

Moore's Golden Age(s)!



Moore College Clergy Night held on Friday 12th August and Saturday 13th August 1983. Around the table L. to R.: Anne and Michael Robinson, Marie and Allan Hamilton, Ernie and Jan Carney, Glenn and Dianne Davies.

Approximately 70 guests attended each night — music was provided by Mr. Keith Birchley a 3rd year student at the College, and Mrs. Ailsa Knox, the wife of the Principal. Dr. Peter Jensen told how the golden age of the College coincided with the guests' own days there! Photo: Kirkton.

CMS on Aborigines

In the midst of the large amount of material being produced on Aboriginal matters the CMS Federal Council, at a recent meeting passed the following resolutions:

On the basis of its experience in Arnhem Land—

- (1) CMS believes in the granting of land rights in relation to proven tribal lands as an ethically binding act of justice and reparation.
- (2) It recognises that this will not, in itself, solve all problems, but that it is, at least, a beginning.
- (3) It sees the need for appropriate compensation (whether in terms of land or otherwise), where such tribal lands can no longer be returned to the original owners.
- (4) It realises that the problems of granting land rights must be faced realistically, with fairness to both present occupiers as well as Aborigines.
- (5) It affirms that the granting of land rights creates a new and continuing nexus of mutual responsibilities which must be squarely faced on both sides.
- (6) It does not feel it right or necessary

to oppose mining as such, on Aboriginal lands, provided that such mining is after full discussion with, and informed consent of, the Aboriginal landowners involved.

- (7) Nevertheless, it recognises that any mining on or near Aboriginal lands is always potentially dangerous if not disruptive, and therefore that it should only be undertaken with great caution, adequate safeguards, and fair compensation of the traditional land owners.
- (8) It believes that self determination, not assimilation, is the path ahead for the Aboriginal people, qualified only by the nexus of rights and responsibilities mentioned above.
- (9) It deplores any attempts to blot out Aboriginal language or culture, and it rejoices to see Aboriginal Christians weaving into Christian life and worship such elements as they (not we) feel to be compatible with the Christian faith.
- (10) It affirms that, at the last, the deepest problems of Aboriginal, as of all humanity, can only be met in Jesus Christ, who alone can give true meaning to life.

Nile and Cameron seeking to put Christian view on suicide

Call To Australia parliamentarians Rev. Fred Nile, M.L.C. and Jim Cameron, M.P. propose to take steps during the coming session of State Parliament to reaffirm the Christian view of human life.

An opportunity to do this will present itself through debates and votes on the Crimes (Mental Disorder) Amendment Bill, which is cognate with the Mental Health Bill.

Proposed Section 31A of this Bill provides: The rule of law that it is a crime for a person to commit suicide or attempt to commit suicide is abrogated.

Fred Nile and Jim Cameron take the view that even if their stand does nothing more than bring to the attention of the Parliament the fact that there still are big slivers of the community which cling to the view that human life is a gift from God, and a trust we hold from on high, it will have been useful.

Their view is that if we throw away the life God has given us and repudiate it, we repudiate God. They are also concerned that decriminalisation of attempted suicide may leave the police with insufficient powers to intervene to stop prospective suicides occurring.

While they want to see completely compassionate treatment of people who attempt suicide, they do not want the conduct itself to be dignified through decriminalisation.

"Upon the basis of a past debate on attempted suicide in the House in November 1978, it is possible that we may be the only Members of the House opposing decriminalisation," Mr. Cameron said. "The legal position is that suicide is a felony at common law and attempted suicide is a common law misdemeanor. A successful suicide, by the very act in question, places the offender beyond the grasp of punishment, but provision is made in the Crimes Act for dealing with an attempt to commit suicide. As a matter of practical reality, attempted suicides are much more frequently dealt with under the provisions of the Mental Health Act."

"Anglican Welfare" continued

The Church Record representative at the Conference suggested that the best way to report the Conference was to draw our readers attention to the Manifesto it produced.

The Manifesto points out that Anglican welfare agencies offer a very wide range of services.

Further it maintains that "many agencies are becoming politically alert — both in identifying with and empowering the poor and unemployed, and in advocating for the powerless in public policy debate".

It points out that this concern is important since about half of the agencies' income is derived from Government sources.

In its theology section the Manifesto seeks motivation for welfare and justice ministries from "the merciful and just heart of God himself", who is "Creator, Redeemer and Sustainer".

"And we see each act of reconciliation and wholeness as signs of a new heaven and a new earth where God rules in love and peace."

The Manifesto goes on to point out the inequalities in our Australian society, with 3 million people now on pensions and benefits.

Christians are called on to redress these inequalities by first of all being educated as to the theological and political and social realities surrounding the problem, and then to engage in appropriate local and national action.

Under the heading of "Family", in a major way it pinpoints male domination as a root cause of domestic violence and child abuse, etc.

"It is our experience that the deeply-rooted idea of male domination is a contributory factor to the crises exhibited in families." The Manifesto continues,

MARANATHA!

Peter Brain

Have you Learnt to Sing?

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

Acts 16:25

Two men are sitting in a dark, stinking prison cell. Their backs are bleeding from the jailor's whip. Their feet are clamped in the stocks.

Their crime — talking about Jesus and casting out demons. And what are they doing as they sit there?

What do you think you might do if it were you sitting there?

The whole business seems to be a violation of justice. Naturally anyone would be grossly offended and bitter. Why should I be rewarded with beatings or the cruel hardship of a dungeon for talking about the Lord Jesus?

But what are these men doing? They are singing! Singing! Singing? Yes, singing!

You see they do not act naturally but they act spiritually. They have had a personal encounter with the Lord Jesus Christ. They know him. They have proved him. They trust him. So, here in this uncomfortable darkness they are given a song in place of a groan. Although their bodies are racked with pain and their minds burning with indignation, there is no revolt against God. The lash has torn the flesh but the spirit is untouched.

Divine glory penetrates human gloom and they sing.

This is the glory of Christianity. When we come to the end of ourselves and the point of despair, God reaches down to where we are. God offers us a new life, a fresh hope and — a song!

Ken Roughley

(With kind permission, Anglican Home Mission Society, Sydney)

"We realise that until this inequality is eliminated in the church, we cannot adequately address it in society."

The Manifesto concludes with a detailed call for the Social Responsibilities Commission of General Synod to co-ordinate Anglican responses to social needs. To that end an annual voluntary levy on Anglican Agencies (based on income) is proposed.

This sort of national co-ordination is seen as being very useful, especially to the smaller agencies, many of which are in the remoter country dioceses. Such co-ordination will allow access to expert information, development of common policies, and sharing of skilled staff.

As this statement was agreed on by all the delegates at the session, and is seen to be a foundational document for Anglican thinking and parish education, we urge our readers to obtain copies of it. In Sydney, these are available from the Home Mission Society office at St. Andrew's House, and nationally from Secretary, Social Responsibilities Commission, c/- Mission of St. James and St. John, 8 Batman Street, West Melbourne 3003.

In a future issue the A.C.R. will more closely address the questions raised by the Manifesto.

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GET BACK ON YOUR KNEES
Premier's Taunt to 'Call to Australia' M.P.

In a recent attack in the New South Wales parliament, the Premier, Mr. Wran, called Mr. Jim Cameron M.P. a "whingeing hypocrite" and a "raving lunatic". He also told Mr. Cameron to "get back on your knees".

In a statement issued recently Mr. Cameron says: "I do resent and take seriously the Premier's recurrent use of the words 'get back on your knees' directed at me. This is yet another direct slight upon my personal religious convictions, hitting directly at my prayer circle involvements.



Jim Cameron

It is much more significant than that, however, since it appears to reflect a divisive attitude towards the prayer life of Christians generally. The idea of men in public life being on their knees in fact enjoys wide public affirmation, as the Premier may discover!"

Call to Australia Aims:

Mr. Cameron, who will lead the Call to Australia team at the next Legislative Council election (The Reverend Fred Nile is already a member of the Legislative Council) in a speech in legislative assembly recently took time to outline the aims of Call to Australia.

He said, "The need of our time, is for our people to re-embrace God-given truths of eternal validity which are as relevant today as when they were given to Moses."

Commenting on the speech which opened the Parliamentary sitting Mr. Cameron said, "I have scanned the Government's speech, read to us by His Excellency the Governor on its behalf, looking for the simple truths or any related truths but I have not found them or any reflection of them."

"The Call to Australia coalition sees itself strategically situated in time and place," Mr. Cameron says. "Support for Call to Australia is mushrooming mightily because its members happen to be in the right place at the right time with the right message."

After quoting Jeremiah 51 verse 27 and 1 Corinthians 14 verse 8 Mr. Cameron said "We are determined that our Call to Australia trumpet shall not give forth an uncertain sound. The enormous problems that confront our State and nation today do not lend themselves to simplistic human manipulation. A touch,

or more, of the supernatural is needed. We need to look at Jesus Christ, and to the Judeo-Christian ethic upon which he bids us to found ourselves. In truth, Christ's name is normally heard in this chamber only as an expletive."

Mr. Cameron then made the following affirmations:

1. There is a need for our whole community to re-commit itself to the old work ethic that galvanised our forebears.
2. Parliament must take its stand in favour of traditional marriage and of traditional concepts of family in our society.
3. Parliament should uphold traditional female and male sex roles and not yield to the fashionable forces that pretend that today male and female are interchangeable.
4. There is a need for more children per family in Australia today.
5. The most precious element on this mortal orb is human life.
6. There is a need for us to take initiatives to seek a cleaner, purer and more creative community thought-stream.

Mr. Cameron went on to say "In my view education is the most important single issue to come before this Parliament. I regard the department of education as the greatest department of state in N.S.W. in terms of its influence." Having said that Mr. Cameron proceeded to suggest that education in N.S.W. should go back to ancient principles. These he said included a commitment to discipline, and orientation to excellence and patriotically Australian. He added, "I want to see the basic skills of literacy, reading and mathematics brought back to their proper place in the scheme of things. Mr. Cameron's final affirmation was for decentralisation in N.S.W. Mr. Cameron will lead a team of five 'Call to Australia' members in the next election in N.S.W. due to be held by September, 1984.

Medical Protest On Childrens Cards

The Christian Medical Fellowship of Australia recently wrote to the Minister for Health expressing concern at his decision to give separate Medicare cards to children aged fourteen years. They stated:

"It appears that this has the primary purpose of giving them the right to obtain contraceptive advice and prescriptions without parental consent.

