



Christian Women's Convention International has launched a "Book Coaster". Jean Raddon and Mary Miller will take the vehicle, loaded with books and cassettes for sale, throughout Australia. In front of the Book Coaster, left to right, Miss M. Miller, Miss J. Raddon, Mrs. E. Brydon-Brown, Mrs. A. Chambers, Mrs. G. Collins.

New Auxiliary Bishop for Newcastle

The Bishop of Newcastle, the Right Reverend A. C. Holland, has announced the appointment of a new Auxiliary Bishop to succeed Bishop Geoffrey Parker who retires at the end of this year. He is the Very Reverend Richard Franklin Appleby, B.Sc., Th.L., at present Dean of Bathurst, New South Wales.

In announcing the appointment Bishop Holland said that Dean Appleby, though only forty-two and comparatively young to be a bishop, has had an extensive experience within the Australian Church and is well suited to meet the diverse demands that confront both Church and Society within the Diocese of Newcastle area. (The Diocese has 65 parishes and 100 full time clergy and covers an area of 16,000 square miles with a population of approximately 550,000 of whom it is estimated 250,000 are Anglicans).

Dean Appleby is a graduate in science from the University of Melbourne, and obtained honours in theology at St. John's College, Morpeth. He was ordained to the priesthood in 1968 in the Diocese of Melbourne.

It is expected that Dean Appleby will be consecrated as a Bishop and take up his appointment early in the New Year.

PRINTING PERMISSION GRANTED TO BAPTISTS

Soviet authorities have given permission for the printing of 10,000 Russian Bibles, 10,000 New Testaments and 10,000 hymnals each year, either by Baptists or by other registered free churches, according to the Reverend Alexei Bychkov, General Secretary of the All-Union Council of Evangelical Christians-Baptists. The Reverend Bychkov made the announcement while in Stuttgart on a visit to the German Bible Society and to the United Bible Societies' general office. The printing will be financed by contributions for Bibles and concordances originally supplied by the United Bible Societies and the Baptist World Alliance. Mr. Bychkov also passed on to the United Bible Societies in Stuttgart the request from Latvian Christians for the delivery of 10,000 Bibles in their language.

Keston College notes that this is the first time permission has been given for repeated printing rather than a one-off project. However, this would still come nowhere near supplying the need and demand for Bibles. The official figure given for members of the churches in the All-Union Council alone is 500,000. Furthermore, even Bibles legally published within the Soviet Union are being confiscated.

Keston College

PRIVATE CONFERENCE CENTRE RUNS UNDERPRIVILEGED CHILDREN'S CAMP

Mr. Martin Reurich, Director of the Fitzroy Falls Conference Centre, recently announced the structure of a program of camps for underprivileged children from the Sydney metropolitan and outer areas. Speaking from the Fitzroy Falls Conference Centre which is set in 40 acres of natural bushland in the Fitzroy Falls area near Bowral, New South Wales, Mr. Reurich said, "This venture, given some government sponsorship, will enable some 150 underprivileged children to come away into an environment of natural beauty to experience some of the joys of country living and to give them a much needed break from the pressures of city life."

The Fitzroy Falls Conference Centre was opened in March 1978, and has been used by many school, church and other groups for educational and religious activities. Fifteen different schools book the Conference Centre regularly. It can cater for 100 people with six large motel style rooms centrally heated for leaders or speakers. There is a spacious dining room which can seat 140 people and an excellent kitchen. Other facilities include a large recreational hall, sports field, indoor heated swimming pool, volleyball court, trampolines, barbecue facilities and, set apart from the buildings and activity centres, is an inspiring log chapel blending into the bushland setting. The Conference Centre is run by Martin and Robyn Reurich together with help from two other full time workers. Martin and Robyn started the Centre to provide physical and spiritual recreation for children. Since January 1979 they have organised six camps for underprivileged children and as the need for this kind of camp has become more and more obvious, a formal overseeing committee has been established.

A Junior Breakaway camp for ages 8-11 and Senior Breakaway camp for ages 11-14 is carried out during January at a reasonable cost to each child. The Centre also runs two January camps for children living under more fortunate circumstances. A Junior camp (8-11) and Senior camp (11-14) provide an exciting program at a reasonable cost to each child.

Mr. Reurich said that "we hope this is just the beginning of a program which will reach those children who, through no fault of their own find themselves in very difficult circumstances. Often children in this situation need a break from the stress under which they live and their parents or guardians also need the opportunity for a rest from the children. We believe that Fitzroy Falls Conference Centre is ideally suited to this kind of pastoral care as more and more family separations take place leaving in their wake helpless children who need care and direction."

Radio success

Fifty years of Broadcasting, ten years of GOOD MUSIC, and the last Radio Survey shows there are over 600,000 people listening to 2CH each week. That keeps the Station in the Number Three place in the ratings on week days. Number Two on Saturdays and Sundays.

But the Director of Religious Programmes, the Rev. Norris Brook, has good reason to smile. On Sundays between 9.00 a.m. and 4.00 p.m. 2CH is Number One. There are more people listening to 2CH than any other of the seventeen Radio Stations in Sydney.

With today's keen competition, numbers are important. However, Mr. Brook sees them from another point of view. He says "It means that on Sundays we have a congregation of up to 350,000 people. We can talk to them as they are, where they are, warmly, personally, with the Good News of the Christian Gospel. We can bring faith, hope and love into peoples' homes."

The 2CH format of relaxing, easy listening music, presented in a warm friendly manner with a minimum of commercials — none at all on Sundays — "much to the dismay of our hard working sales people" says Mr. Brook, gives an ideal framework for the presentation of the Christian message on behalf of the Council of Churches in N.S.W. (Not to be confused with the World Council of Churches. There is no connection.)

The emphasis in the numerous religious talks throughout the week and on Sundays, is on brevity. The aim is to present practical, positive "spot" messages which are true to the Scriptures and true to life. A high percentage of those listening are not committed Christians. This fact is constantly kept in mind.



Rev. Norris Brook

When 2CH celebrated its 50th Anniversary in February this year, the Chairman and Chief Executive of AWA, Mr. John Hooke, spoke of the unique relationship which exists between the Council of Churches in N.S.W., which owns the licence of 2CH, and AWA, the Company which has been the Operator since 1936. He said "The Council of Churches and AWA have never been closer. They have never had a more cordial or more effective relationship. The community has never been served better than now by 2CH. This arrangement between the Council and AWA enables both bodies to do a better combined job for the community than either could do separately."

HONORARY DOCTORATE FOR INTERNATIONAL DIRECTOR OF THE WORLD HOME BIBLE LEAGUE

The Graduate School of Theology in California has extended and Honorary Litterarum Doctorate to Mr. William A. Ackerman, International Director of the World Home Bible League. This doctorate was granted in recognition of Mr. Ackerman's part in the great and worldwide ministry of Scripture distribution.

Dr. W. Ackerman joined the Bible League in the U.S.A. during its infancy in the late forties. He saw the work grow from a small national work, to an organisation that now covers more than eighty countries. Annual income in the U.S.A. alone exceeds the \$6 million mark. The Bible League has a unique ministry of supplying missions and local churches with Scriptures and Bible study material. The organisation has a host of suggestions and practical plans for outreach through local church membership. The Australian address is P.O. Box 464, Penrith N.S.W. 2750. Phone (047) 36 4433.



Crisis in Church Welfare Work

Many projects for which state and federal government grants have been made in past years, and for which on previous experience the Home Mission Society could have expected government support, have been severely hit by shortage of government money. All of these projects were in the H.M.S. Welfare Division, "Care Force".

On the basis of many years' experience in dealing with government agencies, H.M.S. in 1981 worked out its budget for 1982, including \$148,100 for inflation. Not only was this amount impossible to obtain but another \$155,600 of budgeted grant money failed to materialise, giving an income shortfall of \$303,700 in anticipated grants.

"The government did not actually promise this money, so we cannot blame it. But those responsible for the budget at H.M.S. could not have foreseen the State's near bankruptcy; and so it is not a case of mismanagement either," said The Rev. Allan Whitham, General Secretary of H.M.S.

"We have approached the government to the highest levels, both individually and in association with other agencies, and have done everything we could to rescue all our current projects," he told Church Record.

Total Care Force shortfall \$463,700

"But not only have various government departments let us down — many other areas have felt the impact of the recession.

Opportunity Shops for the first six months of the year made half their usual profit and The Smith Family Food Drive which was budgeted to raise \$30,000 for Care Force in fact gave us only \$3,773.

"For the latter, however, the Archbishop made a special grant to compensate the loss; and private donations have reached an all-time record," Mr Whitham said.

The H.M.S. budget for all Divisions for 1982 was \$10.2 million and involved 625 staff. It had budgeted for a deficit of \$239,000 of which \$160,000 belonged to Care Force.

