### MAINLY DEODLE

Rev R. A. Farrell from armidale has been granted in Authority to Officiate in the Diocese of Sydney. Rev D. Parker, Curate, all aints, Nowra, is to become Saints, Nowra, is to become Curate-in-charge of Pendle Hill with Girraween and

Toongabbie.

Rev D. W. Gilmour,
Curate, St Alban's, Frenchs
Forest has changed his address to: 52 Altona Avenue,

BRISBANE
Rev J. F. Arnold, who
nolds an Authority to Ofciciate in the Diocese of
Brisbane, can be contacted
at: CMS, PO Box 295,

oadway. Deaconess M. Martin, a

Deaconess resident in the Diocese, died May 29.
Rev Canon H. V. Paul, who held an Authority to Officiate, died May 17.
Rev B. J. Hoare, who held an Authority to Officiate, will resign July 17.

ROCKHAMPTON

ROCKHAMPTON
Rev W. Darnley was ordained during Synod Service
at St Paul's Anglican
Cathedral. It is believed that
the ordination was the first in
Australia using the new
Anglican Prayer Book.
Rev N. Wagstaff from
Park Avenue was appointed
Minister-in-Charge, Barcaldine.

caldine.

Rev G. Linden, BCA,
Winton is now Rector of
Park Avenue.

Rev R. George, BCA, is
now Minister-in-Charge,

Rev K. Slater, Gladstone is

gsure: Rev C. Peacock is now a

full-time hospital chaplain in the diocese.

Rev D. Edgar has joined the teaching staff at Woorabinda School.

Rev P. Calaminus will be come Residential Counsellor at the Irstitute as well as part-time assistant in St Barnabas' parish in July.

Canon D. Dunn retires from active ministry at the end of this year.

Very Rev J. Bayton resigned as Bishop's Commissary and Ven B. Schultz

an independent

evangelical voice

provocative

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weeks.
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BISHOP CALLS FOR ACTION

The Bishop of Gippsland, the Right Reverend Graeme Delbridge has expressed considerable concern for delays in granting help to flood victims in Gippsland.

In a message to the Diocese, released through the Gippsland Anglican Press Service, Bishop Delbridge says that both Federal and State Governments have not

nts have not

State Governments have not acted quickly enough.

He has urged that money be made available through grants — not loans. He asks whether the country people are Australia's forgotten citizens.

are Australia's Torgotten citizens.

The following is the full text of the Bishop's message:

"I felt I must put pen to paper again to express very real concern for so many who have lost so much in the recent floods. I am grateful to the lay people and the clergy who have helped in so many ways — given a helping hand in such a fashion that no newspaper, radio or TV report has been made of the action of love and concern. action of love and concern.

"I am most concerned that the State and Federal the State and Federal Governments are not acting more quickly and making money available to householders and especially farmers. Such money must be by way of grant — not loan. "Again I must ask the question — are country people the forgotten citizens of Australia?"

has been appointed to this

MELBOURNE
Rev C. M. Bailey
commenced duty as Director
of Chaplaincy, June 19.
Rev B. L. Viney has been
appointed Rector, St Philip's
Avondale Heights.
Rev C. M. Duns has
resigned from St Andrew's
Aberfeldie.
Rev P. N. Oliver has
resigned as General Secretary
CMS, Victoria to take up
position of Anglican Information Officer, Diocese
of Sydney.

Rev J. L. Rodgers, PTO, liocese of Melbourne, died Diocese of Melbourne, died June 13. Rev E. Withington, Holy Trinity, Williamstown, died June 5.



Champion of Champion prize winners, at the Youth For Christ First National Talent Quest conducted in Australia. Randall Waller received first price, a trophy and \$100 from the Youth For Christ Pacific Area Director, Wilbur Wright. In the background are the third prize winners, the "Vision" group at left, and the second prize winners Ben Koning and his sister, from Brisbane. — Ramon Williams.

#### Youth for Christ National Talent Quest

Singers, song writers, bands, pianists, organists, guitarists and even young preachers, were catered for in the various sections of the First National Talent Quest, conducted by Youth for Christ in Sydney over the holiday weekend, June 3-5.

Many of the entrants had come from interstate, with groups coming from Brisbane, Melbourne and others travelling hundreds of miles within New South Wales, from Newcastle, Cessnock, Shoalhaven and the Blue Mountains area.

One outstanding and speriformer was 11 year old Debbie Folette of Sydney. Although not a prize winner, her singing ability was outstanding and her special appearance at the Sunday after-church Rally was the only item where an encore was demanded by the audience.

Colin Tizzard acted as stage manager during the auditions. It is already being considered to train some of the young entrants further, and take them around the various Youth For Christ meetings in Australia and overseas, according to Mr Tizzard. "'Already New Second and Third prizes of Sto and \$25.

**EX-YOUTH LEADER HEADS** 

**CHURCH GROWTH** 

That work has now been stablished and is called

That work has now been established and is called "Christian Growth Ministries". Cassettes and selected books are stocked, to assist their ministry. Their aim to provide "Bible Teaching and Training for Growth, Discipleship and Outreach", is summed up in the verse from Colossians 1:28 "To present every man complete in Christ Jesus".

An executive board has

complete in Christ Jesus".

An executive board has been formed to support Kel in his nationwide ministry and members of the board, key men in their own ministries, will assist in the Teaching. Programs, con-

Auditions were held on Saturday, June 3 with 71 entrants taking part. The panel of judges had a difficult time selecting winners for each of the 14 prizes.

Many of the entrants had come from interstate, with they have been conducting groups coming from these types of contests for 11 these types of contests the types of cont

Second prize was won by a brother and sister team named Koning, from Brithane The Champion of

be prepared for separation, persecution and imitation (of Christ). "Is your name Christian? Then live up to your name!" challenged Mr Moore.

Following his address, the prize winners were announced. Third prize went to a group from Newcastle (NSW) named Vision. Second prize was won by a brother and sister team

The Champion of Champions First Prize was won by Randall Waller of Sydney. The choice was obviously a popular one. Previously Randall had won the Teenage Vocal Solo

Worldly wisdom, whether of philosophy or psychology, will never ultimately be found to be an ally of the gospel.

— Iain Murray

#### THEOLOGIAN COMPLETES **CENSORSHIP TERM**

At the end of June, Rev Dr Ward Powers completed his term as a member of the Commonwealth Film Censorship Board. Dr Powers, an Anglican theologian has had the distinction of being the only Christian minister in the history of Australia to be a film

He was appointed at the beginning of 1974 by the Governor-General on the advice of the then Attorney-General, Senator Lionel Murphy. The original appointment was for three years and was subsequently extended for a further eighteen months. Kel and Jeanette Willis were leaders of the youth department of the Worldwide Evangelisation Crusade, known as the "WEC Youth Crusade" for 15 years. Last October it was announced that they had resigned from

From July, Dr Powers will be engaging in a programme of research, writing and lecturing, in the practical application of New Testament teaching to the issues confronting Christians in today's

The decision had come after several years of concern and burden for a "teaching and training ministry that would emphasise New Testament growth principles, both in the local Church and in the lives of individual Christians."

That work has now been This ministry, which is available to Christian groups This ministry, which is available to Christian groups in all denominations, is the outgrowth of research in theology and other areas of study — Dr Powers has degrees in Theology, Anthropology, Economics, Greek, and Linguistic Science, and obtained his PhD for a thesis on the teaching of the New Testament in the spheres of marriage, sex, and family.