As responsible medical practitioners, representing about 1000 members, we wish to draw your attention to the following facts and hope that you will reconsider your decision.

"The World Health Organisation has recommended that 'for females at risk of unwanted pregnancy during the early adolescent period, non steroidal contraception should be preferred' (I.P.P.F. Medical Bulletin Vol. 12 No. 1 Feb. 1978).

"No contraceptive protects from sexually transmitted disease but some are associated with a higher incidence than others. The I.U.D. carries a higher incidence than the pill and the condom which is readily available at chemists without prescription, carries the lowest. The majority of sexually transmitted

Disquiet caused by Woman Priest's action

On the fourth of September Reverend Joyce Bennett, at the express invitation of Archdeacon David Chambers of St. Stephen's Church in Richmond, Melbourne, became the first woman to publicly celebrate Holy Communion in an Anglican church in Australia. The congregation had over two hundred visitors who had gathered in anticipation that Miss Bennett would celebrate and preach as had been widely announced.

Miss Bennett was ordained as priest in the Anglican church in Hong Kong in 1971 while a missionary with the Church Missionary Society, and has been on a tour of Australia.

Archbishop Dann's Instructions

Archdeacon Chambers told the congregation at the beginning of the service: "Last night Archbishop Robert Dann rang and instructed me to celebrate the eucharist tonight. He gave me no opportunity for discussion. 'This morning I consulted with members of the St. Stephen's vestry after our 10.00 a.m. eucharist. Following discussion and prayer it was decided unanimously that I should celebrate together with Joyce in order to preserve the authority of my ministry.'"

Archbishop Robinson's phone call

Deaconess Marjorie McGregor, the Associate Minister, at the beginning of the service said that Archbishop Dann had been aware of the planned celebration by Rev. Bennett since May, and that the Archbishop had only now intervened after a telephone call from Archbishop Donald Robinson of Sydney. However, it is now known that although there was contact between the two archbishops, it was indirect, being through the Archbishop of Melbourne's chaplain. The content of the communication is unknown.

Miss Bennett Saddened

Miss Bennett said it was a great sadness to her that women were not permitted to become ordained in the Anglican Church in Australia. "It seems they haven't quite come to terms with what the rest of the church decided at Limuru (Kenya) in 1971".

Archdeacon Chambers said the conference of the Anglican Consultative Council at Limuru in 1971 decided that

there should be no stigma on properly ordained priests whether male or female by those dioceses that chose to ordain women.

Archdeacon Chambers said he had been angry at the Archbishop's directive. "But on reflection I could see that was the line he would need to take after having said to the Commonwealth bishops that he would agree to their expression that women should not be ordained as priests".

Archbishop Dann's instruction to Archdeacon Chambers followed a meeting of Anglican bishops in May which rejected a call to allow Miss Bennett to practice while in Australia.

Post Service Statements

After the service Miss Bennett said: "I am sure the Anglican Church in Australia will be ordaining women in the future. Some say that in the New Testament St. Paul said women should keep silent in church; others would say he was speaking of his own society".

Archdeacon Chambers said he was in favor of women being ordained. "We've been sexist for too long and it's time we expanded our ministry in a just and reasonable way," he said.

Wider Melbourne Reactions

The Melbourne Age, in a completely non-political report and subsequent general analysis of the social and historical context of the event, reported it as a co-celebration, and against the wishes of Archbishop Dann. However, religious opinion in Melbourne begged to differ.

"The Richmond eucharist was not a shared presidency occasion. Archdeacon Chambers in his carefully read statement at the outset of the service effectively took a unique presidential role from the outset", Church Scene commented.

It was also reported that Miss Bennett read the absolution and the final benediction, and she joined Archdeacon Chambers in reading the prayer of thanksgiving and the words of the institution, and performed the manual acts over her own chalice and paten.

"It was evident at the time that she did these things as Archdeacon Chambers guest and associate", the paper concluded.

Given the high expectation of the large congregation, Archdeacon Chambers action is viewed by many as a skilful handling of a potentially explosive situation.

Adelaide Reaction

However, not all share Melbourne's buoyancy. A spokesman from the Diocese of Adelaide told ACR that as Miss Bennett had her own chalice and paten,

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AUSTRALIAN CHURCH RECORD, SEPTEMBER 19, 1983 — 1

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Editorial

THE GREAT EDUCATION DISASTER

Just over two hundred years ago Robert Raikes began his Sunday Schools. His desire was to teach the children of working class parents to read and write and at the same time to teach them about Jesus. It was a commendable idea but like many good ideas it carried with it seeds of destruction. Over the ensuing two hundred years the Church has refined and developed its ministry to children. Money and energy, huge amounts of both, have been poured into improving the Church's ministry to children. And as that has increased the church's educational ministry to adults has decreased.

What do you do with a child growing too old for Sunday School? Train that child to be a Sunday School teacher! We prepared 30 kids for Confirmation last year. Only two of them still come — why? Anyone who is new to Christ or is just searching is most welcome at my Sunday Services — or at my mid week Bible Study. That is like teaching my child to swim by throwing him into Sydney Harbour. Surely such ideas belong to the past unenlightened age.

Not so! Go, we told our reporter, and find out about the exciting things happening in parish education. "Where?" she asked. "Find them," she said. "But I can't," she replied. Surely someone must be doing something we reasoned and eventually some were found. But not many. Our emphasis on teaching children is such that we've neglected our adults.

Such a situation is not consistent with Scripture. In his book, Educational Ideals in the Ancient World, William Barclay writes, "The new Testament lays down no kind of curriculum of training for the child; the New Testament knows nothing about religious education and nothing about schools; for the New Testament is certain that the only training that really matters is given within the home and that there are no teachers so effective for good or evil as parents are." That sums it up well.

Christianity has always considered children to be important but it has usually been seen within the context of the family. That position was inherited from Judaism and has been carried on down through the centuries — until recent times. The Church has sought to educate adults in their faith — until recent times.

Our article on Congregational education raises a number of issues which we cannot afford to sidestep. The first concerns the Board of Education. Sydney's Board of Education has a reputation as a provider of Anglican, evangelical, Australian educational materials. Despite regular criticism their materials really are excellent and their training programmes are of the highest quality. But their emphasis is very much on children. Their adult education work seems to have a low priority — though their director maintains that lack of funding is a problem. One suspects that this is unlikely to change for Synod is unlikely to see work with adults as being important because they have little or no experience of what can be done. As a result the cry for help from the clergy interviewed may not be answered in the foreseeable future. We believe that this ought not to be so and we urge the Board of Education to do as much as possible to change this.

Another issue is the confusion which parish clergy feel about what can be done. As a result we have suggestions that sermons be turned into discussions, dialogues, debates, etc. There is a problem here. We understood that true preaching was to be a proclamation of the truth from God's Word. We must not try to do in the sermon that which it is not designed to do. There is a place for discussion; a place for dialogue but that place is not during the sermon.

Mention was made of the "In The Spirit of Love" booklet prepared for Leighton Ford Reachouts. Many Churches around Australia have used this with great success. It provides a model which we would do well to consider. It integrates a program of personal and family Bible Study, small groups and the Sunday sermon. That is the kind of programme that will enable us to properly teach our congregations — but there are few if any follow up materials available.

All of this is disastrous. Paul claimed that his aim in ministry was to present every man **mature in Christ**. That ought to be our aim. We cannot afford to allow our congregations to remain static. They must be growing and that will only happen when we treat seriously the need to properly teach our adults.

It is high time that those who are involved in providing Christian education programmes stood back and reassessed where we are going. Thousands of people are keen to learn about Jesus and to grow in their faith. Can we continue to expend all of our energy on children's education and leave adults to pick up the scraps from the Sunday sermon prepared with the necessity of meeting the needs of the old and young, the committed and uncommitted, the educated and the uneducated — that variety of people who make up the average congregation.

We must do something about the education disaster in our parishes. Education must be seen as a life long process and we must work to provide education for the whole congregation with the same enthusiasm we have for children's education. Only then will our congregations begin to grow in spiritual maturity as they should.

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LETTERS TO THE EDITOR

REMARRIAGE AND LAW

Dear Sir,

A number of comments you make on the matter of the re-marriage of divorced people in August 22 issue cannot go unchallenged.

First, you quote a suggestion that the Advice tendered to the Archbishop of Sydney by his Chancellor was in fact prepared by the Chancellor of Bathurst Diocese, without mentioning that the latter is an eminent Q.C., a member of the Standing Committee of Sydney Synod and a member of the Appellate Tribunal of the Australian Church.

It is, as you should know, not at all uncommon for weighty legal opinions to be prepared by several lawyers, but for the final product to bear the name of the most senior alone. Indeed, the judgments of all our superior courts are often prepared in the same way. One judge publishes his reasons for the judgment, and the others simply signify their assent.

To imply that a senior barrister of Mr. Handley's standing would merely "endorse" another's opinion without rigorous examination is to verge on the impertinent. If the advice was in fact jointly compiled, far from detracting from its value, it has added weight being the considered opinion of two very competent and experienced ecclesiastical lawyers.

Which leads me to question a number of the conclusions reached in your lengthy editorial, and the competence, therefore, of the legal advice you have received. To state that the English divorce act of 1857 would have applied as ecclesiastical law in N.S.W. is seriously open to question, since the passage of the Australian Courts Act of 1828 is generally regarded as the point at which English laws, and particularly statute law, could no longer be assumed to apply automatically in this country. In any case, the discretion allowed to English clergy under the 1857 Act was to refuse to conduct the re-marriage of a divorced person in his church. He had to allow any other clergyman entitled to officiate in his diocese, to conduct such a marriage — but that has never been the law here, and in any case, the English bishops subsequent to 1857 invariably insisted that no such marriage could take place without their or their Chancellor's licence. Prior to 1857, divorce was available only by resolution of the House of Lords, in effect a private Act of Parliament, and the Ecclesiastical Courts had competence only to grant a decree of nullity or of separation. Even after 1857, a person living in N.S.W. seeking a divorce prior to the local Act of 1873, would have had to petition the House of Lords. The N.S.W. legislation in no way affected the law of the Church as it existed prior to that date.

