

MAINLY ABOUT PEOPLE

SYDNEY

Rev E. J. Emery has resigned as Acting Rector of Ashbury as from 27th February, 1977.

Rev B. Black has resigned from St Pauls, Carlingford to become Rector of Blackheath as from 15th February, 1977.

Rev K. N. Wray will retire as rector of East Lindfield as from 30th June, 1977.

Rev B. Dudding will resign as Acting Rector of Kangaroo Valley as from 28th February and go to the Diocese of Willochra.

Rev Douglas Parker is now curate at Nowra as from 19th December, 1976.

MELBOURNE

Rev D. J. Conolly has resigned from Incumbency of St James', East Thornbury to Incumbent of St John's, East Malvern. Date of induction to be announced.

Rev A. Richardson from Asst Curate St Peter's, Box Hill to Incumbency, Church of the Epiphany, Hoppers Crossing. His induction by

Granville's disaster

From page 1

"We had to face up to what we believe and preach," he said.

"There was no doubt that both here and in other areas, those who had their faith firmly grounded in Christ proved the power and certainty of the Gospel in their experience."

Chaplains and social workers were called to the City Morgue where they worked around the clock until the night after the accident.

As each family or relative came, chaplains assisted with form-filling and later accompanied those making identification.

One chaplain said there was a feeling of "unreality" amongst many.

There would be a great need for counselling and follow-up in future weeks, particularly amongst those affected by depression.

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the Archbishop will be on February 7 at 8pm.

Right Rev O. H. W. Shand has accepted appointment as Chaplain to the Mothers' Union.

Rev J. Stewart has accepted appointment as Rural Dean for the Rural Deanery of Frankston taking effect from 1st December, 1976.

Rev R. D. Thompson is on leave for a period of three years from February 14th to take up appointment in the parish of Kununurra, Western Australia.

Deaconess D. Alfred was commissioned as Head Deaconess in St Paul's Cathedral on December 21st, 1976.

H. H. Alder (Trailed Woman Worker) retired December 31st, 1976.

Rev H. Scott died 20th November, 1976.

Rev H. E. Fawell retired from incumbency, Christ Church, Geelong as from 14th May, 1977.

Rev. C. D. Maling retires April 10th, 1977.

WANTED

• From page 5

clearly. The onus of proof that the law should be changed, stands firmly upon the shoulders of those who wish to change it; and that is an intensely important point that Mr Wran and Mr Walker should take great notice of before they take a thoughtless step which will lose them favour in the eyes of those who put them into power — a power which hangs by a very slender thread of only one member", Mr Nile said.

To help involve concerned members of the public, the Festival of Light has sponsored four preparatory Regional Seminars on so-called "Victimless Crimes".

1st February, 7.45pm, Pennant Hills Community Centre.

8th February, 7.45pm, St Matthews Anglican Church Hall, Manly.

15th February, 7.45pm, Concord Baptist Church Hall.

22nd February, 7.45pm, Caringbah Baptist Church Hall.

The Regional Seminar leaders will include Mr E. L. Dearn LLB, Rev Fred Nile, Rev Bernard Judd, etc.

For further details contact the Festival of Light Office — 61 6078.

Canberra women's convention



Over four hundred delegates of the Christian Women's Convention Movement attended an International Conference in Canberra last month. The Conference was held at the Australian National University on the weekend beginning December 3. Among the speakers were Rev Stewart Dinnen of WEL, Tasmania; Mr Roger Collins, a psychologist, and Mr Bruce Upton, National Public Relations Director for the Bible Society, spoke on Communication and Decision Making. Mrs June Bosanquet, retiring editor of "Christian Woman", spoke on the subject "Every Woman a Communicator".

Anglicans in Canada

An appeal to the million members of the Anglican Church of Canada for loyalty

CAM — the authors of a manifesto last year opposing the ordination of women — make their appeal in a public statement released recently and urge:

"Even though these ordinations cannot be accepted by many of our number, yet we do not believe that they should lead to schism... For some it will be all too tempting to abandon the Church out of sheer disillusionment. Yet it is essential that Christians practise their calling not

Laos puts pressure on church

Religious liberty in Communist-ruled Laos is being curtailed, claim Vatican sources.

Catholic schools, orphanages, residences, and churches have been taken over by the government and religious education has been eliminated.

Two of the six Catholic churches in Vientiane, the capital, may still be used for weekly services, the sources say.

About 34,000 of Laos's 3.3 million people are Catholics.

Most of the population is Buddhist.

Only two of Vientiane's eighty-seven Buddhist pagodas remain open.

The Government of Mozambique has granted a charter to the reorganised Bible Society. The new directors of the Society include the Anglican Bishop of Lebombo, the Right Rev Dinis Sengulane.

The supply of Bibles and New Testaments in the territory is nearly exhausted, and the Bible Society of Mozambique is now seeking permission to print or import new ones. A definitive reply has so far not been forthcoming from the Book Institute — the Government agency which establishes priorities for all published materials in Mozambique. Paper is said to be very scarce, and the Ministry of Education has been given top priority for the publication of textbooks and school manuals.

Another obstacle raised by the Book Institute is that the Bible Society had given authorisation, during the

and stability following the recent ordination of six women to the priesthood has

merely as individuals but as faithful members of a specific Christian community.

"Some may feel constrained to seek such a community in some other part of the mystical body of Christ. Others hesitate and agonise... others will stay and run the risk of appearing to acquiesce in what has happened. Still others may corporately try to maintain a continuing Anglican witness apart from the present structure of our Church and risk sending yet further the robe of Christian unity."

But, while hesitating to

censure any of the means adopted by troubled Anglicans to "bind up their wounds", the statement counsels that the matter should be left to the judgement of the Holy Spirit and the test of time.

"If this development is of God, it will gain acceptance not only within the Anglican family as a whole but in all communities which cherish the apostolic ministry," the statement claims.

"If it is not of God, it will surely fail... but our love for Christ and his Church is such that we believe our Anglican loyalty will prove worthy so long as we keep our eyes fixed above ecclesiastical strife and on the one true priest — Jesus, the author and finisher of our faith."

The canonical changes involved in the ordination of

BIBLE SOCIETY'S CHARTER

period prior to independence, to a South African organisation to print 200,000 copies of the New Testament for distribution to the Portuguese army in Mozambique and Angola.

Church Times

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Church Times

Reduction from UK

The number of missionaries from Britain has declined by nearly a quarter in the past four years, according to figures just published in the 1977 edition of the "UK Protestant Missions Handbook."

The actual comparative figures quoted in the handbook show that at July 1 last year there were 4592 serving missionaries with the 82 societies who supplied information.

The 1972 figure was 5507 from 78 societies, but the decline is greater than these figures reveal because the 1972 figure did not include missionaries serving with the United Society for the Propagation of the Gospel and the Salvation Army, which would have accounted for at least a further 1000.

By contrast only the Leprosy Mission, among major societies, declined to provide statistics last year. In 1972 they recorded 100 serving missionaries.

Two large groups are excluded from these figures Operation Mobilisation and the Brethren missionaries associated with the magazine "Echoes of Service", currently totalling, between them 1300. They are listed in the handbook under literature and support agencies.

If they are included and the adjustments made to take account of societies whose details were not recorded in 1972, the resulting figures show a decline from nearly 8000 in 1972 to just over 6000 last year.

Women still outnumber men in the mission field, but only just. Whereas in 1972 they accounted for just under 60 per cent of the mission force, last year their share had dropped to 53 per cent.

Despite the decline in the number of missionaries the cost of keeping them overseas has risen by nearly 60 per cent from just under £17 million a year in 1972 to more than £26 million last year.

The missionary fall-off has been uniform across the world, except for countries like Uganda, which had nearly 200 missionaries in 1972 but now, as a result of President Amin's anti-British campaign, has only 72.

"UK Protestant Missions Handbook", compiled by P. W. Brierley (Evangelical Missionary Alliance, £1).

— C.E.N.

SU STAFF CHANGES

The ANZEA Regional Council of Scripture Union has announced a number of staff changes associated with its work in Australia, New Zealand, Asia and the Pacific.

The Council has accepted with regret, the resignation of Mr John Robinson, Secretary to the ANZEA Council for the past twelve years and Manager of ANZEA Publishers Limited since its inception in 1969. Mr Robinson will be entering the ministry of the Anglican Church in the Diocese of Sydney early in 1977.

The Revd David Chan will become the ANZEA Regional Secretary from 1st February, 1977, and will retain his present role as Secretary for East Asia, based in Singapore.

Mr David Claydon, in addition to his present position as Australian Federal Secretary based in Sydney, will become Acting Associate Regional Secretary with special responsibility for the Pacific area.

The Board of ANZEA Publishers Limited has appointed Mr John Waterhouse, at present Coordinating Editor, as Acting Manager of the publishing programme.

The Australian

FIRST PUBLISHED IN 1880

No 1628 FEBRUARY 17, 1977

QUEEN WILL ATTEND CATHEDRAL SERVICE

Her Majesty Queen Elizabeth II and His Royal Highness, the Duke of Edinburgh will be present at Morning Prayer on Sunday, March 13, at 10.30 am.

The Royal couple will arrive earlier that morning in Sydney on the Royal Yacht "Britannia" and proceed to Sydney Square where they will be welcomed by the Lord Mayor and Lady Mayoress.

It is anticipated that Sydney Square will be crowded with people to greet her.

The Service will be telecast by the Australian Broadcasting Commission (Channel 3) throughout Australia providing an excellent opportunity for many Australians to witness the fine example set by our Sovereign in acknowledging the King of Kings.

Invitations are being sent to civil, Diocesan and Cathedral representatives. Entrance to the Cathedral will be by ticket only.

Parking facilities will be available in St Andrew's car park.

