of the 20s and 30s is gone: it has been replaced by a systematic bureaucracy which is cold, calculating and methodical in its advance against religious belief. This "systematisation" is clearly reflected in the rising number of persons imprisoned for their religious activities. The persecution has not been confined to prominent activists but reaches out to

embrace everyone, from such outstanding personalities as Russian Orthodox priest Fr. Gleb Yakunin (currently serving a ten-year sentence) to the simple Baptist peasant woman in whose home a group of believers meet for prayer. Looking at just the past five years, Keston College points out that in 1977 there were 147 known Christian prisoners in the USSR. In 1979 this number had risen to, at the very least, 180. Today, according to Keston College records, the figure of known religious prisoners in the USSR is almost 400.

At the same time, Soviet officials and press are loud in their protestations that there is total freedom of religion in the USSR. Sadly, this assertion is all too frequently echoed by representatives of the officially approved Churches, who have been forced into an uneasy compromise to ensure the continuity of the few concessions allowed by the state to the Church for its own pragmatic reasons. As it has become increasingly obvious to the authorities, religion, instead of disappearing, is on the increase. While not modifying its anti-religious stance in any way, the state has sought to gain at least some advantages for itself from the existence of the Church. Nowhere is this more evident than in the cynical use of the Moscow Patriarchate by the State.

The attempted era of detente was a time for playing down confrontation with the Church, emphasising (especially during the Helsinki talks) the Constitutional guarantees of rights for Soviet citizens — believers included. At the same time, subtle undermining of religious life continued: the admission of candidates to the few theological institutions was controlled as strictly as ever; arrests and trials, though at a reduced level, continued even as foreign churchmen were feted and given tours of the St. Sergius Monastery at Zagorsk; churches were closed even as discussion of the situation was inhibited by the Russian Orthodox Church's membership in the World Council of Churches. The Patriarchate has been used as a

## WHAT A WORLD



Lesley Hicks

## On being (not completely) Honest

Here begins my seventh year of writing this column. It's a discipline and a challenge; one I could wish to be without right now in the midst of a holiday heatwave, but generally a task I relish. When I first started in 1977 I feared running dry of subject ideas, but that has been the least of my problems.

Each year in December I have made a practice of sending a family newsletter in lieu of Christmas cards. This has been especially interesting, I gather, to my husband's side of the family and friends in England, and other far-flung friends who from a bare card would learn little more than that we are still alive. Our teenage children exercise censorship rights, and I tread a tightrope as I seek to record progress and achievements without making it what one young friend called an "annual skite-sheet".

She wrote a hilarious satiric version of one, depicting a family in which every parent's nightmares were coming true. It catalogued drug overdoses, abortions, a shot-gun wedding, and a reformatory sentence for the eight-year-old, "not surprising after he went and shot the headmistress".

### Newsletters

One year I wrote: "Inevitably, letters like this lack total honesty, in what is omitted if not what is said. Family life, even when united and blessed with the knowledge and presence of Jesus, has conflict as well as joy. We don't list our sins and disappointments, but they are there of course. We have a tremendous amount to be thankful for, and much for which we need to be forgiven, by God and each other. Christmas marks the launching of God's great rescue mission, with Christ's coming as a baby human, and eventually by His death making our forgiveness possible. Whether it works for us or not depends on whether we feel the need of rescue."

### Annual reports

It occurs to me that there are similar hazards when a church publishes its annual report. We want to record and praise God for the good things that have happened, but inevitably conflicts and disappointments go unrecorded, often not so much because we are trying to gloss them over but rather because to write them down might prove damaging and hurtful. We speak and write about both families and churches what we hope is the truth, and nothing but the truth, but certainly not the whole truth.

mouthpiece for numerous aspects of Soviet foreign policy (such as the "peace movement") since the end of the Second World War. In fact, in the official journal of the Moscow Patriarchate (No. 2, 1978, p. 4) it is unambiguously stated that "in accordance with the foreign policy of the USSR, the Russian Orthodox Church has for decades been involved in the global peace movement".

Repression of dissent has ranged from fines for people who hold prayer meetings in their homes to the incarceration of believers in psychiatric hospitals or the imposition of draconian sentences on fabricated charges totally unrelated to religious activity, although it is this activity which has led to prosecution. A policy of "divide and rule" has been applied to divide believers among themselves by granting cosmetic concessions to those who co-operate with the regime.

