

NOTES & COMMENTS

The English Scene

by JOHN BOURNON
Our English Correspondent

The pattern of religious life in this country is beginning to show a brighter side than has been apparent for some years. One of the areas of encouragement is that the two Archbishops are seeking to enthuse evangelism at local level. Attempts have been made in recent years to inaugurate schemes of evangelism with the intention of presenting the Gospel to the unchurched. This group is roughly 80% of the population. Although meticulously organised, the motivation has often failed because of the lack of enthusiasm at local level or the continuing doubts as to whether David can wear Goliath's armour.

In some areas the Call to the North made an impact, but observed from the south it has lost its impetus. "Power in the Land" was an effort initiated by the Evangelical Alliance, which because of its constituency might have expected to have achieved something, but also failed because it was imposed rather than arising from the local scene.

There are some who follow such schemes as One Step Forward with rather more success. Other churches are finding the Evangelism Explosion, so long as it is "cultured" fits into both the English and Scottish scene with great spiritual effect.

As my own church is contemplating a week of mission in 1980, we have been taking note of all these methods of initiative and investigation. We have already called in Eddie Gibbs of the Bible Society and Harry Sutton of SAMS in order to receive guidance and help.

The former is working with Tom Houston encouraging churches to analyse their situation vis-a-vis the community around them. They encourage churches to make a genuine assessment of their weaknesses as well as their strengths. It often hurts to be realistic.

Ten years ago we had a team from the parish investigating every organisation and interviewing many members of the congregation. That investigation lasted six weeks and the team produced a report covering

12 foolscap pages. Many of the points are still valid today, but we failed to look at how far our fellowship was a sample of the community in which we live.

That is what we are doing now and we await to see where we need to readjust our structures and our thrust to meet the situation. Fortunately we have a ministerial team of both Readers and clergy numbering eight to tackle the job.

Because the Archbishops know that endeavours of this kind are being undertaken in various areas, they have called into being a monitoring group under the chairmanship of the President of the Methodist Conference.

It is intended that as reports come in these should be collated and that in a year or two's time a consultation should be held. It is hoped that this will lead to localised efforts of evangelism being introduced.

Evangelism is no longer a subject limited to the agenda of Evangelical meetings, which is a matter for rejoicing. What will need to be made clear, however, is what is meant by evangelism.

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No Money — No Minister

Parishes which do not pay enough for their clergy should be left without a vicar until they are prepared to pay working expenses and their share of the stipends bill.

Sir Arnold France, Chairman of the Central Board of Finance, said the pressing priority was to raise more money to pay for the clergy. "The measure of our problem is whether we care enough for our Church to provide from our own resources a higher proportion of the cost of the ministry," he said.

"I believe that people do so care and will provide enough if the case is made clear to them."

The alternative was to draw on capital. But that was a policy — drawing on money given sacrificially in the past "to spare ourselves from doing without the things we would like to have" — in which he wanted no part.

Sir Arnold announced that the CBF was calling a conference in October with representatives of other churches to work out future financial strategy.

"Clearly for us Anglicans there must be acceptance of policies which will ensure that parishes meet an increasing proportion, and the Church Commissioners meet a decreasing proportion, of stipends until the time when by far the major cost is met by the parishes."

This would release Commissioners' income for other pressing needs, notably clergy retirement pensions and housing.

To speed up the process, Sir Arnold said, "If Church people are told that the alternative is to have no vicar at



ON & OFF THE RECORD

By David Hewetson

LOOK IT UP!

After his retirement from St Paul's, Dean Inge became a regular contributor to a London journal. His comment: "I have ceased to be a pillar of the Church and am now two columns in the 'Evening Standard'." Now where would one get a story like that? I'll tell you: in "The Oxford Book of Literary Anecdotes", a publication which has afforded me a great deal of amusement.

Never has there been such a time for anthologies, dictionaries, handbooks, etc. Each of them is filled with the most arcane (look that up in your favourite dictionary) collection of information about this and that. I have a copy of the Reader's Digest "How to Write and Speak Better" and it tells me for example, when I may use climactic and when climatic, when I may use consequent and when subsequent, etc. It also has interesting articles on ANZ English with a glossary of colloquialisms, while frankly admitting that trying to list the latter is a perilous and never-ending task.

MODTHINK

My latest acquisition is a marvellous work entitled "The Fontana Dictionary of Modern Thought", edited by Allan Bullock and Oliver Stallybrass.

This one will help you with some of those new words and concepts which keep popping up and which everyone expects you to know. It will tell you about anything from an enzyme to an encounter group, a pulsar, a parameter, psychokinesis, the blues, Brezhnev doctrine or brinkmanship.

If you keep this book somewhere accessible you can always excuse yourself from the room for a few moments when somebody uses one of these daunting new phrases, look it up, and come back smiling (or pained if the word warrants it).

So let me take you on an adventure into modern thought. We might begin anywhere between pages 1 and 684, that is between Aalto, Alvar (Finnish architect and furniture designer) and zygote. You will find also that where the subject impinges on other subjects dealt with in the dictionary these are referred to. Actually this tends to suck you in a bit, and it is easy to go off on branch trails until you get hopelessly lost amongst things you never set out to

examine. For example you could go from the abovementioned Aalto to Romanticism, since he was a leading exponent of the use of the natural look. But once in Romanticism you are led off into Neo-classicism, Mechanism and Rationalism and a host of other things. Where you would end up I could not guess, but with a stroke of good fortune you may just stumble on Aalto again and find your way home.

NOBS AND WASPS

Well, we could begin anywhere. Let us try The Establishment. This is a term, not usually complimentary, for a rather vague collection of forces that stand for the status quo. The term was popularised by Henry Fairlie in an article in the "Spectator" in 1955.

In England it represents such "Nobs" as the Monarchy, Parliament, the Civil Service (especially the Foreign Office), the Church of England, the Armed Forces, the Law, the professions, the City, the BBC, certain newspapers, Oxford and Cambridge, the Public Schools, the landed gentry. In the USA the Establishment is often described as WASP (for white Anglo-Saxon Protestant). These are alleged to be the largest ethnic and religious group in the country, providing the political, economic and social elites, and tending to discriminate against Jews, Catholics, other European ethnic groups, Blacks and Latin Americans.

Actually the Establishment is a vague entity and tends to reflect the things those opposing it are against rather than a clearly identifiable group. In fact the Dictionary suggests that "at its least precise it may merely mean anyone richer or more powerful than the speaker."

Well, what shall we look at now? Let me suggest a wide range of religious subjects from the ecumenical movement to eschatology, from theology to theodicy, from the Vatican Council to vedanta, etc. My own feeling is that the analysis of these topics is fair and accurate in the main.

I began with a reference to one Dean. Let me conclude with another. When his "Gulliver's Travels" was published, Dean Swift was delighted and wrote gaily to Pope about some of the reactions to it. Included were those of an Irish Bishop, real or apocryphal, who said "that book was full of improbable lies, and for his part he hardly believed a word of it."

AUSTRALIANS IN ZAGREB

"I've learnt to pray all over again", these are the words of Dr Vic Pfizner, a lecturer of New Testament at Luther Seminary, Adelaide, who has recently returned from Yugoslavia.

Dr Pfizner and Dr Doug Fullerton, who is on the staff at the United Faculty of Theology, Melbourne, have been lecturing at the Matija Vlacic Iliric Theological Faculty in Zagreb. Their visits were jointly sponsored by World Vision of Australia and the Lutheran World Federation.