It is therefore irrelevant to cite the introduction of synodical government in 1866 if in fact at that time the clergy of N.S.W. had no power to re-marry a divorced person. It is true, as you say, that since that time the only body competent to make new church law is the relevant Synod, but it is not necessarily the case that the requirement of all Archbishops of Sydney that all applications for the re-marriage of divorced people is ultra vires. It is sheer nonsense to assert that because there is no Ordinance of Synod governing the matter, Bishops have no rights or that correspondingly, clergy have no responsibilities in this regard. There was a body of Church law in existence in this country prior to the introduction of Synodical government. Some of it is now codified in ordinances: some of it has been altered by ordinance; some of it remains, like the common law, part of broader corpus of law which a Bishop is bound, under God, to administer in the way he sees proper.

I hope that what is a very difficult area of law will be clarified by Ordinance of Synod — though I am not very hopeful that it can.

Yours sincerely,
(The Rev. D. G. Davis)

Dear Sir,

The Church's dilemma concerning the remarriage of divorced persons, can be related to the news that 300,000 people in Australia are living in a de facto relationship.

Many of us believe that the biblical teaching is clear. Anyone marrying a divorced person is committing adultery. So, if as stated "The de facto relationship is socially acceptable in Australia", it should be possible for a clergyman to say "Do what your conscience dictates, I will neither judge nor marry you." "What you do in your home is not for me to know or judge."

Perhaps it is more important than ever that the Pauline warning concerning worthy

We are indebted to our readers for continuing to send us their incisive and helpful letters. However, for reasons of space we now request that you keep correspondence to 250-300 words in length. Because editing of a personal response presents itself to us as an "interfering", and therefore slightly onerous possibility, letters in excess of 300 words may not be published, but returned to their authors. Ed.

acceptance of communion should be read in church.

Yours faithfully,
J.R. Browning

P.S. I hope it is clear that what I am pointing out is that it is possible for a man and a woman to share a house without sexual intercourse. If a couple are married it is for the purpose of intercourse.

Dear Sir,

We always get the Church Record, and all this fuss that is going on about divorce, and it really is getting me very annoyed beyond anything. What is wrong with the church going on over and over again about **Remarriage of Divorced Persons?**

The Bible has told us what to do — God has laid down the law about the subject, so in what Sir Walter Scott asked for when he was very ill to his son-in-law "bring me 'The Book' " and the son-in-law said "what book is that Sir?" and he replied "The Bible" of course". We accept all of 'His Book' inspired by God. We cannot take away from it or add to it so why all the meetings about Divorce? God has laid down the Christian law for us, so I cannot understand all these meetings? The Baptists like Billy Graham never question 'The Book', so why don't these people write to him, and he will give them the answer without all this rot they are debating. This law about divorce is only for Christians, and it is the Christians who come under His law, and are not questioning it at all. We keep His Law, so please tell them to STOP and keep "His Law". We don't want their ideas about the subject. We only want God's law, and they aren't God.

The Church Record is a wonderful paper, and always keeps to God's laws, no matter what.

Christ is our door to God, and we are told what Christ has told us, so He has inspired 'The Book' to us, and He gave His life for us, so surely we should know the answers, as He has told us.

I love "What a World" by Lesley Hicks. She writes so beautifully with such understanding and I always read it and learn from her. Thank her for me.

Yours sincerely,
Lee Ryan

HOSTAGES RELEASED

Dear Sir,

Your readers will be interested in what finally happened to the eleven people taken hostage in Southern Sudan on 23 June. The demands of the Kiswa Liberation Front Revolutionary Army were received in Nairobi (Kenya) on Monday 27 June. The hostages were all released, virtually unharmed.

God's answer to the prayers of thousands makes this a story of particular interest to your readers, and I trust you will be able to feature the subject of taking and release of the hostages.

Yours faithfully,
W. D. Checkley
Home Director

AMYRALDIAN ERROR

Dear Sir,

Re Book Review of 22/8/1983 "The Everlasting God" by D. B. Knox.

Informed Reformed scholars know that Dr. Knox teaches the Amyraldian error.

Is Dr. Knox saying that God punishes some people **twice for the same offence**? Once in Christ and again in Hell? Is that justice?

If Christ took my punishment on the Cross and I end up in Hell, is not Christ's work a failure?

If Christ died for everyone and only the elect are saved can assurance of salvation flow from the Cross?

If Dr. Knox says that Christ died to make possible the salvation of all mankind, I challenge him or anybody else to give scriptural proof of this assumption. John Gill and A. W. Pink (and others) have answered the objections to limited atonement. How does Dr. Knox explain the verses that teach limited atonement?

Even the great John Calvin in his commentary on John Chapter 10 says that **Christ died for the sheep!** (So presumably not for the goats).

If we believe that right doctrine leads to right practice and vice versa, can we regard this protest of mine as hair-splitting?

Yours faithfully,
(Rev) Neil Baker

SYNOD

Dear Sir,

It's almost that time of the year again when the elite representatives of Anglican parishes in Sydney, plus a few others related to the heavens of the diocese, start stocking up with Phantom comics, crosswords, chewy minis, and dust off the words of ancient plainsongs.

Continued page 4

THE GOSPEL IN THE CITY

We continue our series in which we seek to investigate some of the problems facing Christian ministry in contemporary Australia. The series is designed to attempt two things — to expose the real situation in Australian ministry, to stimulate an open and ongoing dialogue. We hope you will become part of the process.

But why "the city" as the focus? Simply, because that is where the vast majority of Australians live. We have picked Sydney as our subject primarily because that is the area the ACR knows best, but also because it is most likely that Sydney's peculiar characteristics foreshadow the Australia of the future. No doubt you will question and apply what we say about this capital to your own locality. We look forward to your correspondence.

No 4: Congregational Education

The Record questioned the Board of Education and ministers from four parts of the Sydney diocese. The ministers were asked what they did, what problems they faced, what help they got from diocesan organisations, and where they got their ideas from in their congregational educational programme.

We asked Tom Wallace what the Board of Education offered parishes in Christian education. Tom was about to leave for a year's research at Birmingham, looking at Paul's ideas of how a Christian matures and the place of knowledge in that process.

"Two aids: in publications and training.

"Our publications provide teachers and leaders with material resources, the largest areas being sword materials for Religious Education in schools, and Trowel for Sunday schools. There are various further training resources: 'Here's Help' 'The Idea Mine' etc.

Other materials are prepared to satisfy particular areas of need and are not linked into any ongoing curriculum. Into this area falls materials for older teenagers and adults. A tremendous amount more needs to be done for these groups, the holdup being funding. "If there was more, we'd do a lot more."

"Our present priorities are firstly to prepare a proper curriculum and resources for RE in schools, where the need is acute. Secondly, in the continuing improvement of our present resources. Thirdly to design a curriculum for youth and adults. We've done a fair bit of thinking in the last area but have been unable to initiate anything because of lack of funding.

Publications are just self-supporting, and we need to extend our market by more promotion if we're to move into new areas.

Sword and Trowel materials systematically work through the Bible over a four year period, relating it to the needs and concerns of young people. We have a team of contract writers who meet regularly for discussion and training.

"We offer basic and ongoing training programmes for both Sunday school and RE teachers. Both courses begin with a 10 week introduction, and move onto around 8 week courses in areas such as Bible themes, Doctrine, and methods of Christian education. The Moore College PTC courses are recommended.

"We respond to needs as they emerge: if a minister asks us to run a course, we will use his church as a base and run the course both for him and for any surrounding churches who are interested.

"A 'Correspondence Help' course is offered, based on 'Here's Help', with tutors checking assignments and lessons. 'Leaders' Help' enables an experienced teacher to train other teachers in the congregation using 'Here's Help'.

"Training of youth we have left largely to the Youth Department, although we work with them in their training programmes.

"For adults we train leaders of Bible study groups and in parent education when a church asks us to do so. These revealed a need for training in pastoral care, particularly in the group context and we now offer a course in this.

"We also conduct parish evaluation and planning conferences over a couple of weekends. We look at what is going on in the congregation's life and its purposes and in the light of that identify areas of concern. We then discuss aims, strategies and initial steps to be taken "Individual ministers and Sunday school supervisors come to us to talk over particular problems or for planning advice.

"About 65 — 70% of churches in the Diocese use our materials; two or three

times a week someone seeks us in a consultative capacity. Basic RE training courses are held about 6 times a year; advance courses vary. About 6 regional Sunday school training conferences are held each term. Staff visit Sunday schools about once a fortnight. One staff member looks after RE, one Sunday school, one parent education and two are in publications. A person has been appointed Full time in the McCarthur deanery (Campbelltown) both teaching and training. We hope to get a special Synod grant to appoint 2 more Special RE people, one being for the Prospect area."

Beyond the Suburb's

Alan Patrick ministers at Camden, originally a mining town south west of Sydney, with outlying scattered farms. Today, residents are miners, truck drivers, ancillary workers to the mine, commuters to office jobs, and 25 acre lot holders. The congregation comprises mainly retired people, young married professionals and young teenagers. Older teenagers move away for work and further education.

"Two programmes are available for adults outside the preaching programme. The first is Square one, in which it is assumed members know nothing of the Bible. A group begins when sufficient people want it — about 8 and a leader — and runs for about 18 months to 2 years. At present, one is running and another planned. 'Square 2' is for the same groups continuing either weekly or fortnightly.

Square one uses three books prepared by the West African church, called Learning to love God, others and yourselves. Square 2 groups decide on their own materials, and I talk to them informally on how they are going. There is no planned correlation between the groups' studies and the preaching programme. One group is doing the Moore College PTC course. Teenagers have a regular Friday night fellowship, Sunday Bible study open to all, and cell groups of three or more are developing.

"Children may attend Sunday school, GFS or CEBS, where we use Board of Education and Scripture Union materials.

"For the married, we have run two 'Awareness Groups' over 10 weeks, for a dozen people. Michael Corbett-Jones ran the first and I ran the second, and we're planning another. Michael was very helpful and positive, and we couldn't have started the programme without him. Linda Hope of the AFES ran the course '2 ways to live'.

"The general aim for the groups is to build up individual's personal bible knowledge for use in everyday living, and to be aware of and to meet the needs of each other.

"The Sunday preaching programme is carefully planned. Each two months a leaflet is distributed, setting out the Sunday Bible readings and sermon topics. Then each week a leaflet is handed out stating the series theme, and sermon outline, revision questions to be completed later with answers to the prior week's, and daily bible readings till the following Sunday to prepare for that day's sermon topic. Sermons are not long; and the leaflets if kept provide a buildup of bible knowledge and resources for the future. Often questions arising here are discussed in the midweek groups.

