

New appointment for communist work



Ben Kil and wife, Eleanor. Children from left: Penne 11, Daniel 3, Gordon 14, Benjamin 5.

The international missionary movement, Open Doors with Brother Andrew, has announced the appointment of Ben Kil as representative for Queensland and Northern New South Wales.

Australian Director for Open Doors, Mr. Greg O'Connor said: "As Brother Andrew founded the work in Holland some 27 years ago, it is appropriate that Ben Kil, a fellow-countryman of Brother Andrew, should join our ministry."

Ben Kil was assistant pastor at Trundle Baptist Church, N.S.W. whilst running his mixed farm at Tullamore. He said: "The whole family is behind me in this move to Queensland. However, it was a big step, as the farm was bought for the children to make a living in the future. The Church members at Trundle have been faithful friends throughout the decision-making process."

"I lived the first twenty years of my life in Holland. As a youth I was always very conscious of the fear of Russian invasion. As children we were aware of the restrictions of Communism. But I understand that these Communist countries that are isolated to the Gospel are our mission field and my prayer and heart's desire is that all may come to a saving knowledge of the Lord Jesus Christ. The message I take to Christian groups will always be positive."

"However, when I see the affluent life-style of Australians, compared to families in Europe, I must point this out. My job is to represent the cause of the Suffering Body of Christ in restricted countries. God's children often pay a high price for their faith. Many are willing to be martyred."

Keith Green missed, but ministry continues

The sudden death of leading contemporary Christian singer, Keith Green, has left a space in the ranks of *The Last Day Ministries*, but the work continues. Formerly under a three prong leadership, the work continues today, under the direction of the two other elders, Martin Bennett and Wayne Dillard



Meetings previously arranged for Keith Green are to be taken by his wife, Melody.

On Wednesday, July 28, at 7.20 p.m., Keith Green (aged 28) together with his two eldest children, Josiah (3½) and Bethany (2) were killed when the Cessna 414 in which they were travelling, failed to clear the trees at the end of the runway near the Last Days Ministries ranch, in Lindale, Texas.

The flight was to be a joy flight, to tour the surrounding countryside and property. A fellow worker, Don Burmeister was the pilot. He is survived by his wife Jannette and two young children.

Sydney scholar overseas

The Vice Principal of Moore Theological College has left Australia to spend the northern academic year in Canada. The Rev. Dr. William Dumbrell will join the staff of Regent College, Vancouver.



Regent College is one of the leading evangelical training institutions on the North American continent. Its staff includes Dr. J. I. Packer, W. Ward Gasque and Australian John Nolland. Old Testament lecturer Bruce Waltke, well-known as a contributor to American evangelical publications, is on Sabbatical leave and the College has invited Dr. Dumbrell to replace him.

Whilst at the College, Dr. Dumbrell will lead a special seminar on "Aspects of Old Testament Theology relating to Covenant Theme". He has been asked to lead such a seminar because of his book, due for publication in 1983, "The Old and New Covenants".

Dr. Dumbrell's friends can write to him c/- Regent College, 2130 Westbrook Mall, Vancouver.

The Australian



CHURCH RECORD

FIRST PUBLISHED
IN 1880

1763

OCTOBER 4, 1982

Registered by Australia Post Publication No. NAR1678 Telephone 264 8349 PRICE 50 CENTS

Can we legislate morality? American scholar asks

Can we legislate morality? was the question posed by Dallas Professor, Dr. Norman Geisler at the end of the sixth annual Moore College Lectures delivered at the College over five nights in the middle of September.

Sydney, in the grip of a serious petrol dispute, is not the place to get large crowds to a series of theological lectures yet the Moore College auditorium was packed for each of the five lectures Dr. Geisler delivered.

The Moore College Annual Lectures are held each September and bring to Australia leading overseas scholars. Previous lecturers have included F. F. Bruce and J. I. Packer. Australian lecturers have included Dr. D. B. Knox and the present Archbishop of Sydney. The 1982 lecturer was Dr. Norman L. Geisler, a leading evangelical theologian in America.

Dr. Geisler's series was entitled "Ethical Worlds in Collision: Humanism Vs. Christianity". He dealt with the basis of Christian and Humanist ethics, the conflict between them and the problems of co-existence. The lectures were notable for Dr. Geisler's ability to illustrate his material in such a way that it was easily understood. This was evidenced by the large number of lay people who came to each lecture.

Dr. Geisler's material was related to the situation in America where there is a more open conflict between the two systems. For example he spent a lecture outlining their collision over the issue of teaching evolution in the schools. He shared from first hand experience an account of the recent Arkansas Creation-Evolution trial in which the humanists were victorious and which showed the conflict clearly.

"The consequences of the conflict are serious", Geisler stated. He characterised modern secular humanists as bigots who were happy to allow all points of view to be expressed except non humanist ones. Stating that there were only really two points of view possible — either a system of belief based on a Creator or a system of belief based on natural causes and 'chance' — he went on to claim that the consequences of a humanist victory were fourfold —

- Academic — a loss of real freedom
- Scientific — a loss of progress
- Religion — the establishment of humanism
- Ethical — the dominance of relativism.

He also stated that Secular Humanism was "philosophically inconsistent, ethically parasitic and spiritually depraved."

In his final lecture Geisler discussed the co-existence of the two systems in a pluralist society. He stated that we cannot legislate morality. Only change from the inside is really lasting. He concluded that Christians must do four things:

1. They must proclaim absolute standards from the pulpit — based on the ethical principles set out in the Scriptures.
2. They must model the absolute standard in the Church.
3. They should legislate the optimum ethic possible in a pluralist society. This he defined as an ethic that gave the maximum freedom for all with the minimum infringement of freedom for any.

(From Australian Baptist, by Rev. Don Anderson of the Anglican parish of Airds, Ruse.)

CHRISTIANITY IN THE CLASSROOM



In the context of the down-to-earth Christian Option program, Tasmanian secondary school students are getting a chance to put things straight.

Topics ranging from 'Who is Jesus?' and 'The Bible' to 'Ageing and Death', 'World Inequality' and 'Human Nature and Aggression' are dealt with in normal classes, where staffers can work closely with students and answer their questions.

Lorraine Heazlewood, one of the three full-time members of the Christian Option team, describes one of their aims:

"Allowing doubts, confusion, prejudice and experiences to be expressed and responded to from a Christian perspective, is a major part of the program. Hazy thinking, erroneous ideas and new insights can be brought into the open."

