

Gippsland Anglican Press Service wins award for journalism

A News Release prepared by the Gippsland Anglican Press Service has won first prize for the best Provincial News Release, at Adelaide.

The award was presented at the Annual Convention of the Australian Religious Press Association (A.R.P.A.) and received by Archdeacon Frank Lowe, Gippsland Anglican Press Officer.

The news release entitled, "Synod Slates Government over Welfare Cuts" was written in May, 1981. It reported the

Diocesan Synod's concern over lack of funding for the Gippsland Family Services located in Morwell.

The Convention was held over the weekend (21st-23rd May) and met at the Lutheran Seminary, Adelaide. It was attended by editors representing over sixty religious publications throughout Australia.

At the annual election of office bearers Archdeacon Lowe was elected President of A.R.P.A.. He succeeds Father Pat

Cunningham, editor of "The Record" a Perth Catholic publication. Mrs. Diane Heath, of the Mission of St. James and St. John Media Office, succeeds Archdeacon Lowe as secretary for the Association.

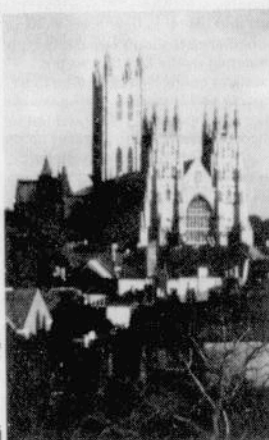
A.R.P.A. is an interdenominational organisation representing the interests of most church publications in Australia. During the past year it joined in a vigorous campaign against the proposed sales tax on books and publications. The legislation was defeated in the Senate in March this year by 29 votes to 27.

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Register early for Oberammergau 1984

The 350th Anniversary of the Oberammergau Passion Play will be celebrated in 1984. Since 1632, this world famous play has been performed every 10 years at this magnificent Bavaria Village — but 1984 is a special year! For the first time

this tradition will be broken for this special presentation and now you have the chance to be there for this once in a lifetime experience. For priority registration for the 1984 Oberammergau Passion Play, send a registration deposit of \$25.00 per

person, so that your seats at the play can be guaranteed. Full details of this exciting Anglican Tour will be available later in 1982. Please make your registration now to join in this most moving Christian experience. OM/AMN001

Es Giddy achieves 30 years' service with Australian Religious Films



The Rev. Keith Thompson, chairman of the Australian Religious Film Society Council, presents Mr. Es Giddy (right) with a watch, in recognition of Es's 30 years of service with the Society.

In what must rank as a memorable milestone in Christian service, Mr. Es Giddy, managing director of the Australian Religious Film Society, last month achieved 30 years of service with this Christian film production and distribution organisation.

Es joined the Society as N.S.W. state manager in April, 1952. It was the first step in fulfilling a boyhood dream: making films that would take God to people and bring people to God.

It also proved to be the first step in a remarkable vocation — one that, even after 30 years, has lost nothing in vision, drive and initiative.

The Australian Religious Film Society was created in 1945 by a group of Christian visionaries which included men like John T. Flynn (of the Inland) and the Very Rev. Fred McKay. It commenced with the goodwill and practical help of most of the major denominations as an arm of the church, providing audio-visual resource materials for use in school and church.

Since 1952, Es Giddy has been a driving force in this organisation. It was his vision that broadened it from a film and audio-visual library into a film production unit — one that has produced many important documentary films for a variety of Christian bodies.

Now, the Film Society is moving into a new era. And once again, Es Giddy's vision is showing the way.

The age of the video disc (not yet introduced in Australia) and the video tape is here. There is an urgent need to see that the people of Australia can have in their homes good wholesome teaching material and family films, as well as the popular and pornographic films that are now freely available.

The Film Society is gearing up to meet this need. Already it has produced and sold much appropriate videotape material. The recent visit to Australia by Mother Teresa of Calcutta, for instance, was videotaped by Es Giddy. The tapes are now available from the Society.

It may not be general knowledge that the Australian Religious Film Society is a non-profit, charitable organisation in existence to help the churches do their work. It is here because men of vision in former days worked and struggled to make their vision a reality. It continues today because a group of dedicated people spearheaded by another man of vision see the tremendous potential in the area of audio visual communication in presenting the Gospel of Jesus Christ.

Thirty years in the one sphere of activity is not a bad record in anyone's estimation. The Council of the Australian Religious Film Society presented Es with a watch in token of their appreciation — and expressed their confidence in his leadership in the challenging years ahead.

The Australian



CHURCH RECORD

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Church Record in Crisis

You will have noticed that this issue of the Australian Church Record is different. The colour has gone. And we're very late. There's a reason for this.

Two weeks ago the Board of Directors of the Record assessed the present financial position of the paper and were concerned with what they saw. Their initial reaction was to cease production. But after much thought and reassessing of the financial position it was decided that this was too drastic. So, at their last meeting, the Directors issued this statement:

"With sharply increased printing costs and less advertising income we could not continue to produce the paper on its present basis.

We believe that after 102 years of trading it would be a tragedy, if the paper had to cease production, for two reasons:

- (i) In an institution like the Anglican Church with its dependence on Synodical Government, there is a need for an independent organ through which views and comments can be expressed. The Australian Church Record is produced by an independent company and is financially independent of any denominational organisation. It has zealously guarded this independence over one hundred years and in many instances has used that independence to bring about a more balanced decision in church than would have otherwise been the case.

- (ii) The Church Record is committed to the Evangelical cause. The Authority of Scripture is challenged and undermined as much today as at any time in the past, although the attack is more subtle and less confrontative than in some past ages. The centrality of the Cross in the Gospel message likewise is lessened by an emphasis on relevance and techniques for a well adjusted life and is likewise in danger of being forsaken. Therefore the need of a paper like the Record is as important as ever.

However we can only keep in production by increasing our subscriptions, sale price and advertising charges. We therefore trust that you will see that when a comparatively small group of people — Evangelical Anglicans — want to ensure the existence of an independent Evangelical Anglican paper, it will cost a little more than a paper with wider but more innocuous appeal, or one that is subsidised by institutional authority.

Furthermore, to carry us over the present crisis we need, immediately, generous donations to raise a substantial amount to keep us viable."

The Directors suggested certain practical steps which they considered people could take. These were:

- send a donation to indicate your support.
- pray for the paper's ministry.

- become a "Friend of the Record" and receive regular prayer bulletins.
- encourage others to subscribe to the Record.

Reaction

Reaction to the present problems has already been most heartening. Many have expressed a very firm desire to see the Record continue. Cost cuts have already been made and the outlook has improved. If enough donations come in to cover current debts the future looks hopeful.

A former Chairman of the Board of the Record, Canon D. B. Knox, spoke strongly about the ministry of the paper (Ed.: Dr. Knox is no longer a member of the Board and was approached by us because he knows more of the history of the paper than most). He said that:

"Its great value is that it is independent, and therefore able to apply gospel principles to denominational activities, as well as to the community generally. An institution like a denomination that has no friend to speak the truth in love directly to it is in an unfortunate situation, and likely to drift further away from God's purposes.

"The paper has never been a financial success because of the nature of its ministry, and has always depended on the financial support of its friends, except for brief periods of community affluence.