Brezhnev, like his predecessors, saw total control of the Church as a vital necessity in assuring the absolute authority of the Party. His years in power

### "Great Churches"

Some years ago Decision magazine published a series featuring Great Churches of America, with daunting statistics of church growth — thousand-member Sunday Schools and so on — enough either to depress Australian readers or perhaps to encourage us to take comfort in our small to middle-sized churches where we at least have some hope of knowing and loving every member. Another church paper here has also run a series on the history and achievements of Australian Anglican churches. These are of interest, but could run risks of being "skite-sheets".

### Books on Church Renewal

Sometimes, too, whole books are written about remarkable events in a church and its transformation and renewal under a particular ministry. One example, a book I reviewed in April '81, is "Miracle in Darien", about renewal in a suburban Episcopal church in America under the ministry of Rev. Terry Fullam. That was refreshing in that it did not lead to a massive building programme, but to the overflowing congregation occupying public facilities.

Another I have read in recent weeks is "More than Tongues can Tell", by Donald Bridge and David Phipps (Hodder & Stoughton, 1982). The book deals mainly with the slow transformation of a Baptist church in Sunderland, County Durham, England. In his foreword David Watson calls it "essentially a faith-building book. With honesty (the authors) have recorded what God has done . . . They have written about God's power to heal, and yet have shared their puzzlement at times in the whole area of healing; this book is not just another triumphalist success story. They have been open about their original fears and misgivings concerning charismatic renewal. They have shown how their prejudiced Protestant attitudes towards Roman Catholics have been significantly changed. Yet, throughout, they have revealed a right concern for biblical Christianity and for spiritual renewal within the historic churches."

### And One On Failure

Within the wider scope of a book, I think it is possible to be more honest than in a mere article. But something really unusual in Christian books is one focussing on failure itself. In "The Man Who Could Do No Wrong" Pastor Charles Blair (with John and Elizabeth Sherrill, again Hodder '82) tells how his "faith" and ambition over-reached themselves and he was charged with fraud. It is both a warning and a comfort — we may fail; God doesn't.

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CONGRATULATIONS to Anne and Graeme from the editorial staff of the ACR.

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**THE FAMILY IN MODERN LIFE**

A report on this subject is to be reconsidered by the Sydney Diocesan Synod in October 1983, and is presently being considered at various levels within the Diocese.

Interest groups and organisations have been encouraged by the Synod to consider the report and copies may be obtained from:

Joyce Bragg ..... 428 5576  
Frieda Brown ..... 407 2377  
Marlene Cohen ..... 977 5143  
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As indicated in his Presidential Address to Synod in October, 1982 the Archbishop has appointed a Commission to consider the formation of men for the ordained ministry within this Diocese.

Believing that "the key to the effective worship, work and witness of the local Church is the minister", the Commission's task is to assist the Archbishop to ensure that "the men whom God calls to this work are adequately prepared for its demands and opportunities."

Written submissions are invited from anyone interested in this vital matter. They should be directed to:

Rt. Rev. R. H. Goodhew,  
Anglican Church Centre,  
49 Market St., Wollongong 2500,  
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**TO UNDERSTAND EACH OTHER**

Passing on values to children

Alan E. Craddock

I am often asked by Christian parents how they can best pass on their Christian values to their children. There are many factors which can be identified in answering such a question, but a lot of what can be said is theoretical. A study of parent-to-child value transmission has recently been carried out at Catholic University, Washington. This study (Hoge, D. et al "Transmission of religious and social values from parents to teenage children". *Journal of Marriage and the Family*, 1982, 44, (3), 569-580) examined patterns of parent-child value transmission from a sample of 254 families associated with Catholic, Baptist and Methodist churches in the U.S.A.

The findings are informative in that certain family characteristics are identified and shown to play an important role in enhancing value transmission from parent to child. These characteristics are:

(1) **Parental characteristics**  
The effect of age, level of education, denomination and income of parents upon value transmission was investigated, and only age was found to enhance value transmission. The younger the parents the more success they had in passing on their value patterns to their children. It is more difficult for older parents to establish an identification bond with their children. This is an interesting finding in the light of the trend in our society for married couples to delay child-bearing until economic goals have been achieved. The delay, if too great, could produce difficulties in child-rearing which might reach a head during adolescence. However, the study is not detailed enough for us to be able to identify specific time periods which might be desirable.

