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Presbyterian

THE MAGAZINE OF THE PRESBYTERIAN CHURCH OF AUSTRALIA

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AUSTRALIAN
Presbyterian

THE MAGAZINE OF THE PRESBYTERIAN CHURCH OF AUSTRALIA

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Christians from over
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Matthew 28:19

Christians must have an interest in community. Being created in the image of the One who is Trinity means that we are communal beings who should be concerned about the welfare of society.

One of the issues, therefore, that we cannot ignore is the problem of social order: how can people live together harmoniously without paying a high cost in the other things that we value such as liberty? Since human nature sets limits on the sort of societies we can have, this means that all serious thinking about social order and its opposite — crime — must begin with an understanding of human nature.

If we believe that people are naturally good, we will expect that the problem of order will be solved rather easily. However, if we believe that human beings are intrinsically corrupt, then we face considerably more difficulties. Alternatively, if we think that human nature is essentially pliable, we may consider that the problem of order can be solved by any number of plans that offer us a range of options.

Since all societies have experienced the problem of crime, this is a difficulty that won't easily go away. Thus, a modern parable may help us to understand the present impasse that social theorists have reached in their efforts to reduce crime. I call it the "parable of the alpine ambulance".

Once upon a time there was a town called Utopia, nestled in a valley surrounded by a towering mountain. The only way to enter the town was down a steep road called Breakneck Boulevard, which curved around the mountain and led into the main street. Sadly, many drivers found Breakneck Boulevard too difficult to negotiate and crashed through the rails down the hill. Most were killed. However, while some survived few made a complete recovery.

The good citizens of Utopia were perplexed, "What shall we do?" they cried. One bright spark, a sociologist at the University of Utopia, suggested that a better hospital and an improved ambulance system were the answer. So they spent millions on the hospital and

bought a fleet of new, high-speed ambulances. However, drivers still crashed through the rails and plunged off the mountainside.

Then a contrarian thinker offered a novel suggestion: "I've heard that in another country they have tried an alternative," he said. "In the town of Reality they had the same problem as ours. But they spend millions preventing the accidents by re-grading the road and constructing concrete retaining walls on the mountainside. In Reality only a few of the drivers were hurt. Wouldn't that be a better idea?" he said.

Heads shook, "No, no," they said. "That makes no sense at all. It will cost too much and lots of people in the town rely on the hospital for work. It makes better sense to provide for better hospital services in Utopia."

So the contrarian fell silent. But the crashes continued, more drivers were killed, and nothing changed.

In this issue of *Australian Presbyterian* we want to suggest the need for a more realistic policy on crime control. Utopian policies have failed. We need some contrarian thinking. Read on.

Peter Hastie 

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Justice that restores

Deprived needn't mean depraved, and crime needn't mean prison.



What are your credentials for speaking on prison reform?

I have a first-hand working knowledge of the criminal justice and prison system in the United States both as a legislator and as a convicted criminal. As you know, I was caught up in the biggest scandal in American history and spent seven months incarcerated for a Watergate offence to which I pleaded guilty. So I know what it's like on the inside of jails.

When I was released from prison in 1975, I vowed never to return to prison again. God had other things in store for me. I felt a conviction to begin the ministry known today as Prison Fellowship and Prison Fellowship International, now chartered in 88 countries around the world. As a Christian organisation, we have thousands of volunteers who visit prisons, conduct Bible studies and provide one-to-one mentoring. Through our Christmas gift programme called Angel Tree, we contact nearly half a million young people each year who belong to prisoners' families. So I have some idea of the social impact of imprisonment.



*Charles Colson
talks to Peter Hastie*

I have also visited more than 600 prisons in 40 different countries. Some of them are notorious — like the Garcia Moreno Prison in Quito, Ecuador. It's even worse than some of the most appalling prisons in the Soviet Gulag, remote parts of India, Sri Lanka and Zambia. I have looked crime in the eye. I have talked to enough offenders to have a real sense of the wrong moral choices people make that lead to crime.

I have also seen the utter futility of the prison system and, gloriously, I have seen the transforming power of Christ at work in the lives of the men and women incar-

cerated, thousands and thousands of times over. So I think I can make an important contribution on such a vital subject.

Why has crime risen so sharply in western democracies in the past few decades?

I think there are a number of factors involved here, all of which have contributed to the problem. High on the list of causes is the significant demographic shift that took place when large numbers of baby-boomers hit their crime-prone teen years in the '60s. Another cause has been the misguided policies of successive governments in the 1960s and 1970s which were shaped by the assumption that poverty is the cause of crime. This approach simply excuses crime by blaming it on the environment. Around this time drug-use was also soaring, causing a domino-effect of crime.

Another important factor in accelerating the crime rate in America has been the introduction of the Great Society welfare programmes, which have weakened the family structure and led to gangs of

poorly parented juveniles roaming the streets. As a result, our inner cities have become combat zones. From 1960 to 1992 violent crime grew by 70 per cent. Property crime grew as well by 284 per cent.

But there was another significant cause of the surge in crime. In the 1970s and 1980s, the courts introduced a novel concept of civil liberties that transformed disorderly and disruptive public behaviour into a civil right. Most significant were two Supreme Court cases, one in 1972 and the other in 1983, striking down statutes against vagrancy and loitering.

In the 1972 case, Justice William Douglas waxed lyrical about the rights of “rogues and vagabonds” to roam the countryside as “loafers and litterers” as if they were merely romantic wanderers. The courts seemed to forget that the laws against vagrancy and loitering had been targeted against drifters and transients who rebelled against family and career commitments and preferred a rootless, roaming existence, sleeping in public places and begging from responsible citizens. The aim of the vagrancy laws was to uphold public order and personal responsibility. Now the courts were abandoning their role to uphold that public order.

Naturally, a domino effect followed from these cases, as lower courts overturned state and municipal laws that had given police authority to restrain behaviour in public places. Before long, the streets, parks and subways of our cities were filled with loiterers and drunks. As a result, law-abiding citizens began to move out of the inner city areas, while law-breakers moved in.

If we want to restore our cities, we must understand and critique the worldview that unleashed this disorder. It’s a worldview that rejects the biblical doctrine of creation which teaches that we are meant to live in community and in a state of order. Instead, the secular worldview says that individuals are the ultimate reality and individual rights trump all others. It claims that personal rights outweigh the need for public order. Unfortunately today civil liberties are defined in excessively individualistic terms which deny communities the right to promote their values or to insist on standards of public behaviour.

However (and it’s important to note this), the solution is not simply sending all these people to prison.

So what can legislators do?

I think the answer to that question came in the early 1980s when two social scientists, George Kelling and James Q.

Wilson, advanced what became known as the “broken-window theory”. They discovered that if a broken window in a building is left unrepaired, soon all the windows are knocked out. Why? Because damage left untended sends out a message that no one cares. A single broken window soon attracts the kind of people who will smash more windows.

Likewise, a community that allows pockets of public disorder, starting with graffiti and litter, is sending out a message that the authorities don’t care or don’t want to enforce standards of behaviour for their citizens. Once a city sends out that message, it’s all over. Law-abiding cit-



izens leave and the criminal element takes control.

In the early 1990s, New York Police Chief William Bratton took the broken-window theory to heart and persuaded the Mayor, Rudolph Guiliani, to give the theory a try. The police went out to “fix” broken windows. The police adopted a policy of zero tolerance for any violation of public order, and in the process discovered that there is a seamless web between controlling petty crime and restraining major crime.

Are you suggesting that the best way to reduce crime is to discourage it before it happens by creating an ordered and civil community life?

Yes, I am. The best way to reduce crime is not to react after it’s happened with

punishments and rehabilitation. It’s to help people live together according to God’s moral order in peace. Where this happens there is civility and harmony.

The biblical basis for this approach is the doctrine of creation, which tells us we were created for community. Because we are made in God’s image, and God in essence is Trinity, we discover that we are made for reciprocal love and communication. God has made us as inherently communal beings, and the God-ordained institutions of society make rightful, moral demands on us that we should fulfil.

Didn’t Augustine teach this in the fourth century in his classic work *The City of God*?

Yes, he did. Augustine taught that peace (*shalom*) is the “tranquility produced by order” (*tranquillitas ordinis*). He said that a political community can enjoy peace and harmony only by following the moral order. Therefore the primary role of the state is not to chase down criminals after they’ve committed their crimes but to nurture the “*tranquillitas ordinis*”, using its unique powers of coercion to that end. Pursuing *tranquillitas ordinis* is also the duty of every Christian, for though our sights are set ultimately on the “City of God”, as long as we live in the “City of Man”, it is morally imperative for us to work for the peace of that city. This is not optional; it is the only way to keep evil in check.

This philosophy influenced the original principles of policing laid out by Sir Robert Peel in 1829. The first job of the police, said Peel, is not fighting crime but keeping the peace. Seventy years later, in the first New York city charter, the same principles were repeated: “It is hereby made the duty of the police department to especially preserve the public peace ... remove all nuisances in the public streets ... restrain all unlawful and disorderly conduct.” As a result, at the turn of the century it was the police who developed the first food and soup lines; they built police stations with extra space where migrants could stay until they found work; they referred beggars to charitable agencies; and yes, they even helped lost children find their way home.

What does the biblical approach look like in practice?

Let me give you an example. In Newport News, Virginia, police grew weary of constantly answering calls about burglars and drug dealers in a run-down housing project, and the entire project was finally scheduled for demolition. To get ready for the new construction, the

police decided to clean up the area. They carted away trash, removed abandoned cars, and filled in potholes. To everyone's surprise burglary rates suddenly dropped by 35 per cent. The police had inadvertently stumbled on the broken-window theory. Similarly, Baltimore police worked with local agencies to clean up a housing estate — to upgrade street lighting, trim shrubbery, clean laneways — with the result that burglaries were reduced by 80 per cent and car theft by 100 per cent. Restoring order really does create “a tranquility of order”.

Is there any evidence to show a direct connection between the influence of Christian faith and crime reduction?

I'm glad you asked that. Several recent independent studies have shown that crime is highest in neighbourhoods with the most bars and liquor stores, and lowest in areas with the most churches. A landmark study by Richard Freeman of Harvard found that young people who are active in church are more likely to finish school, avoid pregnancies out of wedlock, keep a job and stay out of trouble with the law. In preventing crime, church attendance rates even higher than family structure — a highly significant finding, given that growing up in a fatherless home has also been proven to have a serious negative impact. The power of religion comes from the fact that it instills a sense of purpose and value to life; it also teaches a standard of morality that acts as a restraint on antisocial and criminal behaviour.

To what extent can crime and social disorder be regulated or remedied by government intervention?

Well, I think that crime can be remedied in the sense that you can incapacitate people who are dangerous to society. I believe in prisons for isolating and quarantining people who are anti-social in their behaviour and need to be punished for sinful behaviour. I believe strongly in the principles of justice and punishment which C.S. Lewis outlines in his famous essay: *The Humanitarian Theory of Punishment*. In this essay Lewis says that the main reason why crime needs to be punished is because justice requires the balancing of the scales.

So retributive justice has its place?

That's correct. The notion that we can rehabilitate offenders simply by putting them in prison and trying to re-educate them doesn't work. It's based on a therapeutic model of human nature which fails to take account of the nature of sin and what is required for lasting behavioural

change.

What we advocate in Prison Fellowship is the concept of restorative justice. We consider this to be the biblical approach. Restorative justice is a concept that takes crime seriously. It seeks to address a situation where the peace of a community has been shattered by finding a way to redemptively punish the crime. At the same time, it seeks to restore the criminal and the victim as well as the peace, or the *shalom*, of the community. This usually involves restitution of some sort. And that's the heart of restorative justice.

I have a book that's out now, *Justice That Restores*. It's based on one of the lectures that I was going to give in 1999 in England. And these lectures are intended to lay out the case for restorative justice.

Bob Hawke as Prime Minister promised Australia that under his government no child would be found in poverty by the year 1990. Is it possible for governments, through legislation and programs, to get rid of poverty and reduce crime?

No. No socialist government has ever done it. Of course, governments can reduce crime. In a totalitarian state, if you use enough pressure, you can hold crime down. They did it in the Soviet Union, for example. But after the Soviet Union fell, crime went up quite dramatically because all the restraints of the oppressive police state were removed. Until Gorbachev introduced his reforms, the Soviet Union was essentially a prison. Since everyone was effectively in prison, that reduced crime.

But, no, no system of government can eradicate crime and poverty entirely. And

the reason why a government cannot do this is that it doesn't have the means to eliminate sin and its consequences. And that means that you can't eradicate poverty completely. You may be able to reduce poverty, but that's a different issue. The Bible tells us that the poor will always be with us. It's a sad fact of life that as a society advances, some people will always be on the lower end of the economic scale — it's just inevitable. When politicians claim to be able to eradicate poverty, it's just a part of the utopian rhetoric that has become one of the classic socialist myths of the 20th Century.

Yet you have suggested that the state can change the way in which people relate to one another by making people more responsible to their families.

Yes, I have. Take penal reform, for example. If the state requires offenders to make restitution for their wrongs, say in the form of community service, then it's doing something redemptive for the community. That process alone has a greater tendency to produce peace in the community than simply hauling someone away, putting them in a jail cell, forgetting about them for 20 years, and then letting them back out. I also believe that if you can meet with people when they come out of prison, which we do in Prison Fellowship, and then help them to get back into the community, back into church, back into a job, then you're doing something to restore that community. It's not enough simply to release somebody after 20 years in prison.

What can the government do in terms of encouraging men to take

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their responsibilities as fathers more seriously?

I've written about that at some length. I think the liberalisation of the divorce laws has been a terrible thing that has encouraged a lot of parental irresponsibility.

Has it promoted crime?

It certainly does encourage crime! Crime is a moral problem; so anything that causes the breakdown of the moral structures of society is going to lead inevitably to crime. And we know that kids who are on the street without proper supervision, without being trained at home in a family environment during their morally formative years, are going to fall into crime. So, the more society breaks down, and the more the family breaks down, the more you're going to have crime.

But, again, government can only make it harder for the family to break down. It can't restore the family. That's a cultural question that involves cultural values. However, the government can remove certain disincentives to family life. For example, the government could strengthen family life by amending the tax policy which we have in America today. If you live together, unmarried, you get a lower tax than if you were married. That's a bad law because it undermines the family and penalises those who want to get married and remain committed to each other in a stable family relationship. It's also a dumb policy, because it's discouraging marriage, discouraging the family, and it leads to having more kids out on the street unsupervised, and therefore more



crime. Fortunately, George Bush has promised to change it. That's part of his tax bill, and I hope it goes through.

You say people today assume crime and poverty indicate that the government isn't doing enough. Does this create a victim mentality?

Yes, it has definitely created a victim mentality over the past 50 to 70 years or so. If we say that poverty is the cause of crime, then that means that if you're poor you can say, "well I'm free to commit a crime". Then people start to think that they have an excuse for committing crime on the grounds of their poverty. It's a terrible slander on the poor. And the fact is that empirically you can't validate that case.

In poor inner city neighborhoods, what some people might describe as "ghetto neighbourhoods", there have been a number of studies conducted in recent years. And do you know what they found? They discovered that 90 per cent of the kids who come out of intact families do not commit the crimes whereas 90 per cent of kids who come out of broken families do. So, the common factor is the state of the family, not poverty.

