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## Keston College appeal

### To replace inadequate buildings

Keston College, the research centre which specialises in the study of religion behind the Iron Curtain, is appealing for £400,000 to extend its inadequate buildings and house new staff.

It is "an act of faith" says the College's latest newsletter, because there is "virtually no money in hand to pay for fresh building projects". A great deal of rebuilding has been carried out already in recent months "at heavy expense".

One urgent need is the replacement of the present "research block" — a 1946

"pre-fab" which was designed to last only 10 years.

The Bishopsdown Trust has offered to lend the College up to £200,000 — an amount Keston would hope to repay as soon as possible, to avoid interest charges; and it is asking its supporters for help.

The address for donations — and for full details of the appeal — is Keston College, Heathfield Road, Keston, Kent, BR2 6AB.

(CHURCH TIMES)

## Top English author visits Australia

JOYCE HUGGETT, the best-selling English author is making a four-state visit to Australia during March and April.

Joyce Huggett is a wife, mother and counsellor and she has written, spoken and broadcast, both on TV and radio, on these related issues. Her husband, David, is rector of St. Nicholas' church in Nottingham, England, and together they created a Marriage Guidance Course for clergy couples. Joyce has written widely about relationships and deals with issues, especially sexual matters, in a very straightforward fashion. Joyce's books are among the top sellers in the UK.

Joyce speaks regularly to student groups and conferences, women's groups and rallies, leads retreats and conducts Marriage Fulfilment Seminars and is currently involved in training counsellors in the church in Nottingham.

### The Huggett's Itinerary Public Events

PERTH 18 March to 23 March

Clergy and Wives Workshop — Friday 20 March at: The Conference Hall  
Geoffrey Sambell Centre  
42 Colin Street, West Perth.

9.30 a.m. — 3.00 p.m.  
For further details contact: Helen Stringer  
(09) 321 5801

BRISBANE 23 March to 27 March  
Book Signings and Seminars to be held both on the Gold Coast and the Brisbane area.

For further details contact: Grace Vine  
c/o Music Makers (07) 343 3580

MELBOURNE 27 March to 31 March  
Clergy and Wives Workshop — Tuesday  
31 March at: St. Andrew's Clifton Hill  
160 Gold Street, Melbourne



Joyce Huggett

9.30 a.m. — 3.00 p.m.  
For further details contact: Bruce Reddrop (03) 654 7360

SYDNEY 31 March to 6 April  
Clergy and Wives Workshop —  
Wednesday 1 April — SOUTH  
HARBOUR

9.30 a.m. — 3.00 p.m.  
Contact: The Rev. Corbett-Jones  
(02) 799 9311

Clergy and Wives evening session —  
Wednesday 1 April —  
Contact: The Rev. Corbett-Jones  
(02) 799 9311

Clergy and Wives Workshop — Thursday  
2 April — NORTH HARBOUR

9.30 a.m. — 3.00 p.m.  
Contact: The Rev. Corbett-Jones  
(02) 799 9311

St. Andrew's Luncheon Club — 12 p.m. —  
Contact: St. Andrew's Cathedral  
(02) 265 1657

Radio Broadcast 2GB — Gordon Moyes  
— Sunday 5 April 9 p.m.

## New schools work opening up in Indonesia

### Donation enables project to begin

Scripture Union in Indonesia has been asked to take over some existing Christian Fellowship groups in high schools and to start to extend its ministry to the hundreds of high schools in that enormous country.

Two new staffworkers with experience as teachers are being appointed to commence 1st April when this new schools work will begin. A donation from a friend of Scripture Union in Australia has enabled this work to be started and Scripture Union will then need more gifts from outside Indonesia for the first year until Indonesian Christians become more aware of the strategy of Christian fellowship groups in schools.

Scripture Union with the help of donations and loans from the Movement's International Development Fund and the East Asia Pacific Regional Council has been able to acquire a building which will be its base for both its office work as well as its training of Bible teachers for villagers. The Bible reading

ministry is developing rapidly and there are now 55,000 families using Scripture Union Notes. Notes are produced for adults, teenagers and children and altogether this program involves 62 note writers. All these note writers attend training courses every year and receive feedback on their materials.

The General Secretary of Scripture Union in Indonesia is Paul Hidayat who himself has both a Bachelor's Degree in Theology and a Master of Arts Degree. Paul was in Australia recently to give the Bible studies at the Mount Tambourine (Qld) CMS Summer School. He commented that there are thousands of people in Indonesia who still do not read their Bibles and who's understanding of their faith is very limited. There is a great job to be done and the door is wide open for Indonesians to minister to other Indonesians. He called on Christians in Australia and New Zealand to back him and his staff with our prayers and practical support.

## UK Bible Society leader to visit Australia

### Church growth consultant coming in August

When the Revd. Dr. Roy Pointer set out to establish church growth courses for the Bible Society in England and Wales, he may have balked at it if he had known the demand they were going to generate.

Now, nine years later, well over 16,000 clergy and lay leaders from more than 4000 churches across Great Britain have attended the Bible Society's Church Growth seminars.

The demand for them has been so great that two years ago Dr. Pointer had to build up a team of teachers to help him.

Dr. Pointer will be in Australia next August and September to conduct church growth seminars, at the joint invitation of the Bible Society in Australia and the Churches of Christ.

He will visit all States and the Australian Capital Territory. The course is designed for ministers, elders and church members in positions of leadership.

Dr. Pointer says the ideal situation would be for a minister to be accompanied by lay leaders from the church, or even the whole church council.

In one study conducted by Dr. Pointer, he found that at least half the churches that were declining or static stopped declining or started growing after they applied his Church Growth principles. The principles taught by Dr. Pointer have been developed in the British context and are considered especially relevant to Australia.

Dr. Pointer was ordained into the Baptist Church in 1972 and in 1977 became Church Growth Consultant for the Bible Society in England and Wales. He holds a Master's Degree in Cross-Cultural studies from Fuller Theological Seminary in California. In 1985 he won his Doctorate in Missiology from the same seminary.

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## Zulu warns of escalating violence

### Will not solve the apartheid problem

WASHINGTON DC — Zulu King Goodwill Zwelethini Ka Bhhekuzulu has warned that if apartheid in South Africa is "finally defeated by violence" this could lead to a full-scale tribal war.

Speaking in Washington, DC, to a select group of the nation's top religious broadcasters, February 1, King Goodwill stressed, "I do not believe that we could possibly recover from such a war to be a free, democratic people".

While he called for a spirit of reconciliation and non-violence in resolving the apartheid issue, he urged Christians worldwide to "encourage and sustain us as we face the terrible temptations of losing our souls in order to gain the world."

King Goodwill, a self-described Christian, acknowledged that violence in South African politics has reached an all-time high. While he sympathized with and "oppressed people's desire to strike back," he deplored the use of violence-in-particular the "hideous" use of the "necklace", in which a victim is set afire with a gasoline-doused tyre hung around his neck. According to official statistics 250 people died by necklacing in the first four months of 1986.

The monarch admitted that "Christendom itself is divided about what to do in South Africa." But he pointed out that there will be no solution unless it includes a spirit of reconciliation.

The king concluded, "When therefore I warn the Church that the spreading of

violence in South Africa today simply has to be met by a deepening sense of commitment to non-violent means of bringing about a fair and just society in South Africa, I do so against an awareness that time is running out for us. My message of Christian hope is not a message of acquiescence. It is a message of urgency.

"I pause to remind you that every time a Black is necklaced and dies that agonizing death, that for that Black the Church was too late. Every time violence flares, for the people who were maimed and killed, the Church was too late. The fact that the Church has not done more exacts a price from ordinary people which is actually too terrible to explain in a way that people understand.

"The world has been witness to the fact that democracy is not established by the barrel of a gun. It is also witness to the fact that the barrel of a gun does kill democracy."

King Goodwill is the direct descendant of a long line of Zulu rulers, among them Shaka Zulu, who was the subject of a highly controversial television series aired in the United States in late 1986. Today, King Goodwill reigns over the largest ethnic group in South Africa, although actual political leadership of KwaZulu is in the hands of Chief Minister Mangosuthu Buthelezi, a moderate who shares King Goodwill's commitment to nonviolence.

(Open Doors)

## Soviets ease their grip

### Seventeen religious prisoners released

Late last year rumours started circulating in the Soviet Union of a possible amnesty for political prisoners. Early in February it became known that a review of the sentences of those imprisoned for "anti-Soviet agitation and propaganda" and "anti-Soviet slander" (Articles 70 and 190-1 of the RSFSR Criminal Code and their equivalents) was underway. On 2 February two decrees of the Presidium of the Supreme Soviet were signed (nos. 6463-XI and 6462-XI), one concerning "clemency" and the other "curtailment of sentence term", reportedly with the names of almost fifty people, mostly from the Perm complex of camps. A further decree was signed on 9 February, freeing prisoners from Siberian camps. So far the decrees have not been published, and the releases have had only a brief mention in the press inside the Soviet Union: a short announcement appeared in the daily paper *Izvestiya* on 14 February, describing the releases as "a humane act", and portraying them as part of what the paper sees as the "democratisation" and "restructuring" of Soviet society. No names of those released were given, though it put the figure of those released at 140. Soviet spokesman have stated that a further 140 cases are under review. TASS for abroad carried a short list of ten names on 18 February.

All those released were asked to sign a document, stating that they "had never engaged in anti-state activities, are not currently engaged in such activity and do not intend to be in the future". As this falls far short of a full recantation, many

prisoners were prepared to sign this. Dissident sources in Moscow point out that this seems to be a face-saving device for the Soviet authorities, obtaining signatures from those who would never agree to recant, while at the same time providing a basis for the releases. Many prisoners refused to sign the statement; some of them were released anyway, others are still imprisoned.

Of the 140 political prisoners reported to have been released (only about 100 names are known in the West), seventeen were religious prisoners, imprisoned either for their religious activity or for human rights activity springing directly from their religious faith.

(KESTON)

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## Vision at Doonside



Opening of Doonside Church.

The tally is increasing. Three new VISION FOR GROWTH churches have now been completed and opened, the latest at Doonside.

In the course of his Presidential Address to the Synod of the Diocese of Sydney last October, the Archbishop, the Most Rev. Donald Robinson sounded a cautious note on the VISION FOR GROWTH building program.

Referring to the completion of the new Menai church at that time he said: "Thus only one new church building has been completed to date under our VISION FOR GROWTH program. When Bishop Barry addressed the Synod 100 years ago, he was able to report that nine new churches had been opened in the Diocese that year. I wish I could say the same!"

Archbishop Robinson may not achieve Bishop Barry's quota but he is now well on the way. Late last year the new church at St. Clair was opened, now Doonside is completed and two others are under construction at Cranebrook and Minchinbury. Others are expected to start at Ambarvale and St. John's Park later this year.

The Archbishop has said that thankful as he is for the achievements so far, he is nevertheless convinced that steps must be taken to consolidate and expand these ministries. Most of the VISION FOR GROWTH churches are demonstrating a need for additional staffing to cope with the demands of preaching, teaching, visiting, counselling, planning and endeavouring to make some form of Christian contact with the seemingly endless number of people constantly moving into the new areas. VISION FOR GROWTH has responded by making extra funds available for an assistant at St. John's Park and has set aside an additional \$50,000 within the 1987 budget as a contingency to help provide more ministry personnel.