Dr Pfizner says he gained more from his visit than he gave. "Being with people, often forced to live with purely spiritual trust in God, I learnt to pray all over again," he says.

In many ways Yugoslavians cannot depend on the structural church for support. Dr Pfizner said that it brought him back to the raw faith, without any trimmings. "The faith these people have doesn't have the extras we enjoy in the West — equipment and books. I came home and began to complain less. I realised how well off we were at Luther Seminary."

The Church in this Communist state has freedom, but Dr Pfizner points out this extends only to worship. The

Christian is forbidden to have influence on the people outside the Church community.

The Church is not permitted to run schools or hospitals or involve itself in social welfare work. Dr Pfizner says he did see some Catholic nuns nursing, but they were only on the staff of a State-run hospital.

The only exception to the rule is caring for the mentally handicapped. He says there is no restrictions here, because the Church can have little influence.

There's still suspicion between Christian traditions. However the climate is improving.

The two major Christian Churches are the Orthodox and Catholic.

In Zagreb, the impressive Catholic Seminary, says Dr Pfizner, is keenly interested in the well-being and growth of the Protestant family.

Both Pfizner and Fullerton say that where Government pressure is noticeable is in the area of teaching. Teachers are strongly urged to join the Communist Party.

In some cases those teaching Sunday School are told that the two forms of teaching don't complement each other.

Last year World Vision sponsored Dr Athol Gill, the Dean of Whitley Baptist Theological College, on a similar assignment at the Zagreb faculty.

The doctrine of the salvation of a sinner entirely by the grace of God greatly enhances our understanding of the love of God, and rebounds to God's glory; but it is not a doctrine which would have occurred to anyone if it were not taught in Scripture.

— D.B.K.

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RELIGION IN EAST GERMANY

The revival not only of personal faith but of public religion in Eastern Europe has been seen at its most striking in recent weeks in East Germany.

Far-reaching concessions to the Churches announced on March 6, when the leaders of Church and State met officially for the first time, have reached their climax in two major Church congresses.

The first, in Leipzig, brought together 50,000 Christians in the halls and grounds of the famous international trade fair. Nothing comparable has been permitted for more than twenty years.

A similar rally of lay Christians lasting three days brought together 20,000 participants in Erfurt. For the closing rally they crowded into the city's market square, which is dominated by its Roman Catholic cathedral.

This final rally had been preceded by a whole night of liturgical celebration attended by two thousand mainly young people in the great hall of Erfurt's ancient Augustinian monastery, which belongs to the Lutheran Church.

With the slogan "A Matter of Life" the congress was divided into six working groups, each with more than 1000 members at every session. On the Sunday morning the city's twenty churches providing special festival services, were all overcrowded.

A significant aspect of the congress was that West German bishops and lay representatives were permitted to attend and to speak. No censorship of any kind was imposed.

Church leaders used their freedom to enter into debate with the authorities on a number of issues — most notably the intended introduction of military training into the curriculum of East German schools.

Speaking at the closing rally, the Lutheran Provost of Erfurt, Dr Falcke, challenged the materialistic philosophy of both East and West and stated that true humanity was not about ever-rising living standards and more luxury goods.

He called for "people who are prepared to take responsibility by speaking out openly wherever there is injustice." Dr Falcke attacked a spirit of resignation among Christians as incompatible with belief in the Resurrection, which left no room for feelings of Christian impotence.

Observers have pointed out that these congresses provide

further evidence that the State authorities in East Germany as well as in Poland have now evidently decided to accept a growing public, as well as the private, presence of religion.

In a radical reversal of policy the East German State has granted licences for the building of over fifty new churches in new towns and suburbs.

In addition the Churches have been granted broadcast time on radio and television. The national radio network has begun a weekly bulletin of church news edited by the Church itself.

Perhaps more important than all this is the promise that Christian children will no longer be discriminated against when seeking entry to high schools and universities.

"The proof of the pudding," said Bishop Schonherr of Berlin, "will be in the eating" — a comment carried by the Communist Press and quoted on television.

NEW DANGERS

Commentators believe that

in East Germany — as in Poland — the ruling Party, faced with economic difficulties and the challenge of dissident writers, now sees the Churches as a stabilising factor in society. Contented Christians make contented citizens.

Church leaders, while grateful for these developments, are aware of the dangers of becoming a new kind of "establishment". This most of them would reject.

They are likely to adhere to their stance of critical loyalty to the society in which they live. Their integrity and spiritual independence matter more to them than the concessions now granted by the State.

The rebuilding of East Berlin's grandiose Lutheran cathedral (now well under way and paid for by the West German Churches) matters less to Christians in East Germany than their rediscovered opportunity to demonstrate the relevance of Christ to the whole of life in their society.

Church Times

THE LAMBETH TO STEEL DRUM

The Australian contingent of 24 Bishops led by the Primate, Archbishop Sir Marcus Loane, headed the Episcopal procession in Canterbury Cathedral recently which marked the commencement of the 11th Lambeth Conference.

The 450 Bishops assembled represent 30 countries where the Anglican Communion is established. By far the largest contingent is from the Episcopal Church of USA. An estimated 117 Bishops are from the Third World countries.

The Lambeth Conference began with all the pomp and splendour one has come to associate with the Anglican Church in Britain.

Fervish preparations the day before had closed the Cathedral to the many thousands of holiday makers and foreign tourists which crowd this ancient city during July. The service commenced at 10.30 am, but prior to this the vast congregation had witnessed a series of processions comprising civic and church dignitaries which took 45 minutes to move down the central aisle.

A unique feature of the 1978 conference was that the West Indian Steel Drum Band — The Groovers — shared the music. The Episcopal procession entered the west door to the strains of

the Knightsbridge March and Duke Ellington's Blue Indigo.

Archbishop John Sepeku of Tanzania, using the liturgy of his province, was the chief celebrant. Intercessions were led by Archbishop Sir Marcus Loane.

Speaking from his text, Psalm 58, verse 8, the Archbishop of Canterbury, Dr Donald Coggan, called on the assembled Bishops "to put less trust in human talk and more trust in listening". He said "God never shouts. We often do. This is why we become deaf."

"We need to listen to the younger churches and catch from them the first careless rapture of their deep love for Jesus."

Included in the greetings from other churches was a message from Pope Paul who said he noted with pleasure that the main conference theme was the place and function of the Bishop in the world today. He said "This theme has already been the subject of fruitful dialogue between Anglican and Catholic scholars and we

hope that the conference may serve to lead us closer together in fellowship."

The Lambeth Conference is not without its critics. One BBC commentator predicted recently that the impact of Synodical Government spells the demise of the Lambeth Conference meeting in the future as an elitist group.

He also said it could no longer remain the property of the British Church and must move out into other countries. He added that the present Lambeth Conference resembled "a retreat which they hope the World Press will not notice".

The Rev Edward Norman, Dean of Peterhouse, Cambridge, writing in the *Sunday Telegraph*, says that international Anglicanism is following the Commonwealth into practical if not formal dissolution. He described the Lambeth Theme "The Ministry of Bishops" as "a medieval calculation which reflects the futility of much that passes for religion today".

Anglican Press Service

Help a good boy overcome a bad start... give to the Charlton Boys' Home Appeal.



The boys at Charlton are there because they have problems. They have done something wrong and finished up in court. But they are far from being hardened juvenile offenders.