Interestingly, in one study the poorest

single precinct had the lowest crime rate. That was Chinatown, in San Francisco. This was largely because the family structure amongst the Chinese was so strong that their kids just didn't commit crimes. It was substandard housing, and many of the families lived below the poverty line. In that sense, it was terribly deprived. But it wasn't depraved, because the Chinese kept their family units strong.

In Australia, liberals focus on rehabilitation and conservatives call for tougher penalties and mandatory sentencing. Who's right?

There is a right answer. The right answer is to reform the moral structures of society. Encourage moral reformation, which has to be cultural as well as political. If you have a moral reformation, then you'll do something about crime. And the state needs to think more in terms of sentencing that is redemptive like restitution, community service and work projects for non-violent offenders. We need to be able reintegrate these people back into the community once they've paid for their crimes.

The problem with conservatives, and I was one of them, is this: tough talk doesn't solve the problem. It's easy to lock people up, but it doesn't stop them re-offending. The recidivism rate remains absolutely unchanged. So you can lock up lots of people, but when they get out they are often more likely to commit new crimes.

Rehabilitation doesn't work, either. We've had lots of studies on that showing that you just can't rehabilitate a criminal using a therapeutic approach in prison. Prison is the worst possible environment to try and rehabilitate anyone. It's not a good environment to try to get somebody off drugs either — which is a chief contributing factor causing crime. So, neither tougher penalties nor rehabilitation works.

You need restorative justice. You must have punishment because justice requires it, but it ought to be redemptive punishment that gets people back out on the streets. This is what my new book is about.

Charles Colson is the chairman of Prison Fellowship Ministries and award-winning author of such best-sellers as Born Again, Life Sentence, Loving God, Kingdoms in Conflict, The Body and How Now Shall We Live? In 1993 he was awarded the prestigious Templeton Prize for Progress in Religion, given for extraordinary leadership and originality in advancing humanity's understanding of God.

Peter Hastie is the issues editor of AP. 

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Judge — but not for yourself

The moral of the story is what counts.

I was walking out of Fisher Research Library at Sydney University recently when I was stopped by a rather nose-y student. He had noticed that I was carrying an armful of books on criminology. I think the title of the topmost book must have caught his eye. It was the landmark work, *Crime and Human Nature*, by James Q. Wilson and Richard J. Herrnstein.

“Are you a psychology student?” he asked, rather imperiously.

“No,” I said, “I’m not.”

“Then what are you studying?” he inquired.

“Theology and philosophy,” I said.

“Bah!” he exclaimed. “What’s that got to do with crime?”

Then, before I could give him a reply, he turned on his heel and stormed up the stairwell. Although he took off at a rapid pace, his question has lingered in my mind: does the Christian faith have anything to say about the burgeoning crime problem?

Over the past few decades, criminologists have argued about the reasons for the recent surge in crime in Western democracies. With prison populations exploding at a frightening rate — for instance, in the USA there has been a tenfold increase in the past 25 years, now with two million inmates — there is obviously a desperate urgency to re-examine some of the theories that have been used to formulate our policies on crime and punishment.

What is it that lies at the heart of the escalating crime rate? In no issue of modern life are we more in need of better answers. For several decades now, social theorists have been conducting a vigorous debate over the significance of such factors as poverty, family breakdown, population change and softer judicial penalties as the major causes of crime.

For example, those who see poverty as the key factor can certainly point to the fact that street crime is more common in disadvantaged neighbourhoods. But they cannot explain why the crime rate remained stable or declined during the Great Depression but rose sharply during the prosperity of the ’60s.

Again, while it’s possible that broken



Peter Hastie

homes may contribute to the problem of juvenile delinquency, there is also substantial evidence that finds no direct relationship between single-parent families and crime.

Further, while it’s true that a rising number of young males in a population will lead to an increase in crime, this does not shed any light at all on why the age-specific crime rate (that is, the number of crimes committed by young males of a given age) can also rise or fall from one period to another. For instance, since handguns have been available in America for decades, what really lies behind the recent spate of high school shooting massacres by young teenage boys? Age can’t be the real reason.

This is where the Book of Judges may be of some help to us. In the last five chapters of the book (17 to 21), the writer relates a number of gruesome stories with an express purpose in view — to remind us what happens when we turn away from true religion and personal virtue instilled by God’s Word.

One verse, which is repeated twice in these chapters, is the key, not only to this section but to the whole period of the judges. We discover it first in Judges 17:6: “In those days Israel had no king; everyone did as he saw fit.” In the final verse of the book (21:25) the writer emphasises the lesson by repeating the statement.

This is a vital insight that has a direct and contemporary relevance. The problem with Israel, the writer complains, is that without a strong authority they abandoned the civilising revelation of God and adopted, in its place, a philosophy that emphasised personal rights, instant gratification and radical individualism. Sound

familiar? With a change of a few dates and place names, we could well be writing about the significant changes of world-view that took place in the 20th century.

The results of abandoning biblical faith in Israel were catastrophic. After their spiritual defection, they experienced a shocking moral collapse. As the nation went into ethical free-fall, crime mushroomed around them (see Judges 19:25–30). The incidence of sexual assaults and violence spiralled as the culture of self-expression flourished.

Scholars of social history with an interest in the past two centuries have noticed a similar phenomenon in some English-speaking countries from about 1830 onwards. In America particularly, there was a significant increase in crime in the 1830s and ’40s that was followed by a dramatic decrease in the crime rate from the 1850s to the early 1900s.

James Q. Wilson, Ted Gurr and Eric Monkkonen, to mention just a few criminologists, have produced a number of studies that seem to confirm the conclusion of the Book of Judges. They suggest that the best explanation for the falling crime rate in the latter half of the 19th century lies in a massive effort from all levels of society to engage in moral uplift. They note that this came through many routes — religious revivals, the Sunday school movement and the widespread push for temperance. This effort had the support of the intellectual and social elites.

On the other hand, Wilson notes that when the intellectual elites abandoned religious and moral uplift as a social ideal from the 1920s onward, the crime rate began to climb. It took off from the ’60s, when the culture of self-expression came to full flower.

The upshot of all this should be obvious: the crime rate is particularly sensitive to the effectiveness of religious and moral education in society. It seems that the best way to keep crime under control is to redirect our efforts and resources to cultivating traditional virtues in each rising generation.

Peter Hastie is issues editor of AP.



It's pay back time

Prison is the university of crime. Justice should focus on restitution.

At Port Arthur stands an appalling reminder of the useless cruelty we can so readily perpetrate, especially in the grip of ideology. I don't mean the memorial to the 35 slaughtered by Martin Bryant, though it is hard to imagine a more futile viciousness, but a much older institution: the separation prison.

Now a tourist attraction among the convict settlement ruins, here victims were held in solitary confinement, unable to utter a word to another living soul for months, even years. On Sundays they would shuffle to the chapel to be locked into individual cubicles, wearing long caps with face guards pulled low, lest they received the comfort of eye contact. Jailers would guard against a whisper or the touch of another hand.

For one hour a week they would hear other human voices, and be able to lift their own in the hymns. At other times communication was by gestures and bells. Meals were passed through a trap in the cell doors. Guards and prisoners even wore felt cloth over their boots to ensure silence.

Part of being made in the image of God is that we are beings who relate, who need company and conversation. The separation prison seems to me sick and dehumanising. Yet this horror was deemed enlightened, an advance in penal theory, an improvement on the floggings and irons and cruel labor. It was modelled on Pentonville jail in London, under the belief that prisoners who had no escape from their thoughts would eventually find repentance and moral reform. The goal was rehabilitation.

It was not spectacularly successful. People in prison, then as now, did what they must to get by, and put it behind them when they got out.

But the prison system today is scarcely more successful. Recidivism stands at up to 70 per cent. Hardly anyone comes out of prison a better person than he went in; jails are universities for crime.

Edwin John Eastwood (Victoria's Faraday primary school kidnapper) said on the eve of his release: "I liken jail to a family abandoning a pet in the forest. They wouldn't recognise the pet two years down the track because to survive



Barney Zwartz

you have to become a feral animal. And the same is true for prison."

No one denies prisons are necessary, but the vast majority of people locked inside them need not be there.

Traditionally, there are four purposes of punishment: retribution by society on the offender, to deter him and others, to protect the innocent, and to rehabilitate the offender so that he can become a useful member of the community.

Perhaps most important is the protection of the community, or quarantine, and here prison is the right option. Child abusers, psychopaths and violent criminals are obvious examples.

Next, I suggest, comes rehabilitation. We who have received grace are to impart it. God takes no pleasure in the death of the wicked, but when they turn from their ways and live (Ezek. 18:23). The second principle, deterrence, is found in 1 Timothy 5:20, "those who sin are to be rebuked publicly, so that the others may take warning", and punishment is there too (eg, 1 Pet 2:14 tells us that governors are sent by the Lord for the punishment of evil-doers).

However, the Christian view of rehabilitation is quite different from modern secular approaches, the extreme version of which is the behaviourism exemplified in the Kubrick film *A Clockwork Orange*. Here aversion therapy — linked to the only thing the protagonist loved, the music of Beethoven — was used to change the conditioning and produce different reflexes. The result was a monster — or a cripple — of a different sort.

The essential thing in rehabilitation is breaking habits or inhibiting habits about to form. It is not the best plan to put com-

paratively innocent lawbreakers among those who are hardened, cynical or despairing, where drugs and abuse and fear are constant companions.

English lifer Erwin James writes: "Prison is designed to disempower. Everyone in jail is vulnerable, to a greater or lesser extent. Prisoners live at the mercy of those in charge, and of each other, and dignity is a scarce commodity ... It is when prisoners feel they are not being afforded respect as people that the cynical prison culture thrives."

He also claims: "Prison life is mostly a continuous repetition of the same day, over and over again. Finding a purpose and a meaning beyond 'punishment' can be a struggle. Often, people are not in prison long enough to discover anything worthwhile beyond a new set of criminal alliances. Or they end up inside for so long that any good that might have been achieved along the way is undermined by bitterness and resentment.

"The paradox of prison lies in society's expectations. The community wants retribution but also rehabilitation. For many, sending people to prison is not enough, they must suffer while there. But only somebody who has never been to prison would believe that jails are 'soft' places."

Australia's prison population is rising. Victoria, which has the smallest prison population, per capita, nevertheless found the prison population grew 27.8 per cent from 30 June 1995 to 30 June 2001. Of these 94 per cent are men, two thirds of whom have been in prison before, and the recidivism has rate increased steadily. The Victorian Government promised four new prisons in the state budget in mid-May, taking \$194 million of a \$334 million increase in the corrections budget, but recognised the need for rehabilitation programmes to reduce reoffending.

Reduced discretion for judges in sentencing is the biggest factor feeding the prison explosion, along with drug laws (more than 80 per cent of people behind bars are for crimes involving alcohol or other drugs).

The fact that judges cannot take the seriousness (or otherwise) of the crime

into account, nor the circumstances of the offender, lies behind much of the controversy of the Northern Territory's mandatory sentencing laws. There people have been jailed for stealing pencils, or a box of biscuits. Some of them, bewildered and despairing, have killed themselves.

The 19th century penal theorists were right that the key to rehabilitation is for the offender to take responsibility for what he has done and recognise the harm he has caused. The key lies in serving the community, and restitution is a vital aspect.

Under our present system, crime is against the state. The state jails the offender, the state takes the fine. Victims often feel deserted and bereft. The biblical method is restitution: the offender must repay the victim, plus a penalty (e.g. Ex 22). This is not always possible but — especially with minor crime — it is possible much more often than it is done.

We know that rehabilitation must involve the whole person. Conversion is the best guarantee, but we can work to change lives of non-believers too. Programmes that bring young offenders

face to face with those they damaged and confront them with the reality and impact of their crime have been quite successful. A wider system of community service orders would be appropriate for many who are now locked up.


Working in food banks and with charity organisations is better than tidying roadsides. What about young offenders working in supervised teams to fix up the homes or properties of the elderly and handicapped? Not only is it useful work, which benefits the community, but there are psychological benefits. It can break down the alienation, as each group becomes real, human, to the other; they are in a relationship. A cup of tea, scones and a chat could be a natural accompaniment.

Yes, the caseworkers and other costs would be significant, but surely not more than cost of keeping criminals in jail: at present, more than \$50,000 a year each.

Theologians have traditionally distinguished between sin, vice and crime, as offences against God, oneself and others (clearly, sin usually encompasses the other two). But not every sin is a crime (it is impossible to legislate against greed or

covetousness), and not every crime is a sin (for example, witnessing in countries where Christian evangelism is illegal). What they have in common is that the corruption begins within, so the offender cannot make any progress until he recognises his own responsibility, that the problem begins with himself.

My plea for alternatives to jail is not directed at serious crime, where retribution is important, where the community indicates its refusal to condone such behaviour by removing the offender, and where society's wellbeing demands his removal. And these comments are the merest sketch of a way forward, for which many qualifications and caveats are needed. But the guiding principle is clear: God is quick to restore the penitent (1 Jn 1:9). He is slow to anger, but abounding in lovingkindness (Ps 103:8). That should be our ambition too.

Barney Zwartz is production editor of AP and a senior journalist with The Age in Melbourne. 

Inside out

A former prisoner talks to Tracy Gordon about the challenges inside and outside jail.

The place of authority

M always knew that he had done the wrong thing — so didn't really have a problem with authority. But he says that the type of authority you encounter while in prison is very different from outside. On the inside, it is imposed — basically the authority structure is in place and you have to abide by that. Once you get out, that structure is largely removed. Submitting to authority becomes a voluntary thing. M finds it has been and is a learning experience, to understand and find joy in submitting to God, and those whom God has put in authority.

The role of the state

The state could always do more in the area of criminal justice — but it really comes down to individual choice, says M. For example, M had to make changes in his life to ensure that he wouldn't commit the same crime again. He saw psychologists, psychiatrists and counsellors in prison to learn as much as he could.

“When I came to know Christ, it was only then that I realised how much was lacking in the state's approach to rehabilitating criminals.”

Offenders need to come to a point where they understand what they have done. And victims need to understand the backgrounds of offenders — not that this in any way excuses them. Without Christ, the whole process becomes reduced to “payback”.

Jail as a deterrent

Jail, to many offenders, is a way of life. They become accustomed to it, and believe it is only a matter of time before they will be back behind bars. For others, it is very foreign — something they never really think about. So jail does not really act as a deterrent, M believes.


Family and upbringing

The family environment does have an impact on the life of possible offenders. However, it is not the sole determinant.

Those brought up in a supportive and nurturing family structure tend to have more choices for paths in later life, and good role models.

Common denominators

There appear to be some common threads running through the backgrounds of offenders, including low levels of education, fractured families, lack of good role models and teaching on morality, and high levels of sexual, physical and verbal abuse.

There also tends to be a transition taking place amongst offenders. The old school, hardened criminals, stick together, M says. They adhere to a strict code, for example there are certain types of people you would not commit a crime against. The new school, which is growing, comprises younger criminals, who behave in a wild fashion, are highly independent, and tend to follow American culture quite closely (vocabulary, dress, and outlook on crime). Their motto is survival of the fittest. 

Helen Roseveare

From 1953 to 1973 Dr Helen Roseveare served as a medical missionary with the Worldwide Evangelisation Crusade in the Congo, spending five months in captivity during the rebellion in 1964.