Christian Option in Tasmania is closely co-ordinated by Scripture Union and staffed co-operatively with Fusion Tasmania. The program began in 1977 and since then around 200 schools have

taken part each year. Following evaluation of the venture in Tasmania, the idea has been launched this year by Scripture Union in Victoria and Queensland. In South Australia, a wider group incorporating the United Christian Forum and John Smith's Truth and Liberation team have been successfully developing a similar concept for a number of years.

Interested schools invite the Christian Option team to work with their students on a fulltime basis for periods of two days to two weeks. The actual subject content of a C.O. program is negotiated with school staff; it may be slotted into an existing subject area, such as social science, or it may be a separate 'religious education' unit.

Although all students are expected to take part in the program the Christian Option perspective is not forced on them. S.U. State Director, David Reeve explains: "Our team doesn't intend to 'shove Christianity down students' throats. But we do challenge them to make sure that they know what the Christian Option is before they decide whether to accept or reject it."

From the start the team aimed to design an educationally sound program incorporating simulation games; audiovisuals; panel discussions; worksheets; music; group work and arrange of other activities. Their success was acknowledged by the Australian Schools Commission in 1979. An Innovations grant was provided so that a Project Officer (Heather Ferguson) could be employed for one year.

But the proof of the program lies in the students' response, described here by David Reeve: "We've had students from a non-Christian background reading Bible passages for the first time ... and being startled at the life and teaching of Jesus. Students from Christian homes are realising that Christian belief can be challenged — and defended — in the cut and thrust of the classroom."

Visit of the Very Reverend George Reid M.C.

Outstanding Scottish preacher and Church-leader, the Very Reverend George Reid will be occupying the Scots Church pulpit from Sunday, 1 August to 30 January 1983.

Dr. Reid is a Chaplain to Her Majesty

the Queen and a former Moderator of the Church of Scotland.

He has occupied major pulpits in the three principal cities of Scotland, namely, Edinburgh, Glasgow and Aberdeen. He is an arresting and powerful preacher with the gift of colourful illustration and a penchant for relating the Gospel to modern man, his problems and needs in a convincing and scholarly way.

In World War II he served as a Chaplain in the Scots Guards in the Western European campaign during which he was awarded the Military Cross. He was eventually made Senior Chaplain to the 15th Scottish Division.

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Understanding the socially disadvantaged

Most of us live reasonably ordered and predictable lives and therefore we have difficulty understanding the many socially and materially disadvantaged people in our community. If you are not in touch with people so disadvantaged, bear with me as I describe some of the issues which are commonplace for them.

UNEMPLOYMENT resulting from personal sickness, injury, lack of relevant skill and few job opportunities.

PROBLEM-PRONE FAMILIES who try, but just don't get themselves together because of the lack of intellectual and emotional stability.

LACK OF ADEQUATE EMOTIONAL SUPPORT SYSTEMS. When accepting the provision of government housing, disadvantaged people are often forced to move away from family and long-standing friends. This can cause great loneliness and distress, especially in times of trouble, because the emotional and physical support is lacking.

RELATIONSHIP PROBLEMS arise because the disadvantaged have great difficulty making and sustaining relationships. Marriage break-ups and fights with neighbours, although common in any community, seem to be more common and more disastrous among disadvantaged people.

LACK OF PLANNING SKILLS. This often leads to financial problems. Money is not set aside for unforeseen sickness or other problems. Bills go unpaid and financial over-commitment is common.

OPEN TO EXPLOITATION. Disadvantaged people are often easy prey to the slick salesman. Some so-called Christian groups play upon the disadvantaged person's desire to escape the real problems of life by promising a "religious package" which will give immediate and miraculous solution to deep and long-standing problems.

Can we help?

So much for some of the problems. Can the Christian Church offer real and substantial help to disadvantaged Australians?

YES. The Church does have something to offer. What I now wish to identify comes from reading and reflection, but more importantly from working with disadvantaged people over the past ten years in different geographical areas.

We have the gospel which points to a great God who can save anyone, irrespective of social need. But, if the Church is to effectively communicate this gospel, three issues need to be highlighted.

FIRSTLY, the Church must be prepared to recognise that we must express our love and concern in tangible ways. Only in this way will the Church be seen as credible. This will involve us all in sacrifices of time and money.

SECONDLY, Disadvantaged people are real human beings and must be given respect and dignity — they are NOT "cases", but people for whom Christ died. I have seen disadvantaged people blossom and grow because a Christian was prepared to build a genuine relationship with them. Christians have deliberately decided to move house so that they might be in a position to offer such friendship to needy families. Maybe God could use you in such a ministry.

LASTLY, the Church at large needs to act with patience and perseverance towards parishes where there is a large number of disadvantaged people. Financial and numerical growth is very slow in such parishes and a high ratio of staff is needed for a greater length of time. Clergy need extra support, as it is devastating to work in an area for years and see little "normal church progress."

Prayer

Understanding is needed when new and relevant ways of reaching the disadvantaged are engaged. Instead of calling into question the spiritual credibility of such clergy, support them with prayer.

It is a long hard battle to realise ministry to the disadvantaged but God is pleased to bless the weak and foolish efforts made by many Christians.

1981 Census — Religion

The Zadock Centre has issued the following statement on the 1981 Census figures.

"The final 1981 Census figures on religion now released, show a further decline in affiliation with christian churches in Australia. Only 74.6% of the Australian population now claim affiliation with Christianity in some form. While this represents a 2.2% drop between 1976 and 1981 it is considerably less than the 7.6% drop recorded between 1971 and 1976.

Non christian religions were up 4% to 1.4%. The largest non-Christian group was the Muslim community at 0.5% of the population.

Those claiming no religion increased 2.5% to 10.8% of the total population while 11.4% did not state their affiliation. Assuming an even split of the Not Stated between Christianity and No Religion the

national breakdown would be — Christianity 82.1%, No Religion 16.5%.

Nationally, the Anglican Church was hardest hit, suffering a loss of 1.6%. The other significant loss was from churches involved in the moves to union which lead to the formation of the United Church. Here the overall national loss from all those churches was 1.4%. Ironically, however, in the Northern Territory with the lowest Christian affiliation anywhere in the Commonwealth (58.8%) combined church membership of all the churches involved in the union increased by 1.2%.