In fact, they are sent to Charlton precisely because the magistrates can see real hope for them. They are not "bad" boys — but they have had a bad start in life, usually due to extremely unfortunate circumstances of life and in many instances, bad home backgrounds.

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But right now, they can be helped. And Charlton can do it. That's why this Charlton Appeal is so important.

How Charlton helps.

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Individual counselling enables each boy's needs to be assessed

and sympathetically approached. Houseparents supply the concern, recognition and acceptance that he has probably never had. In groups, he learns basic living skills and creative leisure activities. He is encouraged to join local sporting teams. Younger boys are assisted with school work; while older lads are helped to find and hold jobs.

Wherever possible, a social worker maintains contact with families and seeks to improve relationships, with the eventual aim of enabling the boys to go home. If that isn't possible, every effort is made to find foster families for them.

Underlying all work at Charlton is the knowledge that Jesus Christ is the real answer to the boys' needs. All staff members are committed Christians who try to live the faith every day. Bible study groups are held, and boys are encouraged to attend church fellowships and Christian youth camps.

The Archbishop says...

"I regard the work of Charlton as one of our diocese's most important undertakings. I warmly commend this appeal to you, and ask for your most generous support."

Why the money is needed.

The work at Charlton is not cheap to maintain.

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activities and educational assistance.

In fact, it all costs \$97 per boy per week. It's going up constantly. There's a need for more highly qualified staff and more resources, such as remedial reading and basic education facilities. And all at a time when the Home Mission Society's funds are being strained as never before.

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BIBLE IN LAW

"The Bible speaks so wonderfully and freshly for itself no matter how many times we might read it, and indeed it has a great deal to say about the law..." said Mr Edward St John, QC, addressing a large gathering of business and professional people at the Annual NSW Bible Society Breakfast held during National Bible Society Week. The Breakfast was chaired by Mr Richard Gee, a Christian barrister and Secretary of the Australian Lawyers' Christian Fellowship.

The Bible has had a remarkable influence on the development of Australian law. This was, of course, derived very largely from the English law which was administered, interpreted and laid down by judges, most of whom for many a long year have been Christians.

"Their Christian thinking, consciously or unconsciously, has undoubtedly influenced the development of the British common law as has been pointed out very forcefully by Lord Denning, a Christian lawyer."

Mr St John went on to give an overall view of the law in the Old Testament. He then spoke of the rabbinical law and said:

"Now when we turn to the New Testament we have to appreciate that the scribes were the lawyers of those days and the Pharisees, whilst not themselves lawyers, believed in separation from the heathen world by a scrupulous adherence to the very letter of the traditional law..."



Edward St John, QC

"But there was a danger in that — a danger that the letter of the law might become more important than its spirit, a danger that in their

strict adherence to law they could become quite hypocritical. That is why over and over again Christ felt called upon to castigate the Pharisees and the scribes.

"Their righteousness became a cloak for all manner of hypocrisy... Of course what He was doing was breaking down the barriers that had been erected by the rabbis, the Pharisees and the scribes and throwing wide the doors so that people would come to a new understanding of what was really meant, and He took one illustration after another..."

Major Gerben Stelstra responded with a Vote of Thanks and said:

"I have seen in Europe what happens when a civilisation abandons the underlying principles of the Ten Commandments. What a chaos of inhumanity and barbarism mankind turns into again."

NEW CHRISTIAN BOOKSHOP



Brian Gesling, Australian Director of Christian Literature Crusade, assists Mrs Darbyshire at the official opening ceremony of the new CLC Centre, Cairns. The bookshop has been in operation for 19 years.

Church centre nears completion

Initiative in reorganising resources to serve the community is about to materialise in the opening in August of a new parish centre, incorporating a church, to serve the western Sydney suburbs of Carlingford and North Rocks.

Preliminary planning has been intricate but has been tackled boldly. Two churches and a rectory have been sold, land has been acquired for a centrally situated church and rectory, the character and funding of the new buildings have been determined, and the whole project is now within a few weeks of completion.

The key to the feasibility of this rather complicated undertaking has been the amalgamation of two congregations — St Paul's, Carlingford and St James', North Rocks — into one now known as St Paul's Carlingford and North Rocks.

To bridge the shortfall between the property realisation and the cost of the project an appeal was launched last October. So far it has realised \$52,000 and it is hoped the balance of \$30,000 will be raised within a reasonable period.

The adjoining suburbs of Carlingford and North Rocks have a population of about 37,000. Sometimes Carlingford has been called "the St Ives of the west". But that is a comparison with a difference. St Ives has attracted many senior executives as residents. Professional people in Carlingford are younger — the junior executive type on the way up.

The carefully compiled brochure which explained the appeal for funds was more down to earth. In it the churchwardens wrote: "Most of us are ordinary people on ordinary salaries. The rich people live in other suburbs!"

YOUNG MAN'S GIFT

But the response to the appeal has been heart-warming. On the night the appeal was launched a cheque for \$2000 was handed in. Not long afterwards a man in his twenties gave the rector, the Reverend Leslie Vitnell, a bulging envelope. The man said he felt his life had been

SELL OUT

Old St Paul's Church has been sold to a Lebanese builder, for retention as a community facility; and the rectory has been sold to the Sydney Diocese as a home for the archdeacon of the area, the Venerable Walter Newmarch. St James'

NOT A TEMPLE

Other facilities in the parish centre will be a narthex meeting place, offices for the parish staff, a strategically sited kitchen to serve the whole complex, a multipurpose downstairs hall and office for youth and Sunday school use, and a large parking area.

"We do not see our new building as a temple or a monument but as a home for the people of God," said Mr Vitnell. "It should become a workshop where we equip ourselves to go out to serve the wider community where we live and work in the name of Jesus. It will be a base from which we reach out to the world with the good news of God's love."

INTERSTATE IDEAS

Flexibility is the keynote of the design of the new church, which is also being built in brick. A visit Mr Vitnell made to Melbourne diocese to see new churches impressed him with the merits of new concepts in church design and furnishing.

So, then, the church area in the new parish centre will accommodate 240 people, but through the use of sliding walls the church area can be expanded to accommodate up to 555 people on special occasions by utilising space in an adjoining hall and lounge. The pews will also be movable so that quick ad-

vantage may be taken of the expanded area when necessary.

An impressive feature of Anglican worship in Carlingford is the high participation of youth. The Sunday school has a roll of 500 children and there are 50 teachers. It is planned to hold two consecutive Sunday school sessions when the new centre is in use.

At the 8.15 am Holy Communion service on Sundays the attendance is between 40 and 60, mostly middle-aged. The 10.00 am service is usually attended by between 120 and 180 people, mostly ranging in age from 25 years upward. At the evening service the congregation of from 150 to 200 comprises about 85% in the 15 to 25 year age group.

A feature of Mr Vitnell's intensive ministry is the division of the parish last year into 16 neighbourhood fellowship groups, each with a leader. These groups are intended to enable people in a given area to get to know parishioners who live near them and to work out positive ways for extending Christian relationships, including the welcoming of "fringe" people.

AUTONOMOUS GROUPS

These groups are autonomous. Activities so far have included barbecues, pool parties, singalong evenings, outings, Bible studies and a service of Holy Communion in a home. One group has its own newsletter.

Mr Vitnell will hold in September a goal-setting conference, where both short and long term priorities for the parish will be fixed. Evangelism — reaching out into the community — is expected to be one major activity.