"The paper has always been edited and produced by voluntary labour, and those who support the ministry have from time to time made donations beyond the ordinary subscriptions.

"Thirty years ago, the Friends of the Record ran sales of works on behalf of the Record in the Chapter House, and later a direct appeal from time to time substituted for the sale."

After giving examples of vital issues where the Record has been an important and influential voice Dr. Knox went on to say: "Today, Biblical liberalism and the social gospel are the dangers. An independent paper committed to Gospel truth has an important ministry for today."

Changes

The editorial staff had already begun to implement much needed changes in the paper. Many of these were in response to suggestions made by readers. They hope that, as the present situation is sorted out, the paper will continue with these improvements incorporated.

Plans

Because of the late publication of this issue the current plan is to miss an issue. The issue of June 28th will not appear but the July 26th issue is expected to appear on time. We trust that our subscribers will understand the necessity of this move.

Torn Apart: Beirut today

"Once again the city is being torn apart by civil war as rival factions have taken the law into their own hands in their efforts to gain control. Explosives have gutted shops and fires have raged unchecked as a water shortage and snipers' bullets have restricted firemen's movements. For the second day running we have been confined to our buildings while death lurks in the streets. Bursts of shooting can break out at any time anywhere. Eventually water and bread shortages will drive the people out anyway in a desperate attempt to obtain the basic necessities of life.

"This has been a bitter war. Far more terrible than the explosions, the rockets and the guns have been the tension, the fears and the cries of the people." Keith McCulloch, missionary with MECO (Middle East Christian Outreach) wrote in September 1975 from Beirut.

The civil war in Lebanon has continued till today. Since 1975, roving bands of militia — Syrian, Lebanese, the PLO, "Christian" and various Moslem groups — have controlled areas throughout Beirut and the Lebanese countryside.

In our March 22 issue, we printed a report "Middle East 1982" received from MECO Headquarters in Cyprus, on the Lebanese crisis.

Lebanon is roughly 300 by 50 km and in 1970 had a population of 2.5 million, about 1 million of whom lived in Beirut. At that time about 50% were Moslem, 50% Maronite Catholic. The country had a "Christian" president, and a Moslem Prime Minister.

A Christian in Christian controlled areas — in Beirut being East Beirut — was safe. In other areas, such as West Beirut, his situation was not so good, and could get very sticky. He had complete freedom of speech and other such civil freedoms.

Today

Then last month, Israel invaded Southern Lebanon, and into West Beirut, the Moslem section which houses the PLO.

Residents of West Beirut are now stranded: by the Israelis in the south, the sea to west and north, and the Christian militia to the east. A "green line" (the Rue de Damos) divides the city, and those wishing to cross it are subject to Christian checkpoints.

"Christians" referred to in the press are a political and military group made up of Maronite Catholics under Colonel (or General) Haddad. However, not all Maronite Catholics form part of this military group.

This group is seeking the support of the Israelis in the civil war; and the Israelis are seeking their support to defeat the PLO.

"No one knows how long the Israelis will stay. They obviously won't retreat, until they receive some cast-iron assurance that Lebanon will not be used for PLO harassment of Israel. In one way, their invasion could be a good thing, if it forces the issues stalemated in the civil war. But it has been costly in terms of lives lost," commented Dr. John Woods to the Church Record. John, Vice Chairman of MECO in N.S.W., was reporting on news he had just received from headquarters in Cyprus.

The real Christian struggle

"The genuine Christians are the only group really seeking peace. None are in any of the warring political groups bearing arms. Believers come from every racial group and background — Palestinian, Lebanese, Syrian, Maronite



Searching for survivors among the rubble in bombed Beirut.

Photo: ACC

Catholic. They see the answer to the strife in the gospel. That sounds trite, but they are spiritually minded; and in seeking peace are the stabilising influence and the backbone of Lebanese society.

"On the other hand since the troubles broke out, many Lebanese Christians have migrated, including many pastors, and the church is weakened.

"The remaining Christians want an evenhanded approach to the crisis. They neither feel that the Israelis can do no wrong, nor that the PLO is right. It would be ridiculous to say they supported the PLO. But they feel that the Arab peoples have needs, and there are a lot of Arab Christians with needs and difficulties.

Christians in danger

"MECO missionaries in Lebanon are seconded to work for the indigenous church, the Director of whom is a Palestinian, and whose sister is headmistress of a girls' school in West Beirut.

"Will the Israelis differentiate Christian Palestinians from the PLO in West Beirut? No news is available as to the well-being of the Director, his sister, or other Christians — Palestinian or otherwise — trapped in West Beirut, and southern Lebanon. They are attempting to carry on their ministries; and are thought to be safely accounted for. Two South African and an English missionary are still in West Beirut. We don't know anything else about their situation. For those trapped in West Beirut the situation could be very nasty if the Israelis and the PLO decide to fight it out.

"The church runs two schools in West Beirut — the girls' school, and a school for the blind; and a school in Tyre.

"The girls' school is presently housing refugees from the south, and is not functioning as a school.

"At the blind school, students are stranded, unable to get home across military lines. Some are Syrian. To page 4.

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POSITION VACANT: Christian Man — single (or married with no children)

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The Australian Board of Missions will be pleased to hear from anyone who fits the above description. The Anglican Diocese of Dogura, Papua New Guinea is looking for a Diocesan Secretary. Full details are available from A.B.M., but prospective applicants must be prepared to work in hot, wet conditions, without hot water and with intermittent supplies of electricity and fuels.

Interest in wildlife would be an advantage as houses abound with geckos, mosquitoes, flies, spiders and toads. Oh yes, snakes too!

EDITORIAL

"The only good Injun is a dead Injun"

Before the Anti-Discrimination Board writes to complain about our heading we should point out that it is a quote. Whilst we are not sure of its exact source it will long be remembered as the philosophy behind those countless Hollywood westerns which formed an important part of the Saturday arvos of our youth.

But things have changed. The good guys no longer wear white hats and the baddies black ones, Custer's last stand has ceased to be a bloody massacre and has become an Indian victory and nowadays the bad guys often win. Not all such change is bad of course; however it's not all good either. Sometimes we tend to overreact and attempt to right one wrong by creating another one.

As the American Indian has gained a better deal in Hollywood he has also gained a better deal in America. It may well be that there is a lot more to be done, but changes for the better are occurring. So it is with the Australian Aborigine. He has long been treated very poorly by our society; the changes now occurring are slow but the new militancy of the Aborigine and of his supporters means that changes will occur more rapidly in the future.

We applaud therefore, the Report of the Committee set up by Sydney Diocese to study the document produced by the World Council of Churches team that visited Australia last year. We applaud it because it is full of sound common sense and is based on Biblical principles.

It would have been very easy for this Committee to have set themselves in opposition to the WCC Document. After all, a quick visit, orchestrated by those with a definite bias, of a team who had already made up their minds before arrival, is not the best way to win support for a cause. We believe that the visit could have been handled in a much better way. But what was produced by this team had much that was good. Maybe we didn't need someone from overseas to tell us the obvious but at least their visit made us sit up and listen, and hopefully act.