Apart from the Northern Territory, WA and VIC now have the lowest christian church allegiance at 73.5% and 73.8%; NSW has the highest at 79.6% of population. NSW also shares with Tasmania the lowest No Religion figure at 8.6%."

continued page 5

Moore College
Library

Synodical Government

Synodical government should be used to ensure that, whatever happens elsewhere, the Anglican church in Australia is at all times consistent with the Word of God.

Because the human being since the Fall of Man is selfish and greedy, capitalism must be restricted by law. It cannot be unrestricted. Isaiah, speaking of God's Word, pronounces woe for those who lay house to house and field to field until there be no room (Isa. 5:8). This selfishness does not please God, who declares that all the earth is His and its fullness (Ps. 46:1). He gives the increase by which we

Yours sincerely,
George Wilton
Eastwood

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THE AUSTRALIAN CHURCH RECORD, Edi-
torial and Business, First Floor, St.
Andrew's House, Sydney Square, Sydney
2000. This is a National paper issued
fortnightly on alternate Mondays. Subscrip-
tion is \$16.00 per year, posted.
Printed by J. Bell & Co. Pty. Ltd., 13
McCauley Street, Alexandria, N.S.W. 2015.

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More on prisons

In our last issue we stated on the front page that we had included an interview
with John Craik of Prison Fellowship. Unfortunately this was accidentally
omitted. We apologise to our readers and to Mr. Craik.

The interview and details of the work of the Prison Fellowship appears below.

The Prison Fellowship in Australia

As a result of Chuck Colson's visit to
Australia in 1979, the Australian Prison
Fellowship was formed.

Seminars were held in various gaols,
including Bathurst and Goulburn, at
which prisoners and others met to look at
issues such as Who is God? What makes
us unique? What went wrong? How can
we live within God's plan that we live in
harmony with Him? The significance of
Jesus. How do we live in prison in the
light of this?

Delegates dispersed to many other
prisons, where prison fellowship groups
began. In NSW, groups formed at
Cessnock, Long Bay, Parramatta, Bathurst,
Goulburn.

There have been mixed reactions to
this development. One prison officer said
after the first seminar, "Had I not seen
what I have over the last three days I
would never have thought possible that
men — particularly these men — could
experience such change." Others are
highly sceptical, feeling that prisoners are
using it as a ploy to con the Parole Board.

Rehabilitation by new life in Christ

"One of the things that comes out of
involvement in prisons work is realising
that most human relations are traded in
when one person lets another down. We
see that by responding to the Biblical
command to love unconditionally
positive results will come", said John
Craik, National Executive Director of
Prison Fellowship.

"Notwithstanding the gravity of the
crime committed, Christ died for our sins.
Guilt can only be dealt with by God. A
person, whether in or out of prison, must
have a clear idea of who Jesus is, and
seeking God's forgiveness through Him.
The real answer to rehabilitation lies in
having a personal relationship with
Christ; the only liberating hope is Christ
in you — whether you are a prisoner or
not."

The church has failed

"In a real way the Christian church has
failed to respond to the Biblical

command in Matthew 25:36. 'Jesus said
'Then the King will say to those on his
right 'Come, you who are blessed by my
father; take your inheritance, the
kingdom prepared for you since the
creation of the world. For I was hungry
and you gave me something to eat; I was
thirsty and you gave me something to
drink; I was a stranger and you invited me
in; I needed clothes and you clothed me;
I was sick and you looked after me; I was
in prison and you came to visit me.'"

"Now through Prison Fellowship and
other prison ministries the Christian
conscience and consciousness has been
raised.

"At this early stage we are not
organising a concerted plan for prison
reform. But we find that as we develop
friendships with prisoners, we are
becoming involved in case by case
actions for justice.

Prisoners need you

Prison Fellowship is organising
volunteers to work with prisoners in
various ways. These include:

- writing to prisoners who request
'penfriends';
- visiting prisoners;
- attending Bible studies in prison
- attending 'In prison seminars'

Prisoners on release need help, too,
particularly in finding jobs, churches and
occasionally short-term accommodation.

Prisoners' families can be helped by
someone writing to and visiting them and
providing transport.

Prison Fellowship hopes to establish
community care groups where you can

- help coordinate programmes;
- be a church representative or member
of a prayer group;
- Prison Fellowship is developing a
department of criminal justice that will
provide volunteers with information on
the criminal justice system and efforts for
prison reform in their states.

Prison Fellowship has recently opened
a National Office at Chatswood, NSW
and would be delighted to answer any
enquiries you may have.

The Aboriginal Issue

By the time this edition is received the
Commonwealth Games in Brisbane will
be almost over. Almost certainly the Daily
Newspapers will be full of reports about
Aboriginal protest and the Games.

As a background to this we feel it is
important that we share with you material
that has arrived at the *Record* prior to the
commencement of the Games.

A.C.C.

In a Press Release headed "Queensland
Government Legislates For Confrontation
At Brisbane Games" the A.C.C. states:

"For the Aborigines of Australia and
particularly the Aborigines of
Queensland, the Brisbane
Commonwealth Games beginning
September 30 are a once-in-a-lifetime
opportunity to expose the racism of
Australia to the rest of the world."

In a policy statement, the Brisbane
based Black Protest Committee has said
'Black Australians have been in a state of
crisis since the whites first invaded our
land. We have been the victims of
exploitation, genocide and racism for two
centuries. There is no indication of
conditions improving for us. Black
Australia has to take the initiative for her
own survival ... to expose Australia to
international scrutiny is one positive
aspect of peaceful and dignified protest
at the Games.'

Peace plans, but talk of violence

The main issue of the Aborigines'
protest is Land Rights. And they have
made it quite clear that the protests
planned at the Games will be peaceful
and dignified. 'We plan to register our

protest peacefully,' says Ross Watson, co-
ordinator of the committee. 'The people
who attempt to create more racial
disharmony in this country by spreading
unfounded rumours of violence are
exposing themselves as the irresponsible
perpetrators of violence' he explains.

Yet, in spite of Aboriginal
determination to stage peaceful protests
and the call of many organisations
including the churches for the Games to
proceed without confrontation between
black and white Australians, the talk of
violence persists.

The Press Release goes on to criticise
the Commonwealth Games Act of the
Queensland Parliament and to suggest it
has been framed to create unnecessary
confrontation.

It continues: 'Thus the Queensland
Government has in this Act virtually
unlimited power to deal with its political
opponents or anyone whom it wants to
keep quiet during the Games. This Act
clearly has substantial power to stifle
freedom of speech and ensure that the
participants in the Games and visitors to
the Games do not hear any dissenting
voices. The legislation is so broad in its
definitions and powers that the
Government can easily prevent the
exercising of legitimate rights of protest
in Brisbane during the Games.'