It was cold as we trudged from the bus-stop to the church, the lightly falling snow muffling our footfalls and adding to our sense of loneliness. In the large empty church, the flickering candle light hardly penetrated the darkness of that early December morning, as I knelt, a shivering seven-year-old, beside the quiet figure of my Mother. She had come to thank God for the birth of another little sister into our family. I did not fully understand why we were there, and yet, in a strange way, I knew it was right.

The verger turned the lights on, and I closed my eyes to shut out the hard glare, and to retreat back into the mystery of darkness.

The minister was praying. I glanced up at mother: her face looked lovely and her eyes shone. I tried to listen, to understand, but I was shivering and felt afraid. Mother put an arm round me and drew me closer to herself, and suddenly I knew that she needed me, and I loved her. I followed her finger in the prayer book, and we were praying together. The rector's voice was hushed and barely audible as he prepared for the communion service. For perhaps the first time, my restless spirit was stilled momentarily by a sense of the Presence of God.

"We are not worthy..." reached through to my understanding, and made me feel guilty. I shrank yet closer to Mother.

"Almighty God, our heavenly Father, who of Thy tender mercy didst give Thine only son Jesus Christ to suffer death upon the Cross for our redemption: who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; and..."

Mother had forgotten her seven-year-old, her heart and mind drawing strength and comfort from the well-known prayer. She ceased to point.... and no longer listening, I reread that beautiful phrase that seemed underlined by her stationary fin-

ger. She moved away from me, up to the communion rail. "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving."

"Christ died for thee." For a brief second, in that solemn moment of awed silence, I heard the spirit say those words to me, in my heart.

The moment passed. Scarf wound tightly round my neck, beret and knitted mitts pulled on against the damp winter chill, I followed Mother out of the quiet church, and we made our way home.

"Mummy, what is an oblation?"

Perhaps she was startled out of her own line of thought, taken by surprise, or perhaps she just did not know. Maybe the question jarred against the stirrings of faith, making her question that which she wanted to accept. I do not remember what she answered, except that it seemed short and curt.

For some reason, deep inside of me, I felt hurt, so I did not ask again, yet I needed to know the answer.

I found her prayer book later that day, and the marker was in the Communion Service. Slowly, laboriously, I found my way through to that particular prayer, and read and reread the first paragraph. I learnt it by heart. For months, I used to recite it to myself in bed at night before falling asleep. The words had a beauty, a fascination, that reached down towards an inner need: yet so much was incomprehensible. What was redemption? What was an oblation? I looked the words up in a dictionary, but the flat explanations spoil the mystery of the incomprehensible.

It was many years later before I gave in to the promptings of the Spirit, to realise

that God had so loved me that he had given his only Son Jesus Christ to suffer death on the Cross for my redemption — to save me from my sins, to take upon himself my punishment and all that I deserved.

"A full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world" was made by Christ at Calvary, because he loved us.

The mystery of that great sacrifice still stirs my soul to its depths. That the Son of God could so love me that he would give himself for me, still stirs a sense of awed wonder.

There was no other good enough to pay the price of sin:

He only could unlock the gate of Heaven and let us in.

The well-known words of childhood hymns became more precious, more meaningful, as one sought to enter into any understanding of the Mystery.

If he so loved me that he was willing to die for me, whatever could I do for him even to begin to show my heart's longing to thank him? "A full, perfect and sufficient Sacrifice" — sufficient, sufficient for the sin of the whole world. So no more could be offered. The only possible acceptable sacrifice was complete. Christ had sacrificed himself, once for all — once for all time, once for all people, once for all sin. No further sacrifice was needed or possible. God had shown himself satisfied by that perfect offering, when he brought back the Lord Jesus Christ from the dead, raising him to life again that first Easter morning.

I could add nothing to the efficacy of his sacrifice: I could do nothing to save myself from the penalty of my sins. He had done it all. Yet there was a striving in my inner being to do something to express my heart's response to his great love for me. His Spirit in me stirred that unrest, planting in my heart the desire to respond to an insistent demand made upon me by that "one oblation of himself once offered".

This extract is taken from Living Sacrifice, by Helen Roseveare (Hodder & Stoughton, 1979).



Come worship with us!

If you are passing through or moving nearby, feel free to ring the Minister, Clerk or Elder.

australian capital territory

CANBERRA, BELCONNEN

Cnr Gatty St. & Ross Smith Cres, Scullin.
Sunday Service 10:00 am

Elder: Mr R Howe (02) 6247 9586

CANBERRA, FORREST (St Andrew's)

1 State Circle (opp Parliament House).

Service Times: 9.30am. & 7.00pm.

Church Office: (02) 6295 3457

CANBERRA, TUGGERANONG

Isabella Plains: Isabella Plains Primary School,
Ellerstone Ave. Worship Service & Sunday
School 10.00am.

Rev Tim Abbey (02) 6292 6772

GUNGAHLIN-NORTH BELCONNEN

Ngunnawal Primary School 10.00am.

Enquiries: (02) 6253 8257.

new south wales

ANNANDALE

Hunter Baillie, Johnston & Collins Sts.
10.00am, Rev Colin Alston (02) 9969 8071.
Welsh Church: Chalmers St, Surry Hills.
3.00pm. each Sunday.

ARMIDALE

Faulkner St, 9.30am. & 7.00pm.
Rev. Richard O'Brien (02) 6772 3093

ASHFIELD

Liverpool Rd. & Knox St.
Rev Peter Hastie (02) 9798 6572.

BEACON HILL-NARRAWEENA

244 Warringah Rd. 9.30am. & 7.00pm.
Rev. Andrew Clausen (02) 9451 5076.

BEECROFT

Mary St., 8.45am. 10.30am. & 6.30pm.
Rev Martin Levine (02) 9876 2478.
Session Clerk: Ray Dunlop (02) 9876 2478.

BEGA — EDEN

Bega -Upper St; Eden — CWA Rooms,
Imlay St. Clerk: Mrs J Gill (02) 6495 6062

BLACKTOWN (EAST)

Gallop Grv. & Heffron Rd. Lalor Park,
Service Times: 10.30am. & 6.00pm.
Rev Stuart Coulton (02) 9626 0866.

BONDI

Cnr. Castlefield & Miller Sts. 10.00am &
7.00pm. Rev John Graham: (02) 9365 5388 /
(02) 9597 5214

BONNYRIGG

Western Regions Chinese Church

14-16 Bibbys Place. 9.30 am. (English) &
11.00 am. (Mandarin)

S.Clerk: Stanley Chen (02) 9753 2073

BOWRAL — MITTAGONG

Bowral: 20 Bendooley St. 10.30am.

Kid's Church: 9.30 am. 1st & 3rd Sunday

Mittagong: Cr Alice & Edwards Sts. 9.00am.

Rev. Doug McPherson: (02) 4872 4052.

BURWOOD

48 Belmore St. 9.15am (English)

Burwood: 11.00 am (Cantonese)

5.00 pm (English).

Rev Jim Elliott (02) 9745 3935.

Rev. Dennis Law (02) 9715 3889

CAMPBELLTOWN

34 Lithgow St. 8.30 am. 10.00 am. 6.30 pm.

Rev. Greg Goswell (02) 4625 1037

CANTERBURY CITY

Earlwood: 40 Collingwood Ave. 5.00 pm.

Lakemba: 1005 Canterbury Rd, 9.00am.

Sunday School (Lakemba) 10.30am.

Rev Colin Dubi (02) 9558 3284.

CARINGBAH

393 Port Hacking Rd.

Rev Graham Flick (02) 9524 6406 (O).

CASTLE HILL

247 Old Northern Rd. 9.30am. & 6.00pm.

Rev Dr Ron Keith (02) 9634 2911.

CESSNOCK (St Andrew's)

Cnr King & Cooper Sts.

9.30am. & 7.00pm.

Enquiries: (02) 4992 2412

CHATSWOOD

St Andrew's, Anderson St.

9.00am. & 7.00 pm.

Lane Cove, St James, Farran St. 11.00am.

Rev. Jeff Read (02) 9419 5932 (W) 2077 (H)

CHINESE CHURCH

Cnr Crown & Albion Sts. Surry Hills.

Ph (02) 9331 4459, Fx (02) 9360 6020,

English/Cantonese/Mandarin/
Bilingual Services.

Rev John Ting (02) 9331 4459(O).

Rev Joe Mock (02) 9642 8861(H).

Rev. Daniel Ng (02) 9331 4459 (O)

Parish Wkr Mrs Irene Chang (02) 91814996.

Chinese Church (Burwood)

46-48 Belmore St. 11.00am

Rev Dennis Law (02) 9331 4459 (O)

COFFS HARBOUR (St Andrew's)

187 High St. 8.00am. 9.45am. & 6.30pm.

Rev Peter Moore (02) 6652 3183(O).

CONCORD

Cornerstone Community Presbyterian Church

Meets Concord Public School 9.30 am.

Cnr Burwood Rd. & Stanley St. Concord

Rev. C S Tang (02) 9688 7880 (H)

COOTAMUNDRA (Scots)

Cnr Parker & Francis Sts 11.00 am.

I.M. Rev F. Monckton (02) 6977 1642

COWRA

46 Macquarie St. Also Gooloogong,
Morongla.

Rev John McClean Ph (02) 6342 1467.

CRONULLA

13 Croydon St. 9.30am.

Rev. Russell Stark (02) 9523 5875.

EAST MAITLAND

George St. **Beresfield:** Beresford Ave.

Raymond Terrace: Irrawang St.

Rev Donald Smith (02) 4933 7443.

EPPING

Bridge & Rawson Sts.

Rev David Tsai (02) 9876 1188.

FORSTER/TUNCURRY

Bruce St. Forster, 11.00am.

Rev John Thompson (02) 6552 1082.

GILGANDRA (St Stephens)

14 Myrtle St. 11.00am. & 9.00am. (4th Sun).

Also at Gulargambone, Tooraweenah.

GOSFORD

17 Mann St. Church, 8.00am 9.45am 6.30 pm.

Gosford: Office: Ph/Fx (02) 4323 2490.

Rev Rod Mallinson (02) 4385 5231.

Yth Pst. Steven Soldatos (02) 4368 6415

GRIFFITH

Opp. Collina Oval, Blumer Ave. 9.30 am.

Rev. Peter Gobbo (02) 6962 4827.

Dr L. Thorpe (02) 6962 1934

GUNNEDAH

Marquis & Barber Sts.

Boggabri: Court House

HURSTVILLE

Cnr. Park Rd. & McMahan St. English:

9.30am. & 6.30pm. Indonesian: 4.00pm.

Rev Kevin Murray (02) 9153 8176.

KIAMA (Scots')

Terralong St. 9.00am.

Jamberoo: (St Stephen's) Allowrie St,

11.00am. (2nd Sun). Session Clerk:

Joyce Schweitzer (02) 4232 1020.

KOGARAH

Cnr Kensington & Derby Sts.

9.30am. & 7.00pm.

Rev Ray Osborn (02) 9587 5577.

KOREAN, SYDNEY (Young Nak)

7-9 Manson St, Telopea. 9.30am. 11.00am.

3.00pm. Rev Charles Kim (02) 9684 2090(C),

(02) 9150 7939(H), (02) 9816 3807 (S.Cl.).

LEETON

Cnr. Sycamore & Cypress Sts. 10.00 am.

Rev. Phillip Strong (02) 6953 3579

LISMORE (St Paul's)

188 Keen St. 9.00 am. & 7.00 pm.

Rev Peter Playsted (02) 6624 7050

MACQUARIE

Herring & Abuklea Rds, Marsfield

Rev. Rex Swawley (02) 9878 4202

MANLY (St Andrew's)
Raglan St. & Augusta Lane. 9.45am. 5.30pm.
May/Sept; 7.00pm Oct/April.
Rev Tony Lang (02) 9976 2801

MAROUBRA, Kingsford
8 Robey St, **Maroubra**. 9.30 am. 7.15 pm.
94 Houston Rd, **Kingsford** 11.15am
Chinese Service, **Maroubra** 4 pm.
Rev Johnnie Li (02) 9349 1312

MOREE (St Andrew's)
Cnr Albert & Auburn Sts, 10.00am.
Rev. L. Fowler (02) 6752 1083

MOSMAN (Scots Kirk)
Belmont Rd. (nr Military Rd), 9.00am.
Rev R J McCracken (02) 9969 6101.

MURWILLUMBAH (St Andrew's)
Wollumbin St. 9.00am. & 7.00pm.
Tyalgum: 11.00am. (3rd Sun).
Rev. Philip Strong (02) 6672 1088

NEWCASTLE (St Andrews)
Cnr. Laman & Auckland Sts 9.15am & 7.00pm.
Office: (02) 4929 2857

NORTH SYDNEY-GREENWICH
(St Peter's) 234 Blues Point Rd. 10.00am.
& 6.45pm. Wednesday 1.15pm.
Greenwich: (Taylor's Memorial)
86A Greenwich Rd. 10.00am.
Rev Dr Paul Logan (02) 9955 1662.
Assistant Rev A B Clark (02) 9638 7471

PARRAMATTA CITY
Cumberland High School, Dunmore Ave.
Carlingford. Rev. Luke Tattersall.
S. Clerk: Mike Whiteman (02) 9484 1240.

PENRITH (St Andrew's)
Doonmore St. near High St, 9.00am. &
7.00pm. Rev William Morrow (02) 4721 2440.

PORT MACQUARIE (St Andrew's)
Cnr William/Munster Sts, 9.00am., 10.30am
Rev S Donnellan (02) 6582 2505

RANDWICK
Alison Rd. & Cook St. 10.00am. & 5.00pm.
(02) 9399 3183.

ROSE BAY (St Andrew's)
Cnr Dover Rd. & Carlisle St. 10.00am & 6.00pm.
Rev Bruce Christian (02) 9388 1206(O).

RYDE
Bowden & Squire Sts. **Putney**: Douglas St.
Rev Andrew Unwin (02) 9809 3197.

SOUTHERN CROSS
Park Ave. East Lismore
Rev. Stephen Cree (02) 6621 3655

SPRINGWOOD
160 Macquarie Rd. 10.30am. & 7.15pm.
Winmalee: 481 Hawkesbury Rd. 9.00am.
(02) 4751 1188(O).
Ron Green (S Clerk) (02) 4751 2369.

STRATHFIELD (St David's)
Barker Rd. & Marion St. 10.00am. & 6.30pm.
Rev Robert McKean (02) 9746 8123.

SUTHERLAND
Cnr Flora & Glencoe Sts. 9.30am & 6.30pm

SYDNEY (Scots Church)
142 Chalmers Str., Surry Hills (temporary)
Service Time: 10.30 am.
Session Clerk: Mr P Moore (02) 9958 1887.

TAMWORTH (St Stephen's)
23 Matthews St, also at **Moonbi**.
9.00am. & 6.30pm
Rev Stuart Andrews (02) 6765 8754.
Tamworth Community Presb Church,
Oxley High School Piper St Nth T'worth

10 am. Rev Keith Walker (02) 6762 5759

Manilla: Court St.
Rev. Vic Johnson (02) 6785 1627.

TAREE
Albert St. 9.00am.
Rev John Thompson (02) 6552 1082(O).