"We usually alternate between the Old and New Testaments, with topics in between series. Over the last few months we've looked at John, Exodus, Acts, Numbers. Topics cover issues on which members request sermons — hence we've looked at 'sects' and 'giving' recently. We have 7 lay readers, several of whom assist in preaching, which is good training for them. We don't run any formal leadership training course. But we

use people whom I believe have that gift, and they learn on the job, coming to me for help if they need it. Most group leaders have come through the group situation and know what to expect. The rationale behind the education programme is to encourage members to ask questions about their faith, and themselves seeking to find the answers. I don't get my ideas from any specific place. As I see or hear something, I assess it. For example, from Lanham Place, when I was there years ago, in-service programmes, schools of preaching, clergy retreats — but not from books."

South

John Campbell has been minister at Cronulla in southern Sydney for just 18 months; and is thinking through many of the questions we asked him. Cronulla area is a mix of housing commission homes, home units becoming too expensive for young couples and the settled owned homes of older residents. Cronulla High School caters for 1,000 students, but now has 500. Many of the young people are from broken homes.

For adults, several small Bible study groups meet midweek: a women's group has just completed an apologetics course, and 5 other groups include one of older teenagers and an adult confirmation class. Baptism and wedding seminars are also held. Some groups are using materials prepared on Acts; one is using Scripture Union Notes.

"The aim of the groups is to build up Christians. I chose Acts to encourage members as they saw the excitement and power of God in the early church. The ladies group in particular wishes to learn how to talk to non Christians, as they also run a play group open to all. We've just started to 20+ group which meets for a meal and informal time of chatting, quizzes, devotions, etc.



World Home Bible League
P.O. Box 464, Penrith
Phone: (02) 673 3206 or 673 3207



COMMUNITY DEVELOPMENT WORKER

Applications are invited for the position of Community Development Worker by an Aboriginal Company in Amhem Land in the NT. The work involves close contact with small Aboriginal groups living on homeland centres within a radius of 150 km of the main community.

Desirable to have background of farm experience with good mechanical knowledge and ability to erect simple types of buildings. Holder of private pilot's licence preferred.

Salary \$18,000 p.a. Accommodation available at nominal rental.

Applications in writing together with three references, one of which must be from a minister, addressed to:

Church Missionary Society
Aborigines Office
93 Bathurst Street, Sydney 2000
Phone (02) 267 3711

North

Ruth Howard is the education coordinator at Gladesville church in North West Sydney. Gladesville residents are mainly middle class but not millionaires. There are a lot of people in council flats, and one parent families.

Many adult members attend mid week study groups. There are six or seven ladies groups meeting during the day, and 6 or 7 evening groups. Brian Teller, the minister, prepares the studies and takes group leaders through them. Topics tie in with the Sunday morning sermons. Recent topics include Deuteronomy, Thessalonians and the Sermon on the Mount. Last year groups looked at Know and Tell the Gospel and Two Ways to Live.

Teenagers may join the Friday night group for years 7 — 10 or the 'Frogs' group for their last 2 years at school and first year out; both of which are for Christians and the unchurched. There is a group for junior high students and a Sunday night group. Each prepare their own materials. It is a relationship-based ministry, with members in small groups under the care of older members.

"We've worked out a curriculum for High school scripture based on the Question Mark booklets for year 7. Next term we'll be using materials prepared for camp studies.

"For years 8 to 12 there is a definite need for materials which creatively but sensibly present the gospel again and again. They need to be short units but more than one-off studies. We need to get together with other people working in this field to discuss ideas and pool resources. We're too busy writing our own to organise passing them on to others. It would be terrific to have someone organise this for teachers in all regions. At present, there is not much offered by way of fresh ideas, and hopefully one day a formal course will be devised for high school scripture teachers.

"For children, education is through the Sunday school which uses the Trowel and scripture using the Sword; although we adapt both to suit our situation. It must be very difficult to write lessons aimed to suit children of so many different types throughout Sydney.

"Through scripture we reach kids for Hub Club, which meets on Friday nights. It is divided into small groups which are linked to a Christian family from the church. They adapt material from a variety of sources: SU audio visuals, past Word materials, stories like the 'Lion the Witch and the Wardrobe', etc. Aims have been formulated for the different groups. Bible study groups learn to study the Bible; scripture teaching to present Christianity as a positive alternative lifestyle; for children that they see that faith works itself out in the whole of life.

"Our main problem is finding creative and Biblical materials for older teenagers, and our only means of overcoming this is to write our own. Where else can we go? The Board of Education is very supportive and helpful, but they must be severely

hampered by lack of funds. What I would like is to get people of strong initiative and presentation to work on studies.

"Getting practical or ideological information is very rare. Mostly its through meeting people from other churches or Youth Department camps. Our rationale? For the converted, to 'Present every man mature in Christ' to 'share the gospel and ourselves' as Paul said in Thessalonians; to equip all for ministry and outreach."

West

Terry Dein is minister at Yagoona in Sydney's South West, where people's jobs range from professional to basically unskilled with a significant number of tradespeople and a growing number of young adult students. The biggest gap is in the junior high age group.

Many adults attend midweek bible study groups led by lay people. Terry prepares the studies and goes through them with leaders on Sunday mornings. Usually studies are in a series for a term and mostly on Bible passages. Sometimes they are on a book such as Leighton Ford's 'In the Spirit of Love', NEAC studies, SU's bible Probes on minor prophets.

There is a 20+ group which meets for Bible study with simulation games and a social programme. The study programme is worked out and run by the youth worker and usually follows themes. Teenagers may join a fellowship group or a midweek bible study. There is a club where non-church kids are contacted. Boys Brigade has grown dramatically, and a girls' group has just started. The Sunday school is not strong and is dominated by kids from Christian families. For 3 years a camp for primary age children has been held over 5 days, attracting over 70 kids, of whom have no other contact with the church.

Other groups include a men's golf club ('by precedence not constitution'), mothers' union, men's breakfast and occasional women's special lunch outreaches.

"In sermons I try to get a balance between Old and New Testament, and try to dip into a gospel at least once a year at both services. I aim at variety, usually of systematic exegesis of Bible passages. Holiday times may have 'preacher's choice'; lay people may preach on texts or characters or themes; social topics are covered: for example we recently held a forum on nuclear energy. We've looked at 1 Peter and Job, Mark's gospel, Jonah and Zephaniah, the 'I am' passages in John, the 10 commandments: the Christian and the law, Revelation and 4 request sermons, over the past year. The programme is broken up by topics.

"We have trouble finding suitable Sunday school materials, our professional teachers finding significant shortcomings on all available materials. We could do with a more integrated total programme. We hope next term to integrate Bible studies with the morning sermon topic.

"I think there is a problem with our educational technique in services — but that is not saying that sermons are

unhelpful. The congregation is resistant to unusual things happening in sermon time and the structure of church buildings and pews is hampering. But I'd like to experiment with communication techniques, especially 2-way communication in sermons, group involvement and feedback.

"I regard diocesan organisations as resources which I can use if I want to. I don't, much; although that is not due to a lack of confidence. Our children's camp comes under the auspices of the Youth Department; we had a mission led by John Chapman of the Department of Evangelism; and we've had occasional assistance from the Board of Education for RE teachers.

"I get ideas from members who request topics or themes. If I see a book with an interesting series, I may use that. I try to go selectively to seminars and with two others on staff there is a lot of interaction support. The great struggle is for material for non-readers. There is a terrific need for illustrated non-technical nurturing material. We've got to get away from the written word and middle class assumptions."

Adult Material

A comment made by more than one person was that there was a lack of material for use with adults. It was stated that only Moore College was really making an effort through their Correspondence Courses to provide adult material. A member of the External Studies Committee told us, "Moore College is justifiably proud of its attempts over the years to provide good material for people who want to study their Bible seriously. The Correspondence Courses (P.T.C. and A.T.C.) have proved of great benefit over many years to people throughout Australia and overseas. The Evening Courses have continued to be successful, and a number of people have now completed their Diploma in Biblical Studies by this means."

He also told us, "The Courses are continually being updated and improved. Since the mid-seventies some of the older courses have been rewritten and there is currently much more emphasis on providing exercises to enable students to do more guided research. This term, for example, students are using the new Romans Notes which were prepared by Canon David Peterson. Gradually most of the older courses will be updated in this way using a similar format. As well, a number of new courses are currently being written — Courses on Reformation History, Preaching, and an introductory Course which should prove to be a real help for students when they begin. The introduction of these new courses will probably require some restructuring over the next few years."

"One of the problems has been to provide the Courses efficiently but cheaply. Unlike many other producers of material, Moore College External Studies Department is totally self sufficient, receiving no subsidies from either the College or the Diocese. The Courses have proved so successful that the External Studies Committee is currently pursuing the possibility of appointing a full-time director. When this occurs we expect that our Courses will be even better!"

In the light of the comment that this was really the only effort to provide adult material on a consistent basis, we asked who could do the Courses. We were told, "The Courses are open to anyone (the Evening Courses are designed for people who have matriculated), and a wide range of people have attempted them successfully. Because of the nature of the notes a person can proceed at their own pace and spend as much time as they need to come to grips with each subject. The exam papers we mark suggest that many of our students put a tremendous amount of work into it and they produce very high quality answers. I also know of many people with very little formal education who have done well in the Courses. We encourage group study and have begun to provide assistance for group leaders. As well, over the next few years, we are hoping to provide a lot more study aids which should make the Course less formidable to those who are not familiar with study."

Pursuing the question of the use of the Correspondence Courses in a Parish Programme, we were told, "The ideal situation is where a group of people in a Parish or in neighbouring parishes determine to do the course together. The clergyman or some other theologically

MAINLY ABOUT PEOPLE

DIOCESE OF MELBOURNE

Rev. P.H. Chestermap will be inducted as Rector, St James', East Thorbury on the 10th October, 1983.

Rev. J.M. McMillan has resigned from the parish of Werribee and will be inducted as Rector of St David's, Moorabin on the 8th December, 1983.

Rev. A.C. Miles died on 24th August, 1983.

DIOCESE OF SYDNEY

Rev. W.F. Carter, Rector, St John's, Dee Why resigned on 1st September to take up an appointment in the Brisbane Diocese.