On Sunday, March 29, about 500 people, many standing, crammed into the new \$300,000 St. John's Anglican Church at Doonside for its opening and dedication by the Archbishop.

The Resident Minister, the Rev. Jerry Lowe, has been at Doonside since 1979. With his wife Elizabeth he has been faithfully ministering in the area since then, building up the local congregation in the existing buildings which were old, small and quite unsuitable as a centre for worship and ministry in a modern context.

The members of the congregation have keenly been anticipating the completion of their new church and see the potential for starting new and innovative forms of ministry including possibilities such as a pre-school, coffee mornings and an expanded youth ministry.

Jerry Lowe is now anxious to use the new church as a spearhead to consolidate the existing work of the parish and to build bridges of relationship with more non-Christian people in and around Doonside.

In his address, Archbishop Robinson pointed out that the new building was not the beginning of the church in Doonside because the old one had been there for quite a time.

"It could, however, be the beginning of a new awareness of the significance of the church in Doonside. We have here something of infinite value to this district. This centre, which is a material object, is to serve the purposes of the church" he said.

Moving into his theme of the purpose of the church, the Archbishop expounded Ephesians 3:7-21.

"God, the creator of all things, has an eternal purpose. God has a plan, and everything which happens is subservient to that plan. The whole working of God's universe is to a plan. That plan of God is not obvious to everybody. It was not until Christ came that the plan was clearly understood and even then was only understood by a few. God's plan is the clue to the meaning of our lives. Our plans and achievements may not turn out to be very important in the light of God's plan."

continued back page

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## "Look Up"

Colossians 3:1 — 4:18

When danger threatens we need to be warned. It is not a bad idea to be prepared as well. There are still times when Christians are in danger: sometimes it is from non-Christians, and sometimes it is from other Christians who may lead us astray. The kind of danger the Colossians were in.

But although we may not always be in danger we are still called to live as though we have been raised from the dead. Paul has finished his warnings. He has urged the Colossians not to let themselves be kidnapped (2.8); not to be judged (2.16); not to be despised (2.18); and not to submit to regulations (2.20). They are to continue to live in Christ just as they first received him (2.6).

He has already reminded them that they have died with Christ (2.20) to the basic principles of this world (so there is no need to live as though they still belonged to it). Now he reminds them that they have also been raised with Christ (3.1). There are lots of things which result from that fact.

### Raised

If we have been raised with Christ already then our hearts should be set on him. That is, we are to set our hearts and minds above, where Christ is (3.1,2). He is our hope of glory (1.27). Our treasure is in heaven and that is where our heart should be. Paul knows as we do that too often our minds are focussed on the things of earth (3.2); the things of the world which we have died to (2.20).

Again Paul puts before us the idea that the true protection and preparation against evil and sin is Christ. If our mind is set on Christ then sin will have a much harder job. I have a theory that on most occasions when Christians fall into significant sin, the root cause is the poverty of their walk with Jesus. The prevention is to have our minds set on Jesus. To be preoccupied with him.

### Heaven

For that is actually where our minds ought to be. In a sense we are in heaven. We have been raised up to new life with Christ and our true citizenship is in heaven where Christ is. That is where our life is. That is where Christ is and from heaven we expect him to appear and take us with him to share his glory (3.4).

If that is so, it has implications about how we live now. We ought to be putting to death the things that belong to our earthly nature (3.5-8). We have died with Christ, but every now and then parts of the old nature come back from the dead as it were and try to kill us. But we are to kill them. Every time sins tries to lead us astray we are to put it to death again. That particular sin that keeps on messing up your life — keep killing it off. Rid yourself of all the things that used to be part of your earthly life.

The way to overcome these sins is not to allow them a moment's life. Knock them on the head the minute they reappear.

### Church

Nor is this new behaviour just for private use. It has implications in the church (3.9-11). Our language is important, it must help towards love and unity. If we have been created as a new race and if Christ is in us as our hope of glory, then there must be no division, no racism, no pride; for Christ is for each and all of us our life and hope. He is everything. Everything that makes us special and unique is from him. So there are to be no separations on the basis of

education, class, race or anything else.

Paul has already mentioned how God is making a new self in the image of the Creator (3.10). Now he goes on to use an image of Israel. He begins with terms for Israel applied to the church and then describes how this new elect, holy and beloved group is to live (3.12-17). His emphasis in this section of the letter is on the life of the body.

### Ethics

It is a fact often overlooked in the letters that ethics is mostly a corporate affair. God wants his people to live and grow together in unity and love (3.14). It is greatly needed now in our highly individualistic churches.

Paul wants them to put on characteristics which will enable them to live and grow together into the perfection that Christ plans for them. The reconciling peace of Christ is to be the deciding factor in any conflict or strife in the church (3.15).

Furthermore, they are to be a church in which the word of Christ dwells richly (3.16). It is the teaching of Christ shared by the members which is to build up and keep the church in the truth. It is Christ through his word who is to live among them. The word is to become part of their life and so everything will be done under the rule of Christ and for his sake (3.17).

### Home and Work

The implications of being raised with Christ extend not only to the church but also to the home and workplace. Paul's main idea is that parties in a relationship need to relate to one another on the basis of being in Christ. It is Christ-like behaviour that is to mark the behaviour of Christians, whether towards wife, husband, servant, child or parent (3.18 — 4.1).

One of the interesting things about Paul's instruction is that parents have a responsibility to children, and masters to slaves and husbands to wives. It was revolutionary then, and it still seems to be so. Christians are to serve each other no matter what the normal social distinctions may be. It is part of serving Christ that parents serve their children.

### Gospel

Paul concludes his letter (4.2-18) by emphasising prayer, his mission and their relationships with outsiders. Paul was a great man of prayer and he urged his congregations to persist with energy in their prayers (4.2-4). In particular he wants them to pray for his mission to the Gentiles. His heart burns with the gospel and he wants new opportunities to make it known. (4.3,4).

He also wants the Colossians to live in such a way that they have maximum opportunities to speak for Christ themselves (4.5). He is not the only messenger, but is greatly encouraged when others share in the gospel's task as well. In his concluding greetings it is worth noting what he says about Epaphras (4.12). Here is a man who wrestles in prayer for them.

How our churches need people who will wrestle in prayer for us, and others who will teach and encourage, and others who will proclaim the gospel well. But above all we need people whose lives are focussed on Christ. Whose minds are set on him, whose hearts are in heaven. Those are the Christians who will keep us from error and lead us to God.

Dale Appleby.

# An Anglican diocese considers rural crisis

## How can the church respond?

Around seventy clergy and lay people of the Anglican Diocese of Rockhampton spent a weekend recently looking at ways in which they might respond to the rural crisis and its affects on families and communities.

The Rural Ministry Conference was held at the TAFE College at Emerald.

Four major speakers addressed the conference. Mr. Kevin Hacker, Principal of Emerald Pastoral and Agricultural College, presented 'A Rural Scenario'. Mr. Hacker said he saw the Conference "as the recognition of an unfulfilled need for the rural population of Australia." He identified the characteristics and specific problems faced by subgroups within rural communities: agricultural land owners, agricultural workers, permanent town residents and itinerants.

With regard to the church's response, Mr. Hacker suggested that the church needed to recognise the social divisions within communities and direct its resources equally to each group. The church, he said, could support and encourage counselling services, assist in the provision of subsidised education

and health facilities and sponsor alternate activities for rural youth.

In the longer term, he said, "the church can go on showing care and concern where it finds specific problems but it must also speak out loud and clear against the decline in morality and integrity in our society, starting at the top."

Mr. Ted Seymour, a primary producer from Emerald, presented a paper on 'Stresses on Country Families and Rural Communities'. In identifying the causes of stress, Mr. Seymour, pointed out the regular stress brought about by the extremes of nature, such as drought, the financial and economic pressures that affect many country people. "The most frustrating thing about all of these financial and economic factors is that they are all man-made. There are spiralling costs and reduced returns for produce because of world-wide over-production, and yet one quarter to one third of the world population are suffering from starvation or under-nourishment," he said.

# Freedom in education

## The NSW Education Bills Background to the debate

Noel Weeks

On the 12th February the NSW Minister for Education introduced into State Parliament two bills which aimed to change significantly secondary education in the state and to change drastically state control over non-government schools. The initial debate focussed upon the plans to abolish the School Certificate. The minister made it plain that one of his aims was to give the government the power to close "sub-standard" uncertified schools.

The initial public and media discussion was addressed to the issue of these "sub-standard" schools. The Education Department made available to the media a list of schools on its "hit-list" to be closed.

However other schools, currently operating as registered schools, soon realised that the language of the bills was aimed at them as well. Throughout the public debate the Minister for Education has continued to insist that the bills are aimed only at these "sub-standard" schools. He has also tried to blunt the growing criticism by registered schools by claiming that nobody but the "hit-list" schools are protesting.

Untouched by this debate is a question which should not be ignored. What will these bills mean for state schools?

### Standards and Freedom

There is a saying which is commonly seen as expressing the essence of freedom. It goes something like this: "I disagree with what you are saying, but I will defend to the death your right to say it". Is there an equivalent in the field of education which says: "I disagree with your education approach but I will defend your right to implement your own approach"?

## What will it mean for state schools?

The issue needs to be put this way so as to raise a question which has received little consideration in the way the media have handled the debate. Where does a concern for a "correct" approach to education run the danger of suppressing legitimate freedom? In the case of freedom of speech we have wrestled long with this issue trying to deal with issues like libel, incitement to riot and pornography. Whether you agree with the current law on these matters is not the point. The point is that there is a balance which must be reached. Reaching that balance requires careful thought and careful legal language to preserve freedom at the same time as outlawing abuse.

These bills show none of that sort of concern with freedom. On the contrary they go to extremes to ensure total control. That is one reason why non-government schools across the broad spectrum have been so loud in protest.

### The Charge Substantiated

The charge that these bills seek to suppress educational freedom needs to be substantiated with chapter and verse quotations. A crucial clause is Education and Public Instruction Bill 16(2)(a)iii. In order to be registered a school must be able to comply with "any requirements of the regulation in relation to courses of instruction, patterns of study, educational facilities and other prescribed matters." That is, the government may make regulations concerning any aspect of school life and make that a condition of registration. Thus the bill's way of solving the problem of standards is to make the non-state school do whatever the state orders. If you think that the state is a true guardian of educational standards, then that may deal with the problem of standards. It still does nothing for freedom.

It is clear that the government anticipates that registration will now become a much more contentious issue. It has also taken action to block real appeal against decisions on registration. That is done by setting up a dummy appeal tribunal. All the members of this tribunal are appointed by the minister. There is a gesture towards objectivity in that one of the members of the tribunal has to have had experience in a non-state school. However out of all the teachers with that experience it should be easy to find one who will loyally support the minister's decisions. Even if that member were genuinely

independent it would make little difference as he would be in a minority.

Just as ominous is the attempt to prevent a school taking a case to court. Section 26(5) says: "The Tribunal's determination of an appeal is final". This is the usual language used to prevent further appeal.

To complement the control over non-state schools, provisions exist in the bill to take away registration if the school undergoes changes (25(3)). The nature of the changes, with the exception of partial or complete relocation, are not specified in the bill. They can be determined by regulation.

### What are Minimal Standards?

In defence of the bills the minister and his defenders have said that the bills merely intend to ensure "minimal standards" in non-state schools. Yet the bills nowhere define what is a "minimum standard". They say instead that the government may require whatever it likes.