"We want to plan how we can serve the community — families, children and youth," he said. "We want to use our building seven days a week."

The church is expected to come into use in August, but, as Archbishop Sir Marcus Loane will be abroad for the Lambeth conference at that time, he will dedicate the new centre on Sunday, October 1.

"We believe that that occasion will not be just the dedication of a building but the dedication of ourselves," Mr Vitnell said. "We hope a greater sense of caring will come out of all this."

UNHOLY PACT

The "pact" between the Church of England and the materialistic philosophy of the English people today was the real trouble involved in any deterioration of the Church's status, the Bishop of Manchester (the Right Rev Patrick Rodger) declared.

How the Church today should respond to the threat of the totalitarian State was clear enough, the Bishop suggested. But, "What happens when it is our own mild and beneficent Welfare State which seems to assume the functions of a Church, promising as a way of salvation protection from the cradle to the grave?"

Because there were many agencies of the Welfare State with which the Church was glad to ally itself, he went on. Churchpeople had for the last thirty years been open to the danger of thinking of the Church as another agency of this State, "with a few ancient rites and ceremonies of an attractive kind, but in effect limited and in its operation subservient."

THE WHOLE TRUTH

Members of more than 250 churches in Greater Manchester marched through the city last Saturday in a "walk of witness" as part of the ten day Christian festival, The Whole Story.

A packed Free Trade Hall greeted musical evangelist Garth Hewitt on the first youth night of the festival led by David Watson and his team of actors and singers from St Michael-le-Belfrey, York.

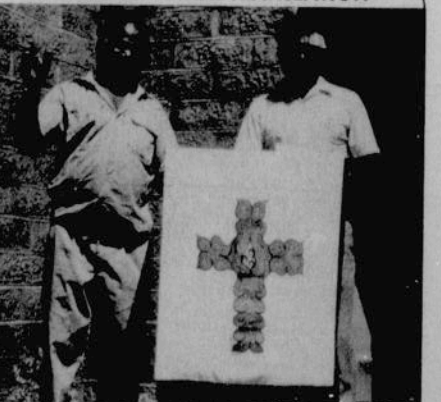
Addressing the audience, David Watson answered the questions posed by rock groups like the Sex Pistols who in their record "God Save the Queen" proclaimed there was no future for anyone, that life is meaningless and futile.

A disruption at the festival came when members of the Gay Liberation Movement heckled Chief Constable James Anderton during his address. A banner proclaiming "Homosexuals say Anderton Out OK" was unfurled in the balcony.

After the demonstrators had been cleared from the hall he said: "I am the only Chief Constable in Britain who has honestly admitted that moral judgements within the law influence my professional attitudes."

"In consequence I have been ridiculed and subjected to rigorous campaigns for my removal from office. All right, you can do without me, but you cannot ignore what I stand for... truth and righteousness."

NEW ABORIGINAL TRANSLATION



Peter and Raymond, preaching from their new translation of Romans chapter one, in Pitjantjatjara, at Ernabella.

LETTERS

Guru Schaeffer

In view of the unqualified praise with which the film "How Then Shall We Live?" has been received, it is with some reservation that I draw your attention to the review of the companion book "How Should We Then Live?" in the April-June issue of the Evangelical Quarterly, pages 109-112.

The review is by Stephen T. Davis, Department of Philosophy, Claremont Men's College, Claremont, California. He makes three main criticisms:

1. "... the overall argument of 'How Should We Then Live?' is careless, imprecise and oversimplified... crucial... terms are nowhere defined, are inadequately defined, or are used misleadingly... the most glaring errors occur in his handling of philosophy..."

2. "My second major criticism of Dr Schaeffer concerns his use of utilitarian or pragmatic arguments. His official position is opposition to all arguments based on utility, expediency or pragmatic considerations... But despite this, the conclusion is inescapable that the case Dr Schaeffer makes for Christianity... is a pragmatic one..."

3. "My final major criticism is that 'How Should We Then Live?' fails where it should be strongest: in helping Christians face the very problems it exposes... concluding sections are largely negative and anti-climactic."

I, myself, am not in a position to evaluate the validity of this serious criticism and suggest that any response will need to take into account the whole of the article by Dr Davis and not just these three major points which I have extracted.

This does raise an important issue. Francis Schaeffer has become something of a "Guru" within the evangelical world and the large majority of us are in no position adequately to evaluate the soundness or otherwise of many of his remarks.

We accept them uncritically simply because they come from him and because we

have insufficient background in philosophy to make an objective assessment.

B. E. HARDMAN,
Principal,
Bible College of SA.

Please enlighten

In reply to the C of E Board of Education press release re the controversial "People of the Western Desert" and their statement that "The C of E Board of Education for the Diocese of Sydney has dissociated itself from a number of parent groups in their criticism of the People of the Western Desert" has shocked the parent groups as well as individual parents.

The day following the press release — one of the parent groups was contacted by a spokesman for the Board of Education, and

(Mrs) S. HAMILTON,
Secretary,
"Parent Probe"



Dr Carney delivering the lecture in the Drama Theatre at the University of Newcastle. With him on the stage are Professor Donald George (the Vice-Chancellor) and Bishop Geoffrey Parker, the Auxiliary Bishop of Newcastle.

"SHORT-TERM IMPASSE"

"Pope Paul may seem to be a conservative in some matters, and he is clearly a cautious man. But in ecumenical affairs he is just as enthusiastic — even more so — than Pope John XXIII."

Charismatics bring "surprising changes"

Four out of five students at St John's College, Nottingham, were influenced in their conversion or call to ordination by the charismatic movements, its Vice-Principal the Rev Colin Buchanan, told Synod.

Introducing a private member's motion asking for a Synod report assessing the charismatic movement within the Church of England, Mr Buchanan claimed that it had brought more, wider and more surprising changes in its first 15 years than any other comparable movement.

He listed eight characteristics which when put together, he said, produced "an entity different from anything previously known in English parish life."

Colin Buchanan

The debate was postponed after Mr Buchanan had spoken, and will be resumed at the November sessions in London.

This remark was made by one of Australia's leading theologians, Canon Dr Peter Carnley, during the course of the 1978 Morpeth Lecture delivered before a distinguished audience at the University of Newcastle.

"The late Pope has entertained a long interest in other Churches, and particularly in Anglicanism," said Dr Carnley. "On 28th April last year, when the Archbishop of Canterbury visited Rome, Pope Paul spoke of his hope for 'unity without absorption'. He has since spoken of the Anglican Church as the 'ever-loved sister' of the Roman Catholic Church."

Dr Carnley aroused intense interest among members of the audience with his discussion of two problems which are at the forefront of ecumenical dialogue between members of the official Anglican-Roman Catholic International Commission (ARCIC) and similar local and national bodies.

These are the questions of papal infallibility (which is a problem to many Anglicans) and the ordination of women

ANTI-CHURCH PRESSURE FROM MILITANT HINDUS

Christians in India, both Catholic and Protestant, are increasingly disturbed by the growing anti-church pressures from militant Hinduism. Real concern is felt that Hindu extremists are seeking to use state power to further their sectarian ends.

Since independence, India has been constitutionally and legally equal before the law and none having special privileges.

Since the formation of the Janata coalition government just over a year ago, however, there have been ominous signs that this 'secular state' tradition may be being quietly abandoned.

For the Janata government depends for its survival on the support of the Hindu extremist Jan Sangh party, dedicated to replacing India's secular parliamentary democracy by an ultra-conservative Hindu theocratic system.