He is co-author of the book "Divorce — the Bible and the Law" which is being published this month by the AFES Graduates Fellowship. Elsewhere in this issue there appears an advertisement for

Enquiries about his ministry can be made on 560 7603, or directed to IM-PACT, 259A Trafalgar Street, Petersham, NSW,



Dr Ward Powers

Editorial and business, Square Level, St. Andraw's House, Sydney Square, Sydney, 2000. Phone: 233 4551. The National paper for Church of England people — Catholic, Apostiic, Protestont and Reformed is issued fortnightly on alternate Mondays. Subscription is 8.50 per year, posted. Printed by Maxwell Printing Co Pty Lid. 882 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

The Australian

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for Moore Lectures

# CMS RECORD AND REVIEW

Never in the history of the Society has so large a sum been raised in so short a time. Victoria with a budget of \$347,000 raised \$79,613 in June, that is, 23% of its budget. NSW with a budget of \$546,000 raised \$103,403 in June, or 19% of its budget, reported the Reverend Maurice Betteridge, Federal Secretary, Church

At the beginning of June, CMS faced the prospect of a serious financial shortfall. The response of members and parishes in this past month has been overwhelming. It is both humbling and heartening to realise how deeply so many people are committed to the missionary outreach of the church and the needs of our partner churches overseas.

It is too soon yet to give final figures for the penses must be paid regularly midst of a restless and uncertainty of the penses must be paid regularly midst of a restless and uncertainty of the penses must be paid regularly midst of a restless and uncertainty of the penses must be paid regularly midst of a restless and uncertainty of the penses must be paid regularly midst of a restless and uncertainty of the penses must be paid regularly the pe

It is too soon yet to give final figures for the 1977/78 financial year but the following facts are clear. All States will be able to meet their budget objectives. Queensland, South Australia and Tasmania have met their budgets, as has the AMC in Western Australia.

NSW will end the year with a small deficit and Victoria with a deficit in the region of twenty thousand dollars. In both States there will be some budget savings but the remainder will have to be found from reserves. This is clearly a very short term solution. However the achievement of all the States is magnificent and a cause for great thanksgiving.

The financial structures of

great thanksgiving.

The financial structures of the Society will be an important matter for discussion at the Federal Council of the Society which meets in Sydney next month. With inflationary costs hitting the Society in its overseas operations and the declining value of the dollar the Society faces escalating costs in its current overseas operations.

The situation will call for careful financial management, the scrutinising of expenses, the setting of priorities, and an endeavour to keep budget increases below 7%.

below 7%.

The Society will not be keeping any missionary recruits back and will be able to fund all those whom we believe God has called and are now in training. What it does mean is that the Society is unlikely to have any funds available to meet new needs and opportunities, which may arise unexpectedly during the next financial year.

There is a deficit both in

There is a deficit both in some branch finances and in the Federal overseas budget. While it will be possible to offset this at this time it is not

Rev Maurice Betteridge

The church is set in the midst of a restless and uncertain world. In many countries the pressures on Christians can hardly be grasped by us in Australia. Thank God that in so many countries the church, although it may be exceedingly small, has a deep commitment to outreach and evangelism.

he following facts are clear, the throughout the year.

the their budget objectives, the and Tasmania have met the pressures on Christians can hardly be grasped by us in Australia. Thank God that protests help bridge this gap and we would be in a most difficult situation without such loans.

JUNE RUSH

Mr Betteridge said he is also most concerned that so large a proportion of the Society's budget comes in in the last month of the financial year. Missionaries' allowances, grants to Bible Schools, and all other ex
throughout the year.

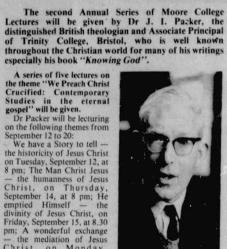
Inevitably then we are facted with heavy overdraft expenses for much of the year. Interest free loans from supporters help bridge this gap and we would be in a most difficult situation without such loans.

The real solution is for all who support CMS to do so on a regular basis throughout the year. We need to receive our income on a monthly or at least a quarterly basis.

It is important for all allowances, grants to Bible Schools, and all other ex-

We have a Story to tell—
the historicity of Jesus Christ
on Tuesday, September 12, at
8 pm; The Man Christ Jesus
— the humanness of Jesus
Christ, on Thursday,
September 14, at 8 pm; He
emptied Himself — the
divinity of Jesus Christ, on
Friday, September 15, at 8.30
pm; A wonderful exchange
— the mediation of Jesus
Christ, on Monday,
September 18, at 8 pm; and
No other name — the uniqueness of Jesus Christ, on
Wednesday, September 20, at
8 pm.

After Dr Packer's stay in Sydney he will go on to Canberra and Melbourne for an extended weekend before moving on to Tasmania for further ministry. Baker Book House will publish the volume in North America



# **ON OTHER** DAGES

Abortion Prayer page 3
Books page 6
Lambeth Conference page 4
Letters page 5 

### EDITORIAL

that the next least healthy members of the community are Christian ministers. The major factor causing this problem is stress. This may come as a surprise to the Christian church, that they are being cared for by ministers whose work is the cause of this lamentable health record.

health record.

However, most ministers do not give the impression of being unhealthy or even under stress. Any problem is not readily seen, only by the warm smile and firm handshake on a Sunday morning, but perhaps it is only too evident to the minister's wife and family.

What are the causes of stress in the ministry? The immediate cause that springs to mind is being "overbusy". It is hard to assess just how busy that is in each case. The joke that the minister only works one day a week certainly is taken more seriously by the minister than most members of the congregation realise. It is not than most members of the congregation realise. It is not the fallacious charge but the inuendo that there is not all that much work to do, or that "we are paying you, what results are you producing?'

**De-stressing ministers** There is also the problem of a relaxing day off. This is difficult to achieve if there are school age children and a Saturday wedding or funeral. Sometimes that is the problem, other times it is self inflicted by ministers who are workaholics, determined to achieve.

Then there is the problem of success. Sad to say ministers are judged by their congregations and others, not by their faithfulness to the word of God but rather from a secular standpoint, namely "results". The charge by Paul in 1 Cor 3 ff is that such a comparison of the results of Apollos's ministry with those of Paul's was a sign, not of spiritual discernment, but rather spiritual immaturity. spiritual immaturity.

The pressure to achieve "results" is a curse endemic in our present congregational life and purely a reflection of the pagan numbers game. Little wonder that ministers in situations where the numbers game is impossible to play may suffer stress because of the way they will be assessed by their parish councils, fellow workers, the congregation and others.

That some success stories have fizzled after a minister has left the parish ought to be sufficient warning that God's requirements are different from ours, as the word of God clearly demonstrates. When ministers or congregations play the numbers game they are hurting

There are other causes, but the main point is that the more to prayer for him, than to discussing him, more to a ministry of encouragement, than standing by as a silent or vocal spectator, more to a dhoughtful consideration of his family's needs than criticism. Help de-stress him not distress him.

Ministers need to take note that their bodies are the same as other peoples. There is little more in vectors

same as other peoples. There is little merit in wearing out or rusting out. Let the minister ask his wife and children if they favour the former. A well balanced life regulated by prayer, relaxation, nutritional food and regular exercise seems a more Biblically based

MOSRE COLLEGE

8 - AUSTRALIAN CHURCH RECORD, JULY 10, 1978

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AUSTRALIAN CHURCH RECORD, JULY 24, 1978 - 1

# & COMMENTS

## The Congregation's

The family is the basic unit of society (Covenant of Human Rights). Therefore the Christian family is the basic unit of Christian society. The Christian family is modelled on the divine relationship between the Lord and His people. The object of the family is fellowship. Fellowship implies caring for one another. Caring for one another implies submission to one another. The Christian congregation is also modelled on the relationship of the Lord and His people.

The object of the congregation is also fellowship, fellowship with Christ and fellowship with one another in the things of Christ. Fellowship in the congregation implies caring for one another in Christian things as well as in material things.

As in the family there is a differentiation of function according to gifts and calling, so in the congregation. The exercise of gifts for the welfare of others implies the obligation of submission in that area by the recipient of the benefit.

The first principle of the organisation of the congregation is that it should not upset the organisation of the family. It should recognise and respect the differentiation of gifts within the family uself. It should also respect the integrity of the family as the basic Christian unit.

family as the basic Christian unit.

It should not take over the Christian duties of the family but only augment them. The way leadership is discharged in the congregation should reflect, strengthen, be an example of, and not contradict, the leadership that God has ordained in

and not contradict, the leadership that God has ordained in the family and in society.

