

MAINLY ABOUT PEOPLE

ARMIDALE
 Rev D. B. Gowing, Vicar of Werris Creek, has been inducted as Vicar of Guyra.

Rev R. W. Hastie, Minister-in-Charge of Collarenebri, has been appointed Minister-in-Charge of Werris Creek.

Rev D. L. Griffin, formerly Diocese of Bendigo, has been appointed Locum Tenens at Collarenebri.

Rev J. Holbeck, formerly Diocese of Brisbane has been elected Dean of St Peter's Cathedral and Vicar of Armidale from the end of June.

MELBOURNE
 Rev J. G. Clarke, St Philip's, Avondale Heights, has been appointed to St John's, Heidelberg.

Rt Rev D. H. W. Shand, St Stephen's, Mount Waverley, has been appointed Bishop in Diocese of Melbourne, and will become Bishop of the Southern Region from June 1.

Rev J. L. Richards, St John's, Highton, died March 14.

GIPPSLAND
 Rev D. Smallbone, appointed Clerical Canon of the Cathedral Church of St Paul, Sale, from March 1.

Canon Smallbone, Yarram, will take up a new Parish appointment and will be inducted as Rector of Leongatha on May 30.

Rev Canon F. Morrey, Blackall, Rockhampton, becomes Rector of Moe, Latrobe Valley, from end of May.

SYDNEY
 Rev B. J. Lee, Curate, St John's, Camden, has been appointed Curate, St Clement's, Lalor Park, from March 20.

Rev P. G. Clifford from South America has been appointed Resident Minister, St James', Minto.

R. S. Smyth-King is to be ordained Deacon and will become Curate, St Faith's, Narrabeen, from March 28.

The Parish of St Paul's, Redfern, sometimes known as St Paul's and St Saviour's, Redfern, will now be known as the Parish of St Saviour, South Sydney.

Rev V. Roberts will leave Northbridge on May 8 to become Rector, St Clements, Mosman.

Rev J. E. M. Endean, Curate St Luke's Liverpool, is to become the Rector of Dulwich Hill as from June 2, 1978.

Rev G. C. Chandler, Rector of St Peter's, Campbelltown, died on April 9, 1978.

Rev O. B. J. V. Waldron-McCarthy, who held a General Licence, died on March 18, 1978.

Mothers' Union visits prison

Members of St Paul's Branch, Tamworth, visited Endeavour House, Tamworth, a maximum security prison, at Christmas time.

Previously members had only been allowed to leave biscuits for each boy at the main gate, but now, with a change of policy, the women were allowed to take afternoon tea and spend time talking to the boys.

Two visits in the year are allowed, the first being during the winter and the second just before Christmas. Members made a Christmas Cake and sang carols.

They have promised the boys that on their next visit they will arrange some community singing.

The Mothers' Union is the first group to be allowed to visit in this fashion.

Traditionalists still occupy church

Traditionalists have begun the second year of their around-the-clock occupation of St Nicholas du Charbonnet Church in Paris.

The occupation began at the close of Mass on February 27 last year when several hundred Latinchanting traditionalists invaded the church.

Since then they have ignored pleas by religious and civic officials to abandon the church, vowing to remain until Cardinal Francois Marty permits them to hold Mass regularly in one of the city's churches.

Each day at the church the squatters attend a preconciliar Tridentine Mass.

The Catholic Weekly

Partners in Mission

• From page 1

is a "second" stage of the MRI.

Apart from the heads of national boards and the Members of Standing Committee of the General Synod, a number of overseas delegates attended the conference.

These included the Rt Rev Ronald Bowby, Bishop of Newcastle-on-Tyne, Archbishop de la Cruz, Coordinating Officer of the Church of East Asia, Rev Robert Wainwright of the Episcopal Church from New York, and the Rev Joshua Kominame from Japan.

Mr Whitham said Synods, Commissions, Boards, Committees, etc, are all necessary for policy, strategy, allocation of resources, and identification of need.

"However," Mr Whitham contended, "we are losing touch with the 'working class' because the major representation on all these bodies comes generally from among the achievers — in our society those who can make enough money to remove themselves even geographically from the 'working class'. The goodwill is there and the personal Christian commitment, but this is not sufficient.

"Mutual frustration and misunderstanding — even apparent irrelevance of the gospel and certainly of the church — is occurring because of faulty methodology, lack of mutual identification (empathy) and breakdown of communication between socio-economic groups.

"An even greater breakdown is occurring at the political and Public Service levels because the church historically has always been able to show the path forward as society changes but now appears uncertain and confused as well.

NEW BOY NEW BRANCH
 "It is only in the Church that we seem to think it appropriate to send the office boy to open a new branch for us — it would never occur in the business world, for very obvious reasons.

"The parish structure is still the most appropriate one that I know in which to work but the local clergyman has to become a real figure in the actual community — not a professional dealing with 'clients' on behalf of the Establishment — which is the message received by the non-Christian community if one takes the time to listen to their opinion.

"Social identification and acceptance gives credence to the gospel of salvation, for you have earned the right to speak and also the trust of the listener. This cannot be achieved to any real depth under eight years and the constant movement of clergy just as trust is beginning to form is disastrous.

"Certainly there will have to be many changes in various ordinances and methods of training to give room for these new patterns and understandings to function and flourish.

"There should be regular and consistent exchange of such knowledge between the various Dioceses to create appropriate methodologies and a common pool of experience for all to draw upon.

"But in the end there can only be partial and sporadic success until our congregations are using these resources. They need help and education in the identification of specific problems locally and nationally and their specific answers, all against the ultimate background of spreading the good news about Jesus in their own communities."

BISHOPS ON AUSTRALIAN CHURCH
 The Diocesan bishops felt that the church throughout Australia, at a Diocesan level, had significant contact with the community through a wide range of social services and educational agencies such as retirement villages, children's homes, specialist ministries and chaplaincies, church schools and counselling services.

GOSPEL OUTREACH
 In the area of gospel outreach, the bishops expressed concern that a significant number of parishes were ineffective in outreach.

JOB CRISIS
 "A great many of the clergy are suffering job identification crisis and so are many congregations. So severe is this crisis that many young men begin to doubt their calling to the ministry after a relatively short time in parish work ... and many resign: a loss that the church cannot afford at both the personal and organisational levels.

"But parish demands in a Housing Commission or similar area present, initially, unanswerable problems to a man trained theologically to be a specialist in teaching and preaching.

"These pressures either destroy him or drive him into the only social 'class' which he fits by training — the 'successful' middle class, the tertiary educated, lecturing in a college or Diocesan administration.

"Often the decision-making committees or boards and many of the available personnel do not really understand the specifications

INTERACTION
 There was considerable interaction with the media, political structures and community groups, the bishops suggested. Most dioceses felt there was a fair degree of satisfactory contact with the media, but in some cases there was real frustration with the political structures.

ECUMENICAL ACTIVITY
 At the present time there was a reasonable degree of ecumenical activity at the diocesan level; however, there was very little at the grass roots level of the parishes.

REPORT TO STANDING COMMITTEES
 The consultation produced a considerable number of recommendations which will be discussed at the next meeting of Standing Committee of General Synod. Some delegates noted that Standing Committee would need to work hard if their insights and recommendations were to make any appreciable impact in the parishes.

EQUIPPING THE SAINTS
 Bishops indicated that most parishes in the Australian church were operating with the fairly traditional structures — study groups and organisations. They felt that traditional methods and structures did not seem to be particularly effective.

They felt there was a great need to motivate Christians and for many the problem seemed to be the inability of Christians to relate their beliefs to their own lives in a real way.

Rev Alan Whitham

of the job desired to be tackled for Christ's sake, yet they have the potential.

"Many men and women who could do the job do not get the opportunity because of the high educational qualifications required of modern ministers, while many ordained men of great capacity and experience are anchored to the wealthy, self-perpetuating parishes.

Many were more successful at maintenance. Some Bishops felt that parishes seemed to have little effectiveness except where the church is still a real part of the community.

committees nor assume departmental duties.

The chaplains feel that if this recommendation is accepted it will mean not only that present committees will not have the important

"The gospel provides a model for fair gaol treatment" is the conclusion of Rev Keith Marr, Prison chaplain, in a recent interview. Because, in the gospel sin against God is not lightly treated nor is mercy lost sight of. The gospel is a message which upholds justice and mercy together.

In the prisons there are those who want to see prisoners "get all that they deserve". There are others who, so moved with compassion, want to obliterate all responsibility for past crimes and give prisoners such rich treatment that many would gain the impression "crime does pay".

The gospel's emphasis on personal responsibility for action, on true repentance followed by mercy may well have a message for the prison system. However, true repentance cannot be institutionalised, for it is a response that comes from a Christian witness in the prisons.

This message must be heard at every level of the prison system. Chaplains must have access therefore not only to the ear of the prisoners but to wardens, committees which affect the prisoners' life, and right through the hierarchical structure to the commissioner of the department.

The recent Report of the Royal Commission on Prisons seems to have failed to understand the actual role of the full-time Prison Chaplains.

At the time when the commissioner was taking evidence the chaplains did not realise that their roles were being reviewed.