"There have been increasing pressures on the Christian Churches over the past year," commented Mr Jayachandra Raj, National Secretary of the Catholic Union of India, recently.

"There was an attempt, fortunately frustrated by the Church's opposition, to bring monasteries and convents under state control."

JOB DISCRIMINATION

"Job discrimination against Christians is certainly taking place."

Attempts were also being made in some of the Indian States to bring in government control over church administration and finances, the movement and placement of clergy, and similar matters.

Hindus in the government are alleged to be using their influence to turn down, or subject to long delays, planning permission applications for building new churches or extending established ones.

At the same time, new Hindu Temples are being erected in many places, sometimes close to, and even obstructing the way to, Christian churches.

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Wanted

NEW OR SECOND HAND copies of John B. Taylor, The Christian's Guide to the Old Testament, Hodder, London 1966. Up to 100 copies required. New England Tee, Rev R. G. Smith, PO Box 40, South Tarengo, 2340.

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LEICESTER CONFERENCES FOR AUSTRALIA IN 1979

Two overseas preacher-theologians hope to conduct ministers' conferences in Sydney and Melbourne next year.

They are the Rev Iain Murray, editor of the "Banner of Truth" and Pastor Albert N. Martin, of Trinity Baptist Church, New Jersey.

The conferences are planned for Sydney from August 27 to 29 and Melbourne from September 4 to 6. They will be similar to Leicester Conferences in England.

In a letter to several Australian clergymen recently, Mr Murray said that he had been receiving requests for such a conference for some years. Those writing had ranged from Anglicans to Pentecostals.

He had asked Pastor Allan T. Rowe of Macquarie Baptist Reformed Church in North Ryde and the Rev Murray R. Adamthwaite of Frankston Presbyterian Church to spearhead the arrangements.

"We feel that the conferences should be residential in character," Mr Murray wrote.

"This gives the opportunity for fellowship and discussion."

"We suggest that there be ten sessions in all, two of which would be designated for questions and discussion."

A Puritan Bishop

"Contemplations" of Bishop Joseph Hall (Nelson Edn 1844, pp602 with portrait reproduced by photolithography by Baptist Book Trust Michigan, 1976)

"Helps to Meditation" would be a better title for today's readers. Truly a practitioner of that forgotten art, Hall with his pithy, condensed comments presupposes a thorough knowledge of the bible portions which he treats. Here is a good source-book for those who prepare bible talks, particularly on Old Testament themes.

A treasure indeed, highly acclaimed by both Ryle and Spurgeon, yet at times his archaic style might reduce his usefulness to some of the modern-minded. One wonders why this is the first reprint for one hundred years.

Hall was one of the original four representatives of the English Church to the Synod of Dort, 1618, and held the sees of Exeter and then of Norwich, until deprived — along with other bishops — by the political machinations of the turbulent Civil War period. His fame as the writer of "Contemplations" has quite eclipsed his genius as a poet — in fact he has been compared to Dryden, but adverse critics (eg, Milton) had relegated him to oblivion.

Though he was not a systematic theologian, Hall's doctrine of salvation was basically the reformed view which would continue to dominate the whole of the seventeenth century, despite the Laudian reaction. As a few hours' reading will reveal, the following is typical of Hall's thinking — this, from his meditation on the "penitent thief":

"The calibre of the men and the quality of their material were outstanding."

"The fellowship with over 300 men all anxious to better their role as ministers of the word was an unforgettable experience."

Mr Murray and Mr Martin will be prepared to accept preaching engagements while in Australia.

The former is well known as author of "The Puritan Hope".

E. H. M. Higginson

T. K. Dein

NEW EPISCOPAL PROVOST



Bishop John T. Walker of Washington, centre, congratulates the Rev Canon Charles Perry following Perry's installation as provost of Washington Cathedral. Cathedral verger John T. Kraus, is at left. (Photo by Mort Broffman.)



Critical questions

"Questions Non-Christians Ask" by Barry Woods Revell — New Jersey 1977 \$4.95, 160 pp

"This book is designed to help the christian witness share his faith with others." The author directs the student ministry at the First Baptist Church in Lubbock, Texas, and in his book he seeks to answer many objections which are commonly raised concerning the Christian faith.

It is a useful book on apologetics and deals with topics such as "Can we trust the Bible?", "Why does God allow evil and suffering?", "Jesus and the Gurus" etc. These topics are dealt with from a conservative theological position.

The author does seriously try to come to grips with the problems, but sometimes the omission of significant material gives the impression of superficiality. For example, the problem of evil and suffering is treated without reference to the nature of our "fallen" world, a point which the reviewer would regard as fundamental to the issue.

There are also places where the theology reflected in the answers would cause concern to some. For example, in the section on children dying, he says, "We are not accountable until we sin" (p99) ... "children are innocent" (p100), although he does say that "a child is born with a spiritual deadness" (p99).

Furthermore, the chapter upon Predestination says "He (God) chooses and elects only those who choose to accept His call" (p118).

Nevertheless, this book contains some very helpful apologetic material. It should be read with theological discernment as the contents will require thoughtful use. For any such person engaged in personal evangelism, it would be a worthwhile addition to their library.

P. Lee

Useful Sunday School aid

"Children's Colouring Books" published by Pickering & Inglis

These books contain 16 pages each and would provide interesting activities for children in the upper Infants and lower Primary school age groups. They could also be used as visual aids for Sunday School teachers. A Bible reference is given on each page, making it easy for the teacher or child to find out what the Scriptures say about the incident or object pictured.

"Animal ABC", contains pictures of animals and birds mentioned in the Bible. Some of the pictures are rather detailed and it would be difficult for younger children to colour them.

"Flowers & Plants in the Bible", contains simpler outlines of trees, flowers, crops, fruit and vegetables.

"Famous People of the Bible", contains pictures of well known incidents from the Old and New Testaments.

"The Land Jesus Knew", has pictures depicting the background to life in Israel in New Testament times. There are illustrations of aspects of life in the home, the village, the temple, the synagogue and on the farm.

There are also pictures of people engaged in various occupations (eg, the potter). There is a brief written description beside each picture. This book would be particularly helpful to teachers.

P. Lee

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Children's Easter questions

"The Easter Book" by Wendy Poussard and Moira Eastman published by Dove Communications recommended retail price \$5.95

This book written at Primary school level deals with the Biblical background of Christ's death and resurrection. Attention is also given to customs associated with the celebration of Easter today.

The Biblical material commences with stories about the Passover and the Exodus, followed by chapters on Palm Sunday, the Last Supper, the Crucifixion and the Resurrection. More details of the resurrection narrative could have been included in place of the folk legends at the end of the book.

Answers are given to questions which people often ask about customs associated with Easter — eg, "How did the Easter egg originate?" "How is the date of Easter calculated?" "What is the meaning of the word 'Easter'?" There is also an interesting chapter on the significance of the food eaten at the Passover meal.

Attractive illustrations are found throughout the book, but the combination of fact and fiction is rather confusing and could lead to misunderstanding. One picture, for example, depicts the cross rising from an egg shell, with the Easter bunny, chickens and an easter egg nearby.

There are some helpful suggestions about interesting activities in which children may participate at Easter time — these include songs to sing and recipes for making cakes, hot cross buns and Easter eggs.