The second principle of the organisation of the congregation is that all organisation and activity should promote the reality and the integrity of the fellowship. The fellowship must not be directed from the outside, else it ceases to be a fellowship and becomes merely an assemblage.

Christians outside the fellowship have, of course, the privilege, possessed by all, of commendation, encouragement and Christian exhortation, and (if they have status through their recognised eminence in wisdom and spirituality) of admonition, though in this respect they must be scrupulously their recognised eminence in wisdom and spirituality) of admonition, though in this respect they must be scrupulously careful not to possess or use any sanctions other than come from the ministry of the word of God to the mind, heart and conscience. The laying aside of sanctions from the outside is only beneficial if the congregation itself is active in exercising positive concern for its minister.

Thus the fellowship must be in control of the gifts exercised within it. This it must be able to call its own minister.

exercised within it. Thus it must be able to call its own minister and dismiss him when it ceases to have confidence in his ministry, though it must preserve the principles of natural justice in any action it takes in this respect. It must ensure the continuing welfare of its former minister and his family. Nor should it act as the sole judge in determining whether the tie between pastor and people should be severed.

Independency is not a Christian principle, but fellowship between congregations is. Therefore actions of congregations must be tempered by forebearance and consideration in order to maintain the wider fellowship intact.

The congregation must be in control of what takes place within its own fellowship. It cannot be a responsible and true fellowship otherwise. That is to say, it must control its own liturgy within the guidelines of holy scripture and the perception of the needs of the wider fellowship.

It must be in control of its own meeting place, though any exercised within it. Thus it must be able to call its own mi

It must be in control of its own meeting place, though any property is best owned by an on-guing corporate trust which is obligated to carry out all the directions of the fellowship which are in accordance with the terms of the trusts on which the

are in accordance with the terms of the trusts on which the property is held.

If a fellowship is to act responsibly and not arbitrarily, it will need a group of three or four spiritually-minded senior people to share the guidance of the fellowship with the full-time pastor. These elders should retire at 70 normally and perhaps should be re-elected annually.

Their duties will include regular annual visits to all these propers where their contents of the property is to the content of the property is to the property is the property in the property is to the property is the property in the property is to the property is the property is the property in the property in the property is the property in the property in the property is the property in the property in the property is the property in the property in the property is the property in the property in the property is the property in the

Church members under their care. More frequent visits to those in need and to those who need admonition and rebuke. They should take the initiative in compiling a Church roll of those who make a credible profession of holding the Christian

faith.

There is nothing to prevent any Parish from electing such elders immediately. They should not be confused with the Parish Council, who are really deacons, though the same persons, or some of them, may be on both.

There is nothing to prevent any Parish from composing a roll of credible professors immediately; such a role should be registed annually.

revised annually.

The elders should be responsible for the spiritual oversight of those on the roll. The minister may regard himself as especially responsible for those on the roll.

The evangelists of the Parish should be organised to contact those not on the roll. There is nothing to prevent the same person being an elder, a deacon and an evangelist, if he has got the time and the gifts.

#### APOLOGY The Church Record apologises to the Christian

The General Assembly of the National Association of Diocesan Ecumenical Officers of the Roman Catholic Church in USA recently approved a resolution — in which they voted to "restate our commitment to ongoing dialogue with the Episcopal Church in the United States". States".

With a reference to matters Medical Fellowship for attributing its letter to Federal Parliamentarians quoted in part on June With a reference to matters relating to the issue of the ordination of women, the Roman Catholic groups said, "The relationship which has grown between these Churches is now so deep that no internal problem facing one of the Churches is not keenly felt by the other." 26 in the article "Not Qualified to Judge" to Dr Kevin Hume. The letter was signed by Dr R. C. Claxton, Chairman of the Fellowship, Dr D. G. Simpson, Past Chairman, and Dr B. J. Earp, Secretary. Dr Hume quoted from the letter at a public meeting. The mistake is regretted.



# ON&OFF THE RECORD

By David Hewetson

# **ODD QUESTION** sleep in or concentrate on the Sunday newspaper? Does it arouse pangs of guilt or bouts of anger? I have a sneaking feeling that bells convey two unfortunate ideas (maybe someone will want to lynch me with a bell rope or tie my head to a clapper for this). First of all, I think, they convey the notion that the church is archaic. After all, everyone now has a wrist watch or access to the time. When an African once asked me to bring back a bell for a bush church I might have seen some point in it; except, of course, that the bell would have replaced that beautiful indigenous reminder — the drum. No doubt my friend thought bells were "proper" for churches. And so they were, but only in their place and time (in my opinion). The other, more harmful notion sounded out by bells is that the church is where people must "come" instead of a community commissioned to "go". Bells call to proselytes, but the church is called to mission. Some may perhaps feel my argument unbalanced and ill-conceived. Perhaps. But it is worth a thought. What effect does the weather have on church attendance? A young member of my congregation, for his climatology course at University, has done some research on the matter. He took our attendance and offertory figures for the year 1977 and attempted to find correlations between these and the Bureau of Meterorology figures for temperature and humidity.

HOT MONEY?

Why are country churches so often unidentified? Not those in country towns but the tiny sanctuaries by the roadside between X and Y? Some are little gems, carefully constructed of stone and moulded timber. Others are faded weatherboard or corrugated

#### OUTSIDE LOOKING IN?

Why is it not declared to the world that here stands St Botolph's, Dirrinbangalong? Or Mulligan's Gap Presbyterian? I suppose the reason for such determined anonymity is that anybody likely to attend such sanctuaries knows full well what they are. They were not built for curious passers-by. And in small communities those likely to attend acceptability faith worlders by

curious passers-by. And in small communities those likely to attend are probably fairly predictable.

Churches of all kinds need to take firm action against being thought to be an "in-group" by outsiders, and (sobering thought) even by insiders. This is true of any company of people who assemble for a particular purpose and which establishes a certain sense of community among its members. To break in is a threatening prospect to many people, and the more anxiety they feel in trying to do so the more tense become those who are already in. A reputation for warmth and some simple bridge-building exercises is usually all that is needed, but such things do not happen by chance.

#### COME IN OR GO OUT?

What emotions are aroused in people by the sound of church bells? Is it a reminder that the church is there, waiting with open doors to receive her errant sons and daughters? Is it an indescribable nuisance to those trying to

#### Nigerian Church stresses evangelism

Evangelism received the main emphasis at the 25th General Church Council of the Sudan Interior Mission-related Evangelical Churches of West Africa, held here April 18-22. It was the only Department to be given two

"ECWA is known for evangelism," said Evangelism Secretary Pastor Panya Baba. "Christian students in universities have asked me to come and tell them about our missionary work."

The Council passed The Council passed motions to appoint an evangelism co-ordinator in each church district, and to mobilise all possible Bible training school graduates to evangelise unreached areas.

"We must give more than our money," emphasised ECWA President Rev David Olissis. "We must give

Our money,
ECWA President Rev David
Olusiyi. "We must give
ourselves. Next year we
should have reports not just
on response from the
Maguzawa and Isawa people,
but on unreached people all
over the country."
Referring to the November
1976 transfer of
responsibility of SIM work in
Nigeria to ECWA, the Chief
of Kagoro told the assembly,
"SIM took the lower position
to lift up ECWA. There is no
time limit on when SIM's

IN SPITE

OF

WOMEN

work will be finished. consider SIM my father — so SIM is part of my name within ECWA".

Another delegate commented, "Muslims are

### **FILM LIBRARY**

the large, predominantly ur-ban diocese and as suffragan bishop had special respon-sibility for the development of ordained ministry within there were 595 film showings, with a total audience of 222,974.

"The ministry of the film library continues to expand," the report states, "with an in-creasing number of Nigerians using them in evangelism out-reach, and for teaching and discipling ministries in their churches."

HOT MONEY?

The results were interesting. For early morning congregations an increase in temperature or in relative humidity resulted in a decrease in both attendance and offertory gifts. The evening congregation seemed far less affected by the climate, and (for some undisclosed reason) an increase in temperature resulted in an increase in the offertory. So turn up the heaters at night, Reverend!