The Sydney Committee has endorsed a majority of the recommendations made by the WCC team — and with them Christians would readily agree. But they have also voiced some criticisms which should be studied carefully. They are important because they underline the criticisms we have of the whole WCC Programme to Combat Racism.

It is time that we began to realise that Christians must not seek to right wrongs in society by wrong methods. And confrontation and violence is never the best way forward. Violence, even for "the sake of the Gospel" cannot be countenanced. It is interesting, in passing, to note that those who advocate confrontation are usually the very same people who are opposed to war, to nuclear weapons, and who find the Crusades a very unhealthy period of Church History.

The danger of confrontation is that it will force many who are beginning to be sympathetic to the Aboriginal cause to opt out of involvement. And it will do the cause no good. It is interesting to note that as we debate the problems of the coming Commonwealth Games in Brisbane and as Australians travel to Africa to urge black nations to boycott the Games, England and Argentina both have their soccer teams together at the World Cup!

But the thing that the Sydney Committee's report says most clearly is that the WCC team has nowhere acknowledged that the Gospel has power to change men's lives. Here is the crux of the matter. We know that the Church has not got the best record in dealing with Aborigines — but it is far better than any other organisation. And in its past dealings the Church has done what was considered best, given its understanding of society at the time. Let's not lose sight of the fact that whilst the Church was not dealing adequately with the Aboriginal problem it was also not dealing adequately with the white urban poor! No, the Church has had an important role in the past and without it the Aboriginal problem would be even worse. But now we must stop feeling guilty for the fact that the Aboriginal is still very much an underprivileged citizen and look positively at what we can do. And as we do that the great truth that we must keep before us is that the Gospel is able to change lives. All the machinations of men, all the revolutions, all the political theories ever developed — none of these will ever bring about a just society. The Church must be involved in social change but this must always be secondary to its main task — preaching the gospel! Only as men and women, be they black or white learn the reality of the reconciliation that God offers in Christ will they then begin to learn the art of reconciliation with their fellow man.

The Aboriginal issue is a complex one. There will be no easy solutions. The Church, through its members must be informed and involved. But we must, as Christians, set an example that is consistent with the teachings that form the basis of our faith.

Luis Palau in Finland

Fresh from the successful Crusade in Newcastle, N.S.W. evangelist Luis Palau conducted a Crusade in Helsinki, Finland. The Crusade received good press coverage with the evangelist involved in over 30 interviews with the media.

This is the first time since the Reformation that the State Church and the Free Churches have come together for such a campaign.

As he was leaving Finland Palau said, "This Crusade went far beyond my expectations. It is obvious that God is at work in Finland."

Bible College appeal

The Sydney Missionary and Bible College has just launched an Appeal for funds to help them expand their ministry. They are particularly concerned with the need to provide adequate facilities for married students. Plans envisaged would cost approximately \$125,000. Gifts to the College's "Building and Maintenance Fund" are tax deductible.

In a letter to friends of the College the Principal, Rev. Howard Green, told of many reasons for supporters of the College to praise God. More than 2000 students have graduated from the College and there are currently 66 students.

LETTERS TO THE EDITOR

Dear Sir,

In his letter of June 14, David Mulready highlighted the need for literature appropriate for non-Christians coming to have their children baptised.

The Anglican Information Office has been aware of this need. There is now a series of three booklets in preparation for publication later this year. Called "Steps of Faith" the booklets cover the areas of baptism, the responsibilities of godparents and confirmation.

They have been designed to inform people of the importance and responsibilities of baptism and confirmation. Advance orders can be placed with the Information Office or bookshops.

Yours sincerely,
Margie Cook,
Anglican Information Office.

Dear Sir,

Did you read the reports of the Uniting Church meetings in Adelaide recently? I wasn't there of course, but I was fascinated by what the newspapers reported.

Apparently the Uniting Church is concerned about the images of war that the church presents. As a result they decided that schools associated with the Church should cease to have cadet units forthwith. Not everyone was happy with that of course — especially the headmasters of some of the schools concerned. They argued that the cadet training built character. But that's not my concern.

What really did interest me was a report that other war images ought to be changed. For example many of the great hymns of Christendom appear likely to go — hymns such as "Fight the Good Fight" and "Onward Christian Soldiers". When I read that I almost wept. After all, the new Australian Hymn Book has already dealt the death blow to most of my favourite hymns (not many hymns from Alexanders and Golden Bells seemed to make it) and now the Uniting Church wants to deprive us of more.

As a result of this frightening prospect I

asked a friend of mine what we could do. She suggested that perhaps if we rewrote the hymn they'd still let us sing it. So here is her new first verse (we stopped after one verse but we'll complete it if they're happy with it).

Onward Christian ladies,
Be like other folk,
The way is more appealing
When life is just a joke,
Continue with your street stalls,
Meetings, fetes and teas,
But disregard the Scriptures
It's man you've got to please.

It was only natural then that the report should go on to suggest that these Uniting Church leaders were also concerned with some of the things in the Bible. Their spokesman on such matters suggested that it was wrong to tell children about fighting the devil and putting on the armour of God because that meant that they would grow up thinking that fighting was OK.

Always desiring to help I took another look at Ephesians Six — and I've got a suggestion for a new translation (which would call it the S.U.C.V. — the Special Uniting Church Version). What do you think of this?

Therefore put on the whole dress of God so that when the devil tempts you, you won't run away. Put on the girdle of truth around your waist, with the bra of righteousness in its place, and your feet fitted with the slippers of the gospel of peace. In addition to this take up the handbag of faith with which you will be able to ward off unwelcome advances. Have salvation as your hat and the word of God as your umbrella.

"I have included 'devil' but I'm not sure he's acceptable any more so this could be changed if necessary.

I've just read through the words above again. Actually I'm not sure these new translations are such a good idea. I guess I'll just have to be thankful that I don't belong to the Uniting Church. After all Anglicans would never consider doing such a foolish thing — or would they???

Yours, etc.
SALEUO I.

MAINLY ABOUT PEOPLE

Exam Results

Moore Theological College Committee for External Studies has just released the list of graduates from their Courses for 1981.

The Preliminary Theological Certificate is a two year, six subject course whilst the Certificate in Theology involves a further four years and twelve subjects after the P.T.C.

These Courses are done by Correspondence and the Church Record recommends them as excellent Courses for Lay people who want to do some systematic Theological Study at home.