TENTERFIELD
117 Logan St.
TERRIGAL (Scots Kirk)
2 Willoughby Rd.
Rev Phillip Paul (02) 4385 2240.

WAHROONGA
Wahroonga Presbyterian Church,
Cnr. Illoura Ave. & Stuart St. 9.30am.
Rev. Murray Fraser (02) 9489 3690

WEE WAA
Mitchell St.
Mr Mark Powell (02) 6795 4259

WENTWORTH FALLS (St Andrew's)
Falls Rd. 9.00 am. Session Clerk: Mr Bernie
Tucker (02) 4757 3518

WENTWORTHVILLE
7 McKem St. **Girraween**: 15 Tungarra Rd.
Rev. David Griffin Phone: (02) 9896 3297.

WESTLAKES
Warnervale Community Hall, Warnervale Rd
S.School 8.30 am. Service 9.30 am.
Rev. Esa Hukkinen (02) 4393 5530

WEST WYALONG
Pioneer Memorial, Court St. 9.00am. &
11.00am. Also at **Barmedman, Mahda,**
Talimba & Weethalle.
Mr. Lance Jackson (02) 6972 2143.

WOLLONGONG (St Andrew's)
Cnr Kembla & Burelli Sts. 9.45am. &
6.00pm. Rev Bruce Hammonds (02) 4226
1458(H) (02) 4226 1725(O).

WOOLGOOLGA
Cnr Scarborough St. & Landrigan Close.
Rev Peter Moore (02) 6651 2301.

WOONONA
7 Gray St. Rev Peter Currie (02) 4284 4057.

WOY WOY
120 Blackwall Rd. 9.00 & 10.30 am.
Rev. Jamie Newans (02) 4342 2856

PEACE PRESBYTERIAN
Student Centre, Deception Bay State High
School 9.30am.
Pastor Bob Whiting (07) 3886 7367.

CABOOLTURE
Cottrill Rd. 10.00am. & 6.00pm.
I.M. Rev. W McKinlay (07) 3285 2104

CAIRNS
85 Sheridan St. 9.15 am. & 6.30 pm.
Rev Donald Broadwater, (07) 4036 0421(H).
Rev Russell van Delden, (07) 4054 3241 (H).
Pastor Ron Lyons. (07) 4055 1769 (H).

CALLIDE VALLEY
Biloela: Cnr. Kariboe & Melton Sts.
10.00am. & 6.00pm.
Jambin: Three Ways 8.30am.
Pastor Walter Posthuma (07) 4992 1441

CALOUNDRA
Cnr Kalinga & Ormutz Sts. 9.30am. &
7.00pm. Rev N. Thomason (07) 5493 3594

CAPALABA
74 Lyndon Rd. 8.30am & 6.00pm
Rev B Enchelmaier (07) 3824 0958

CHARLEVILLE
Galatea St. Rev Terry Sadler, (07) 4654 3188.

CHARTERSTOWERS
Blackthorn Hall, Thornburgh College,
King St. Mr. S. McDonald (07) 4787 3395

CLAYFIELD (Scots Memorial)
29 Bellevue Terrace, 9.30am.
Rev W. Savage (07) 3262 1230 (O).

CLEVELAND
Cnr Bloomfield & Ocean Sts. 10.15am &
6.00pm. Rev Brian Enchelmaier
(07) 3824 0958

COORPAROO
Emlyn St. 10.00am. & 7.00pm.
Rev Jorge Lievano (07) 3219 8012.

CREEK ROAD
PCYC Centre, 27 Narracott St., Carina
9.00 am & 5.30 pm.
Rev Peter Barson (07) 3398 3607.
Rev D. McDougall (07) 3397 5244.

DALBY
Condamine St. (cnr. Patrick St).
Rev Roland Lowther (07) 4669 7074

EUMUNDI
Memorial Drive, 10.45am. (weekly) &
6.30pm. (2nd & 4th Sunday).
Rev Desmond Morris (07) 5441 3053

GAYNDAH
Warton St. 10.00am.
Pastor Errol Shepherd (07) 4161 1916.

GLADSTONE (St Andrew's)
149 Goondoon St. 10.00am. & 7.00pm.
Rev. David Secomb (07) 4972 1058

Tannum Sands:
Cnr Pacific Drive & Ocean St. 8.00am.
I.M. Rev. J. Chandler (07) 4922 1825

GOLD COAST
Arundel: 132 Allied Drive 9.15am.
Rev Bob Carner (07) 5545 0947
Robina: Cnr University & Cottesloe Drives
10.00 am. & 6.30 pm.
Rev. Kevin Ridley (07) 5571 1416

GYMPIE
11 Crown St. 9.30am. Woolooga 11.00am.
Rev. D Cranney (07) 5482 7629(O).

HERVEY BAY (St David's)
Denmans Rd, Scarness, 9.30am. & 7.00pm.
Rev. John T Roth (07) 4124 7018.

queensland

ACACIA RIDGE
Cnr. Mortimer & Beaudesert Rds.
8.45am. & 6.00pm. Pastor Stephen Teale,
(07) 3277 0010, (07) 3344 5022 (H).

ASCOT
68 Charlton St. (Near Airport).
Rev Guido Kettmiss (07) 3216 4151.
Rev Les Hall (07) 3267 0558

BALD HILLS
58 Strathpine Rd. 8.30am. & 7.00pm.
Rev Peter Bloomfield (07) 3261 4305.

BRISBANE KOREAN
145 Ann St. 8.00am. 12.00 noon, 7.30pm.
Rev Dr M. M. Y. Kim (07) 3300 3132

BRISBANE (St Paul's)
53 St Pauls Tce. Spring Hill.
Rev A. Gardiner (07) 3831 7458(O).

BUNDABERG (Scots')
Cnr. Water & Alice Sts. 9.00am & 7.00pm.
Rev David Newman (07) 4153 2954

IPSWICH

Cnr Limestone & Gordon Sts. 8.20am.
10.00am. 6.30pm. **Coominya:** 8.00am.
Forest Hill: Church St, 9.00am.
Rev John Langbridge (07) 3294 7999.
Rev Wesley Redgen (07) 3282 9829.

ITHACA

100 Enogerra Tce, Paddington.
Service: 9.30 am. 6.30pm.
Rev. Robert Herrgott (07) 3300 6158

MACGREGOR

268 Padstow Rd. Eight Mile Plains 8.30am.
Rev Jorge Lievano (07) 3219 8012.

MACKAY

Cnr Harvey St. & Evans Ave. Mackay.
9.30am. & 7pm.
Sarina: Sarina Beach Rd. 7.30am.
Pinnacle: Red Cross Hall, 4.00pm. (1st & 3rd S'day). Rev. Jim Brown (07) 4955 3829.

MALENY

Cedar St. 9.00am.
Rev. David Grace (07) 5441 3053

MAROOCHYDORE

Okinja Rd. Alexandra Headland.
9.00am. & 7.00pm.
Rev Keith Mayers (07) 5445 9209.

MARYBOROUGH

523 Alice St. 9.00am.
Pastor John Tucker (07) 4123 5920.

MILES

Miles 80 Murilla St., 9.00am.
Dulacca Temple St., 2nd & 4th Sunday
Condamine 1st & 3rd Sunday S'time 7 am
W'time 11am Manse: (07) 4627 1180

MONTO

Bell St. 10.00am. & 7.00pm. (2nd & 4th Sunday).
Abercorn 11.45am. (1st Sunday).
Kalpowar: 7.30pm. (3rd Sunday).
Pastor Brian Hoy (07) 4166 1441.

NAMBOUR

21 Solanda St. 8.45am
Rev Des Morris (07) 5441 3053.

NORTH PINE

57 Old Dayboro Rd. Petrie. 10.00am. & 6.30pm.
Rev Neil McKinlay (07) 3285 2104

NUNDAH

14 Rode Rd. Rev Guido Kettmiss (07) 3216 4151. Rev L Hall (07) 3267 0558.

REDCLIFFE PENINSULA

WoodyPoint, Cnr. Ellen & Hawthorne Sts. 9.30am. & 6.00pm.

Scarborough: Jeays St. 8.00am.

Rev. Peter Whitney (07) 3284 2578.
ROCKHAMPTON (St Andrew's)
Cnr. Bolsover & Derby Sts. 10.00am. & 6.00pm. St John's: Parnell St. 8.30am.
Rev Charlie Kennedy (07) 4922 8241.

ROCKHAMPTON (John Knox)

Rundle St. 10.00 am. & 7.30 pm.
Rev. Jon Chandler (07) 4922 1825

ROCKHAMPTON (St Stephen's)

Burnett St. Nth Rockhampton, 8.30am.
Rev Jon Chandler (07) 4922 1825

Mt Morgan: St Enoch's, East St. 9.00am.

Rev Gilbert Jansen (07) 4938 2485.

SANDGATE

Loudon St. 9.00am. & 6.00pm.
Rev John Gilmour (07) 3261 7804.

SPRINGSURE

Charles St. 10.30am.
Emerald: High School Frazer St., 8.30am.

Rev BJ Harrison Phone (07) 4984 1550.

TEWANTIN

Anglican Church, William St. 11.45am.
Rev Keith L. Mayers (07) 5445 9209.

THE GAP

1195 Waterworks Rd., 9.00am.
Rev David Niven (07) 3300 2987.

THURINGOWA -TOWNSVILLE

John Calvin, Carthew St. Kirwan.
Condon: Rev Bill Lutton (07) 4723 8022.

TOOWOOMBA NORTH (St David's)

Mary St. Also at **Geham**

TOOWOOMBA WEST

St Andrews: 57 West St. 9.00am. & 5.00pm.

Glenvale Rd: 35A Glenvale Rd. 8.00am.

Rev R. Sondergeld (07) 4633 4188.

Mr Ross Turner (07) 4634 6053

Mr Mike Stone (07) 4635 0651

Mr Wayne Harrison (07) 4634 9066

TOWNSVILLE (St Andrew's)

113 Wills St. City. 9.30am. & 6.30pm.

Rev Archie MacNicol (07) 4771 2460.

VICTORIA POINT

164 Colburn Ave. 8.30am.

Rev Brian Enchelmaier (07) 3824 0958

WYNNUM

Cnr Bay Tce & Cedar St. 9.00 am & 6.00 pm.

Rev Dr George Logan (07) 3893 1712

south australia

ADELAIDE (St Andrew's)

92-98 Archer St. North Adelaide. 10.30 am.
Session Clerk: Mr. Jim Petrie (08) 8395 6252

Largs North, Brenda Terrace. 11.00 am.

Rev R. Burns (08) 8267 1056.

ELIZABETH

106 Goodman Rd, Elizabeth South. 9.30 am
Session Clerk: Mr Bob Arstall (08) 8825 5226.

MILLICENT

Cnr Fifth & Sixth Sts. 10.30 am.

Rev Andrew Slater (08) 8733 2062.

MT BARKER

Hutchison St. 10.30 am.

Pastor Rupert Hanna (08) 8391 3151.

MT GAMBIER

Allison St. 10.00 am. 6.30 pm. Also **Allendale,**
Glenburnie, Nelson (Vic), OB Flat.

Rev R. Waterhouse Ph/Fx (08) 8723 9028

MURRAY BRIDGE

Masonic Hall 5.00pm. (1st, 3rd & 5th S'day)

Rev Wally Zurrer (08) 8296 0801.

NARACOORTE

Church St. 10.00am.

Rev Rudi Schwartz (08) 8762 1035

NORWOOD (St Giles)

79 The Parade. 9.15 am & 7.00 pm.

Rev Dr Reg Mathews (08) 8395 7841

PARA HILLS

174 Maxwell Rd. 10.45 am.

Rev Dr Reg Mathews (08) 8395 7841

PENOLA

Portland St. 10.45 am. Rev. Alan Clarkson (08) 8737 2984 Also **Dergholm, Kalangadoo**

PORT AUGUSTA

Jervois St. 11.00 am.

Rev Laurie Peake (08) 8648 6777.

SEACLIFF

Kauri Pde. Seacliff. 9.30am.

Rev Wally Zurrer (08) 8296 0801.

WHYALLA

28 Ramsay St. 9.00 am.

S/ Clerk: Helen Mashford

(08) 8645 0818



DEVONPORT (St Columba's)

Edward St. **Don:** Waverley Rd.

Rev. Donald Geddes (03) 6427 8753

HOBART

(St John's) 10.00 am & 7.00 pm

188 Macquarie St. (03) 6223 7213

Rev. Robert White (03) 6278 1370

LAUNCESTON

(St Andrew's) Civic Square.

Church Office: (03) 6327 2590.

Yth. Pastor: Brett Rutherford (03) 6331 2584

I.M. Rev. Donald Geddes (03) 6427 8753

MOLE CREEK

Int. Mod. Rev. D. White (03) 6278 1370

MONTROSE

Cnr. Islington Rd. & Walker St. 10.00 am.

Rev. Steve. Warwick (03) 6272 2608.

RIVERSIDE

Eden St. Also **Glengarry & Winkleigh.**

Int. Mod. Rev. D. White (03) 6278 1370

Pastor D. L. Christie (03) 6330 2231.

ROKEBY

Presby. Community Church, Tollard Dr.

Rev. Dr. David Mitchell (03) 6223 4860.

SCOTTSDALE

George St. Bridport: Westwood St.

Mod. Rev. R. White (03) 6278 1370

STANLEY (St James)

Fletcher St. Rocky Cape, Mawbanna

Mod. Rev. D. Combridge (03) 6425 9525

ULVERSTONE (St Andrew's)

65 Main Rd. 10.00am.

Rev Daniel Combridge (03) 6425 9525.

WEST TAMAR

Auld Kirk Sidmouth.

Mod: Rev. John Britton (03) 6339 4480

victoria

ARAR

Cnr. Campbell St. (Pyrenees H'way) and

Queen St. 10 am. Mr Norman Sharp

O.(03) 5334 3747 H. (03) 5352 4054

ASHBURTON

Junction of High St. and High Street Rd.

near Warrigal Rd. 10.15am.

Rev Peter Orchard (03) 9889 6034.

ASPENDALE

Cnr Station St. & Lyle Grv. 9.00am. &

6.00pm. Rev A. Campbell (03) 9580 0530.

AUBURN

Cnr Rathmines & Station Sts

Hawthorn East 10.00 am.

Rev S P Swinn (03) 9882 5256

BAIRNSDALE

7th Day Adventist Church, 149 Nicholson St. 10.00 am. 1st of Month 5.00pm. S/school 9.00 am.

Past. Laurie Leighton (03) 5153 1669

BALACLAVA

Hotham St. & Denman Ave. 10.00am.

Rev Mike Wharton (03) 9527 3270.

BENDIGO (St John's)

Forest St. 10.30am.

Rev Andrew Clarke (03) 5443 6189.

BLACKBURN

53 Gardenia St. 11.00am.

Rev P Locke (03) 9725 6417

BUNDOORA

Bundoora Hall, Noorong Ave. 10.00 am

Admin: Mrs M Goodson (03) 9431 1851

BURWOOD

(Chinese Presbyterian Church) 11.00am.

Cnr. Greenwood & Tennyson Sts.

Rev Dr John Elnatan (03) 9801 7645.

CAMBERWELL- Trinity

cnr Riversdale & Waterloo Strs. 10.00am.

Rev. Philip Mercer (03) 9836 4102

CAMPERDOWN-TERANG

9.30 am Aug — Jan. 11 am Feb — July

Terang: 1 Warrnambool Rd.