My young friend concluded that on a nice, fine day people tended in the morning to abandon church for leisure pursuits. Whereas, in the evening the congregation was not so affected. If he is right, perhaps some of the "morning mob" came at night (no doubt suitably wind-blown and sunburned) so as to try to gain the best of both worlds. Perhaps their relaxed mood also made them feel more generous when the offertory plate came around.

Perhaps. But before I encourage him to pursue a career of ecclesiastical climatology I ought perhaps to remind him of one definition of a statistician: he is a man who drowns in an eight foot hole of a river, for which the average depth is four feet.

Only one person accepted my generous offer to publish is four feet.

Only one person accepted my generous offer to publish clever group phrases. He will, I know, forgive me if I only include two of the five he sent in:— a thundering of Canons; a peddling of organists. This offer is now closed. You had your chance.

using our strategy and preparing national missionaries. We don't know what opportunities we'll have after Nigeria returns to civilian rule. We must not

#### PRODUCTIVE

Eight hundred and eighty-six professions of faith bet-ween January and September last year were reported by Sudan Interior Mission's film

fragan Bishop in the Episcopal Diocese of New York, died unexpectedly June 11. He was 48 years old. place for blacks in the Episcopal Church but this en-couraged rather than discouraged him and he went on to earn a theological degree from the General Theological Seminary and to be ordained by the Bishop of Long Island in 1957. Bishop Wright, who was told 26 years ago that there was no place for blacks in the Episcopal Church, was consecrated a bishop in February, 1974 after his election by the clergy and laity of the diocese at a special convention held in late 1973. He was the frst black bishop in the large, predominantly ur-

The Rt Rev Harold Louis Wright, Jr, STD, Suf

#### 90 YEARS OF SERVICE

the diocese.

Bishop Wright was a graduate of the New England Conservatory of Music and Boston University.

It was at the University that he was told there was no

by Mr & Mrs Arthur Collins

will be publicly recognized at the 73rd ANNUAL MEETING

of the

ABORIGINES INLAND MISSION

FRIDAY, AUGUST 4th at Concord Baptist Church

5:45 p.m. Hot meal

4:00 p.m. Afternoon session 7:30 p.m. SITUATION VACANT

AIM

The Party

- Spotlights on the field.

#### "INSTITUTIONALISED" BOYS



# A New Bridge to Society

children's home where the decisions were always made by the people in charge so that it is very difficult for that child, when an adolescent, to make decisions for himself about how he will live and what he will do when he leaves that home.

cluding prisons.
The Church of England Homes, after considering this problem, decided in February

problem.

Some of these boys are employed, some are still at school, and some who have left school are drawing unemployment benefits, looking for employment.

#### NO FURTHER AID

After a boy is 16, the State gives no further financial assistance to the homes who are caring for them. Many boys, on reaching the school leaving age of 14 years and nine months, want to leave the homes and seek work. But some are so socially han-

employment they should seek or the kind of life styles they should follow.

Most are from lone parent

#### GAINING SELF CONFIDENCE

ing — they do not know their own potential. For that reason, psychological help is engaged to help the boys develop the qualities needed to obtain and retain employ-

The boys at the hostel who are in employment or who are drawing unemployment benefits, are asked to contribute to their upkeep as part of their training in financial responsibility. In return they get board and lodging and a support service from a social worker, houseparents and a youth worker.

The houseparents and youth worker live at the hostel with them to help them discover how to look after themselves in the community. The simple matter of learning The boys at the hostel who

important.

The programme seeks to find out what a boy is good at. A duty roster is drawn up from which the boys select "chores" to be done in and around the house. Some have been found to have an aptitude for cooking. Others may be engaged in house and ground maintenance tasks.

#### INCENTIVE

of Youth and Community Services or by social workers from other agencies. Good support for job finding is being given by the Common wealth Employment Services. The next step in this pilot project is to encourage the

project is to encourage the boy, having stabilised in his employment, to move out into a suitable boarding house or a flat or stay with

friends.
"They come back to see us "They come back to see us at weekends," said the Reverend Bill Payne, the Homes' Director of Welfare, who is closely involved in this rehabilitation scheme "and the youth worker continues to maintain contact."

There is need for understanding people to make jobs available for these boys. This can be done by telephoning Mr Payne or a Social Worker on 630 8577.

#### POPULAR PREACHING "TOO MORALISTIC"

Whatever image "Reformed" may conjure up in your mind, some of those who gathered at Swanwick recently for the Church of England Reformed Fellowship Conference were prepared to admit that their impressions had been wrong.

such a gathering might have proved "arid", academic and firmly wedded to the past, all admitted in a final post-mortem session that it had been very refreshing and

there were a variety of speakers from within the Fellowship, Harold Harland, Vicar of Christ Church, Bromley, contested that so Bromley, contested that so much popular evangelical preaching was purely moralistic, with little em-phasis on the grace and power of God — instead it laid burdens on people's

word is "grace", and God's grace must be seen as free and absolutely uncondi-tional, not even dependent on repentance.

Jesus as Lord and urging love of the brethren, and God is at work in it.

However, that the

#### Revised Series 3 "difficult for Evangelicals"

Church Society expressed regret that the Liturgical Commission of General Synod has failed to meet any of the requirements of Evangelicals in the recently revised draft service of Holy Communion.

ring to Eucharistic Sacrifice)
appears in all three alternatives; prayers for the
departed have been given a
separate section and thereby
authorising prayers for the them the Bishop said:
"The prayer need not treat
the abortive foetus as though
it were the equal of a fullyhuman birth, but at least it
would be a recognition of the
element of humanity in that
foetus and a refusal to treat it
merch as an opennic growth focus and a refusal to treat it merely as an organic growth. "The basis of such a prayer should be the recogni-tion that abortion may sometimes be justified but can only be spiritually 'healthy' if 'we know what

### "Catastrophe ahead" for

The Church of England faces "catastrophe" according to the Rt Rev James Mote, of St Mary's, Denver, Bishop of the D'ocese of the Holy Trinity in the Anglican Church of North America.

He arrived in London last week to speak at several meetings to warn Catholic

week to speak at several meetings to warn Catholic Anglicans of disasters ahead.
"People here have no idea of the extent of the catastrophe which has hit the Church of America," he said, "or of the awful anguish suffered by those who have chosen to break with the Episcopal Church.
"What happened there could well happen here — make no mistake about that."

12,000 people have left the Episcopal Church. CEN

#### NAMIBIA **INJUSTICE**

Representatives of six churches in Namibia, including the vicar general of the Anglican Diocese of Damaraland, have criticised what they call the "biased way police actions and investigations are carried out in the case of riots and disturbances," and the "superficial way" in which the Administrator General, Justice M. T. Steyn, has handled documentation of torture in Namibia.

tional, not even dependent on repentance.

Dr James Packer, in his address as the Fellowship's President, gave some theological reflections on the charismatic movement (first delivered to the Bristol Theological Society).

In a very positive appraisal, Dr Packer nevertheless came to the conclusion that the movement was an experience in search of a theology and vulnerable until it finds one.

He welcomed it, though: it passed the two basic New Testament tests — the credal and moral tests — affirming the results of the conference with a moving challenge to evangelism base.

Ho wever, that the charismatic movement was distinctive, with a different was distinctive, with a different was distinctive, with a different was tisted in the charismatic movement was distinctive, with a different was tisted in the charismatic movement was distinctive, with a different was tisted in the charismatic movement was distinctive, with a different was tisted in the supersistation. There is nothing substantial and sound found in the movement that cannot be paralleled elsewhere in the Church, notwithstanding appearances and claims to the contrary.

Nor is speaking in tongues to a stuation — in his case for some seven years — and earning the right to be heard in the parish through developing relationships.

#### PRAYER FOR USE **AFTER ABORTION?**

The Bishop of Winchester (Dr John Taylor) has failed in an attempt to have a prayer for use after "a medical termination of pregnancy" included in the Series 3 Initiation Services.

referring to his mercifu judgement and understan-ding and containing a state-ment which touched the sense

should be included.