PRELIMINARY THEOLOGICAL CERTIFICATE AWARDS 1981

Mrs. Carolyn A. ALEXANDER — Pass; Mrs. Clive K. ALEXANDER — Pass; Mrs. Suzanne A. ALLEN — Pass; Miss Jane E. BARTLETT — Credit; Miss Lorraine C. BEECHAM — Credit; Mr. Ian D. BEGIB — Credit; Mrs. Judith BLAND — Pass; Mr. Peter G. BOLT — Second Class Honours; Mrs. Barbara J. BROADBENT — Credit; Mr. David J. BROOKLEY — Credit; Mrs. Brenda E. BULMAN — Credit; Mrs. Judith B. CALDWELL — Pass; Mrs. Lois E. CARLIDGE — Pass; Mr. Clive CHALONER — Pass; Mrs. Angela CHAPPELL — Credit; Mrs. Alison J. CLARKE — Credit; Mr. Bruce C. CLARKE — Pass; Mrs. Ruth CORTIS — Credit; Miss Karen-Lea CUNNINGHAM — Credit; Miss Ruth A. DEASEY — Pass; Miss Elizabeth A. DENT — Credit; Mr. Gregory R. DON — Credit; Mr. Robert H. DRISCOLL — Credit; Mr. Colin DUBB — Credit; Mrs. Leley R. FARP — Credit; Mrs. Rosemary E. ELKINS — Credit; Mr. Kenneth ELKINS — Credit; Mr. Graham W. FITZPATRICK — Credit; Mrs. Jill FLETCHER — Credit; Miss Ann R. GALLOWAY — Second Class Honours; Mr. Brian J. GRIFFITHS — Credit; Mr. Frederick W. GREGG — Pass; Mrs. Shirley B. GUDGON — Credit; Mrs. Jennifer N. GUSI — Credit; Mr. Bruce H. HANKE — Pass; Mrs. Marjory J. HANNA — Credit; Mr. Stuart I. HAWKINS — Credit; Miss Leone J. HERRING — Second Class Honours; Mr. Jack I. HILL — Credit; Mr. Martin J. HOBBS — Pass; Mrs. Nan L. HOWARD — Credit; Miss Mavis J. HUDSON — First Class Honours; Miss Hope M. HURBUT — Credit; Mr. Robert I. JAGER — Credit; Mr. Gary R. JOY — Pass; Mrs. Colleen J. KRAEHLER — Credit; Mr. Peter KRAEHLER — Credit; Mr. Donald A. LAMB — Credit; Mr. Geoffrey K. LEADER — Credit; Mr. Gilbert C. LEAREY — Pass; Miss Marion D. LEMIN — First Class Honours; Mr. Peter W. LITTLE — Credit; Mrs. Alison J. MACLEAN — Credit; Mr. Gregory J. MANN — Pass; Mrs. Beryl A. McKIVIE — Credit; Miss Jane E. MATTHESON — Second Class Honours; Mr. Philip G. MILES — Credit; Mr. Christopher S. MITCHELL — Credit; Mrs. Anne C. MYHRE — Credit; Mr. Graham NEWMARCH — Pass; Mr. Robert K. NEWTON — Credit; Mrs. Joyce P. PALMER — Credit; Mrs. Prudence M. PARKER — Credit; Miss Judith M. PERRY — Credit; Mrs. Lorna A. PHILLIPS — Credit; Mrs. Rosemary O. RHYDER — Credit; Mr. Peter G. RICHARDS — Pass; Mrs. Rosemary E. RILEY — Credit; Mr. Gordon A. RUSSELL — Credit; Miss Audrey D. SEWTER — Pass; Mrs. Annette E. SIMS — Credit; Mr. Trevor J. SMALLWOOD — Credit; Mr. Allan A. SMITH — Credit; Miss Joan M. SMITH — First Class Honours; Mr. Peter A. SMITH — Pass; Mrs. Ruth E. SMITHMAN — Pass; Mr. Peter J. SPINICER — Second Class Honours; Mr. Gysbertus STASSI — Pass; Mr. Robert S. STOCK — Credit; Mrs. Lynette F. THOMPSON — Credit; Mr. George R. THORNTON — Credit; Mr. Roy E. TRIGG — Credit; Mrs. Kay A. VIRDICH — Pass; Mrs. Clive WARREN-SMITH — Pass; Mrs. Robyn J. WATKINS — Credit;

Mrs. Martha B. WATSON — Credit; Mr. Arthur R. WILLIAMSON — Pass; Mrs. Patricia A. WOODS — Pass; Mr. David G. WRIGHT — Credit.

CERTIFICATE IN THEOLOGY AWARDS 1981

Mrs. Georgina ADI — Credit; Mr. Stephen ADI — First Class Honours; Mr. Peter J. ALLAN — Pass; Mr. Neudie W. APPELTON — Pass; Mr. Brian J. BAKER — Pass; Mr. Rod H. CASTEN — Pass; Mr. Sing Wah CHAY — Credit; Capt. Margo G. DENNIS — Pass; Dr. Kathleen O. DONOVAN — Credit; Mrs. Lorraine F. FARRELY — Credit; Mr. Ian M. GIBSON — Credit; Mr. Norman A. GROSSKOPF — Pass; Mr. David P. HALL — Credit; Mr. Barry W. HAMMOND — Credit; Mr. D. A. (Don) HANN — Pass; Capt. Brian G. HOLLEY — Pass; Miss Hazel Y. McCANN — Credit; Miss Lynette MILTON — Second Class Honours; Mr. Domenic M. NDAI — Pass; Mr. Geoffrey A. SANDY — Credit; Mr. Alexander I. TOMMERUP — Credit; Mr. Lindsay WILSON — Credit.

DIOCESE OF SYDNEY

Rev. J. W. Thomson, Rector of St. Philip's, Auburn, will become Rector, Christ Church, Blacktown.

DIOCESE OF GIPPSLAND

Rev. Peter Richards is to become Rector of St. James, Heyfield as from 5th November.

DIOCESE OF ADELAIDE

The Rev. L. F. Wray has tendered his resignation of the Cure of Souls in the Parish of Angaston as from 31st August, 1982. He is to take up a three year appointment as Rector of St. Alban's Church, Tokyo, Japan. He has also resigned as Editor of The Adelaide Church Guardian as from 19th August, 1982.

Interstate friends please note. Rev. H.A. Brown, well remembered for his 37 years' service with C.S.S.M. is now residing at "Illura", 157 Beulah Road, Norwood, S.A.

DIOCESE OF NEWCASTLE

Rev. W. B. Hancock, formerly Rector, North Albion is now Rector of Southlakes.

Rev. P. Rushton has been appointed as Rural Dean of Lake Macquarie.

Rev. M. Davis is now Asst. Minister in the parish of Raymond Terrace.

DIOCESE OF RIVERINA

Rev. L. Browne inducted Rector at Wentworth in May.

Rev. B. Hoare inducted Rector at Deniliquin in May.

Rev. G. Sturt inducted Rector at Finley in May.

The Church Army celebrates its Centenary

Earlier this month, Captain Gilbert Page of the Church Army in Sydney returned from the U.K., where he took part in its Centenary celebrations. Church Record talked to him about Church Army — its present work, the English celebrations, and plans for the Australian ones to be held in July. We interviewed him at Belrose, a northern Sydney suburb where the Army has its offices and residential Training College.

What is the Church Army doing in Australia today?

"The Army comprises full-time workers in evangelism who have completed the 2-year training course. They are not competing with, or trying to do the tasks of ordained pastoral ministers. Rather, to bring the gospel to those who have no real contact with the church, or who are at most on its fringes. Most officers are, in fact, attached to parishes, and their work is geared to the church. Their first aim is to lead others to know the Lord, then introduce them to the local church. It is pioneering work, which when completed, its workers move on."

Today there are 29 active full-time officers, in 11 dioceses from Cairns to Melbourne, in the eastern States.

In Sydney, three work in industry with the Inter Church Trade & Industry Mission. They work in office blocks and industries with the co-operation of the management and the floor. Work places include Shell, the Water Board, Telecom, Arnotts and others.