All this would have used up virtually the last of H.M.S.' resources, and H.M.S. had already recognised that it must have a balanced budget from 1983 onwards.

Care Force had a budget of \$1,597,600 for 1982, including \$160,000 as their share of the HMS budget deficit of \$239,000. When to this was added moneys not received from the government, Care Force's cost above income to H.M.S. would have totalled \$463,700 for the year.

Urgent measures taken

"So we could save H.M.S. from such an

untenable financial situation — which for many commercial enterprises would have meant closing down — we have reorganised our work, and prepared a new budget," Mr. Whitham said.

Some projects have had to be scrapped involving the loss in August of six permanent and two part-time positions. But the staff and project cuts we actually made were minimised because of the extensive internal reorganisation. Other positions lost included two full-time and one part-time staff who left for their own reasons and were not replaced and another full-time staff worker was reduced to half time.

"In an attempt to save jobs, 30 of Care Force's 110 staff signed a petition which was presented to the last meeting of the H.M.S. Council.

"The petition was constructive and not seen as a confrontation and it contained many useful suggestions.

"The whole exercise has been painful and difficult and has caused everybody to have a close look at what they are doing. A special sub-committee will soon be appointed to look at the future of Care Force in depth.

"But we cannot promise job or project security when we don't have funds. In the last year wages have gone up by 17 per cent while inflation rose 10 per cent. We have no hidden surplus funds; no products to sell at an increased price to cover increased costs. So cuts had to be made in the area of work done."

Cuts lead to changed emphases

• Staff to be trainers; not doers only

There are presently 13 Care Force teams, all of which have been maintained in the recent reshuffling in spite of the loss of funds.

They are a main avenue of introducing non church-attenders to Jesus Christ.

As far as possible the teams are being moved into church accommodation to identify more closely with local church

life and to increasingly train and use voluntary staff at the parish level.

"We have seen that we should not rely so heavily on outside grants for our work. One of the main thrusts of Care Force for the future will be in parish training programmes which might be requested by the parishes after analysis of their own community's needs.

"Staff will be lent to the parish to train members of the congregation and to stay until the work is established and even to help them carry out the original analysis work.

"The end result will be a far greater amount of work being done by a much greater number of people; and it will be parish-based.

"An organisation like H.M.S. also can provide centralised resources for the use of the whole diocese which would be beyond the resources of individual parishes; for example, Chesham Homes or Carramar. But as soon as a welfare agency begins to do for parishes what the parishes themselves should be doing, there is trouble. And so we are aiming to enable parishes to do the work which they can do best, because they are a part of their own local community."

• More parish grants

"I believe that the tap root of a successful community is spiritual, and the greatest enabling of a community will be ministry, which H.M.S. can supply through parish grants as well as Care Force and other H.M.S. ministries such as hospital chaplains.

"This year our budget included \$150,000 for parish grants which supply parish clergy, deaconesses, and youth workers to areas which could not otherwise afford them. I would want to see that fund increased to \$½ million by 1985, but not at the expense of existing projects. We need new commitment and new money from parishes and Christian people.

"With new outer suburban and South Coast growth at least 16 new parishes



need to be established by 1987. Salary subsidy costs will be at least \$240,000 per year and H.M.S. and New Areas Committee will have to be the source organisation on behalf of the Diocese.

"This figure is apart from extra staff currently urgently required in existing overloaded parish structures, particularly in areas of ministry to youth and sole-parent families and ethnic groups.

"I also would like to see a voluntary task force develop in the Diocese, similar to the U.N. Peace Corps. I would encourage Christian people to live in areas which need support and leadership and to commit themselves to being members of a local congregation for a specific number of years, to build up the church and through it the community," said Mr. Whitham.

A personal diagnosis

"The present situation has been thrust on us by the current economic crisis. The cuts we have made are short-term as we reorganise ourselves and expansion will occur again.

"I think the whole nation has been heading for this pit over the last decade; and generally speaking, the big fat pidgeon called greed — both of labour and management — has come home to roost and social welfare work of every kind has suffered most.

"The powerless — the pensioner, the unemployed, deserted wives, disadvantaged children — are the meat in the sandwich of this conflict between those who have or want power without proper regard for what is in the interests of the nation as a whole."

F.O.L. sends us dirty literature

The Festival of Light recently sent us a piece of pornographic literature — a photocopy of two pages from a book entitled Young, Gay and Proud. We found it to be disgusting — but we were pleased to receive it for it put more eloquently than the other 26 pages of the Press Release the concern that the F.O.L. has over this matter.

Young, Gay and Proud is a Melbourne publication produced by "an autonomous collective of the Melbourne Gay Teachers and Students Group". It has been around for a while and pressure has been brought to bear to have it introduced into N.S.W. Schools. In a Circular to Principals dated 27/10/81 the Director General of Education, D. Swan, wrote:

"Young, Gay and Proud" has now been classified as 'Restricted' under the Indecent Articles and Classified Publications Acts, 1975. This means that it may only be sold, displayed or exhibited in areas not accessible to persons under the age of 18 years. Notification of this decision appeared in the Government Gazette on Friday,

17th July, 1981 at which time the classification took effect.

"The teaching kit being produced with the Schools Commission grant is not yet available, for appraisal and the Commission has been advised that this Department cannot be committed to its use in schools. When available, it will be carefully appraised and schools will be advised through the Personal Development Bulletin of its suitability or otherwise for use with students.

"I seek your co-operation in ensuring that 'Young, Gay and Proud' is not introduced to students in your school and that the views of parents about the school's involvement in controversial areas of the curriculum are respected.

That seems quite clear and should have been the end of the matter. However, the recent release of the Anti-Discrimination Board's new Report on Homosexuality has reopened the whole matter.

The National Co-ordinator of the Festival of Light, Rev. Fred Nile, M.L.C., said:

"The most irresponsible recommendation which has completely destroyed the Board's credibility relates to its support for the obscene children's school text book entitled 'Young, Gay and Proud'.

"After 5 years of research by a team of 'experts' the Board dogmatically recommends that 'Young, Gay and Proud' be included in all School libraries (Primary and Secondary). (Refer enclosed Library List issued by the Anti-Discrimination Board.)

"It has included 'Young, Gay and Proud' in its school library list even though it has already been prohibited in 1981 by even the permissive Wran Government from use in all N.S.W. Schools.

"Young, Gay and Proud' has also been declared a restricted R rated publication by the N.S.W. Government in 1981. (It is not to be sold or displayed to persons under 18 years.)

"Even broad-minded media personalities have been outspoken in

their condemnation of 'Young, Gay and Proud'.

"John Laws said, 'Young, Gay and Proud' is quite the most revolting journal I've yet encountered. It goes under the guise of a homosexual education journal for use in schools. But in fact it is an explicit, disgusting gutter language encouragement to experiment in homosexuality. It has no place in sex shops let alone our schools."

"Ron Casey thought 'Young, Gay and Proud' went too far and echoed John Laws sentiments."

Having read the pages enclosed with the F.O.L. Press Release and then the whole book the Record shares this concern. The publication very clearly presents homosexuality as a lifestyle in a way that would sicken most members of the community — be they F.O.L. supporters or not.

Fred Nile is concerned, however, that this is only one of the Recommendations of this report. He continued:

(continued page 5)

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EDITORIAL

Shame!

The announcement, on the front page of this issue, of cutbacks in the work of CAREFORCE in the Diocese of Sydney should cause us as a Church to hang our heads in shame. The statistics are disturbing — a deficit of \$463,700, 6 full-time and two part-time workers retrenched and a complete revamp of the whole Careforce operation — but more disturbing is the hidden heartbreak that lies behind those statistics; the people who desperately need help but amongst whom that help will begin to spread more and more thinly. It is amazing that, faced with such a huge deficit more jobs have not been lost and more services cut back. Obviously many Careforce employees will now find themselves working even harder to enable them to cope with the many who come for assistance. That, at a time when economic conditions are causing an increasing number of people to the brink of disaster, the Church should be cutting back its welfare work is a matter of shame; but more so when we place this against the rest of the story.

Part of the present crisis is due to the fact that the N.S.W. Government has not funded Careforce to the extent that was budgeted by H.M.S. That is understandable. The N.S.W. Government is currently facing its own financial crisis and it needs to sort out its own priorities. It has done what it considers to be best for N.S.W. The real question is why H.M.S. — and other Church welfare agencies — have become so dependent on Government assistance. After all we are not, despite what many seem to think, the "Established Church" in Australia. It has been to our detriment throughout our history that we began with the clergyman/magistrate relationship and that people have seldom seen the Church as being separate from the State. Many people, even in Anglican congregations, still have a vague idea that the "government" or some such organisation pays clergy stipends — certainly the money for these is not seen as coming from the Sunday offertory. We have become too dependant on Government handouts for our welfare work — now that the crunch has come it is easy to blame them — easy but totally unfair.