Undeterred by this rebuff, the Bishop has now put down a private member's motion for the Synod, seeking inclusion of a set of prayers for optional use on such an occasion in the Alternative Service Book.

The report of the Revision Committee to the Synod says that in his submission to them the Bishop said:

"The prayer need not treat of guilt. However, at a later However, at a later meeting, when the committee had before them a draft of a prayer, the fear was again expressed by some members that, by including such a prayer, "a moral issue of great concern was being introduced by a side door."

The report continues: "Others of us felt that such a situation was better handled pastorally rather than liturgically."

pastorally rather than liturgically."

Because of these feelings of unease, the committee again took a vote on the inclusion of a prayer, and decided by fourteen in favour to three against not to include it.

The committee has, however, included in its report the text of the prayer which reads:

Heavenly Father, you are the giver of life, and you share with us the care of the life that is given. Into your hands we commit in trust the developing life that we have 'healthy' if 'we know what we do'.

''And this can best be expressed by some act in which we commit both the incipient life, and the action which we have taken, into the hands of a merciful God.''

The committee report says that they were reminded of the stand which General Synod had taken on the question of abortion; and some your love for us can change. Amen. Church Times

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be thought to have accepted

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training.

training.
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### LAMBETH CONFERENCE



Bishop John Howe, Secretary of the Lambeth Conference, trying out the beat when the West Indian Groovers Steel Orchestra played on the lawn of Dean's Yard, Westminster. The Groovers are playing at Canterbury Cathedral on July 23 for the opening service of the Lambeth Conference.

### **BISHOPS NOT KEEN TO DEBATE WOMEN PRIESTS**

The bishops of the Anglican Communion are not as eager to discuss the ordination of women as some people might imagine, Bishop John Howe, Secretary of the Lambeth Conference, revealed at a Press conference in

He told journalists that the subject of women priests had come twenty-fifth in order of preference when the 400 bishops were asked to say what they would most like to talk about

what they would most like to talk about.

Dr Howe said that each bishop had been asked to name eight subjects out of fifty-five which had a par-ticular appeal to him.

When the replies were analysed it was found that "evangelism" came at the

"evangelism" came at the top of the list. "Self-supporting ministry", "The Holy Spirit and the Church today" and "Christianity and politics" were the next

#### NO DIRECTIONS

The arts, the Bishop pointed out, were nowhere in it. They came forty-ninth, and will therefore get no place among the groups.

Despite its low place on the interest list, the ordination of women will be the subject of a special session of the whole Conference on July 31 — one of four sessions set aside for matters of current importance.

aspect of the section's subject.

"Any vote on women
priests would develop in section 2 — 'The people of God
and ministry'. They would
frame a resolution and put it
before the plenary session,"
Bishop Howe explained.

"There will be voting at
the plenary sessions — but
the votes will represent the
votes of bishops who are
there, not the minds of the
Churches they represent. ortance. The others will be on train-Church (July 28). Anglican relations with other Churches (August 2) and the Anglican Communion and its future

August 4). (August 4).

No conclusions or directions for the whole of the Anglican Communion would come out of the Lambeth Conference, said Bishop Howe. It would have a lot of influence, but it would be a moral influence, coming from the kind of people who were there.

HAMBURGERS

— three times as many bishops as Australia has — so the Americans have three times as many votes. They will only be representing themselves."

themselves."

The opening of the Conference, in Canterbury Cathedral on July 23, will be celebrated by the Archbishop of Tanzania, using the Tanzanian Rite. And music at the service will be provided by the eighteen-strong West Indian Steel Orchestra.

were there.
"It has no power to legislate. That power lies with the general synods in various parts of the world, of which

Lambeth Conferences.

"In most parts of the world the Church has become indigenous. That has been going on for a hundred years now, but much faster in the last dozen. The 'Head Office' situation has given way to a femily of equals, and the Third World has become more articulate and a much greater force in world events than previously.

#### "BREAKAWAY" US BISHOPS AT LAMBETH?

The Right Rev James Mote of St Mary's, Denver, Bishop of the Diocese of the Holy Trinity in the Anglican Church of North America, arriver in London this week to lead a party of his parishioners to Walsingham and to warn Catholic Anglicans here of the "catastrophe" which, in his opinion, the Church of England could soon be facing.

England could soon be facin
He will be joined, in the
week before the Lambeth
Conference, by the three
other bishops of the
breakaway Anglican Church.
And, although he says he has
made no approaches to the
Archbishop of Canterbury so
far, English Churchmen in
close touch with the
breakaway Church firmly
believe that the four bishops
intend to try for visitors'
seats at the Conference.

#### HERETICAL

Bishop Mote, however, ays they have not yet made p their minds about that. "I'm not sure I want to sit nd listen to a lot of heretical ishops," he told the Church immes. "I'would rather spend ay time with people who clutche faith?"

cultures don't always approach things in the same way. With the Africans, for example, it is not likely to be until the third or fourth day that they begin to say what is nearest their hearts. There is a time-difference in what comes out for discussion."

Bishop Howe said that about forty assistant bishops—black bishops—from the younger Churches would be coming to the Lambeth Conference, in addition to the diocesans.

#### CATASTROPHE

Bishop Mote told the Church Times: "People here have no idea of the extent of the catastrophe which has hit the Church in America or of the 'terrible anguish' suffered by those who have chosen to break with the Episcopal Church. Make no mistake: it

hold the faith."

In any case, sources close to the Archbishop say that he would never risk offending Presiding Bishop Allin and the Episcopal Church in the USA by letting the breakway bishops in.

As an official spokesman for the Archbishop put it:

The Bishop said that, since the St Louis Convention last September, 12,000 people had left the Episcopal Church. The Anglican Church of North America now had 160 congregations, and others were forming at the rate of three a week.

Church Times

#### **FUTURE OF ANGLICANISM**

"When a communion shows itself more concerned with its own order than it does with the divinity of Christ, it is time to ask the most serious questions about its title to be regarded as a witness to the apostolic faith." So writes Canon Stephen Sykes, the Van Mildert Professor of Divinity at Durham University in the course of an article on "A Future for Anglicanism?" inter studies and the course of the co

diocesans.

He revealed that the Conference would operate in three sections — "What is the Church for?"; "The people of God and ministry"; "The role of the Anglican Church among the Churches" pust published.

Professor Sykes looks at the Church of England in view of the Lambeth Conference later this year. He notes that two very different pictures emerge when the Anglican/Roman Catholic International Commission's statements, and the C of E Doctrine Commission's Report Christian Believing are placed side by side.

He says "The first is of a communion where the fundaches".

In the past, said Bishop Howe, the sections had been chaired by archbishops, but this time bishops would do the chairing with archbishops as vice-chairmen. Within his section each bishop would belong to a group with responsibility for a particular aspect of the section's subject.

Canon Sykes refers to "incoherence at the heart of the Anglican doctrinal position and asserts that in universities and theological colleges developments 'have reached a critical juncture.'

"Men and women are being sent out to minister in the church without arriving at any coherent views on the communion in which they serve".

mentals of the faith (especially of the incarnation) are the agreed basis, the second is of a faith where everything is a matter for discussion. Which of these pictures is true?

"Does the Anglican communion have a theological stance, or does everything detend on the packing of the ommittees with men of a tricular persuasion?"

"The mentals of the faith (especially as the looks forward to the 1978 Lambeth Conference, Canon Sykes asks:
"What is the bishop's task in a church where the right to be radically sceptical on doctrial matters is openly claimed? Will bishops be satisfied with mobilising themselves against minor breeches of canonical discipline?"

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#### "STOP MASS IN **COMMONS" FIGHT**

A group of Anglicans may challenge in the courts the legality of the proposed Roman Catholic mass to be said in the crypt of the House of Commons next month. It will be the first RC mass to be celebrated in the Palace of Westminister since the Reformation.