By banning normal legitimate rights of
protest, the Queensland Government is
slamming the door on non-violent
protest and setting the scene for violent
repression of the freedom of speech. In
the wake of this deliberate decision, the
Queensland Government has provided

continued on page 7

WHAT A WORLD

Lesley Hicks



Discrimination and Homosexuality

In July this year the report of the NSW
Anti-Discrimination Board on
Discrimination and Homosexuality was
released to the public. It is a 650 page
volume covering such areas as Definition,
The Case Against, Public Attitudes, The
Law, Employment and Education, and
making 35 far-reaching recommendations
for State Government action to counter
what is seen as discrimination against
Homosexuals.

The investigation by the Board which
has resulted in this report follows action
by the Legislative Council in 1977 which
deleted homosexuality from the original
Anti-Discrimination Bill and passed an
amendment which required the board to
conduct research relating to
discrimination on the ground of
homosexuality. During the interval, as is
well known, four bills seeking to amend
the Crimes Act to decriminalise the
sexual activity of adult male homosexuals
were defeated in Parliament. However the
legislative programme of the present
session includes 'amendments to the
Anti-Discrimination Bill', which
presumably refers to the re-inclusion of
homosexuality in the provisions of the
bill, along with race, sex, and marital
status.

Reading the report is a painful exercise
for a Christian committed to the Bible's
position of prohibition of homosexual
acts as 'detestable to God'. From start to
finish the report is equally committed to
the secular humanist and gay liberation
position that homosexuality is a valid
alternative lifestyle, which in every
respect must be given equal standing
with heterosexuality.

Irreconcilable Viewpoints

Every recommendation flows from that
basic standpoint. Every caution, every
warning about sinfulness, unnaturalness
or health risks, every implication that it
might be in any way undesirable to
encourage that lifestyle, is regarded as
springing from irrational prejudice, as
unjust as if it were on the ground of race.
Moral objections are dismissed in the first
chapter (p. 30) where it is acknowledged
that 'once all the facts are in, there is still
a choice to be made between two
irreconcilable moral viewpoints'. Being
committed to the view that homosexual
acts constitute neither sin nor disorder,
the report proceeds to ignore or dismiss
all facts which seem to indicate
otherwise.

Gay Plague

This is glaringly so in regard to health
risks. Because sexually transmitted
diseases are associated with heterosexual
promiscuity too, they are dismissed as

irrelevant, ignoring the extent to which
cruising and promiscuity is characteristic
of the male homosexual lifestyle. But
there is a tragic new factor — the killer
disease known as the 'gay plague', in
which a breakdown of immune
responses even in quite young male
homosexuals is causing death from
cancer and pneumonia, and which is
reaching epidemic proportions in the U.S.

Aiming to overcome anti-homosexual
prejudice, the report concentrates
particularly on how this may be done
through education. It demands that at all
levels, homosexuality be dealt with in a
'non-prejudgmental and non-
discriminatory manner', and that private
educational authorities should not be
exempted from the Board's rulings. This
could mean, for instance, that a church
school could not refuse to employ a
militant homosexual activist.

Proselytising danger

This report is at pains to stress that no
possible danger to children could result
from an association with homosexuals,
but fails to consider the complex nature
of the psycho-social sexual development,
and the fact that adolescence is a crucial
period in that development. In one
breath the report tries to maintain that
parents have no need to fear recruiting or
proselytising of their children by
homosexuals, and in the next to say that
this is only a bad thing if homosexual
behaviour is a sin or a crime.

It advocates censorship from school
libraries of books saying anything adverse
about homosexuality (the Bible would
have to go!) and recommends a list of
'sympathetic' books including 'Young,
Gay and Proud' which is at present
banned in NSW schools. It is blatantly
directed at persuading teenagers of both
sexes to experiment with homosexual
acts, and is by almost any definition
pornographic.

In its unqualified rejection of
homosexual relationships the Sydney
Anglican Diocese, together with the
Roman Catholics and the Festival of Light,
is regarded by the report as illiberal and
unenlightened amongst Christians. So be
it; we cannot join those who call good
evil and evil good. When it comes to sin,
we must continue to discriminate. This
report must not be implemented!

NOTE: Regular readers will note that What a
World did not appear in our last issue.
We apologise for this. The article was
posted prior to Lesley Hicks leaving on
holidays and was caught up in the recent
mail strike. At the time of printing it had
not arrived.

1981 Census — Religion Continued from page 1

	SA	WA	TAS	ACT	NT	QLD	VIC	NSW	AUS— TRALIA
Total	1976 78.3% 76.4% 80.5% 74.0% 61.8% 79.8% 75.9% 81.0% 78.6%	1981 74.5 73.6 75.8 74.1 59.8 77.3 73.8 79.6 76.4							
Christian	1976 0.4 0.7 0.2 0.7 3.9 0.3 1.4 1.1 1.0	1981 0.6 0.9 0.3 1.3 1.5 0.4 1.9 1.7 1.4							
Non-Christian	1976 10.0 12.4 12.5 13.4 19.8 12.4 13.3 11.4 12.2	1981 11.1 12.0 15.1 10.8 21.4 12.3 12.2 10.0 11.4							
Not Stated + Inadequately Described	1976 11.5 10.4 6.9 11.8 14.5 7.6 9.4 6.5 8.3	1981 13.9 13.5 8.6 12.8 17.4 10.0 12.1 8.6 10.8							

AUSTRALIA

	1976	1981
Baptist	1.3%	1.3%
Brethren	0.2	0.1
Catholic	25.7	26.0
Churches of Christ	0.6	0.6
Anglican	27.7	26.1
Congregational	0.4	0.2
Jehovah's Witness	—	0.2
Latter Day Saints	—	0.2
Lutheran	1.4	1.4
Methodist inc Wesleyan	7.3	3.4
Orthodox	2.7	2.9
Pentecostal	0.3	0.5
Presbyterian	6.6	4.4
Salvation Army	0.5	0.5
Seventh Day Adventist	0.3	0.3
Uniting Church	—	4.9
Protestant Undefined	1.5	1.5
Other Christians	1.7	1.7

	1976	1981
Total Christian	78.6%	76.4%
Non-Christian	—	0.2
Buddhist	—	0.2
Hebrew	0.6	0.4
Muslim	0.3	0.5
Other	0.2	0.2
Total Non-Christian	1.0	1.4
Other	—	—
Indefinite	0.4	0.5
No Religion	8.3	10.8
Not Stated	11.8	10.9

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New Commentary soon to be launched!