(2) **Parents' religion**  
Value transmission was found to be most successful when both parents are highly religious. The impact of parental values is greatest when the parents are both in agreement and working together to pass on their values to their child.

(3) **Parental value-shaping**  
The effect of various ways in which parents attempted to transmit their values was examined. Pressure to attend church and to participate in religious education was effective for daughters but ineffective for sons. The impact of parents just talking about their church and their beliefs was much greater and had an impact upon sons and daughters. The most effective strategy appears to be a combination of these two: Sharing influence by example and a preparedness to talk about one's beliefs, together with some gentle pressure to participate in church activities which are relevant to the ideas being shared.

The mistake many Christian parents make is that they place too much emphasis on authoritarian pressure, and share little of their own feelings, beliefs and practices in loving and gentle, somewhat "low-key", discussion with their children.

(4) **Relationship with parents**  
The last point suggests that the quality of the parent-child relationship will be of importance in effective value transmission. The Washington study shows that high levels of parent-child disagreement or conflict inhibit value transmission. Even though both sons and daughters were influenced by this conflict, the impact seems to be greater in the case of sons.

In conclusion, the Washington study shows that value transmission is the strongest when the parents are younger (but we don't know exactly how young!), have definite religious beliefs and agree upon them as a couple, are prepared to talk about these beliefs to their children as well as to encourage active participation in related church activities, and when there are few parent-child disagreements generally in the family.

Leaving aside the age factor, these findings are consistent with the Biblical concepts of parental responsibility for teaching Christian values and ideas in the context of a loving relationship. Parents are encouraged to avoid strategies which provoke anger (Ephesians 6:4) and one can have no doubt concerning the need to be positive about bringing up children in the "discipline and instruction of the Lord".

**BOOK REVIEWS**

**Divorce and the Christian: What the Bible Teaches**  
Robert J. Plekker  
Tyndale House, Illinois, 1980



married twice, and is a polygamist!" (p. 11) What do we do then with the "fait accompli"? Such a remarriage is "continual adultery?" He invokes two Biblical incidents to get him off the horns of this dilemma. Plekker is aware that these "principles" seem to destroy his previous argument. He uses the "sacrifice" of Isaac as a model for the remarried Christian to internally sacrifice this new adulterous marriage. This attitude change is sufficient, without a separation, to permit continuance in the second marriage. (p. 121) He also uses David's marriage to Bathsheba as an example of how God allowed David to remain married to a "wrongfully acquired wife". (p. 124) Plekker neglects to mention the fact of Uriah's death. Plekker's uneasiness about these ploys is well-founded.

This is an inconsistent and weak exposition of the conservative position on divorce. Plekker's suggestions raise even more problems. There are better explanations of "What the Bible teaches".

Ralph Bowles

**The Life of Arthur W. Pink**  
Iain H. Murray  
(Banner of Truth 272 p. paperback, \$4.50)

Chosen by Madam Besant to be a leader in the theosophy movement, his first speech at an important conclave turned out to be a Christian testimony; able to address congregations of over 2000. He later found pulpits closed; possessed of a warm personality, his later years were spent in seclusion; author of a magazine with a subscription list which dwindled to 700, his books are today published in the hundreds of thousands.

Arthur Walkington Pink was an enigma: born in 1886 he was called to teach truth in an age when churches largely preferred a lie.

The degree he was out of fashion can be gauged by the remark made to Pink by a preacher in 1936, "Had I preached what I was taught in the Glasgow Bible Institute thirty years ago, my wife and I had starved to death."

Iain Murray has produced a biography of a man who left little material on his personal life. What he did leave was circle of readers around the world to whom he had hand-written 20,000 letters by 1946. In addition, he wrote sixty articles annually for his magazine, "Studies in the Scripture". As a theological tide turned, this publication began an expansion that saw a 50 per cent increase in the twelve months before he died in 1952.