P. Lee

The lion's den

"In and around the book of Daniel" by Charles Boufflower Kregel Publications 1977 (Reprint of 1923 ed) 314 pages, US \$9.95

This is a revised conservative evangelical study which is more "around" than "in" the book of Daniel. Boufflower exhibits that thoroughness which characterised so much evangelical writing during the heyday of higher criticism. The business of demonstration was not the exclusive domain of the humanist theologians was, and still is, an important task.

In this book there is a meticulous attention to historical and archaeological detail by one who was not prepared to capitulate as easily as many modern evangelicals have done to the higher critical assessments of the date and purpose of Daniel.

We would not wish to undermine the legitimacy of setting out to demonstrate that the claims of the Bible are supportable by external evidences. There is, however, a very great danger in this approach which should be made clear.

The impression can easily be given by such studies as this one under review, that the evangelical view of Scripture, as to inspiration and authority, is established by showing its agreement with the external evidences. Such an apologetic method, of course, comes to grief when we concern ourselves with the heart of the biblical message.

Boufflower has made a nodding recognition of this key point in his final chapter on the testimony of Christ to the book of Daniel. Up to that point he has concerned himself exclusively with historical and archaeological material that contributes to the understanding of the book. The message of Daniel is dealt with primarily in that framework.

Only in the last chapter does he approach a discussion in which the gospel is seen as the basis of understanding of the authority of the Bible. Unfortunately the potential of this approach is not realised.

Regrettably it must be concluded that, despite the wealth of valuable information in this book, the author has only counter-attacked the humanist criticism with weapons captured from the humanists themselves.

G. Goldsworthy

FREE AD

The Australian Church Record has commenced a new service to readers. It is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement up to five lines.

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WHAT A WORLD!

by Lesley Hicks

WHEN CHRISTIANS DIFFER

At times I feel cynical. Am I naive to expect myself and other Christians to show fewer stubborn, ugly human traits than those outside God's Kingdom? Some who do not profess Christian faith show such lovely qualities of gentleness and humility, at least to the more casual observer, while we Christians can display such prickly and inconsistent attitudes.

Of course the answer lies in the fact that our wills are our own, to be yielded to the rule of the Spirit of Christ from moment to moment or asserted against Him. We are sons and daughters of the living God by virtue of the new birth; how fully we develop that Christian character which is our birthright depends on our love and obedience to our Father.

Once I thought deep ugly disagreement was impossible between true Christians. Differences on some issues, yes — maybe very serious ones; problems in living or working together, difficulties in communication, but not a total rejection of each other; not hatred.

And in a Christian marriage, never divorce. How could a couple who both know Christ and share His Spirit, who have the Word of God to read and obey together, and who can pray together, ever reach such an impasse in marriage that divorce seems the only answer?

If all Christian couples thus drew on the resources available to them, how indeed. The trouble is that we

chose the Bible if relevant, it is doubtful if a serious difference could remain; if it did, there would be love enough to cover it.

CHRISTIAN MARK

I have referred before in this column to Francis Schaeffer's little book *The Mark of the Christian*. It deals with this very question of differences between Christians, especially between groups of Christians involved in controversy. I know of no more salutary and searching book to be read by any who are troubled by conflict within their church or organisation; and the same principles could apply to conflict in personal relationships. Schaeffer writes:

"First, we should never come to such difference with true Christians without regret and without tears. Sounds simple, doesn't it? Believe me, evangelicals often have not shown it. We rush in, being very, very pleased, to find other men's mistakes. We build ourselves up by tearing other men down. This can never show a real oneness among Christians."

GOVERNOR ACCEPTS PATRONAGE

The Governor of New South Wales, Sir Roden Cutler, has accepted the invitation to be patron of the Billy Graham Crusade, 1979.

This was announced by the Crusade President, and Anglican Primate, Archbishop Sir Marcus Loane.

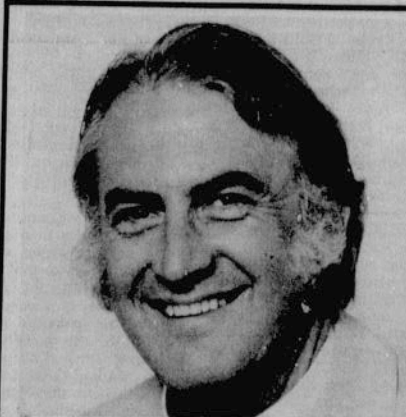
The Crusade will be held at Randwick racecourse from April 29 to May 20.

The objective of the Crusade has been defined as follows: "To mobilise the Christian community in order to assemble as many people as possible to hear the Gospel message that Jesus Christ is the way, the truth and the life, and to give opportunity for inquirers to respond to this Gospel and be counselled personally and then referred, where possible, to a participating church for follow-up and nurture."

OUR DEFENSIVE POSITIONS

The very act of prayer, of coming together before God with our problem, may be seen by at least one of us as a threat, a ploy to undermine one's defences. We find all sorts of excuses to avoid the kind of honesty that joint prayer demands.

If we could both abandon our defensive positions and submit to seeking God's will together, in prayer, in quiet discussion, and through sear-



The Bishop Speaks Out

... Concern for others

Government aid and government sponsored relief programmes these days take over many areas of social need that in previous times have been met by the Christian Church alone. The Christian Church is very frequently the point at which a particular need is identified and action taken to meet it.

Four years ago, for example, a group of young Christians saw a need and began the Christian Involvement Rehabilitation Centre in Wollongong. Today, the need for that concerned action has been confirmed by the granting of some government money to keep the work going.

On the wider scene, whilst many people have expressed a concern for the safety of the estimated fifteen hundred people who flee from Vietnam every month, only the Christian organisation World Vision has moved to send a relief ship into the area. Their plan is to provide medical and emergency relief to those whose lives are threatened at sea. World Vision admits that their action will not solve the refugee problem but it says that it will help keep people alive until the questions of resettlement can be resolved.

It was Jesus Christ who showed the meaning of the word "compassion" and almost all the works of compassion that exist in the community today were begun by men and women who, seeking to follow Christ, have acted out of a genuine concern for the well-being of those in need.

diocese whom I have never met, but whenever I notice his name — recall the biting words used by one of his fellow ministers to describe him to me. That harsh judgement is imprinted on my memory. If ever I meet that brother Christian I shall have to try to push from my mind that unnecessary and cruel criticism, in order to relate openly and unsuspiciously to him.

And because I have been, and can be, guilty of the same sort of thing, I need to pray with the psalmist:

"Set a watch, O Lord, before my mouth; Keep thou the door of my lips."

... and the keys of my type-writer!

POINTING THE FINGER

By this shall all men know that we are His disciples, if we have love for one another. Yet how harshly we can judge each other, and so give the non-Christian observer the right to say that we are not Christ's disciples at all. There is a clergyman in this

DIOCESAN MISSIONER ROCKED BY RESPONSE

The parish hall at Penrith was packed for the first western regional rally conducted by the Department of Evangelism in Sydney Diocese.

People travelled from as far as Wentworthville, Lithgow and Carlingford, and on three occasions early in the program it was necessary to bring extra chairs into the hall.

The director of the department (the Rev John Chapman) said later that support for the rally was a tremendous encouragement.

"This was only our second rally in the diocese," he said. "We had no idea how many would come, and now we find that we only printed half the number of hymn sheets necessary!"

"All the books we recommended were sold out and there was enthusiastic response to all that we had to say."

"It shows that the department enjoys a great deal of goodwill and that most parishes are interested in evangelism at the local level."