Dr. Peter T. O'Brien's work on Colossians and Philemon, being No. 44 of the Word Biblical Commentary, has been released.



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

The Launching

will be held at I.M.P.A.C.T. Books, 18 King Street, Newtown on Thursday, 14th October, 1982 from 2.30 p.m. to 3.30 p.m. Dr. O'Brien will be there to autograph copies. Afternoon tea will be provided.

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

I.M.P.A.C.T Books Ltd. is promoting the book, which has a recommended retail price of \$18.95

Further information: ring Mr. Charles Mann, The Manager, I.M.P.A.C.T Books, 51 2225.

T 😊 UNDERSTAND EACH 😊 THER

Dr. Alan Craddock

Family disturbance — who's to blame?

Relationships between family members are highly complex and can be enormously satisfying or can very easily be highly damaging to the people involved. When faced with damaging consequences it is tempting to interpret the cause of the problem in over-simplistic terms. The way in which we over-simplify the problem is often an expression of our own attitudes and emotions. That is, we interpret what is happening in a way which suits us. What suits us may be something which reduces our own fears or confusion, and which reflects no accurate understanding at all.

In the early 1950's a series of psychological reports claimed to have found a causal relationship between parental rejection or parental over-protection, parental disharmony and aggressive behaviour in young adolescents. All three parental factors were seen as frustrating a child's needs. Parental rejection frustrates a child's need for acceptance and love. Parental over-protection frustrates the child's need for an increasing degree of personal freedom and autonomy. Parental disharmony frustrates a child's need to enjoy the companionship of parents, for when parents fight a great deal they have less time available to play with the child and

to enjoy leisure time together as a family.

This interpretation was seen as plausible in the light of Freudian theory which claims a link between frustration and aggression. However, once the reports were published it became clear that many alternative interpretations of the relationship were possible. For example, it is possible that the adolescents studied were difficult and hostile children even very early in their lives. If this was the case, it could be argued that the parents' behaviour was caused by the behaviour of the children!

The new interpretation suggested that parents responded to their disturbing children by either becoming rejecting or over-protective, and in some other cases the parents fought a great deal over the way in which their child should be handled. Hence hostile children arouse and increase parental rejection or over-protection and parental disharmony.

I would argue that both interpretations are plausible, but to settle for one in favour of the other is to over-simplify the situation. One interpretation places blame on the parent, the other on the child. This operation of laying blame is not helpful in seeking to understand or to help families in this kind of situation.

More recent research would suggest that it is more appropriate to see families as systems rather than merely a collection of distinct individuals. Families are composed of individuals, but these individuals are closely connected to one another and continually influence each other. For example, a car engine is composed of distinct parts but a complete understanding of its operation comes only when the total system of connected and interacting parts are examined in action.

So it is with families. Disturbed parents develop disturbance in their children, who then increase disturbance in those parents. Disturbed children disturb their parents who can increase the disturbance in their children. A cause is not always a cause. It can become an effect in a circular fashion. Thus families can interact as a system to become locked into a spiralling escalation of hostility and disturbance. It becomes unrealistic and unhelpful to attempt to identify first causes and to anchor blame to the first offender.

It is far more helpful to operate in the here-and-now. The system is malfunctioning because some unhelpful rules and habits have taken over. These

particular and complex factors, which are unique to a given family, need to be identified and modified with the co-operation of all family members. They all share in the responsibility of helping to make their family interaction more satisfying for the family as a whole. Blaming and over-simplification will seriously impede such a process.

Christians are not always comfortable with such ideas. Some Christians enjoy standing in judgment upon others, especially family members whom they regard as proper targets for blame. Consider however, that unreasonable condemnation can lead to resentment and a self-fulfilling prophecy occurs. You falsely blame someone of anger, and they now become angry! The rules here are unhelpful and righteous indignation has thrust a gap between the two parties which widens with every word exchanged.

The attitudes needed for parents and children, which provide more helpful rules, are contained in Ephesians 6:1-4. Mutual respect and loving service are the key features rather than disrespect and provocation. The earlier passage (Ephesians 5:2) sums up the position: "Walk in love, as Christ loved us and gave Himself up for us..."

Aborigines continued

training and special equipment for the police to deal with what it sees as the inevitable violent confrontation.

"Once again the Queensland Government seems determined to deny justice to the Aboriginal citizens of the state in order to create a situation of confrontation in which it believes it can win electoral success in the forthcoming election by exploiting the issue 'law and order'.

"For the Churches, this cynical use of power and manipulation of the just and reasonable demands of Aboriginal people, must be denounced and opposed in the name of Him who came that all may have life in abundance!"

The Church Record, whilst in no way condoning the treatment that has been given to our aboriginal people, does not believe that statements such as this are helpful. They appear to be condoning a possible confrontation by shifting the blame to the Queensland Government.

We do not believe that this will do anything to calm an explosive situation. Indeed, we do not believe that sporting events are a legitimate occasion for this

type of protest — no matter what the protest is about.

Monitoring Group

More positive is the decision to set up a group to monitor the Aboriginal/police relations. Again the A.C.C. announced:

"The national Churches Committee on Aboriginal Concerns has agreed to establish an office in Brisbane and to send church representatives to monitor Aboriginal/police relations during the Commonwealth Games. This decision was made at a special meeting in Sydney of the Australian Council of Churches Committee to discuss the Church's role at the Brisbane Games.

"The monitoring group will include the Rev. Fred Wandmaker, Secretary for Aboriginal Affairs with the Anglican Board of Missions; the Rev. Bernie Clarke, National Secretary for Aboriginal Affairs with the Uniting Church; Mrs. Jean Skuse, General Secretary of the Australian Council of Churches and Mrs. Julie Sawkins of the Society of Friends."

As long as this is done without bias it could prove to be valuable in correcting wrong impressions given by those involved should trouble occur.

SHORT NOTES . . . SHORT NOTES . . . SHORT NOTES . . .

World Home Bible League news

'Bibles for Africa' merges with World Home Bible League

An independent organisation called 'Bibles for Africa', merged recently with the W.H.B.L. The previous founder of 'Bibles for Africa', Mr Francis Grim Jr. recently made a trip to Mozambique to assess first-hand the need for Bibles in that country. He spoke in various churches from Beira to Maputo and had consultations with 29 church leaders in the North. Mr Grim's findings are as follows:—

* At the moment there is more religious freedom in the country than there has been for many years and Christians outside Mozambique should make the most of the opportunity while it lasts. * One hundred thousand Gospels of John and Acts are urgently needed in various languages especially in the Northern areas.