The Preacher will be the Archbishop. It is planned to make cassette copies of the Service which will be available later from the Cathedral bookstall.

Obviously, the accommodation in the Cathedral is limited, but it will be possible for some to watch the telecast in their parish churches.

Special music composed by John Antill, Michael Hemans and Laurence Bartlett will be included.

WOMEN'S WORLD DAY OF PRAYER

On March 4, 1977, in a great symbol of religious and cultural unity, millions of women throughout 200 countries will throw down their typewriters, mops, and pens and join in the Women's World Day of Prayer (WWDP).

This is the fiftieth anniversary of Women's World Day of Prayer in Australia.

For the first time ever, the special service used throughout the world, was drawn up by women in a communist country.

The group of women, including a medical doctor, a director of a hospital for handicapped children, three psychologists, three theologians and three church workers in the German Democratic Republic (East Germany) prepared the service.

In explaining this year's theme "Love in Action", the drafting team said: "We hope the voices of many Christian women in the German Democratic Republic can be heard in solidarity with the voices of women in all the world as we pray together on Friday, March 4, 1977, that God will enable our love to become action!"

The Women's World Day of Prayer will begin at the International Dateline in the Pacific at sunrise over Tonga and finish at sunset on St Lawrence Island off the Coast of Alaska (30 miles from the Arctic Circle).

All continents are involved and countries taking part have increased from 104 in 1952 to 144 in 1959 to 200 in 1977.

In 1956 the special WWDP Service was prepared by American Indians and in 1958 in Australia both European and Aboriginal women worked together to compile it.

Other years one person has prepared the contents and these have included Dr Madeleine Barot of Geneva (1964), the late Queen Salote of Tonga (1967) and Mrs Selvaratnam of Ceylon (1968).

In 1978 the Service will be prepared in Canada; 1979 in East Africa (probably Kenya) and 1980 Thailand.

Collections in NSW are sent to the Bible Society and Pacific Publications. Several years ago women of West Germany sent their offerings to the Australian Council of Churches for the benefit of our Aborigines.

Every capital city will have a special "central" service as well as services in country towns and suburbs throughout Australia. In Sydney the service will be at St Andrew's Cathedral at noon.

The speaker will be Lady Loane and Lady Cutler will be in attendance. It will be followed by a brief open-air Thanksgiving Service of Witness in Sydney Square.

The General Synod of the Church of Ireland (Anglican) by a large majority approved in principle the ordination of women to the priesthood.

The Irish Methodist Church and the Irish Presbyterian Church earlier endorsed women's ordination.

Presbyterian Ruth Patterson, an assistant pastor of a church in Larnie, was the first woman in her denomination to be ordained.

The 25th Anniversary of the Accession to the throne of Her Majesty, Queen Elizabeth II, on February 6, 1952, was celebrated at St Andrew's Cathedral this Sunday morning.

The Service was attended by members of the Royal Commonwealth Society and other associated organisations and by the Consul-General for Britain, Canada and New Zealand.

The first lesson was read by the President of the Royal Commonwealth Society, Mr Peter Crosthwaite, the second lesson by the Governor of New South Wales, Sir Roden Cutler.

In his address the Dean of Sydney, the Very Rev Lance Shilton, said: "I disagree with some who consider that the monarchy is anachronistic and irrelevant to this 20th century, claiming that Australia would more easily mature into nationhood by becoming a republic."

"The monarchy acts like an anchor in the midst of many challenges enabling us to resist the pressures from fundamental philosophical and political novelties which could disrupt our whole way of life."

"The impartiality of its non-party political authority is a strong guarantee for true democracy and a bulwark against destructive polarisation."

"The Queen stands for the importance of family life at a

time when many attempts are being made to break up the family with alternative suggestions of loose communal living and so-called homosexual marriages, with lobbying by feminist extremists for easy divorce and demand abortion and the exploitation of sex by the commercial world."

"The monarchy also stands for the integration of Christianity into daily living. Godless philosophies, such as secular humanism, endeavour to separate the sacred from the secular and religion from life by relegating Christianity to a little corner for those religiously inclined so that the rest may go their own secular way without any interference from those who might moralise about duty to God and duty to one's neighbour."

"In God's eyes there is no such thing as a pluralistic society; all life is under His sovereign control. The Queen integrates the Church with the State and God with the people."

"Like the Queen, we all need God's grace to declare in our public life, our family circle and our personal witness that we too acknowledge Jesus our Saviour as Lord of Lords and King of Kings."

"GOOD NEWS BIBLE" PRESENTED TO NSW PREMIER



The Honourable Neville Wran, QC, Premier of New South Wales, comments on the "easy to read" Good News Bible. The presentation was made by the NSW Secretary of the Bible Society to mark the phenomenal circulation of 50,000 in New South Wales since December 6, 1976.

Mr Wran said, "I prefer the language of the King James Version myself, but the modern versions like the Good News Bible capture the attention of the youth." Mr Wran went on to say, "No matter what the religious persuasion of the reader, the Bible holds moral values for everybody."

In a little over two months this new translation has sold over 120,000 copies around Australia.

The Secretary of the Bible Society in NSW said, "We sold 10,000 in this State in the first 10 days of February."

Dr Coggan to visit during March

The Archbishop of Canterbury, the Most Reverend and Right Hon Donald Coggan, will visit Australia March 6-18, 1977. This will be his third visit to Australia, but his first, however, as Leader of the Anglican Church.

Archbishop Coggan is paying a pastoral visit to share in the normal life of the church. He particularly requested to meet as many small groups as possible and therefore civic ceremonies and public meetings have been kept to a minimum.

He became Archbishop of Canterbury and Primate of All England in 1974 after serving as Bishop of Bradford and Archbishop of York.

In October, 1975, the Archbishop of Canterbury made a "Call to the Nation" in which he called on Britons to stem Britain's "drift towards chaos".

In the Call he emphasised the need for "A good day's work for a fair day's pay"; "strong, happy, disciplined families".

Archbishop Coggan is in his own right a prolific author. His latest book is "Convictions".

Mrs Coggan will accompany the Archbishop on his tour.

Prior to arriving in Brisbane to start the Australian tour, Archbishop Coggan will formally inaugurate the new Provinces of Papua New Guinea and Melanesia.



Archbishop Coggan.

practical ways to solve Britain's ills.

A compilation of the letters to the Archbishop has now been drawn together as a book by John Poulton, called "Dear Archbishop". The book is due to be released to coincide with the Archbishop's Australian tour.

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NOTES & COMMENTS

Evolution: twentieth century idol

Religious bigotry has led to the sacking of the head of the Department of Religion in Rickmansworth State controlled school in Hertfordshire, England, but the bigotry is not that of conservative Christians but of humanism and liberalism.

This teacher of the Christian religion was dismissed because he believed the Bible to be true in its account of creation in Genesis and he did not believe the theory of evolution. His dismissal was possible because so many Christians are willing to go along with the theory of evolution, though they may not be altogether happy with it.

It is time that the Christian church and particularly its leaders woke up to the fact that the theory of evolution takes the place in our modern society which idolatry had in the ancient world and has in the heathen communities of our own day. Idolatry is stupid. Anyone can see that God who made the world cannot be an idol, and the prophet Isaiah ridiculed people who cut down a tree, cook their food with part of it and what is left over turn into an idol and worship it: "A deceived heart has led him astray so that he cannot say 'Is there not a lie in my right hand?'" commented the prophet. But even though it was so obviously contrary to common-sense, idolatry was universal because it had the effect of removing God to a distance. Unconverted man and woman find God's near presence intolerable. He must be banished to a distance in their minds.

The modern world cannot, of course, return to idolatry, but it has turned to the theory of evolution to achieve the same result of banishing God to a distance, and yet evolution is equally as foolish as idolatry. To think that the extraordinarily complicated world of beauty and purpose is the result of accidental changes is incredible on sober reflection. While on the other hand the evidence all points to creation; for example, the fossil record in which organisms suddenly appear in their final form, or the complicated aeronautical engineering of the wing of a bird which is useless except in its final form, or the complete absence in the fossil record, or in the world today, of the innumerable intermediary transitional forms between the species as we know them, on which the whole theory of evolution depends. These transitional forms ought to be present, if they existed, for the theory of evolution requires that each transitional form is viable and continue for a long period of time in order to be the basis of the next minute variations up the scale. Moreover, the theory of evolution is contrary to experience, for it maintains that the complicated order we observe in the organisms of nature is the result of random change, but experience confirms that order is always the creation of mind, and that random change merely results in increasing disorder.

The evidence as well as commonsense points to the biblical doctrine of creation where one form of life after another appears through the power of the word of God, reflecting His will and mind. Yet the head of a Religious Department in a school in modern England is sacked because he believes this. It is time that Christians woke up!

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ON & OFF THE RECORD

BY DAVID HEWETSON

WAR GAMES

We all had to put what we could into the war effort. My first call to serve came from the bank manager's wife who called in all the village small fry to help with the rather unusual task of knitting squares for a patchwork quilt. I do not think we had any idea how this was expected to confound the enemy, but I have not the slightest doubt that our handiwork caused a great deal of discomfort to any unfortunate ally who was forced to use it.

On the way home from striking his first blow my cousin and I nearly became casualties in the cause. We ran off the road on my pushbike and upset our carbide lamp in the grass. However, we were relieved that on this occasion we did not run into the enemy, but the population of my home town was such that one really had to work rather hard at running into anyone at all.

To fight the King's enemy cost money. So we were also called upon to buy War Savings Certificates. Every sixpence counted (and indeed could buy one, if not two, meat pies or a dozen quite respectable lollies known as "ha'penny sticks"). A "zac" bought a War Savings Stamp to affix to one's book and when there were enough of them the book could be exchanged at the Post Office for a Certificate.