Instead we should look at ourselves and our own priorities. We should seek to rediscover what our mission is. Since this crisis affects the welfare arm of Sydney Diocese it is right to concentrate our assessment there but the principles undoubtedly apply in other places as well.

A quick look at Sydney's expenditure shows that, according to the 1982 Year Book, 42% is spent on Education, Chaplaincy, Social Work and Evangelism. That, at first, may seem impressive until you realise the importance of each of these in the overall mission of the Church. And it becomes less impressive when it is realised that slightly more than half as much (23%) is spent on what is called Diocesan Services. The structure of the Church administration would appear to be more important than the Mission of the Church! This is further seen in the answer to a question at the last Synod of Sydney Diocese in which it was stated that there are nine members of the administration who earn more than the Archbishop. Has the Church come to exist to support its administration?

To pay for all of this Parishes are taxed. But the Diocese has evolved to a point where its Assessment system is as close to what economists call flat tax as you could get. There is not much more than 4% separating the Assessment rate between the richest and the poorest parishes. At the last Synod there was some cosmetic surgery done to show that many were unhappy with this and we eagerly await the Report of the Assessment Review Committee which Synod requested for this year. But plainly the gap between the rich and the poor is large and getting larger. And, as we would expect, of the 22 Parishes with an Assessable Income over \$50,000 (and remember that's after all allowable deductions including their giving) and the two with Assessable income over \$100,000 most are in areas which are cushioned from the real impact of the increasing number of needy in the community. Those parishes where the needy are dealt with face to face are usually themselves poor parishes, struggling to carry on under great financial pressure.

Or, to take it a step further, the money spent on buildings, especially the historic Churches of the Diocese, in the past twelve months would dwarf the budget deficit for Careforce. And often those buildings are used only on Sundays and then only for a handful of people. Where are our priorities?

And what is to happen in the future? Will we sit by and let H.M.S. struggle on cutting back its services because it cannot balance its budget? If past history is any indication the answer is yes! And so what will go next? We suspect that pressure will be brought to bear on the reason H.M.S. came to exist in the first place — Parish Grants. And as stipends continue to increase and economic conditions continue to deteriorate more and more Parishes will need those grants — are we then to see a cutting back of the Ministry of the Church in those areas of greatest need such as New Housing Districts?

Frankly we are ashamed of the image presented by the picture we have been forced by facts to paint. It is the image of a Church that is unfeeling and uncaring despite its protestations to the contrary. It is not an excuse to plead that the system is too difficult to change. It is not an excuse to plead the issues are too complex. It is about time that we took a fresh look at our priorities and reassessed our whole reason for existence.

And it is about time that the Church as a whole learned something of the compassion of Christ who condemned the Pharisees for what was a religion without love. Now, of all times, we must assess our mission to the needy in our midst.

ANGURUGU — NORTHERN TERRITORY

An original Council on Groote Eylandt in the Gulf of Carpentaria requires the services of the following:

SHOP MANAGER

Responsible for the successful operation of a large self-service general store, including ordering, stock control costing and pricing, who has retail or commercial management experience.

Salary to \$17,000 with district allowance of \$2,440 married, \$1,500 single. The position is available now.

ACCOUNTANT

Preferably qualified to be responsible for all accounting functions of the Council. This involves maintaining a full set of books, payroll and supervision and training of Aboriginal and non Aboriginal accounts staff. Tax registration would be an advantage. Salary to \$17,500 with district allowances as above. This position is available later 1982.

The Aboriginal Council is looking for persons with personal maturity, Christian commitment and evidence of active Christian affiliation. Married or single accommodation is available at nominal rental. The positions are for 2 years with an option of renewal on completion. Return fares and removals after 2 years.

Please apply in writing with a minister's reference and employment and character references to:

CHURCH MISSIONARY SOCIETY
Aboriginal Office
93 Bathurst Street, Sydney (02) 267 3711

Letters to the Editor

Dear Sir,

Having read your account of the Australian Council of Churches Opening Service (ACR 9/8/82), it is not only time to quit the ACC, but time to "keep our heads when all about us are losing theirs". Undoubtedly a new faith is springing up — a mixture of Marxism and a university so total that it includes all shades of paganism. Sydney, it would seem, is almost the last frontier of Christian sanity.

Liberalism in religion, as in politics, is a fine ideal, but when carried to the ultimate extreme leads to chaos with everyone demanding their "rights", thus creating dissatisfaction in all quarters.

In view of the pacifist movement in Britain's Church of England and the attempt to water down the National Anthem, plus the desecring of well-known hymns and America's new Revised Standard Version, plus the movement into the political arena, plus the subtly changed new Prayer Book, we never so much needed to pray for "mercy upon us miserable offenders". Christ is the Prince of Peace NOT the Prince of Pacifism — two entirely different philosophies.

This deepening crisis has arisen because many clergy have lost faith in the Word of God. Too much learning dulls the mind, spiritually and physically. Years ago when reawakened by the Living Word, I vowed to make a full study by purchasing some books on theology — not the popular best-sellers. On winged feet I entered a well-known Christian bookshop and spent two hours dipping into large tomes on the top shelf. My faith was momentarily shaken and I walked out into the grey wintry day on leaden feet. Never again! I would stick to the source — the very fountain of living waters before they were muddled by doubting Thomases. The grand old Book is chock full of hidden treasure. Later, I did acquire *The New Bible Commentary Revised* (Inter-Varsity Press) and the *New Bible Dictionary* for background knowledge.

I mention this incident because I feel what is needed is a revolution in theology — a new approach. I quote from the late Right Rev. J. C. Kyle Lord Bishop of Liverpool: "I think we have made great mistakes, and it is high time that we should confess it. I warn you that unless you interpret the prophetic portion of the Old Testament in the simple, literal meaning of its words you will find it no easy matter to carry on an argument with an unconverted Jew... From the time of the Old Fathers Jerome and Origen down to the present day men have gone on in a pernicious habit of

"Spiritualizing" the words of the prophets until their true meaning has been well nigh buried."

Yours sincerely,
Phyllis Creasey

Dear Sir,

I was very happy when asked to review the Church Record. My initial reaction was that it was unlike any other record that I had bought recently. It looked very much to me that it was made out of some kind of paper, unlike the more traditional vinyl material. But I suppose what can one expect for 50 cents these days?

The other obvious difference is that the church record is not the usual turntable circular shape but square... a common complaint made against church things.

I also wondered what age the record was aimed at. The family logo at the top indicated that we could be looking at 16 or 33 category but a couple of the photos and the obituary track indicated perhaps closer to 78.

The three tracks on side one where certainly varied in style. The first about Cassidy's crusade in soccer stadiums in Africa was most informative. I had not realised that Umtali had changed its name to Mutze. Nonetheless it was most encouraging to see what God was doing in Africa set out so clearly in black and white.

The second track sounds like a who's who of heavies and the third track sounded like a commercial for an easy to read Greek book, which, at 336 pages will most probably need an even easier to read guide book.

On the flip side was an even greater assortment of tracks. I could not help but wonder who the sixth woman in the bus picture was. My copy was a bit scratchy at that point but she did look very much like royalty. The best track was about the work at Fitzroy Falls by Martin Reurich (who has not made his money from the slaughter of kangaroos for the ever-growing Australian meat market) and since I heard of the work there live recently I was very pleased to see his camps discussed in print.

I wasn't sure how the World Home Bible League could still be in its infancy when it was in its late forties but overall I found the record most informative, if not as provocative, as it claims.

Unfortunately the record was in mono, which seems par for the course today in evangelical circles, but I was still able to read it with stereo equipment.

Yours sincerely,
SALEVO II.

MAINLY ABOUT PEOPLE

A.E.F. DIRECTOR RE-APPOINTED

The Australian Council of the Africa Evangelical Fellowship has re-appointed its former International Director, the Rev. Arthur Deane, as its Teaching Minister for a second two-year term. The A.E.F., which began as the Cape General Mission in 1889 and was later known for many years as the South Africa General Mission, was originally led by the Rev. Dr. Andrew Murray. His prime emphases on the "Kewick" teaching of scriptural holiness and commitment to missions are preserved in Mr. Deane's present ministry, through which he has been made available to the church at large in Australia and overseas. Mr. Deane's diary for 1983, is already filling up for ministry at Conventions, mission conferences and local churches. He may be contacted at 42 Victoria Road, Pennant Hills, N.S.W. 2120 (Tel. 84 2779), but from 9th October his address will be 101 Old Bell's Line of Road, Kurrajong, N.S.W. 2758.

ARCHBISHOP OF P.N.G. TO VISIT AUSTRALIA

The Most Rev. David Hand, Archbishop of Papua New Guinea, will visit Australia in October of this year.

Archbishop Hand, who is to retire next year, will address a session of the A.B.M. Board meetings, this session will be open to the public.

DIOCESE OF ADELAIDE

Rev. R. J. Dehle resigned as Asst. Curate in the Parish of Walkerville-Hillcrest on 31st August, 1982.