Camperdown: Campbell & Brooke Sts.

I.M.Rev. C Ten Broeke (03) 5562 2029

CANTERBURY

146 Canterbury Rd. 10.30am. & 7 pm.

Rev. Grant Lawry (03) 9836 4601.

CANTERBURY JAPANESE

146 Canterbury Rd. 10.30 am

Rev. Hugh Price (03) 9894 2384

CAULFIELD-ELWOOD

Caulfield: Neerim/Bambra Rds. 11.15am.

Elwood: Scott/Tennyson Sts. 9.15am &

4.00pm. Rev Stephen Tay (03) 9505 3013.

Assistant: Mr John Cho (03) 9571 5218

CHELTENHAM (Pioneers' Memorial)

8 Park Rd. Cnr. Charman Rd. 9.30am.

CLIFTON HILL

Cnr Michael & McKean Sts North Fitzroy.

10.30 am

Int.Mod. Rev Peter Phillips (03) 9481 4642.

CROYDON HILLS

Good Shepherd Lutheran Primary School

53-57 Plymouth Rd. Croydon.

10.00am. & 6.00pm.

I.M.Rev. John P Wilson (03) 9898 9384

DANDENONG

51 Potter St. 10.00am.

Rev Henri Joyeux (03) 9792 4252.

DONVALE

Cnr. Springvale & McGowan's Rds. 8.30am,

10.30 am & 6.30pm. Rev Gerald Vanderwert

(03) 9842 9493. (03) 9841 7020 (O)

DROMANA — MORNINGTON

Dromana: St Andrew's, Gibson St. 9.00am.

Mornington (The Chapel) Cnr Strachans

Rd. & Nepean Hwy. 11.00am.

Rev Andrew Venn (03) 5975 9514

DROUIN

Church St. 9am. 10.30am. 7.30pm. Sept-

April; 7.00pm. May-Aug.

I.M. Rev. J.C. Hood (03) 5127 1296

ELTHAM

23 Batman Rd. 10.00 am

Rev. Don Elliott (03) 9439 9720

ESSENDON

Cnr Wilson & McPherson Sts.

Moonee Ponds 9.30am. & 7.00pm.

Rev. Paul Ridgewell (03) 9370 1281

FRANKSTON

30 Radiata St. 10.30am. & 6.00pm.

Rev David Kumnick (03) 9786 2976.

GLEN WAVERLEY-KNOXFIELD

Highvale Primary School,

Ashton St. Glen Waverley 9.30am.

Rev. Trevor Cox (03) 9764 9141.

HAMILTON

St Andrew's, Gray & McIntyre Sts. 10.00am.

& 5.00pm. (last Sunday of month)

Rev Keith Bell (03) 5572 1009

HAWTHORN

580 Glenferrie Rd. 11.00 am. & 7.00 pm.

Rev Dr Graham Lyman (03) 9819 5347.

KANGAROO GROUND

265 Eltham-Yarra Glen Rd. 9.30am.

S. Clerk: Dr R. Baldock. (03) 9437 1265

KOREAN

16 Walnut Rd. North Balwyn.

English language service. 11.00 am

LEONGATHA

Cnr. Bent & Turner Sts. 10.00am.

Session Clerk: (03) 5662 4734

MALVERN

161-163 Wattletree Rd. 10.30am. & 5.00 pm.

Rev John S Woodward (03) 9509 7373.

MELTON

Mowbray College, Centenary Ave.

Rev Peter Owen (03) 9747 8195.

MOE — YARRAM

Moe: 34 Fowler St. 10.00am.

Yarram: Cnr. Dougherty & Montgomery

Sts. 2.00pm. Rev Jared Hood (03) 5127 1296.

NOORAT-DARLINGTON

Noorat: Cnr Mc Kinnons Bridge &

Glenormiston Rds. 10.30 am.

Darlington: Hall St. 8.45 am. (1st & 3rd

Sundays) Rev. Barry Oakes (03) 5592 5220

NUMURKAH

58 Saxton St. 11.15am. **Tallygaroopna:**

Victoria St. 9.30am. **Cobram:** Cnr High

and Pine Sts. (Anglican Church) 2.30pm.

Pastor Trevor Cox (03) 5862 1621.

RESERVOIR

81 Edwardes St. 10.00 am. & 7.00 pm.

Rev Chris Siriweera (03) 9460 9523

RINGWOOD-HEATHMONT

Cnr. Waterloo St. & Canterbury Rd.

Heathmont 10.00am. & 6.30pm.

Rev Ken Brown (03) 9870 6161.

ROCHESTER

Cnr. Victoria St. & Echuca Rd. 11.00am. &

7.30pm. **Timmering** 9.30 am

ST KILDA

Cnr Alma Rd. & Barkly St. 11.00am &

7.00pm. Rev Bob Thomas (03) 9537 1642 (O)

SHEPPARTON

Cnr. Hayes & Leithen Sts. 9.00am. &

7.00pm. Also **Stanhope, Kyabram.**

Rev John Sutherland (03) 5831 6494.

SOMERVILLE

Cnr Jones Rd. & Park Lane.

Mr Ian Brown (03) 5977 5469

SOUTH YARRA

621 Punt Rd. 10.00 am. & 6.30 pm.

I.M. Rev. M. Wharton (03) 9527 3270

SORRENTO — RYE

Rye: St David's, Col'wood & Lyons Sts. 9.30am

Sorrento: St Andrew's, Kerferd Rd. 11.00am.

Rev. Robert Boan (03) 5984 2078.

SUNSHINE

McKay Memorial, Anderson Rd. 10.00am. &

7.00pm. Rev Cor Vanderhorn (03) 9311 1661

SURREY HILLS (St Stephen's)

Canterbury & Warrigal Rds. 10.15am. &

7.00pm. (2nd Sun: Youth Service 7.00pm).

I.M. Rev. Peter N Orchard (03) 9889 6034

UPPER YARRA — WARBURTON

3471 Warburton H'way. 10.30am. & 6.00pm.

Powelltown: Main Rd. 9.15am.

(03) 5966 2309.

WANGARATTA — REGIONAL

PARISH

Wangaratta, 158 Rowan St. Yarrowonga,

47 Orr St. Myrtleford, 78 Standish St

Rev. Neil Harvey (03) 5721 6444

WARRNAMBOOL (St John's)

Warrnambool: Cnr Spence & Manifold Sts.

10.00am & 7.00 pm. Sunday Night Life 5.30

South Warrnambool: McDonald St. 9.30

Woodford: Mill St. 11.00 am

Warrnambool Office: (03) 5562 2029

Rev Chris ten Broeke (03) 5561 5373

Rev. Philip Burns (03) 5561 7899

WAVERLEY — KNOXFIELD

Highvale Primary School Ashton St.

Glen Waverley 9.30am.

S. Clerk: Mr W. Vandenberg (03) 9878 0494.

WEST FOOTSCRAY

141 Essex St. (Scots) 10.00 am.

Session Clerk: Ms J Swift (03) 9687 5701

WILLIAMSTOWN (St Andrew's)

87 Cecil St. 10.00am.

Rev. Bruce Riding (03) 9397 5338

WODONGA-RUTHERGLEN

59 Mitchell St. Wodonga. **Rutherglen:**

Community Centre, Sheridan's Bridge Rd.

Pastor Ian Leach (02) 6024 4028.

WOORI YALLOCK

Healesville Rd. 9.15am & 5 pm, (7pm DLS)

Rev David Brown (03) 5964 6014.

western australia

BICTON

Harris St. & View Tce. 9.00am & 7.00pm.

Rev Stuart Bonnington (08) 9339 3542.

FREMANTLE (Scots)

Cnr South Tce & Parry St. 10.00 am

Chinese Worship & Sunday School. 3.00 pm.

Rev James Nocher (08) 9319 2208.

WHITFORDS (St Mark's)

Anglican School, St Marks Dr Hilarys.

To register your church in this section of the Australian Presbyterian is an easy, low cost exercise. Facsimile the AP office on: (03) 9723 9685 or E-mail us at: austpres@bigpond.com

The Annual Fees are:
 Congregations under 50 \$45.00 plus GST
 Congregations 51 -99 \$55.00 plus GST
 Congregations 100 or more \$65.00 plus GST

focus on victoria

Report from Donvale

The Donvale parish in eastern Melbourne has grown solidly in the past few years. "God has continued to bless the work of the gospel and has brought a diversity of people of different ages and cultures," says minister **Gerald Vanderwert**. "Just six years ago we extended the church building, and are at a stage now where we find that we have outgrown it, and have to move to two morning services in addition to the evening one. We now meet at 8.30am, 10.30am and 6.30pm. We seek to be a caring community, and newcomers who become part of the family maintain that the reason they do so is due to the faithful teaching and the warmth and friendliness of the people."

The youth leaders meet each Tuesday for Bible study where they prepare what they will then teach the youth group on Sunday evenings at 4.45pm before a communal dinner and the evening service. They also run a social evening fortnightly on Fridays. Gerald says, "I'm surprised that we have more young people at the weekly Bible study on Sundays, than we do at their social nights!" The primary age kids are also catered for through the KO (Kids Only) Club, which meets fortnightly on Fridays.

Other important areas of the parish's ministry are the fortnightly Saturday morning prayer meeting, now 11 years old, and the nine home groups, which meet for Bible study, and prayer. Three years ago the congregation appointed **Dr Tony Bird** to help with the preaching.

154, and going strong

On Sunday 6 May **Scots Presbyterian Church**, Armstrong Street, Colac, held a millennium service to celebrate the start of the 154th consecutive year of Presbyterian ministry in Colac. About 160 people attended from as far as Benalla, Geelong and Apollo Bay. A special guest was **Rev. Colin Harrison** who, as moderator in 1982, laid the present church's foundation stone. Other guests included the Mayor of Colac-Otway Shire, **Cr Warren Riches**, and three other councillors; **Professor**

Henk de Waard, principal of **Reformed Theological College** (where the Minister **Rev. Philip Daffy** graduated); and the church's longest-serving minister, **Jim Stewart**, officially retired but very actively preaching where needed. **Mrs Maisie Hamill** sang *Holy City*, followed by several classical items played on the piano by **Mrs Sharon Daffy**.

Celebrating Federation

With the theme Federation, **St. Andrew's Reservoir** congregation's annual church camp at ADANAC Christian Lodge in March was a great success again. More than 50 people took part, with messages from **Rev. John Stasse** from **Ballarat West**. Various members of the congregation led the singing, the children's programs and brought devotional thoughts and grace before meals. The ever-popular flying fox, trampolines, slippery water slide and canoes were well patronised, as were walks, chat sessions, reading and games.

Chaplaincy

The **Health and Community Chaplaincy Committee** of the PCV works in three main areas, reports the convener, **Rev. Peter Owen**. In hospital chaplaincy, it oversees the 50 or so hospital chaplains, both ministers and lay people, who work throughout the state's major hospitals. Most of these chaplains receive a minimal remuneration to cover their costs and many work for nothing. **Rev. Theo Fishwick** is working full time

in the Royal Children's Hospital. In prison chaplaincy, the committee has worked to develop a good relationship with **Prison Fellowship Victoria** to gain entrance into Victoria's prisons. We have a handful of ministers and lay people regularly going into both the men's and the women's prisons. Prison chaplaincy is a small part of our work at the moment but by God's grace we hope to see it develop. Thirdly, the six police chaplains are working with people under tremendous pressure. They have found they can fulfil a vital role in confidential debriefing and support for officers and their families.

Broken in Swan Hill

Swan Hill is a rural city of 16,000 in north-west Victoria. It was therefore something of a surprise, reports minister **Martin de Pyle**, to open the local paper last November and read that a committee had been formed to hold a homosexual 'Break Out Festival' in the town. The planned festival was about celebrating gay and lesbians who live in the country and organisers were expecting a crowd of at least 2000. They saw it as an opportunity to educate the community, celebrate diversity, launch a survival guide for gays and lesbians living in the country, and "have a party".

The church had to be clear on the facts. For example, considerable misinformation that continues to be presented as indisputable includes that 10 per cent of the population are homosexual, that they were born that way and that they cannot change. We also had to be clear as to what

FROM TEA BILLY BOY TO MODERATOR

The Biography of REVD. RONALD WILLIAM TRAILL

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we were seeking to accomplish, especially our responsibility to speak up. We tried to show that it was a moral issue about which God has clearly spoken, to address the health issues and risks associated with the lifestyle, correct the misinformation, and inform the community that there was a "way out" from the homosexual lifestyle.

We wrote letters to the local paper and were interviewed by radio, television and the printed media. Much time was spent on the phone responding to people's questions and concerns. Sadly, we found that the media mostly distorted our message and tried to undermine our witness. It was encouraging, though, how many people saw through their deception. We received threats to people and to burn down the church. The police warned us that our church would be subject to a demonstration during the Sunday morning worship service, but in fact the organisers could not get a single person to demonstrate.

In all, the festival provided a marvelous opportunity. Because we as a church were prepared to speak on the issue it provided us with many valuable ministry opportunities. Many people who were a part of the homosexual community came in contact with us, some of whom were genuinely looking for answers and help. Of course there were many abusive and hostile calls but these again were taken as an opportunity to talk and minister in a way that reflected the grace and love of God. Within the community we gained respect for our preparedness to show leadership and contribute in an informed way to the debate. Nearly everyone in the church was provided with fresh opportunities for the gospel, stronger bonds of unity were formed within the church.

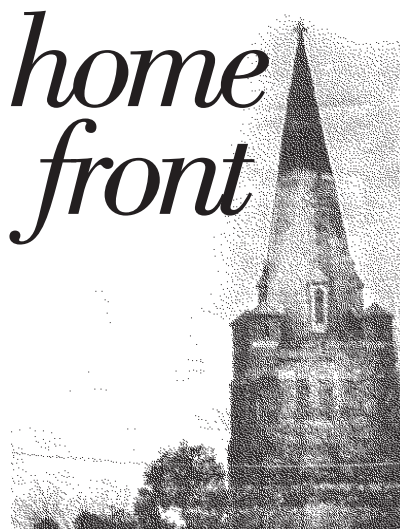
Melbourne East remodels

The Presbytery of Melbourne East has changed the way it conducts business at its meetings. Examining its practices over several years, the presbytery was embarrassed to find long meetings that never accomplished much, no new church plants, struggling churches, few new candidates for ministry training, a less than studied reception of new ministers into our fellowship and a spotty approach to missions. The moderator of presbytery, **Rev. Scott Kroeger**, consulted members of presbytery and presented a whole new lay-out for conducting business. Now it meets bi-monthly, which allows the five standing committees (strategies & growth, missions, students & credentials,

records and business) to meet in the interim months.

All members of presbytery serve on at least one committee and there is every attempt to maintain parity of elders on each committee. Each standing committee has been directed by presbytery to present a set of documents that will include a vision statement, goals over the next few years and plans to achieve them... for approval. This has been most helpful not only for the individuals serving on committees, but to the presbytery as a whole as it examines its whole role and strategy for kingdom building. Business during the now bi-monthly meetings has also been revamped. Items of correspondence are no longer presented and discussed on the floor of presbytery, but are relegated to the appropriate standing committee for action, as soon as they are received by the clerk of presbytery. Except for extraordinary cases and emergencies, no new business comes before presbytery unless it has first passes through a standing committee.