John McKnight who worked amongst drug and alcohol addicts at The Buttery on the North Coast is now based in Erskineville, Sydney. With the Youth & Community Services Department, he continues his work with victims of addiction. Another officer works half-time for a parish and half on mission campaigns around Australia. He has conducted conferences and missions to Weipa, Perth and Tasmania. Others are in youth work or in training local church members in evangelism. One officer is producing a course on friendship evangelism — a conversational approach for friends of Christians rather than the confrontation approach.

There are presently two Aboriginal officers, each working in an Aboriginal settlement in Northern Queensland. These two men are ordained, the only other ordained officer being John McKnight. In past years there have been quite a few Aboriginal officers.

A new female officer — 'sister' — has gone to Broken Hill as residential evangelist in a Bush Church Aid hostel established for children from isolated homes while they are educated in the town.

The Army also has two bookshops in Grafton and Newcastle.

Training evangelists

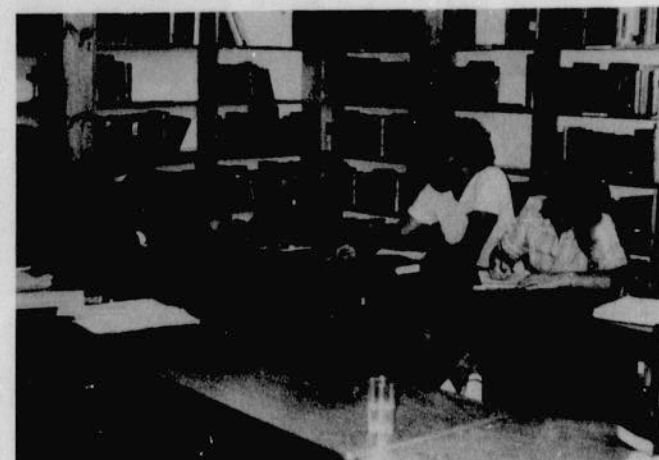
The Army's course for a Diploma of Evangelism is a 2-year residential course, with a further year in the field under instruction of a Field Work Supervisor. There is a big emphasis on evangelism, practical work and applied theology.

Areas of study include Old and New Testament Foundations — Doctrine, Ethics, etc.; Evangelism — Principles & Practice, Education and Pastoral, Parish and Personal work. "By the completion of the Diploma requirements those who have taken full advantage of what is available should have:

- an understanding of the purpose, mission and structures of the Church, with special emphasis on evangelism, pastoral care and religious education.
- a working knowledge of the Scriptures and the ability to use them effectively in preaching, teaching, evangelism and counselling.
- an understanding of the basic doctrinal beliefs of the Church and the ability to state both their validity and their relationship to daily life.
- a knowledge of the alternatives to Christian belief and a practical knowledge of the best approach to each of these religions, philosophies or attitudes.
- an awareness of the moral issues and social pressures facing men and women in contemporary society and the ability to relate the Christian Faith to such ethical issues and moral problems."

states the college prospectus.

There are presently 12 people in training, two of whom are New Zealanders.



Class in the library of the College.

The Captain's Hopes

"I hope that in the future, rather than officers being one-parish centred, they be appointed as evangelists for a region, say a deanery. They can then be evangelists, trainers and resource people for their areas.

"I hope that the College facilities will be used by local church groups for their own training sessions, or that they may come for training days that we run for them.

"Our resources — film strips, tapes, etc. could be used to equip churches in their ministry.

"We could take in more external students, for evening courses in a variety of subjects such as Bible knowledge, youth or pastoral work, etc."

Its English Beginnings

The Church Army was formed in 1882 by Wilson Carile who was concerned that the Church's work was too priest-centred. He found that some Anglicans were leaving the Church because they were frustrated at not being used. Although they wanted to work for the Lord, there were not many openings.

He felt that sometimes non-Christian people listen more to laymen whom they feel are more in touch with their world — in the factory and at home. It is important that Christians get alongside and know people in an ordinary way. And so he began a work comprising primarily lay people in the particular task of evangelism.

From there, the Army spread to other

countries. A team was sent to Australia in 1931 and the Army established in its own right in 1934.

In England, the Army had mission caravans in every diocese and before the war was 1,000 strong. It moved into social welfare — perhaps earlier than the Salvation Army did — hostels, homes, workshops, and with prisoners. The State has since taken over a lot of this work. In Australia, mission caravans stayed several days at a time in country areas conducting missions. The Army here has not moved in welfare, this need being met by other groups.

The English Celebrations

"The main focus was a service of



Early Mission Caravan.

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Torn Apart: Beirut today

(Continued from page 1)

"The school van was driven across the 'green line' to purchase a large quantity of food. On the way home, it was hijacked by a lawless mob with guns — not an Israeli group. So the school lost its van, supplies and a large amount of money. The driver was thankful to escape with his life.

"Before the Israeli invasion, two Australian missionaries were seconded to teach at the school in Tyre. The day before the invasion, they 'just happened' to leave the city, and are now safe in the hills out of East Beirut. The school as part of its curriculum taught the Christian faith, but one third of the children were PLO children. In fact, the school has an air raid shelter built by the PLO. This illustrates the complicated nature of the situation of Christians in Lebanon."

Moves for relief

"One relief organisation has a plane ready in Cyprus, to deliver aid to Beirut, but Israel has given permission only that it land in Tel Aviv, and they be responsible for its delivery. Other relief attempts are proving very difficult.

"The Maronite Catholics are okay — they are in a separate, safe part of Beirut. It is the Moslems that need relief, and



scattered through them, Christians. We want to see relief going to anyone who needs it; and when the situation resolves itself, there will be good contacts for distributing relief in the real Christians living there."

Pray for peace

"Please pray for the Christians in Lebanon — especially those caught up in Israeli and Moslem areas. Pray for a resolution of the strife. The future is so uncertain, and the Christians are weary of the struggle."

One World Week

A recent press release from the One World National Committee under the heading "Church Bells Toll 'Stop the Nuclear Arms Race'" informs us that there will be a chain of prayer and bell ringing over coming weeks to coincide with the Second United Nations' Special Session on Disarmament. Church Bells will ring at 12 noon each day.

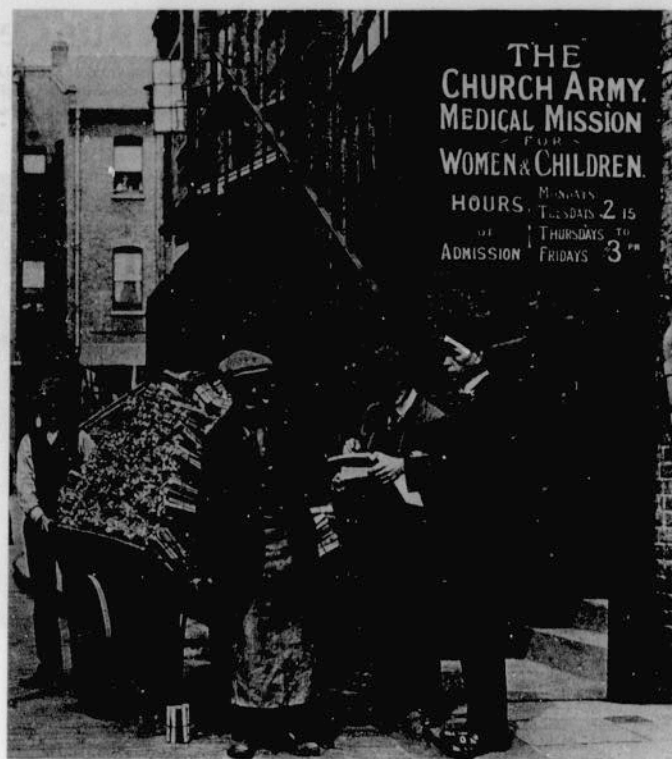
One World Week will be September 26th to October 3rd. Its theme will be the 'Price of Peace'.