Pink's wider acceptance today poses a problem as irresponsible publishers produce books which the author later regretted ever writing. Murray's analysis is that comparatively little of what appeared before 1930 is of abiding importance.



Extensive reading broadened his thought, and he did not confine himself to those whose views were acceptable, a policy he was prepared to recommend to others. He actually found the Plymouth Brethren writers more helpful on sanctification than the Reformers.

Of the Puritans, his favourites appear to have been Matthew Henry, John Owen, Thomas Manton, John Flavel and Thomas Goodwin. It is an indication of the times that such works were not always procurable.

Neither an eminent theologian nor a commentator of first rank, Pink's contribution lies principally in his practical and devotional appeal. He was encouraged doctrinal reading at the popular level, seeing it as a means of dealing with dead orthodoxy — "If there be no life in the pulpit, there is not likely to be much in the pew."

"We all have need to pray earnestly for more devotion to Christ, more love to souls, more fervour and power in preaching the Gospel," he wrote in 1929.

Pink's wife was a source of strength and an able assistant in his lone publishing venture. Their time in Australia from 1925 until 1928 was marked by controversy and blessing. There are numbers of people alive who trace their conversion to a ministry they can vividly recall.

Although Pink shed his early Dispensationalism, Murray writes "he was never wholly free from the way in which that system had influenced his thinking upon the subject of the church."

He regarded Dispensationalism and the "prophetic" influence as important factors in the low spirituality of American churches. A. W. Tozer's views a generation later endorsed Pink's judgment. Of his own experience, Tozer wrote, "I preached myself off every Bible Conference platform in the country."

Pink encouraged an experimental Christianity; he could not equate an outward profession as a sole ground for being born again; he classed the slogan "Once saved, always saved" as a "bald and unqualified declaration".

What are we to learn from the life and ministry of this man who died thirty years ago?

Many may disagree with some of his writings. But in his zeal for personal holiness, his steadfast adherence to the cause of Christ and in the reminder that Christians are often called to stand against opposition, Pink can be an encouragement to all.

Iain Murray has done us a service in presenting such a biography without much of the material he must surely have wished was available.

The book includes 40-odd pages of stimulating devotional writing from his subject's pen.

Donald Howard

**What Christians believe?**  
by John Eddison  
Hodder Paperback, \$4.95

This is a very readable paperback. Its subtitle describes it as a "lively handbook for new Christians". For this purpose it is a useful tool.

Eddison is a writer with the ability to illustrate his material with very memorable quotations and examples.

When talking about the gifts and fruits of the Holy Spirit, he says, "the Christian is not only a Christmas tree, laden with gifts, but also a fruit tree, producing the luscious and desirable virtues of love, joy, peace, long-suffering and so on".

In denying the teaching of reincarnation he describes reincarnation as that teaching where "our exact position in the batting order in the second innings will be determined by our performance in the first".

He also has some good outlines where, for example he describes the Holy Spirit as Ambassador, Benefactor and Comforter and the church as building (spiritual), brotherhood, body and pride.

He deals with controversial topics such as baptism in the spirit, and tongue speaking briefly and with fairness.

Standard doctrinal topics are covered in the chapters on God, Jesus, Holy Spirit, Man, The Cross, The Bible, The Church and The Sacraments. To this, helpful chapters on Commitment, Behaviour, Social Responsibility, Problem of evil and Life after Death are added.

Peter R. Brain



## "THE DAWN HAS BROKEN"



Mrs. Dorothy Hulme-Moir, Author of "The Dawn Has Broken", together with the Federal Secretary of the Church Missionary Society, Canon Alan Cole, at the book launching.

This book is the story of her son's life, Dr. Ian Hulme-Moir, who died after catching a fatal illness from one of his patients, during his time in Africa, with the Church Missionary Society.

The launching took place at the C.M.S. bookshop in Sydney, where the meeting packed the accommodation available.

Photo: Ramon Williams

## MAINLY ABOUT PEOPLE

## DIOCESE OF ADELAIDE

Rev. M. R. Varnish is resigning from the parish of Warradale and Darlington on 13th March, 1983 to take up appointment in the Parish of Leeton, Diocese of Riverina.

Rev. P. G. Carter, St. Augustine's, Renmark will become Rector, St. Philip's, Broadview as well as Minister-in-Charge, St. Francis of Assisi, Northfield on 4th March, 1983.