The Ven. A. G. Daw, has been appointed as locum tenens of the parish of Holy Cross, Elizabeth, on 31st August, 1982, when the resignation of the Rev. J. M. Edwards becomes effective.

Rev. J. H. Stephenson is to be Priest-in-Charge, St. Oswald's, Parkside, 1st November, 1982.

DIOCESE OF SYDNEY

Rev. R. N. Beard, Rector St. Augustine's, Bulli, will resign 30th November, 1982 to become Rector, St. Columba's, West Ryde.

DIOCESE OF ROCKHAMPTON

As from 1st July Canon John Warby officially retired as our Diocesan Chaplain with Aboriginal and Islander ministry.

DIOCESE OF MELBOURNE

Rev. G. E. Beaumont is to be Priest-in-Charge, All Saints', Kooyong, from 7th November, 1982.

Rev. B. R. Brown is to be Priest-in-Charge, St. Bartholomew's, Burnley, from 9th November, 1982.

Rev. A. T. E. Dalling is to be Rector, St. Agnes', Black Rock, from 27th October, 1982.

Rev. B. E. Hansford is to be Rector, Holy Trinity, Lara, from 7th September, 1982.

Rev. P. B. Muston is Asst. Curate, Holy Trinity, Doncaster, as from 16th August, 1982.

Rev. E. C. Smith is to be Rector, St. James', Ivanhoe, from 3rd November, 1982.

Rev. P. R. Elder, Asst. Curate, Department of Chaplaincies, resigns from 4th October, 1982.

Rev. R. V. Bolt, Senior Chaplain, Missions to Seamen (Victoria), will retire 31st December, 1982.

Sams Field Officer

The Federal Executive of the South American Missionary Society has appointed the Rev. Bob Duffield as Field Officer and Victorian Secretary.

While Vicar of the Melbourne parish of St. Mark's, Spotswood, Mr. Duffield was Deputy Chairman of the Victorian Committee and a member of the Federal Executive.

In the last few years, the Lord has been drawing increasing support from Victoria for the task of proclaiming the Gospel in South America.

Mr. Duffield is based at The SAMS Victorian Office at St. Luke's Church Hall, 555 Mitcham Road, Vermont, 3133 (Box 128 Vermont). Telephone 873 3530 or 877 1181 A.H.

Urban church expert in Sydney

Professor Raymond Bakke recently visited Sydney to lead a seminar on reaching people in the city. Professor Bakke's approach to urban ministry impressed Inner City Director Geoff Huard and the visit proved very successful. Church Record interviewed the Professor during his stay in the city.

Know your Bible

"We teach people to exegete the Scripture. But we haven't given pastors tools to understand their context", said Professor Raymond Bakke formerly of the Seminary Consortium for Urban Pastoral Education and now teaching urban ministries at the Northern Baptist Theological Seminary. He was in Sydney to take part in a seminar on reaching people in the city.

"You must understand the environment of your ministry or you run the danger of franchising. Too many seminaries today have bought into the McDonald's philosophy. We learn how to make one kind of hamburger and then seek out the market that will buy that hamburger. The rest of the people go hungry — or make do with whatever they can devise. We teach programmes at seminary that certain people will buy (usually people like us). But we don't have anything for the rest. We need to teach pastors how to custom-build ministry; that is, how to move into a community, exegete the context, exegete the Scripture, and scratch where people itch.

"If you were to be a missionary to some primitive West Irian Jaya tribe you would study cultural anthropology and linguistics. You would spend four or five years making contact and learning. You would not go in and start running programmes. But the same people expect to go to the city, throw up a building and start ministering without any regard to how people function, what their needs are or without any regard to the cultural baggage people carry around. The assumption is that if they can speak English we can programme them," he told an ABC reporter.

"We need to listen to people talk and begin to communicate Jesus with concepts the people already understand."

"Our missionary strategy shouldn't be to look around the fringes of a group for some disaffected person who is being disciplined by the tribe. If we set up house in the disaffected substructure of a cultural group, we never will touch the core of the people. We need to properly exegete the meaning system in the context of each people group so we can reach them all.

How do you get to know your context?

"When I began working in Chicago I spent time 'networking'. I went to all the pastors in the neighbourhood and asked them 'what is the most important lesson you have learned about being a pastor here?'. I studied the ethnic backgrounds and cultural units of the people; the gang structure governing the youth. I visited all the agencies, asking the police what kinds of arrests they made; the schools, asking what problems they encountered; legal aid offices, etc. I visited businesses.

"Pastors want to reach he city, and they work hard and get nowhere because they can't communicate not knowing how to break impersonal barriers. They don't realise that the only way people can survive is to tune them out because they're just one more of the noises in the city. The more complicated the city, the less of it the people comprehend. Nearly every relationship is a secondary one.

Learn to distinguish your faith from your culture

"When I moved into Chicago I found that there were 60,000 people in my area. 52 nations were represented at the local school, which taught in eleven languages. I suddenly realised how culturally captive I was, as were our seminaries, churches, liturgy, goalsetting and planning.

"On the one hand the city is like a giant magnet drawing people from all backgrounds; it's like a smaller version of the whole world. To be a pastor in and of the city is to pastor the world. On the other hand I realised that we had come to minister to it with our own cultural baggage. Unbiased people are a myth.

Which church model?

"One of my students started a church in a part of Chicago. He asked 'Who is



the unreached in this area? He profiled them, then asked 'what would a church have to be like to reach them and how would I pastor it?'

"In my own church we had many ways of reaching out and touching people but we never tried to pull it all into one building.

"But this approach can be misused to re-segregate the body of Christ. A church with a mixed membership can model care in a world of prejudice.

"In my church in Chicago at one time there was a conflict of expectations of what role I took. The elders wanted a shepherd to feed the sheep. I was up there saying, 'Onward, Christian soldiers!' That's what you call a conflict of images, of expectations. Both are biblical — in fact, there are almost a hundred different images of the church in the New Testament. The context a church finds itself in decides which models are appropriate.

Outreach through vocation

"The city will never be reached by pastors or programmes. It will be reached by people who function through vocational networks — that is where city people get their meaning system.

"The only kind of effective evangelistic communication is that which empowers lay people to work in their vocation. The nature of the city makes that mandatory.

"Lay people become a threat to pastors, they have skills and live in another world than ours. We'd rather have the ministry happen in the sanctuary where our role is very clear. Everybody leaves their role to come and listen to us. But for us to lose our identity and empower people to do ministry where their role is clear — we lose control and don't know quite how to deal with it.

What's in the Sydney seminar?

"In the Seminary's summer vacation I travel to cities around the world. Before my arrival, a committee has organised a conference of 75 to 100 pastors working in that city from various groups and denominations. I was asked here by Bishop John Reid, who knew I had a few spare days before I was due to conduct a seminar in Melbourne.

"On the first day of the conference delegates are divided into small groups of mixed denominations and sent out to talk with ministers working in the area, asking them what they are accomplishing, who they are reaching and how. They report back, receiving a great deal of affirmation as they teach and learn from each other.

"As an outsider I can't teach you what to do in Sydney. The seminar has the function of helping workers see the forest and not just a tree.

"After seeing what is we talk about what ought and what might be: This is what it looks like. What would the church have to be like if we were to reach this group?"

The urban ministry course

"In the course I try to get my students to identify who they are and what their values are. I don't say let's all forget we're black or white or brown; but to make our own cultural inventory, so we don't pretend to be what we are not.

Then they are taught by a black from Harvard and a Spanish woman who explain their ways of thinking, and challenge the students to further understand how much of their spiritual understanding is a result of their cultural experience.

"They learn urban church history: of individuals and movements from left to right. For example, the Salvation Army and D. L. Moody.

"We study Corinthians which was addressed to a church in an urban culture: their problems and the way Paul dealt with them.

"The students look at different models of ministry in the city: those that work and those that don't. They talk with pastors some of whom are burnt out. Some forget the church and do social work. Some are paranoid about the city and close themselves in. I want them to look at reality and from there move on to support in some of our contexts."

"It's a rigorous, academic internship including assignment of 20 hours a week to aid existing ministries.

"As far as I am aware, it is the only programme like it in the world.

"I'm really trying to train people to be pastors in and of the city. Not only to help the people to cope, but the city too. Why has God brought them together? What should the church be like? The role of pastors will be less significant if we use old models than if we understand the nature of the city.

SHORT NOTES . . .