It is not hard to anticipate how this will work. We have already seen the registration of schools threatened over "momentous" issues of educational standards like the amount of dancing a boys' school must have in its curriculum, or the exact number of minutes to be given to physical education. The Education Department suffers, like any large bureaucracy, from the temptation to substitute formal rules for education. Thus the number of minutes spent on a subject becomes more important than the quality of teaching; exact following of the guidelines becomes more important than innovative education.

Thus for currently registered schools we may anticipate more detailed and prescriptive rules about courses of study and methods of teaching. It would be in line with current trends and pressures for other prescriptions to be made. For example there could be bars to discrimination in the employment of teachers, less freedom to exclude from the curriculum material which parents and teachers regard as sexually offensive, prohibitions on the teaching of creation.

More important than the specific issues is the fact that these bills give the state the power to ordain that non-state schools be conducted exactly like state schools.

### From Prosecution to Licence

The defenders of these bills will no doubt retort that something had to be done to deal with "sub-standard", uncertified schools. The quick rejoinder is to point out that they already had powers they have not used. For example, under existing law a parent can be prosecuted for not ensuring that his child receives regular and efficient instruction. The government has refused to use this option.

Privately it is said that it is "politically" disastrous to prosecute parents. If that is the case, all the government needed to do was legislate to give itself powers to prosecute schools which were not giving regular and efficient instruction. It has not gone that route.

Governments as a whole today are trying to find alternatives to prosecution. Rather than prosecute people who have committed an offence they would prefer to control by issuing licences. The only crime then becomes failure to obtain a licence.

Thus in the education area the government does not want to be forced to prove in court that a certain school is sub-standard. To start with, that brings the matter into the court and thus into public debate. Second, the government may lose. The Education Department has made no secret of the fact that these bills are to prevent a repeat of the state's losses in the courts to the International Grammar School.

A licence to operate is determined in secret by a bureaucrat. That is its attractiveness to the government. It is also its danger to the general public. The way is made much easier for bias and corruption. The precedent set here of using a tribunal appointed by the

minister to avoid review of ministerial decisions in the courts, is certain to be followed elsewhere.

Another disadvantage of prosecutions to governments is that the law has to be stated clearly in legislation. The regulations governing the granting of a licence are much easier to change and are more liable to biased interpretation, especially when that interpretation cannot be reviewed in a public court.

Every disadvantage of prosecution to governments is of course a guarantee of freedom and fair play to the public. We should view very seriously the attempt to substitute licence for prosecution.

### The Collapse of the External Examination

Thus we see behind these bills a general desire to increase power over non-state schools. Yet there are other reasons for this need to increase state power. One has to do with the move away from external examinations.

These bills abolish the School Certificate. Any child who leaves before year 12 will only receive the marks and assessment his individual school gives him. That will create a major problem for employers. How will they know how the marks of one school compare with the marks of another? If the employer is big enough he will run his own tests. If not he will go by the school's reputation. These bills seek to deal with the problems that result.

There is a general community perception that private schools have higher standards than state schools. Many will contest whether this opinion is correct, but it still exists. Hence many employers will give preference to applicants with a private school background.

## one "sub-standard" school got 40% into tertiary colleges.

What does a parent do if his children are attending a state school with a reputation in the community for low standards? He may try to move them to a non-state school. These bills try to make that a less attractive proposition. Alternatively he may try to move them to a state school of better reputation. Against that background the provisions of the bills dealing with state schools are very interesting. At the moment a parent's rights to send a child to any state school is a grey area in law. Parent dissatisfaction with particular state schools could easily cause a run on other state schools. These bills aim to close that option.

Who then will lose by the abolition of any external credential below year 12? It will be those who do not already have children in private schools and who live in areas where the state school has a particularly low reputation. Their options will be further restricted by these bills. The sad and ironic part is that many of those most affected will be traditional Labor supporters.

We can anticipate that the Higher School Certificate will soon cease to be externally set and examined. The trends in that direction are already clear. Already there is a move away from scaling marks for entrance to tertiary institutions. As this happens other dynamics come into play.

There is no reason why schools should not seek an alternative credential as a way to tertiary placement for their students. It is very interesting that the schools which have been most under fire from the Education Department have been pursuing an alternative credential to the H.S.C. The International Grammar School has been

preparing students for the International Baccalaureate, which has a far higher international standing than the H.S.C. One of the supposedly sub-standard schools on the "hit-list" has been able to get 40% of Year 12 graduates into tertiary institutions by means of another credential.

In the past command of the School Certificate and the Higher School Certificate has given the Education Department its greatest influence on non-state education. If these certificates go, then so does the influence. Hence these bills attempt to maintain and even increase the control when the Education Department has nothing to offer in return.

### Politics of Persecution

The Minister for Education has been very consistent in one thing. He has built his case for these bills and the tremendous increase in powers in them on one essential claim. That is that the schools on the "hit-list" were sub-standard and have no rights to educate children. He has not proved that. He has simply asserted it. His claim has been echoed and even exaggerated by some sections of the media.

Whenever politicians want power they pick on a certain despised segment of the population and justify the increase of power by saying it is needed to deal with this threat. Many times that despised group have been Christians.

We can see those very same tactics here. A group of Christian schools have been made the stalking horse for a general attack on non-state schooling.

It needs to be said that many of us have reservations about the educational methods in some of these Christian schools. (Just as they disagree with our methods.) Yet is this a reason for allowing that tactic to be used by the government?

Once again we look at an issue far wider than the education debate. If this tactic is successful here, we can be sure it will be used on other occasions. The only way we make sure it is not successful is that the whole Christian community join with other threatened minorities to defeat the attack.

At the stage of writing the fate of the bills is uncertain. The bills have at least been slowed. Even if they pass the Lower House, they can still be defeated in the Upper House. The significant thing about the campaign is that it has been in a measure successful despite the indifference or outright hostility of the popular media.

The lesson is that if we want to win an issue, the media is not crucial. It is at the grass-roots political level that battles are won or lost.

(Noel Weeks is Senior Lecturer in History, University of Sydney.)

## New era in HMS

### Historic commissioning at St. Andrew's Cathedral

A new era in the life of the Anglican Home Missionary Society (HMS) was ushered in at the recent commissioning service for six of the Society's senior staff.

It was an historic occasion for HMS as the unprecedented number of new appointees promised: "to fulfill their particular office and vocation to those who in God's providence they will minister to, particularly the people of the diocese, in a spirit of faith, hope and love."

Chairman of HMS Council, Bishop John Reid, encouraged them to strive for a further understanding of the Gospel of Jesus and explained that this is the true meaning of being "filled with the spirit".

(CARE)

### Australian Church Record

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# Quick Cuts

## A ghost story

It's surprising how many people sincerely claim to have seen a ghost.

An English survey conducted many years ago revealed that about 10% of people could remember an experience in which they had a vivid impression of seeing or being touched by an object without any physical cause.

Also, there are authenticated accounts of apparitions appearing to famous people, like the authors Rider Haggard and J.B. Phillips.

During one very hazardous trek in the Antarctic, the great explorer, Sir Ernest Shackleton noticed a mysterious 'extra man' in his party who seemed to act somehow as a guardian.

The same thing occurred in the case of World War 1 British escaper, Commander Stokes. He and his two friends all noticed a 'fourth man' who accompanied them during part of their journey to freedom. But, in due course, the 'fourth man' disappeared. Stoke's party was then recaptured which is rather an unsatisfactory conclusion to the story.

There are other tales, some of which are found in the Bible. One of these does have a proper ending, one that explains the ghost.

What happened was this. The friends of Jesus were absolutely bewildered. After his death his body had been laid in the cold tomb of Joseph of Arimathea. They knew they would never see him again.

However, now they weren't sure where the body was. The grave was empty. There were reports of meetings with Jesus. It was actually as they were discussing the latest of these reports that they suddenly realised that Jesus was in the room with them.

It must have been an eerie moment. How would you feel? They assumed at once that they were looking at a ghost. They yelled with fear and terror.

Now, this is very interesting. Their reaction — natural though it was — was quite wrong. It was no ghost. Jesus



removed that fear at once. 'Look at my hands and my feet', he said to them, 'feel me and see; ghosts have no flesh and bones as you can see that I have'.

This was not a case of a ghostly visitor from the dark beyond. It was not some pale survivor of death, flitting here and there. It was a case of resurrection, no less; a case of triumph over death; and Jesus promptly proved the reality of his resurrection by eating a meal of fish and honey.

The disciples were delighted. They became the key witnesses to this Resurrection. They saw that it showed Jesus Christ to be the Son of God and Lord of all things. In later days they defied the hatred of the world, in order to stick to their story. There was no ghost.

That's why this is such a good ghost story. After all ghosts don't matter one way or another, for most ghost stories there is a perfectly natural explanation. But for this story, the explanation is perfectly supernatural, and it proves that Jesus Christ has defeated death and hell, and is alive for evermore.

Peter Jensen

(We suggest that you might like to use this article in your Parish Paper)

## Interserve — formerly "BMMF International"

### New name same mission

From January 1987 "International Service Fellowship" (*Interserve* for short) is to be the new name of "BMMF International" which some may better remember as the "Bible and Medical Missionary Fellowship" or (even) "Zenana Bible and Medical Mission" which has been working in Asia since 1852.

About 80 Australians work in *Interserve* as part of a team of 400 people from several countries serving the Church and community in Asia and the Middle East.

The work, done in the Name and Spirit of Jesus Christ, includes medical and health care, education, church planting, developmental projects, agricultural programmes, theological education etc.

It is felt that the new name more accurately describes our work and will give easier access to the lands in which God has called *Interserve* to work.

The National office of *Interserve* is

located at Box Hill, Victoria and the N.S.W. office at S.U. House, 120 Chalmers Street, Surry Hills 2010, phone: 690 1949.

### Appointment of new national director

The National Council of *Interserve*/BMMF has announced the appointment of Mr. C. Malcolm Macmillan as its new National Director to succeed the Rev. Keith Wilson. The appointment commenced in mid January 1987. Mr. Macmillan, together with his wife, Margaret, worked as Principal of Wynberg-Allen School, Mussoorie, India from 1964-1976. Since returning to Australia they have both been actively involved in the work of *Interserve*—Malcolm as a member of the National Executive and Margaret as honorary secretary of the Victorian Committee.

The Macmillan family are members of the Arthur's Creek Uniting Church in the Parish of Yan Yean, near Melbourne.

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## Secular humanism a religion

### American judge rules

MOBILE, Ala. (EP) — A federal judge ruled March 4 that over 40 textbooks used in Alabama public school classrooms illegally promote "the religion of secular humanism". U.S. District Judge W. Brevard Hand's 111-page ruling said the books violated the First Amendment's prohibition against government establishment of religion.

The decision came in a class-action lawsuit filed by 600 parents and teachers. The plaintiffs argued during the trial in

October that textbooks suppressed mention of the Christian faith, but put forth tenets of secular humanism.

The decision is sure to be appealed and may well eventually be heard by the U.S. Supreme Court. Hand has been known as a maverick since he ruled several years ago that the Supreme Court erred in banning prayer from public schools. That opinion was overruled, and the current textbook decision is likely to meet the same fate.

Hand ruled, "For purposes of the First Amendment, secular humanism is a religious belief system, entitled to the protections of, and subject to the prohibitions of, the religion clauses. It is not a mere scientific methodology that may be promoted and advanced in the public schools."