The Protestant Reformation of the Fetablished Church as

tion Society is seeking counsel's advice about the incounsel's advice about the in-creasing use of Anglican cathedrals and churches for RC masses and services. It may submit the proposed Commons mass to a judge as

the Queen, supreme governor of the Established Church, as the Palace is technically a

royal residence. The Rev David Samuel, a The Rev David Samuel, a Humberside rector, who is general secretary of the society, said this week: "Many Anglicans are strongly opposed to the growing ties between the Church of England and the Roman Catholic Church.
"They regard the Roman Catholic use of Anglican places of worship, such as Canterbury Cathedral and Westminister Abbey, as a creeping disease."

Cathedral on July 23, will be celebrated by the Archbishop of Tanzania, using the Tanzanian Rite. And music at the service will be provided by the eighteen-strong West Indian Steel Orchestra.

That rest of soul enjoyed by the Christian when he cases fighting against God and trusts in the Saviour is an earnest of his inheritance, a foretaste of the perfect and eternal rest awaiting him on high.

—'A.W.P.

Assume the phoses of commons mass to a judge as test case.

Commons mass to a judge as test, was a test case.

Commons mass to a judge as test, was a test case.

The Society, which believes the church of England, regards the service in the crypt as the latest and probably the most significant development in the "growing laces of worship, such as canterbury Cathedral and Westminister Abbey, as a canterbury Cathedral and Westminister Abbey, as a commons from the doctrine, discipline and worship?' of the Episcopal Church by participating in the proposed of the growing test between the Church of England, regards the service when the Church of England and the Roman Catholic use of Anglicans are strongly opodent to the growing test between the Church of England and the Roman Catholic use of Anglicans are strongly opodent to the consents of the docurent and the Roman Catholic use of Anglicans are strongly opodent to the consents of the docurent and the Roman Catholic use of Anglicans are strongly opodent to the consents of the docurent and the Roman Catholic use of Anglicans are strongly opodent to the consents of the docurent and the Roman Catholic use of Anglicans are strongly opodent to the consents of the docurent and the Roman Catholic use of Anglicans are strongly opodent to the consents of the docurent and the Roman Catholic use of Anglicans are strongly opodent to the consents of the docurent and the Roman Catholic use of Anglicans are strongly opodent to the consent of the docurent and the Roman Catholic Church.

"That rest of soul enjoyed by the construction and the Roman Catholic use of Anglicans are strong

#### **Latest Developments** The sole survivor of the

RHODESIAN MARTYRS

Rhodesian mission massacre, Miss Mary Fisher, died of her London Bible College, where

Miss Fisher was a student, announced that it is setting up a Scholarship Fund in her memory. the Rev G. suggested at the College's Graduation Day service that a fund be set up to enable future generations of students to prepare themselves for missionary service.

A more recent report tells of the death of 17 black Christians from one village in a massacre. A call has come from Rhodesian

Christians to pray for the present tense situation.



Among the dead: Peter McCann, 32, and his wife Sandra









#### **CHARGE OF BISHOP VIOLATING CANONS**

Fifteen bishops of the Episcopal Church in the USA have filed charges against a retired bishop for participating in a service of consecration contrary to the constitution and canons of the Church.

The Presiding Bishop of the Episcopal Church, an-nounced that he had received the charges against the Right Rev Albert A. Chambers, retired Bishop of Springfield,

Illinois.

Bishop Chambers, together with Bishop Francisco J. Pagtakhan of the Philippine Independent Church consecrated four bishops for a new breakaway Church group in Denver, Colorado last January.

The new "Anglican Church of North America" was formed by Episcopalians who opposed certain decisions of the General Convention in 1976, such as the approval of the

the approval of the ordination of women to the priesthood and revision of the Book of Common

Prayer.
The charges which the fifteen bishops — from four-teen of the eighteen dioceses of Province IV, located in the

According to the canons of the Episcopal Church, after the Presiding Bishop has reviewed the charges they are turned over by him to a com-mittee of from three to seven hishors who decide whether a board of enquiry should be appointed to investigate the charges and determine whether "there is sufficient ground to put the accused bishop on his trial."

If it is decided that such a board should be appointed, it would consist of five priests and five lay persons.

The trial would take place before a nine-member court

before a nine-member court for the trial of a bishop, com-posed of one bishop from each of the Church's pro-

of a bishop is found guilty of an offence, he may then appeal against the decision to a "court of review" of the trial of a bishop, which is also composed of one bishop of the arrayinges. from each of the prov



Bishop Chambers

#### Anglican Delegation at fault

As a member of the Anglican delegation to the Australian Council of Chur-ches meeting in Adelaide last month, I am unable to let pass without comment pass without comment something as inaccurate as the observations in your report (Church Record 26 June) of that meeting's con-sideration of the document from the Missionary and Ecumenical Council of General Synod.

To say that the resolution was not debated upon but on-

was not debated upon but only received, is a comment not on the Council, but rather on the Anglican delegation. No member of that delegation, including those who are also members of MEC, moved any motion to discuss the document in a formal business session — the onus was on them to do so!

What your commentator did not mention was that the document was dealt with at length by one working group, at which Anglican delegates were very much in prominence, including some members of the MEC. This

This they did but a formal discussion of the document was not one of them. In fact there was a definite feeling that the issues raised had been well discussed and heard by the resign.

been well discussed and heard by the meeting.

The General Secretary referred to several of these matters in her Report to the meeting. The manner of the election of the Executive Committee was changed to take account of some of the criticisms relating to respon-sibility raised by the MEC.

Church delegations were reminded of their respon-sibilities to communicate with the church on whose

ibilities to communicate with the church on whose

SUZANNE PARKS,

#### Bishop's criticism

Sir,
Your front page article in
the letter of the Missionary
and Ecumenical Council to
the Australian Council of
Churches is quite misleading.
You state that the resolution was not debated at the

sion.
You quoted a delegate saying that this response indicated the unwillingness of the ACC to evaluate seriously its present role. In fact I believe there is every indication that the ACC has treated the MEC document with great seriousness, and that the debate on the matters it raises will continue for a long time.

raises will continue for a long time.

The ACC has given much of its time in recent months to the evaluation of its role as a council of churches, and the MEC document has been seen, I believe, as a serious and important contribution to this debate.

The heading, "General Synod's Dissatisfaction with ACC Role", is, of course, misleading, and quite unsupported by the contents of the article. The MEC was speaking only on its work behalf.

soil a participator in insiglory."

Cardinal Baronius, eminent Roman historian, stated: "The man must be mad who, in the face of universal antiquity, refuses to believe that Constantine and his mother were Britons, born in Britain."

Melancthon, who assisted Martin Luther, wrote: "Helen was unques-

tionably a British Princess."
(Epistola, p 189.)

• Pope Urban in his Brief Brittania, stated: "Christ shewed to Constantine the Briton, the victory of the Cross for his sceptre."

Until the Cromwellian desecration of the churches, the Sword of Constantine was part of the British Coronation regalia, when it was handed to the monarch as a symbol of his heritage as defender of the Christian faith. Although rich rewards were offered for its recovery, it has never been traced.

Profane history, as usual, ignores the evidence and many different stories have been put forward to describe

with a regular Sunday congregation approximating four hundred people.

St Philip's has had five ministers in fifty years; three as a branch church first of Sutherland then Cronulla—the Rev'ds Rutledge Newton, Arthur Reeves and Fred Camroux, and two as a parish—Jack Derrett and Tony Lamb.

(In the last ten years seven members of the congrega-(In the last ten years seven members of the congregation have served on various periods of time — Carol Allen with BCA, Judy Nichols and Gaye Doran in Indonesia, Catherine Thew in Pakistan, Michael Hore in North Australia and Noel and Jan Corbett-Jones at Mvumi Hospital Tanzania.

Four young men have entered the ministry; two of these, Don Barker and Ray Heslehurst are serving in Armidale Diocese, while two are in Moore College, Gary Nicholson and Gordon Preece.