* There is a desperate need for Bible Study material in Portuguese and the tribal languages.

From his observations he was happy to report that the church in Mozambique has survived and emerged strong from a time of severe persecution and restriction.

The largest unevangelised area in the Southern hemisphere — Mozambique — is opening to the Gospel for the first time in history!

Reformation Sunday Covers

The W.H.B.L. is offering, free, covers for Reformation Sunday (Oct. 31). These Bulletin covers are attractive and can be obtained from P.O. Box 464 Penrith, N.S.W. 2750.

The Church Record commends the W.H.B.L. on this offer and urges Churches to make use of these Bulletin covers.

BOOK REVIEWS

Till Armageddon

Billy Graham
Hodder and Stoughton
224 pages

People nowadays sometimes have peculiar names and from the cover of the book it might be thought that an author named "Till Armageddon" had written Billy Graham's biography. The sub-title, "A Perspective on Suffering", does little to clear up the confusion. However, despite its unfortunate dust-jacket and despite its tenuous connection with the subject of the last days, Billy Graham's latest hard-back makes good reading.

It's an uncomfortable book. It reminds us again of those things which we understood so clearly and in which we even rejoiced when we were first converted to Christ but which, sadly, as the years roll by tend so easily to be thrust into the background of our consciousness. We are told that if we are not to some degree suffering for our Lord there is perhaps something lacking in our commitment to Him. Billy reminds us that Jesus has warned that suffering will come and the fact that we are NOT being persecuted is an abnormal condition. The norm for Christians is that they should suffer persecution and, in the end, persecution will come. The chapter in which this suffering is predicted is one of the best in the book.

We are told what to do with our pain. We are shown what place prayer ought to have in our suffering and we are urged to repent of our prayerlessness. We are reminded of the promises the Lord gives to those who do suffer and we are told how to prepare for the persecution to come. The current popularity of evangelism in the U.S., Graham feels, will not last and God's people everywhere, by walking with God and by practising the presence of Christ ought to make themselves ready for the critical and testing times that lie ahead.

In a sense the book is vintage Graham, sensible, simple and direct. It is full of little insights and as with all Billy Graham publications it is excellently researched. Again and again the deepest theological truths are expressed in the simplest way — and they are made interesting, too! We preachers of the Word can learn much from Billy!

It is a helpful book. I like it and I recommend it.

Denis Wann

Five Little Fingers

Small 14 page booklet. Published by World Home Bible League. Introductory price 8 copies for \$1.00.

Few people today are able to say the Ten Commandments in their right order. This book offers a simple method of memorising a shortened form of them.

It only takes one hand and an average memory for catchy rhymes to succeed with this book.

Consider their rhyme for the seventh commandment.

"TWO WOMEN FOR ONE MAN
(THE THUMB)
IS SURELY NOT GOD'S PLAN:
ADULTERY HE CALLS IT, AND
THIS PRACTICE HE WOULD BAN!"
"Thou shalt not commit adultery"
Exodus 20:14

These verses are accompanied by a diagram showing how to hold the fingers.

The book is bright with many colours. The type is clear and large.

An excellent book for those who wish to teach the ten commandments.

Tom Smith

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(l to r) Karen Grosse (artist), James Warner (advertising manager), Bruce Copp (artist) and the man behind the concept, Alan Carrington.

All work in Woy Woy to produce the Sydney area Christian Business Directory, "Diakonos".

Photo Ramon Williams

Flying Bible Distributor Needed for Outback

The Bible Society in Australia is seeking a licensed pilot to take the Word of God into the towns and isolated communities of the outback.

For the past 14 years the Society's aircraft has been taking the Scriptures to cattle stations, mining towns, railway settlements and aboriginal communities. The present Aerial Colporteur, Mr Ian Sexton, has also worked in close co-operation with the churches in Northern Australia. This month Mr Sexton tendered his resignation with a view to taking up full-time Theological Studies early in 1983.

The person appointed will be the Society's Northern Australia Regional Representative based in Darwin with responsibility for distributing the Scriptures in the Northern Territory, the Kimberleys of Western Australia, and western Queensland. He or she will fly a Cessna 206. Applications for the position close October 15.

The Bible Society uses an aircraft for this ministry because it is the most efficient and economical form of transport for the type of work.

WHICH SCHOOLS?

The Australia Teachers' Christian Fellowship has announced that their National Conference will be on the theme: "Which School for Which Child?"

The Conference, to be held in Wesley College, University of Sydney, from Wednesday 19 January to Sunday 23 January will attempt to answer some of the urgent questions that the present ferment in education is raising.

Professor Brian Hill, Professor of Education at Murdoch University and Editor of the Journal of Christian Education has recently published an article "Deschooling Christianity" and received and published a spectrum of responses. He will develop thoughts coming out of this modern controversy while Professor Edwin Judge of Macquarie University will provide an historical background to the discussion by examining the attitude of Christians to education in the first three centuries AD. Other contributors will give lectures and conduct seminars which may be attended on a voluntary choice basis.

The Conference is open to teachers, administrators, parents and others interested in educational issues. Attendance may be on a part-time or a full-time accommodation basis and some of the lectures will be open to the public.

Brochures can be obtained from the Secretary, Australian Teachers Christian Fellowship, 129 York Street, Sydney 2000.

AUSTRALIAN BIBLE SOCIETY

The Australian General Secretary of the Bible Society, the Reverend James Payne, left Canberra for Stuttgart, West Germany, on September 16, where he will preside at a meeting of the United Bible Societies World Executive Meeting.

This Committee co-ordinates Bible Society translation, production and distribution programmes in 160 countries and administers a global budget in excess of 20 million dollars for Bible work, mainly in the third world. Mr Payne said that the major matter confronting the committee was to find the resources to adequately respond to the unprecedented worldwide demand for the Scriptures. Although support has risen substantially in several countries in recent years, including Australia, there is still a very serious gap between demand and supply. Mr Payne said that the spectacular growth of the Church in Africa; the solid development of the Christian cause in Central/South America and Asia Pacific and growing opportunities for effective Scripture circulation in Eastern Europe, had stretched the resources of the Bible Society Movement well beyond its capacity to fully respond.