When I came to make my last payment I found to my dismay that I had miscalculated the amount and did not have enough money for the Certificate. But the Postmaster and the only other customer would not hear of the young patriot being turned away crestfallen and uncertified. They forked up the difference and baled me out. After all, were we not all comrades in arms?

My cousin insists that the most decisive blow that we ever struck against the enemy was to overfly his position in a disused bullock wagon and systematically bomb him into submission. Our town was a timber centre and dominated in some ways by the sights and sounds emanating from a large sawmill.

All day long huge logs were coming in from various directions, but never more spectacular than when drawn by bullock wagons. The men who handled the bullocks were usually flamboyant figures and household words in the district (though their own words were often far from suitable for household use, being a steady stream of impossible threats couched in remarkable profanity). By war time the wagons were all but replaced by trucks, but one of them stood forlornly behind my grandfather's house, a lonely monument to colourful days now past. Its shape and size provided the ideal subject for fertile young imaginations.

To us it was a heavy bomber, a great soaring engine of death which carried us off into perilous adventures and

brought us safely back again after many a narrow brush with danger. And even when things went wrong and we had to bail out it was no great hardship to float down and land safely on the lush paspalum grass.

WAR IN THE BACKYARD

Well, time has passed. And other wars have come and gone. Fresh crops of kids have picked up the current style of hostilities and acted them out. Some years ago I remember my backyard being filled with small hurtling and sprawling figures accompanied by an unceasing staccato of simulated machine-gun fire. The combatants did not talk to each other, their mouths already entirely occupied with that death-dealing stutter.

They called their game "Combat" and had lifted it live from a TV show of the same name which might well have been sub-titled "How the Americans won back Europe," (Europe of course being unsuccessful earlier in winning back America).

The other day I heard two small locals on top of an above-ground septic tank give a greatly up-dated version of the same old theme. No doubt believing their unlikely vehicle to be far more air-worthy than my bullock wagon, one of them yelled out, "Look out, Aliens! Let's blast off!"

And with those words I was taken on the march of time from bullock wagons and carbide lamps, past ponderous bombers and street fighting to space travel and the men on the moon. The only constant in the whole panorama was, I suppose, violence and aggression.

PORNOGRAPHY OF VIOLENCE

Young creatures play games to simulate adult life and prepare themselves for it. And that inevitably means war. Some claim that aggression is inevitable in the animal kingdom of which we are part and that war games are a harmless catharsis. Others feel that it is part of our primitive animalistic past that is being left behind by an evolutionary process.

It is amazing how many people there are these days who see permissiveness in sexual matters, perhaps even "soft" pornography, as quite harmless, but who are deeply opposed to violence portrayed in the media. "Make love not war!" they say, and some utopians even foresee the eventual removal of violence by genetic engineering.

It is a good point of dialogue for Christians. Those who refuse God as their Father soon reject men as their brothers. Self-centredness feeds on its own frustrations and builds up to an inner rage at others, till men hit out at the image of God in their fellows. The theories of the secular humanist are I believe quite naive compared with this diagnosis and we do him a dis-service if we do not confront him with it.

Wycliffe translators are back in Peru

The Peruvian Ministry of Education has issued a statement authorising the Summer Institute of Linguistics — the "academic arm" of the Wycliffe Bible Translators — to continue its work in Peru for five more years.

This decision follows months of investigation and evaluation of the Institute's work in Peru by a committee representing the interests of the Government. The committee was set up after the Ministry of Education had indicated in May of last year that SIL's agreement to work in Peru would not be renewed.

An editorial in *Exposito*, one of Peru's leading newspapers, commented: "In spite of the effective and meritorious service rendered by the Institute of Linguistics (ILV) . . . a few months ago there arose an absurd, violent and well-planned news campaign against the group, accusing the members of violating the laws of the land, of being in the service of the CIA, of alienating the natives of the jungle, and other unfounded and equally unjust accusations."

The *Exposito* was among those who insisted that the work of the Institute be studied and not terminated abruptly without thorough evaluation. The Government, "receptive to the petitions and in agreement with the information gathered," declared the work of the Institute necessary to complete the programme of integrating the indigenous community into the mainstream of Peruvian culture by means of the bilingual education system.

Teacher sacked for teaching both sides

Mr John Watson, head of the religious education department at Rickmansworth School, who was dismissed by Hertfordshire County Council for teaching the literal "Genesis" view of creation instead of the evolutionary view favoured in the agreed syllabus, intends to plead before an industrial tribunal that he was wrongfully dismissed.

His headmaster asked him to keep to the agreed syllabus last autumn, and when he refused the governors suspended him. The county council supported the governors.

Mr Watson, 56, who lives in Chalfont St Peter, Bucks, was a missionary in India for 16 years and is the author of a book called *Myths and Miracles*, says, "As far as I am concerned, Darwin and all his theories are completely wrong."

"Real science is based on experiment, but evolution is based on theory. I believe that children should be taught both sides of the argument."

Mr Watson was appointed head of the department in September, 1975, but maintains that he was not shown the agreed syllabus until nine months later. The syllabus says that Genesis should not be interpreted literally; instead the creation story should be treated as part of "Hebrew religious folklore."

member of the Australian and NSW Council of the Andes Evangelical Mission, he was able to visit Bolivia and gain first-hand knowledge of the field.

Rev Mill will be heard as the Voice of Missions, currently being carried on by David Oram of the United Kingdom. This section is a regular feature of the Back to the Bible Broadcast, during the Missionary segment.



Rev Douglas C. Mill

CHURCH PLANTING IN THE SUBURBS

Georges Hall is predominantly a new housing area from the last five to eight years and is situated between Bankstown Airport and the Hume Highway and boasts a population of some 10,000 plus.

The population is mainly of Australian descent and comprises a mixture of blue and white collar workers, who bought the land cheap just prior to the land price boom.

Georges Hall up till three years ago was linked to Villawood as a provisional district. However, the small congregations of both places were no longer able for some years of support their minister, hence the Diocese decided to split the district up between Old Guildford and Yagoona with Georges Hall being annexed to Yagoona.

The family became the centre of all activities. Family services were commenced monthly and attracted up to 80 adults, apart from the Sunday School which grew to over the 100 mark. These services had a keynote of informality and spontaneity. When people were asked why they liked to come, it was nearly always because they

"As a Barometer of Spiritual Health, the giving has increased from a meagre \$30 a week in the first year to \$100 in the second and \$220 in the third."

liked the relaxed informality and sense of an extended family.

Each service has been reorganised to encourage the learning of God's word to every level in a meaningful content. This has meant changes but the congregation quickly recognised the spiritual realities to be far more important than a set liturgy to build spiritual babies into "mature manhood".

The informality quickly spread to the other services and before long members of the congregation were encouraged to take part in

In the third year it became evident that the congregation had developed a small core of disciples who had learned to minister to one another and assist in the outreach which was run simultaneously alongside the discipling. The evangelism explosion method was used here. Christ Church, St Ives, ran a trainer's class in 1976 which helped to formulate a programme.

Young people were channelled into Beach Mission work in order that on the job training in evangelism went hand in hand with discipling by the

This article on the work at Georges Hall was written by Rev John Abbas. Mr Abbas has since resigned to take up the important post of Presbyterian Minister in Cairns.

the actual work of the ministry through testimony, prayer, role play and song.

As a barometer of spiritual health, the giving has increased from a meagre \$30 a week in the first year to \$100 in the second year and \$220 in the third year.

All this no doubt has much to do with the fact that the Yagoona Rector and Parish Council supported the Curate's request to become a resident minister in the area.

congregation.

The third year has been an extension of the second year's objectives plus a step of faith to see the congregation recognised as self-supporting and worthy to be independent with their own pastor teacher.

To this end overtures to the Diocesan New Housing Area Committee were supported by the Parish Council of Yagoona.

In its final meeting for 1976 the New Housing Area Committee accepted their application and recommended to the Archbishop of Sydney that Georges Hall become a New Housing Area district.

This is the crown of a three-year battle. What are the alternatives? Just continue as a branch church and lack of progress?

Mr Abbas firmly believes in decentralisation through church planting and is deeply indebted to the Rectors and Parish Council for supporting the Curate in this venture, as well as the faithful service of a catechist.

Murder: the new method of combating believers

This is how the Council of Prisoners' Relatives heads an open letter to Soviet leaders Podgorny, Kosygin and Brezhnev in the latest CPR Bulletin, Number 37, dated November or December, 1976. They express their outrage at the martyrdom of yet another Baptist believer at the hands of atheists linked with the authorities.

They are referring to the death of Nikolai Yakovlevich Deinega, a 53 year old Baptist father of six children, who was found at a bus stop in the village of Kalychevka, Chernigov district, in a state of unconsciousness after being beaten up by persons unknown.

He died of a brain haemorrhage in the local hospital, on 10th September, 1976. His skull was fractured and his left arm was broken. The authorities have so far made no effort to find the murderers.

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AUSTRALIAN CHURCH RECORD, FEBRUARY 17, 1977 — 3

Tom Treseder to Scripture Union

Scripture Union Council has announced the appointment of Mr Thomas H. Treseder to the position of General Secretary of Scripture Union, CSSM & ISCF in NSW.

Mr Treseder was a top-class sculler, major league baseball, ski enthusiast and director of the Anglican Ski Lodge. His work has been as an industrial designer. Recently he has returned from a research tour of Scandinavian Craft organisations. He was also a member of the Australian contingent of the International Congress on World Evangelisation in Lausanne, Switzerland.

He is well sought after as a speaker and evangelist and a spokesman said these gifts will be invaluable in strengthening the "cutting edge" of the Movement's ministry. His experience also includes being church warden and parish counsellor, member of Anglican Radio Unit and Sports Director on NSW Christian Endeavour.