It traces the establishment of a small congregation meeting in Burns Hall, Caringbah, in the 1920s, the building of two churches (in 1928 and 1961), the rapid transition from a district to a parish in 2½ years with the then largest Sunday School in Sydney (1200 enrolled pupils), to the present day, with a regular Sunday congregation approximating

Caringbah's

Jubilee

effort

Preece.
One girl, Rosemary
Waugh, has graduated from
Deaconess House and is Student Worker at St Barnabas,

#### **Dubious** history

Lesley Hicks' summing up of the television series "The Christians" expressed my own thoughts on its "faccinating and disturbing"

Polydore Vergil, in his
History of England, wrote:
"Constantine, born in Britain of a British mother, proclaimed Emperor in Britain,
beyond doubt made his natal
soil a participator in his
elory."

been put forward to describe Helen as a concubine of Con-stantius, thus denigrating their illustrious son, while others refer to her as a native of Rome, wife of a Roman and mother of a Roman Con-

### The family

Sir,

I was interested in your editorial about protecting the family particularly the Christian family.

If we are to protect and preserve this God-created institution, we must improve it and make it more Godly.

Families — even Christian families, can sometimes be restrictive, oppressive, crippling, causing life-long injury and suffering. When prominent humanists say so, they are only saying the truth, and many people will recognise this.

this.
Christian psychiatrists in our city get a sizeable proportion of their practices from those who have grown up in Christian families.
The Christian family is the best we have got as our environment for growing up but that does not mean that it cannot be improved, because it is under attack.
We must all be less worldly—even unworldly—in our attitudes. We must not conform to the world at all (Rom 12:2), and we must strive to be more like Christ, more like God in our attitudes and actions—to carry out our captain's orders.
Both the mother and the father reflect God's image.
G. Campbell Morgan has said in his "Prophecies of Jeremiah"—'in womanhood we have a revelation of that in God which does not find expression in man". Neither parent can show the whole image of God.

which does not find expression in man". Neither parent can show the whole image of God.

Together, they complete the picture of the image of God for their children. Needless to say, they must present a harmonious image of God.

As I look around, I see very many manifestations of

very many manifestations of wordly attitudes and wordly attitudes and sometimes rejection in Christian families. These must oe eliminated because we are fighting a battle and we want to win. We too must destroy the works of the Devil through the power, and under the direction of the Holy Spirit.

CONSTANCES, KNOX.

Formal moralism looks at what a man does; true morality at what a man is. Formal moralism criticises

Formal moralism sees external appearances: true morality sees deep into the heart.

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#### HOMOSEXUAL ATTITUDE

"Those with homosexual tendencies are to be pitied and helped, not persecuted and rejected," said the Dean of Sydney, the Very Reverend Lance Shilton, commen-ting on the International Homosexual Solidarity Day, at St Andrew's Cathedral, Sydney.

However, a clear distinction chould be drawn between those with homosexual tendencies and those who actually engage in homosexual practices, which Christian compassion neither excuses nor endorses. The Christian Church has an urgent responsibility to state clearly that homosexual practices are against the unequivocal teaching of the Bible.

The grace of God is available for continence and chastity to the homosexual

chastity to the homosexua

adultery.

Christianity does not permit pre-marital or extra-marital sex between uals are in no worse position than unmarried heterosex-

homosexual behaviour presupposes the legitimacy of



sexual relationships outside marriage which is contrary to Christian morality. I urge non-practicing homosexuals not to come out

in the open to celebrate as urged by some "Gay" activists, but to come into Church. Coming out exacerbates their problems and confuses others, particularly young adolescents. Instead,

#### 1980 WORLD EVANGELISM CONSULTATION NOW FOR JUNE

The 1980 Consultation on World Evangelisation will be held in Pattaya, Thailand, according to an announcement by Dr Leighton Ford, chairman of the Lausanne Committee for World Evangelisation (LCWE). Ford added that the consultation, originally steeduled for January of that year, would be held from Luna 14 to 28

"Extensive research into various sites has prompted us to settle on Thailand as the location for the consultation, and to recommend the change of dates," said Ford. He stated that a major consideration to the selection of Thailand was its position as a strategically located Third World country.

"Asia is home for nearly."

"Asia is home for nearly."

"Asia is home for nearly 60 per cent of the world's population. Southeast Asia, where Thailand is located is now at a crossroads. We want to identify with the Christian constituents there. as it faces staggering challenges in carrying out its evangelistic mission," said Ford.

The Thailand meeting will-assess evangelisation progress since the 1974 International

ordination of efforts, and encourage sharing of resources. Director of the consultation is Dr David Howard.
Ford stressed that the consultation will involve about 500 participants who will be selected on a regional basis. "It will not be an international congress on the scale of those held in Berlin in 1966 or in Lausanne in 1974," he pointed out.

pointed out.
"This will be more in the "This will be more in the nature of a working group or a task force which will freely share its deliberations, insights, and strategies with the church at large. A series of regional study groups on various issues of evangelisation will lead up to the consultation."



ingsford-Smith (Jnr) reading the Lesson at commemoration Service at St Andrew's Cathedral at 10.30 am on Sunday, July 2, 1978.

#### 'SMITHY" SERVICE

A magnificent service to commemorate the 50th Anniversary of the historic trans-Pacific flight by Sir Charles Kingsford-Smith and Charles Ulm was held at St Andrew's Cathedral on Sunday, June 1st in the presence of a large congregation.

faith in Christ.

Reading from Hebrews chapter 11, he said, "This is probably the most well known part of the New Testament which deals with the faith one has in Jesus Christ. It is very important to me personally since I began my life of faith in Jesus Christ. Some years ago. I Christ some years ago. I would like to read the lesson from a New Testament given

Sir Charles as a boy was a scholar at St Andrew's Cathedral School and a chorister in the Cathedral Choir. Canon Ernest Cameron who was a student at the Cathedral School with "Smithy" prayed the school prayer in the service.

The service was attended by representatives of the RAAF, and the RAF, and the

potential for leadership amongst the young.

"The unfortunate circumstances of unceasing unemployment may provide a stimulus for some young Australian pioneers to apply themselves to problems of an affluent, comfort-loving society and move out into new ventures of faith for the benefit of others like 'Smithy' did."

#### PIOTR VINS SENT TO PRISON

On December 8, 1977, Piotr Vins, the 21-year-old son of Georgi Vins, was travelling on the Kiev-Moscow train transporting Bibles. Apparently the police followed and arrested him on the train. All the Bibles were confiscated and Piotr was subjected to prolonged interrogation. After he was beaten so severely that he could hardly walk, Piotr was sentenced to 15 days in prison for "yearsney"

Piotr Vins had recently joined the "Ukrainian Union for the Implementation of the Helsinki Agreement". He was in charge of religious

matters.
Following a search of the Vins family dwelling in Kiev, more Bibles and audio equipment were confiscated by the police. The residences of five

were also searched and one member was arrested. He is Lev Loukanienko, a christian lawyer, who has diready spent 15 years in the abour camp for his Christian Piotr Vins, recently Piotr Vins, recently sentenced to one year imprisonment.

already spent 15 years in the labour camp for his Christian activity.

According to Nadejda Vins, Piotr's mother, her son was tortured again during his stay in prison. He should have been set free on Christmas Day, 1977, but continued to be detained.

On April 7, 1978, Piotr was sentenced to one year in prison. This makes him a third generation member of the Vins family to be imprisoned for his faith.

Members of Georgi Vins' family found it most difficult to get work since he was imprisoned.

Mrs Vins sends an urgent appeal to all Christians in the free world, asking them to intervene with the Soviet



A Job Description for the Married Man" by Dean Merrill The Paternoster Press Ltd 122 pp Aus retail price, \$3.75

Here it is at last girls — a book for husbands!

After all that you've been told for years, someone has burst on the scene with advice for what the author rightly calls "the most important job a man ever has".

Of course, there's the inevitable chapter on sex. He a d e d ' 'B e y e n d Anatomy', many will find it refreshing and helpful.

Perhaps the most encouraging feature is that the author is a Christian man of discernment — his treatment of the "Household of Faith" is right on the beam where church and family are concerned.