In particular, Hand cited history texts as "deplorable" for their omission of religious aspects of U.S. life. "After the Civil War, religion is given almost no play," he said. "These history books discriminate against the very concept of religion, and theistic religions in particular, by omissions so serious that a student learning history from them would not be apprised of relevant facts about America's history," he wrote.

Plaintiffs' attorney Barber Sherling said, "This is exactly what we were asking for. We are overjoyed."

Attorneys for the plaintiffs introduced evidence in the trial including the *Humanist Manifesto I and II*, and the *Secular Humanist Declaration*, and demonstrated to Judge Hand's satisfaction that secular humanism is a religion, and that its tenets are being presented in some public school textbooks.

(EPNS)

## English churches income loss

### Govt. cuts tax rate

The Church of England faces a loss of over a million pounds as covenanted giving is hit by the 2p cut in the standard rate of income tax.

On a quick estimate, based on figures from *A Sharing Church*, the Church Commissioners reckoned on Wednesday that the amount of tax recovered could fall by between £1 million and £1½ million in the new tax year — as a result of the 2p cut announced in the Budget.

"We can only hope that people will increase their giving," said a spokesman for the Commissioners. And that was the sentiment of the missionary societies and other Church-based charities — all of which felt themselves unlikely to benefit from the Government's Payroll Giving Scheme.

But Mr. B. M. Thimont, Secretary of the Churches' Main Committee, put the matter into context when he said: "The Churches won't suffer enormously, but this is just part of a constant process of worsening Church finance."

"We brought this issue to the attention of the Chancellor — because any move from direct to indirect taxation affects the Churches, and they are unlikely to benefit from cheaper VAT.

(CHURCH TIMES)

## God is dead congress

### Moscow — Vatican plan for 1988

(Vatican City, Italy) The Kremlin in Moscow, according to a CIC report, is prepared next year to organize a conference in Leningrad with the Vatican about the question of whether God is dead. This was confirmed by a spokesman of the Vatican Secretariat for non-believers, Mgr. Franc Rode. The occasion for the conference is the celebration of the 1000 year existence of the Russian Orthodox Church in 1988. The contacts between the Vatican and the Institute for Atheism in Moscow go back to last year when both Kremlin and Vatican representatives participated in a conference on ethical values in Budapest.

*Christian Century* reports that preparations for the 1,000th anniversary celebrations in 1988 of the coming of Christianity to Russia are already under way. Metropolitan Juvenalis, member of the Holy Synod Jubilee Commission, reports that in 1983 the government had already, at the request of the Russian Orthodox Church, returned St. Daniel Monastery — Moscow's oldest cloister, dating back almost 1,000 years — to the church for large-scale restoration. The project will be completed by the time of the anniversary.

In addition to this reconstruction project the Russian church has also initiated a variety of events, including meetings of church historians, an international conference on theology next May, and a number of pilgrimages to sacred places in the church's history. The Center of the observances will be Moscow, which in June of 1988 will be host to a General Council of the church. There will also be festivities in three other historical centres of the Russian Orthodox Church: Kiev, Leningrad and Vladimir.

(RESNE)

## Black African bishop criticises WCC

### ANC does not speak for blacks

Bishop Isaac Mocoena (Johannesburg), leader of the 4½ million members strong Union of Independent Reformed Churches, has used strong criticism on the World Council of Churches, and its South African counterpart, accusing them of "keeping in gear the war among blacks in South Africa."

Bishop Mokoena, who is visiting Europe, was speaking at a theological conference in Frankfurt, West Germany. He charged the WCC of supporting the pro-communist African National Congress (ANC), well-known for its terrorist activities against blacks who do not agree with the Council's radical, Marxist stand.

Mocoena claimed that only ten per cent of all South African blacks support the ANC. He rejected sanctions against the white minority government, describing them as counterproductive, encouraging divisions within the black community and creating unemployment and poverty.

Bishop Mocoena rejected claims by the ANC that it represents the South African blacks. He pointed out that the Christian church of Zion with five million members, and the Christian Zulu Chief Gatsha Buthelez's supporters, numbering six millions, are all totally opposed to sanctions and the violence used by the ANC.

(FACT)

# REVIEW

## Indonesian protestants accept State philosophy

### Pancasila now incorporated in church orders

(Jakarta) The Dutch newspaper *Trouw* reports that the Indonesian churches have agreed to incorporate the five principles of Pancasila into their church orders. This decision was taken here in early December at a consultation with government officials. The churches were represented by delegates from the Indonesian Fellowship of Churches (PGI), the Council of Pentecostal Churches and the Evangelical Fellowship of Indonesia. The Roman Catholic Church did not agree to incorporate the Pancasila.

Pancasila was formulated in 1945 in preparation for Indonesian independence. Its five points are faith in God, humanity, Indonesian unity, democracy and social justice.

The PGI had earlier declined to adopt the Pancasila and had proposed that their present basis which is Jesus Christ remain. The PGI was willing to add to this that the Pancasila would be the foundation, but the government would not accept this proposal.

Those who approve the move by the churches cite it as in accord with Indonesian culture and believe it will promote stability in this country threatened by the domination of Islam to which a large majority of inhabitants adhere.

Opponents of the churches' action fear that the step may lead to a complete control of the churches by the state. The next step, they say, is that the state alone may interpret what Pancasila means.

A statement of the representatives at the meeting praised the Most High God in Jesus Christ and voiced appreciation for the spirit of cooperation at the gathering "as an expression of the experience of the goodness of the Pancasila which fully guarantees and respects freedom of religion."

(RESNE)

## YWAM evangelist to face trial in Nepal

### 1985 acquittal overturned

WASHINGTON, DC — American Christian, Elizabeth Baumann, 25, is returning to face a possible three year prison sentence in Nepal although she had been acquitted in a previous 1985 trial.

Using appeal privileges the prosecuting attorney has reopened the case and Baumann has consented to return and stand trial.

Baumann was one of nine Youth With A Mission workers and fifteen Nepalese who were arrested in March 1985, charged with proselytism and disturbing the peace. Ten of the Nepalese Christians were immediately released on bail.

"I am committed to my Nepalese brothers and sisters and I will not leave them in trouble at this time," explained Baumann of Torrance, California. "I am willing to face three years in prison if it means I could see a change in the situation in Nepal."

"I don't see myself as a martyr as that means death, but I do see that I could give up my freedom for a period in my life."

(Open Doors)

## Birth technology opposed

### Vatican takes firm stand

VATICAN CITY (EP) — The Vatican condemned test-tube fertilization March 10 and called on world governments to put strict limitations on medical technology in the field of human procreation. The major doctrinal statement called for an end to widespread practices such as surrogate mothering and experimentation on live embryos.

The statement put the Roman Catholic Church on record in opposition to almost all forms of artificial insemination and embryonic transplants.

Biological or genetic manipulation of embryos, including introduction of animal genes or use of an artificial womb, is opposed. The church also opposed efforts to obtain a human being without normal sexual activity, through practices such as cloning and parthenogenesis. Freezing an embryo, even to preserve its life, is opposed.

The church disapproves of non-therapeutic efforts to influence chromosomal or genetic inheritance according to sex or other predetermined qualities.

Also opposed is artificial fertilization involving unmarried people, test-tube fertilization and embryo transfer involving a married couple, artificial insemination of a widow (even if sperm was donated by her husband), surrogate motherhood, and the collection of sperm through masturbation.

The 40-page document indicates moral approval of prenatal diagnosis and therapeutic practices aimed at healing the embryo, prenatal research limited to simple observation, use of experimental therapy on embryos as a last effort to save its life, artificial insemination within a marriage when it is a supplement to the conjugal act, fertility drugs, and medical intervention to remedy the causes of infertility, including intervention to facilitate the performance of sexual intercourse.

While it covers many areas of modern birth technology, the document is not exhaustive, and Vatican officials said it purposely leaves open the possibility of researchers discovering acceptable ways to use various fertilization processes.

The statement did not dismiss as sins individual applications of procreative technology, but noted that because moral teachings of the church were involved, Catholics who knowingly violated church standards would be sinning. The philosophy of the statement springs from church teaching that birth of a child should be the result of sexual intercourse between a married man and woman, and that life is sacred from birth.

(EPNS)

## Simbabwe's "state terrorism"

### Black christian leaders claim

Black Christian leader Pastor Ndabezinhle Musa of Simbabwe, stated that it borders on mockery to describe the ANC as a "liberation movement". According to Musa the ANC was responsible for no less than 2200 murders. "This is not liberation. This is terrorism!" stated Musa.

Pastor Musa used strong criticism also on the WCC for its support of the "liberation movements" in his own country, Simbabwe, former Rhodesia. After coming to power the strongest of these groups had embarked on a form of state terrorism and is now directly responsible for the death of 45,000 people — without even a whimper of protest by the WCC.

(FACT)

## Individualism and social responsibility

There is a form of conflict which frequently hinders members of groups or families. It is not initially a conflict between persons but it can lead to that. It is a conflict within persons, a conflict between the need to grow and be satisfied as an individual and the need to be concerned for the well being of others. On the surface it appears as if the process of meeting one set of needs is incompatible with the other set of needs. Many people believe that striving to meet individual needs must be largely done at the expense of being socially responsible. Others would put it the other way round. That social responsibility is achieved largely at an individual cost.

If this is true there is a genuine conflict of interests — self-interest versus interest in looking to the needs of others. Resolving the conflict would seem to involve sacrifice of one motivation in favour of the other. I doubt the truth of this simple, black and white dichotomisation and I will now argue for a more even-handed and balanced view in which the two sets of motives are seen as compatible rather than incompatible.

I intend to use an illustrative metaphor. A couple of weeks ago I was driving home from the University after some late classes. I was tired, had a cold and was hungry. The traffic was heavy and I had a 40 km drive home. I seemed to be getting every red light possible and the trip was turning into a source of frustration — the last straw after a long and tiring day. I came to an intersection which is extremely complex, and sure enough the amber light came on. For a moment I thought of continuing but I then braked and came to a stop — angry at this further delay and knowing that I had a long wait for the complex cycle of lights to give me my turn.

As I waited I noticed how clever and elaborate the light-cycle was and how each heavy stream of traffic was getting its turn. I then remembered the intersection as it was in the early 1960s. The traffic was lighter in those days, but it was a nightmare intersection. Moreover, approaching the intersection as I was on this night would have left me with an almost impossible manoeuvre against two heavy streams of traffic which had the right-of-way, while all I had was a halt sign and a bold spirit. My 1987 situation was a breeze compared to that of the 1960s.

Sure, I was being restricted by the red light (threat to individualism?) in favour of others (social responsibility?) but I was also getting a much fairer deal than that offered in the past. I was delayed but much less than if I was not being asked to cooperate in the new system. I was delayed but given the advantage of a much safer progress through a once notoriously dangerous intersection.

My point is that individual need has not been frustrated and ignored in a situation in which the needs of other persons are given significance. I'm included in the number of those advantaged by the system. I'm certainly not losing, nor am I being victimized. I'm actually gaining and giving by cooperating in a socially responsible fashion.

Running the red light would be the action of a person who put individualism in front of the needs of others. There is a conflict now and it could even be given concrete expression in the form of a collision. Now, how long would it take to get home? Individualism has triumphed over caring for others, but at what a cost.