The commissioner appears to have used a job description in an application by a country clergyman who wished to become involved in a local gaol as a part-time chaplain as how the chaplains see their role. As a result he concluded on the basis of that document, that the chaplains were confused about their role.

On the contrary the chaplains have clear goals as to how they are to bring their spiritual insights to bear at every level of the prison system.

Whereas the report viewed chaplains as perhaps evangelists and people who con-

ducted services for prisoners, the chaplains have been performing a much wider ministry.

For example, since full-time chaplains were appointed in 1962, they have sat on departmental committees such as the one that determines a prisoner's classification, ie which gaol and to which section a prisoner should go.

The prisoners see the chaplain as their representative on this committee. The chaplains are concerned for the future development of and influence on the prisoner.

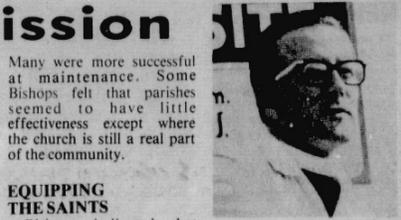
The Department of Corrective Services and most prisoners have been happy with this situation, but the Commissioner has recommended that they should not be members of departmental

insights of the chaplain, but also any future committees formed by the department will in principle be forced to exclude chaplains.

If the chaplains are to have the greatest effect, then they must not only be able to preach the gospel, but also ensure that the prisoners are not unjustly treated and are shown mercy and compassion.

Although the social welfare role of the chaplain is less important in recent times with the appointment of social workers to the gaol staffs, they are still able to demonstrate their genuine concern for the need of the whole person by their involvement in the system, yet their freedom from it with respect to promotion etc.

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Rev Alan Whitham

GOOD NEWS BIBLE: SALES OVER 1/4 MILLION

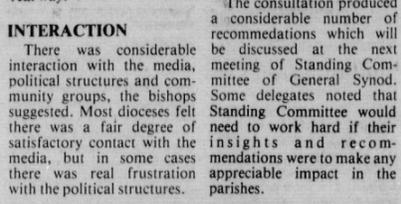
The President of the United Bible Societies, Dr Oswald Hoffman, recently presented the Governor-General, Sir Zelman Cowen, with Australia's 250,000th copy of the Good News Bible.

The specially inscribed copy of the world best seller was presented to Sir Zelman Cowen in a short ceremony at Government House, Canberra.

Dr Hoffman is internationally-known as the speaker on the Lutheran Hour, probably the most widely heard sermon on radio. The program is broadcast on more than 1200 stations around the world.

Dr Hoffman is the first American to be President of the United Bible Societies, which is the world's largest Christian missionary organisation serving all churches through its translation, production and distribution programs in 160 countries.

The Good News Bible was published in December 1976 and sales in Australia reached



Dr O. Hoffman, President of United Bible Societies, presenting the 250,000th copy of Good News Bible to Government House on Wednesday, March 8, 1978, to Sir Zelman Cowen.

the quarter million mark in about 15 months.

At the beginning of 1977 Queen Elizabeth II was presented with the one millionth copy circulated in the United Kingdom and later in the year President Carter of the United States was presented with a copy commemorating world sales of five million. Today, world circulation stands at more than six million.

FREE AD

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

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

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



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THE GOSPEL GOAL FOR GAOL REFORM

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PRIMATE ON THEOLOGICAL EDUCATION

The Primate at the dedication of the new Canberra College of Ministry on Sunday, April 23rd, said that theological colleges in Australia were originally established with an either/or emphasis. Either they saw their role as being wholly academic or wholly concerned with the devotional disciplines.

That was a false dichotomy for true devotion can only be such if it is based on sound theology. Sound theology can only fulfil its purpose if it leads to true devotion.

Speaking on the text Mark 3:14, Archbishop Loane stated that this represented a new point of departure for the calling of men. In the Old Testament God's promise to men called to His service was always "I will be with you".

Jesus turned the promise around; it is now that "they should be with Him". The tragedy of the ordained ministry in the 1970's was that while the ministers of God spent a great time with men in their ministry they seldom spent the time they should with God.

The new building houses the Principal, the Rev David Durie and provides for lecture rooms, a common room and reading room. It is linked to St Mark's Library by a passageway.

The diocese had originally rented space from St Mark's Library, but was unable to continue this arrangement because of the growth of the Library.

POPE'S MASS SACRILEGIOUS

Claims by a Brisbane Tridentine-style group that the new rite of the Mass, authorised by Pope Paul in 1969, is "sacrilegious" and forbidden under pain of mortal sin have been strongly rejected by Bishop William Murray of Wollongong in a pastoral letter.

The pastoral letter was read in all churches in the Wollongong diocese on April 23rd.

It was prompted by a circular letter from the Brisbane group to many bishops, priests and lay people throughout Australia.

Bishop Murray, in his pastoral letter, says refusal to accept the authority of the Pope has always caused disunity, discord and confusion in the Church.

In a strong defence of the new rite and the authority of the Pope to introduce it, Bishop Murray said:

"The papacy was instituted by Christ as the principle of unity and stability in His Church. On this rock I will build my Church. He said to the one who first held the office of primacy, St Peter."

History provides us with all the evidence necessary to show that refusal to accept the authority of the successor of Saint Peter in any age has brought disunity, discord and confusion into the Church and caused un-Christian enmities and animosities to arise among its members.

One of the matters in which the pope speaks with authority to all the members of the Catholic Church is the matter of Catholic worship which is regulated by the sacred liturgy

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EDITORIAL

Bypassing the Needy

of taxes is meant to cover unemployment benefits which are now surely substantial. It could be argued that our concern for the unemployed young person is now non-existent because he is being kept indirectly by our taxes.

However, there is another reason why we may be tempted to bypass the cause of the needy. The reason is covetousness. Many in our country will grab more money in their quest for fulfillment through material possessions, even at the expense of the needy.

It is significant that the tenth commandment spells out that which we are not to covet, not merely the fact that we are forbidden to covet as the people of God. It is done so for a very good reason — the inherent covetousness of individuals and society as a whole even the Christian individual and the congregation.

As Christians we give much attention to the impact we have upon the world in which we live, with little thought for the quiet effect the world has upon us. Perhaps one test of our freedom from covetousness will manifest itself when we are called upon to give to the needs of others at the expense of our own material goals.

However, over and above any attempts on the part of Christians to rationalise themselves out of their commitment to the needy, there are the clear words of Jesus: "The poor you always have with you." This is not the

sign of resignation on the part of Jesus but a statement of fact. It does not mean simply that the world will always be full of poor people. It means that Christians will always have the opportunity and the responsibility to minister to the needy person.

At a personal and a congregational level there must then be a genuine commitment of the part of Christians to the needy, the materially needy person as well as the spiritually needy one.

On a wider level opportunity is provided through such appeals as the Archbishop's Winter Appeal for Christians to make personal contributions that can reach out to the needy in areas outside of one's parish. This will help other Christians meet needs in places of substantial unemployment. There are also projects which are undertaken on a denominational level which would be beyond the reach of any one congregation and which ought to elicit our support.

However, we see the reasons for the present problems of our economy, we must exercise care as Christians to heed these Biblical injunctions which place upon Christians clear responsibilities to the poor and needy, and not bypass them "for inasmuch as you have done it unto one of the least of these my brethren you have done it to Me."

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AUSTRALIAN CHURCH RECORD, MAY 1, 1978 — 1

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The Primate, who chaired the Partners in Mission Conference, talks with Miss I. Jeffreys from South Australia in between sessions.

NOTES & COMMENTS

MACOS Moral

The social studies course "Man a Course of Study" (MACOS) is a stark example of the use of the school as a social laboratory and testing ground for the theories and objectives of the so-called educational elite.

The project originated in the United States. It failed to attract wide-spread support there and has since been exported to Canada, New Zealand and Australia. It has since been banned in Queensland but is widely used in New South Wales.

The project, which occupies a large part of the fifth grade year, concentrates on imparting a view of man, life and culture which is based exclusively on a relativistic and humanistic philosophy. This exclusive approach to the meaning of life fails to give the children the opportunity of testing the validity of the MACOS philosophy against other and more representative answers that have been offered to such questions.

The content of the course, in so far as it deals with the life of the Netsilik Eskimos, concentrates on values and activities which are in stark contrast to and at variance with the value systems of our Australian culture.

Without balancing input the course could give children a deficient understanding of life and also, according to some experts, could cause harmful psychological reactions.

The MACOS material is full of references to adultery, cannibalism, killing female babies and old people, trial marriages and wife swapping, violent murder and other abhorrent behaviour. Community living, elimination of the weak and elderly, sexual permissiveness, promiscuity and violence are recurring themes in MACOS.

These are presented without any moral direction (an alleged virtue of the course), and in a number of instances are closely related to current controversies in our culture eg euthanasia, abortion, suicide and the value and place of marriage.

The structure and content of the course fails to expose the children to the Christian perspective to the situations presented, despite the fact that the Judeo-Christian ethic and world view has been an integral part of western civilisation for over a thousand years. In its place "ad hoc situation ethics hovers into the classroom begging for opportunities as always".

("View Point on MACOS", John Sanders, *The Primary Journal* number 3, 1977).