These changes were initiated under the watchful eye of assembly moderator **Rev. Peter Phillips**, who gave up his position as clerk of presbytery to perform his moderatorial duties in favor of **Rev. Bruce Riding**.



Mitchelton turns 75

Brisbane's Mitchelton Presbyterian Church celebrates its 75th anniversary in August. The occasion will be a time for members to reflect on the solid foundation provided by many dedicated people over the past 75 years and to move confi-

dently into the future. Several events are planned. On Sunday 19 August there will be a celebration service with a special morning tea, followed on 25 August by an anniversary dinner and on 7 September a ladies' dinner, ending on 15 September with a family concert.

Armidale doubles that

St Paul's Presbyterian Church, Armidale, NSW, is commemorating 150 years of Presbyterian ministry in the area. In this period there have been 15 ministers, with one, **Rev. Dr Thomas Johnstone**, serving for 46 years. Celebrations are planned for 12 to 14 October, and past members and friends of St Paul's are invited to contact Gwenda Lewis, PO Box 32, Armidale, 2350 or email: kgjlewis@northnet.com.au.

Peppermint's fresh start

On Easter Sunday afternoon, the first service of the new Japanese congregation was held at St Columba's Presbyterian Church, Peppermint Grove, Perth. It was an encouraging afternoon with about 60 in attendance, more than half Japanese. The service was taken by **Rev. Stephen Young**, a minister of the Presbyterian Church of America who is working in cooperation with the PCA in Western Australia. He was born in Tokyo and speaks Japanese fluently.

In March Stephen began conversational English classes and Bible study at St. Columba's and at two other Presbyterian churches, **Fremantle** and **West Leederville**. Some of the students have already started to attend the English language service.

Penshurst nears century

Penshurst Presbyterian Church invites all who have been members and friends to help celebrate 100 years as a congregation on 8 to 10 September 2001.

Services were first held at Dumbleton (Beverly Hills). For further information, contact the secretary, 118 Penshurst St, Penshurst, 2222; ph (02) 95802491.

Appointments

Rev. Vic Johnson of 1 Hill Street, Manilla NSW 2346, has been appointed clerk of the Presbytery of New England. Contact him at 02 6785 1627, fax: 02 6785 0174, or email: vicjohnson@bigpond.com

Rev. Keith James Walker was inducted as minister of the Tamworth Community Presbyterian Church in April. His address remains the same.

Moses Joonhee Hahn was ordained at Ashfield Presbyterian Church, Sydney, on 10 May. Worship was led by the Moderator, Rev. Johnny Li, while Rev. Greg Goswell preached. Mr Hahn will serve as assistant at Ashfield.

Toowoomba centre shifts

West Toowoomba Presbyterian Church plans a new worship centre in response to church growth. It has bought five acres for \$180,000, and David Gallez, a Christian architect and project manager from the Gold Coast, offered his services in fitting out the building over three days.

If all plans are approved, the slab and walls and roof should be erected over the next five months. Once the basic shell is ready, the members of WTPC and other volunteers will do a three day fit-out from the 13 to 15 September. Members invite all within the wider church family to join them in their work over these three days. Meanwhile the church is meeting at Fairholme College.

Launceston's new minister

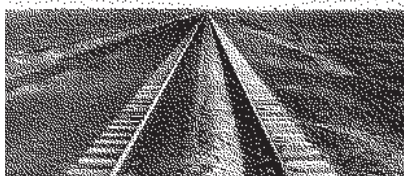
Rev. Peter Thorneycroft has been inducted into the charge of St Andrew's, Launceston. The service was conducted by the moderator of Presbytery, Elder David Turner, Rev. Robert Benn preached, and Rev. Robert White charged the newly inducted minister and the congregation with their duties and responsibilities.

Mr Thomeycroft has moved to St Andrew's Launceston from Inverell, NSW, where he served nearly 16 years after moving from Wales.



Mrs Marie Dinnen presenting flowers to Mrs Maureen Thorneycroft

across australia



Container to Sudan

Middle East Reformed Fellowship's Australian coordinator, Les Percy, advises that MERF plans to send another container of clothes, shoes, toys, Bibles, books and garden tools to Lokichoggio in Kenya, having been told by the MERF South Sudan Committee that a similar container sent last year was useful.

Please phone Lyn or Fred Bohn (07 3288 5156 or 0412 878 003) to arrange collection of donations.

Shortwave licence for HCJB

HCJB World Radio-Australia has been granted one of the country's first two private international broadcasting licences, potentially expanding the influence of Christian radio among millions of people across Asia and the South Pacific.

The licence, approved by the Australian Broadcasting Authority and the Australia Communications Authority on 19 April, opens the way for a shortwave transmitting site on donated land in Kununurra, a rich mining area near the northern tip of Western Australia. A second license went to Christian Voice (Australia) Ltd, a radio ministry based in Darwin, about 400 kilometres north-east of Kununurra.

"To say we are excited is an understatement," says HCJB World Radio-Australia director David Maindonald. "We are absolutely thrilled at the door and opportunity God has opened. Gaining this license is the culmination of more than four years of prayer, hard work, tears and lots of discussion with government and government departments." Broadcasts could begin as early as the end of this year. Plans are to install a 100 kw shortwave transmitter which could reach more 6500 kilometres, taking in much of Asia, including the teeming millions of India, China, South-East Asia and the entire South Pacific. Initial plans are for daily

English broadcasts, four hours to the South Pacific and five hours to Asia.

Leprosy expert visits Melbourne

Dr Grace Warren, a Christian surgeon renowned in the field of leprosy and reconstructive surgery, told Leprosy Mission staff of treating leprosy patients across the globe for more than 40 years.

Sydney-based Dr Warren addressed Leprosy Mission staff, supporters, doctors and Rotarians in the Box Hill headquarters during a seven-day visit to Melbourne. She also gave specialist consultations during this time.

Christian radio expands

United Christian Broadcasters (UCB) has bought many low-powered radio frequencies throughout Australia. They are similar to the tourist information frequencies found in many country towns, and will cost \$4000 to set up with a satellite receiver and transmitter that takes less power than a light bulb. The North American-based Calvary Network has also bought more than 200 frequencies along the eastern seaboard of Australia.

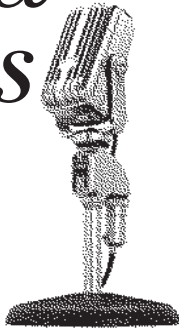
Nearly 40 stations are now receiving "Vision" FM, such as Albany in Western Australia, including isolated communities like Kununurra. Queensland has the most operating so far, with stations to the far north, East Palmerston, Tully, Cowley, Moresby, Mourilyn, Babinda and Innisfail as well as others inland such as Longreach and Kingaroy.

Help needed in NSW

UCB hopes Christians will respond to the vision to cover Australia with Christian radio and defeat "the prince of the power of the air". Frequencies available in NSW to go to air immediately include such large towns as Armidale, Batemans Bay, Ballina, Bowral, Lithgow, Macksville, McLean, Nambucca Heads, Griffith, Cowra and Casino, plus smaller towns including Byron Bay, Cootamundra, Deniliquin, Glen Innes, Gunnedah, Inverell, Leeton, Moree, Menindee, Mudgee, Murwillumbah, Narrabri, Yamba, Young and Mount Victoria in the Blue Mountains.

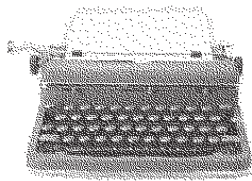
UCB managing director Ian Warby says if UCB doesn't establish these stations this year the frequencies that are not used will have to be relinquished, according to federal regulation. If you can help, phone 1800 068 204.

world news



Your \$1.60 a week

Some 85 per cent of Australians support Australia's overseas aid program according to a nationwide survey that was commissioned by AusAID, the government's overseas aid agency, and the Australian Council for Overseas Aid (ACFOA), released last month.



AP family ads

Would you like us to mind or rent your 2/3 BR home in the Sydney area for approx 3 weeks?

Mature-age, postgraduate history student researching at the State Archives and State Library of NSW requires family accommodation close to public transport between 22 Sept. to 17 Oct. this year.

Contact Angus or Heather on:
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In the past three years there has been a 6 per cent increase to 58 per cent of people who now "strongly support" overseas aid. Some 35 per cent of Australians believe that the current spending on overseas aid is "not enough" which is almost three times the number of those that believe Australia gives too much to overseas aid.

Anglican Media Sydney

Staines accused sought 'lesson'

A witness in the murder case of missionary **Graham Staines** has told a court in Bhubaneswar, India, that the main accused, **Dara Singh**, had sought his help to assault Christians. **Bidyadhar Mohanta**, 24, told the court that **Dara Singh** and another accused **Dipu Das** were upset with the mass conversions being carried out by the missionaries in Orissa.

Graham Staines and his two sons — **Philip** and **Timothy** — were burnt alive by a mob allegedly led by **Dara Singh** on 23 January 1999 at Manoharpur while they slept in a jeep. "Dara Singh told me about his plan in December 1998. He said he wanted to teach the Christian missionaries a lesson," Mohanta told the court.

Anglican Media Sydney

Bush on liberty

US president **George W. Bush** recently spoke to the American Jewish Committee in Washington on religious liberty. He said America, from its birth, had been committed to religious tolerance and religious freedom, and over two centuries "Washington's rejection of religious bigotry has matured into a guiding doctrine of our foreign policy".

The President took direct aim at Iraq, Iran, Burma, Cuba and Afghanistan for their mistreatment of Christians, Jews, and other religious minorities, and especially China, which, he said, vandalises churches and mosques, and puts religious leaders under arrest. But the President's strongest words were aimed at the government of Sudan, "a disaster area for human rights".

Christianity.com

A living dilemma

A third of Christian young adults questioned in a major new **Evangelical Alliance** survey say they would be happy to "live in sin" prior to getting married — directly challenging traditional biblical teaching. The findings in

Generation X: Attitudes and Lifestyles show that Christians in the 18 to 35 age group are more likely to see cohabitation as an acceptable first step towards marriage. The 46 per cent approval is even more shocking when contrasted with the results of similar research in 1995, showing 28 per cent accepting cohabitation.

The survey confirms that this new attitude is a minefield for church leaders, who want to uphold the validity of marriage as the basis for monogamous heterosexual relations, but don't wish to exclude the currently under-represented 20s and 30s age groups from their congregations. **Matt Bird**, the Evangelical Alliance's 18-35s consultant, believes it throws up a serious challenge to the church in disciplining young adults about relationships and marriage. "Cohabitation is clearly not the best demonstration of a lifelong commitment between a man and a woman, and it certainly isn't the most stable context in which to bring up children," he said.

Both Christian (97 per cent) and non-Christian (84 per cent) **Generation Xers** agree that getting married should be a lifetime commitment. Separation was rated OK by 57 per cent of non-Christians compared to just 22 per cent of Christians and divorce by 55 per cent compared to 19.

Missionaries shot down

An ABWE (Association of Baptists for World Evangelism) plane travelling in Peru was shot down by a military plane while traveling from the Peruvian border to the city of Iquitos. The ABWE plane, piloted by veteran missionary **Kevin Donaldson**, was able to make an emergency landing. Donaldson was severely wounded in the leg and missionary passengers **Roni Bowers** and her infant daughter **Charity** were both killed, according to confirmed reports. Roni's husband **Jim** and son **Cory** were not injured.

New light in PNG

New Tribes Mission missionaries to Nakui, Papua New Guinea, **Tim** and **Diana Askew** and **Greg** and **Heidi Greenlaw** have seen more than 20 Nakuis come to faith. Since January 8, the missionaries have been teaching Bible lessons five mornings a week, and have spent years studying the language and culture of the Nakui people in order to communicate God's Word in their language.

Practice makes perfect

The body must be honed for heavenly worship, instructs Richard Mayhew.

A well-known worship leader, commenting on contemporary worship in America, said in my presence recently, "People play at their worship, worship their work, and work at their play". How tragic — how true! A.W. Tozer observed that "worship acceptable to God is the missing crown jewel in evangelical Christianity".

If any one of these major life activities — worship, work, or play — falls prey to error, then the other two will likely be affected also. So it's imperative that we understand God's desire for our spiritual activities, sustaining energies, and social outlets.

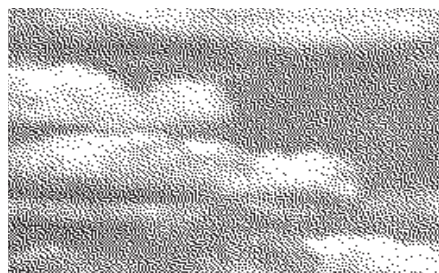
Obviously, worship becomes the place to begin since God is our highest priority. The word worship originated with the Anglo-Saxon *weoscrip*, meaning "that to which we ascribe worth or value". In a religious sense, it can be directed to an unlimited number of created objects or persons. However, in a biblical context, worship ascribes ultimate eternal worth to God alone; and that is why God jealously demands to be the exclusive object of worship.

Scripturally, the prominent Hebrew and Greek terms translated "worship" derive from the ancient practice of bowing oneself to the ground as an outward sign of reverence. In a broad sense, then, worship expresses the recognition and celebration that God is the one, true, eternal Sovereign upon whom we are totally dependent and to whom we ascribe absolute spiritual allegiance.

True worship can be personal and corporate, but true corporate worship will always be preceded by the personal side.

For our immediate purpose, let me broadly define worship as living in the presence of God according to his will for his pleasure and glory. Put another way, it

IN THE PRESENCE OF GOD



is having spiritual fellowship with God (1 John 1:3).

What will worship in heaven be like? Revelation 4-5 paints the most vivid and active picture of heavenly worship in Scripture. What we perceive in heaven should be at the heart of our practice on earth. Six observations prove especially important to shape our worship.

Observation 1: Worship is the exclusive activity. The scenes in both Revelation 4 and 5 conclude with a summary statement about worship: The 24 elders will fall down before him who sits on the throne, and will worship him who lives forever and ever, and will cast their crowns before the throne (4:10). And the four living creatures kept saying "Amen". And the elders fell down and worshipped (5:14).

Observation 2: God is the exclusive focus of worship. The Father (4:2) and the Son (5:5-6) both feature prominently in the scene. The object and attention of worship is not the congregation, the pastor, the musician, or peripheral features. Worship that is centred anywhere and upon anyone other than God alone is not

true worship.

Observation 3: Praise for God laces the worship of heaven. On at least five occasions the participants burst forth with adoration: 4:8; 4:9-11; 5:9-10; 5:12; and 5:13.

Observation 4: Truth about God provides the context of worship. Not sermonettes that entertain, not platitudes that produce goosebumps, but reality about God that changes lives marks heavenly worship. The character of God (4:8), the creation (4:11), God's sovereignty (4:11), salvation (5:9, 12), and the kingdom (5:10) comprise the truth touched upon.

Observation 5: All of God's living entourage are united in worship. The four living creatures (4:6-8; 5:8,14), the multitude of angels (5:11), and redeemed humanity represented by the 24 elders (4:4; 5:8, 14) all joined in corporate worship of God.

Observation 6: The essence of heavenly worship provides the model for earthly worship — "Your kingdom come, your will be done, on earth as it is in heaven" (Mt. 6:10).