Mr Treseder is married with four children. They live at Hunters Hill.



Tom Treseder

Commenting on his appointment, before his departure to join SU in South Australia, Norm Bennett (previous NSW General Secretary) said, "I cannot think of anyone more suitable for the position of General Secretary at this stage of our development in NSW. Our ISCF Committee is this year seeking to encourage evangelism in schools and Tom will be able to give very practical support. Tom is an SU Speaker and has been involved in Beach Missions."

Christians Organise In USSR

A three-man group called The Christian Committee for the Defence of Believers' Rights has been set up in Moscow, according to a Reuter's report of 29th December. The three, all members of the Russian Orthodox Church, are Father Gleb Yakunin and Hierodeacon Varsonoff Khaibulin (both banned from serving as priests) and a layman, Mr Viktor Kapitanchuk, who acts as the group's secretary.

At an unofficial press conference, they told correspondents that they aim to help believers of all faiths who felt their rights were being violated. They would collect and publicise information on problems faced by believers in the Soviet Union, advise them on their rights and work for improvements in legislation affecting religion. They said they had received "considerable" support and that several people had shown interest in joining the group.

The Christian Committee, the Reuter's report says, in an open letter to the Council for Religious Affairs, has accused the Soviet authorities of preventing a delegation from the Georgian Orthodox Church attending last month's pan-Orthodox conference in Geneva.

The Committee believes that "certain state organs apparently did not want any publicity for information on the real position of the Georgian Church". This is clearly a reference to allegations of corruption and dishonesty in the hierarchy of the Georgian Church already published by Keston College and in the Western press.

Moreover, the Committee has produced a letter alleging that police in the Soviet republic of Georgia have regularly prevented believers from visiting local holy places, and documents on alleged persecution of believers by the KGB.

Academic Year Starts At SMBC

Evening lectures at SMBC have again attracted about 50 part-time students and continue to meet a very real need as young people (some older) give expression to their hunger for a knowledge of the word of God.

During this term evening students are able to undertake a balanced course involving studies in I Corinthians by the Rev Raymond N. Wheeler (lecturer in NT and College Registrar) on Mondays and on dialogue evangelism by the Rev Canon John C. Chapman, Director of the Diocesan Board of Evangelism, on Thursdays. A series of 18 lectures will be given on each subject.

Lectures are planned in specialised fields for first term and include Children's Work by Mr Owen Shelley from Scripture Union and Personal Christian Living by Mr Robert Bolton from the Navigators.

To page 7



Charismatic movement attacked

Sir,
I am concerned that the article "What a World", by Lesley Hicks (ACR 20/1/77), could cause some confusion in the minds of well meaning Christian folk. The author of that article seems to suggest that we ought not to test various doctrines that are presented to us. It appears to me, she suggests that the truths of the scriptures are not important as long as we all have a nice warm feeling for each other.

It was my misfortune to attend the Logos Charismatic Convention at Blackheath on the 6th January. The key speaker was Dr Ern Baxter and 600 people were present (no doubt some of the fringe that Lesley Hicks speaks of). Dr Baxter abused and misused the scriptures in a way which must have delighted the evil one.

In an address which he called the "end of the old order and the beginning of the new" Dr Baxter likened Saul of the OT (after the spirit of God had been taken from him and he was demon-possessed) to the established church. He likened the Charismatic movement to the Anointed David. He called for charismatics to leave the Spirit forsaken church and be numbered with the anointed ones.

Does Lesley Hicks suggest that in the face of such sectarianism and schismatic teaching we should feel warm and cuddly towards a movement that denies the truth of scripture that the spirit of God is the possession of all believers.

Lesley Hicks suggests we could be enriched by listening to gifted teachers of differing points of view. I find it disturbing that the ACR who have stood for the evangelical truth of the scriptures, should publish an article that

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Social gospel misunderstood
Sir,
W. A. Dowe (Jan 20th, 1977) has not grasped the meaning of my letter, probably due to misunderstanding what I mean by the words "social gospel".

The point I tried to make is that Christian concern for the poor is linked with personal commitment to the teachings of Christ whereas those clergy who use their pulpits to

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LETTERS

encourages believers to look for truth in a movement that rates experience above the truth of the Bible.

Perhaps Lesley Hicks has not come into contact with those who refute the doctrine of Justification by Faith, by their emphasis on the 'second blessing'. I feel that despite what Lesley Hicks says, the evil one must be delighted with well meaning Christians move away from Biblical truth in an attempt to seek recognition for and from others.

Rev PETER L. SWANE,
South Tamworth.

Cricket Union's 75th anniversary

The New South Wales Cricket Union is in its 75th year and to mark the occasion there will be a special Church Service held on Sunday, 6th March, 1977, at 3.00 pm, at St Anne's, Strathfield.

The service will be conducted by the President, Canon R. F. Gray, assisted by the Rector of St Anne's, Rev Angus Tipping. The music will be of a special character.

On the following Tuesday, 8th March, the 75th Anniversary Dinner will be held at 7.30 pm (for 8.00 pm) at the Ryde Town Hall Civic Centre. It is hoped that both the Service and Dinner will be well attended to mark this particular occasion in the Union's history.

STACY ATKIN,
Hon Secretary.

preach Socialism (Mr Dowe's "Stateism") and give it the title of "the social gospel" are materialistic heretics whose philosophy has the same basis as that of other materialists; they give priority to material well-being over the effecting of social change by conversion of each individual.

The term "social gospel" is now losing its original meaning—the one Mr Dowe uses — and is being taken over as an element in Communist double-talk; it will soon be as debased as "freedom", "democracy" (as in Peoples Democratic Republic), etc, and it is in this sense that I used it.

Prof E. C. B. MACLAURIN,
University of Sydney.

Nude bathing protest by FOL

Sir,
Some of your readers may be confused by a recent subjective feature story in the "Sydney Morning Herald" on Sydney's two nude bathing beaches. A more objective reporter (ie one who is NOT a public nude bather) would have discovered some alarming facts.

Even a partisan paper "Campaign" (the national homosexual newspaper) admits in its recent editorial (January issue) that homosexuals have committed sexual acts, ie sodomy, on one of Sydney's nude bathing beaches and urges this activity to cease.

This report confirms the fears expressed by local parent groups from the beach areas concerning the possible actions of pervers and homosexuals. The recent tragic child murder in Glebe underlines the fact that our society contains a percentage of depraved "sick" persons from whom society has to be protected by laws which promote the public good. This would include anti-pornography laws against literature now being openly sold in Sydney, which describes in detail perverted acts against children.

The Festival of Light believes there is adequate provision for genuine nudists in private, supervised, approved, nudist clubs. The policy of setting aside public beaches for this purpose is as serious as setting aside public park areas for a particular industrial vested interest.

For the following reasons the National Executive of the "Australian Festival of Light" urges the Premier, the Hon Mr Wran, to cancel the original undemocratic "Decree" when NSW Cabinet shortly reviews the whole situation, as an unfortunate lapse in good taste, modesty and public morality.

The same action is also urged in South Australia and the ACT.

1. It restricts certain public beaches to one section of the community.

2. It gives official approval to indecent exposure which is elsewhere an offence under our laws.

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Archdeacons appointed

Bishop Peter Chiswell has announced the appointment of three Archdeacons to the Anglican Diocese of Armidale. They are Canon E. L. Seymour, Vicar of Cockburn Valley; The Rev R. G. Smith, Diocesan Director of Christian Education, and the Rev M. Burrows, Vicar of Barraba.

For some years the Diocese has functioned with the services of only one Archdeacon. This position was held by the present Bishop before his election last September. Bishop Chiswell said today that he envisaged a much greater degree of pastoral assistance to parishes with three Archdeacons who would have oversight of specified areas of the Diocese.

Canon Seymour would be Archdeacon of Armidale which would include the parishes of: Nundle, Cockburn Valley, Uralla, Walcha, Bundarra, Armidale, Guyra, Glen Innes, Emmaville and Tentfield.

Mr Smith would be Archdeacon of Tamworth which would include the parishes of: Manilla, Werris Creek, Quirindi, Gunnedah, Tambar Springs, Boggabri, Baradine, Narrabri and Wee Waa.

Mr Burrows would be Archdeacon of Moree which would include the parishes of: Barraba, Bingara, Warialda, Moree, Collarenebri, Mungindi, Boggabilla, Inverell, Ashford and Walgett.

All three men are experienced in parish ministry and have a thorough knowledge of the Diocese of Armidale. Breaking into Anglican tradition the three Archdeacons are being appointed for a six-year period rather than for life. At the end of the appointment it would be possible for them to be reappointed for a further period.

The Archdeacons will continue in their present positions. They will be "collocated" as Archdeacons at a service in St Peter's Cathedral, Armidale, on 1st May, at the Diocesan Synod.



Bishop Peter Chiswell

3. It rejects the traditional Judeo-Christian ethic as a basis for our laws.

4. It ignores the views of the majority of Australians who reject this form of public behaviour.

5. It threatens other sections of our society behaviour and community standards in future attitudes to indecent exposure on the stage, in films and pornographic literature.

The Festival of Light have prepared free Petition forms in support of local parent action groups. Copies are available from:

Festival of Light,
PO Box A87,
Sydney South, 2000.

Rev FRED NILE,
National Co-ordinator.

VISIT BY NORTHERN IRELAND PEACE LEADER

Rev Ray Davey, leader of the Corrymeela Community in Northern Ireland, will visit Australia in February and March, 1977.

The Corrymeela Community is one of the most hopeful signs of reconciliation between the divided communities in Northern Ireland. It was founded in 1965 by Dr Davey and a group of students from Queen's University, Belfast, inspired by the example of the Iona Community in Scotland, the Taizé Community in France and the Aga pe Community in Italy.