We are not suggesting that other answers to the basic questions of life raised in MACOS should not be considered by children in schools but that such questions if raised should be treated in a way that gives children access to other and more representative alternatives than is offered in MACOS. Also we feel that ten year olds are hardly ready to cope with such abstract and difficult questions.

The operation of the MACOS project institutionalises within the State system a humanistic world view that is hostile to the Christian faith and the perspective of most parents who have to send their children to State schools if they can't afford private education.

MACOS is potentially dangerous to the value formation processes of children of tender years and lends itself to the potential of mind manipulation.

The way the MACOS project is introduced into schools is also grounds for concern. Meetings with parents expose them only to a selection of the course where much of the objectionable material is omitted. Parents are asked to make a judgement on inadequate information and without the benefit of an anti-MACOS point of view being put. This has sinister implications consistent with US experience and is unworthy of and inappropriate for a State instrumentality.

In the US MACOS has been dogged by controversy. The United States congress cut off federal funding after a congressional enquiry. Despite enormous pressures from the commercial backer of the course the overwhelming majority of education authorities and schools also rejected it. However, in Australia and particularly in New South Wales the course is being actively promoted from within the department and foisted on an unsuspecting public.

Concern is growing in Australia as more and more people become aware of the philosophical assumptions behind the course, its content and its possible, but as yet unresearched, effects.

All political parties should investigate for themselves the MACOS project and the complaints about the course.

It would be in the interests of the community and particularly the children if MACOS was discontinued and superseded by a more balanced social studies course, more relevant to Australian children and less manipulative and intrusive into areas where parents have legitimate rights and responsibilities.

Christian parents with children in primary schools must be vigilant and bold in asserting their rights to be able to educate their children in sensitive, moral and social matters without contradictory and questionable values being foisted on their children in the name of progressive education.

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ON & OFF THE RECORD

By David Hewetson

A Phrazzle of Phrases

You may have been to a *gathering of clans*. But I am sure that you have never made it to a *tok of capercailises* or a *chatter of coughs*. Have you been in an *eleven of cricketers*, or perhaps one of a *troupe of dancers*? Well and good, but it will never be possible for you to belong to a *dopping of sheldrakes* or a *murmur of starlings*.

A CLUTTER OF CLERGY?

And you, my clerical bothers: as Clergy you *assemble* (although those who run public meetings tell me it is hard to get you to do so). Bishops, on the other hand, are (bunched?) in *benches*, saints come in a *communion*, and (marvellous thought) friars come in a *skulk*. I do not know whether there is any ecclesiastical significance in the fact that the only other creatures so grouped are foxes.

By now — if you have read this far — you are wondering where I came by such a goldmine of valuable information. I'll tell you: it is in an ancient dictionary belonging to a friend, who has, I am glad to say, resisted every attempt on the part of his family to dispose of it. And recently we found in it this list of terms used in "group phraseology".

A CONGREGATION OF BIRDS?

Would you like a few more? Asses come in *paces*, boars in *sounders* (perhaps also bores). Cats come in *clowders*, colts in *rags* (as, no doubt, do many of those who put their money on them). *Congregations* can be made up of birds as well as people, and quails as well as maidens come in a *bevy*. And if a *gang* is coming round to see you it might be made up of labourers, but it could also consist of elk or thieves. It might be fun to find rabbits or mice in a *nest*, less fun to find machine guns.

Sometimes group words have a most appropriate flavour. For example hunters come in a *blast*, foresters in a *stalk*, and larks in an *exaltation*. But I am not sure why princes are in a *state* (perhaps it is harder work than you think) or why a group of knaves is a *rayful*. I would have thought the latter was more of a handful.

Some time ago I invited Record readers to send in limericks. So once again, with some trepidation, I invite you to contribute group phrases. May I suggest a few: a *ponder*

of church-wardens, a *dicker* of delegates, a *simmer* of synods, or a *snigger* of choirboys. How do you think Rectors, Archdeacons or Rural Deans etc should be grouped? Over to you.

Recently I was preaching on the eighth commandment. It occurred to me that just as Jesus internalised the commandments against murder and adultery it is helpful to do the same with the commandment against stealing (or any other commandment for that matter), in keeping or in breaking God's injunctions it is important to distinguish between the letter and the spirit.

THE SPIRIT OF TAKING . . .

The spirit of the eighth commandment is an injunction against taking one's self anything, in any way, that is at the expense of others.

The malady of the human heart is, of course, rebellion against God, turning from him to an autonomous course of life. The chief symptom of the disease is self-centredness in its many forms (including the religious form). And the eighth commandment is the fence that God builds against the selfish desire to take rather than to give.

If we are able to identify this motivation behind our actions and our plans it will help us unmask a life-style that we might otherwise be loath to describe as stealing. For another pernicious symptom of the human disease is the inability to admit to ourselves that the sickness is there: psychologists may describe this as rationalisation, but the Bible simply labels it blindness.

. . . AND THE SPIRIT OF GIVING

The spirit of taking is behind the boss's desire to get as much as he can for as little pay as possible.

And it is behind the worker's attempt to do as little as he can for as much pay as he can get. We must also remember that there are other than material things that we can take from each other: careless gossip robs people of their reputations; bad example can lead (especially young people) into a loss of innocence; and we can simply take each other for granted.

The lovely thing about redemption as far as this commandment is concerned is that it replaces the spirit of taking with that of giving. The thief, says St Paul, should not only stop his stealing; he should become a worker so that he has something to give to those in need.

As with all matters of the law in the Bible, it is love that is the inward essence. Breaking God's laws is a sin against love, fulfilling them is nothing less than a regaining of this sacrificial, self-giving motivation in all the areas legislated for.

What a difference to our society, to politics, economics, domestic life, etc if a spirit of giving replaced the spirit of taking!

REVIVAL OF NEW BIRTH INTEREST

Following the successful "Think-In" No. 1, held over Easter weekend, 1977, Rev G. Paxton and Dr G. Goldsworthy of the "Theological Education Programme of Australia", have again been invited to bring the spotlight of the Gospel to bear upon a matter of vital concern to all Christians.

No Bible based Christian doubts the necessity of the New Birth. But what is the relationship of the New Birth to the Gospel? A revived interest in the subject today has resulted in a spate of new books on the New Birth, many of which treat regeneration as the heart of the Gospel.

Why has the question "Is he a Born Again Christian?" become for so many the acid test of authentic Christianity? TEPA will examine

this important biblical doctrine, and the use to which it is put in today's church, at its "Think-In" No. 2 to be held at Moore College, Carillon Avenue Newtown, on the evenings of 13th-16th June, inclusive.

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A CHRISTIAN VIEW OF PUNISHMENT (Part 2)

THE END OF PUNISHMENT

Governments are not free to do anything they wish in their role of maintaining order. They cannot arbitrarily decide who will be punished. Only the guilty can justly be punished.

If the justice of punishment is to be maintained then the ultimate criterion of punishment must be retributive. The criterion must look backwards to the crime as well as forward to the general good of society or the good of the offender. (As an ultimate principle retribution does not prohibit either deterrence or reformation.)

Securing the justice of punishment is only the beginning. We must also consider justice in punishment. What constitutes a crime? What punishments fit what crimes? What crimes (if any) are worthy of the death penalty? In O. O'Donovan's booklet "Measure for Measure" he suggests that the essential elements of justice in this area are consistency, proportion, and humanity.

Consistency is treating similar cases and people similarly and making distinctions between cases and individuals only on the basis of classifiable and relevant differences.

Proportion refers to the moral appropriateness of each punishment. Punishment for serious offences must be proportionally more severe than for trivial offences.

Humanity considers the question of how it is proper for human beings to treat one another.

Central to the notion of justice in punishment is the notion of proportion and this notion is tied to our sense of moral value. Our rules must correspond to our sense of moral values, otherwise we feel that our rules are unjust.

Realisation of this fact moves one to ask the following questions. Where do we locate our moral values? Which moral values are to

apply to society as a whole in a pluralistic society?

For the Christian, moral values are not a matter of personal sentiment, practical reason, or utility. They are not something arrived at by the autonomous moral sense common to all men (if such a thing exists). They are revealed to us by God and contained in the Bible.

While Christians are not justified in transposing the Mosaic law to the contemporary situation they are justified in locating their moral values there. Especially those moral values which relate to the ordering of society.

The Mosaic law also provides us with a perspective on man in relation to the question of civil order while we await consummation of the kingdom of God. Just as it ought to be the mark of those who have entered the new order of the kingdom of grace to forgive their brother 70 times seven (Matthew 18:22) so it is the mark of the old order, the order of Lamech, to take vengeance seventy-seven fold (Genesis 4:24).

Man has a natural inclination for uncontrolled revenge. Maintaining social order requires dealing with this inclination: an inclination which is often found amongst those among whom it ought not to be found, that is, the Christians.

AN EYE FOR AN EYE

A reading of the Mosaic law suggests that "an eye for an eye, a tooth for a tooth, and a life for a life", (the *lex talionis*) might serve as a principle of law which would both restrain vengeance and maintain justice in punishment.

The *lex talionis* principle in the Old Testament seems to emphasise compensation and restitution as well as retribution. The offender should, in a real and personal way, compensate the victim as far as possible for the wrong done. This should be one of the paramount interests of justice.