The assistant missionary (the Rev Donald Howard) said the rallies had a two-fold aim:

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MAINLY ABOUT PEOPLE

SYDNEY
Rev Hugh Voss, Chaplain, Parramatta Psychiatric Centre is now residing at 1 Concord Road, Strathfield, 2135. Tel: 76 5128.

MELBOURNE
Rev J. B. C. Cottier, will transfer from incumbency of St Christopher's, East Bentleigh to Directorship of the Department of Christian Education from October 1.
Rev C. C. Cowling, will transfer from incumbency of St Mary's, Caulfield to part-time Minister in Charge of the Parish of Lorne on September 24.

Rev J. H. Cranswick, transferred from incumbency of All Saints', Preston to assistant curate in the Department of Evangelism and Extension, Locum Tenens Division, on July 9.
Rev StJ. Edwards, Dean of Grafton, will transfer to incumbency of St Stephen's Mount Waverley.

Rev G. Hearn, Field Officer, Department of Christian Education becomes Director General Board of Religious Education from November 1.

Rev D. J. McGrath, will transfer from incumbency of St John's, Deer Park to incumbency of St Dunstan's, Camberwell on September 8.

Rev J. F. Northfield, will transfer from incumbency of St Paul's, Thomastown to incumbency of St Mark's, Niddrie on November 5.

Rev R. H. L. Peters, will transfer from assistant curate of St Paul's, Frankston to Minister-in-Charge of St Silas', North Geelong with St Michael's, Norlane on August 31.

BENDIGO
Rev R. C. Brooks, transferred from incumbency of St John's, Blackburn to School Chaplaincy on April 30.

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NEW MUSIC

An Australia-wide quest has been launched to encourage composers to write music for An Australian Prayer Book — the new prayer book being used by Anglicans throughout Australia.

Under the title "Project Liturgical Music" advertisements are inviting composers to devise settings for "Holy Communion, Second Order".

It is hoped that three settings will be ready for publication by Easter 1979; one for choir and congregation and a unison setting for congregation in the modern "folk" idiom.

The project's administrators, Archdeacon Owen Dowling and Canon Lawrence Bartlett would also be glad to hear from those who wish to submit a "feria" setting of the Litany in An Australian Prayer Book or chants for the canticles.

"Project Liturgical Music" aims to stimulate Australian composers to provide music for their own Prayer Book. Overseas music can be used with An Australian Prayer Book, but it does need to be adapted where the words vary from our local usage.

Full details are available from: Project Liturgical Music, PO Box 219, Canberra City, 2601. Entries close October 31, 1978.

NOT APPEASING THE KREMLIN

Every nation claims the right to judicial process over its own citizens and over visitors charged with breaches of its laws. So, why the world-wide protests, even from non-Russian Communists, about the Soviet trials of eminent dissidents?

These dissidents have been savagely sentenced for daring to monitor the way in which the Kremlin has broken its Helsinki pledges on human rights. No Government is to be trusted, as far as I'm concerned, whether in Australia or Britain or the United States.

The only thing which keeps them honest and checks them this wide of dictatorship is an informed and watchful public opinion and responsible media which should be fair but must be critical. The Russian system does not allow such checks and balances and the recent trials have high-lighted the barbarism of Communism.

The new Western insistence on human rights is justified but it has its dangers which no one can ignore. 12 years ago, the French President, General Charles de Gaulle, visited Russia and spoke about everything except the treatment of the dissidents. Likewise, the British Prime Minister, Mr Harold Wilson, was silent on human rights when he visited Russia in 1966.

No Western leader would risk offending the Russians on this issue and they, in turn, pretended that there was no human rights problem and were anxious to preserve a respectable image abroad for trade purposes. They seemed surprisingly touchy for a dictatorship on this point.

Now, all the image-chasing has gone. The Russians do not care any more. The mask is off. They were determined to make examples of Ginzberg and Shcharansky and Perkus. Having chosen to charge Shcharansky with a capital crime, the danger was they would execute him to show their contempt for outside criticism.

These developments show the decline in the effective power of the ailing Leonid Brezhnev, the President of the Soviet Union, who is a comparative "dove" and the increasing ascendancy of the Kremlin "hawks".

Hitler got the Berlin Olympic Games in 1936 and Moscow is due to get them in 1980. This time there will not be any Munich-type appeasement.

B. G. Judd
God has nowhere promised to give the believer victory over all his enemies at once, and therefore he should not expect it. — A.W.P.

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CAMPAIGNERS' ANNUAL BANQUET



Campaigners for Christ announced the addition to their staff of Mr & Mrs Robert Willmott (left), seen here together with Council Chairman, Neville Cox and Mrs Cox in centre, also Mr & Mrs Ivor Jones, NSW Director. The announcement took place at the annual banquet held in Sydney. (Ramon Williams, Worldwide Photos)

INTERNATIONAL WEC SECRETARY VISITS AUSTRALIA

Mr Robert Mackey, International Secretary of the Worldwide Evangelisation Crusade, will be visiting Australia following his New Zealand visit during October.

He will be speaking in each of the six States, beginning in Queensland (November 1-10); New South Wales (November 13-24); Victoria (November 26-December 6) and Tasmania (December 8-18).

In South Australia he will be participating in the "Keswick Convention" at Victor Harbor, while in Perth he will be speaking at the Missionary Day, at the "Keswick Convention" there also.

His birthplace was not far from Belfast and less than ten miles from the home of Priscilla Stewart, who as Mrs C. T. Studd became the co-founder of WEC.

In 1943 he responded to the call of God by going to the Belfast Bible College, prior to spending 12 years as a missionary to the Mano people in Liberia, West Africa.

The serious illness of their eldest boy brought the Mackey's back to Britain in 1959. Robert Mackey became the pastor of "The Welcome", an evangelical church in Belfast, founded by

Mr Mackey has travelled



Robert Mackey

Amy Carmichael before she went to India.

1970 saw him re-called into mission responsibility at the Headquarters, on the outskirts of London, to become the British Secretary of WEC. Five years later, at the unanimous request of the WEC Consultative Council, he succeeded the late Major Len Moules (who was well known to many Australians) as the WEC International Secretary.

Mr Mackey has travelled

extensively, ministering to missionaries and church leaders in 48 countries of North and South America, the Middle East, Africa and Asia. Australia will become the 49th country on his list!

His aims are to meet mission personnel and the many friends of WEC, to discuss the exploding opportunities in today's world and to share some of the new challenges which became plain during the recent WEC International Conference, attended by over 100 mission and national church leaders.

ARCHBISHOP PUBLISHES ACTS BOOK

The God Who Acts, Studies in the Acts of the Apostles, fifth in a series of devotional commentaries by the Most Rev Sir Marcus Loane, the Anglican Archbishop of Sydney and primate of Australia, was released in Sydney recently.

Other works in the series by Sir Marcus who was elected Primate of the Anglican Church on April 8, 1978 are: The King is Here — Studies in the Gospel of Matthew; He Came to Serve — Studies in the Gospel of Mark; Good News to Tell — Studies in the Gospel of Luke; and This is My Son — Studies in the Gospel of John.

He has also written a number of historical works on the 16th Century Reformation in England.

God will change hands to show that whatever instruments He uses, He is not tied to any. — Matthew Henry

Besides being Vice-Principal of Trevelyan College, Miss Etchells is a Senior Lecturer in English in Durham University. She holds a London BD, is Chairman of Durham Diocesan Mission Committee and was for a time a member of the Governing Council of the Scargill Community.