EVANGELICAL MISSION THEOLOGIANS MEET

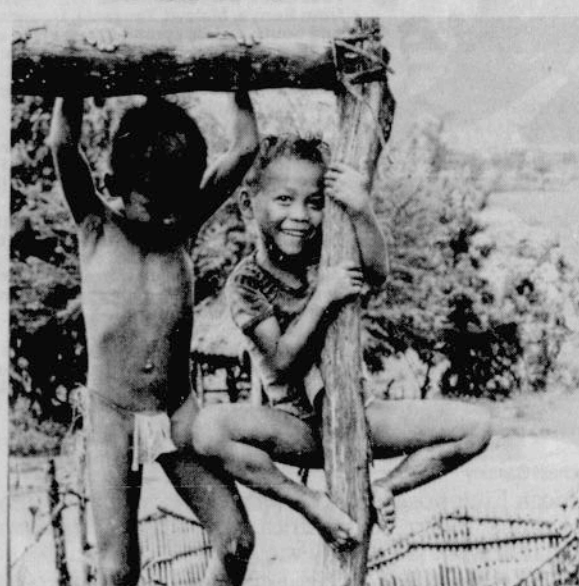
Partnership in Mission has announced the release world wide of a set of 10 video cassettes; the entire text of the Consultation of Two-Thirds World Evangelical Theologians held in Bangkok. From July 1, 1982 the videos in both P.A.L. and N.T.S.C. systems will be available in the V.H.S. and BETA formats.

Two thirds of the world's population live in situations of poverty, powerlessness and oppression. To proclaim Jesus Christ among them "it is always necessary to reflect on the biblical passion for justice, the biblical concern for the 'wholeness' of salvation, and the biblical concept of the universality of Christ. It is necessary for us to engage profoundly and theologically, not only with the reality of oppression, powerlessness and poverty, but also with other religions in their various dimensions, which command massive support in some of our contexts".

So affirmed twenty-five participants from 22 countries at the First Conference of Evangelical Mission Theologians from the Two-Thirds World held in Bangkok Thailand earlier this year.

The papers of the conference will be published by Partnership in Mission Asia, P.O. Box 544, Bangalore 560005, India, in October 1982. Audio-cassettes and Video-cassettes of the conference will be available from Partnership in Mission — Asia, P.O. Box 162, St. Ives Sydney 2075, Australia, from June 30, 1982.

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African Enterprise update

EVANGELISING AFRICA

"WE ARE COMMITTED TO OUR PRIMARY TASK OF REACHING THE CITIES AND LEADERS OF AFRICA FOR CHRIST"



Bishop Festo Kivengere



Michael Cassidy

"Indescribable feelings of awe and joy at God's mighty work in this city."

First came a week when AE Evangelists who came from Kenya, Malawi, Tanzania, Uganda, Zimbabwe and South Africa, spread themselves across Mutare and neighbouring areas, preaching in factories, schools, institutions, army camps, police quarters, at businessmen's lunches and in community halls.

We moved right into the fabric of life in the city. We went to the people where they were. For a solid week our evangelists spoke 25 to 30 times a day.

At our first crusade meeting 5,000 gathered to hear the gospel. The presence of the Lord was tangible. At the invitation, a sea of humanity surged towards the platform. About 800 responded. We were overwhelmed. Truly God was doing something unusual.

As the week proceeded we continued to see God's mighty hand at work. By the close of our ministry more than 5,000 people had signified their desire to commit their lives to Christ.

Michael Cassidy, AE Team Leader, reporting on the Mission to Mutare (Zimbabwe) held in July.

African Enterprise teams of evangelists are permanently at work in Uganda, Kenya, South Africa, Tanzania and Zimbabwe. The Lord is at work in a mighty way.

KENYA Bishop Festo Kivengere and a team are currently conducting ministry in Kenya — a country which has recently suffered disruption and turmoil. Please pray for them.

ELSEWHERE IN AFRICA AND MIDDLE EAST Invitations are accepted for ministry all over Africa and the Middle East. Places like Sierra Leone, Zaire, Sudan, Rwanda, Namibia and Israel.

THE WORLD And AE evangelists with a missionary zeal have ministered in Eastern and Western countries and on the continent of Latin America. These ministries are an overflow of AE's Pan African commitment.

OVERFLOW INTO WIDER MINISTRIES As an integral part of an overall ministry, AE is involved in Leadership Ministries, Training Programmes, Reconciliation, Discipling, an Intern Programme, Unreached Peoples Projects, Church Growth, Lay Witness Missions, Christian Leadership Assemblies and media outreach.

We need prayer partners and supporters to back up this vital ministry. Will you join us in serving our Lord through African Enterprise?

If you would like to know more, contact Kevin Lyne on (02) 356 3140 or indicate your interests by mailing the reply coupon.

African Enterprise

RELIEF AND DEVELOPMENT ACTION FROM AFRICAN ENTERPRISE

As part of our overall ministry African Enterprise is also involved in a ministry of healing, reconciliation, relief and development, particularly in East and Southern Africa.

CURRENT PROJECTS INCLUDE:

- School Feeding Programme for 28,000 children in Karamoja, Uganda
- Immunization and Baby Feeding for 9,000 children in Kampala and a similar programme in Kigezi, Uganda
- "Bonginkosi" Feeding Programme for 13,000 children in Edendale, South Africa
- Kisitizi (Uganda) Hospital repairs and extensions
- School Supplies for Arua, Uganda
- Soroti (Uganda) Hospital Children's ward supplies
- Care Parcels for needy families in Uganda
- Karamoja (Uganda) Seeds Scheme
- Hospital Drugs for Uganda
- Kuluva (Uganda) Hospital — rebuild outpatients clinic
- Kenya Widows and Orphans — feeding and self help programmes
- Kitgum (Uganda) Orphans Sponsorship
- Muebe (Uganda) School Electricity Project and Community Water Project
- Mbale (Uganda) Poultry Project
- Orphans Fosterage Programme, Uganda
- Ugandan Orphanages in Kampala, Jinja and Toro
- Windmills in drought areas of Karamoja, Uganda
- Relief Distribution in Kenya and Uganda
- Refugee Support and Relief for refugees in Kenya
- Foodstores being built at Soroti and Kotido in Uganda and Karen in Kenya

These projects are among those being supported through African Enterprise. If you would like to know about church and individual support schemes for these projects contact:

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Project and Development Director
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AFRICAN ENTERPRISE ACTION TO REACH AFRICA FOR CHRIST

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

YET ANOTHER CATHOLIC PRIEST TO BE TRIED IN CZECHOSLOVAKIA

Fr. Josef Dolista, 28, of Melnik has been charged with "obstructing state supervision of the Church" (art. 178 of the Penal Code) for giving religious instruction to secondary school pupils in private flats, reports Keston College. The maximum penalty for this offence is two years' imprisonment.

10 Catholic priests have already been sentenced in Czechoslovakia for similar offences during the last 12 months in an attempt by the authorities to stem a remarkable growth in the Church's unofficial activities, from private prayer meetings, retreats, duplicating and distributing of religious literature to running of clandestine seminaries.

Keston College

REPRESSION CONTINUES AGAINST CHRISTIANS IN CZECHOSLOVAKIA

Reports just received by Keston College indicate that Jan Litomisky, 39, an active member of the Evangelical Church of Czech Brethren, sentenced on 25 October, 1981, to three years' imprisonment for defending prisoners of conscience in Czechoslovakia (art. 98 of the Penal Code: "Subversion of the Republic") has recently been seen by his friends when he was let out for his father's funeral. They hardly recognised him. Litomisky, who only 9 months ago at the time of his trial had been a man bursting with health, had lost most of his hair, was suffering from some skin disease and gave the impression of being seriously ill. His friends wrote a protest to the general procurator stating that on this evidence the conditions in Plzen-Bory prison, where most prisoners of conscience are held, are reminiscent of Nazi concentration camps, and asked him to look into this matter. Litomisky has also been deprived of his Bible.

Keston College

NEWS FROM VIETNAM

Rev. Nguyen Lap Ma (Hau Giang Regional Superintendent of the Evangelical Church of Vietnam) and his family have just been expelled on order of the Communist authority from their hometown and the congregation of which Rev. Ma is currently the Pastor. They were transferred to an isolated area which is inaccessible to the people. Even their shopping task is handled by the Communist cadres themselves. Please pray for them, for their congregation and others in Hau Giang Region which will be without a leader.

The National Committee of the Evangelical Church of Vietnam has recently lodged an application with the Communist authority for organising the National Conference for prayers, spiritual growth and discussion. Since 1976, such Conference has never been allowed despite continual application. Please pray for the approval.

As a result of the deliberate action by the Communist authority who forces Christians to do hard labour in order to hinder any church growth, a congregation in a town 100 miles north-east of Ho Chi Minh City has recently decided to change the daily prayer and Bible class time from 8.00 am to 3-4.00 am. Please pray for the health and strength of these Christians and the Pastor concerned.

Vietnamese Evangelical Church in Australia

CONFERENCE AT ST. IVES.

Christ Church, St. Ives is the venue for a Conference under the theme "Your Church can come alive". The Conference, for ministers and their wives and for lay people will be held from October 15-19. Seminar leaders will include Bishop Harry Goodhew, Jim Edson, Vaughan Blackwood, Dr. George May, Canon John Chapman and the Rector of St. Ives, Canon Dudley Ford.