Since 1969 it has developed a special role as a centre of meeting and reconciliation between the Catholic and Protestant communities. Corrymeela, "The Hill of Harmony", is at Ballycastle on the north coast of Ireland. It has been the scene of a great many exciting conferences and seminars and holiday camps at which members of both communities meet, mix freely, and learn to understand each other.

Corrymeela has been the meeting place for religious and political leaders. Recent conferences held there include a seminar on "An Independent Ulster" attended by members of most political groups, including extremists from both sides. More recently it was the scene of a conference of the newly formed Peace Movement to work out their future political strategy.

However, Corrymeela has also become a refuge for many people from both communities who have been personally affected by the violence. Many hard-pressed men and women and children, including some who have seen loved ones shot down before their eyes, have come to Corrymeela to rest, for peace and new hope, which they have often found in getting to know people from the other community who have suffered as they have.

Out of Corrymeela have developed mutual support groups for people who have lost relatives in the violence and for people involved in "mixed marriages" (between Protestants and Roman Catholics), who come under particular pressure in Northern Ireland.

Ray Davey, founder of the Community, is a minister of the Irish Presbyterian Church. During the second World War he was a prisoner in Italy and Germany. After the war, he became chaplain to Queen's University, Belfast. From this work developed the idea of the Corrymeela Community, which attracts young people from all over the world.

Dr Davey will be in Melbourne on February 23rd-26th, and March 5-13th, in Adelaide on February 27-

28th, in Canberra on March 19th-22nd, and in Sydney on March 23rd-30th.

During his visit, Dr Davey will take part in a Seminar on "Building Peace", with Mrs Mairead Corrigan, one of Northern Ireland's "Peace Women". This will be in Melbourne on February 26th. He will also preach at ecumenical services speak at schools and with church leaders, and lecture at the United Faculty of Theology in Melbourne. He will preach at the Melbourne Ulster Society's St Patrick's Day service at St Luke's, South Melbourne, on March 13th.

He hopes to meet and exchange ideas with people and groups pursuing similar ideals of peace and reconciliation in Australian society.

A NEW DIOCESE IS BORN

The clergy of the dioceses of Bendigo and St Arnaud met on February 9 and 10 to discuss matters relating to the new Diocese.

The St Arnaud people met at the Old Cathedral of Christ Church to recognise Bishop Oliver as Bishop on Sunday, 13th February, at 7 pm.

The first special Synod of the new Diocese will meet on the 27th and 28th February in Bendigo. This will give a chance for the members of the Diocese to discuss the year ahead.

The Synod for elections and the necessary legislation of the new Diocese will meet from 16th to 18th October.

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Change in Evangelical Alliance overseas worker

Dr Frank Garlick has retired as Overseas Ministries Representative to tertiary students as from November last year.

His appointment was by the Evangelical Alliance representing Australian Missionary societies in collaboration with the Australian Fellowship of Evangelical Students. He was seconded by the Bible & Medical Missionary Fellowship.

He had served in India for 14 years mainly among medical students and graduates. Dr Garlick spent 5 months visiting tertiary groups in Queensland, West Australia, South Australia, Victoria and New South Wales, attending 10 house-parties and speaking at 50 meetings. His aim was to present a true image of the missionary mandate to the students and an important part of his ministry, which was most warmly received in informal discussions and personal counselling.

Dr Garlick's ministry followed on that of Dr Graeme Swincer who made a similar impact in 1975. Both have stressed the importance of continuity and the Evangelical Alliance is pleased to announce the appointment of Miss Rosalind Gooden as Overseas Ministries Representative for 1977. Ros, who was a former AFES staff-worker, went out as a missionary in 1965 and is at present Principal of the College of Christian Theology of Bangladesh, situated in Dacca.

This college is sponsored by evangelical missions in Bangladesh, both denominational and inter-denominational. She comes on furlough in August and will be available for the 2nd term and possibly longer. Her mission, the Australian Baptist Missionary Society is seconding Miss Gooden for this ministry. The interest and prayers of Christian people is invited for Ros as she takes up this strategic task.

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In Bangladesh, the percentage of Christians is only point two seven per cent. (130,000 Catholics and 75,000 Protestants.)

B. E. Fernando said that Dacca has one of the largest concentrations of missionaries, yet it has a very poor evangelistic record. At the moment there are about 500 missionaries in Bangladesh (300 Protestant and 200 Catholic).

For too long, according to Fernando, the Christian missionary has been seen as part of the conquerors and rulers of Asia, resulting from the colonial days. The people see Christianity as a product of the West, imported by the great colonial powers.

B. E. Fernando, who is a Methodist layman, believes little has been done to make the Christian Church truly international. The mission-

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WHAT A WORLD!

by Lesley Hicks

WOMEN IN THE PULPIT

Dr Johnson expressed his views on the subject memorably back in 1763, and has been quoted with relish ever since:

"Sir, a woman's preaching is like a dog walking on its hind legs. It is not done well; but you are surprised to find it done at all."

Two centuries have passed since he voiced his prejudice, and as usual faithfully recorded by Boswell. We are indeed surprised that he had any opportunity at all back in those days to witness such a phenomenon as a woman preaching.

It must have been even rarer than it is now, so it is hardly surprising that the example he heard did not impress him. On the other hand, perhaps he had such a fixed opinion of the unfitness of the whole exercise that no amount of brilliance would have altered it.

We had an opportunity recently in our church to hear a woman preaching. Those of you who have heard Miss Jean Kaddon will appreciate that the sermon we heard was eloquent and hard-hitting and spiritually powerful, and I would be very surprised if

Binding Principles or Cultural Regulations?

For all the liberating effect of Jesus' own treatment of women, and despite Paul's obvious deep respect for the many women he mentions in his letters, and whose sometimes leading role is described in the book of Acts; and even despite the great principles of social and sexual equality he declares in Galatians — "So there is no difference between Jews and Gentiles, between slaves and free men, between men and women; you are all one in union with Christ Jesus." (Gal 3:28 TEV) — we still have these awkward strictures on the behaviour of women in public worship which must be taken seriously if we take the authority of God's Word seriously, which I most certainly do.

We are happy to regard some of Paul's injunctions as having only limited cultural application. Obviously he was concerned especially in

anyone in the congregation felt that there was anything inappropriate about her presence in the pulpit.

Yet it is not so long ago that in our parish church there was a kind of fiddle; when a woman such as a missionary on furlough addressed the congregation, even in the slot in the service reserved for the sermons, she spoke, she did not preach; she stood at the lectern, not in the pulpit. Now if our caution was due to the well-known Pauline passages in the New Testament about women in public worship which must be taken seriously if we take the authority of God's Word seriously, which I most certainly do.

We are happy to regard some of Paul's injunctions as having only limited cultural application. Obviously he was concerned especially in

Reading between the lines (and reading commentaries such as Leon Morris') on these passages in which women's role in public worship is so severely limited, it seems clear there had been an unruliness and a disruption of order and harmony in the churches, that women had abused their newfound freedom in Christ in terms of the culture of their day, and that Paul felt it necessary to curb their excesses.

"Created Second?"
I have been re-reading Dr Barbara Thiering's book of that title, which is most relevant to all this. Appreciating much of what she writes (no doubt she has influenced my thinking too much for the liking of some of my readers), I nevertheless find myself in fundamental disagreement with her central thesis, as I see it. This is that the great New Testament insight that there is "no difference... between male and female" applying as it does to our standing and acceptance as forgiven members of the kingdom of God, cancels out the creation order which gives a leadership to men, particularly within the marriage relationship, but also in society generally.

In today's terms that means I am bowing to sexism, and that the Bible is a sexist book. Thus, skimming the surface of a deep subject, I have scope for many another column!

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Roman Catholicism today

"Dawn or Twilight?"

A Study of Contemporary Roman Catholicism
by H. F. Carson
160pp. IVP £1.00

This is a second edition of a book published in 1964 under the title of "Roman Catholicism Today".

A writer on the Roman Catholic Church must make up his mind whether the changes since Vatican II are on the surface or are fundamental. Carson is of the opinion that they are on the surface and so has republished his earlier book with additional chapters on The New Catholicism and Catholic Pentecostalism. He is right. The present troubles will blow over, and the Roman Catholic Church will settle down to much what it was before, though with a diminished number of adherents.

The Roman Catholic Church cannot change without dissolving, for the basic principle of the modern Roman Catholic Church, that is, the Church since the reformation, is that church authority is superior over the Scripture. The distinctive points of modern Catholicism are found in tradition and not in Scripture.

For example, the infallibility of the Pope, the jurisdiction of the Pope, the bishops and the priests over the conscience of the faithful, the doctrines of the mass, transubstantiation, purgatory, indulgences, confession and penance, and the place of Mary and so on, are all found in tradition only. If Scripture rules and corrects tradition, these doctrines must go, and with them goes the Roman Catholic Church as we know it.

Carson quotes a Roman Catholic critic of Hans Küng. "The root of Küng's error is the principle — a principle which vitiates so much of his theology — that the theologian's starting point is Holy Scripture. This may be true of the Protestant theologian, it is not true of the Catholic who starts from tradition." (p11)

A truer statement would be Küng's own statement which he made in a public lecture in Sydney, namely that his starting point is Jesus. Now it is a matter of experience that one meets Jesus personally in Holy Scripture, and not in tradition, yet the Roman Catholic Church cannot abandon the superiority of tradition without ceasing to be itself. That is why Carson's book is still timely, for it deals clearly and succinctly with the doctrines of Roman Catholicism.

It is a useful book for those who want to become acquainted with the teaching of the Roman Catholic church as seen through the eyes of a conservative evangelical who wishes to be fair and yet biblical in his assessment.