CURTAILMENT

Mr Payne said that despite the massive programs sponsored worldwide by the United Bible Societies, the plain fact is that outreach is curtailed and limited because God's people are not supporting the work of the Bible Society as they ought.

He said that at least 80% of the world's people depend upon the Bible Society for Scriptures and that 80% can only afford to pay a fraction of the cost of a

Bible, New Testament or even a Portion (one Gospel). So the Bible Societies heavily subsidise the Scriptures in hundreds of languages and depend upon the generosity of Christians in favoured countries, such as Australia, to bridge the gap between the cost of production and of distribution.

Mr Payne said that the Bible Society is indispensable to the Christian Church. The sooner this is realised by the leaders of the churches and the rank and file of congregations, the sooner the Bible Society can regain that ground which at present is being lost to it by the global increase of population and the growth of literacy.

PETTY CASH

The Australian General Secretary said that a small army of Christians across the country support the Bible Society generously and many of them sacrificially. However, he said that it is a melancholy reflection that the Bible Society is the Cinderella when it comes to support from many churches and individual Christians. Mr Payne said that a great many Christians in Australia give the Bible Society petty cash or nothing at all.

Mr Payne said that the time may come when many Christians may become deeply and bitterly ashamed that they never helped to provide a Bible or New Testament for people overseas who have a 'hunger for the word of the Lord', when they might have become excitingly involved in the greatest of all enterprises, to provide the Word of God to all people in their own language and at a price they can afford.

Temperance Alliance Centenary

The Centenary Banquet of the New South Wales Temperance Alliance was held in the Dining Hall of Moore Theological College, Sydney on Saturday, September 18 last.

The principal speaker was Rev. Bernard Judd, M.B.E., whose interest in the work of the alliance spans two generations.

Mr Judd, a former President, and for a period its Honorary Secretary, traced the history of the Temperance Movement within Australia with special reference to New South Wales.

Among other things he said... "At this joyous Centenary Commemoration I do not have to argue the Temperance Case in such an audience of what our opponents used to call 'Professional Drys'. TO DRINK OR NOT TO DRINK IS STILL A MORAL ISSUE, no matter how unpopular it is to assert this fact in some quarters. We must not consider that remembering past leaders and previous campaign victories constitutes a substitute for hard campaigning in the immensely more difficult climate of 1982. The history of our Movement should inspire and encourage us."

Mr Judd referred to the enormous community outreach of the Alliance founder, Archdeacon Francis B. Boyce, the Rector of St. Paul's Anglican Church, Redfern who campaigned to secure votes

for women and slum clearance and the payment of old-age pensions.

"Sagacious, resourceful and far-seeing, he was an excellent general."

In the 20 years following its foundation, the Temperance Movement by its Local Option vote victories wiped out 355 publicans' licences and 55 wine licences and reduced the per capita expenditure on liquor by 34%.

Mr Judd referred to the leadership of Archdeacon R. B. S. Hammond and Mr. Oscar Piggott. "It is more difficult to be an effective Temperance leader today than in former times not because the problem has diminished but because the spirit of compromise has eroded much of our Church constituency. THE PERMISSIVE SOCIETY THRIVES ON SUBMISSIVE CHRISTIANS."

The comparative silence of the pulpit on the issues of Christian Social Action means that the clergy consider that their congregations prefer to be tranquillised rather than challenged concerning the distinctive standards of the Gospel. It is not only about Temperance that we have become so shy but over a wide range of social issues. "They say: 'If you must raise social questions, please raise only the "safe" ones like apartheid in South Africa or human rights in Albania — the more remote the better'."

WCC Announces 1982 Rare Grants Totalling \$489,500

The World Council of Churches has announced its 1982 grants from the Program to Combat Racism to groups in 19 countries around the world. The grants total US\$489,500, with almost half US\$210,000 going to Southern Africa and US\$58,000 coming to groups in Australia.

The largest grant is to be the South West Africa People's Organization (SWAPO), the national liberation movement of Namibia recognised by the United Nations and the Organization of African Unity as the sole representative of the Namibian people.

Grants to Aborigines

Australian Aboriginal organizations have received grants totalling US\$45,000 in the 1982 WCC grants. The largest grant of \$11,000 is to the Alice Springs based Federation of Land Councils. Two Queensland organizations, the Brisbane Foundation for Aboriginal and Islander

Research Action and Townsville based, North Queensland Black Publishing Company have received grants of US\$10,000 and US\$6,000 each.

In Western Australia, the Derby based Kimberley Land Council and the Yijli Community School at Fitzroy Crossing have each received US\$6,000. The South Eastern Land Council in Victoria has also received a grant of US\$6,000.

A grant of US\$3,500 went to the Campaign Against Racial Exploitation (CARE), an Adelaide based national organization campaigning for the end of apartheid in South Africa and for the recognition of Land Rights for Australian Aborigines. The Institute for Aboriginal Development in Alice Springs also received a grant of US\$3,500 to assist the Institute in its program of educational and political support activities for Aboriginal Land Rights against mining companies and vested interests.

The Australian



CHURCH RECORD

1764

OCTOBER 18, 1982

Registered by Australia Post Publication No. NAR1678

Telephone 264 8349

PRICE 50 CENTS

Sydney's Dull Synod

Despite the many controversial bills and ordinances which were discussed, the Sydney Synod turned out to be extremely dull.

The animated debate came on motions put to the Synod rather than the bills and canons from general synod.

Marriage of Divorced Persons

Synod withheld assent from this provisional canon on grounds which included —

"It is administratively and pastorally undesirable for a bishop of a diocese to be given the powers proposed to be conferred upon him by the Provisional Canon."

The motion to withhold assent was passed by a large majority after two substantial amendments to the motion were rejected.

The major issue centred on the role of the bishop in this matter. The Diocesan Chancellor suggested that if the Archbishop were to carry out the canon conscientiously it would place an impossible load on his shoulders. Many other Synod representatives were more concerned with the theological implications of centering the decision-making process on the Archbishop when he is not involved in the face to face pastoring of the couple.

Ministry to the Sick

Synod requested that amendments be made to this canon. Problems arose over the prayer related to the anointing with oil. Canon Peterson suggested that James 5: 14-16 really meant that we should pray in faith and then use the ordinary medicinal methods of the day. The amendment suggested an alternative prayer as suggested by the Diocesan Doctrine Commission which reads, "Almighty God, your apostle James encouraged the sick to call for the elders of the church, that they may pray over them and anoint them with oil; grant that your servant may be strengthened by your Holy Spirit, healed and restored, through Jesus Christ, our Lord. Amen."