The Conference will combine theory and knowledge with participation in a number of real life situations. Those wishing to attend should contact Christ Church St. Ives for further details.

MIDDLE EARTH CONFERENCE

The 7th Annual Middle Earth Convention, on "Christians and the School System", has aroused a great deal of interest. It is a vital issue, with important theoretical and practical concerns. As with past Middle Earth Conventions, this topic was chosen as one which the Middle Earth people themselves are grappling with, but which we were sure would also interest many others.

Once again the speakers will bring to bear on the issue a vast range of experience and expertise. They are drawn from a variety of denominations and traditions, thus ensuring the ecumenical openness and honesty which have long been associated with Middle Earth Conventions.

The Convention will be spread over 3 nights (Wednesday, 15 September to Friday, 17 September), with Workshops and a Panel Discussion scheduled for Saturday, 18 September.

It will be held in Manly, and details are available from (02) 977 5600.

F.O.L. sends us dirty literature

(continued from page 1)

"The Board reveals its arrogant attitude by giving unqualified support for Petersen's Private Member's Homosexual Bill.

"The Board is seeking the implementation of a Bill which has already been overwhelmingly rejected in 1981 by the democratically elected Parliament of N.S.W. and the people of N.S.W.

The Board falsely claims it is only concerned with civil rights and discrimination and not morals or behaviour. However the Board then supports legalised buggery and legalised homosexual male soliciting and prostitution, etc. It also supports the legal redefining of 'Spouse' to include homosexual male partners which would open the door to homosexual marriages and child adoptions.

"The Board mouths pious platitudes about civil rights and then seek to force its immoral policies on Catholic and Anglican Schools and all other non-government and an independent schools as well as all registered clubs.

"Many new Christian Schools have been commenced to promote Christian values and morals and to avoid immorality such as homosexuality, promiscuity, etc.

"The Board is therefore discriminating against Christian, Jewish and Moslem citizens."

The Festival of Light has been concerned with the activities of the Anti-Discrimination Board since its inception. In a statement on the background to the current issue they state:

"When the Anti-Discrimination Board was first formed in 1976 by Mr. Wran, the Festival of Light Movement and other concerned community groups such as non-government schools, especially Protestant and Catholic, successfully campaigned to have HOMOSEXUALITY deleted from the main areas of the Board's responsibility.

"Unfortunately the HOMOSEXUAL aspect was not totally deleted, but was finally transferred to the appendix of the Bill in Section 119. This gave the Board authority to conduct research into HOMOSEXUALITY and to report on this area of behaviour.

"This research function has resulted in the Board's report on Homosexuality which has just been released to the public.

"The Report has not been presented to Parliament and should not be implemented by any government department without the acceptance of its recommendations by Parliament."

The Festival of Light are organising a programme of public meetings and petitions to protest about this whole matter.

WHAT A WORLD

On patriotism

I have been thinking quite a bit about how I feel about Australia, and how as a Christian citizen, I ought to feel.

The Falklands War and the memorial service held in its aftermath raised for British Christians, the issue of patriotism at its best and its worst. The revision of National Anthem published in a new British hymnbook was controversial too. My fancy was more tickled by another, more frivolous version which appeared about the same time, and was quoted in the Herald:

God save our gracious Queen
From men who climb unseen
Over the wall.
Tighten security checks
Issue the police with specs,
Make sure they're heterosexual . . .
God save us all!

(Seriously, when I think of the incidents being satirized here, I'm just thankful that God did save the Queen!)

For me Australian patriotism is inevitably linked with the monarchy and out British roots. I see no value in repudiating our history since white settlement, or in adopting republicanism. Yet I welcome our increasing multiculturalism; with reasonable checks and controls of the flow, we should, as a comparatively affluent and still underpopulated country, be able to go on welcoming migrants, especially refugees.

Cultural Christianity

As we do so, though, I see no reason for cringing about our major traditional culture, and making no reference to Christianity lest we offend those of another religion. The influx of so many new cultures and religions into our present nominally and culturally Christian mix does not mean that we do not even have a right to teach Christianity in our schools as the main religious faith of the Australian nation.

For many, our growing multiculturalism is used as an excuse for pushing a humanistic philosophy that abhors all distinctive religious teaching, and insists illogically that everybody's beliefs are equally valid — that there's no such thing as truth.

Becoming Australians

I would hope that most migrants would in time adopt, as many eagerly do, an Australian citizenship and identity.

Lesley Hicks



without denigrating or rejecting their country of origin. I myself am glad and thankful to be Australian while being as aware as anyone of our national faults and uglinesses, past and present, such as our shameful treatment of our aboriginal people.

And when newcomers from non-Christian backgrounds embrace the Christian faith, I rejoice not only for the usual missionary reasons, but also because I feel it makes it far more likely that they will become happily integrated into Australian society.

War fever

In a war situation, however, love of country can shade over into blind nationalism, or the ugly jingoism that showed up Britain and Argentina in the Falklands War. Some elements of the British public and press gave way to a crude gloating over Argentine deaths and defeats. I agree with the much-criticised standpoint of the St. Paul's Cathedral service, that war reflects human sin and failure. However justifiable we may feel it to have been a mood of repentance and proud, sad thankfulness that it was over was more appropriate in victory than wild rejoicing.

I believe that most appropriate attitude to Australia for Australian Christians is one of prayerful longing to see a widespread national turning to Christ. I wouldn't use the terms revival or renewal, because they imply a return to something once known and lost. I don't think Australia has ever known a spiritual awakening except on a minor local scale. The most recent I have heard of has been among Aborigines in the North — how marvellous it will be if they lead the way for us!

Run of faith

I am encouraged by the vision and enthusiasm of all who are organizing and participating in the Run of Faith, the venture whereby thousands of young Australians are running a relay round the perimeter of Australia, symbolically claiming the land of Christ, culminating in a crusade in Brisbane on the eve of the Commonwealth Games.

That's an expression of love for Australia, the land and its people, with which I can really identify!

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Schedule I	\$ 30.00	\$ 47.00
Schedule CB63	\$ 65.00	\$ 87.50
Schedule CB60	\$ 65.00	\$ 87.50
Schedule CC65	\$135.00	\$157.50
Schedule CD65	\$ 65.00	\$ 87.50

All bonuses date from the "date of entry" of a unit.

Present Pensioners

All existing pensions are increased by 11% per annum, from 1st January, 1982. Children's benefits for present contributions and pensioners have risen from \$80 per unit, per annum to \$90 per unit, per annum, from 1st January, 1982.

Future Pensioners

When pensions become payable — bonus element at rates set out above.

The increases, coupled with the introduction of new schedules in January, 1982, of (a) a sixty year retirement plan, (b) the raising of the total number of units available to each member (now standing at 25 units), (c) flexibility and transferability and (d) the relaxation of medical certificates, has placed the A.C.P. Fund to the forefront of measures within the Anglican Church of retirement. The Directors will continue to consider new possibilities in superannuation concepts.

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T UNDERSTAND EACH OTHER

When we don't feel like helping...

Dr. Alan Craddock

There are times when understanding other people depends very largely upon our first understanding our own feelings. A reaction of anger and resentment or just plain exasperation appears at first to stem from the person who provokes this reaction. But, on closer scrutiny things may be seen to be far more complex. Our own feelings about the total situation are just as involved as the feelings and actions of the other person.

This is particularly the case when through tiredness, overwork or ill health we find ourselves reacting negatively in the face of the need to minister to others. On such occasions we find ourselves aware of the need to help, but equally aware of the fact that we just don't feel like helping. What should we do in the face of this situation? We can feel so guilty that we push ourselves to, and beyond, our limits and so we fail to help despite our attempts to do so.

We need to look more closely at our own feelings. Consider these two "case-stories".

Case 1: The snappy psychologist. This is my own case! There are times when I just get tired of giving out all the time. As I began this column I was aware that this was one of those occasions. Outside the sun is shining, I'd like just to go out in the sun and read the paper. But, the deadline for this column demands that it be written now. So I'm conscious of times when I don't feel like helping!

I recall a time when I'd had one of those days. Lots of lectures and tutorials,

a host of student consultations, a series of harrowing counselling interviews and a string of 'phone calls seeking advice. When I arrived home and was beginning to eat tea the 'phone rang and a cheery voice announced that he doubted I really existed because I was so hard to reach!

I didn't see the well-intentioned joke and rather snappily asked the caller to come to the point. At that stage I just didn't want to be of any help to this person at all. In a sense I was right to feel as I did, but by the same token my caller wasn't at fault either. He didn't know the situation so it would be totally unreasonable to take my feelings out on him. I'm glad I realized this and the call was completed amicably. My feeling of being overwhelmed was still present and needed not to be denied however. In the light of that I considered the request to speak at a meeting and said, "Thanks for asking but I'm just too over-committed at this stage."