The Church Record is disturbed to read in this release:

"The Programme is supported financially by the Australian Council of Churches (with funds raised in the annual Christmas Bowl Appeal) and Australian Catholic Relief (from funds raised from Project Compassion), as well as from the United Church Commission for World Mission and the Australian Board of

Missions. The commitment of such funds raised by development assistance agencies and Mission Boards is in recognition that an integral part of programme action for justice and human development and evangelisation, is the education of those who support the appeals. Programmes like One World Week provide opportunities to build understanding of the causes of injustice and to enable people to undertake appropriate actions for a more just and humane world, within our own society as well as the wider world."

Recognising that many Christians would be in disagreement with the principles of One World Week we wonder if they are aware that some of the money that goes to the Christmas Bowl Appeal is used to support this. The justification printed above will not satisfy many evangelicals.



The Church Army Centenary

(Continued from page 3)

Other Plans

The Army is setting up a small, independent and short-term commission to assess its work and make any recommendations of other tasks it feels the Army should be doing. It includes the Bishop of Grafton and John Chapman.

"The report will be examined and if there is increased backing then hopefully in 1984, when we mark 50 years in Australia, we will be able to show areas in which we plan to concentrate our efforts in the coming years.

"We hope that the extra publicity arising out of the Centenary will generate more funds. It's not our prime aim, but cash is a real headache. Extra support would help in two ways. Firstly to meet administration and college costs for which no one really likes giving support. Secondly, we are asked to supply people for areas which are not self-supporting. I would love to have a Ministry Fund, through which we could subsidise officers until the work was established and meeting its own costs. We're not looking for vast sums, but for back-up purposes," said Captain Page.

Sydney responds to WCC report on Aborigines

A Committee, set up by the Standing Committee of Sydney Diocese and chaired by Bishop John Reid, recently reported on the WCC Report on Aborigines. The original report (Justice for Aboriginal Australians) was produced by a WCC team which visited Australia in 1981.

The Committee's response has been reported, sometimes unfairly, in the daily Press. In fact, the Committee was satisfied with most of the Report. The original Report made 69 recommendations for consideration by the churches and the Federal and State governments on the areas of land rights, mining, the legal system, health, housing, education and employment. The Committee supported most of these recommendations.

The four major objections to the Report were:

- The philosophy inherent in the claim that "only international solidarity can bring the necessary pressure to achieve the goals of the Aboriginal people."
- The improper and insufficient recognition given to the work and effects of the church and missionaries.
- The call for churches "to become politically involved in the side of the Aborigines and join the struggle against those forces which seek to deny the land rights and human rights of the Aboriginal people."
- The report, especially being a report by the Australian Council of Churches, does not acknowledge the heart of christian ministry as prayer, sacrifice, compassion and concern, nor does it anywhere acknowledge the power of the gospel to change people's lives.

Chinese Around the World

Scripture Union director to become Bible Society secretary



Mr. Tom Treseder, 48, has been appointed as New South Wales secretary of the Bible Society in Australia.

For the past five and a half-years he has been the Director of the Scripture Union in New South Wales. His work involved responsibility for CSSM (now Scripture Union Family Missions) and the operations of the Inter-School Christian Fellowship in primary and high schools. Mr. Treseder will take up the appointment early in July and he will be commissioned by the Australian General Secretary, the Reverend James R. Payne, at Christ Church, Gladsville on Sunday, August 8, 1982.

Scholar to visit

The Professor Systematic Theology at Dallas Theological Seminary, Dr. Norman L. Geisler, will visit Melbourne for a series of meetings in July. Dr. Geisler is being brought to Australia by the Bible Union of Australia.

This will be Dr. Geisler's first visit to Australia.

Ramon Williams

Aid to Poland meets needs

The people of Poland have been strengthened not only physically, but spiritually and morally by the aid and support flowing into the country reports Pastor Zdzislaw Pawlik of the Polish Ecumenical Council.

Working through the Ecumenical Council, World Vision has supplied considerable amounts of aid to the Polish people. Included in that aid were 18 tractors, 1800 agricultural tools and 735 kilograms of vegetable seeds.

Says Pawlik, "The aid has been extended to such a degree that the Polish Ecumenical Council has decided to decentralise the distribution through 15 regional committees. We develop programmes to use the gifts in the best way; for example, arranging so-called 'free kitchens' for old and sick people. All the gifts are arriving safely at the addresses given by the sending agencies."

World Missions in the Eighties

The second missionary conference, under the banner of WORLD MISSIONS IN THE EIGHTIES, is planned to be held at the Katoomba Convention Centre on the October weekend October 2-4.

Organised by the Katoomba Christian Convention and the Evangelical Missionary Alliance (N.S.W.), the meetings promise to inform people of all ages of the world wide mission situation in 1982. As stated on advance literature, the aim is to "Inspire, inform and involve Australians in World Missions".

Speakers will include David Howard, formerly with the Inter-Varsity Christian Fellowship and Sam Kasonso, General Secretary of the Evangelical Church in Zambia.

WHAT A WORLD

What are we doing to our families?

Lesley Hicks



Sex role distortion

He discusses sex roles at great length, as he considers their distortion a crucial factor in family breakdown. Sex roles operate in a very delicate balance. "In a society where people have a strong faith in God, men and women gain their sense of worth and security by the belief that God made them and is concerned about them. That sense of self-worth and security gives stability to their sexual relationships. Moreover it motivates husbands and wives to have responsible attitudes and actions towards each other and their children." (P.19)

Wilson quotes George Gilder's important book **Sexual Suicide** at some length, showing that by and large, unless men harness their insistent sex drive to loving a wife, and unless they find worth and significance through working to support a family, they become selfish and irresponsible wreckers of the social order. Likewise if women are not loved and valued by their men, especially for their uniquely feminine role of bearing and nurturing children, they may strive to compete destructively with men for status as in the misnamed Women's Liberation movement.

Anthropologist Margaret Mead pointed out that "in the whole of human history, the importance of male work is the most universal social difference between the sexes, aside from the basic physical ones expressed in reproductive activity." Perhaps then when all men's work fields are invaded by women some vital balances are upset.

Wilson's concluding chapters may be controversial for some. He suggests moves by which families and societies can be spiritually, biblically renewed. Perhaps his dreams are Utopian, especially when we realise the entrenched humanist and hedonistic opposition in both American and Australian society to a return to biblical values.