Rev. M.C. Lee, Rector of St Augustine's, Neutral Bay will also be Acting Rector, St John the Baptist, Milson's Point as from 1st November, 1983.

educated person then leads seminars to ensure that the group understands the material that they have been studying and to provide extra insights into the subject. Many parishes have found that this is a very good way of getting people involved in deeper study of the Scriptures. While exams are a forbidding prospect for some, they are not compulsory, but they do provide an opportunity for reflection of things learned and we would want to encourage students to do them."

Overall impressions

Sadly, it seems that most parishes have a bits and pieces approach to an education programme. Clergy expressed their lack of confidence in their own ability to organise parish education, and lamented the lack of material for adults. It is no wonder that many adult members of congregations seem to know so little about their faith.

"LETTERS TO EDITOR" *contd.*

Some clerics will be delving through last year's papers, still crammed into that brief case in the vestry, looking for a clerical collar to wear; while others will spend a few nights practising with chopsticks at home to save the annual embarrassment.

Unfortunately the Sydney Entertainment Centre was pre-booked to this year's Synod, shaping up to be the biggest ever, will be staged in the diocese' own theatre. This will also save moving the big paintings.

Highlights this year will be the absence of some well known debaters and whether the Amen will or will not be sung after the ancient plainsong. But we still have time to correct the errors of last year. I have commented earlier about the wage freeze fiasco. We should have followed the wisdom of Neil Flower and beat Bob Hawke.

Two other matters showed how mistakes can slip through the Synod machinery. One was restricting marriages to those couples one of whom is baptized. What baptism has to do with one's ability to make vows in our churches escapes me. And if one has to be baptized, why not both?

Second is the list of things for which a minister can be kicked out. Needless to say there are many who need to be kicked out and many congregations who have their football boots on. However the humour of the speeches last year failed to note that there are very adequate lists given to us by God himself in 1 Timothy and Titus. Even a cursory glance at these lists will show that a minister's ability to teach is what the kicking is all about.

See you at Synod.

Saleuo II

SUNDAY TRADING

Dear Sir,

Sunday trading has come in with a landslide recently. Christians can fight it by dealing only with those shops that keep closed on Sundays. If we never buy even on week-days, from shops that open seven days, no matter what bargains are offered, Sunday trading will be found to be a disadvantage and the practice will be a disadvantage and the practice will cease. We should not penalise those who provide for essential needs that could suddenly arise on Sundays, so ready-to-eat food shops, medical chemists, and petrol stations should escape the ban. All other seven-day shopkeepers should be entirely avoided all the time by all Christians, even if it is to our loss.

I believe God is concerned about Sunday observance among us. (Is. 5-62). Failure on our part to observe Sunday will hamper his future blessings for us.

Yours faithfully,
(Miss Elisabeth Knox)

Singer's Singapore Success



Rose-Marie Longe

One of Australia's top Gospel singers, Rose-Marie Longe of Killara, Sydney, has exceeded all expectations with her concerts in Singapore.

Tech colleges, Businessmen's luncheons, special Church services, and even an appearance at the Military College, have resulted in capacity crowds and a fully booked itinerary.

When interviewed by phone, Rose-Marie said it was strange to see over 30 security police, as well as the usual technicians and stage hands!

"There was a tremendous response and the success of this tour has shown the acceptance of this style of Christian entertainment," said Rose-Marie.

Mr. Tan Kein Seng of the Christian Growth Centre, Singapore, claimed that Rose-Marie will have sung before 25,000 people, before she leaves the City.

Ramon Williams

Hostages Released

When the BBC World News Service told of hostages taken in Sudan, some Australians stopped to wonder: Who? What conditions? Would they be killed?

The International Office of the Africa Inland Mission (AIM) in Nairobi (Kenya) seemed to have the answer to who. But it was only after all the hostages were released unharmed that the true story emerged. And it had some of the characteristics of a James Bond thriller.

When the news first reached Nairobi, the AIM secretariat contacted their directors around the world. These directors phoned committees and "Prayer was made without ceasing unto God" for those in danger. In Australia and New Zealand, Canada and USA, UK and the whole of Europe, in Africa itself including South Africa, God's people besought His help in the emergency. Many thousands of Christians prayed and God answered as only He can answer.

Boma is a small village perched on the edge of a cliff overlooking the wide plains of Southern Sudan. Not at all the place for a Mig jet to land on a too-short wildlife strip. The pilot was lost and out of fuel. Skillfully he put the plane down and the soil saturated in the wet season stopped it just short of the forest.

Before the plane could take off three weeks later with fuel brought in by the Sudan military, the length of the runway had been increased by a couple of hundred yards.

Meanwhile, some 40 revolutionary rebels 150 miles away heard that "a Mig was down in Boma". Because of the wet, they walked the 150 miles across muddy, animal-filled plains to blow up the Mig. Alas, the jet had left when they arrived at Boma on 23rd June.

In anger they commandeered the air strip, taking hostage a German mechanic, a British resident biologist who was ill and the Haspels, an ACROSS family.

Then came a plane belonging to Sight By Wings, medical organisation specialising in the treatment of eyes. More hostages — a Canadian pilot, a Dutch nurse and Desta Haspel coming home for school holidays.

The next day an AIM AIR plane with a pilot and trainee-pilot came in. It was directed down by one of the hostages with a gun at his back. There were now eleven hostages.

But the sick biologist was in desperate need of medical attention. The guerrillas agreed that he with Mrs. Haspel and the three children, could be flown to Nairobi. That evening the hostages sang praises to the Lord and read together in the Psalms. They were encouraged.

When the AIM AIR pilot and his passengers flew out, they also carried the demands of the rebels for the release of the hostages. Five men remained in custody.

The first few days were quiet. A new rebel leader then arrived. This leader always carried a gun and bobbed a hand grenade in his hands in his frequent interviews with the hostages. They were now constantly guarded by nine soldiers.

The deadline set in the demands sent

to Nairobi approached and tension mounted. God gave peace to each of the Christians. On 5 July the hostages, who were by then allowed to listen to the radio with the soldiers present, received a startling message. There would be a military attempt to free them the next day. It was given in code.

Fearing that they would be killed by one side or the other, they began to plan an escape. They were at this time living in the Haspel's home where there was still food. Placing drugs in a stew offered to their guards, they slipped out of the house under cover of darkness.

About a mile away they hid in the rocks to watch the attack next day. Nothing happened.

They were without food or water. The guerrillas searched for them and discovered their hiding place. Their watches, belts, shoes and any valuables still in their possession were taken. They were severely beaten on their backs and heads with whips of hippo hide.

In a small windowless hut alive with cockroaches and mice, they were now confined. Without watches and in darkness the hours of a day or two dragged by.

Suddenly they heard the sound of helicopters coming. Ten minutes later the hut door opened and they were told to run. The guerrillas were in disarray, running in all directions. The men made for the rocky cliff face, overlooking the wide plain. Only four reached the rocks. Where was the other, the German mechanic?

When the fighting became more sporadic, one man climbed up the cliff face to reconnoitre. He did not return. The remaining three climbed lower, clinging to roots and vines. A helicopter shot a rocket into the cliff face and they felt the shock and smelled the smoke. So too did a nest of bees, which took out their vengeance on the men.

By now it was late afternoon and they had had no food or water since the day before. The helicopters were still circling, but firing had ceased. They decided to climb back up the cliff and make their way to the water mill.

En route as they crept through the bush, some people sprang upon them. But they were friends looking for John Haspels.

John and the German mechanic had already been found by the Sudan military. Alas, the army had then assumed that the remaining three had been killed. They were preparing to leave before darkness fell.

As the helicopters revved their engines for take-off, the lost group ran out on to the airstrip. Someone saw them. Now everyone was excited and happy. All the hostages were safe. The rebels had disappeared. The three men were given water and food; their wound and bee stings were dressed.

That night the five read the Psalms together again. Psalm 118 was special. (It even mentioned the bees.)

"In my anguish I cried to the Lord and He answered by setting me free." (v.5)

What a World

Problems of Inter-Country Aid

Lesley Hicks



"PLEASE DO NOT SPONSOR THIS CHILD — There are better ways to help." This was the provocative cover caption for the May 1982 issue of the magazine New Internationalist, much of which was devoted to articles critical of the sponsorship of children as a means of relieving poverty through international aid.

I came across it only recently, and read it with close interest, as our family shares in sponsoring a child through World Vision. Members of our local church, in fact, sponsor 45 such children, some on a one-to-one basis and some joining with others and contributing just part of the present sponsorship sum of \$21 per month.

Is Sponsorship Necessary

According to this magazine (published in Australia by a company owned jointly by Asia Partnership for Human Development, Australian Catholic Relief, Australian Council of Churches and Community Aid Abroad) agencies like World Vision, Save the Children and Foster Parents Plan which organize child sponsorship schemes are wrong-headed in operating on that principle, and do more harm than good to the recipients. That's a disturbing claim, and one that we must examine.

"Take the instant appeal of helping one person. The children do of course exist as individuals. But they are a part of a family, a village or a school. ... Helping an individual is divisive — and is particularly damaging in societies which are already sharply divided in all sorts of ways." The lead article goes on to say that the bid to help a child escape the cycle of poverty is unlikely to succeed anyway, unless the society the child is living in is changed.

Correspondence Problems

Under these schemes, letters go back and forth between donor and recipient, or someone writing on behalf of a child. To donors, this seems a great idea, letting them know that their contribution is really reaching and helping someone. But the New Internationalist criticises the whole system of correspondence as being time-wasting (in the organising and translating of letters) expensive, because of the staff needed, and disturbing to the children because of the emphasis on dependence and gratitude, and because of the Western values and aspirations our letters convey to them.

One of the articles was also critical of the missionary zeal of some of the sponsors evident in their letters to Hindu children. Though sincere and well-meaning, these letters presented problems to the social workers and others engaged in translation, as in some situations proselytism is forbidden.

Appeal of Sponsorship

The special appeal of sponsorship schemes is just that — they have special

appeal. They work in terms of fund-raising, by touching the hearts and stirring the guilts of us comparatively affluent Westerners so that we give. Christians are especially responsive, and are pleased when the agency is specifically Christian, but many others are deeply committed to a sponsored child. At times there can be in it a sense of being important, of being needed, that meets a need in the donor, who may perhaps be old, or handicapped, or childless and lonely.