Besides writing and lecturing, she has given addresses and sermons in college chapels and local churches.

LADY PRINCIPAL FOR ST JOHN'S

Miss D. R. Etchells, Vice-Principal of Trevelyan College, Durham, has been appointed Principal of St John's College, Durham, in succession to the Rev J. C. P. Cockerton, who is to become vicar of Wheldrake, York.

Miss Etchells will be Acting Principal of Trevelyan College for the rest of this year and will move to St John's at the beginning of 1979.

She is the first woman to be appointed head of a College in which men are prepared for ordination.

St John's College is comprised of two Halls — St John's Hall, which is the undergraduate part of the College where men and women are reading for university degrees, and Cranmer Hall, which is a theological college.

It has its own Warden, who is an Anglican clergyman.

In Cranmer Hall women are trained as Deaconesses and lay workers along with men who are being prepared for ordination to the ministry.

Besides being Vice-Principal of Trevelyan College, Miss Etchells is a Senior Lecturer in English in Durham University.

She holds a London BD, is Chairman of Durham Diocesan Mission Committee and was for a time a member of the Governing Council of the Scargill Community.

Besides writing and lecturing, she has given addresses and sermons in college chapels and local churches.



The Australian
FIRST PUBLISHED IN 1880

CHURCH RECORD

Registered for posting as a newspaper — Category A

PRICE 25 CENTS

No 1666 SEPTEMBER 4, 1978

VIETNAM SEEKS INCREASED AUSTRALIAN HELP

IN SEARCH OF A COLLAR



Dog-collared Delilah, with owner Bemice Broggio, a licensed lay worker from Newcastle, does her bit for women's ordination as part of the demonstration which greeted the Lambeth Conference bishops outside Westminster Abbey.

See pages 4 and 5 for Lambeth Report

The people of Vietnam say the past is past and hold no apparent bitterness towards the people of Australia. Instead they are seeking our friendship and co-operation in their reconstruction programmes.

So reports the Australian Council for Overseas Aid Team of 3 who returned recently after a 2-week visit to Vietnam. The Team was led by Mr Adrian Harris, Director of Community Aid Abroad, included Dr Christian Cumming of Australian Catholic Relief and the Rev Martin Chittleborough of the Australian Council of Churches.

Speaking in Sydney on his return, Mr Chittleborough commented on the warmth of the Team's welcome and the enthusiasm of the Vietnamese government to assist the Team in gaining an overall impression of the country. "The people are very open and friendly and we could leave our valuables anywhere with no fear of anything being stolen," he said.

"One of my lasting impressions is how keen the Vietnamese people are to gain the friendship and understanding of the Australian people," he said.

"Above all they are longing for peace".

Whilst in Vietnam, the Team agreed to seek friends within the member organisations of ACFOA to equip a district hospital, and to urge the Australian Government to increase substantially its projected \$9 million in aid over 3 years.

The Australian Government already funds and staffs a cattle project, a milk project and funds a World Health Organisation programme fighting to eradicate Venereal Disease. For Vietnam, VD is one of the very destructive legacies of the Vietnam War.

RC CHURCH

Although there is a Protestant Church in Vietnam of around 300,000 members, the Team was not able to meet any of the ministers.

During the 14 day visit, the Team was able to meet with Bishop Trinh Van Con, a Roman Catholic Bishop in Hanoi and Father Huynh



Rev Chittleborough

Cong Minh, a Catholic Priest in Ho Chi Minh city.

The picture revealed was that of a strong Roman Catholic Church with 10 dioceses, a Cardinal, 9 Bishops, 400 priests and 800 sisters in the north and 30 dioceses with some 500,000 adherents in the south. The Roman Catholic Church has a total membership of around 3 million.

The New Testament was translated into Vietnamese by Bishop Trinh and 5000 copies were printed by the Government in Hanoi. Hymn Books in Vietnamese have also been printed. In the south, the Government supports the printing of 50,000 circulation Roman Catholic newspaper.

3 REFUGEE GROUPS

Refugees was one issue high on the agenda for the Vietnam visit. In Vietnam, there are three groups of refugees. The first group is people fleeing from the Vietnam-Kampuchea (Cambodia) border conflict. Estimates indicate that up to 1 million people have been displaced in the south, some moving to the Ho Chi Minh city, increasing the pressure on the already serious problems of food shortages, unemployment and insufficient accommodation.

Second is a group of Chinese, some of who are

• To page 2

NEW PRINCIPAL FOR RIDLEY

The Rev Maurice Betteridge has been appointed Principal of Ridley College within the University of Melbourne. Ridley College is also a residential university college.

Ridley is one of Australia's leading Theological Colleges and this year, for the 6th year in succession has a record number of candidates studying for the Anglican Ministry.

Mr Betteridge has been Federal Secretary of the Anglican Church Missionary Society for 6 years. In this position he has travelled extensively and has been able to obtain a comprehensive view of the Church throughout the world.

He holds MA and BD degrees from the University of New Zealand and in 1957 was awarded a Fulbright Scholarship to do post graduate study at General

Theological Seminary and Union Seminary, New York. He was awarded a Master's Degree in Sacred Theology the following year.

He has lectured at Universities and Colleges in New Zealand and Australia and was Anglican Chaplain and lectures in History at the University of New England in Armidale, New South Wales for 7 years.

Mr Betteridge was chosen from a number of overseas and Australian applicants. Born in New Zealand, he is 51 and is married with 2 children. He succeeds the present Principal, Dr Leon Morris, on June 1st next year.



Rev Maurice Betteridge

WCC GRANT TO AUST RACISM

The WCC grant of \$US85,000 to the patriotic front of Zimbabwe from its special fund in the Programme to Combat Racism is one of many grants to groups actively working to eliminate racism.

At the August 1977 Central Committee meeting of the World Council of Churches, delegates from the WCC member churches including the Anglican Church and the United Church in Australia, allocated \$US530,000 to 36 organisations in 12 countries. Grants of \$US12,500 and \$US7500 respectively, were made to the Federal Council for the Advancement of Aborigines and Torres Strait Islanders (FCAATSI) and the North Queensland Land Rights Committee in Australia.

Australian Council of Churches

EDITORIAL

Christians will be heartened to learn that Pope John Paul I has entered his pontificate without the usual ostentation of the papal tiara which has signified his jurisdiction over the secular rulers of the world, his position as Christ's vicar on earth (the rules vicariously for Christ in His absence), and his guidance to the world.

All sartorial ecclesiastical splendour, be it Roman Catholic, Orthodox or Anglican is totally out of keeping with what it means to be a servant of Christ and

especially one who exercises pastoral jurisdiction over other Christians.

The call of Christian service is not up with exaltation whether it be on thrones or with titles, but rather down by means of lowly service with a towel. A simple life style is not a sign of greatness among Christians, it is simply a sign of obedience to the call of Christ to follow His example. It is sad that it is not seen as the norm for Christian leaders.

No tiara and no enthronement is a fitting beginning, as indeed was the Pope's frank statement that

THE NEW POPE

ecumenical relations would not be conducted at the expense of dogma.

Those who value the truth of the word of God will be glad of such a statement in an age where theological experts are able to use the comprehensiveness of the Anglican Church to find agreement with their counterparts in the Roman Catholic Church only when there has been give and take with declared doctrinal statements. Neither side are at liberty to do that and the Pope's statement is a welcomed reminder.

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