Adoption of this principle may also reduce the number of cases where imprisonment is imposed as a penalty and so provide a partial solution to a contemporary problem for the State.

My proposal, then, is that the biblical *lex talionis* provide the basis for working out a scale of punishment and so maintain justice in punishment. While this principle may have simple application in the case of theft, how would it apply in the case of rape, where simple restitution is not possible?

A glance at the Mosaic law is helpful at this point. Unlike English law of the early 19th century where there were some 200 capital offences, the Mosaic law reserved capital punishment for three basic types of offence. These were out-

rageous offences against (i) the human person, (ii) the family, and (iii) the theocracy or God.

Of these, the offences against God such as idolatry, blasphemy, and profanation of the sabbath, could arguably be left to the judgement of God on the Last Day. Such laws were tied up with Israel being a theocratic state and in some way making the name of God known among the nations.

On the other hand the regulations and penalties concerning sexual relations, incest, and murder seem to be relevant to the task of locating a scale of punishment for the purpose of maintaining civil order.

In the above and similar cases we must ask whether or not these offences are offences against social and civil order and therefore the proper concern of government. Many would want to argue that adultery and homosexuality (just to take two examples) are private matters in which the law and the government should have no part.

This seems to me to be too simplistic. People act in accordance with their values. Values will therefore determine to some degree the way people relate to one another. Wrong values will contribute to poor relationships and relationships constitute the very society which requires ordering.

A. C. Ewing points out that the law does have a function in setting and maintaining values. People

TRACED BACK TO THE FAMILY

The value of the family unit seems to be emphasised in Scripture. The necessity of a good family life for mature development is maintained by many non-Christian psychologists today. There does seem to be a correlation between antisocial and criminal behaviour and family life. The family is basically and fundamentally where one learns one's values. One's values in large measure determine one's behaviour.

Behaviour, at least in so far as it affects others, is the subject of social and civil order. I would not be too quick to condemn the Old Testament penalties and punishments as inhumane and unenlightened. The study of the relationship between values and behaviour may prove that the Old Testament is far more humane than we imagine.

If what I have said is true then we can ask a number of questions. Why shouldn't the law protect and maintain the family unit? Why shouldn't the law maintain values which promote and secure good order?

The problem for us Christians as we approach such questions is that we are often too much creatures of our own age. We have adopted in part, if not in full, moral criteria which are the sentiments of our day and which are based upon an autonomous moral sense located in man.

We are too Socratic and not biblical enough in our ethical thinking. Similarly, we have, for the most part, adopted a secular and non-biblical social theory which is atomistic and which sees the individual as the basic and most valuable unit in society. Whereas the Bible speaks in terms of families and tribes and nations.

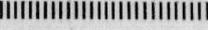
I see no reason to put our confidence in man's autonomous moral sense. The Bible clearly indicates that since the Fall it has been defective.

The scale of punishment should be located in Scripture rather than in man's defective moral sense. A detailed and exhaustive study is required to locate it.

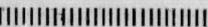
Neither the theology nor the ethics of the Bible require us to reject the notion or practice of capital punishment. It will be a proper instrument in the hand of governments until such times when the overwhelming majority of men and women in our society shed the nature of Lamech and become new men and women in Christ.

M. Hill.

Trusting prayer is based on a knowledge of God's sovereignty. — D.B.K.



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BISHOP FESTO KIVENGERE LEADS MISSION TO EGYPT

More than 23,000 people attended meetings in Egypt, March 5 to 19, at Missions conducted for the protestant community in Egypt by Festo Kivengere and his African Enterprise team.



Bishop Festo Kivengere

During the Mission, gatherings were also held of pastors and leaders from all the protestant churches each day that the team was in Assuit and Alexandria. Altogether 800 clergy and a similar number of lay-leaders took part. Equally notable was the inter-church co-operation in bringing people together for the evening rallies which resulted in over 23,000 people attending meetings.

Public rallies were held in the largest church auditoriums available in the three cities: Cairo, Alexandria and Assuit, and these were jammed full each evening. Buses brought people together from various parts of the city. The daytime leaders' conference sessions in Assuit were held in an Assembly of God orphanage which has operated for 70 years.

Eleven hundred people requested follow-up counselling and literature.

NEW VISION

More than that, Christians have found each other in fellowship, and have caught a new vision of what they can do and be as a more united brotherhood. They also now see themselves as part of the Christian community on the continent of Africa, and in the world.

The African Enterprise Team came from three continents and five denominations. Besides

tian delegates to the Pan African Christian Leadership Assembly in Nairobi, Kenya, December, 1976. After discovering the power of Christian love in the African context, and feeling that their isolation in North Africa had come to an end, the Egyptians came to Cassidy and Kivengere to request this Mission to Egypt.

The PACLA delegates returned to Egypt and shared their vision. Since then preparations have been in process. Christians have been praying and contributing what they could. Committees have been working in the three cities, and several visits were made by John Wilson from Nairobi to assist and inspire the planners.

There is general agreement that a lasting impact has been made on the whole community that is within the Protestant sphere of influence.

Historically, the Christian church, established in Egypt in the first century after Christ, flourished until the sixth century. A remnant, the Oriental Orthodox or "Coptic" Church, is still reckoned to be at least four million strong in a country which is 90% Muslim. Anglican missionaries first came to Egypt in 1818, and about 1000 are counted in the Anglican communion today. The largest Protestant community, about 100,000, is related to the Presbyterian Synod of the Nile. There are about 20 other, small Protestant groups.

PACLA RESULT

The invitation to the African Enterprise Team came first from the 35 Egyptian



The Venture for Victory basketball team scored more than field goals during their 1978 tour of the Philippines and Hong Kong. During the breaks in their games, spiritual messages, testimonies and a Christian witness were presented to the crowds. (Photo: Ramon Williams).

BASKET BALL ESPERANTO

"According to communication experts there are three international languages of the world today ... English; Music; and Sports. These tours by the Australian Venture for Victory basketball team are one of the most effective ways of earning the right to communicate the good news of Jesus Christ to many people, in a concentrated period of time," Venture for Victory Board Chairman, Rod Denton, claims.

The third tour to the Philippines and Hong Kong completed another successful mission in January of this year.

Mr Bruce Townsend has reported, "We had a fantastic time — in fact in a sense it was almost unbelievable — the situations in which the Lord put us to witness for Him".

In 23 days, the team played 29 matches (winning them all), before an aggregate of 49,500 spectators. In the Philippines, the team moved out from Manila and travelled down the Southern Peninsula of the main Island of Luzon. In Hong Kong the team moved over extensive areas of Kowloon and the Island of Hong Kong.

On many occasions the court "grew smaller and smaller" as people pressed in for a better view. Crowds of up to 7000 people attended the games in the open air, town squares, schools, jails and universities.

At other times, team members assisted in church services; shared with young people; encouraged pastors and missionaries, and ministered in homes.

Players travelled by plane, bus, ferry and taxi. Accommodation ranged from church halls, homes, a hospital and a Filipino Hotel. On occasions, boards were their beds and buckets provided welcome showers.

During the half-time programmes, the team would sing Christian choruses, come in the local language, and share testimonies by way of an interpreter. Spectators would then be encouraged to

complete the coupon on their programme, that enabled them to sign up for a free Bible Correspondence Course which explained the Way of Salvation.

Over 6343 people requested the Bible Course, and the first of five lessons has now been sent to them.

Every "official" and player on the opposing teams was presented with a complete copy of the *Good News Bible*. It was autographed by each member of our team, with his name and favourite verse of Scripture.

This aspect of the work is now being followed up by local churches and missionaries.

246 RESPOND

During the months of November to January, 246 people indicated they have accepted Christ as their Saviour, as a result of last year's tour and doing the Bible Correspondence Course.

Players also had the wonderful opportunity of leading many spectators to faith in Jesus, right by the court, at the end of the game.

The tour was challenging and demanding and most players suffered from "local diseases" on at least one occasion.

Each player was responsible for raising his own finance of \$1500. They came from South Australia, Tasmania, Victoria, New South Wales and Papua New Guinea. In the Philippines they were joined by three African team mates.

PRISON REPORT • From page 1

Another role chaplains see themselves performing is in a ministry to gaol staff. They have needs and chaplains can help considerably. Although chaplains help to gaol staff stands in its own right, there are ramifications for better prisoner treatment.

Another item of contention was the commissioner's report the chaplains are described as not being trusted by prisoners. The evidence for this sweeping statement is not presented and the conclusion is rejected as invalid. The Rev Keith Marr said that there are three levels of trust.

First, many prisoners come to the chaplain because he is not identified with the system. He does not have to make any reports of interviews and he is also considered a basically honest person.

Second, most prisoners accept the system but at points it becomes inflexible. Because the chaplain is seen as someone with access to all

levels of the system, prisoners come to him when they feel a case needs better consideration.

Third, there is however, a small group of prisoners, the real "criminal element" who do not trust anybody, including the chaplains. They are at war with society and very suspicious of even each other.

Chaplains of course like others have access and indeed as much success as anybody at winning their confidence although their success is small.

The Commissioner interviewed far less than 10% of the prisoners and the sample seems to have been biased towards the hard core element.

However, Mr Wran, the Premier has directed the Department of Corrective Services to look into all the recommendations. It is to be hoped our prison system will be as much as possible reflect the gospel perspective.