Rev. J. A. V. Hannaford will resign as Priest-in-Charge, St. Swinburn's, Morphettville 30th January, 1983.

Rev. J. G. Baillie has been issued with Permission to Officiate following his resignation as Hon. Assistant Curate, St. Chad's, Fullarton.

Rev. R. F. Pearson has resigned as Chaplain to the Flinders Medical Centre and has been issued with Permission to Officiate.

## DIOCESE OF GIPPSLAND

Rev. P. Rickards has returned to Gippsland as Rector of Heyfield.

Five Deacons were ordained to the priesthood at St. Paul's Cathedral, Sale on the 21st December, 1982. They are Rev. J. Connelly, Rev. G. Cooper, Rev. R. Luff, Rev. R. Tressilian and Rev. G. Vines.

## DIOCESE OF PERTH

Rev. Canon R. Edwards resigned as Editor of Anglican Messenger from December 31. He will continue as Chaplain of Perth College.

Rev. M. Elvidge was commissioned as Rector of Girrawheen on 25th November, 1982.

Rev. J. Forsythe was commissioned as Rector of Midland on 3rd December, 1982.

Rev. A. Gibbons was commissioned as Rector of Yokine on 20th December, 1982.

Rev. D. Murray has been appointed Rector of South Perth and will be commissioned on 14th February, 1983.

Rev. S. Russell was commissioned as Rector of Mukinbudin/Mt. Marshall on 27th November, 1982.

Ven. Archdeacon J. Wardman took up his appointment as Diocesan Registrar on 4th December, 1982.

## DIOCESE OF WILLOCHRA

The following have been made Deacons: Peter Achurch at Para Hills on 12th December, 1982 and John Thompson at Cummins on 16th December, 1982.

## DIOCESE OF RIVERINA

Rev. Canon B. J. Thomas has retired as Rector of Leeton.

Barry Paterson was made Deacon on December 19th at Griffith.

## DIOCESE OF SYDNEY

Rev. R. Sewell, Curate All Saints', Nowra became Curate-in-Charge, Christ Church, Kenthurst on 9th January, 1983.

Rev. P. R. Sinden became Curate-in-Charge new Provisional Parish of Kingsford on 1st January, 1983.

Rev. N. A. Bissett, Rector Homebush West and West Strathfield died on 28th November, 1982.

Rev. P. L. Taylor, Chaplain Macquarie University has accepted the position of Rector of Holy Trinity, Mowbray.

Rev. C. J. Letts died on 7th December, 1982.

Rev. R. C. Forsyth, Diocese of Adelaide, has accepted the appointment of Rector, St. Barnabas' Broadway.

Rev. D. West, Diocese of Canberra and Goulburn has accepted the position of Rector, St. Andrew's, Sans Souci.

Rev. A. J. A. Fraser died on 13th December, 1982.

Rev. Canon K. L. Loane will retire as Rector of St. John's, Parramatta on 16th April, 1983.

Rev. M. C. Lee, Acting Rector of St. Augustine's Neutral Bay, has accepted the position of Rector, St. Augustine's.

Rev. R. K. Harvey, Rector of St. Stephen's Lugarno with Illawong, has accepted the position of Rector, St. Augustine's, Bulli.

Rev. R. C. Colacino, Curate/West Pennant Hills has accepted the position of Curate-in-Charge St. Chad's, Putney.

## DIOCESE OF ROCKHAMPTON

Rev. F. Culver is to become resident priest/chaplain at Woorabinda Aboriginal Reserve.

## BCA Chairman in N.W. Australia

Commenting on his recent visit to the Bush Church Aid Society Centres in the North West of Australia, the Dean of Sydney, Lance Shilton, and Chairman of the Bush Church Aid Society said,

"A great team of dedicated people are serving the cause of the Gospel in North West Australia. More Clergy are needed. Churches and rectories need to be built to match the opportunities opening up with the establishment of new centres related to the development of the vast resources of iron, salt, oil, gas and beef.

You could think you were in a different country in the North West. I take my hat off to those who stay for long periods. Because of the intense heat and high humidity, some say 'visit the North West and die', others say, 'stay in the North West and live'.