Despite the arguments of the critics, I have no wish to discourage such giving. No scheme of distributing aid from haves to have-nots is perfect, or foolproof, or immune from possible corruption. If we took too much note of all such problems, none of us would ever give anything, and that is even more destructive than unwise aid.

World Vision's Defence

In a letter to the next issue, Harold Henderson of World Vision claimed that most of the New Internationalist's criticism of their work was out of date and factually and politically inaccurate. He wrote: "NI appears uninformed of the community development environment in a large number of our child-care projects. ... World Vision staff and sponsors have grown in their understanding of the causes of poverty. Through our education programmes vital issues such as oppression of the poor by corrupt regimes, exploitation by transnationals, imbalance in world trade and racial discrimination, are brought before us. Many of these people first gained their awareness as child sponsors who were motivated by a hungry child poster or the attraction of being able to correspond with a Third World family. Without that simple beginning they would not be as advanced in their understanding of injustice and oppression as they are today."

Being aware of the problems, while we as a family will not cut off our contribution, we may feel less guilty about not writing letters to our part-child! When we increase our giving, we may direct it to a project rather than an individual, through World Vision or perhaps TEAR Fund.

Priorities

In our giving we should be concerned to meet both material and spiritual need. It is worth considering, however, that if an agency giving mainly material aid has won wide support from the general public so that it is comparatively well-endowed, a higher priority for sacrificial inter-country giving by Christians should be our own missionary societies, with missionaries we may know, representing us as for Christ's sake they give of themselves in preaching the gospel, teaching and alleviating suffering. They will receive support only from Christians.

"MEDICAL PROTEST" *contd.*

powerful peer pressure influence, detrimental to family unity and parental authority so weakening the family unit, the basic unit of society in our nation.

We are surprised that a government that is so enthusiastically supporting United Nations decisions, should be virtually forcing doctors to go against the advice of the World Health Organisation and act against the best interests of their patients.

It is our opinion, on considerable medical evidence, that every effort should be made to persuade adolescents to delay sexual intercourse and that this is a particular responsibility of the Commonwealth Health Department in Health Education. We also consider that the Commonwealth Health Department should insist that the Family Planning

Association, which receives considerable government finance, should promote this view, which it does not.

Pregnancy is far from being the only risk of adolescent intercourse, and many find it is not the greatest.

We ask you to reconsider your decision to give children health care cards that are separate from those of the parent or guardian.

We also ask you to require that all doctors and organisations that give contraceptive advice such as the Family Planning Association supply a well referenced pamphlet on all aspects of contraception to the patient. Specialist members of our organisation offer their services to assist in the preparation of such a pamphlet.

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Drug Smuggler accepts Christ

Sydney Radio and TV personality John Laws has been suing Mirror Newspapers Ltd. for defamation; they allegedly stated that he attended a farewell lunch for Rugby League star Paul Hayward shortly before he left for Bangkok in October 1978, where he was arrested and later convicted of drug trafficking. Laws denies being at such a luncheon, together with any implications of such an association.

O.M.F. missionary Geoff Case, on the other hand, is quite unashamed of having had an association with Paul Hayward in the past three years. He and his wife Denise, with their four children recently returned from their second four-year term with the Overseas Missionary Fellowship in Thailand, where in '82-'83 he served as superintendent of O.M.F. missionaries in the Bangkok area.

Geoff and Denise were able to develop a ministry of visiting and counselling some of the Australian prisoners convicted under Thailand's extremely tough anti-drug smuggling laws. Among them were the well-known trio William Sinclair, Warren Fellows and Paul Hayward. Sinclair has since extricated himself from his sentence and returned to Australia, but his younger associates continue to serve out their long sentences (20 years in Hayward's case), in conditions which are grim by Australian standards, cut off from their own culture, food and the chance of visits from family and friends.

Geoff was able to befriend Hayward in particular. His wife was pregnant when he left Australia, and he has never seen his second child. His father was killed in a hit-run car accident and a year later his mother died of a heart attack. If ever a man needed Christian friendship and Christ's offer of love and forgiveness, Paul Hayward did, as does his wife in Sydney.

In November 1982, Hayward made a public profession, before his fellow prisoners, of receiving Christ, and as far as Geoff Case can judge, he is holding on (or being held) amid appalling pressures. He needs our prayers, letters, and a supply of Christian literature.

Denise also has been visiting Australian girls in the women's prison. Though they too suffer miserable conditions, there are some who have become Christians, but Denise did not find the women she met particularly responsive to the gospel. In both the male and female prisons, temptations to homosexual conduct are severe; heroin is also fairly readily available, much more cheaply than here, and even those prisoners who were not addicts when imprisoned may become so in jail through sheer depression and boredom.

Geoff Case, with a team of Thai, Chinese and western Christians, had official permission to conduct services once a month in two of the men's prisons. Over a hundred of all nationalities would attend in the maximum security prison, and in the other they had a congregation of 30-40 western prisoners, mostly there on drug charges. Their personal visiting ministry to the Australians grew out of these services.

The Cases are members of Campbelltown Baptist Church, N.S.W., and will be based there during their year's furlough, though they are spending

August/September in New Zealand, where they once worked with Ambassadors for Christ.

Though the prison ministry is newsworthy, Geoff and Denise consider their most important work to be that of pioneer church planting. For the earlier part of this term in Thailand, they lived in Klong Chan, a suburb of the Bangkok satellite city of Bangkok, where a small church was established through their evangelism and encouragement of new Christians. It is an area of huge blocks of flats, government-built low-income housing; in the whole densely populated area of Bangkok (300,000) there was only one other small church, some distance away. The home and shop of a Christian woman pharmacist provided the first "church" building, and each Sunday afternoon the tiny group of believers would go door-knocking seeking those who would respond to the gospel.

When they left Klong Chan, the Cases' role in shepherding the church of about twenty baptised adults was taken over by a Japanese missionary couple, the Nojiri's who like Thai people were formerly Buddhists. Thai army captain Surasak is a leading and effective deacon, together with a Mr. Manoon. A later meeting place for the church was the best room in a government Buddhist High School, offered to them by its principal.

Geoff Case has been co-ordinator for establishing a Thailand-wide evangelism training programme called **Sowers**, developed by Open Air Campaigners with methods specifically adapted for the local culture. Thirty missionaries and fifty Thai nationals are at various stages of training.

One of Bangkok's most sought-after tourist attractions is its plentiful supply of brothels, where thousands of girls are exploited in virtual slavery, though others willingly trade their bodies for money. Some O.M.F. missionaries are seeking to reach out in ministry to these desperately needy women.

An interesting and relevant book about Thailand's treatment of western drug offenders, and the transformation wrought by Christian conversion in these circumstances, is **Freedom for Life**, by English nurse Rita Nightingale (pub. Marshalls). Miss Nightingale consistently pleaded not guilty to the charge of drug smuggling, though it would have been to her advantage to plead guilty. It seems she was foolish but not criminal, and was forced to carry the can for her erstwhile fiancé. After a strong campaign from British sympathisers, she was freed from prison in Bangkok by a Thai Royal pardon, having served three years of her twenty-year sentence, the second half as a new Christian. She is now a staff member of the Prison Christian Fellowship in England.

Paul Hayward has never claimed to be innocent of the basic charges against him. He and the others were caught red-handed in possession of large quantities of heroin. But now, as he seeks to follow Christ, he needs much prayer and support from Christian people. Perhaps we can ask that God in his mercy, or the Australian and Thai Governments in theirs, might free him — or at least allow him and other Australian prisoners in Thailand to serve out their sentences in Australia.

Lesley Hicks

Blind Conference in Sydney

The Bi-Annual National Christian Conference of the Blind will be held at Camp Kedron in Sydney from October 21-24.

The Conference is open to all blind and visually handicapped people through out Australia.

Special arrangements are being made to produce conference details in braille, large print and on compact cassette.

Keynote speakers will include blind pastor Rev. Eric Graham, and General Director of the Christian Foundation for the Blind, Mr. Peter Summer.

Bibles off Black Market in Uganda

Bibles are no longer on Uganda's black market following efforts by the Bible Society to allie 'iate the shortage.

The General Secretary of The Bible Society in Uganda, The Reverend Benezer Kisebbo, said that only a year ago black market or "magendo" Bibles were fetching extremely high prices because of their scarcity.

The situation became so desperate late last year that the United Bible Societies took an unprecedented action in air-freighting 100,000 English and Luganda Bibles to Uganda.

TO UNDERSTAND EACH OTHER

Television and the Family

A recent issue of the **Journal of Family Issues** (4, June, 1983) was given over to a set of papers dealing with various aspects of the relationship between television and the family. Many people are wary of the negative impact television can have upon family life and yet several of the papers included in the Journal clearly reveal very positive and helpful ways in which appropriate television usage can enhance family relationships.

Paul Messaris, of the University of Pennsylvania, in his paper notes that when parents and children view the same programme together certain varieties of programme facilitate conversation. Such conversations appear to be stimulated by the programme content and extend beyond the duration of the programme itself. Messaris reports that some of this conversation is relatively trivial ("Where have I seen that actress before?") or simply a comment of an immediate sort ("I don't like his eyes"; "This is great"; "I hope he doesn't get killed").

However, certain varieties of conversation make a significant contribution to family relationships, child development and to an understanding of the world beyond the family and its sphere of interests.

For example, a child may watch a programme and ask a question. The parent can provide information and in so doing open up a whole range of unexpected issues. Messaris gives this example from a mother and child watching an old crime drama in which an "electric chair" is mentioned.

Son: Is there still an electric chair?
Mother: In some states. They want to vote on it.

Son: What is it?

Mother: It's a chair where they strap you down like this. (She demonstrates) and then they pass an electric current through you so you die. It's not good.

Son: So why do they want to take it?

Mother: Some people think it's good — that a criminal deserves to die.

This discussion is now about morality, politics and whatever else the two care to move onto. If the programme is being interrupted by this exchange it is more likely that the lengthier discussion will take place when the movie is over — provided the two have the time and the motivation to do so. This will be an area of responsibility for the parent to take seriously.

In my own family we have had some extremely helpful and enjoyable discussion after watching programmes which touch on sensitive human relationship problems. One programme which seems to have been most productive of such conversations is "Diff'rent Strokes" — a half hour American sit-com which certainly is amusing but which also sets out to provoke children to think about relationship issues.