LETTERS • From page 4

Christian, but rather it has already been conquered and is now an entrance into life.

(Rev) P. L. SWANE, South Tamworth.

Editorial — "One Law"

Sir,

In your Editorial "One Law" (17th April), you make the two points that: (i) "God's laws should be reflected in human law as far as this is possible"; and (ii) "what is right may cease to be expedient, because law must have the common consent of society". If you are correct in these judgments there are at least two important conclusions which should not escape us.

• The urgent need to evangelise our community: We may jump up and down about the permissive society. We may hold demonstrations and lobby parliamentarians but what is right will never become expedient, and God's laws will not have the common consent of society, unless their hearts are changed by the Holy Spirit

through God's Word — in short, by evangelism.

• Our protests about changes to law should be used as opportunities for evangelism: For example, it is not good enough to simply state that we are opposed to pornography. We need to say that we are opposed to it because God is. Indeed, unless we do this our protest will be completely counter-productive.

If I call on people to be good, without telling them the ultimate reason — and if I am seen to be Christian and issue my call from some known Christian body, then surely Australians will deduce that we believe that being good is being Christian.

This idea is opposed to the gospel. It is the exact opposite to the one which will bring him to see that "God's law should be reflected in human law". Our protests must be anchored in the Gospel. There is no short cut to the Godly society.

We need to call on God to bring about a spiritual awakening on a national scale and we must press on with evangelism.

JOHN C. CHAPMAN
Dept of Evangelism

Lutherans in infallibility talks

American Lutheran and Catholic theologians who have been discussing the question of infallibility for the past five years hope to complete their talks by the end of the year, officials of the churches were told at a meeting in Washington.

Five Catholic bishops met with the presidents of the Lutheran Church of America and the American Lutheran Church to discuss the progress of the talks and to review the general state of Lutheran-Catholic relations.

It was the fourth such annual meeting in a continuing effort to "make the most of the opportunities we have to grow," according to Father John Hotchkis, executive director of the bishops' Committee for Ecumenical and Inter-religious Affairs.

Theologians involved in the US-Lutheran-Catholic Dialogue on infallibility are currently composing a report on their talks, which will be published for study by Lutherans and Catholics at large and for use in other ecumenical dialogues, Father Hotchkis said.

"The bishops and presidents are pleased with the work of the dialogues, and think they should go on," he added.

After the infallibility talks are completed, the theologians may be asked to study other questions such as marriage or the doctrine of justification, he said.

At the Washington meeting, the bishops and presidents reviewed a report on mixed marriages by an ecumenical study commission of the Catholic, Lutheran

CHAPMAN ON THE REAL THING



Canon John Chapman (right) chats with the Rev Peter Payn, vicar of St Matthew's, East Geelong during the church's recent family tea. Over 200 people were present to hear Canon Chapman speak on the subject, "Authentic Christianity". While in Geelong, Canon Chapman spoke to meetings of clergy, theological students, and ministers on the subject of evangelism. He also addressed three well-attended evening meetings at St Matthew's sponsored jointly by the church and the Geelong Evangelical Fellowship. His theme at these meetings was "The Truth About Jesus Christ".

MAN FOR THE SABBATH

The Social Issues Committee of the Church of England Diocese of Sydney recently issued this statement on the extension of shopping hours to include Sundays.

The Anglican Church — Diocese of Sydney — is opposed to the extension of weekend shopping hours because it considers that on balance it will be detrimental to the health and welfare of the community at large.

The church re-affirms that it believes the fourth Commandment enshrines a basic rule for the happiness and prosperity of all, the fact that Commandment dates back some 3500 years does not invalidate it. It is wise social legislation which we neglect at our peril.

"Remember to keep the Sabbath day holy. You have six days to labour and do all your work. But the seventh day is a Sabbath of the Lord your God. That day you shall not do any work, you, your son or your daughter, your slave or your slave-girl, your cattle or the alien within your gates."

"For in six days the Lord made heaven and earth, and the sea and all that is in them, and on the seventh day He rested. Therefore the Lord blessed the Sabbath day and declared it holy". Exodus 20:8-11.

COMMON DAY

All men and women require regular breaks in the routine of work — time to relax, enjoy family and friendship and to meditate and worship.

People need to be able to do many of these things together, and the 20th century device of days off in lieu of Sundays worked, does not meet this need because often friends and family are not off at the same time.

Those in essential services have to make a great sacrifice and it is a retrograde step to extend the number of those whose family and social life is disrupted by unnecessary shift work.

The argument that extended weekend shopping hours would be convenient for shoppers is not convincing because there is no adequate late night and Saturday morning shopping. The only people extended hours will benefit are the large stores who can apparently absorb the additional overheads at least initially.

In a society satiated by consumer goods additional shopping hours are not likely

to increase total weekly or annual sales, but only redistribute selling from one part of the week to another.

The employment of staff for extra hours each week, particularly at casual or weekend penalty rates, will add considerably to consumer costs and will push up inflation.

Any move to extend hours is likely to be a further burden upon small shop owners who are already encountering severe problems. They will be forced to open for longer hours in order to compete.

Many small owners cannot afford to employ staff, and increasing competition from big companies, who are able for a while to disguise the true costs, will drive more small businesses to the wall.

Quite apart from the economic dubiousness of the proposal more is at stake than the convenience of a minority of shoppers and the profits of some companies.

Every change of this nature has social consequences, and the community pays with increased stress on individuals and families, necessitating often medical and social welfare expenditure.

Let us rather reduce the amount of work done on Sunday and learn what Jesus meant that "Man does not live by bread alone."

WORLD VISION BUY BUILDING

The national office of World Vision of Australia is moving. The executive director of World Vision, Harold Henderson, has announced that the agency has purchased a building at 29 Coventry Street, South Melbourne.

World Vision believes that the purchase is a very good investment, instead of the paying out of dead money in rent.

Rent money would pay for the property in five and a half years but, with gifts and loans from supporters they expect to eliminate the debt sooner than that.

"Without this monthly rent to pay, overhead will be cut, releasing money for our development aid programmes," said Mr Henderson.

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Rev Garry Coleman adjusting the grave clothes in the model of the Empty Tomb of Jesus. (Photo courtesy of The Sunday Argus)

PARRAMATTA GRAVE YARD SHOCK

Garry Coleman, Pastor of Parramatta Baptist Church, hit on an idea to impress the Resurrection scene into the minds of shoppers in Westfield Shoppingtown in the heart of downtown Parramatta. This was to build a model of the tomb for people to walk through and get something of the impact of Peter and John's visit the first Easter morning.

The model measures 12ft x 8ft x 7ft and was made to look like a stone cave. Inside were four aspects of Easter. Firstly, on the right of the entrance — a poster scene of the Crucifixion; rear and centre, a ledge on which lay the plaster model of the wrapped grave clothes and head napkin.

Across the rear wall were Scripture passages from the four gospels including John 20:1-9 in large scroll lettering. Then to the left was a large colour print and tape recording of an interview with the two disciples who walked the Emmaus road.

Outside was an excellent audio-visual news report

LETTERS

Last enemy

Sir,

I write concerning "What a World" ACR April 3rd. It is difficult to understand just what Lesley Hicks is trying to say, but several people seem to be under attack and since one of them doesn't live in this country I feel several things need to be said.

Firstly, the opening paragraph indicates the source of information gathered for this particular article. I am amazed that anyone would write a whole article condemning another person simply on hearsay, and, it appears, without further investigation. To use such a method of reporting is both subjective and negative.

Secondly, not only does the article suppose certain things about Dr Ross, but it accuses Christians present at the time of the TV debate of not speaking out. It would seem to me that it would be better advice for Christians to listen intently to what Dr Ross is saying.

Thirdly, I was amazed that Lesley Hicks thought the letter of the elderly atheist worth printing in full. I too saw the letter in the Sydney Morning Herald but I did not notice one refuting her position with Lesley Hicks' signature beneath, which in the light of her remarks on the TV audience, should have been there the next day.

The title of the article in the Record was "The Last Enemy". We assume from that that it refers to death. As I read the scripture I come to the conclusion that this is an unbiblical way of thinking of death. We do not find death spoken of as an enemy to the

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Positions Vacant

ORGANIST and CHOIRMASTER needed for St Thomas' Anglican Church, North Sydney. Applications by communicant members of the Church of England should be addressed to: The Rector, St Thomas' Church of England, PO Box 132, North Sydney, accompanied by character references, musical experience and evidence of qualifications. Applications to close not later than May 29, 1978.

A FULL-TIME general trained Sister, interested in elderly people, is urgently required at Bethsean Nursing Home. Accommodation available. Please apply with refs to the Matron, 67 Floss Street, Hurstville Park, 2193. Phone 55 3216.

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EXCHANGE LETTING: Beach-side cottage available in exchange for house Katoomba area during CMS Summer School 1979. J. Prior (02) 59 4102.

TEMPLETON PRIZE FOR PROFESSOR TORRANCE

Prince Philip recently presented the 1978 award of the Templeton Foundation Prize for Progress in Religion to Professor Thomas Torrance, the Edinburgh theologian, for his pioneering and influential work in theology and science.