My visit included Paraburdoo, Tom Price, Karratha, Dampier, Port Hedland, South Hedland, Wickham, Broome, Derby, Kunnamurra and Darwin.

Part of the time I was in the company of the recently elected Bishop of the North West, the Rt. Rev. Gerald Muston, who enthusiastically views his Diocese as one of the most exciting in the Anglican Communion.

Modern new mining towns grace the tough sunburnt countryside with air-conditioned facilities, refrigeration, fast plane travel and immediate communications which more than make up for the flies, the cockroaches, the snakes, red-back spiders and the crocodiles.

The rapid change of personnel in the North West highlights the challenge to the Australian Church to provide an effective Christian witness. The strategic importance of the 63 year old Bush Church Aid Society in taking new initiatives in remote areas is obvious and needs the support of the whole church.

People are constantly coming and going in the North West. This makes it difficult to establish the local loyalty for the building and maintaining of church buildings. But this difficulty also presents a unique opportunity for outreach. Those brought to a point of Christian commitment could on their return spread the message throughout the country. It is an opportunity similar to that of a city Cathedral like St. Andrew's, Sydney, where thousands of people from all over the world are constantly coming and going.

In the Diocese of the North West, 11 of the 18 Clergy receive financial assistance from B.C.A. as well as the Diocesan Registrar. The 18,000 members of the Society back up with prayer those working with their financial support in almost every State of the Commonwealth. The Field Staff include clergy, nurses, hostel personnel and the librarian at Nungalinga College in Darwin where Aboriginal Christian leaders are trained for service to their own people.

## BISHOP COMMENTS

Writing in his column in the Messenger, the Anglican Newspaper of the Province of W.A. the Bishop of N.W. Australia, the Rt. Reverend Gerald Muston said:

This Diocese at present receives a great deal of help from outside sources, notably the Bush Church Aid Society and the National Home Mission Fund. What action would we take if we knew we had to begin living on our resources alone?

It might seem a theoretical question. The agencies which generously support us year after year have not said they are going to stop doing that.

But it is not just a theoretical question. In our present economic climate we cannot go assuming that support from outside will continue to increase annually. Even more important, can we expect God to continue to bless our work if we remain dependent on others, not using our own God given resources? I am not talking here about the need for fund-

raising. It is something much more basic than that.

The Bishop shared some ideas including attendance at a conference next June which:

It will look at New Testament foundations for building an indigenous church; it will share experiences on alternate possibilities; it will be aware of the economic, cultural and political context of our work; it will work at regional practical planning and strategy development, and all of it in a context of worship.

The recent Diocesan Synod set up a small Ministry Commission which could lead to some "quite radical decisions" in the years ahead.

## Preparation for Ministry

The ACR in its comments on Sydney's Anglican Synod applauded the statement by the Archbishop that he was about to set up a Commission to advise him on matters relating to preparation for the ordained ministry.

The Chairman of that Commission, the Bishop of Wollongong the Right Rev. R. H. Goodhew, has called for written submissions from anyone interested in this vital matter. The submissions should reach him at Anglican Church Centre, 49 Market Street, Wollongong 2500 by 8th April, 1983.

## Headmaster — the King's School, Parramatta

In December last year, the President of the King's School Council announced the appointment of a new headmaster to succeed the Reverend Canon S. W. Kurre who retired on 31st December, 1982.

The new headmaster, Dr. A. R. Acheson, will arrive in Sydney from London on the morning of Friday, 14th January, 1983. He will be accompanied by his wife, one of his two daughters and his son. His elder daughter will remain in the UK to complete her secondary schooling.

Dr. Acheson is a graduate of the Queens University of Belfast, with an Honours Degree in Modern History and a Doctorate from the Faculty of Theology. He has now relinquished his position as headmaster of Portora Royal School, Enniskillen, Ireland to take up the new appointment.

The first day of the new school term is Thursday, 3rd February and Dr. and Mrs. Acheson will have an opportunity to meet parents, old boys and other members of the school community on the occasion of the school's annual Commemoration Day, Saturday, 5th February.

## Church introduces "Tin Bins" to help needy families

In a move prompted by the growing needs in our society, the Anglican Home Mission Society have introduced the new concept of "Tin Bins".