This is an important issue for Christians. We are clearly called to be concerned for others. We share the Gospel, we minister to those in need, we contribute to the functioning of the



Alan Craddock

Church — the Body of Christ with its many members and their different functions. If we believe we always give out and never gain we can become disappointed or even resentful. If we always gain and never give out then we have failed to respond to Paul's call to humbly consider others and not to act with selfish ambition (Philippians 2:3).

Looking to our own interests and also to the interests of others is a compatible package providing we do so with the attitudes that Christ would have us adopt. (Philippians 2:4-11). Incompatibility arises when self-interest dominates and clouds all else or when self-sacrifice becomes so extreme and excessive that it becomes pointless and deluded.

Alan E. Craddock

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# LETTERS

## What is the real problem?

Dear Sir,

Bravo Robert Forsyth (ACR Letters March 16, 1987 on Flexibility)! I would have thought that the principle of a ministry of oversight had ample Biblical warrant, and that any ministry in the Church was a shared ministry. Bishops may be despotic, but so may Synods, Conferences, Committees and Councils. Also Parish Councils, or Churchwardens or Laypreachers can and sometimes do behave as Popes in their Parishes, just as much as some clergy.

The real problem is in the perception of ministry. A regional Bishop once said to me, "We run a tight ship down here". There was not only the use of the royal plural but the model of the quarterdeck and Naval discipline. I still await his exegesis of Acts 27:11! There are some godly compassionate, humble and fatherly bishops, who care little for the status symbols and who care much for the sheep scattered abroad: witness Archbishop Donald Robinson's Vision for Growth.

But has Robert Forsyth followed the matter to its conclusion? What is to be done when he "seriously disagrees" with his "senior minister"? Given that human laws are both fallible and reformable — including Church law — does he advocate patience and loyalty or disobedience? Law is a divinely given principle. Does his "senior minister" adopt a legalistic stance or a merciful one, bearing in mind that mercy triumphs over judgement. (James 2:19)?

Flexibility in itself may be a poison pill. The Vicar of Bray was flexible, as were the Tractarians. What we need are servants imbued with the spirit of our Lord; the higher their seniority the less their need to be noticed and the greater their desire to build up their junior ministers.

I suspect that a fairly widespread impenitence and pride is our real problem; fundamentally it is not the rules, but the people who are too inflexible.

Yours sincerely,  
LM Abbott,  
Windsor, NSW

## Flexibility and loyalty

Dear Sir,

The long and at times confusing editorial on "Flexibility is God's Will" in the March 2nd edition confuses flexibility with a kind of situationalism which would do credit to Fletcher. It is not really about godly flexibility which adapts to changing conditions, it is rather a gripe about episcopacy, tradition and even scripture if it does fit the situationalism of the local minister. For instance, my understanding of scripture would suggest that the "one cup" is the normal requirement for Holy Communion, but even this can be set aside on the basis of flexibility.

The Anglican Church has always allowed for flexibility in its requirements. This is freely demonstrated by its diversity in non-essentials. However, the three-fold orders of bishops, priests and deacons are part of the formularies and stratification of the Anglican Communion and an appropriate acceptance of this pattern of ministry is a requirement for belonging. In any structured Christian community flexibility has to have some bounds. Our God is the Lord of the cosmos not of chaos. The impression given to me by the author of the editorial is that he would be more properly at home in a church which had no episcopacy and where there was a congregational form of government.

I would submit that there is a thin line between flexibility and rigidity. It is possible to argue for flexibility on the basis of rigidity which has been derived from a reaction to a conceived rigidity elsewhere. It is also possible to demand certain practices or demand the abolition of certain practices in the name of the "neighbour" or the congregation, when the aim is merely to pursue the minister's situationalism. Moreover, discussion with fellow ministers or lay associates, while a good thing in itself can reinforce a perceived rigidity which becomes a rigid consensus approach.

When we seek to please our neighbour we should also ensure that it is not only for our good, but for our neighbour's good and for the good of our lord and his Church.

(The Rev.) Philip C. Blake

## A simple solution

Dear Sir,

Why are parishioners like J. Ernest Benson (ACR March 2) still "agonising" over the common cup? Coming as I have quite recently from the UK, it is so good to attend the local church to find the needs of parishioners met with alternatives offered to all communicants. No one has to be frightened of infection. Why don't agonising parishioners shop around?

I like your good paper.

John Adamson  
North Ryde, NSW

## "Rationality" and "experience"

Dear Sir,

You do John Wimber, your readers and the Christian Church a grave disservice by your emotively written and inaccurate Editorial "Experience or irrationality?" (ACR March 16th). Surely the writer needs to do solid homework on the Vineyard Churches, John Wimber, his books and teaching in order to express an informed opinion on the subject.

What evidence is there that having an experience of God's miraculous power "ignores the rational basis of our faith"?

Far from being ignored, worship and recognition that "God created an ordered

universe to serve his good purposes" were central to the experience and teachings of the conference in New Zealand. Jesus said "By their fruits you shall know them".

The Article entitled "Phenomenal Church Growth in Singapore" on the front page of the same ACR edition quotes Keith Hinton as saying that Chinese pragmatism demands "... the Christianity we present must be practical and life changing right down at the gut level of healing for the body, daily guidance and answered prayer. Anything less lacks credibility to many". We believe this is the Christianity Australians seek also.

Yours faithfully,  
Don and Margaret Douglass  
Dee Why, NSW

## The Spirit and objectivity

Dear Sir,

Controversy between intellectual objectivity and experiential subjectivity wages, with quite some vigour, in Christian circles today.

Logically, if a person is bound to rely on his intellect to accept the doctrines of Christianity, he could, just as objectively, choose to accept the teachings of any other alternative religion, or philosophy.

However, that which separates Christianity from every other religion of beliefs, and which can convict and convince beyond the shadow of doubt that the Bible word is the absolute truth by which cometh faith, is the Spirit of Truth Himself, the Holy Spirit.

When a person seeks to enter into the kingdom of God, the Scriptures are adamant that one must be born again in his spirit of the Holy Spirit; that no one can say, "Jesus is Lord", except by the Holy Spirit; that only those who are indwelt by the Holy Spirit, which is the Spirit of Christ, belong to Christ; that it is by the Spirit Himself who bears witness with our spirit that we receive the spirit of adoption as sons by which we cry out, "Abba! Father!"

How then can we say that these basic Christian truths can be ascertained by our mere human intellect? Surely, these are supernatural experiences with which every Christian must personally have an encounter if God's word says what it means and means what it says!

When we obey the exhortation, "Do not quench the Spirit" (1 Thessalonians 5:10), and yield to the Spirit, we enter into the realm of experiential subjectivity. The Word and the Spirit agree! How else can it be?

"And these signs will accompany those who have believed: in MY name they will cast out demons, they will speak with new tongues" (Mark 16:17).

Long-standing Christians may be perplexed to observe the harvest of "instant Christians" coming lately into the Lord's vineyard (Matt. 20: 6-16). I believe this to be another sign that we are living in the last hour of time before the Coming of the Lord. He is doing a short work upon the earth and will cut it short in righteousness (Romans 9:28; Isaiah 10:20-23).

Your's respectfully

Stanley W. Plath  
Wilberforce, NSW

## Jerusalem and prophecy

Dear Sir,

"Next year in Jerusalem!" was the title of an article on Israel in the Record on March 16th. "This Year in Jerusalem" is the title of a book on much the same subject by Bishop Cragg (DLT 1982). Another is "Peace in the Holy Land: An Historical Analysis" (H&S) by another great Christian who really knew the Middle East, the late Sire John Bagot Glubb. Cragg and Glubb are far better guides, I suggest, than your contributor and I could list others.

The article does not mention that Jordan's "pre-1967 and 73" territories are not part of Israel but are territories under Israeli military occupation and are what remains of Arab Palestine. It does not mention that the Arabs are not only "sons of Abraham" (and daughters?) but that most of the Christians of Israel and the occupied territories are Arab Palestinians. Our own small Anglican (Evangelical Episcopal) Church is largely Palestinian with an Arab bishop. Sadly, so many Westerners who visit the Holy Land have eyes only for the places fancifully associated with Jesus but not for his Church living there today, threatened and embattled.

Again, the article does not mention how the Zionists achieved their aims in Palestine, or the activities, for example, of the Stern gang, or the destruction of many Palestinian villages, or the forcing of hundreds of thousands of Palestinians into exile in Lebanon and elsewhere and the tragic and violent consequences of that displacement. The horror of Nazi (and of some earlier Christian) treatment of the Jews should not blind us to these things.

It is difficult to see in the establishment of the secular state of Israel and in all that has accompanied it simply the fulfilment of Old Testament "prophecy" and the hand of God, anymore than I can believe God simply engineered and approved the killing of the Amalekites or the utter destruction of Jericho. Here, the Fundamentalist understanding of the Bible and of the prophetic writings and of divine providence is surely inadequate.

However, the article does draw one's attention to what I have come to think is perhaps the most important and basic question of all, a question that is raised not only by what happens in the wider world of the nations and what has happened in the history of the Church, but also constantly in everyday life. With regard to prayer, for example, with regard to accidents or innocent suffering, with regard to superstitious behaviour, with regard to the prophecies of science and the promises of faith — that is, the question of how God is related to the world. The liberal Anglican, Professor Maurice Wiles, has tackled this in his recent Bampton Lectures, "God's Action in the World", but to my mind not very satisfactorily. The question is a complex and fascinating one that we need to continue to explore if we are more effectively to defend and commend the faith.

John Bunyan  
Chester Hill, NSW

P.S. Thank you for the editorial with which for once I had some sympathy and for printing Archdeacon Robert's thought-provoking address.

## Law reform a national concern

### Zadoc contributes a paper

Law reform is emerging as an area of national concern in Australia. Problems in the legal system, questions about the integrity of the judiciary and even bringing charges against judges for 'perverting the course of justice', are making legal matters much less an arena for the trained experts and much more an area affecting our everyday lives.

Zadok's latest Series 1 paper is **Law Reform: The Struggle for 'Righteousness' in Australia**. Written by John Wade, a Christian lecturer in family law at the University of Sydney, this paper gives his personal view of how to think Christianly about law reform. It should be a timely contribution to a complex discussion which Christians must enter.

## Sing alleluia

### A supplement to the AHB

There is to be a sequel to The Australian Hymn Book entitled SING ALLELUIA. It will contain approximately 100 items. Many of these have been written since The Australian Hymn Book was published in 1977.

SING ALLELUIA will be suitable for use with its parent book or any other standard hymn book in current use.

The book will have an international flavour as does its parent book. There will be contributions from the Philippines and China, Czechoslovakia, France, Britain, America, Africa and New Zealand. Amongst the Australian material there

will be Aboriginal worship songs and songs from the Torres Strait Islands.

The contents of SING ALLELUIA have been chosen to meet the perceived needs of the church today in the field of congregational music. A variety of psalm settings has been included as well as three complete settings of the Eucharist together with numerous hymns, songs and rounds.

SING ALLELUIA will be published by Collins in September 1987 to coincide with the tenth anniversary of The Australian Hymn Book/With One Voice.

# Editorial

## The Appellate Tribunal: Lawmaker or Judge

Whether women can exercise within the congregation the ministry ascribed to deacons in New Testament times is one question. It is altogether another question whether women are able to be made deacons in the context of the Anglican Church of Australia. The Appellate Tribunal answered the second question "yes".