Men must lead

He says "the most basic thing is that renewal of the family and nation rests on renewing the spiritual leadership of men. In evangelism, the emphasis on acceptance of Christ by the individual needs to be linked to the father's responsibility to lead his family to Christ and in Christ" (P.230) "Born-again Christians" abound in America, yet the family continues to crumble. We have the same disease here, and must seek God's cure.

The runaways

In the U.S. in 1978, more than a million children ran away to escape physical abuse or sexual exploitation by their parents. Many, like their Australian counterparts, became prostitutes to earn a living or support a drug habit. Of the Kings Cross children surveyed, the larger number involved in prostitution were boys. It seems that where once we feared for our daughters, now sons are the more vulnerable to sexual exploitation.

Wilson notes that a constant factor in the home background of homosexuals, as researched for Time magazine, was parental conflict. Love between parents, and affection from parent to child of the same gender, would, he claims, virtually eliminate homosexuality. (P.129)

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Dr. O'Brien is a Senior Lecturer in New Testament at Moore Theological College, and obtained his Ph.D. on the subject of Introductory Thanksgivings in the Letters of Paul. In 1977 he was invited to contribute to the new series Word Biblical Commentary.

The Launching

will be held at I.M.P.A.C.T. Books, 18 King Street, Newtown, and Dr. O'Brien will be there to autograph copies. Afternoon tea will be provided.

Take this opportunity to meet the author, and to browse around the bookshop.

Watch for the next advertisement for further details, and make a note to be there!

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TO UNDERSTAND EACH OTHER

Attitudes toward the elderly

Alan Craddock

The Bible presents a very positive view of old age. In Psalm 92 the righteous are described as flourishing like a palm tree and growing like cedars of Lebanon, as still bearing fruit in old age, staying fresh and green, proclaiming "the Lord is upright, He is my rock and there is no wickedness in Him". The need for God's strengthening in old age is also referred to in Psalm 71:9 and 18. Elderly men and women of faith are given respect and honour and superior wisdom was generally attributed to the elderly (I Kings 12:6-8). Communities abounding with the elderly are described as blessed (Zechariah 8:4).

These Biblical attitudes stand in contrast to many of the common attitudes towards the elderly in our society today. So many people have negative and unhelpful attitudes that we fail to gain from the experience and wisdom of the older members of our society. Furthermore, the elderly can devalue themselves as they accept the unhelpful stereotypes of others.

Many of these stereotypes originate in childhood and we simply do not allow these attitudes to alter as we become more mature. Ronald and Juliette Goldman, of La Trobe University, have been carrying out research examining children's ways of thinking about the process of development and ageing. In particular they have studied the way in which children develop ideas and interpretations which create myths and stereotypes concerning elderly people and the ageing process. I would argue that many people do not go beyond the stereotypes of childhood as they move into adolescence and adulthood.

The Goldmans have shown that children "... from 9 years on ... reveal a disturbing negative ignorance about some of the pleasures, rewards and experiences of full maturity; knowledge about and perceptions of the ageing process amount to widespread retardation of thinking." ("Children's conceptualization of development" in *Forum — Children and Families*, Edited by Gail Ochiltree for the Institute of Family Studies, 1981, p. 27).

Three questions put by the research workers illustrate the unrealistic thinking and distorted perceptions of the children studied. Again I stress, some of these kinds of views are not modified later in the lives of many people.

(1) **How old is old?** It was found that, below the age of 9, young children were quite unrealistic about old age. Five year olds produced a mean estimate of 43 as the age a person has to be before you call them very old! By the age of 9 the mean has increased to 60 and by age 15 to 65. The data indicate that realistic thinking develops fairly quickly and one would expect that the degree of realism is not lost during adulthood. The problem areas largely occur in the other two questions. However, it is desirable for us to be sensitive to the degree of realism present in our own estimates of old age. We can all too easily be unrealistic and therefore underestimate the worth of the elderly.

(2) **What happens to old people?** Few of the children's responses were favourable. The Goldmans' comment: "Negativisms were expressed by a majority in all (age) groups painting an unalleviated gloomy picture of increasing weakness, senility,

illness, decay and death ... illustrating a new word in the English language: 'gerontophobia'" (1981, p. 28). It is this negative attitude (with its exaggerated obsession with the undeniably real physical difficulties of some elderly folk) which generalises and is sustained into later life presenting many difficulties for relationships between the elderly and younger members of our society. The church is not exempt from this kind of difficulty.

(3) **What causes ageing?** When asked "What makes people very old?" the children generally showed little understanding. Their responses expressed fatalism (God makes it happen ... the world would be too crowded); unrealism (It's what's in the body, the goodness has been used); and pessimism (The body becomes old and worn out like a biro ... just throw it away).

The picture which emerges is highly pessimistic and the process of ageing is clearly not understood. The Goldmans write that "... a dearth of information in human biology, materials and syllabuses about ageing, and negative attitudes generally to the old, all conspire to prevent children from seeing the end of life's developmental cycle in positive or realistic terms." (1981, p. 28)

Before we can assist our children to gain a more realistic and favourable view of old age we need to modify our own stereotypes. I believe that Christian education can play an important role in this process. We can teach appropriately in Sunday School and Scripture but we can present a living model by allowing elderly members of our congregation the

opportunity to continue their ministries in appropriate ways. In order to achieve this we will need to modify our own expectations. We should recognise the need to minister to the elderly so as to meet their needs and to enable them to cope with the changes in their bodies and their lifestyle. But we should be equally ready to accept the ministry which many elderly folk are able to offer in the light of their experience and current life circumstances.

Both of these expectations encourage and produce continuing growth. We take this for granted when we are young, but the need for growth also applies to the elderly. Dr. Bruce Peterson in a recent editorial summed up this need of the elderly: "We need the challenge of loving and caring for others; of adventurous risk-taking in new ventures, new ideas, new learning, new experience; of open-mindedness and willingness to change; of turning our own crises and stresses into growth-points; even the challenge of finding new sources of nurture" (Editorial, *Australian Journal of Sex, Marriage & Family*, 1982, 3, (2), p. 56). We must not allow childish stereotypes and our own lack of maturity to deny this to the elderly or even to ourselves. "Even when I am old and grey, do not forsake me, O God, till I declare your power to the next generation, your might to all who are to come." (Psalm 71:18)

Note: A more detailed presentation of the Goldmans' study is contained in the *Australian Journal of Psychology*, 1981, 33, (3) pp. 405-418.

BOOK REVIEWS

Prayer for Pilgrims

Sheila Cassidy Fount

The sub-title of this book is — "A Book About Prayer for Ordinary People". It certainly fulfils this, being truly a book that helps to put the "spice back into the Ordinary". To quote "... love of God can be expressed poetically in a hundred different ways ... but it is lived out as a daily routine of prayer in which more often than not there is no comfort or consolation. But just as the daily routine of cooking and caring is vital to maintain the relationship between man and wife — without washed shirts and emptied dustbins there could be no twilight evenings and no roses — so without fidelity to prayer in boredom and dryness there can be no touching of the Absolute, no glimpse of heaven in a wild flower."

While some may find the book a bit mystical — it seems to me that this is misinterpreting her attempt to worship God seven days a week in the simple and the special things of life.