D. B. Knox

Two books on prayer

"A Bible Prayer Book for Today"

by Peter de Rosa
Fontana 1976
Paperback, 125 pp — \$2.25

"Bless This Desk Prayers 9 to 5"

by Ken Thompson
Abingdon 1976
76 pp — \$4.20

In that situation where our own prayer seems restricted or inhibited a book of meditations can often be of profound help.



Here are two such books. The one by Peter de Rosa is, by his own claim, a book of Bible Prayers; the other by Ken Thompson reflects on the pressures of the working day. Each is at times a powerful book speaking to the deepest of our emotions and each is at times quite banal.

There is a beauty in Peter de Rosa's book — that cannot be gainsaid — but his poetry does not always make its meaning clear. What, for example, does he mean when he prays, "Father, do not lead Jesus into temptation, nor let him fall repeatedly into the hands of his friends?"

What fancy stands behind his comment on Christ that "the nodding donkey kept reminding him of his resolve"?

Yet, there are many beautiful ideas here and meditation on them does help one see more of the truth of Christ the image of God.

This is also true of Ken Thompson's book, but there is no poetry here.

His is a busy book with the rush and bustle of each day everywhere evident. It is about our predicament — about the boss and the quota, the office and the raise in pay; it is about me. These, too, are prayers I could use, but alas they are not really centred in Christ.

The beautiful traditional prayers of Christendom drive one to the character of God; these prayers look no further than human need. But perhaps the criticism is not fair for they are my needs and maybe some of those simple truths need to be brought home to us all — "You who made the table holy, be Lord of the coffee break too".

William Lawton

Edith Schaeffer on the family

"What is a Family?"
by Edith Schaeffer
Hodder & Stoughton
\$11.85
255 pp

When, in 1974, I had the privilege of meeting Edith Schaeffer together with a few hundred other women, I was intrigued to find this famous author to be a slight little woman looking hardly old enough to be a grandmother.

She carried an enormous Bible and an equally large pair of glasses with which to read it. Perched high in the pulpit of the Reformed Church in which we were meeting she looked a little frail but we soon discovered that here was a person of love, warmth and sensitivity with much hard-earned experience to share and an utter dependence upon the God of the Bible.

These qualities are very evident in her latest book "What is a Family?" The writer, we realise, is somebody who has plunged into the wide river of family life, experienced its depths and swift currents, its unexpected snags and tangles and has just about come out on the other side. To those of us still swimming she has some useful things to say that ought to improve our style.

Here are some of the chapter headings: "An Ecologically Balanced Environment", "A Formation Centre for Human Relationships", "A Perpetual Relay of Truth", "An Educational Control".

I like her modern ecological simile. It fits our modern way of thinking. To me the best chapter in the book deals with relaying the truth in our family situation. All of us need help here and there is plenty of it, as well as common sense in applying the reality of God's word to the reality of our own family situation.

Edith Schaeffer emphasises the diversity of interest and involvement open to us in our families. In all she brings right back into perspective the uncalculated importance of the family in our community life and reminds us that if a mother wants to do her job properly, she has to be like Pooh-Bah "everything rolled into one", for all her talents and education are needed to do this professional job properly.

Edith Schaeffer is an artist in words and atmosphere. Maybe some readers will want to skip "atmosphere". But if you are a frustrated, bewildered, bored, overworked or unsung parent with the usual crop of family problems from teething to adolescent rebellion and worse, try this book — I think you will find the approach refreshing. It ought to be specially helpful to Clergy wives if they can persuade somebody to give it to them. They certainly won't be able to buy it from the house-keeping!

Ailsa Knox

Wycliffe Bible Translators

"Bread is not Enough"
by Kitty Pride
Hodder & Stoughton
Paperback, Price \$2.75

This is another chapter in the amazing and wonderful story of Wycliffe Bible Translators. This particular chapter, as it is told, is distinct from most others in several respects. Most other Wycliffe books deal with North American missionaries.

This deals with the labours of an English couple. Having a woman author also brings a different emphasis to the type of narrative presented and hence there are many details of feminine interest often overlooked by a male author.

The title reflects the balanced emphasis which is revealed in the book. The physical needs of the primitive people ministered to are never minimised or neglected but the Bible translators never lose sight of their primary and ultimate goal, the provision of the written word of God in the language of the people that a Christian church may be born to grow.

It is not a spectacular, sensational or gripping story as are so many of the other Wycliffe books, such as "Two Thousand Tongues to Go", "Tairi, My Story" and "Peril by Choice", but it is probably far more representative of the some 600 Wycliffe couples currently at work on Bible translation throughout the world. However, it does include two cases of remarkable healings in answer to prayer.

The story includes many details of the cultures of the people amongst whom the translators live and demonstrates the considerable involvement in medical work which is required of the missionaries in the absence of any other medical service in this primitive area.

There are the usual stories of danger in jungle travel but as well there are details

regarding the misunderstandings, slanders, accusations, heartache and heart-break which these missionaries have to endure.

Unobtrusive emphasis is placed on the importance of team work in missionary endeavour. This is demonstrated both among the Wycliffe team itself as well as the team work between that mission and other Christian bodies such as the Missionary Aviation Fellowship, Gospel Recordings and the Bible Society. The author also includes several choice and moving stories of the conversion of members of the Chatino tribe and their subsequent transformation.

One might ask the question: "Is it worth all this tremendous effort to give the written word of God to people in their own language when such a group only numbers some 2000?" The reader will be left with the inevitable answer in the affirmative.

Gregory Blaxland

Youth handbook

"Inside Out — a Handbook for Youth Leaders"
Ed by Michael Eastman
Falcon, 1976, 127 pp
Recommended price: \$2.95

This is one of the most stimulating books on youth work that I have read. The sub-title is a little misleading as the book represents the "thinking aloud" of "Youth Workers" rather than constituting a "handbook".

The contents cover a wide variety of subjects, some of which represent specialised interests, others are more general, e.g. Be Free to Praise is a paper on worship. The book is forward looking and provocative in many places.

It is often critical of church structures particularly where it reviews ministries in lower socio-economic groups. However the writers do try to come to grips with problems which emerge not only in this special area of need but also problems which are commonly confronted by those engaged in youth ministries generally. This book should be on the reading list of all those interested or engaged in youth ministries.

The publication suffers a little from there being some twelve contributors and thus there is a range of quality in the material presented. The reader should also be sensitive of the English origin of the articles as this is relevant to our understanding of them. Nevertheless, "Inside Out" is well worth careful and thoughtful reading.

T. K. Dein

Gifts of motherhood

"A Mother's Gifts"
E. Jane Hall
Abingdon Press \$3.75
62 pp Hardcover

This attractively presented little book deals with twelve "Gifts" of motherhood (i.e. Love and Marriage, Home, Family, Friendship, Prayer, Work, Beauty, Scripture, Joy, Trials, Contentment and Life).

The author has combined passages of scripture, snippets from secular writers and prayers in order to produce a series of meditations on the topics mentioned above.

Christine Brain



AN INNOCENT AT LARGE

by DONALD HOWARD



A scriptural service emphasising this separation would also avoid the interruption and the intermingling of what should be two independent parallel movements; the first one consecrating and administering the bread, and the second consecrating and administering the wine.

A principle of reformation is that practices need to be continually re-formed and not followed merely for the sake of tradition.

THE ENGLISH CHURCHMAN not long ago asked: "Whither the Liturgy?"

The editorial claimed most new services appeared to be moving towards an unreformed position.

"They are not new services at all," the writer continued. "They are merely revamped versions of the 1549 service which was a half-way house between the medieval mass and the communion service based upon scriptural doctrines."

Similarities between Series II and III and the Roman mass were pointed out, "subtle alterations of words" allegedly changing emphasis and direction.

"Series II and III are ... for the purpose of bridging the gap between a reformed C of E and the unreformed Church of Rome."

PERHAPS IT'S MY non-Anglican background which prejudices me against those who tamper with '62 with little apparent benefit.

Many Englishmen who keep to the old order concede that modernisation of the language is needed; the problem is that few liturgiologists seem capable of capturing the majesty of Cranmer's composition.

It was T. C. Hammond who said that the AV would be replaced only when a 20th century Shakespeare could be found to write it. The coming and going of modern translations supports his claim — none seems destined for longevity.

As for the prayer book, Dr Jim Packer has described modern experiments as "sorry products, all of them, compared to 1662."

ON THE OTHER HAND, non-conformists often show more than a passing acquaintance with our BCP.

Sadly, their efforts sometimes leave much to be desired.

1662 and all that

PICTURE, IF YOU CAN, a group of laymen in street clothes distributing bread and wine along the pews of a Sunday morning.

A non-conformist chapel? Not on your life. One instance was Mass at the St Thomas More Roman Catholic Church at Manor House, north of London; the other at St Helen's, Bishopsgate.

DIGNITY AND SIMPLICITY marked the celebration of the Lord's Supper at St Helen's, where the Rev Dick Lucas is vicar.

The elements were distributed to over 400 people in about five minutes.

Half-a-dozen men shared in communion at the table, then walked to set places in the building, carrying the bread.

Each plate was handed person-to-person along the pews, the elders later returning to the table for the wine which was distributed in the same way.

I understand several Anglican churches in England follow this method.

THE PRACTICE IS edifying (no long-drawn out queues); efficient and, perhaps most important of all, of great doctrinal significance.

The late Alan Stubbs said that the distinct interval between our Lord's distribution of the bread and wine at the Last Supper ought to be remembered in our own service.