Most of our discussions have followed from questions and comments raised by my children, and we've covered quite a range of topics: racial and sexual

discrimination, sibling rivalry, adolescent romantic entanglements, parental responsibilities, forgiveness, grief — and these are just a few which come readily to mind! We have found sometimes that it doesn't matter whether the programme's viewpoint is exactly as we would have it. I've often asked afterwards "What did you think of that? Do you agree with what they did?" If the children are in the mood to take up the debate a brief but helpful discussion follows.

I believe the key is not to push too hard. Television is often just for fun and a means of relaxation. To turn every programme into a debate is rather heavy and counter-productive in the long run. If the programmes raise questions and stimulate interest we should be ready to capitalize in a natural fashion.

Five minutes of sharing and listening can be of enormous value in helping to develop the viewpoint of a child and in strengthening the parent-child relationship. You can learn a lot about your children and their life outside the home during these exchanges if you listen to what your children say.

But this is not just a parent-child activity. The same process can occur for husband and wife. My wife and I have often been stimulated to talk over issues which we perhaps would not have opened up so readily after watching a television programme or a movie: "Would you have handled that situation as he did?"; "What made her react that way, couldn't she see what he meant?"; "What did you think that movie was

Alan E. Craddock

saying?"; "What would a Christian do in that situation?"

Sometimes it's just the sharing of enjoyment in the face of a beautifully photographed scene, or of admiration for a director's ability in making a statement just with his camera. Perhaps you feel I'm overstating the case and waxing lyrical right now. But I hear so many couples yearning for communication. Of course, sharing an enjoyment of television is only one way of meeting communication needs, but it is one way. Some couples see television as inhibiting their communication — they switch off and have nothing to say!

If television inhibits communication between married partners or family members it is because the programme is being watched by a collection of individuals who cannot, or do not want to, share their feelings, questions and comments being stimulated by what they see.

In conclusion, the impact of television viewing, whether positive or negative depends upon the viewing skill and motives of those using television. Selection of programmes, the ability to turn off when the programme appears inappropriate, a preparedness to evaluate and to share with others, a willingness to gain something of value, and a desire to avoid pitfalls such as excessive and habitual viewing, all add up to a set of critical viewing skills which, if utilized, can enable constructive television viewing.

Book Reviews

The Atonement

Albert Barnes
Bethany Fellowship Inc., originally published 1860

Once more I must complain about a publisher who sees fit to produce a book without an adequate introduction to the author. The cover notes are both exaggerated and unenlightening. With the republication of a work over 120 years old the reader has every right to expect some serious indication of the nature of the book and why its reprinting serves more than antiquarian interest.

Albert Barnes (1798-1870) was, in fact, an American Presbyterian who became a leader of the New School revivalist party. Accordingly, as my **Dictionary of the Christian Church** informs me, he 'sought to challenge the human will to respond to God's free offer of salvation'. In short, he was Arminian in theology, and his doctrine of the atonement perfectly expresses that point of view. He argues that Christ was our substitute in his death, but his sufferings were not a literal substitution for the legal penalty merited by men. Their effect was to make it possible for God to forgive justly. This is akin to the Grotian view first expressed in the seventeenth century and fails to secure the objective nature of the atonement. As with Grotius, the argument proceeds by heavy reliance on legal models at the expense of scriptural exegesis.

Doubtless there is historical value in reprinting a book of this nature. Its failings as a piece of theology, however, nullify its usefulness to the general public.

Peter Jensen

"Listen to the LORD"

Jo Bramwell.

IVP 1983 95 pp.

Have you tried to find a book for a baby Christian lately? Joe Bramwell may well have ended your search. This refreshingly helpful IVP paperback is like 50 notes for the beginner, by which I do not mean they are for children. Joe Bramwell assumes the reader is unfamiliar with the Bible, and gently leads him through 70

SU-type daily readings, covering excerpts from Luke, Acts, Colossians, Deut, Psalms, David's life and Philipians.

Helpful extras include a couple of maps, timegraphs and key teaching morsels in grey shaded boxes.

An excellent book for people involved in evangelism to have at the ready, or on Beach Mission bookstalls etc.

Stephen Miller

"Yoga. A Christian Analysis"

John Allan.

IVP 1983 64 pp.

Pranayama, asanas, Laya yoga, kundalini yoga, kriya yoga, tantra, darshanas and karma are the sorts of terms John Allan introduces us to in this book. It makes one realise all the time how little we know about yoga. Even translating the terms doesn't help us to feel what is going on. For at the very centre of Yoga is a belief in God that is irreconcilable with the Christmas story.

Yoga is one of six great darshanas of Hinduism. A darshana is a spiritual interpretation of Hindu Scriptures. Of the six, it has made the most impact on the west. The aim of Yoga is not just to relax but to experience God personally. As the yogi meditates he forgets the illusion of this material world and finds God.

John Allan's great credit he exposes the often held myth that Yoga is non-religious. He makes it very clear that Christianity and Yoga (Hinduism) cannot go together.

A very readable book about a touchy and difficult subject.

Stephen Miller

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Australia's No. 1 Gospel Group, Family is back together again



Following a break of almost three years, Family is about to embark on a brand new Australian tour, which will take them to every capital and many country and suburban centres.

Family has enjoyed a series of hit singles with Hallelujah Day, This House Runs on Sunshine, The Wonder of You, Just Another Song About Love, and Find

Love. Coupled with these singles they have released 8 Australian albums as well as releases in England, Europe and the United States.

This multi talented group holds the prestigious award of being the first Australian gospel group or artist to release an album in the United States.

C.M.S. Bigger Budget, New Ideas

The Federal Secretary of C.M.S., Canon Dr. Alan Cole writes:

At the recent annual meeting of the Federal Council, a gross budget for the coming year of nearly two and a half million was accepted. After allowing for subsidies and earnings, the net budget was still over two million dollars. That is not remarkable in itself: what is remarkable is that all the Branches were prepared to accept it, in spite of small deficits in two Branches last year. Indeed, the Branches have actually offered to raise more than the amount required for the budget, thus allowing a sizeable "Contingency Fund" in case of new opportunities for outreach and evangelism arising during the year. Why and how is this, especially as we have steadily eschewed in recent years the practice of "crying Wolf, Wolf!" just before the end of the financial year? We believe that this is both dishonouring to God and self defeating in practical terms for a missionary society. The answer can, we believe, be found in the number and calibre of the recruits being sent out this year — sixteen tried and tested candidates, several being of mature age. We believe that, as we pray, and as God raises up the right sort of candidates, the money will follow: and we believe that this year has proved it — or rather, has proved the faithfulness of God. This year's Budget represents a 10% increase

and 70% of it will be spent on overseas work.

The Council has decided to alter that section of our Constitution which covers our Aims and Objects as a Society so as to include two new strands which have always been part of our emphasis, but have not hitherto been plainly expressed. The first is to express our concern and sense of responsibility for the social impact of the Gospel as well as its personal impact. The second is our sense of responsibility for cross-cultural ethnic evangelism within Australia as well as to the ends of the earth. We have not stated in our Constitution exactly how this responsibility is to be discharged by C.M.S.: it may be that the needs of different Branches will require different methods, but that will be clearer as time goes on. At present, it is enough that we state the principle clearly, and accept its implications.

For the rest, we have introduced certain structural changes within the Federal Administration of the Society to secure the maximum care for missionaries, with maximum efficiency and financial saving.

On the topic of North Australia, C.M.S. has produced "Ten Points" in connection with Aboriginal questions (in particular dealing with Land Rights) on the basis of our experience in Arnhem Land.

Preaching — Its Need and Its Dangers

Professionalism, an arid intellectualism and a seeking to satisfy men were the chief dangers to preaching today, the Rev. Omri Jenkins said in Sydney recently.

Mr. Jenkins, a former president of the Independent Evangelical Churches in Britain was speaking at a ministers' meeting at Stanmore.

He said the preaching we need was that which affects sinners, edifies the Church of God, brings men face to face with the dignities of the Christian faith and the realities of eternity.

"We must make men realise that they are to face the judgment," he said, "and we shall face it with them!"

A Welshman who has been the director of the European Missionary Fellowship, Mr. Jenkins said that the two words which summarised missionary effort in the Acts were preaching and prayer.

He deprecated the current tendency to devalue preaching and to query a call to the office of preacher.

"Preaching is the work of those separated by God and put into the ministry," he said.

"It is a serious and solemn task to stand between God and men."

"What is important is not the criticism that those who hold these views are living in the world of 25 years ago, but whether we are living in the New Testament."

Mr. Jenkins said the method and means needed to be consistent with the message.

He warned against the British tendency to slip to the level of "punk and pop" in presenting the gospel by means other than preaching.

The word was God's powerful instrument but it needed to be associated with prayer.

The Rev. Allan Blanch chaired the meeting of about 60 ministers.

Donald Howard

'What sort of Archbishop?' synod asked

Members of Melbourne's synod have been sent a questionnaire to determine what sort of archbishop the diocese wants.

The synod members are urged to consult with members of their parish or institution before completing the 3-page form.

An accompanying letter from the synod secretary, Mr. R. F. S. Crosbie, says the archbishopric board of electors is aware that the election of a new archbishop is a matter of vital concern to the whole of the diocese.

It feels the questionnaire and consultation will enable the board to ascertain the opinions of the wider church and community, which would receive "due consideration" by the board.

The board asks Anglicans to offer special prayers for a new archbishop on September 11, the date on which it asks synod to call meetings to discuss the questionnaire.

The board has decided that no summary of the responses to the questionnaire will be published.

The questionnaire begins with seven multiple choice questions on what ought to be the strategy of the diocese in the coming decades. Attitudes to such things as new communication technologies and confronting our society's values are canvassed.

There is then space for an outline of how such strategies should take their place in the life of the church.

Respondents are then asked to rank in order of importance seven listed personal qualities required in the new Archbishop. These include prophetic and leadership qualities as well as those of spirituality, scholarship, administration and pastoral care.

"DISQUIET OVER MELBOURNE ACTION" contd.

had given the absolution and blessing and had also read the words of institution, she was indeed conducting a public service of Holy Communion.

Grave disquiet is felt in Adelaide over what is seen as a blatant disregard for the Anglican constitution in Australia, and the failure of a senior priest to obey his Archbishop. Illegal celebrations of the eucharist by women priests have been conducted before in the United Kingdom, but always in private homes and halls.