Godparents Canon

Sydney Synod somehow managed to overlook this canon which came from General Synod in 1977. The Synod passed it as other dioceses have done. This allows parents to be godparents for their own children.

Solemnisation of Matrimony

It was expected that this canon would pass without problems. However, in the initial debate two major objections were raised. The first was that the canon would prohibit lay people in the future from being allowed to perform the marriage ceremony. It was thought that this could

be considered to give backing to a sacramentalist view of marriage. The second objection was based on the requirements that only one of the partners needed to be baptised. This would lead, Canon Lamb suggested, to people being pushed through baptism in order to be married when they are not ready for baptism. Further, he suggested, requiring only one partner to be baptised gave support to being unequally yoked together. When the Synod voted on this matter, the canon was rejected.

However, the mover did not give his speech in reply. Later in the session he sought leave to give this speech and to have the vote taken again. On this occasion the canon was passed. This procedure caused questions to be asked about the final vote since the Synod had almost twice as many present the second time and those extra members had heard none of the original speeches but only the speech in reply.

Whilst in this matter the issue is not an important one, the Record believes that this is a dangerous precedent to set.

Admission of Children to Holy Communion

Regional meetings held in the diocese recommended that assent be withheld from this provisional canon. However, Synod chose to give assent after some debate. Discussion centred on the statement that children who think in concrete literal categories and not abstract ones, would not be able to hold a proper understanding of the sacraments i.e. they would not be able to discern the difference between the sign and the thing signified. This was removed before it was passed.

Women and Ministry

Synod chose not to deal with this matter. There is concern with constitutional problems and so a committee was set-up to report on this matter before the next session. This was not as the secular press reported "a means of getting out of debate on the matter". It is a prior issue that needs to be resolved before debate on women in the ministry occurs.

Family Report

Synod rejected a motion adopting a report on the family but received the report and asked for more work to be done on it. The Report was criticised as being too terse and it is to be expanded by various groups who have an interest in this matter.

First Australian produced Gold Gospel Album



Pictured here with the arranger and musical Director Graham Steele is Bob Goodfellow holding the Gold Record Awarded by CBS Records for the Album 'With My Hand Lifted Up'. It is a collection of Favourite Scripture Songs.

Bob Goodfellow has been pioneering gospel music in Australia for a long time now. Since forming the Christian Music Centre and Spotlight Music in 1968 and Genesis Music in 1977 he has produced 43 albums and several singles.

In 1972 he produced an album for Roger Thwaites which won the Federation of Commercial Broadcasters Award for Best Country Album.

Bob and Graham have also worked together on a second project, this time a double album released by Genesis Records called Trilogy. It has one record

that is filled with praise songs, and the second are quieter worship songs.

Bob has also just completed an exciting project in conjunction with Barry Chant of the House of Tabor. It is a childrens musical based on the Spindles Series of Australian Stories. Written by Barry Chant and Fred Grice it features Robert Comand as Redgum and Hippie the Emu. A music book has also been released including directions for staging, making the heads for the animals, choreography and patterns for costumes.

Feminists vandalize R.T.L.A. office

Three Feminist extremists forced their way into the York Street Office of the Right to Life Association (N.S.W.) recently and smashed valuable office equipment in a frenzied spree of destruction.

The Feminists harassed the Executive Secretary, Mrs. Kath Harigan and the office secretary as they wrecked an electric typewriter and an electric copier before turning their attention to Pro-Life material. Literature and pamphlets were thrown everywhere by the women, who speedily departed from the office afterwards.

Mrs. Harrigan, who witnessed a break in by a much larger group of feminist extremists several years ago, was stunned by the break in. "We must be really hurting the Pro-Abortion Movement for them to resort to such destruction", she said.

Mrs. Harrigan pointed to the Association's recent successful campaigning leading to the closure of the Arncliffe abortion clinic and the deletion of abortion advertising from the next Yellow Pages telephone book as reasons for the feminists' anger.

Archbishop — new emphasis on training for ministry

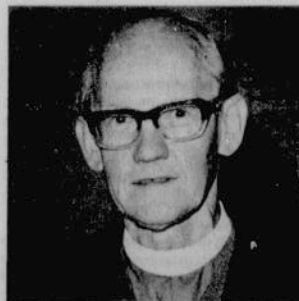
"The key to the effectual worship, work, and witness of the local church is the minister", Archbishop Robinson told the Sydney Synod in his Presidential Address. "What can we do to see that the men whom God calls to this work are adequately prepared for its demands and opportunities?", he asked.

Speaking at the opening of the Synod the Archbishop gave an account of his first six months of office. He told the Synod that there was a problem when a new Archbishop had to begin work immediately, rather than having a lengthy period between his election and the actual beginning of his work. This problem has to some extent, been dealt with in a new Ordinance for the election of the Archbishop of Sydney which Synod passed later in the session.

The Archbishop also spoke of the importance of regionalisation in the Diocese. He said that much more work needed to be done to make the regional

administrations more efficient. Synod later passed motions relating to regionalisation and backed the Archbishop in strengthening this process.

But it was the issue of training for the ministry which was most important. The Archbishop suggested that there are four stages in the preparation and training of a



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minister. The first is "that basic preparation which it should be our aim to give every young member of our churches." The Diocese is well served in this respect the Archbishop suggested.

The second is the "special training of a theological course". Suggesting that this needs to be to a graduate level the Archbishop continued, "We have long believed that such training can best be given in a residential college under a theological faculty, and we are most fortunate in having in Moore College a place of training which has established its excellence."

It was in the third and fourth areas that the Archbishop saw problems. The third level includes all the stages of apprenticeship, beginning before College as a readership, including the work of a student catechist, and then the whole period of being an assistant curate. The Archbishop stated, "Whatever help it is to a Rector to have these kinds of

assistance, it is the effect on the apprentice that needs special examination in connection with ministerial training and I believe that the present system is too haphazard and variegated to be satisfactory."

The fourth area of training is "in service training". This the Archbishop said should "include such preparation as may be necessary (but seldom available) when a man enters a new form of ministry, such as school or hospital chaplaincy and finds not only new tasks but a new set of relationships or 'dynamics' which are often the most difficult area to understand and adjust to".

The Archbishop said that he believed that this ought to be a special area of concern for him and announced the appointment of a small commission to assist him in investigating this fully. Bishop Harry Goodhew will be chairman of the Commission.

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