Corporate worship will flesh out differently in separate congregations and on different occasions. But these six elements should always be the framework.

One final thought. No greater experience of worship comes than at times of baptism, which celebrates new life and salvation (Mt. 28:19) and the reproduction of the Upper Room experience, which celebrates Christ's death and its results (John 13:17). These always prove to be blessed times of family worship in the local church.

This extract is taken from Seeking God by Richard Mayhew (Christian Focus Publications, 2000).

ap

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The whole truth

On the front line, you need a gospel for the whole person

The title of the book commemorating the Paralympic Games in Sydney is entitled *Body Mind Spirit*. What a coincidence that this is similar to the name of one of the world's largest New Age festivals: Mind*Body*Spirit. This festival is held each May and November at Sydney's Darling Harbour. It just goes to show that there is no copyright on the human anatomy and psyche when it comes to trying to catch the attention of the public.

But isn't it sad that many Christians tend to shy away from this fundamental notion of the wholeness of the person when it comes to engaging the unbeliever? They mistakenly view a holistic approach to spirituality as being "too New Age". This neglect of the importance of all our functions as human beings is primarily the result of ignorance of what the Scriptures say about us being made in God's image to share a relationship with him, with the heart, soul and mind (Mt. 22:37).

As disciples of Jesus Christ, we need to engage these faculties of seekers if we are going to win them to Christ. There is no better place anywhere in Australia than the Mind*Body*Spirit festival for Christians to engage thousands of people whose hearts, souls and minds are open to listening to what disciples of different beliefs and movements have to offer.

I was there as a disciple of Jesus Christ, working with fellow Christians at The Community of Hope booth, to listen to New Age seekers about what they believed and to talk to them about the teachings of Jesus. What struck me was the willingness of so many people to tell me what they felt, what they believed and why, and what it had done for them.

Visitors to our booth were not shy in opening up about what they thought of the Church and mainstream religion. Unfortunately, most of these discussions painted a negative picture of religion and depicted the Church as hypocritical and lacking in the practical outworking of some of the basic teachings of Jesus. In their eyes, Christianity has become more like "Churchianity". Hence their reason to seek beyond that institution, which has



Granville Pillar

done nothing for them and which has fallen far short of meeting their intellectual, physical and spiritual needs.

There were also those who had no difficulty in talking about God the Creator and Jesus the great Prophet, Teacher and Master. Many even called themselves Christians and saw no problem in pursuing other paths of spirituality to satisfy their quest for healing and meaning. I observed that some women even wore gold or silver chains which bore both crucifixes and emblems associated with New Age.

In my interaction with seekers and devotees of New Age, I covered a myriad of topics: who is Jesus; did Jesus go to India; is the Bible true; astrology in the Bible; the significance and function of angels; the Resurrection of Jesus; the history and message of Tarot cards; Saint Patrick's mission to Ireland's pagans. I prayed with people who sought healing. I spoke to practitioners of witchcraft, paganism, accelerated learning, gong healing and the occult, and with clairvoyants, psychics, witches and aromatherapists.

In all of these interactions, I was struck by the hunger these people had to know who they were, where they came from and where they are going, and what was available now to make them a success within themselves and to others. They really believed that they were in charge of their own destiny and anything that worked for them was worth holding on to, no matter what the cost.

I learned three significant lessons from my four days at the festival. I pray that these observations will also help you in your approach to engaging your family, friends, work colleagues or neighbours who are involved in the New Age movement or who are pursuing some alternative spiritual path.

First, I learned to listen. I am a person who talks a lot, especially if I want to tell people about Jesus and how he can change one's life. Personal evangelism entails a conversation, not a monologue. In our zeal to tell people about Jesus being the only way to true contentment and fulfillment in this life and the one to come, we need to listen to what the seeker believes and why, before we launch into what we have to say. Only then can we direct our line of dialogue in an informed and meaningful way that will create an atmosphere which will open their hearts, souls and minds to what you have to say.

The second lesson I learned was not to prejudge a seeker because of what he or she believes, even though I may sense that it is false or evil in the eyes of God. We are all sinners and we would do well to remember Jesus' advice that we need first to take the plank out of our own eyes, so that we can see clearly to remove the speck from the eyes of others (Mt. 7:5).

The third lesson I learned was to treat the seeker with respect and to show him or her courtesy. I was an ambassador for Christ at the festival, and it was my mission to be there to learn about what people believe and to engage them in dialogue. With an air of mutual respect, I was able to answer their questions about the Scriptures, God and Jesus, and to share with them the truths of the Gospel. The Bible tells us that we are to be prepared to give a reason for the hope that we have, but to do it with gentleness and respect (1 Pet. 3:15).

Many Australians are starving for the truth. As Christians we have the truth in Jesus Christ, so we need to be where these starving people are coming to be fed. In all our evangelistic efforts, we must never lose sight of the fact that it is the mysterious work of the Holy Spirit which brings new birth to the unbeliever. But we must also remember that he uses us as his co-workers to help clear away the deceit and lift the darkness from the lives of those whom he elects to save.

Dr. Granville Pillar is a final year student at the Presbyterian Theological College, Burwood.

The biter bit

Amid intolerance to Christianity, theology must bite. But there's a cost

Universities are funny places to work in. They claim to be places that engulf and encourage the free exchange of ideas, wisdom and knowledge. This hopefully will lead one into vocational training, education and integration with an ever increasing pluralistic and tolerant society ... worldwide. Yet in recent times, many universities are experiencing a culture of intolerance to those who are intolerant of intolerance. It seems that if you disagree with what is socially or politically correct and you think that some people just may be absolutely, positively, without-a-doubt wrong ... well, then you will not be accepted. Of course this is not logical, but who cares about that if you can push your particular viewpoints and get away with it?

More to the point, how does one put up with being a Christian worker in a university that is plagued with issues of a multi-cultural, multi-faith pluralism set against a backdrop of postmodern, post-feminist, hedonistic, sexually liberated, beer-drinking, party-happy, "what, study? I'm having too much fun" kind of student? How and where does your theology bite into the surrounding culture? Jeremiah 1:9-10: "Then the LORD reached out his hand and touched my mouth and said to me, 'Now, I have put my words in your mouth. See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant.'" Jeremiah's task was the same as it is for God's workers/ministers today: it is to uproot, tear down and destroy mankind's supreme self-confidence in themselves and in their own perceived way of salvation — to overthrow it! Two thirds of the faithful chaplain/Christian worker/minister's work is the destruction of worldly systems of belief. Little wonder that campus chaplains or Christian workers are often disdained by the academics that surround them. As Jeremiah was hated, persecuted and rejected, so you will be ... if you are doing your job!

The Word of God calls for us to root out and destroy any confidence we have in ourselves for our salvation. Theology is supposed to bite! As a chaplain of RMIT



Scott Kroeger

University, I am also webmaster of their Internet site. This contained a section called the "Controversial Stuff". There were three sections dealing with ethics, politics and religion. I published here articles gleaned from newspapers, e-mail, and the Internet which challenged politically and socially correct viewpoints. The pages changed every few months and I sought to have feedback of views and opinions of which I published (all) on the web.

Several weeks ago, in the political section was an article by Jason Morris entitled, "Why the gay community will succeed", (which you can see at: www.nextwave.org/feb01/succeed.htm) The article reflects upon the recent progress of the gay community in both social and political arenas, and is written from a Christian perspective.


No one said anything for a month, until a student presumably did a word search of RMIT's website and found this article among the hit list. I then received a barrage of hate mail coming in from all corners of Australia. I put some of the responses on the web, but much of it was so foul I could not. I received word from the RMIT's Administration that a student had filed a complaint directly to the Vice Chancellor's office. As the complaint travelled down the official chain of command, I was called on to the carpet to explain.

After discussions with senior RMIT administration officials (some of whom were sympathetic) I was told to take the offending pages down. I responded with better disclaimers dissociating RMIT and the chaplaincy as officially holding these views, but in the end was told that I had "violated university policy" in that some

people were offended by it. Not wanting to alienate the colleagues in my workplace I removed the pages from the website. Calm returned — until the Student Union magazine, *Catalyst*, featured a full-page, rather bent version of the facts and painted me as a homophobe and vilifier of homosexual rights. Student Union representatives demanded I be dismissed and called on students to write to the Vice Chancellor directly.

The next day posters a metre high and wide were spread around the campus, advocating my immediate dismissal. A week later I received in the mail six bumper stickers saying such things as "RMIT's Homophobic Chaplain has to Go ... Fundamentalism off campus now!" all courtesy of the RMIT Student Union's queer department. The queer department has recently received its own room and part-time staff worker on campus, funded by money from student's compulsory fees. I thank the Lord for the gracious support I received from the Christian community, especially the Christian student groups, ministers, colleagues and family who not only prayed about the situation but who also took the time to write to the vice chancellor of RMIT University and balance the pendulum of student opinion. The vice chancellor's office has responded to correspondence as follows:

"Thank you for your email regarding chaplain Scott Kroeger. Professor Dunkin has asked me to respond on her behalf. There has been a recent controversy regarding the chaplaincy website, which arose when complaints were received about the content of the website. These issues have been successfully resolved. The vice-chancellor and executive continue to support the important role of the RMIT chaplaincy in providing spiritual guidance and support to RMIT students." It has been a stressful time ... in a fight that I didn't necessarily look for. And yet, I suppose if you are not in battles such as these, you have to query whether your theology has a rather soft palate. Theology is supposed to bite!

Scott Kroeger is a chaplain at RMIT University, Melbourne. 

TV Watch

Reality Check

Phil Campbell

It's easy to break the illusion of "reality television." Just meet someone who's been there. Fancy the excitement of a whole new look for your house? A few weeks ago, I met a real-life couple who survived *Changing Rooms*. The screen version looks terrific: in just under 30 minutes, Paul and Lyndall's lounge room was transformed from drab to chic. Friendly tradesmen traded jocular remarks, Susie Wilkes flashed her beaming smile, and they all lived happily ever after.

What you don't see, of course, is the exhaustion that comes from working through a whole weekend with very little sleep. Nor do we appreciate the fact that the small-screen specialises in playing visual tricks. So how much of the new décor remains, two years after the event? "It all came down in weeks," says Paul. "It was tacky. They renovated our room with the sort of stuff that might look great on TV, but it was rubbish." All that remains is a small plush-black stuffed toy. "We made it with the fabric they used to re-cover the lounge," says Paul. "That's all it was good for."

Sometimes, reality television is not quite as good as it seems. But — if world-wide rating trends are any indication — the new breed of viewers just loves to watch "real life" unfolding. Sure, Hollywood script-writers are on strike, and it's relatively cheap and easy to produce the unscripted drama of *Survivor*, or *Big Brother*, or *Boot Camp*. But the reality is, they rate.

Sure, Ten's *Big Brother* was slow to take off. Recently, though, *Big Brother Live* — the episode where one resident of the camera-riddled house is voted into viewer oblivion — made it into the week's top-10 programs. And the grand finale of



above: *Big Brother*
left: The tribe has spoken



Survivor II — The Australian Outback, had viewers glued to their screens all over the world. Including my place.

But again, how real is the reality? Some newspaper reports have suggested that the million-dollar outcome of *Survivor II* was "fixed". "Colby might have just been doing his best Miss America runner-up routine when he pumped his fist in celebration of his loss," said columnist Steve Johnson, "but something about it felt unnatural." So was there a "secret deal" behind the scenes?

In a further blow to "reality", producer Mark Burnett has admitted body-doubles were used in many of the stunning wide-range views employed on the show. The Herbert river swimming race scene, for example, was restaged with stand-ins so a helicopter could shoot uncluttered aerial shots. Good viewing — bad reality. "I don't know what the line is in determining what kind of manipulation is acceptable," says Burnett. "I'm just making entertainment."

Likewise, the US version of *Big Brother* has attracted criticism for re-enacting scenes, and so completely betraying the concept of showing the "real lives" of the caged house-mates. But the real deception runs far deeper.

Let's think for a moment about the "reality" regular viewers can dip into each night at 7pm on Channel 10. If you haven't caught it, the concept is simple. Twelve strangers are locked in a large, purpose built "house" at Dreamworld, on the Gold Coast. Cameras watch every move,

and microphones catch every word. Edited highlights go to air each evening, while a "mature audience" version airs at a later time each Thursday. Three members of the house are nominated for eviction each week, and an audience phone-in determines who leaves the house.

Most reviewers agree that the daily reality is mundane. That's life. And nightly ratings reflect it. More popular is the Thursday night special. I guess there are plenty of young Aussie guys who happily entertain the idea of sharing a group bedroom with a bunch of young women who want to do nothing but sit around talking sex, and apparently sometimes even doing it. Maybe we're meant to think that's "normal".

It seems to me, though, that the ultimate spin has been put on the series already. This is a manufactured reality — and the manufacturing happened in the choice of house-participants. Of the 14,000 young Australians who volunteered to take part, the producers have hand picked a group that included a self confessed "dominatrix" and a massage parlour operator. This is a group purpose-built to "make entertainment".

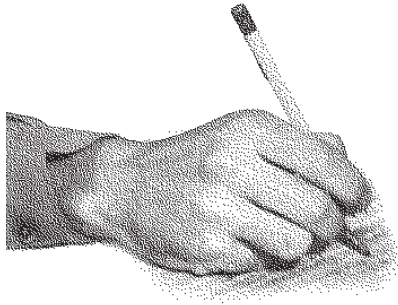
Even so, my guess is that there's disappointment in the control room that even the "spicy bits" are really rather tame. And in a touch of real reality — or the ultimate irony — isn't it funny that the first house-mate evicted by public vote was none other than sex-kitten Andie? Somehow, the real world out here didn't want her around. And yet without her, according to newspaper reports, *Big Brother Uncut* is losing sex appeal, slipping to 44th position on the weekly ratings. Maybe that's a reality check.

Phil Campbell ministers at Mitchelton

Fit to be tied once more!

The date for orders of Centennial celebration ties and scarves has been extended! Please ensure your orders are in by **June 14th** (refer to insert).

letters



Compass to the wrong way

Many thanks for the latest issue of *AP* which gave us some insight into the New Age movement. So many things which have been worrying me in connection with the way the Christian Church has been going and, to me, seemed to be going wrong, have been explained. Some of my greatest concerns have been the trivialising of the work of the Holy Spirit, the diminishing of the sovereignty of God and the losing of the awe of God in our worship of him. Worship has devolved into entertainment in many churches and we are treating Jesus not as the Son of the Living God but as a buddy, a mate, a good friend. Of course he is some of this but, above all, it was his sacrifice on the cross and our acceptance of this act for our salvation which makes us different to any other religion in the world.

Feeling good about ourselves and not realising the true role in this of the work of the Holy Spirit, of Jesus and of his Father and ours — well we are just good people (and not so good people) living in the world and being part of it and letting the influences of this world, including New Age practices, affect us more than the atoning grace of our God.

Again thank you for having the courage to address such a serious problem in the way that you have and continue the good work in alerting us to our proper role in the world as followers of Christ.

*Dorothy Posthuma,
Toowoomba, Qld*

Dandenong's leap forward

It was really nice to see our church listed in the prayer points. Unfortunately they were a little bit out of date. We're no

longer a home mission but a sanctioned charge, and we now have four elders counting Rev. Henry Joyeux.