These are metal frames holding an onion bag, in which tins of food can be placed. The idea is that "tin bins" will be set up in parish churches, so that parishioners can respond with donations of food for needy families.

When full, the onion bag can be removed from the frame and put into an HMS Op bin, one of which is located in or near most parish churches.

The food will then be distributed by Care Force, the HMS welfare arm.

## The Australian



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## Primate scouted



The Primate, the Most Reverend Sir John Grindrod, Archbishop of Brisbane, recently visited the 13th Australian Scout Jamboree at Ipswich. He conducted a Communion Service, received a guided tour of the site and then spent time with boys from one of the Church sponsored troops — from St. John's, Penhurst in Sydney. He is seen here with some of the boys from the Penhurst troop who hosted him at a typical evening meal and presented him with one of their scarves.

## 1983 — A year of struggle for minority group justice

"1983 could be a year of severely heightened racial tension in Australia." This is the view which Mr. Al Grassby, former Commissioner for Community Relations, expressed to a recent meeting of the Churches Commission on Community Relations in Sydney. Mr. Grassby is a member of the Commission set up by the Australian Council of Churches in 1982, based in Canberra.

He stressed the link between racial tensions and economic decline. There was ample evidence from overseas countries that, as competition for jobs increased, community attitudes hardened towards people of different skin colour, language or culture. Already there were indications that Australia would be no different, if economic conditions and unemployment continued to deteriorate. Racial tensions were now becoming a new and divisive factor in both inner-urban and country areas.

The Commission meeting received reports of such tensions erupting into violence in suburban streets in Redfern as well as in Moree and other towns with a marked Aboriginal presence. In such areas drought was now compounding the chronic high unemployment. A number of people, mainly Aboriginals, had died in recent clashes between white and black hotel patrons in widely scattered regions of Australia. The lid was reported as ready to blow in many inland towns where a virtual standoff existed between the races. A feature was the almost total lack of jobs available for Aboriginal youths, many of whom were now receiving schooling on a par with white youths. Employers on the whole, showed a marked reluctance to engage Aboriginal labour and those who did were often ostracised.

Racial tensions were now also becoming manifest, for the first time since the mass migration in the post-war years, on the factory floor. There were calls by some unions for an end to migration if present economic circumstances continue. Given the intensely multicultural character of Australia's industrial workforce — more cosmopolitan by far than in any European

country or in the U.S.A. — the prospect of anti-migrant sentiment and division developing on the factory floor could pose a worse threat to the fabric of our society than external aggression.

Commenting on the current situation in Community Relations, the Executive Secretary of the Churches Commission, Mr. Jim Houston, said in Canberra that the leadership in Australian churches had given a clear-cut example in opposing racial injustice and calling for greater social harmony. Yet in 1983, our society was becoming so polarised that several leading Church bodies had felt obliged to speak out about the "two nations" emerging in Australia — one with a stranglehold on national resources of wealth, power and affluence and the other trapped in a vicious circle of poverty, unemployment and hopelessness. To exhort such people to tighten their belts, demand less, and work harder was both cynical and cruel. Any elementary notion of justice required that such appeals should be directed to the quarters where power was concentrated, not to the powerless.

## Financial problems for Vietnamese

The recent Vietnamese Evangelical Church in Australia newsletter reports that the church in Sydney is in bad shape financially. "The combined effects of members losing jobs and the need to bear all cost of a magazine 'Cam Thong' (which is produced to be given to Vietnamese readers in numerous countries) has placed severe strain on the church's finance," they report. They expect their general fund to be in the red by this month and they say that their church is helpless to give welfare relief to those families that are without jobs.

## INSIDE

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## John Stott gives major paper on the ministry

Ministry is first and foremost mission. And evangelism takes precedence over pastoral care.

This was the New Testament pattern, asserted the Rev. John Stott in a main paper on Ministry in the New Testament at the Anglican Evangelical Assembly in England recently.

The contemporary way of thinking was to assume that the norm of Christian ministry was the pastoral oversight of the Church. This was not a New Testament perspective.

The ministry of Jesus himself was first and foremost in the world; it was evangelistic. He called himself the Good Shepherd. But the Good Shepherd came to seek and to save lost sheep and to give his life for them.