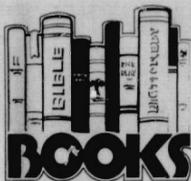
The presentation, which took place at Buckingham Palace, is the sixth since the £50,000 award was inaugurated in 1972. Previous recipients have been Mother Teresa of Calcutta, Brother Roger of Taizé, Dr Radhakrishnan of India, Cardinal Suenens of Belgium and Chiara Lubich of Italy.

Later, at a public ceremony at London's Guildhall, Dr James McCord, President of Princeton Theological Seminary, USA, said:

"Professor Torrance has sought to rid theology from the binders that have left it oblivious to what is going on in modern science and from its captivity to bad science... He is holding before the two cultures of science and the humanities a new vision of wholeness that promises to heal the fragmentation of modern culture."

Dr McCord, who is also chairman of the Templeton Foundation Advisory Board, likened Professor Torrance to Origen and Aquinas.

He "has penetrated two disciplines to their depth, and has there found a unity and the prospect of a new synthesis of human knowledge, in which the light and love of God are constants."



Unfinished book

"Revelation — An Exposition of the First 11 Chapters" by James B. Ramsey Banner of Truth Trust 1977, pp xxxv + 518, £4.00

This is an unfinished book by a man who never became an author in his lifetime, it is not a commentary in the conventional sense although it is included in the Geneva Series of Commentaries.

Its author, James B. Ramsey (1814-71) "while one of the ablest students who ever passed through Princeton Seminary" was essentially a pastor and it is this concern which is prominent here.

This is not a verse by verse commentary, but a series of 28 lectures on the theme of "The Spiritual Kingdom" (the book's original title).

There is little of the technical detail normally expected from a commentary, no attempt to relate the book of the Revelation to its first century readers and consequently no reference to the now well-known category of "apocalyptic".

Furthermore, the passages treated (most of chapters 1-11) receive quite unequal attention.

At first sight this is a devotional book. Charles Hodge, in the Introduction, says that "To a greater degree than any commentary within the writer's knowledge, this volume is adapted to spiritual edification... No believer can read it without finding himself a better Christian" (p xxxv).

Unlike many of today's

Revelationophiles Ramsey refuses to use Revelation to discover "the hidden mysteries of the world of spirits, or a historical delineation of future events, with their times and seasons".

Rather, he sees Revelation as providing "spiritual comfort and guidance, to strengthen faith (p227). His failure to discuss Rev 1:1 is conspicuous (cf. also Rev. 22:6).

Still, at this point Ramsey comes very close to the modern understanding of the purpose of apocalyptic ie of encouraging those under trial by means of symbolism and imagery. Ramsey's use of the Old Testament in explaining the symbolism is very helpful.

This is no mere devotional book. It is a scholarly book with a strong pastoral concern.

I. D. Pennicook

Dynamic equivalence?

"Good News for Everyone" (How to Read the Good News Bible) by Eugene A. Nida Collins 1977, 124pp, \$2.25

Led by the sub-title to expect a Bible Study Guide, one found instead an introduction to the Good News Bible. "Good News for Everyone" explains why and how the translators went about producing an English version of the Bible in the "common-language range".

The principle on which the translation is based is called "dynamic equivalence": "... the whole point of dynamic equivalence is to

make it possible for the present-day reader to comprehend what the original reader must have understood.

"The content of such a translation must hug the ground of historical realism and fact... but in its form and language it must read insofar as possible as though originally written in English..." (p70).

More than half the book is devoted to examples of the ways "dynamic equivalence" affected the translation. Clearly, a major aim is to defend and justify a translation which many view as a paraphrase.

There are some useful chapters on the textual notes of the Good News Bible and on the problems and techniques of translation. The chapter on Annie Vallotton's illustrations is illuminating: one has come to view them less as cartoons and more as sermons in their own right.

"Good News for Everyone" is well written and easy to read. Anyone interested in translations of the Bible and how they are made will find it a mine of information.

Dr Nida has competently defended the Good News Bible as perhaps the best translation in English in the "common-language range": he has not succeeded in justifying the selection of one among several possible meanings, which is inevitable in any attempt to produce a "common-language" translation.

His affirmation that "the criterion of 'closest natural equivalence' is the touchstone of faithful translation — the guarantee of both accuracy and acceptability..." (p113) is, unfortunately, not always true.

Boak Jobbins

Attention Teachers!

Need some help with your Sunday School or Scripture Lessons?

One of the services the Board of Education offers "Sword" and "Trowel" users is:

PREVIEW SESSIONS

An opportunity to preview the coming Term's lessons with hints and help to make your teaching more effective.

These sessions are repeated at several centres for your convenience:

- "SWORD"**
Mon, May 22 The Chapter House, St. Andrew's Cathedral, 10-30 am to 12.30 pm.
- "TROWEL"**
Thurs, May 25 St Paul's, Fairy Meadow, 10.30 am to 12.30 pm.
- Mon, May 29 St John's, Parramatta, Marsden Hall, 10.30 am to 12.30 pm.
- "SWORD"**
Fri, May 26 St John's, Parramatta, Thomas Hassell Hall, 7.30 pm to 9.30 pm.
- "TROWEL"**
Sat, May 27 Christ Church, Kiama, 2 pm to 4 pm.

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GILBULLA

Autumn Bible School, 1978

to be held at Gilbulla from Monday, 8th May, to Thursday, 11th May. Day visitors are welcome but full accommodation is available by telephoning:

The Manager, Gilbulla
Menangle, NSW, 2569
(048) 33 8102

ABBOTSLEIGH

A competitive examination for the Jubilee Scholarship will be held on Saturday, July 29, 1978. The Scholarship is tenable for six years and is open to girls under 13 years of age on November 30, proximo who are daughters of Abbotsleigh Old Girls. Entries close on Friday, 19th May, 1978. Conditions and form of entry will be supplied on application.

K. L. McCredie, Headmistress



WHAT A WORLD!

by Lesley Hicks

THE POWER OF WORDS

It is easy to recognise the power of strong words calculated to shock and hurt and disturb. They are much used in public and private life as men and women seek to manipulate each other and gain their ends.

Less readily recognised is the subtle force of the euphemism — the word or phrase designed to blunt the impact of unpleasant facts, to conceal them and perhaps enable people to get away with something which would not be tolerated if it were less soothingly described.

PRISON WORD

The Royal Commission on NSW Prisons furnished a good example of this. From it we learn of the "reception biff" which greeted prisoners classed as intractable on their arrival at Grafton Jail. The word "biff" suggests playful slapstick comedy; perhaps a few dongs on the nut with a bendy rubber truncheon.

What it actually described, the report reveals, is a sustained and brutal bashing administered by several men with real truncheons, all over a prisoner's naked body. It aimed to break a man's spirit and to bully him into cowed submission from that time on.

If he broke a rule such as that forbidding him to look a warden in the eye, or decreeing that a blanket should be folded in one way only, he would be given a further beating.

These traditions had survived for over 30 years at Grafton, the report said. Yet they were totally unlawful. Perhaps action to stop the "reception biff" would have happened years before if it had been described in terms that revealed its true nature.

Mr Justice Nagle has used strong terms in his report to describe the violence used against prisoners at Grafton, Bathurst and elsewhere — "regime of terror",

"situation of savagery and brutality", "vicious behaviour", "utterly opposed to all normal standards of decent human conduct".

And as criminologist Greg Woods points out (SMH April 11th), to deplore this conduct on the part of prison officers is not to ignore the fact that many of the prisoners concerned were men of the most violent and vicious disposition, nor does it indicate that Nagle would be sentimentally "soft" towards prisoners. But there has to be a better way, and Christians should welcome the Nagle report and urge the rapid implementation of its recommendations.

DRUG WORD

A third example of the power of euphemism is the use of the word "soft" to describe the drug marijuana. Because it is not a killer like heroin, and not powerfully addictive in a physical sense like heroin or alcohol, it has gained this alluring adjective "soft" — as if it is mild, gentle, harmless, "easy on your mind".

The evidence is mounting relentlessly that it is anything but, causing all sorts of physical and psychological damage, from chromosomal defects affecting future generations to permanent impairment of powers of memory and concentration (due to brain cell atrophy) in moderate to heavy smokers over two or three years. But it's a "soft" drug, so it's all right!

There are many ways language can be debased, and people manipulated by its uses. I consider that to teach

ABORTION WORD

To get back to the power of words, let me quote from a letter written to the SMH editor some months ago. It made me think, and I filed it away. The author, G. Fardell, objected to the use of terms he thought far too strong when applied to abortion.

He said: "To speak of the 'killing of unborn babies' in relation to abortion is to use a very powerful phrase in an unusual and special sense." He (or she) prefers to think of women's right to abortion as "the fundamental freedom

our children to examine the use of words, their own and other people's, spoken and written, is one of the most important of all educational tasks. Crudity debases language; and so does a euphemistic choice of words that cloaks the truth.

"We need our language, for without it we have neither precision nor nobility nor sweetness of expression. It is the finest tool we have for expressing tender sentiments, high hopes, humble prayers. When we debate it, we debate our means of describing our thoughts, or our world, and consequently we

debate our view of ourselves." (John Pearce, "Let's Lower the Obscenity Level").