"This incident in Melbourne is the first time an illegal celebration has been held in public, and with great pre-publicity", "Archdeacon Chambers should be asked to resign," the spokesman said, "And he should resign from the Archbishopric Election Board as he seems to have little regard for the constitution of the church".

It is evident that there is widespread dismay in Adelaide at what is seen as an open breach of the agreement reached in May amongst Australian bishops banning celebration of the Holy Communion by women priests ordained overseas.

ACR Comments

From the point of view of the New Testament there is no necessary theological link between a validly ordained ministry and the celebration of the Lord's Supper. In theory any Christian person may officiate.

But there are three grounds for grave disquiet. First, in practice, so as to maintain the good order that characterizes gospel ministry, ordination and the Holy Communion do properly belong together. Further, for the same reason this ordained ministry must be locally recognised, it must have the confidence of its beneficiaries. For agreed constitutional arrangements to be publicly flaunted is therefore a grave breach of appropriate gospel fellowship.

Secondly, the real issue is not holy

communion, but headship. God has put men as heads of families and the church is instructed to mirror this. Yet, commenting on Miss Bennett's actions, some Melbourne evangelicals have shown no concern for the headship issue. It is enough for them that Miss Bennett conducted the service with Archdeacon Chambers with decorum, and that the greater than two hundred crowd who had gathered in great anticipation at this event were not unduly disappointed.

Thirdly, for all the real sense of uplift and encouragement reported by some participants in this service, in the end this particular celebration was carried out to make a political point. But that reflects a great devaluation of the Lord's Supper, which is in every sense of the word a sacred memorial of our Lord's death and resurrection and meant to be a natural and loving expression of faith made by Christians who habitually congregate for fellowship and the hearing of God's word.

The very fact that the event was widely canvassed in Melbourne, and that Archdeacon Chambers is seen as a necessity anticipating and preventing "the real possibility of an unseemly spontaneous protest" points to the political character of the event.

The occasion casts a shadow over the Church, and those who promoted, acquiesced, and defended it. It has done nothing for the valid recognition of women's ministry, and nothing for the gospel.

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WCC First in Pitt St. "Feast of life" or contentious experiment?

The highlight of the worship sessions at the World Council of Churches Assembly in Vancouver was the celebration of what has become known as the Lima Liturgy.

The liturgy, called the Feast of Life, was first celebrated at the conclusion of the meeting of the WCC Faith and Order Commission at Lima, Peru in 1982. It incorporates the doctrinal convergences expressed in the text on "Baptism, Eucharist and Ministry" and includes liturgical elements from various Christian traditions.

The liturgy does not have the endorsement of the Commission, but it was prepared by people active on it; under the leadership of French Reformed theologian Max Thurian, a member of the Taizé Ecumenical Community.

Presiding at the Vancouver celebration was the Archbishop of Canterbury, Ronald Runcie. Sharing leadership with him were six ordained ministers from other traditions and parts of the world — including two women.

Australian First

The Feast of Life was celebrated in Australia for the first time on Friday September 16 at Pitt Street Uniting Church. Primate of the Anglican Church, Archbishop Sir John Grindrod was the presiding celebrant, assisted by the Rev. Dorothy McMahon minister at Pitt Street, the Rev. Mary Sinulingga (Karo Batak Protestant Church, Indonesia), the Rev. Ian Allsop (Churches of Christ) and the Rev. David Inglis (Presbyterian).

In a press release, the Australian Council of Churches said:

"Four hundred people participated in the service, many of whom commented later on the joy evident through the evening, highlighted by the presence of



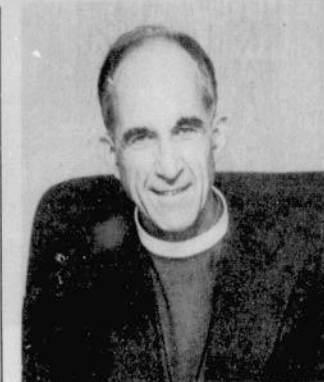
The Archbishop of Canterbury, Ronald Runcie.

many traditions and by the participation of men and women in the service.

"Special chalices and plates to hold the bread and wine during communion were made and following the service Archbishop Grindrod invited the congregation to assist him in consuming the remaining elements.

"The service was received very warmly.

"The thoughts of many were echoed in the words of welcome to Archbishop Grindrod by Rev. McMahon. This moment signifies three things," she said. "First, it means that we are free to lay down our differences; second, it means we are free to celebrate with each other — a freedom reflected in the words 'where the spirit of the Lord is, there is liberty' and third, it shows that the table of the Lord really is the Lord's."



The Primate of Australia, John Grindrod.

Personal Reactions

Reverend David Inglis of Scots Presbyterian Church told the A.C.R. that in his view two things marked this historic occasion. Theologically the Lord's Table should not be divided, and the celebration was trying to do this. Secondly, here the diversity of the Service allowed many liturgical customs to be observed.

"I found none personally offensive," said Mr. Inglis.

Rev. Ian Allsop of the Churches of Christ, Melbourne, told the ACR that he valued the experience immensely. Having been a participant at the Vancouver celebration he had come with great anticipation.

"The unity of the Church is expressed at the central focus of the Eucharist. We

are saying to the Australian community that we are one in Christ. The Pitt St. celebration was a religious symbol of the search for the unity and revival of humanity," Mr. Allsop said.

One particularly new aspect of the service for churches who radically revised their worship practices at the Reformation was the Eucharist. This Eucharist, or invocation of the Holy Spirit, called for the Spirit to come upon the elements of bread and wine so that they "may become for us the body and blood of Christ". This procedure was thoroughly rejected by the Reformed Churches because it de-valued the real humanity of Jesus Christ, turning it into a substance that could be present everywhere, and because in practice it gave the priest an almost magical power.

"For me," Mr. Inglis said, "although this element was new, I saw it as a logical extension of our Prayer of Consecration. We were asking God for the Eucharist to become more than an ordinary meal."

"It is a good point of the Feast of Life that it allows many different interpretations in the minds of the participants."

Ian Allsop said that there was no substantial disagreement between his own beliefs and the Epicleptic call for the elements to 'become for us the body and blood of Christ'. "I see it in a sacramental sense; that we are part of the body of the living Christ who is there in the midst of the Church."

Lima Document

We asked David Inglis and Ian Allsop about the possibility of the Lima Liturgy

Continued next page

Religion in Schools

The Minister for Education, Mr. Ron Mulock, acting upon his promises to the Church Record, has begun to invite members for the newly formed committee to advise on the implementation of the Special Religious Education section of the report on religion in schools. Mr. Mulock has issued invitations to church bodies, Parents' Associations, the Teachers' Federation and relevant government departments.

The Church Record was told that replies to those invitations are still being received but it is hoped that the Committee will meet for the first time in October.

A senior departmental official has stated that the minister is keen for the committee to make its recommendations in time for the beginning of the 1984 school year.

The Board of Education in its report to Synod has stated that Canon Alan Langdon will serve as the Anglican representative on the committee. The Rev. Paul Watkins of the Anglican Diocese of Newcastle will be the country representative of those churches organised on a diocesan rather than a state wide basis.

In the report to Synod, the Board of Education has stated "We express our congratulations and appreciation to the Editor of 'The Australian Church Record' for the emphasis given to the R. E. Report in the 'Record' over recent months and for the influence it has exerted on behalf of and in cooperation, with the churches in respect of special religious education."

Sider — man in the middle

WCC Critic

Ronald Sider is currently on an Australian visit as a guest of the Australian Council of Churches. Sider is the President of Evangelicals for Social Action, U.S.A. and the author of the best selling book, *Rich Christians in an Age of Hunger* as well as *Living More Simply* and his new book *New Holocaust and Christian Hope*.

Sider has been speaking to clergy of all denominations and to public meetings. At a meeting held at St. Andrew's House Sydney, Sider spoke on the question of evangelism and social action. The attendance at the meeting was disappointing — but was a reflection of the sponsor's (the In-Service Training Committee of Sydney Diocese) refusal to acknowledge that most clergy who are interested in such meetings are already committed on mid-week mornings, usually to school Scripture. Sider spoke and then there were three responses to what he said.

Sider was critical of the view that evangelism and social responsibility are two separate things. He characterised the W.C.C. view as accepting a separation and stating that salvation is not just the salvation of individuals and the church but includes peace in Vietnam, justice and reconciliation in Northern Ireland, etc. He said that they saw that evangelism is politics because salvation is social justice and this is suggesting that knowing God is nothing more than achieving justice for the poor. Sider said he could not accept this view.

He said that the Good News of the New Testament is that the Kingdom of God is at hand. "The Kingdom of God is a dynamic concept of the kingly rule and reign of God which broke into history at the incarnation and will come in fullness only when Christ returns. It is the ancient Jewish hope that the old age of injustice and evil will be replaced with the new messianic age of justice, peace, resurrection and God's spirit poured out." He added, "The claims of Jesus were confirmed by the Resurrection and Pentecost with the Kingdom of God visible in Jesus and His new community. Jesus was not an isolated individualistic prophet. He had a group of disciples who formed a new community with new values which challenged the status quo. Both leader and zealous social structures for example His treatment of women, the economic establishment, teaching the forgiveness of debts, forgiving of loans

without hope of repayment and sharing with the poor. He was outraged at the temple where leaders exacted high sums for the monopolistic sale of animals calling it desecration of the temple and economic oppression. All society was challenged at all its wrong points — oppression, legalism, violence, economic injustice. The early church did not abandon this model but formed a strikingly new society."

U.S. Conformity

"Today there is a fault line between the cultural and kingdom christianity. In a lot of churches in the U.S. there is a dreadful conformity to the surrounding society rather than Kingdom values. At all the crucial points, they prefer to conform to cultural values rather than costly values of Jesus' kingdom. "We are so conformed that no one asks questions," Sider said.

"I have only defined the gospel so far horizontally. There is also the absolute crucial vertical dimension logically prior to the horizontal. The Kingdom must have a King, i.e. Jesus as Saviour offering forgiveness to sinners. Paul preaches Jesus Christ as Lord. With Jesus as Lord, nothing else can laud it over us, not Reagan nor Andropov or anyone or anything else and we need not fear disobeying any other person or society in the pursuit of truth. Jesus' lordship is a call to unconditional costly discipleship and this is not separate from the gospel

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