This is not stryptic piety but the realism of one imprisoned in Chile for having treated a wounded guerilla fighter. The author of "Audacity to Believe" — an autobiographical account of her imprisonment, she is an Australian who shows that real spirituality can be expressed by a "Sunburnt Soul". The realism comes through too as she shares how as a busy professional, a doctor, she seeks to discipline herself to pray at a particular time and that it is this that makes her sensitive to the opportunities for prayer during the daily round. She refuses to play one off against the other, the Desert against the Marketplace.

As pilgrims we need to be deeply involved — as we see the desperate physical, emotional and spiritual needs of humanity. But to be able to give we must be able to draw upon the deep experience of prayer in the desert, just as Jesus did. As a rat-race Christian I found this reminder challenging. Along with Life Together by Bonhoeffer and Letters to

Malcolm, Chiefly in Prayer by C. s. Lewis, this is one of the best books available on the subject, if you're willing to see past its touches of Catholicism.

Gordon Preece

The Challenge of the Cults

Maurice C. Burrell IVP

The Inter-Varsity Press has done us a favour in bringing out this book as a follow up to the author's previous title (alongside J. Stafford Wright) of *Some Modern Faiths*. Those faiths were the "mainline sects of the 19th Century, T.W.'s, Christadelphians, Mormons and Christian Scientists. That book continues to serve a useful purpose and I'm sure this one will too. Maurice Burrell has a Ph.D in the study of sects and so is well qualified to speak on the subject.

He is also a Director of Christian Education in England which comes through clearly in the summaries of main differences he draws up. These can be conveniently reproduced on an Overhead Projector as one of our Fellowship leaders has done.

The sects studied are the Worldwide Church of God (Armstrongism), the Family of God (formerly Children of God), The Unification Church (Moonies), The Divine Light Mission, Transcendental Meditation, Hare Krishna and Scientology. Their general characteristics are missionary zeal — (which so often puts us to shame), Charismatic leadership, exclusive claims to truth, group superiority, strict discipline (which he says "can be very attractive when viewed alongside the flabbiness, over-tolerance and indiscipline of much that today goes under the name of Christianity"), repression of individuality, and doctrinal deviations on the authority of The Bible, the Trinity, the full divinity and humanity of Christ and the means of salvation.

The book is well-written and provides a clear guide for Christians in the present climate of religious pluralism.

Gordon Preece

EDITOR OF "THE COMMON BIBLE" IN SYDNEY

Bruce M. Metzger, George L. Collord, Professor of New Testament Language and Literature at Princeton Theological Seminary and Chairman of the Committee responsible for the Revised Standard Version of the Bible to visit Sydney.

Public lecture "On Making Sense of the Book of Revelation" at 8.10 p.m., Tuesday, 20th July, Price Theatre, Macquarie University.

Sponsored by the Macquarie Ancient History Association.
Non-members \$2.

CHURCH OFFERS SENIOR FOLKS AN IDEAL HOLIDAY

The Living Church Board of Education is offering an attractive holiday opportunity for pensioners.

A five day four night holiday in the Snowy Mountains staying at the Church's own Snowy Valley Motel will prove very popular. Pensioners can use one of their two annual free rail passes for their return travel by air conditional train to Cooma.

Upon arrival at Cooma on Monday — free transport will be provided to the beautiful Snowy Valley Motel with its 180° views over the lake and Snowy Mountains. Two share accommodations with private bathroom, tea and coffee facilities and all meals are part of the package as is free transport back to the train after lunch on the Friday.

A highlight of the holiday are the three half day tours which are provided free of charge.

Anyone who is not a pensioner may also join these tours for the same price which is \$143 but would need to pay for their train ticket. Those wishing to take advantage of the offer should call Mrs. Meryl Boin at 264 1433 or call to 6th Level, Wesley Centre, 210 Pitt Street, Sydney. This offer commences on Monday October 11, 1982.

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THE CHURCH OF ENGLAND HOMES

Notice is hereby given that the 98th Annual General Meeting of The Church of England Homes will be held at Kingsdene Special School, 19 Gibbons Street, Telopea, on Tuesday, 10th August, 1982 at 7.30 p.m.

BUSINESS:

- To consider the Annual Report, Income and Expenditure Statement and Balance Sheet for the Year Ended 31st March, 1982;
- To elect Committee Members for the ensuing year in accordance with the Constitution.

Committee Vacancies — 2 Clergymen, 2 Laymen and 2 Laywomen.

Nomination Forms can be obtained from The Chief Executive Officer and nominations must be lodged at the address shown below no later than Tuesday, 27th July, 1982.

Clause 6 of the Constitution provides inter alia that "Every person desiring to become a Member of the Society shall make an annual subscription to the work of the Society" (minimum now fixed at \$2.00), and "no person shall be entitled to vote or speak at any Meeting of the Society whose subscription has not been received by the Treasurer at least two months prior to the holding of such Meeting".

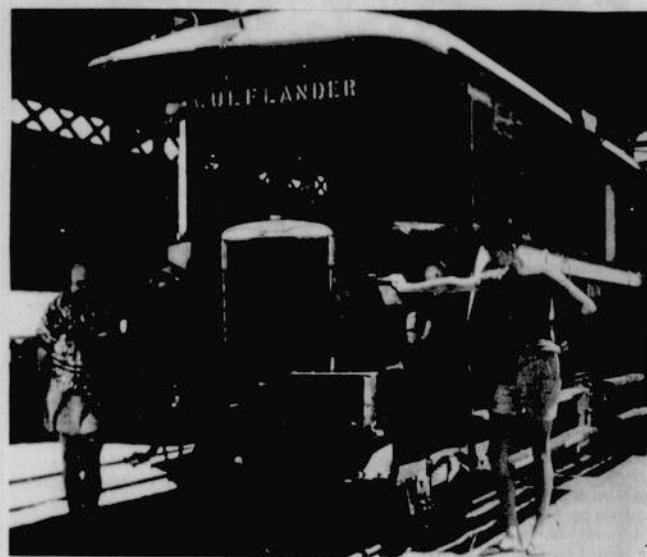
For and on behalf of The Committee of The Church of England Homes.

J. N. Collison,
Chief Executive Officer,
45 Hunter Street,
Parramatta, N.S.W. 2150
(Post Office Box No. 427, Parramatta)

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Nobody for Normanton



The Gulflander rail-motor at Normanton Station, Queensland.

Photo: BCA

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

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

Australia to bring the good News of Jesus into.

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

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

Sydney church leaders condemn casinos

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Snowy photo competition results in "Scripture" pack

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

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

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

The Festival Bishops



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

FRIENDS OF THE RECORD

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

If you are interested please send the form below.

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

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Record to continue

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

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

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

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

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

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

ON OTHER PAGES

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

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

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

"Church Scene independent too"

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

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

Directors of the A.C.R.

Prime Minister committed to National Crimes Commission

Deputation

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

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

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

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

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

Police involved

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

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

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

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

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

Crimes Commission

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

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

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

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

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

Personal commitment

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

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

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

Victorian inquiry

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

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

Further discussions

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

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

Bishop Goodhew consecrated

Ramon Williams



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

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

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

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

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