GILBULLA

Memorial Conference Centre

The Board of Management advises that the position of Manager of the property will become vacant in the near future and persons interested in this position are invited to apply to:

The Secretary, Gilbulla
Menangle, NSW, 2569

ABORIGINES INLAND MISSION OF AUSTRALIA HELP WANTED

WHO? Part Time Office Secretary (Approximately 20 hours/week)

WHERE? AIM Headquarters — Enfield, NSW.

WHEN? Now

WHAT? Duties will include: Typing of correspondence Acknowledgment of gifts Handling magazine subscriptions Other routine clerical work

WHY? Help is needed to maintain an efficient Headquarters organisation for support of Missionaries on the Field

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If the Lord is calling you to serve at home in this vital capacity, please contact:

The General Secretary
Aborigines Inland Mission of Australia
135 Wentworth Road, Enfield, NSW, 2136

MOORE THEOLOGICAL COLLEGE DEPARTMENT OF EXTERNAL STUDIES

invites you to attend

TEPA "THINK-IN" LECTURES NO 2

The Gospel and Being Born Again

TUESDAY, JUNE 13 TO FRIDAY, JUNE 16, 1978
WITH: Rev Geoffrey Paxton & Dr Graeme Goldsworthy
TIME: Two lectures each night from 7.15-8.00 & 8.30-9.15

COST: \$10 for the four nights, inclusive Rev Geoffrey Paxton and Dr Graeme Goldsworthy will be discussing this whole subject of being "Born Again" in the light of its fundamental platform, which is the Gospel. They will seek to affirm old truths and open up new paths in this whole question of regeneration.

PLEASE NOTE: These lectures will be taped and available for sale by Moore College, therefore no tape recorders will be permitted in the lecture room.

APPLICATION FORM EXTERNAL STUDIES "THINK-IN" LECTURES NO 2

Return to: The Secretary, Dept External Studies, 7 King Street, Newtown, NSW, 2042

NAME: Miss _____
Mrs _____ (PLEASE PRINT IN FULL)

ADDRESS _____

STATE _____ P CODE _____ PHONE _____

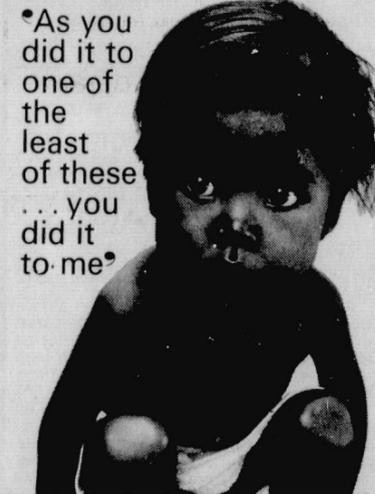
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I'd like to know more about World Vision Childcare. Please send me the free booklet "How to Sponsor a Needy Child".

I cannot sponsor a child but want to give \$_____ to assist the Childcare program.

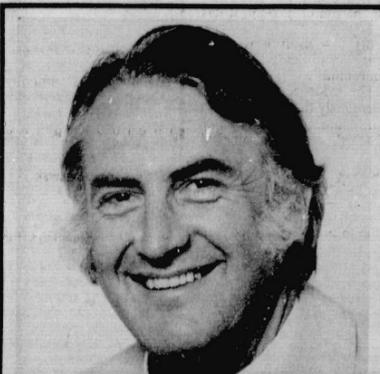
Mr/Mrs/Miss _____

Address _____

Postcode _____ Phone _____

WORLD VISION CHILDCARE

Box A770, PO, Sydney South, 2000.
332 Pitt Street, Sydney, 2000. Tel: 61 9117



The Bishop Speaks Out

Never had it so good...

"From almost every point of view we have never had it so good. Compared with the past or compared with most other nations we, in Australia, enjoy a standard of living that has not been paralleled at any time.

"Yet we have the unhappy situation of about 7% of our workforce being unemployed and with little prospect of enjoying these good times.

"In the Israel of 750 BC there was a feeling of prosperity and well-being. God's words through his spokesman, Amos, point out that it was a case of the rich getting richer at the expense of the poor who were getting poorer. God condemned them for their selfishness.

"The calls for more and more by way of wages, profits and costly conditions that are frequently heard from those who are the 'haves' in our society, can only be met at the expense of the 'have nots'. As soon as those who have work demand more for it without offering more work in return, are making even more remote the employment of some of those who have so very little. Our society runs the risk of the same condemnation as God levelled against the selfish society of Amos' day.

"Materially, most of us have never had it so good. How long will that last if we grasp at more while ignoring the needs of others? How long will the God who requires mercy and justice allow it to last?"



Dana and Mary Andrews

DANA ANDREWS ON ALCOHOLISM

In May (8-12, 1978) the Sydney City Mission will present a National Conference, called Operation Understanding at the Boulevard Hotel, Sydney. The special guest speaker will be Hollywood Movie Star and recovered alcoholic, Dana Andrews.

Mr Andrews is the Hollywood star of over 70 movies, plays and TV programmes, including such favourite films as: The Ox Bow Incident, A Walk in the Sun, Laura, State Fair, The Best Years of Our Lives, Boomerang, My Foolish Heart, Elephant Walk, Madison Avenue and Beyond a Reasonable Doubt.

He is a recovered alcoholic and now spends a great deal of his time as a special ambassador for the National Council on Alcoholism in America.

He just completed a film on the life of President Dwight D. Eisenhower, in which he plays General G. Catlett Marshall, who originated the Marshall Aid plan for Postwar European reconstruction.

In 1972, he began to talk frankly in public about his battle with alcoholism.

On the Australian tour, which is being sponsored by the Sydney City Mission, he will be accompanied by his wife, ex-actress Mary Todd.

MASS CONTROVERSY • From page 1

The Second Vatican Council in its Constitution on the Sacred Liturgy said "Regulation of the Sacred Liturgy depends solely on the authority of the Church, that is on the Apostolic See and, as laws may determine, on the bishop.

(The Apostolic See is the centre of administration in the Church presided over by and under the authority of the Vicar of Christ) ... "Therefore absolutely no other person, not even a priest, may add, remove or change anything in the liturgy on his own authority." (N.22).

In 1969 Pope Paul in an Apostolic Constitution authorised and introduced to the Catholic world the new rite for the celebration of the Holy Sacrifice of the Mass. This new rite which replaced the older rite, known as the Tridentine Rite (from the Council of Trent), from the date of its promulgation, was to be observed by the whole Church.

The Second Vatican Council pointed out that the Sacred Liturgy is "made up of unchangeable elements divinely instituted, and elements subject to change. The latter not only may but ought to be changed ..." (Lit. 22).

DISLOYALTY

The Mass is of course still essentially the same Lord's Supper instituted by Christ on the first Holy Thursday night as the means of perpetuating in the world His redeeming Sacrifice of Calvary "until He comes again".

The rite by which it is celebrated, on the Pope's authority, has been renewed and for this renewal the vast majority of Catholics are deeply appreciative. They can now participate in Mass with increased understanding and spiritual satisfaction.

But there is unfortunately a rebellious element in the Church. People who cannot or will not accept the New Rite of Mass introduced on the authority of Pope Paul VI, the Vicar of Christ at the present time.

Claiming that they are being loyal to the tradition of the Church they are in fact being disloyal to the authority left by Christ to His Vicar. Their activities tend to stir up discord and dissension among Catholics.

Recently, many bishops, priests, religious and laity received circular letters from one such person. These letters condemn the new rite of Mass as sacrilegious, raise doubts about its validity and state that the "New Mass" is forbidden under pain of mortal sin to clergy and laity alike.

Statements such as this will surely cause doubts and confusion to arise in the minds of some Catholics. It is well, therefore, to recall where our loyalties should lie and who has been entrusted by Christ without guidance in such a vitally important matter as divine worship.

To the first pope and through him to his successors, Jesus said, "Simon, Satan you must know, has got his wish to sift you all like wheat, but I have prayed for you Simon that your faith may not fail, and once you have recovered you in turn must strengthen your brothers." (Lk. 22:31).

HOLY SPIRIT'S IMPRIMATUR

Only the Vicar of Christ, the successor of St Peter has been given this assurance of the prayers of Christ and the help of the Holy Spirit in the task of guiding his brothers along the right path.

We can be absolutely certain therefore that the new Rite of Mass authorised by Pope Paul VI in fulfilment of the teaching of the Second Vatican Council, and which now means so much to us, has the imprimatur of the Holy Spirit upon it.

When we participate in it with love and devotion let us as true followers of Christ be mindful of those who wander in the darkness of doubt and confusion especially those who, presumably in good faith, believe they are "rendering a service to God" by condemning it and so for participating in it.

Catholic Weekly.

I ONLY AM LEFT

In August, 1976, when Doan Trung Chanh migrated to Australia from the USA where he had fled after the fall of Vietnam, he felt desperately lonely for the fellowship of Vietnamese Christians. He had come to Australia with his wife in order to join his wife's sister who had lived here for six years. However, soon after he arrived here, his brother-in-law and family left Sydney for New Guinea and he felt even more alone.

He came from the Evangelical Church in Vietnam where his father was President of that church and where he had studied for three years at the Bible College in Saigon.