The focus of the Tribunal's attention was a General Synod Canon passed in 1985. It was contended by some Synod members that the Canon was inconsistent with the Constitution. After consideration of written submissions, opinions of the bishops, opinions of the Board of Assessors and one day's oral argument the Tribunal retired to consider its decision. The result — a six to one judgement in favour of the Canon.

The immediate problem for the church is how to accommodate the women deacons. There has been no national consideration on how this novelty will affect the church. For example what happens to a congregation who do not want a woman deacon but whose priest and bishop insist? This vacuum of forethought represents a failure of leadership for which the bishops and General Synod must be responsible.

The published reasons — 120 plus pages — contain serious long term ramifications for the church.

### Use of Bible

Scripture in the Constitution is described as "the ultimate rule and standard of faith". This description cannot be changed by the Synod, only Parliament can do it.

How are we to understand scripture? We start by endeavouring to discover the primitive and true meaning of the text holding always in mind that God who never lies has inspired scripture. Any approach which disturbs the unity of scripture or lays aside its original meaning because of contemporary experience or needs must be suspect.

Although many fundamental issues separate evangelicals and anglo-catholics there is no disagreement about this matter. Hence the united majority opinion of the assessors against the Canon which the Tribunal ignored.

Unfortunately the majority of the Tribunal inclined to the latter view. For example: "This church has not bound itself to one particular set of principles in the interpretation of scripture"; "It is not good enough to talk of literal or original meanings because literal and original meanings merely beg further questions". Certainly the views of a minority Assessor, The Rev. Dr. R. McKinney (Director of Trinity College and Consultant Theologian to the Archbishop of Melbourne) were favoured by the Tribunal majority. Central to that view were statements that there should

not be a naive identification of the Word of God and the word of Paul or that the New Testament cannot be simply identified as the Word of God.

This is the most disturbing aspect of the Reasons because it renders unconstitutional the way the church has hitherto approached scripture.

While the majority recognised the position in law in England — necessitating an Act of Parliament before women deacons could be lawfully made — they refused to give this factor proper weight in their decision. In 1962 it was widely acknowledged that there would be no radical departure from historic Anglicanism without wide consensus. This expectation was conceded by the Tribunal but found no home.

### Triumph of Liberalism

The whole structure of the Tribunal and its jurisdiction in these references is open to criticism of a fundamental nature. The four lawyers are required to pronounce on issues of theology while the three bishops are to opine on matters of law. They had all given a written opinion on a draft Canon a year earlier. Most of the Tribunal had participated in the General Synod which passed the Canon — that is like having a member of parliament sit on the High Court to determine the validity of a law he has just voted to pass!

There is a certain irony in words placed in the mouth of a character created an Anglican deacon: "When I use a word," Humpty Dumpty said in a rather scornful tone, "it means just what I choose it to mean — neither more nor less". Bishops, priests and deacons have been defined by the Tribunal majority as common gender words. That is patent nonsense!

In the Constitution debates of the 1920's and 1930's one sticking point was the proposed Supreme Tribunal of seven bishops. There was the real fear that Pre-Reformation doctrine would be imposed on the church. Inspired by the judgements of the Judicial Committee of the Privy Council, lawyers were put on and were to be a majority of the Appellate Tribunal. Post Reformation liberalism is now the order of the day. The official formularies of the church have been given an interpretative bent contrary to 2,000 years of understanding and practice.

By this decision the Tribunal has fractured communion in the Australian church. Any diocese which does not adopt the canon cannot recognise women deacons priests or bishops made, ordained or consecrated elsewhere. Such persons remain lay people. The Tribunal should have seized the opportunity to refer the issue to the Australian church at large for decision under the Constitution. Instead it has sanctioned an unwanted novelty by the use of pedantic sophistry.



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## Lesley Hicks

Australia's Roman Catholic bishops have spoken out helpfully on the AIDS issue, making more sense than most of the other outpourings on the subject, both from secular and church sources. I thanked God when I read the report (S.M. Herald March 25) saying that AIDS is "a deeply moral issue and not just a public health matter". Of course it is, and I am convinced that most Australians (with the major exception of those who dominate the media, and who therefore seem to represent public opinion) agree that the link between AIDS and sexual immorality is blatantly obvious. In earlier eras, did anyone seriously claim that morality had no bearing on syphilis?

The dual thrust of the bishops' statement should be that of Anglicans too. I believe that it is biblical — that acceptance and care for AIDS sufferers, however they managed to contract the disease, should go hand in hand with a vigorous programme of education of all ages to aim at chastity, heterosexuality and fidelity. Such education would be quite pragmatic, teaching the only true "safe" sex. The fact that it is sex within God's guidelines might be unwelcome to some, but probably not to as many as the media would lead us to believe.

### Standard In The U.S.

By all means let's have anti-AIDS education in our schools, provided we follow the U.S. example and ensure that its basis is primarily moral, along Judeo-Christian lines. Public school teachers in the U.S. now are forbidden to endorse any sexual conduct other than premarital chastity and fidelity within marriage. There were predictable protests from homosexuals, one of whom said it was "immoral" to oppose homosexuality.

I heard on radio a quote from a British weekly about social attitudes there: "We should be repudiating the practice of homosexuality, while treating homosexuals with decency. What we are doing is the opposite." I think this applies here too. The writer commented that with AIDS, male homosexuality had

## Anti-AIDS sex education

become quite literally a dead end for many, a lifestyle impossible for any responsible person to advocate.

### Morality of Fear

Because of AIDS, we must return to scare tactics, the sexual morality of fear. In the past fear kept many chaste, especially girls — the double standard. There were the three deterrents — fear of conception, fear of infection, and fear of detection, in a society which regarded pre- or extra-marital sex with severe disfavour. Now fear of AIDS would be bringing a new sexual restraint, with all its benefits, except for the fallacy that condoms solve all the problems, enabling the irresponsible to continue indulging in risk-free, promiscuous sex.

### Are Condoms the Answer?

It is ludicrous to expect thin sheaths of rubber to bear the full weight of responsibility for the prevention of AIDS. For contraception, condoms are regarded as having a failure rate of 5%. The AIDS virus is more minute than sperm. Condoms do not have to be faulty to fail in effectiveness; they only have to be poorly used. Prostitutes, for instance, have stated that many clients dislike them; faced with refusal, a prostitute risks violence if she insists, or at the very least she can lose customers and thus, ultimately, her job. If she is drug-addicted as so many are, she will be too desperate for a fix to care. The risks are appalling.

### Limits of Education

Teaching about the grim realities of AIDS could cause some young people to reject self-destructive behaviour. Others, of course, will continue to be heedless and defiant, and different measures will have to be adopted to deal with them. Despite education, and despite all known risks, some become smokers. But at least there's no-one pushing an official line in schools that smoking's O.K. so long as you smoke filter tips. The proposed condom-based campaign for "safe sex" is little better.

Education is not the whole answer to behavioural change. Loveless, abused, exploited kids are careless of lives, their own and others. Drug addiction, alcoholism and sexual promiscuity are ways they signal the defiance of despair. Nevertheless, if as a society our zeal, our imagination, our educational expertise, and all the media's flair for influencing behaviour was devoted to promoting not the condom, but responsible sexual restraint, what a difference we would see!

### School's Debate

There is much concern about the drain of pupils from State to private schools. I can confidently predict that if anti-AIDS education introduced in public schools ignores or plays down the moral dimension, and merely assumes that kids will sleep around, but must take appropriate precautions, the drift to private, religious-based schools will accelerate. Even trendy parents often prefer a conservatively moral upbringing for their children.

### Christ Have Mercy

As Christians we well know that moral uprightness alone cannot meet our God's standards nor satisfy the longings of our hearts. But sexual immorality has brought upon our society an appalling plague and deep despair. We must therefore, like prophets, call on our neighbours to turn back from their suicidal folly and to turn to God for cleansing and forgiveness. The splendid joys benefits of Spirit-controlled sexuality await those who respond in obedience.

## Anglicans to produce social justice statement on government

But no joint ecumenical statement yet

The Anglican national Social Responsibilities Commission, meeting in Sydney March 15-18 has decided to produce a Social Justice Statement for 1987 on the moral and social responsibility of Governments.

This statement, to be drafted by a sub-committee based in Melbourne, will include a section on reconciliation, based on the New Testament, and including a reference to Australia's treatment of Aborigines over the past 200 years.

This theme of Aboriginal rights is the major theme of a combined statement at present in final stages of drafting by the Catholic Commission for Justice and Peace, Uniting Church Commission on Social Responsibility and Justice, and the Australian Council of Churches Commission on Church and Society.

In 1983 and 1984 ecumenical statements "Changing Australia" and "It's a Rocky Road" were prepared by all four commissions. In 1985 a joint discussion paper on Peace was produced. In 1986 the Anglicans produced their own statement for Social Justice Sunday on "Social Justice and Families".

Anglican Commission Chairman, Bishop Oliver Heyward said: "The Anglican Commission was first into ecumenical participation in Social Justice Statements back in 1980. It has been a fruitful participation.

"Only in one year, 1983, was there a statement fully endorsed by all the Commissions. In 1984 the Anglican Commission was not able to endorse the statement. In 1985 and 1986 we had separate statements.

"In 1987 we had hopes to agree on an ecumenical statement, especially as it is to be released in September to influence thinking for Australia's Bicentenary.

"But, after participating for twelve (12) months on a joint editorial committee and a face-to-face meeting on March 16 of all the Commissions, we felt unable to proceed to a joint statement.

"We all agreed on the urgency of the aboriginal question, and the need to address a just solution to aboriginal land rights. However, the heart of our disagreement with the document was theological. An Old Testament view of land and people, in our view needs to transfer to a New Testament view of reconciliation based on the Cross of Christ. Only a theology of reconciliation can from a Christian viewpoint provide a basis for bringing together within Australia black and white, rich and poor, men and women, Anglo-Saxon and ethnic.

"Australia has become a multi-cultural society, but there are still great divisions between people on which Christians ought to be commenting, and which Governments ought to address.

"We hope to take up some of these issues in our 1987 Social Justice Statement. While it may be seen as a pity that the Anglican Commission is not able this year to stay with the ecumenical process, I believe the Social Justice Statements will be seen as complementary.

"We will continue to work ecumenically for the 1988 Social Justice Statement, and we have offered a theme and resources for a 1989 joint statement."

## "1987 National Women for the Family Conference"

### Supporting God's family order

The National Women for the Family Conference will be held in Sydney from Friday 1st to Sunday 3rd May, 1987, at the Sydney Missionary and Bible College, Croydon, Sydney.

The Conference will be sponsored by "Women for the Family", the women's division of the Australian Federation of Festival of Light — Community Standards Organisations.

The Women for the Family Movement is the Christian answer to the radical Women's Electoral Lobby, known as W.E.L.

The 1987 National Conference theme is "1987 The International Year of Housing — Support for the Family — in the home, in the community, in the nation."

"At long last the 'family' is now in the centre of the political debate," said Mrs. Elaine Nile, National President, "Women for the Family". "All the major political parties say they are for the 'family', but is it only rhetoric?"

"The other major question", said Elaine Nile, "is what do they mean by the term 'the family'?"

"In the past it was obvious that the family was mum, dad and the kids supported by Grandma and Grandpa." "Now the Government and sociologists

are claiming any group of persons living together is a 'family', such as — 'punk rockers', 'lesbians', 'Drug Users', etc."