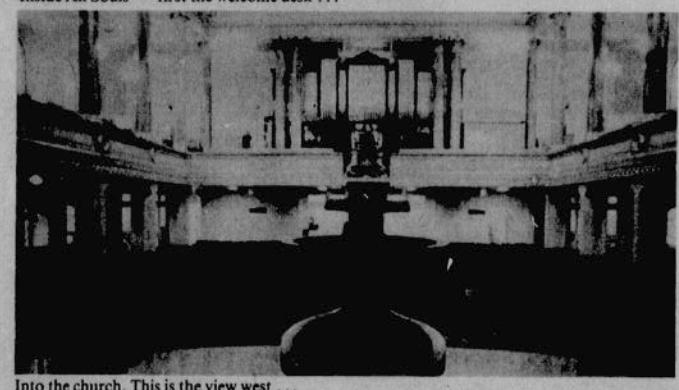
"The elements," he said, "were explicitly made to represent His flesh and blood, not as they were during His earthly life, nor as they now are glorified in heaven, but as they became on the cross, broken and separated in death."

Jay Adams to lecture in NSW

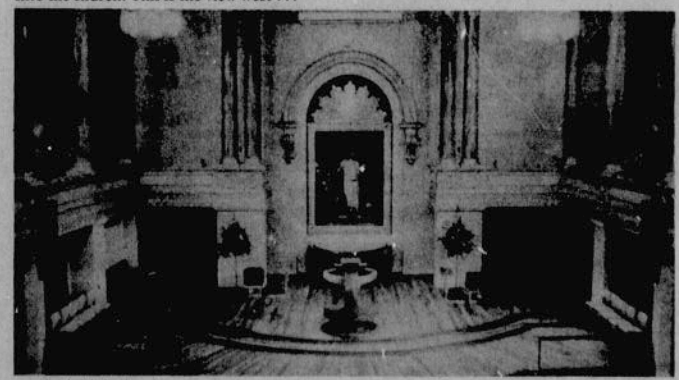
This is how All Souls' Langham Place, London, looks after its extensive remodelling. The building was stripped to its shell, a hall constructed underneath and the church redesigned.



Inside All Souls' — first the welcome desk ...



Into the church. This is the view west ...



... And this is the view east.

NEW ENROLMENTS AT BIBLE COLLEGE

From page 3

In addition to these lectures and usual ministry in local churches at weekends second year students are involved in practical work each Tuesday morning, including pastoral training under the supervision of local pastors.

The highlight of first term will be the visit of the Rev George Hemming, International Director of the International Christian Fellowship who will spend the week immediately prior to Easter lecturing and giving Bible studies each day on the campus. He will leave the college to proceed to Katoomba for Ministry during the Easter convention. Mr Hemming was at one time the Assistant to Dr Martyn Lloyd-Jones.

There is clearly an increasing demand for what Bible college can offer. There is also an increasing demand for trained and dedicated men and women to assist in congregations throughout Sydney while undertaking training. The doors are still wide open in many countries providing opportunity to serve young churches in various capacities.

Israeli officials say their government "in no way" extended any help to the producers of the controversial film *The Passover Plot*, based on a 1965 book by British scholar Hugh Schonfield.

And there was no legal way they could prevent its filming on Israeli soil, they say. Their statement was in response to storms of protest by Christian communities in the Holy Land.

The film shows Jesus being killed unexpectedly while trying to stage a fake death.

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AUSTRALIAN CHURCH RECORD, FEBRUARY 17, 1977 — 7

MAINLY ABOUT PEOPLE

ROCKHAMPTON

Rev B. Gibson left Moranbah at the end of December.

Rev D. Vandervolf will be commissioned on February 20 at Moranbah.

Canon Morrey commissioned as Rector of Blackall on January 26 also as convener of the Western Chapter and senior priest in the West.

Canon Dunn to be convener of the Southern Chapter.

Rev J. Selvaratnam from Western Samoa has been appointed Rector of St David's, Frenchville.

RIVERINA

Four new Deacons were made at St Paul's Pro-Cathedral, Hay on 2nd February, 1977: Mr M. Allison is to return to St Michael's House, Crafers for his fifth and final year of training. Mr P. Alstin to the parish of Deniliquin. Mr H. Booth as Assistant Deacon at Corowa. Mr G. Sturt is to join the staff at St Alban's, Griffith.

ADELAIDE

On Saturday, 5th February, 1977 the Archbishop admitted to Holy Orders the following: To the Priesthood, Rev A. P. Bainton, St Theodore's, Toorak Gardens, Rev J. A. V. Hannaford, St Martin's, Campbelltown, Rev S. J. Pash, St Francis of Assisi, Edwardstown with St Dunstan's, Ascot Park, Rev M. Smith, St Michael and All Angels, Henley Beach.

To the Diaconate: Mr R. C. Gould, St Saviour's, Glen Osmond, Mr C. J. Heath, St Mary's, South Road, Mr P. W. Simmons, Church of the Good Shepherd, Plympton, Mr J. Stevenson, St Columba's, Hawthorn, Mr K. Sykes, St Matthew's, Kensington.

Rev K. S. Chittiborough took up his appointment as Director of Post-Ordination Training on 1st January, 1977 and was admitted as Minister-in-Charge, St Oswald's Church, Parkside on 1st February.

Rev P. G. Carter was admitted as first Minister-in-Charge of the newly formed District embracing the Churches of the Holy

Redeemer, Ingle Farm and St Thomas, Pooraka on 26th January.

Rev J. P. Collas was instituted and inducted as Rector of the newly established Parish of Tea Tree Gully in St Wilfrid's Church, Tea Tree Gully, on Friday, 28th January, 1977.

Rev J. E. Warren, formerly Minister-in-Charge of the Districts of Warradale and Darlington was instituted and inducted as Rector of St Stephen's Church, Glenunga, on Thursday, 3rd February at 8pm.

Mr M. R. Varnish was admitted Minister-in-Charge of St Elizabeth's, Warradale, and St Margaret's Darlington on Friday, 4th February at 8pm.

Rev T. R. Fleming has been appointed by the Archbishop as Press Officer for the Diocese of Adelaide.

Rev M. K. Small resigned as Rector of St Martin's Church, Campbelltown from 7th February, 1977.

Rev P. P. A. Hopton will resign as Rector of Christ Church, Kapunda with Hamilton, Eudunda and Point Pass from 31st May, 1977.

Rev A. W. Cheesman has been appointed Chaplain to St Peter's Collegiate School, Stonyfell from the commencement of the 1977 school year.

ARMIDALE

Rev G. Farley from Assistant Minister in the Cathedral Parish, Armidale, to Vicar of Manilla. He replaces Rev N. Collins who has moved to St Paul's, West Tamworth.

BENDIGO

Rev Canon R. Davis, Rector of Mildura, has been appointed Rector of Castlemaine from Feb 10.

Rev J. Wheeler, Curate at Benalla, in Diocese of Wangarratta, has been appointed Curate at Swan Hill.

Rev T. Bulled, Curate at Swan Hill, has been granted leave of absence to serve with the Brotherhood of the Good Shepherd.

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Break over women's ordination

French's Forest; Mr R. M. Kennedy, to St Andrew's, Sans Souci; Mr N. R. Macken, to St James', Turramurra; Mr P. F. Perini, to St James', Mt Druitt; Mr J. C. Robinson, to All Saints', Hunter's Hill; Mr M. G. Robinson, to St Matthew's, Manly; Mr R. M. B. Sewell, to St Mark's, Darling Point; Mr P. B. Weaver, to Alban's, Epping.

CANBERRA-GOULBURN Rev D. Johnson, formerly Locum Tenens at Yass, becomes Minister in the District of the Holy Covenant, Belconnen, ACT, from 1st February.

Rev C. Tunbridge, Locum Tenens at Lalor Park, Diocese of Sydney, began duty at Giralang, ACT, from 1st February.

Rev A. D. A. (Robin) Fowler, who served as a missionary in Papua New Guinea, and in Asia, has begun duty as Assistant at St Matthew's, Albury.

Rev S. H. Williams left the Diocese at the end of January to work in a parish in the Diocese of Portsmouth, UK.

Rev E. H. Arblaster is about to leave Canberra to undertake duties with CMS in Iran.

Rev Dr P. F. Rudge has returned to Canberra from service in Britain.

God's children have these outward things with God Himself; they are as conduits to convey His favour to us, and the same love that moved God to give us heaven and happiness, moves Him to give us our daily bread.

— Richard Sibbes

God pities our weakness in all our troubles and afflictions; He will not stay too long, lest we put forth our hands to evil; He will not suffer the rod of the wicked to rest upon the lot of the righteous (Psalm 125.3).

— Richard Sibbes

Granville disaster follow-up

More intensive pastoral care after disasters such as the Granville train smash seems likely since a "de-briefing" meeting last week.

The meeting was for clergymen who had been involved with survivors and bereaved families.

Their work had involved hospital visitation, pastoral counselling and duty at the city morgue.

They met at the Salvation Army headquarters at Parramatta to share their experiences.

Two hospital chaplains who arranged the meeting were trained in bereavement work under Professor Beverley Raphael, associate professor psychiatry at Sydney University.

The de-briefing took place along lines which she had suggested as a method by which people could help each other.

The clergy included Bishop D. W. B. Robinson, who had had a big part in the pastoral work, and Canon K. L. Loane. Both are from Parramatta. Half the clergy were Church of England, and the rest belonged to three other denominations.

The acting director of Church of England chaplaincies (the Rev Geoff Simmons) said one minister had the experience of knowing his daughter was on the train.

She was not injured.

"As the men shared experiences it became clear that different ones had been in the right places at the right times," Mr Simmons said.

"Much valuable work was done, but at the time it was very hard for anyone to know the best thing to do."

"It was usual to find oneself without an opportunity to do anything — except to be there with the people."

Bible translated for East Europe

How does a translator translate? What is happening in Eastern Europe with the Bible? Are Australians interested in the Bible?