A keen Christian, he left copies of John's Gospel at the Saigon Restaurant in Sydney, and in November, 1977 a customer took a copy and contacted him. To Doan Trung Chanh's delight he discovered after 15 months that he and his wife were not the only Vietnamese Christians in Sydney, and that there was a group meeting at the University of NSW.

To the first pope and through him to his successors, Jesus said, "Simon, Satan you must know, has got his wish to sift you all like wheat, but I have prayed for you Simon that your faith may not fail, and once you have recovered you in turn must strengthen your brothers." (Lk. 22:31).



Doan Trung Chanh

This was not the only result of the link-up. In January of this year he and other Vietnamese Christians began regular Sunday services at 2 pm at Villawood Migrant Hostel. There are now 40-45 Christians who gather every Sunday at the Resettlement Office at the Hostel.

A further result of this meeting together, has been the production of a Christian paper that is sent to Vietnamese living in Australia, NZ, and New Guinea.

Last issue is being sent also to Thailand, Malaysia and the Philippines where refugees are facing all the dislocation problems and uncertainties of those who have fled from the present rule of the Communist Government.

Doan Trung Chanh with his wife and 6-week-old son is studying in Moore College and being supported by his fellow Christians from the Vietnamese Fellowship here in Sydney.

MOORE COLLEGE LECTURER'S CONTRIBUTIONS

A book by Dr Peter O'Brien has recently been published as part of a series of New Testament Monographs, Novum Testamentum Supplementa titled "Introductory Thanksgivings in the Letters of Paul". This is a revision of his doctoral dissertation and seeks to examine the role and content of these thanksgiving prayers in Paul's letters and their place and significance in each epistle.



Dr Peter O'Brien.

He has explored the literary and theological background of each prayer and while noting that each prayer springs directly out of the needs of the various congregations, he notes also that Paul's requests catch up the particular needs within a broader framework of the believers' full maturity in Christ, a life consistent with the gospel and a fitness and perfection for the last day.

Dr O'Brien has been asked to produce two New Testament commentaries. One on Colossians and Philemon based on the Greek Text is to be published in a new evangelical series, Word Biblical Commentary under the editorship of Dr Ralph Martin.

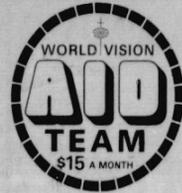
The other on the Greek Text is also designed for scholars, ministers and students. It is on Paul's letter to the Philippians and under the editorship of I. H. Marshall. It will be published by Paternoster Press and Eerdsman.

FREE AD

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

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

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



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CHURCH RECORD

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CARDINAL SIN'S AUXILIARY ON WORLD VISION

US BISHOP IS ASKED TO RESIGN

Bishop Rosales who is the auxiliary of Cardinal Sin, Archbishop of the Philippines is adopting a wait-and-see approach on the operations of World Vision following recent discussions with representatives of the latter organisation over charges against its aid programmes.

A team from World Vision held discussions recently in Manila with the Archbishop of Manila, his auxiliary bishop and Bishop Gaviola the Secretary of the Asian Council of Bishops of the Roman Catholic Church.

The Team comprised Mr Harold Henderson, Australian Executive Director, Mr Graeme Irvine, the Field Ministries vice-president of World Vision International, Mr Geoff Renner NZ Executive Director, and Mr Fram Jehangir, Thailand Director.

Allegations made by three missionary priests were that only a fraction of donor's contributions reach World Vision aid recipients, that World Vision was promoting tubal ligation which is a form of birth control in conflict with the Roman Catholic Church's teaching, and that aid programmes were being used by non-Roman Catholic churches for proselytising purposes.

A spokesman for World Vision in Australia said that the charges of low-level funding and tubal ligation were not true, the latter was not even raised at the meeting.

However, investigation confirmed cases in which aid money had been used as a lever to encourage church attendance at non-Roman Catholic services. It had arisen in certain cases where aid had been distributed through such churches after their services.

The Roman Catholic Church had no desire to stop World Vision cutting off funds to projects because the needs of the poor were so great, and as a result both will continue to work together. Joint action will ensure that aid funds channelled through World Vision are not used to proselytise Catholics. Bishop Rosales in-

regularly for mothers on Fridays; and

• Sunday Services are held to which the mother is invited to attend.

Nearly all the participants in the World Vision programme are Roman Catholics.

The bishop said that World Vision is ecumenical in principle because it solicits help and aid from people of any creed. It was being suggested that aid be given to the needy in a depressed area under the supervision of a representative of the religious group represented by the recipients.

The bishop felt that such an arrangement would do away with the danger of proselytising, enhance the trust of the participating church of the beneficiaries and do away with the thought of pressure or of strings attached to aid or funding so abhorred in the Third World.

World Vision of Australia

• an allowance of 16 pesos are given to each child monthly;

• clothing, blankets and sleeping mats are bought from this;

• an allowance/rations are given out during monthly meetings;

• additional aid in the form of food is given;

• an additional gift from \$5 to \$30 is given by foster parents depending on the earning capacity of the parents or the amount given by the foster parent at Christmas;

• prayer meetings are held to which participants are invited;

• Bible Study is held

• To page 7



Cardinal Sin, Archbishop of the Philippines, Bishop Rosales and Harold Henderson, Australian Executive Director of World Vision, at a recent meeting in Manila to discuss allegations concerning aid programmes.

The Right Rev Albert A. Chambers, chief consecrator of the first four bishops of the breakaway Anglican Church in North America, has been asked to resign from the Episcopal Church in the USA.

The request reached Bishop Chambers in a letter signed by the Presiding Bishop of the Episcopal Church (the Right Rev John Allin). The letter suggests that Bishop Chambers should now inform Dr Allin that he is no longer to be counted as a bishop or a communicant of the Episcopal Church.

Bishop Allin's letter was being circulated to all Episcopal bishops for their signatures. (It was, in fact, drawn up by the House of Bishops' Committee on Church Relations.) But when Bishop Chambers received the letter, the bishops' signatures were not enclosed.

The Bishop said the letter informed him that "a very large majority" of the bishops had signed, and a large number had written in "much sterner terms" than the letter itself.

Bishop Chambers continued: "I didn't even get a copy of the original covering letter which was sent round to the bishops. I had to call up to have one sent. It's all a very shabby business."

In the covering letter Dr Allin said: "Our intent is to try and deal effectively with the Chambers situation. If this letter expresses your position, you are invited to attach your signature to it and return it to me."

The letter to Bishop Chambers tells him: "We accept the fact that we have not been able to influence you, and that you have, in effect, withdrawn from our fellowship. We believe you should now recognise this fact of your withdrawal."

"In these consecrations you acted, not as a bishop of the Episcopal Church, but as a bishop of a separatist body."

"We believe that you should therefore resign your membership in the House of Bishops of this Church, and inform the Presiding Bishop that you are not to be counted as a bishop or as a communicant of this Church."

Bishop Chambers was called before the House of Bishops last October, and said, then, that he would continue to minister to dissident groups. Now Bishop Allin has suggested in his letter that the dissidents really need Bishop Chambers, and that he should take his place beside them.

ON OTHER PAGES

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EDITORIAL INTIMIDATION

The Christian faith is either true for all men whether they know it or not; or it is true for no one regardless of how few or how many sincerely believe it.

It is also true that the way the Christian faith views the realities of this world is either true or false. The Bible clearly asserts that God is the one who gives life and breath and all things to all creation including man. If that is true, then it is true for all men whether they recognise it or not. It also follows that if God gives life, then the termination of life contrary to a decree of God is wrong, grievously wrong.

Why is it that Christians both corporately or individually appear to have been intimidated to the point that they are unwilling to continue to speak up on such issues as abortion? Why is it that some will be tempted to say, "Not that issue again!", and turn away?

Have we been intimidated by the arguments of fellow Christians that our only commitments to society at the present time is to preach the Gospel and when we have

substantially increased our base, then we should seek to agitate for change?

Have we been intimidated by the argument that greater are those who are against us than those who are for us, and that our protest for God's will to be done will not be heard or will be ineffectual?

Have we been intimidated by those who say we have no right to enforce "our views" on the rest of a society that does not accept our point of view? It would be wrong if it were only our point of view that we were espousing, but it is not our point of view, it is God's which is eternally true.

Have we become narrow in our understanding of the implications of the Gospel, defeatist in the face of vested interests, or relativist in our approach to truth?

Pontius Pilate and subsequent generations may ask cynically, "What is truth?". The Christian knows that the one to whom these words were spoken is the Truth. To commit ourselves to Him, is to commit ourselves not

only to the One who brings us to life eternal, but to One who reveals the truth, who demands that we speak the truth, live the truth and are valiant for the truth regardless of the unpopularity that may follow.

The issue for the Christian will always be that of truth, whether it is the truth of the Gospel for which we must contend, the truth that God alone is the giver and taker of life, and the truth that we are our brother's keeper and that our commitment to others and society is encompassed within the command to love as neighbour as ourselves.

Is it not our responsibility to speak the truth to those who are in error, to encourage our leaders whose voice will be heard by large numbers through the media to speak out, and to write to our representatives in the law-making institutions of our land declaring graciously and cogently the will of God? It may be that those who are for us are more than those who are against us, but even if that is not so, if God be for us ...

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