"The aim of our Conference is to support the genuine family, as the God-given unit of society, as taught in the Bible with the first family 'Adam and Eve' and the second family, 'the Holy family of Jesus'.

"All concerned women are invited to attend this important National Conference. Encourage a group of women to attend from your Church or Women's Fellowship", said Elaine Nile.

The Conference will be opened by the Hon. Deidre Grusovin, M.L.C., N.S.W. Minister for Consumer Affairs and Assistant Minister for Health.

Conference Guest Speakers include: Dr. Clair Isbister, C.B.E., Paediatrician, Mrs. Dorothy Hulme Moir, Professor Lauchlan Chipman, Professor of Philosophy, University of Wollongong; Mr. Patrick O'Flaherty, M.Ed., Family Consultant from Canberra; Mrs. Betty O'Sullivan of Pregnancy Help; Mrs. Patricia Judge of Foundation Genesis; Mrs. Elaine Walters; Dr. Kevin Hume; Rev. Fred Nile M.L.C. and Mrs. Judith Jakins M.L.C.; Mrs. Johanna Wilcox, General Manager, Residential Care, Sydney City Mission.

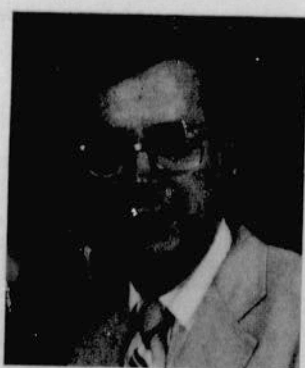
## Radio active visionary visits Australia

John Wheatley — General Director of the Far East Broadcasting Association, UK, the English arm of FEBC Radio International, is to visit Australia enroute to the International Conference of FEBC being held in Manila from 5 April, 1987.

As the founding Director of the FEBA Station on Seychelles, Mr. Wheatley undertook the leading part in the negotiations which opened the way to its establishment.

Prior to his Seychelles Field Service, he was a UK missionary with FEBC Manila for a number of years.

Currently, Mr. Wheatley is heading up the FEBC UK thrust to carry out "The World by 2000" vision. This is an exciting joint project being undertaken by the world's major Christian broadcasters.



John Wheatley.

## Profiles on Women's Ministry

# Jenni Payne: Twentieth Century Trail Blazer

When we talk about pioneering our thoughts go back to Australia 200 years ago when people came out from their mother country and settled in a land far away. But Jenni Payne is a pioneer in a ministry that is a new way to reach young university students in a continent far away from her own home of King Island, Tasmania. Her work is in Argentina, a warm, friendly place which she has begun to love.

Jenni comes from a non-Christian background. She had trained to be a Social Worker, and was looking forward to when she could branch out in this work she enjoyed.

Without realising it, Jenni was being led by God towards an important work. During her first year at Uni in 1975, she joined a Bible Study group and became a Christian. When her course was completed she did one year as a Social Worker. Then she was invited to work on the campus at the University of N.S.W. with students being involved in Bible Study, as well as a Social Worker.

## "a bunch of crazy people who got together to pray on Sunday."

Her mother was horrified when she became a Christian. She was a humanist, and felt she had failed Jenni in some way. She couldn't believe that her daughter was truly happy for the first time in her life.

Jenni finds it amazing when she looks back to how God unfolded her life. Everything had a pattern; everything fitted into place.

She had studied Spanish at Uni in her final year. During her time on the Campus as a Social Worker, she had worked amongst Spanish migrants. Without her even knowing it, God had been paving the way. This was all during the period of 1978-1979.

During this time she gave Bible studies and college talks. She says her friends "were all a bunch of crazy people who got together to pray on Sunday mornings."

In 1980 Jenni heard Helen Roseveare of WEC International at C.M.S. Convention. She had also been reading books by Elizabeth Elliott. She came away from that Convention wondering "What does my obedience to God mean to me?"

Jenni was a member of St. Matthias Anglican Church, Centennial Park. Here she found a team of short term workers who worked to train for ministry in God's work. Some of this work was on the University Campus with students and workers.

She went to Phillip Jensen. "I think God wants me to be a missionary in South America," she said.

Phillip said, "Let's pray and see where God is leading." He then offered that Jenni join this team at his church.

Previously Jenni had visited Argentina. She says now, "It's so amazing that I should have gone at all. I was so shy, so timid."

She still doesn't know where the idea came from; but her God parents were in South America. Perhaps their letters while she was a child, had started off a hidden desire.

She had gone to the campus after her time in Argentina, to tell the group how much people were needed. God was to say to her, "How about you?"

During 1980-81, Jenni worked on the campus as a part time Social Worker-Tutor. In 1982, she did the Bible Mission Course for one year at Moore College and then applied to C.M.S. She was accepted.

In 1983 she did further training at St. Andrew's Hall in Melbourne. This was to prepare her for the mission field. Here they are trained in new cultures so as to be really well prepared for new countries, cross-cultural situations.

Jenni now says, "It is impossible to go out, unless you have this training."

When Jenni told her parents of her decision, her Dad was very angry. Her mother surprisingly accepted the situation, although she did not understand this new awareness in her daughter's life. But it has brought about a deeper understanding and friendship between them that had not been there before.

Jenni found it very difficult when she first arrived in Argentina. "Lord", she said after a short time, "You've made such a big mistake to send me."

But she sees now the wonder of God's grace. She has seen herself changed from the shy girl who found it so difficult to communicate to one who now bubbles over with joy and understanding for the people she meets. God has made her new in every way possible, and equipped her with a knowledge and awareness of the work she has been called by Him to do.

She now understands how other missionaries must feel in the same situation. She says, "The loneliness gets to you. You are completely cut off from everything you have ever known. Unable to speak the language; to communicate."

The people look at you in amazement. "Why did you come here?" they seem to say. "When we would do anything to leave."

Humanly speaking there is nothing. By our standards they are extremely poor.

## "The loneliness gets to you . . . completely cut off"

They don't like the British or North Americans, because of past and present history. They know very little about Australians.

Jenni found during this time of terrible loneliness, that she was hanging on to God, and asking Him to hang on to her. She had no one to pray with, or communicate to, except Him. She says, she found God to be the closest of companions; the most compassionate Being she has ever known. During this time, she came to know Him as her true and only Friend.

On the surface, Argentina's culture seems the same as ours. Big shops, wide streets, traffic lights. When you get to know, there is a big difference.

### People are important

People are very important, which is lovely. They are also very materialistic, but don't have very many things to be materialistic about. So people and families are much more important.

The whole history of the Roman Catholic church has influenced the people's way of thinking and their understanding of God and who He is. Political and economic instability makes people live for the moment.

Today is really important. Tomorrow may never come. This makes it very hard for Jenni when she wants to train leaders at the University.

When Jenni first arrived she lived with a family, (The Harrawoods) for six months (in the capital city of Buenos-Aires, where there are 11+ million people). This was wonderful for her, because they helped to give her a deeper understanding of the people themselves. They helped her to adapt to the new culture.

After this she spent one year in the



centre of the city, and lived with an Argentine student worker with A.B.U.A. This is Argentinian Fellowship of Evangelical Students which is the organization Jenni works for. Her flat mate, Silvia, has just become General Secretary of that movement.

There are two branches called Student Work and Literature- "Certeza".

There is little biblical teaching and training, so through this organization they want to teach others to teach. Part of this objective involves writing and publishing materials. A.B.U.A. acts as the missionary arm to the University Campus.

As there is no Anglican church where Jenni is working, she has joined the Reformed Church of Argentina. The work of A.B.U.A. is to encourage Christian Students to share their faith with other students on the campus.

Jenni's role is to find these students and encourage them to go out and tell.

The Evangelical churches evidence that God changes our lives. That in turn, changes the lives of the people.

### "go back . . . with the gospel"

Students come from all over Argentina and South America. By evangelising the campus, these students can go back into their homes, and cities, and share what God can do.

Jenni feels that this is so necessary for

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CORPUS: St. Stephen's, Brisbane. Chr. Cavensh and Chatsworth Roads. Visitors welcome. 7.30 a.m. and 9 a.m. Holy Communion. 7 p.m. Sunday at Seven. Rector, Rev. Ken Baker.

CANBERRA: St. Matthew's Wanniassa (Cn. McBryde Cres and Laurens St.) Services: 8.15 a.m. 10 a.m. and 7.00 p.m. All welcome. Rev. Paul Watkins.

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WANTED: Book "Mary Bunyan — The Blind Daughter of John Bunyan". Phone: 546 5312 A.H.



# THE GOOD READ

## The bumps are what you climb on

by Warren W. Wiersbe  
(Leicester: IVP, 1986)

When I was a boy I used to love going to the local fair just for the lucky dip. As I would thrust my hand into the "dip" I was excited at the thought of the toy I would withdraw. My excitement was usually rewarded but occasionally I was disappointed when all I withdrew was a lollie. Wiersbe's book is like a lucky dip.

Originally the chapters of this book were a series of radio messages. They have been reproduced virtually as delivered. Like all sermons some hit home with telling force and others just don't reach the mark. These brief messages are worth dipping into though.

Life's difficulties and disappointments, Wiersbe tells us, are "the bumps we are to climb on". They are, he explains, the stepping-stones which God puts in our path. Wiersbe stresses that God puts them in our way so that we get our focus off ourselves, and our circumstances, and on Him. By stepping on them we make progress in life towards becoming more like Jesus. To do this, Wiersbe emphasizes that we need to take God seriously, namely to take Him at His word. Further he emphasizes that God exercises sovereign control over the affairs of His people for their sake. As the ground for our confidence that God can be trusted to do what He says, Wiersbe directs our attention to God's faithfulness as seen in His activity for the sake of such people as David, Elijah, Jeremiah and, supremely, as seen in His Son, Jesus.

Unfortunately, these helpful and right emphases are weakened by certain aspects of his theology which are, in this reviewer's opinion, suspect. In particular, Wiersbe believes that God has a perfect plan, a blueprint, for each person's life. As an understanding of God's will and guidance this is questionable. It tends to make a person impatient to use his God-given ability to make a decision out of fear that if he does he may find himself outside of God's will for his life. Even more questionable in this connection is his view that God is impatient to fulfil His will without a person's co-operation.

Notwithstanding these serious weaknesses, and that these brief messages are somewhat of a lucky dip, they are, for all that, "encouragement for difficult days", provoking the reader to right thinking and action; a few quotations may serve to illustrate this:

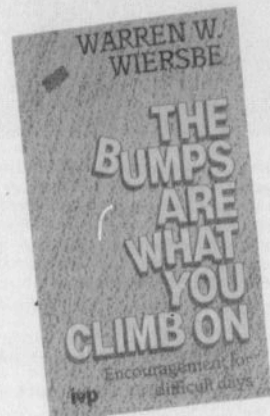
"It is not the length of life that counts — it is the depth and strength of life".

"If people lived to avoid pain, they would never want to grow up."

"Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits."

"Ask God to give you a poor memory when it comes to the sins of the past that God has already forgiven, buried, and forgotten. But ask God to give you a good memory when it comes to the help He has given you in the past years of your life."

"If God once failed to care for one of His children, He would lose far more than we would. His very character is at stake!"