These questions as well as some you might like to ask will be answered at the Bible Society Birthday Rally to be held at St Giles Presbyterian Church, Hurstville, on Monday, 7th March at 8.00 pm.

Mr Basil Rebera is a guest of the Bible Society from Sri Lanka. Mr Rebera has been helping with the translation team in India, and is presently in Australia to do further studies at the Macquarie University, Sydney.

Basil will be speaking on the subject: "How Does A Translator Translate?"

An audio visual on "The Bible Work in Poland" will be shown. It is a factual visual documentation of the Bible Society work in Poland, Eastern Europe.

Mr Bob Arvidson will be speaking on "The Australian Outreach".

With three short features, questions and supper ... and a comparatively early night ... there is a blessing in store for all.

The New South Wales Government conducted its Seminar on "Victimless Crime" at the Seymour Centre in the University of Sydney, last weekend.

The Seminar dealt with such offences as drunkenness, vagrancy, suicide, homosexuality, prostitution and drug abuse. Over the three-day Seminar about 500 people attended.

The featured speakers from overseas were Professor John Kaplan of Stanford University, California, and Professor Stanley Cohen of the University of Essex.

Local speakers included representatives of homosexual groups, police, Mr Ronald Conway, author of "The Great Australian Stupor", Women's Electoral Lobby representatives, academics. The Churches were represented by the Dean of Sydney, Very Rev Lance Shilton, Miss Janet Combes and Rev Fred Nile of the Festival of Light also spoke.

Opening the Seminar on Thursday, 24th February, the Premier of NSW, Mr Neville Wran, called for changes in the present laws. "The Law acts in an arbitrary and haphazard fashion. In regard to private consensual sexual conduct between adults, intrusion of the law is just a nuisance," Mr Wran said.

The NSW Attorney General, Mr Frank Walker, who was present at all sessions and chaired a number of them, also indicated his strong support for changes of the law, especially on the question of homosexuality. In answer to a question from the audience he admitted his support for the position put by Mr Lex Watson of the Homosexual Coalition.

The Seminar was marked by aggressive contributions from supporters of reform.

Any person who spoke, either from the platform or the audience, supporting other than radical viewpoint was shouted down, abused.

• To page 2

EDITORIAL

The Seminar on Victimless Crimes just concluded has significance not only for New South Wales but for the whole of Australia. It represents a high point in the campaign by such groups as the Council for Civil Liberties, the Homosexual Coalition, humanists as well as to persuade Governments to change the laws in their favour. It happens in NSW, as in South Australia, the Governments are led by people who themselves are committed to these changes and are able to use the power and prestige of their office to further such causes.

This Seminar was an undisguised attempt by the NSW Premier Mr Wran, and his Attorney General Mr Walker, to create the impression of public support for such changes. The Dean of Sydney, Lance Shilton, is surely right when he asked: "Is this a genuine attempt to assess the conscientious beliefs of a significant number of representative people, or is it an attempt to give a veneer of respectability to previously planned legislation and predetermined attitudes?"

The Seminar itself was stacked. There was a serious imbalance in the viewpoints expressed from the platform, people holding a different opinion were abused, sworn at and shouted down. Both overseas

speakers were strongly committed to the radical position and illustrated the underlying bias of the organisers. In fact they were just expensive window dressing.

Many people went to the Seminar, recognising the need for change in the laws on the subjects covered yet no serious discussion on what specific changes might be considered was allowed. All that took place was the repetition of well known positions from opposing camps. Nobody had the opportunity to make a serious contribution from the floor unless it was radical. Anybody else was shouted down. From the Government's point of view the Seminar must be regarded as failure if it really wanted feed back from ordinary people. Only the well organised pressure groups were heard.

One interesting fact emerged from the Seminar. The radicals and even the Government appear terrified of the influence of the Churches and the Festival of Light. Even Mr Walker, the Attorney General, could not restrain himself from an intemperate outburst against the FOL. Anybody can get carried away in the heat of debate but there was no public apology later.

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The Australian
FIRST PUBLISHED IN 1880

CHURCH RECORD

No 1629 MARCH 3, 1977

Registered for posting as a newspaper — Category A

PRICE 25 CENTS

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• To page 7

CHURCH BASHING AT THE SEMINAR

The Seminar on Victimless Crimes was marked by a constant and unprovoked attack by dozens of speakers on the Churches and Christianity. Any speaker who was identified as a Christian was abused and laughed at. In at least one section of the audience violence was threatened to intimidate people unsympathetic to the radicals into silence.

Some were visibly shaken and left the hall.

The Dean of Sydney, Very Rev Lance Shilton, rose to protest against what he described as "church bashing". While admitting that Christians in the past had not always acted wisely he defended the churches as the ones who had done more to help the underprivileged and needy.

No credit was given by the participants of the Seminar for the generous and compassionate work done by the churches over the centuries, the Dean said. Long before others became interested in the drunk and vagrant, the prostitute and the drug addict the churches were quietly working with them and extending christian ministry.

Earlier Dean Shilton had attacked the structuring of the Seminar which discriminated against all but the most radical points of view. In introducing his paper on homosexuality he said:

"I welcome the willingness of the NSW Government to sponsor the seminar for the feedback of public opinion on controversial issues. However, I feel at a distinct disadvantage in giving this address not only because of the controversial nature of the subject of homosexuality, but because I believe that some who may have come to this Seminar with a reasonably open mind could now be confused about the purpose of the Seminar."

There is confusion about the title — victimless crime, consensus crime or multi-victim crime.

I ask: Is it a genuine attempt to assess the conscientious beliefs of a significant number of representative people of the community or is it an attempt to give a veneer of respectability to previously planned legislation and predetermined attitudes?

The Premier, Mr Wran, stated quite definitely in his opening address: 'The time has come to change the laws.' He made his position perfectly plain. He also said: 'The Government will weigh carefully all the points of view before proceeding with reform.'

Professor John Kaplan in his keynote address said: 'Consensual sex offences, especially homosexuality, were simply none of the law's business if done in private.' This was a biased presentation of a particular point of view.

The background papers which were not generally available before the Seminar gave helpful statistical information, but they are prefaced, particularly the subjects of prostitution and homosexuality, by biased papers which present an opposite point of view which many in the community would not take. The article on homosexuality repeatedly uses the term Anti-homosexual laws — it could have been put more positively 'pro-heterosexual laws'. It speaks about 'the quasi-religious, fundamentalist group which attempts to influence public opinion on a variety of issues is the Australian Festival of Light', but then continues to quote authoritatively from the self-appointed Tribunal on Homosexual and Discrimination which using the same terminology could be described as a quasi-judicial pseudo-intellectual group of radicals.

The papers of two of the speakers on homosexuality which have a different view from me were not made available to us before this meeting and therefore there has been no opportunity to study them.

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The Seminar on Victimless Crimes just concluded has significance not only for New South Wales but for the whole of Australia. It represents a high point in the campaign by such groups as the Council for Civil Liberties, the Homosexual Coalition, humanists as well as to persuade Governments to change the laws in their favour. It happens in NSW, as in South Australia, the Governments are led by people who themselves are committed to these changes and are able to use the power and prestige of their office to further such causes.

This Seminar was an undisguised attempt by the NSW Premier Mr Wran, and his Attorney General Mr Walker, to create the impression of public support for such changes. The Dean of Sydney, Lance Shilton, is surely right when he asked: "Is this a genuine attempt to assess the conscientious beliefs of a significant number of representative people, or is it an attempt to give a veneer of respectability to previously planned legislation and predetermined attitudes?"

The Seminar itself was stacked. There was a serious imbalance in the viewpoints expressed from the platform, people holding a different opinion were abused, sworn at and shouted down. Both overseas

speakers were strongly committed to the radical position and illustrated the underlying bias of the organisers. In fact they were just expensive window dressing.

Many people went to the Seminar, recognising the need for change in the laws on the subjects covered yet no serious discussion on what specific changes might be considered was allowed. All that took place was the repetition of well known positions from opposing camps. Nobody had the opportunity to make a serious contribution from the floor unless it was radical. Anybody else was shouted down. From the Government's point of view the Seminar must be regarded as failure if it really wanted feed back from ordinary people. Only the well organised pressure groups were heard.

One interesting fact emerged from the Seminar. The radicals and even the Government appear terrified of the influence of the Churches and the Festival of Light. Even Mr Walker, the Attorney General, could not restrain himself from an intemperate outburst against the FOL. Anybody can get carried away in the heat of debate but there was no public apology later.

Archbp Luwum — service held



Archbishop Luwum

The Archbishop of Uganda, Dr Janani Luwum, was shot twice — on either side of the chest and through his mouth "because he had the courage to stand up to the Ugandan President, General Amin, and his government and say where things were going wrong."

He warned that Uganda stood on the brink of a "Reign of Terror". "What kind of diplomatic initiatives and say where things were going wrong."

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Seminar — a failure

Speaker after speaker attacked Christianity in general and the Churches in particular. Members of the Council for Civil Liberties, homosexual groups, extreme left wing groups and the overseas speakers actually went out of their way to attack and malign the churches, and denounce their influence.

What were they afraid of?

Outnumbered at the Seminar, given little opportunity on the platform and few opportunities to reply from the audience — the Churches were portrayed as the oppressors who should be denied the right even to give their point of view. Violence was even mentioned to intimidate them into silence at one point.

The lesson from the Seminar is clear: if Christians do not wake up to the fact that powerful forces are at work to silence them and eventually bring them down the basic freedoms they are entitled to will be lost.

If the Seminar is an example of what the NSW Government sees as participatory democracy then power will eventually fall to well organised and ideologically committed minority groups who cannot and will not tolerate any other position but their own.

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