I have had to learn to say "no", to recognize the limits to my ministry and to allow time for personal relaxation and for family activities. In brief, we all need to distinguish between the ministry God calls us to and an overcommitted "work-binge" which we and well-meaning others can drive us into.

Case 2: The reluctant preacher. I recently spoke with a Queensland pastor who was talking to me about sermon preparation and delivery. He obviously spent a great deal of time on his preparation and took his ministry of the

Word of God very seriously. His difficulty was that on infrequent occasions he found himself so tired and flat that it was hard for him to feel enthusiastic about his task. He just didn't feel like "performing". This was no idle statement and no pious clichés would alter the situation. Surely even those who would produce clichéd calls for him to stir himself up, would at times be too flat to even produce the clichés!

I can relate to this pastor's feelings. He is a thoroughly dedicated preacher and loves the Word of God. He has a real ministry in this area. But, there will be times when his feelings stand in the way. When this happens denial of those feelings is unhelpful. It is better to assess them, and their origin. My friend spoke of his need to allow time to indulge in some of his interests (he is a frustrated car mechanic and loves going to car races) so that he doesn't become stale and apathetic in general. He has learned to recognize that he cannot sustain a high level of work energy without taking time to rest and to relax doing things which he is really good at and which provide a totally different direction for his energies.

It is better for him to aim for this balance than to become resentful of his congregation or his colleagues for the pressures their high expectations place upon him.

In general, I am arguing here for a careful distinction to be made between the unknowing pressures being placed upon us by well-intentioned others and

our own feelings of being under pressure. Instead of blaming others or blaming ourselves for being unable to respond to all of the pressures, we need to examine why we feel under pressure. If the requests are inappropriate and insensitive, perhaps only we can recognize that to be the case. With God's help then let's seek to do so.

There were times when Jesus was under this kind of pressure. In the face of the pressure from the vast crowds seeking healing, personal gain, political guidance and wanting Jesus to be their worldly King, Jesus withdrew and sought time to be alone. Afterwards we read of Jesus re-asserting in very frank terms the exact nature of His ministry and making it very clear that He was not going to be pressured into other people's versions of what His ministry was to be. (John 6:14-70). We also read of Jesus becoming tired and taking time to rest, of Him being ministered to through the hospitality and service of those whom He had served. (John 12:1-7).

When we get out feeling of being overwhelmed into prayerful and thoughtful perspective, and avoid placing our anger upon others whom we unfairly blame, we will find our ministry fulfilled despite these apparent set-backs. After all, I did get this column written! Ministry consists of mutual activity in which Christians both give and receive in appropriate ways, these ways being dependent upon the will of God not man.

NICHOLAS NEEDS A FAMILY

Nicholas is nearly 8 years old and needs a permanent family in Sydney. Ideally Nicholas needs a two parent family where the children are already well into their teen years.

A single experienced parent with older children who is not employed full-time outside the home would be considered.

Nicholas is a bright, intensely curious child with excellent verbal ability for his age. However his behaviour is more consistent with a demanding 2-3 year old. Nicholas can be an exhausting child to parent, prone to temper tantrums and in need of constant reassurance.

Nicholas is however very eager for affection and emotionally has the needs of a much younger child because of the deep insecurity and anxiety he feels from loss of parental relationships.

Nicholas can no longer compete with other young children in a family but could respond where he is the focus of attention.

We are interested in hearing from experienced parents who would be prepared to invest a lot of time in Nicholas and make a permanent commitment to him by adoption.

Enquiries please to Department of Youth & Community Services, Adoptions Branch, Tanya Nielsen, Sydney, telephone 217 7406.

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but others weighed as much as four pounds and had been "six or more months old" when killed.

But it was all legal. Each was tagged with his or her mother's name, the name of the abortionist, and where the killing had occurred.

"Planned Parenthood organisations in Missouri and California, Ingelwood General Hospital in California and several free clinics were the sources of the bodies."

The news release stated correctly that the law does not place any limits on how far along in the pregnancy an abortion can be done — that the only requirement is that the executioner have a licence — an M.D. or D.O.

Foundation Genesis Newsletter

GRAHAM DRAWS OVERFLOW CROWDS IN IDAHO

In the Treasure Valley area of Idaho near the western edge of the Rockies,

people who describe themselves as "independent" came together in record breaking numbers for the August 8-15 Boise/Treasure Valley Billy Graham Crusade at the beautiful Pavilion of Boise State University, to the point where business leaders and clergy alike are saying, "Revival has come to Treasure Valley". Press and Media put the evangelist on four television network stations and in the daily papers. Mr. Graham said it was the most extensive coverage of Crusade meetings in several years.

The Crusade brought church unity across denominational lines that church leaders said has not occurred before as clergy began to discover one another and work together for the Crusade.

Following the Boise/Treasure Valley Crusade, Billy Graham had only two days before plunging into a round of speaking engagements leading to the Crusade in Spokane, Washington August 22-29.



Run of faith

Australia's biggest road marathon has begun.

It will take 50 days and involve about 11,000 runners.

Called the "Run of Faith" it will cover more than 13,000 km around the perimeter of the country and end at the Commonwealth Games as part of an evangelical project organised by combined Australian churches.

The runners set out from Perth on August 8 in two teams of 40.

One heads north to Darwin, Mt Isa, Cairns, Townsville and Rockhampton.

The other follows a southern route taking in Adelaide, Melbourne, Canberra, Sydney and Newcastle.

Both teams meet in Brisbane on September 26, a few days prior to the opening of the 1982 Games.

Although the two teams of 40 runners will travel the entire distance from Perth to Brisbane, much of the marathon will be run by volunteers from the 280 towns and cities visited on the way.

The run is the brainchild of 41-year-old Brisbane sports administrator Mr. John Carlisle.

"The aim of the run is to share with Australians across the nation the simple message that God loves them — with no strings attached," says Mr. Carlisle.

"In each town we are inviting Christians from all denominations to run a kilometre or so to identify with us in bringing the Christian message to Australia."

With flaming torch held high, Gary McCleery (Brisbane), Ian McClure (Canberra), Lyndelle Kerr (Brisbane) and Peter Turvey (Melbourne) get in some practice for the Run of Faith which started August 8.

The runners will carry on an Olympic-style torch along the entire route.

The torches are to be lit using the traditional Aborigine fire-lighting method of rubbing two sticks together.

"We are carrying the flame to show Australians that Jesus Christ is still the light of the world and still the answer for people who are living in spiritual darkness," says Mr. Carlisle.

Each team of runners will travel in a safari-style coach fitted with all cooking and camping facilities.

A caution vehicle will travel ahead of the runners at all times and a mini-bus will follow, ferrying runners back to the coach when the time.

When the Run of Faith passes through a town, pre-organised volunteer runners will take the torch in turns through the main streets.

Christians rallies, sporting events, musical and dramatic presentations and family events will coincide with the run as it passes through an area.

Local ministers and priests will be invited to carry a large wooden cross through the main street of the town as a demonstration of unity amongst the different churches.

The two teams of runners will enter the Oval Exhibition Grounds in Brisbane during a special six-day evangelical crusade.

Key speaker at the event will be Benson Idahosa, a Nigerian who visited Australia in 1979 and conducted a series of meetings in Canberra.

Zadok Director appointed

The Rev. Dr. Peter Marshall has been appointed Director of Zadok Centre, the national Christian research and resources centre based in Canberra.

"This is the second phase of Zadok," Board Chairman, Mr. Alan Kerr said today. "Dr. David Millikan led the work creatively for the first five years. He has now taken up some particular challenges in the film medium so we have had to seek a new director. The Board is delighted with Peter Marshall's appointment."

Dr. Marshall, a graduate of Moore Theological College and London University where he was awarded a Bachelor of Divinity with Honours, completed his doctoral thesis at Macquarie University. The thesis, on Paul's relations with the Corinthians, has been described by Professor Thiessen of Heidelberg as "a significant contribution to the understanding of the Corinthian letters, of Paul, and of primitive Christianity."

Dr. Marshall is concerned as well with bringing Biblical insights to bear on

contemporary social issues in Australia. "Peter Marshall's particular expertise in the social world of early Christianity, and his desire to search out its relevance to contemporary Christianity in current Australian society interests us," said Mr. Kerr.

"Alongside this is Peter's marketing expertise, and his experience in the business world. We think it is a powerful combination."

Dr. Marshall held senior marketing positions for a number of years before ordination into the Anglican ministry. In the latter function he served in the dioceses of Sydney and Brisbane.

Peter Marshall's appointment will be effective from January 1983. He and his wife, Pat, are looking forward to becoming part of the Canberra community.

Zadok Centre was established in Canberra by Scripture Union and the Australian Fellowship of Evangelical Students to provide a focus for reflection on contemporary Australia in the light of biblical truth.