This is not an outstanding book, indeed it is more likely a forgettable book, nonetheless this reader was left with a greater confidence in God and a sharper focus on Jesus and was inspired to live the reality of the cliché "disappointments are His appointments".

A final word in passing, I found the use of the archaic KJV off-putting at times

Mike Geeves

## Sin In The Camp

"Freemasonry in the Church", (5th Ed. available from the Author, 1 Nyes Cres., BUDERIM, Q'LAND, 4556. Cost \$5 including postage.

A. James Wilson is quite clearly a crusader who is determined to make his concerns known and who cares more about exposing freemasonry than making friends. He is especially anxious that Christians become aware that freemasonry IS religious, that it embraces

a false religion and that Christians ought therefore have no part in it.

Such forthrightness will be abhorrent to those who espouse freemasonry and it will at least be abrasive to those who condone it or who are unaware of the content of its teaching. That may be why many Christian journals have refused to advertise his book, although it is disturbing to read those which are included in the list, that have done so.

This is not an easy book to read in that it lacks cohesion and sequence because it is a composite of a series of papers, then booklets, so that after five years' work we now have this book. What it lacks in cohesion it makes up with information, including some letters of abuse as well as others purporting to defend freemasonry. The author has had "no masonry in (his) background". His great concern is that freemasonry, like Achan's "devoted things", is a "sin in the camp" of Christianity.

That concern arose out of his contact with "a Church which harboured thirteen masons" which led him to an examination and this progressive expose of freemasonry. The book contains many "testimonies" and responses from Christians who were once masons but who have now renounced the lodge.

One writer says, "When closely examined, freemasonry is seen to be an evil institution, founded on a hotch-potch of religious words and phrases, having no real foundation, but instead a lot of pageantry, pomp and vanity."

Another makes the comment, "I believe that non-Christians can enjoy freemasonry but they see it as a substitute for Christianity!" (a comment this reviewer made in his speech to Synod, which resulted in the Synod Committee being appointed to investigate freemasonry). That writer continues, "freemasonry teaches that a man can get to eternal life by its teachings, but I know that the only way to heaven is through Jesus."

There is also a large record of letters, phone calls, comments and articles (some sarcastic or abusive) which the author has received in response to his work. These provide good insight into the criteria masons use to defend the lodge. It was of interest to me to find that nowhere among them do I find any biblical rationale for freemasonry or any biblical answers to the charges made against its false religious teaching. Sydney

Milton Myers

# Looking towards Lausanne

## Bicentennial initiative

Bishop John Reid of Sydney has been appointed as Deputy Chairman of the Lausanne Committee for World Evangelisation.

The announcement was made by the Chairman of the Committee, Dr. Leighton Ford during a recent visit to Sydney.

At a meeting in the auditorium of St. Andrew's House, Sydney, in March, Dr. Ford spoke to church leaders on the plans for the next Congress in July, 1989.



Dr. Leighton Ford.

In introducing Dr. Ford to the meeting, Bishop Reid said that in Australia at present, a number of people related to the Lausanne Committee were meeting with a concern for evangelism in this country during the bi-centennial year. It is proposed to distribute bibles on an Australia wide basis with Christians being involved by purchasing copies for distribution to neighbours and others. In New South Wales this Lausanne initiative is to be known as 'OPERATION GOOD NEWS '88'.

Bishop Reid said that the Australian Lausanne members wanted to encourage people to think evangelically in the bi-centennial year. They would be encouraged to seek entry points where evangelism can take place.

In another initiative Tony Morphet is writing a book concerned with the contact of the average Australian with the Christian church. The content is expected to include material on creative ways of communicating the Gospel.

In September there will be a conference held at 'Gilbulla', Menangle to be attended by 100 people from around Australia, all committed to the cause of evangelism. Tony Morphet will be present to participate in discussions based on his book. The themes to be discussed will include: "Where is evangelism at in Australia?"

In announcing the appointment of Bishop Reid as Deputy Chairman, Leighton Ford also announced that Mr. Warwick Olson, a director of Pilgrim International in Sydney has been appointed as Chairman of the Communications Working Group which will be developing strategies and plans for communicating to the various Lausanne constituencies. The Anglican church in Sydney therefore has a strong involvement in Lausanne, including also Bishop Jack Dain who is Chairman of the International Participants Selection Committee.

Dr. Ford said that the new International Director of the Lausanne Committee was the Rev. Thomas Wang from Singapore.

"He does things in the Chinese style", was Dr. Ford's comment.

## Singapore Conference

During 1987 a conference is to be held in Singapore for young and emerging Christian leaders. The reason for this is that many senior leaders, such as Dr. Billy Graham, are coming to the end of their ministries. About 350 young evangelists will attend.

"They will be involved in kingdom building, not empire building", Dr. Ford said.

Turning to the forthcoming 1989 congress, Dr. Ford said that he expected to see 4,000 participants, including a significant number of women.

Drawing a distinction between the conference at Amsterdam last year and

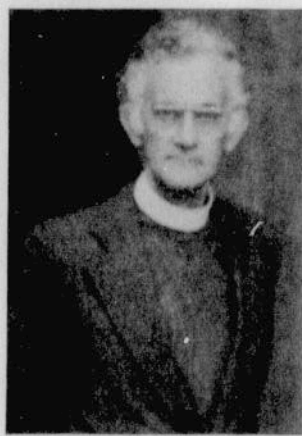
the 1989 one to take place at Lausanne, Dr. Ford said that Amsterdam was aimed at evangelistic training, whereas Lausanne is aimed at church and lay leadership and the development of strategy and theology for world evangelism.

The proposed theme is "CHRIST THE LORD, THE HOPE OF THE WORLD" ... This theme will be broken down in the three main program areas of the congress.

The first is 'JESUS AS THE HOPE OF THE WORLD' where many issues will centre around Christ, His person and His uniqueness. The whole area of revelation will come up, as well as the gospel of salvation, the kingdom and the Holy Spirit.

The second area will look at the world that needs hope. The focus will be on the resurgent religions such as Buddhism and will raise the question of how to reach the secular people of the world.

A third area will relate to the large cities of the world, again raising the question of how they can be reached.



Bishop John Reid.

Dr. Ford said that there would be a strong emphasis on the Holy Spirit in the church and on the renewal of the church for evangelism.

Dealing with some current world trends, Dr. Ford said that most of the house group churches in China were

being led by women. Moreover, women as a whole are not as easy to reach with the Gospel as they used to be.

"Issues such as this must be dealt with on a world wide level", he said.

He said that some charismatic people were now being led towards world evangelism.

"The Roman Catholics are planning a project to give Jesus Christ a 2,000th birthday on a world wide basis. There had been a Dutch donation of \$100 million towards the cost.

The Billy Graham Association is planning an international satellite crusade.

After outlining these developments, Dr. Ford posed the question: "What is God showing us in all of this?"

## "Church has compromised righteousness"

### African christian leader's view

(Nairobi) The great promise of a free and prosperous Africa has collapsed into an unpleasant nightmare. This was the conclusion of Dr. Tokunboh Adeyemo, General Secretary of Association of Evangelicals of Africa and Madagascar (AEAM). The church, he said, was partly responsible, because it had compromised righteousness. "Increasingly, many pulpits are being used today not to preach the Gospel but to politicize. Sadly, many of our churches and church leaders have become popular and rich but powerless and dead in spiritual matters."

Addressing a pan-African consultation of evangelicals Dr. Adeyemo said the Church in contemporary Africa, should commit itself to the promotion of an evangelism in which relief and development needs of the people were taken account of. The four-day consultation of church personnel in the national bodies engaged in relief or evangelistic work and donor agencies brought together 35 participants to deliberate on the "Role of Evangelical Fellowships in Relief and Development". It was organized by the Ethics, Society and Development department of the Association of Evangelicals of Africa and

He said that there were many similar plans — about 30 that he knew of — but many of them did not know that the others existed.

"The congress in 1989 will help to co-ordinate all of this", he said.

Dr. Ford issued a warning about too much speculation on the year 2000.

"It must be evaluated biblically and theologically", he said.

There will be a relative emphasis on youth at the congress where the age range will start at 25 and there will be an overwhelming number under the age of 45.

Dr. Ford said that he was thrilled by the emerging new leadership in the Third World.

Madagascar (AEAM).

The continent, he said, was now characterized by the forms of corruption; oppression of the masses, tyranny by dictators, suppression of democracy and the voice of dissent, personal ambition for naked power and morbid desire for self-perpetuation in office, physical elimination of political opponents and possible rivals, violent military overthrows, constant border conflicts, and so on and so forth.

"Where is the pentecostal power? Where is the rich apostolic fellowship? Where is the found and pure doctrine? Where is the missionary zeal of Stephen and Paul and Barnabas? Where is the old-time religion? Where are signs and wonders in Jesus' Name? Where is true love and compassion? Where?" asked Adeyemo, "are these elements of the witness of the Church? Which is called to be a power-house and not a museum?"

The rich in Africa needed to be liberated from their greed, selfishness and pride, while the poor needed to be liberated from poverty, ignorance and disease ... The gospel message calls for fairness, justice and equity, he said.

(RESNE)

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## English evangelical bishop urges truce

### "Parley in no-man's land" on women priests

The Bishop of Chester, the Right Rev. Michael Baughen, has called on his diocese to "get up out of the trenches, call a truce, and parley in no-man's-land" on the subject of women priests.

To help the process along he is forming a Theological Advisory Group in his diocese in the autumn, he announced to his Diocesan Synod at Northwich, Cheshire, last Saturday. The Group will be headed by the Rector-designate of Christleton, the Rev. David Garnett, who is at present Vicar of St. Catherine's, Heald Green.

Bishop Baughen did not reveal his own view as he described the two "deeply entrenched" positions. During the General Synod debate, he said, the word "apartheid" had shot into his mind as he recalled a scene from the film of Gandhi's life in which he was thrown off a train in South Africa, although he was a lawyer travelling first-class, because of the colour of his skin.

He realised then how women must feel, "bundled out of the priesthood train because of their being women." It must seem, he thought, "an intolerable feminine apartheid".

On the other hand, he appreciated the passionate conviction of the opposers that the step of ordaining women would destroy the priesthood, abuse the authority of Scripture or depart from Catholic doctrine. "Their theology is much more fully argued, it seems, than



Bishop Baughen.

those in favour. They see the issue more in terms of apostasy."

As legislation was prepared there must be much more theological discussion, Bishop Baughen believed. "What concerns me," he added, "is the lack of real listening to one another. I believe that, in the Diocese of Chester, we should encourage groups and then wider gatherings to listen, discuss and produce papers with theological dialogue set down for us all to read".

(CHURCH TIMES)

## Why won't you do something about poverty and famine, God?

This is the question so many people ask when they see the suffering that continues throughout the world.

And yet that question is one that we all should be asking ourselves. What can we do for people who are suffering in the two-thirds world?

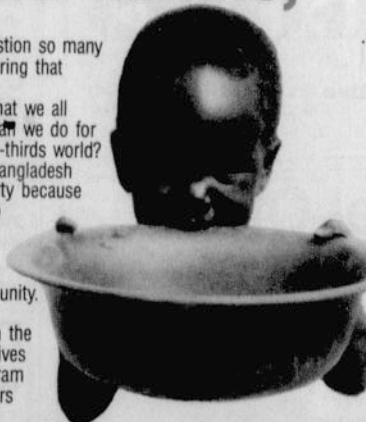
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