## Servants and witnesses

The chief arena for the Christian ministry was the world. And the chief ministers were not the clergy, whose labours were mostly confined to the Church, but the laity, who lived and worked in the world.

The ministry of the people of God was primarily not to become pseudo-clergy or supplementary clergy, lay readers, elders, wardens or fellowship groups leaders in the church — important, indeed indispensable, as that was in its place.

The primary ministry was to be servants and witnesses of Jesus in the world, penetrating secular society, bearing the good news, seeking the lost sheep, maintaining the standards of Jesus in a hostile environment and exhibiting the Kingdom of Christ.

Dr. Stott went on: "We must therefore recognise a ministry of the laity as existing in its own right and even having primacy.

"To engage in Christian ministry lay people don't have to be ordained. They don't even have to be officially recognised and authorised by the Church. They simply have to be themselves, as Christian men and women in the community in which they live and in their profession or work.

"Some Christians whose ministry is in the world will be ordained as evangelists or missionaries and thus be commissioned and supported by the Church. But the main ministry in New Testament terms will be exercised by those millions of disciples of Jesus who, without any formal authorisation, are serving him and their neighbours in the world."

Going on to speak of ministry in the Church, John Stott said that once the lost sheep were found they needed to be nurtured. That was the role of pastors and pastoral assistants in the Church.

## Pastoral

By this ministry, the teaching of the Word of God, the people of God were cared for and led into maturity.

Just as Jesus preached to multitudes, and counselled individuals, and trained the 12, so clergy should preach and counsel and train. But all three were pastoral.

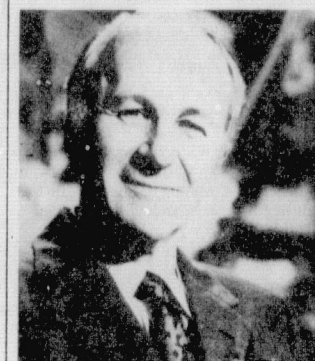
The same applied to other tasks. "Our visitation is not primarily social, it's pastoral. Our counselling is not primarily psychological, it's biblical. Our administration of the sacraments is an aspect of our ministry of the Word.

"At weddings and funerals we are emphatically not functionaries employed to marry and bury people, we are pastors, who are giving Christian teaching about marriage and death.

"Intercession is an important part of our ministry. We are part of our ministry. We are praying for the congregation as pastors, concerned that they will listen to the Word of God and do it.

"In all our teaching it is the maturity of the people of God and the ministry of God that are our chief concerns as pastors."

But if everything pastors did was pastoral, was there anything that clerical pastors did that lay pastors might not do?



"I hope we shall have the courage to say 'no, nothing,' at least in theological terms. There is no preserve of the clergy theologically that is barricaded against the laity."

He added that it was wise to restrict the ministry of the Word and sacraments to those who had been selected because their gifts and calling had been perceived and who had been trained and authorised to do it.

"But that is a matter of church order. As a matter of theological principle there is no function of pastorate which the New Testament regards as a prerogative of a priestly caste and prohibited to the rest."

## Australian churchmen to visit Southern Africa

The leading Australian churchmen, Archbishop Sir Marcus Loane, and Dr. Paul White, will visit Southern Africa on broadly similar itineraries in April and May, 1983. Sir Marcus Loane, who retired as Anglican Primate and Archbishop of Sydney early in 1982, has been invited by the Church of the Province of South Africa and African Enterprise, and Dr. White, widely known as "the Jungle Doctor" has been invited by African Enterprise, of whose Australian Board he is Chairman.

Archbishop Loane will arrive in South Africa on April 5 and will have engagements there until May 7. Centers he will visit include Pretoria, Cape Town (where he will attend a Synod of Bishops), Port Elizabeth (where he will meet Anglican clergy and a black community), Grahamstown, East London, Umtata (in Transkei), Durban, Pietermaritzburg and Johannesburg-Soweto. On May 7, Archbishop Loane will leave for Zimbabwe and be with African Enterprise's team in that country from May 8 to 17. Later, he will spend several days ministering in the Seychelles.

Dr. White will also arrive in South Africa on April 5 and will share some engagements in that country with Archbishop Loane.

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