Protest at revised anthem in new book

The news that a group of clergymen had produced an alternative version of the National Anthem set off a fresh furore in Britain — before the clamour over the Falkland Islands Service had died away.

At the centre of the storm was *Hymns for Today's Churches*, to be published by Hodder and Stoughton in November, a new collection in which many popular favourites have been "up-dated."

But the particular revelation which sparked off immediate protests from a number of Conservative MPs was a new National Anthem which no longer prays "Send her victorious".

Scattering of enemies is out. And the robust appeal to "Confound their politics, Frustrate their knavish tricks" is replaced by a much milder petition: "Give us your faithfulness, Keep us from selfishness."

Comments from MPs ranged from "deeply offensive" to "incredible" and "outrageous." An immediate letter of complaint to the Archbishop of Canterbury was despatched by one Member. But the new hymn book is nothing to do with Dr. Runcie, for it is a commercial venture, which has no official approval or backing from the Church of England.

The Archbishop, who returned home from Turkey on Tuesday, told reporters at Heathrow that he would continue to sing the old version of the National anthem — one of the few hymns and songs the whole nation could sing. The Church was not trying to impose something on the nation, Dr. Runcie said, and he himself had only heard of the new anthem when he read about it in the newspapers. But he would do his best to alleviate the distress which had been caused, he promised.

The Bishop of Chester, the Right Rev. Michael Baughen, has the over-all responsibility for the two teams which have spent ten years on the words and music in the new book. Bishop Baughen, a well-known hymn writer who went in for "pop-style" services when he was Rector of All Souls', Langham Place, in London — his wife Myrtle, plays the banjo and the guitar — was away touring Canada when the storm broke.

"Look What They've Done to Our Song, Ma'am" shouted the front page of

the *Daily Mirror*. "Hands off Our National Anthem," yelled the *Daily Mail* echoing the Tory MPs. Most of the other national newspapers followed suit.

But one of the clergymen most closely concerned with the book, the Rev. Michael Saward, Vicar of Ealing, West London, and a member of the General Synod, said these views were "so idiotic that they reflect on those who utter them."

Mr. Saward, the book's words editor, pointed out this week, "Our version is only an alternative, and we have printed the words of the traditional National Anthem as well. I don't see why a few people are so neurotic about it. All this has blown up in the backwash of St. Paul's and the Falkland Islands business."

"The people making the aggressive noises are nothing to do with the Church and as a matter of fact the Bishops etc. have been very sympathetic."

Two other clergymen who had a leading part in Mr. Saward's words team are the Rev. Chris Idle, Rector of Limehouse, London, and the Rev. Michael Perry, Rector of Eversley, Hants. They have produced some introductory notes for the guidance of Group members of Jubilant Hymns, to help them launch the new book — and these give some clues about what has happened to some of the other old favourites.

Changed concepts

The team has restored priorities, the two clerics claim, by moving from the concept of the Church as a building to that of the Church as a people. So in the dedication hymn, "Christ is made the sure foundation," the line "To this temple, where we call Thee" becomes "We as living stones invoke you."

And "We love the place, O God," loses its references to church furniture. Instead of "We love thine altar, Lord," there is "We love the holy feast."

Emotional nettles of Victorianism have been grasped, they say, and "We have attended to Authorised Version phrases which are no longer in wide use, nor fully understood." All "Thees" and "Thous" have gone, from everything.

"Our work may be seen as a companion to, and a completion of the new movement which has provided the Bibles and liturgies in contemporary English," it is explained.



Churches urge PM to support Palestinian rights

A delegation of Church leaders has reminded Prime Minister Fraser and the Minister for Foreign Affairs Mr. Street, that there will be no solution to the Middle East conflict until the rights of the Palestinian people for self-determination in a Palestinian state have been recognized and put into practice.

The six member delegation organized by the Australian Council of Churches met Mr. Fraser and Mr. Street recently in Parliament House.

"Israel's security and safety must be recognised and respected as must the rights of the Palestinian people to their own State and self-determination" Anglican Bishop, David Penman told the Prime Minister. The delegation also expressed its appreciation for the lead Australia took in calling an end to hostilities in Lebanon and for the substantial grant the Government made for assistance to Lebanon.

Members of the delegation were: Archbishop John Grindrod (Primate of the Anglican Church), Bishop David Penman (Anglican Bishop in Melbourne) Bishop David Cremin (representing the Roman Catholic Episcopal Committee for Development and Peace), the Rev'd David Gill (General Secretary, Uniting Church in Australia) the Rev. Ian Allsop (Churches of Christ, Melbourne) and Miss Jean Skuse (General Secretary, Australian Council of Churches).

Prior to meeting with the Prime Minister, the delegation had met with the Ambassadors (or their representatives) to Australia from Lebanon, Iraq, Jordan and Syria as well as Mr. Ali Kazak of the Melbourne Palestine Information Office.

Commenting on the purpose of the two meetings, ACC General Secretary, Jean Skuse said "Church people around Australia have been shocked by the brutality of the war in Lebanon and the extent of the suffering and misery inflicted on innocent Lebanese and Palestinian civilians. We felt we must express our very deep concern to all those who can play a part in stopping the fighting."

Parliamentarian calls for prayer over drought

"As drought conditions worsen, sufficient prayer power needs to be mobilised among believing people to attract the required healing rains," stated Mr. Jim Cameron, M.P. for Northcott — a former Speaker and one-time Deputy Leader of the Opposition in the N.S.W. Legislative Assembly.

"The Bible is helpfully very specific about what needs to be done in our present situation. It is spelt out, for example, in the Lord's words to Solomon in 2 Chronicles vv. 13 & 14: Whenever I hold back the rain . . . if (my people) pray to me and repent and turn away from the evil they have been doing, then I will hear them in heaven, forgive their sins, and make their land prosperous again."

"Recently I was taken on an inspection of a drought-afflicted area and was deeply depressed at what I saw. Subsequently, other people with personal experience of drought conditions have

Cages — for men



The building of Parklea Prison in Sydney's western suburbs has sparked renewed controversy as to how to deal with those who have committed criminal offenses.

The present system is strongly criticised by many differing groups including Christians and the Prisoners Action Group. This photo is of Parklea under construction — NSW's first maximum security prison built in the twentieth century. The photo and the excerpt below are taken from the PAG's 'Jail News'.

"Parklea is to bring the modern era of brutality and savagery to NSW. The Parklea cages are on the north-western side of the main oblong jail enclosure. The twenty cells have a bolted-down bed occupying a lot of the 7 foot by 12 foot space.

"Both ends of the cell have a door. One leads into the cell from the enclosed wing for food to be put in. The other door connects the cell with a pen exactly the same size as the cell. Each side of that external cage has brick walls with steel internal rods. The roof is half open to the sky through bars ranging from the roof to the ground. Directly in front of the cage is a wall specially built to block the view of the main wall and hills around.

Two cells have no sewerage and two cells internal to the block have no light either.

"Never before have cells been joined to individual cages and prisoners specifically excluded from ever being together, working, talking or touching.

"The Royal Commission reported that the power was continually being abused in that prisoners were kept for years in isolated conditions despite the clear intention of the law that it was only for short terms, and definitely not for punishment but only as a protective measure.

"Since 1981-2 the Ombudsman has continually condemned Corrective Services for these same abuses but without effect."

Inside we reprint excerpts from Chuck Colson's 'A Perspective on American Prisons' and an interview with John Craik of the Australian Prison Fellowship.

expressed to me their surprise that nobody in public life seems to be endeavouring, in any way, to communicate to the people — the metropolitan and country alike — the Biblical truths affecting this matter.

"I seek now to be simply one small voice remedying that defect. It is clear to me that it is among the whole body of the Lord's believing people — the people called by My name — that this prayer power must be mobilised. The course is already largely run — it is only very late rains very soon which can now mitigate our rural desolation.

ON OTHER PAGES

ACC replies	... page 2
Australian evangelism	... page 3
Prison reform	... page 5

New Chairman for Liturgical Commission

If time permits, consideration may be given to:

- Provision of services for special occasions
- Provision of liturgy for children
- Provision of Rites for Ash Wednesday and Holy Week

The question of Sexist Language in liturgy referred to the Commission by General Synod and a very helpful paper on "Inclusive Language" by the Rev. Dr. Evan Burge were discussed.

The new Chairman of the Liturgical Commission is Bishop Alfred Holland of Newcastle who took over from the Primate Archbishop John Grindrod last week.

Canon Lawrence Bartlett is the new Secretary.

At the first meeting of the Commission last week its future was discussed and several goals were set.

The new Commission sees its long-term task as:

- Revision of An Australian Prayer book
- Encouragement of the Church to do the liturgy well
- Encouragement of liturgical studies
- Monitoring liturgy in Australia and overseas

A discussion paper to assist the Church in the use of an Australian Prayer Book Holy Communion service is planned for publication in late 1983.