



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 16000 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.

Keston College

### 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 Bibles 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

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## 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 people's 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 NSW. (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.

"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.

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.

"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.

## The Australian



# CHURCH RECORD

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## 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 year's 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.

"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.

"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 H.M.S. 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.

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**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, Chesalon 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 \$1/2 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.

"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 piggybank 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 NSW 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, 20 October 1981.

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 NSW Schools.

"*Young, Gay and Proud* has also been declared a restricted R rated publication by the NSW 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

(continued page 5)

AUSTRALIAN CHURCH RECORD, SEPTEMBER 6, 1982 — 1

Moore College  
Library

# 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 NSW Government has not funded Careforce to the extent that was budgeted by H.M.S. That is understandable. The NSW 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 dependent 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 aboriginal 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  
Aborigines 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 faith.

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 desecration of well-known hymns and America's new Revised Standard Version, plus the movement into the political arena, plus the subsidy 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 muddied 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. Ryle 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 Mutare. 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 \$36 pages will most probable 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 camp 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 emphasis on the "Keswick" 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 Lane of Road, Kurrajong, N.S.W. 2758.

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.

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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.

### DIOCESE OF ROCKHAMPTON

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

### DIOCESE OF MELBOURNE

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Schedule CB63	\$ 65.00	\$ 87.50
Schedule CB60	\$ 65.00	\$ 87.50
Schedule C65	\$135.00	\$157.50
Schedule CD65	\$ 65.00	\$ 87.50

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

#### Present Pensioners

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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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# TO UNDERSTAND EACH OTHER

## When we don't feel like helping ...

Dr. Alan Craddock

There are times when understanding other people depends very largely upon us 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-histories".

**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

balance to a new level.

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 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.

## BOOK REVIEW

### The Shattered Cross in Australia

by H. Colin Wheat \$3.95  
(see advertisement in this issue)

H. Colin Wheat is a Church of Christ Minister in Western Australia. This book is made up of notes of lectures delivered at the Woolwich Bible College N.S.W. and includes assignments and questions which accompanied the original lectures.

The book is about Australian Churches and cults. The first Chapter is about Anglicanism and this I found most unsatisfactory. However, on reflection, his confused treatment of Anglicanism probably simply reflects the confusion that exists in Australian Anglicanism. It must be hard for an outsider to get any kind of clear picture of what we're about. There are four pages devoted to Anglicanism and here lies the book's biggest problem. It is simply impossible to deal with the complex subject of what a Church is, does and believes in four pages — and some denominations get even less!

The Chapters also suffer from being lectures notes. They are not always easy to read (the questions on p. 96 seem out of place) and this difficulty is not helped by the print which requires intense concentration.

This book is useful as a brief introductory book on Churches and cults in Australia.

D. Kirkaldy

### SHORT NOTES . . . SHORT NOTES . . .

#### 2 CBA-FM SERMON READINGS



## 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.**

## 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

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## 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."

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.

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

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

The torches are to be lit using the traditional Aboriginal 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 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 tire.

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

Christian 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 Idaho, a Nigerian who visited Australia in 1979 and conducted a series of meetings in Canberra.

**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 Australian



# CHURCH RECORD

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## 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 feel we must express our very deep concern to all those who can play a part in stopping the fighting".

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.

—

## 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 NSW 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 v. 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

expressed to me their surprise that nobody in public life seems to be endeavouring, in any way, to communicate to the people — 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.

Long term revision of An Australian Prayer Book is the major task before the present Commission. Work will begin on the Lectionary, Calendar and Collects, to be followed in 1984 by work on Baptism, Confirmation, The Ordinal and Funeral Service. It is anticipated that this work will take a decade.

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.

## 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 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 and the cells have a bolted-down bed occupying a lot of the 7 foot by 12 foot space."

"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."

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