I'd also like to say I'm enjoying *Australian Presbyterian* immensely, and I find the articles each issue never fail to be both informative and on occasion challenging.

*Shane Williams,
Dandenong, Vic.*

It should be written

Mission is the central theme of the Bible. The evangelisation of all peoples is linked to the return of our Lord and Saviour Jesus Christ.

But, generally speaking, interest in world mission is at a low ebb in our churches today. While God has been at work, and the church is growing across the world, there are today 10,000 people groups out of a total 22,000 which are considered "unreached". These have either no Christians or insufficient Christians to constitute a viable church. This is the challenge we face today.

Keith Black has been involved in mission for half a century. Together with his wife, Betty, he served in Africa for 22 years with Sudan United Mission, now called Action Partners, and for a further 18 years as Director of that mission for Australia and New Zealand. He has also been involved in the missionary program of the Presbyterian Church for the past 13 years.

While some missionary books have been written by Australians, these are few

in number and finding publishers is a difficult task. Keith has recently written *Saints and Patriarchs* which is the story of God at work as Keith and Betty have experienced.

Bishop Dudley Foord, who wrote the foreword to the book, says of it: "It is the story of missionaries, their trials, their sufferings, their joys and their triumphs. Often facing overwhelming opposition that would cause even the most robust person to quail yet exhibiting indomitable courage and perseverance. But it is much more than that."

"It is the sovereign God bringing Africans to new birth in Christ and then causing his church to expand. A faithful God, always providing for the needs of his servants."

This book should be published, and Australian Presbyterian World Mission has undertaken to help with the project. I am writing to ask if you will help us. Publishing will cost \$10,000. By helping you can contribute to raising missionary awareness and responsibility across the church.

We would be very grateful if you would share this matter with other interested people and pray that the need will quickly be met so the book can be published.

Please send your gift to APWM, 8 Sylvan Grove, Picnic Point NSW 2213, clearly marked "Funding for Publishing". Please make cheques payable to APWM.

*Robert Benn,
National Director,
Australian Presbyterian World Mission*

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prayer

JUNE

- 21 Riverside home mission station (Glengarry and Winkleigh), northern Tasmania; about 15 communicants and 6 elders; Don and Annette Christie; Robert White, moderator
- 22 Narrabri parish, north western N.S.W.; about 70 communicants and 10 elders; John and Leanne Neasey.
- 23 Robin Watson S.I.M. as he settles in at Djibo, Burkina Faso, West Africa, learns the Fulfulde language and handles requests for food aid.
- 24 Presbyterian Youth, Queensland - the camping programme and the Central Queensland Liaison officers Mel Jackson and Emma Papworth.
- 25 Carol Whipp form Somerville. Vic. WEC worker in India as she seeks the Lord's guidance for her future work.
- 26 P.L.C., Armidale, N.S.W. - Mrs J Sholl, acting Principal, all staff and students.
- 27 Graham and Irene Haywood form Hurstville, Sydney, who have been involved with W.B.T. since 1972 translating the Scriptures for the Maleu-Kilenge people of P.N.G., and in various other roles.
- 28 P.W.M.U. Victoria - Winifred Allen, President, Sue Bartlett, Secretary, Joan Milne, Treasurer; and the local branches and Presbyterian Associations.
- 29 Grant and Anne Lawry and the 5 or so communicants and 6 elders at Canterbury parish Melbourne, and the work of the Japanese congregation there - Hugh and Hannah Price.
- 30 Presbytery of Penola S.A.; 4 parishes totalling 11 congregations with 548 communicants and adherents, 1 licentiate and 1 minister under jurisdiction.

Brian Johnson, ; Clerk.

JULY

- 1 North Adelaide - Largs North parish; about 75 communicants and 10 elders; vacant, Wally Zurrer interim moderator; John and Audrey Watson, and Bob and Lillian Burns, supplying
- 2 Upper Blue Mountains parish (Blackheath, Leura and Wentworth Falls); about 50 communicants and 6 elders; vacant, Mathew Oates interim moderator
- 3 Carisbrook/Maryborough home mission station, Victoria, including Smeaton; about 55 communicants and 6 elders; David and Sue McMahon (supplying), and David Stewart, moderator
- 4 David and Maxine Cook and Neil and Jayne Chambers in their work at Sydney Missionary and Bible College (Croydon) and their wider opportunities for ministry - and all the S.M.B.C. staff and students..
- 5 Noel and Vetta Thomason and the 6 elders of Caloundra parish, north of Brisbane; the 55 or so communicant members and all church activities.
- 6 The vacant Condobolin parish N.S.W.; the 50 or so communicants and 7 elders; Russell Vandervelden, interim moderator.
- 7 Graham and Sue Single (he is from Epping, Sydney, she from N.Z.) W.E.C. workers in Spain in administration, musical and pastoral ministry.
- 8 The Woodford home mission station on the N.S.W. Blue Mountains; about 20 communicants and 4 elders; vacant, Bruce Logan moderator
- 9 The serious social, economic and spiritual problems of Jamaica, of whose 2.6 million people 4% are non-religious, 10% spiritist, 4% involved in local cults, 11% R.C. and 70% Protestant.
- 10 The three congregations, about 100 communicants and 8 elders of Parkes - Forbes - Peak Hill parish, western N.S.W. (vacant) and the interim moderator, Bryson Smith.
- 11 Presbytery of Darling Downs, Qld; 9 parishes and 9 home mission stations totalling 46 congregations with 1366 communicants and adherents, 1 school chaplain, 1 P.I.M. worker, 3 retired ministers, 4 under jurisdiction; David Knott, Clerk.
- 12 Central Sydney parish - Darlington and the new Surry hills congregation; the communicants and elders; David and Kathy Thurston and their fellow-workers.
- 13 Children's work in your own and neighbouring parishes - Sunday School, Kid's Club, Boys Brigades etc - and especially the home training in the things of God.
- 14 Relations between aboriginal and other groups in all parts of Australai, and the progress of the Gospel of Christ among them.
- 15 Mt Isa home mission station, Queensland; about 15 communicants; vacant, Arch. McNicol, moderator
- 16 Scots Kirk Mosman, northern Sydney; about 200 communicants and 19 elders; Richard and Audrey McCracken.
- 17 Tatura regional parish, Victoria, including also Rushworth and Gargarre East; David and Isabel Shultz, and about 115 communicants and 14 elders.
- 18 The 31 million people of Kenya, east Africa of whom 10% follow traditional religions, 6% Islam, 11% indigenous cults and 26% are R.C. and 45% Protestant -including 1 million Presbyterians.
- 19 Presbytery of New England, N.S.W; 4 parishes and 2 home mission stations totalling 18 congregations with 836 communicants and adherents, 1 ministerial candidate.
- 20 Religious education classes and other Christian activities (eg I.S.C.F.) in primary and secondary schools and the witness of Christian staff members and students.

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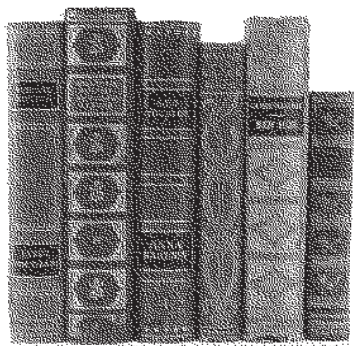
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books



The Westminster Confession of Faith for the 21st Century

Prepared by Rev. Dr Douglas Milne
Strawberry Hills: Christian Education
Committee of the PCA, 2001

Reviewed by Peter Barnes

Of the making of study guides to the Westminster Confession, there are many, but this is the I have come across. It has been prepared for the centenary of the PCA, and it has everything. It is clear, it is user-friendly, and it is ideal for study groups. It would be particularly useful for sessions or for the training of would-be elders. Some of the familiar language has been modernised, e.g. “God’s Eternal Decree” (III) becomes “God’s Eternal Decision”, the word “Sabbath” (XXII,viii) is replaced by “day of rest”, and so on.

But I was thrilled with this. May it be used to ground many in the faith of the Westminster Confession, and, more vitally, of the Scriptures.

Peter Barnes is books editor of AP.

Horizon is Where Heaven and Earth Meet

Diana Williams,
Sydney: Bantam Books, 2001.

Reviewed by Sue Godfrey

Diana Williams tells of the struggle of her remarkable marriage which spans both the Western and Aboriginal cultures. With a great faith in God and a commitment to each other, a relationship is built on tears, frustration, patience, and persistence. The author has a great capacity to share insights into the tragedy of the Aboriginal

story and yet at the same time builds within the reader a deep respect for the Aboriginal race and culture. This book is easy to read, informative, and challenges one’s attitudes to many cultural differences in our society.

The Man Who Made the Millennium,

John Blanchard
Darlington: Evangelical Press, 2000.

Reviewed by Peter Barnes

This is a revision of the best seller *Why Y2K?* which apparently sold more than 82,000 copies in seven months. As we have come to expect from John Blanchard, this is a clear and straightforward presentation of the case for believing in Jesus. It is excellent, and should be placed into the hands of as many non-Christians as possible.

Daily Prayer and Praise: Psalms 1-75

Henry Law
Edinburgh: Banner of Truth, 2000.

Reviewed by Peter Barnes

Henry Law was a Dean of Gloucester in the 19th century (not the 18th, as the back cover says). His work on the Psalms was intended for private or family use, although it is probably more appropriate for the individual who is working his way through the Psalms. There are a few errors — a worm is not a reptile — but more significant is the somewhat inconsistent way the Psalms are applied to Christ, David or the Christian believer.

Psalm 8, for example, is applied immediately to Christ (see Hebrews 2:6-8), when I would have thought that it would have been better to apply it to all men, then to Christ as “the proper man”. Psalm 72, on the other hand, is applied first to Solomon, then to Christ whereas it rather obviously goes rather beyond anything that was fulfilled in Solomon’s day. Psalm 18 is applied first to David, then Christ, but from verse 37 David’s enemies suddenly become our spiritual enemies. Psalm 40:12 is applied to Christ but verse 17 is applied to us. All of this is valid, in the long run, but it might have been done rather more tidily.

Having said this, Law’s work is most incisive and vigorous, and is full of apt comments. One such comment must suffice, on Psalm 71:7-9, “Man’s inability is

His opportunity to display His power and His love. While God is God, let no believer fear.”

This is a work which will profit anyone who wishes to study the Psalms.

Slouching Towards Gomorrah:

Modern Liberalism
and American Decline

Robert H. Bork
New York: Regan Books, 1996.

Reviewed by Peter Barnes

William Butler Yeats wrote of a people which “slouches towards Bethlehem”, but Robert Bork sees modern America as slouching towards Gomorrah. His bleak thesis is that “if we slide into a modern, high-tech version of the Dark Ages, we will have done it to ourselves without the assistance of the Germanic tribes that destroyed Roman civilisation”. Radical egalitarianism and radical individualism are leading to the twin results of chaos and tyranny.

The liberal establishment of the 1960s was hollow to the core, and only knew how to surrender. As a result, the radicals of the ’60s no longer paralyse society; they are running it.

One of the chief culprits in all this is the judiciary. In 1973 the Supreme Court found a right to abortion in the right to privacy, although there is not even a stated right to privacy in the American Constitution. Similarly, the Supreme Court of Hawaii found homosexual marriage to be constitutional. If words have no meaning, a constitution is just a piece of paper, such as one finds in a lavatory. The result is bizarre — educationists destroy education, the judiciary undermines the law, the legislature is increasingly irrelevant, the arts are degraded, and the Church promotes unbelief.

Bork’s work is not for the faint-hearted, but his razor-sharp analysis of American culture needs to be used to activate a counter-attack, which needs to come sooner rather than later. AP

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Blameless

Since the garden, it's always been someone else's fault.

One of the first evidences of the Fall concerns the universal human reluctance to confess our sins. I am usually ready to confess yours, but I am not at all keen on confessing mine. When God confronted Adam, the man was quick to shift the blame: "The woman whom you gave to be with me, she gave me of the tree, and I ate" (Gen. 3:12). Eve adopted a similar tactic: "The serpent deceived me, and I ate" (Gen. 3:13). In each case, every word is true, but the intention is obviously to shift the blame for sin on to the next person. However, it is not only the serpent who did not have a leg to stand on!

Nothing much has changed since that first sinful day in the garden. As Moses was on Mount Sinai receiving the law of God, the people became restless for a god whom they could see, and so they prevailed upon Aaron to build a golden calf. Returning from the mountain, Moses called his brother to account, but Aaron's excuses are less than convincing: "And I said to the people, 'Whoever has any gold, let him break it off'. So they gave it to me, and I cast it into the fire, and this calf came out" (Ex. 32:24). Aaron tried to make the whole sorry episode sound like something that just happened, like a slip on a banana skin. Somehow, the golden calf just popped out of the fire.

Over the years humanity has become very adept at shifting the blame. The youngster in the nursery will readily point the finger at his sibling for the paint on the wall. This is a trait that we do not readily lose as we become older. Often the process of blame-shifting can be dressed up in psychological terms to appear quite justifiable.

Anna Russell poked fun at this in her *Psychiatric Folksong*:



Peter Barnes

I went to my psychiatrist to be psycho-analysed, to find our why I killed the cat, and blackened my wife's eyes.

He put me on a downy couch to see what he could find, and this is what he dredged up from my subconscious mind.

When I was one, my mummy hid my dolly in the trunk. And so it follows naturally that I am always drunk.

When I was two, I saw my father kiss the maid one day. And that is why I suffer now from kleptomania.

When I was three, I suffered from ambivalence towards my brothers. So it follows naturally I poisoned all my lovers.

I'm so glad that I have learned that lesson it has taught, that everything I do that's wrong is someone else's fault.

Actually, this refusal to accept the blame for sin is having serious effects on the administration of law in modern Western societies. Recently, a murderer who had holed up in the Cascade Mountains of Washington state was arrested by the police. The murderer was armed with knives and handguns, so the police used a police dog to subdue him. After his arrest, the murderer sued the county for the use of excessive force in his arrest. It seems that in the skirmish the police dog mangled his foot. The extraordinary thing — which is no longer surprising — is that the murderer won a \$412,500 settlement, which his attorney

said would help ease his client's re-entry into society on his release from prison.

As you well know, this is not an isolated incident. A man in Florida in 1996 drank himself into a stupor, then broke into a fenced, gated, and locked sub-station, climbed up a transformer, and was blasted by 13,000 volts of electricity. He survived, but sued the electricity company and the six liquor stores which had sold him the alcohol he had consumed.

According to the Scriptures, we have an enemy, the devil, who seeks to mislead us (Gen. 3:1), and we have companions who can corrupt us (1 Cor. 15:33). These things are true, but they do not exonerate us. As Paul told the Corinthians: "No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it" (1 Cor. 10:13).

Or, to cite James: "But each one is tempted when he is drawn away by his own desires and enticed" (James 1:14). As much as I would like to, when I sin, I cannot blame the devil, my wife, my children, my place of work, the stress of modern living, the trade unions, the government, or the fact that when I was a youngster I was smacked with a wooden spoon.

As the old adage tells us, we are our own worst enemies. And we have no valid excuses. To receive mercy from God, we must confess and forsake sin (Prov. 28:13). The Christian way is paradoxical but true: when we try to shift the blame, it remains with us; when we own up to it, it is removed.

Peter Barnes is minister of Revesby Presbyterian Church, Sydney.

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