We shall never know "the peace of God" until we first have "peace" with God".

— M. L-Jones

FOR SALE Millerd Caravan 15' x 8' (M158-10) 6-7 berth. Annexe, 15 months old. Excel cond, Budgewol. \$3500, lan Crook, 23 'rafalgar St, Young, 2594. Phone: (963) 82 2052. others to his Lord, Jesus Christ.

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Here it is at last girls — a ook for husbands!

After all that you've been bid for years, someone has urst on the scene with advice or what the author rightly alls "the most important job man ever has".

How to handle a credit and on a family budget, how ard on a family budget, how

sure as to whom he is speak-ing (eg pp 31, 43, 134). Cer-taily his doubtful exegesis in certain places (eg pp 39-40) will \_not impress serious

certain places (eg pp 39-40) will , not impress serious students of the Bible.

Since Calvin is the only theologian quoted by the author perhaps we can hope for a sequel on the subject: "The Importance of Biblical Theology".

Neil Prott

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FOR SALE: Datsun 180B '75 Manua good condition, rustproofed radio/cassette. HMQ-508 (872 2690).

Biblical

planning a holiday — it's all there.

I like the list of unfair techniques which we're all capable of playing on one another.

thinking? "The Power of Biblical Thinking" by Ralph L. Keiper Published by Fleming H. Revell Co, 1977

Fleming H. Revell Co, 1977
discernment — his treatment of the "Household of Faith" is right on the beam where church and family are concerned.

Buy one for hubby (and read it yourself too).

Donald Howard

Genesis of
Australian
FES

"Journey Among Students" by H. W. Guinness AIO 1978, 189 pp, \$5.95

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"Genesis of Australian by H. Revell Co, 1977

The title should catch the attention of anyone who is convinced of the divine authority of Scripture.

The authority of Scripture.

The title should catch the attention of anyone who is convinced of the divine authority of Scripture.

The authority of Scripture ductated from the Moody Bible Institute in 1934 and then p

many parts of the world, with students.

In 1928, a challenge had been issued to the IVF, now the Fellowship of Evangelical Students, to send a man from England for six months to establish a truly evangelical witness in Canadian universities. Howard Guinness went, even though he had graduated in Medicine only months before. This young, committed man went without salary and with no firm promise of travel expenses.

The six months stretched to ten years, for Dr Guinness regarded the opportunities as

to ten years, for Dr Guinness regarded the opportunities as being of high importance. Twice during that time, when he was IVF Travelling Secretary, he visited Australia. His impact on student life was considerable and something quite new. I have personal knowledge of this since, as an undergraduate, I was one of those challenged, inspired and encouraged to seek first the Kingdom of God and to get on with the job.

Howard Guinness cared for people. He listened. He spoke straightly. He introduced students and many others to his Lord, Jesus

Christ.

This is an autobiography well worth reading. There have been multiple misadventures in production but don't let these put you off. The book puts a spotlight on university evangelism in the depression and prewar days and brings clearly again a challenge and a target.



### WHAT A WORLD!

### WHO WAS JESUS? ON TV

There is to me something inexpressibly sad, almost pathetic, about the television presentation of an elderly English theologian earnestly voicing the hope that the nature miracles of Jesus (the stilling of the storm, the feeding of the five thousand, etc) did not really happen. If they did, he said, it would rather spoil his image of Jesus, and of the nature of the universe. The healing miracles he could more readily accept, he said. TV. It is not news when theologians confirm the Scriptures. Equally eminent scholars on the conservative side might have been consulted, with very different conclusions being reached, but that would not have suited Cupitt's thesis.

Fashions change. When I first encountered liberal theology in the fifties, its exponents were quite willing to jettison or explain away those too; apparently in the seventies they are acceptable, because it is said others besides Jesus have been seen to have performed "miracles" of healing, both then and in modern times.

been seen to have performed "n and in modern times.

On July 12, in prime time at 8.30 pm, the ABC was to present in all States the 100 minute BBC television documentary "Who Was Jesus?". I was invited to preview it, in the company of theological teachers and other journalists. You may by now have seen it.

It was fascinating, of course, and most attractively presented, although the length may have wearied some. The investigator is Don Cupitt, Dean of Emmanuel College, Cambridge, whose academic field is the philosophy of religion. One of the contributors to "The Myth of God Incarnate", he is earnest and persuasive. Nevertheless I found the programme infuriating and frustrating, feeling much as I did when watching some parts of "The Christians".

Only the liberal view of the Scriptures is presented. It is the old theme of the "Quest for the Historical Jesus", Bultmann, demythologising and all. The preconceptions of doubt set the scene just as subjectively as ever it was set by the preconceptions of faith.

In the first part of the pro-

In the first part of the programme there is a selective blend of snippets of extrabiblical history and archaeology plus interviews with textual experts such as John Fenton, Principal of St Chad's College, Durham, and George Caird, Professorelect of New Testament at Oxford. You may be relieved to know that they and Cupitt are satisfied from the extrabiblical evidence that Jesus of Nazareth was a real historical character.

haracter.

Besides giving the views on iracles mentioned above, enton and Cupitt conclude that, because they do not oc-cur in Mark, the earliest Gospel, and because they show much reliance on a sup-

The Rev John Chapman will speak on evangelism in the local parish.

He said that the rally would be the second that the department had held.

"The first was an outstanding success," Mr Chapman said.

said.
"We had a large number at Summer Hill in April.
"I interviewed the new missioner, the Rev Donald Howard, who later spoke.
"The format was so acceptable that we are following the same principle this time."
Mr Chapman said that the meeting would be of an informal nature. There would be some singing, a bible reading, an outline of the department's work and then he would speak.

Afterward there would be small groups for prayer.

**PenrithRally** 

atmospheric mood music and camera tricks, as when we see Cupitt imagining the Gethsemane scene, on location near Jerusalem. location near Jerusalem.

In the final part of the programme, Cupitt races through the history of Christianity in the briefest of outlines, considering how the church has depicted Jesus for nineteen centuries, and questioning whether we have done justice to this extraordinary man. posed fulfilment of the Old Testament, the stories of the birth of Jesus to a virgin mother in Bethlehem are

myths.

In Fenton's opinion it doesn't much matter whether Jesus rose physically from the dead or not.

Caird speaks quite helpfully about differences and discrepancies in the gospels, and about the use of parallelism in Hebrew and Aramic poetry and evidently in the teaching of Jesus, as in "Ask and it shall be given you, seek and you shall find, knock and the door will be opened unto you."

extraordinary man.

In the final frames, the traditional view of Jesus is symbolised in the image of hundreds of cheap, coloured "sacred heart" statuettes, as if this (what he calls the flamboyant, idealised "Jesus of faith") is the only alternative to the kind of reconstruction offered by Cupitt. I do not call this "academic honesty", but television trickery. "academic honesty", but television trickery.

One of my fellow pre-viewers summed it up: "It will annoy the believers and confirm the sceptics." It makes good, controversial

knock and the door will be opened unto you."

In this case the scholars in their wisdom are prepared to admit that such words may actually have come from the Aramaic of Jesus Himself. But Caird does not think Jesus thought Himself to be the divine Son of God, nor the Messiah, except perhaps in the last days of His life.

#### RECONSTRUCTION

Cupitt goes on to reconstruct what he thinks was the life and teaching of the historical Jesus. Here all objectivity departs. We are given one man's vision of Jesus, with material from the correls accorded are related. gospels accepted or rejected according to highly subjective criteria. It is quite subjective criteria. It is quite an attractive portrait, perhaps more "spiritual" and demanding than one would have expected from the first part of the

Though not fully the Christ of the Scriptures, neither Saviour nor God, He is presented as an extraodinary and charismatic human leader, great enough to account for all the overlay of myth that has surrounded Him ever since. The story is

110

Canon John Chapman

### The Bishop Speaks Out on Evangelism **...**

#### ... prison problems

"The New South Waies prison system and the administrators have been criticised in the wake of problems ranging from escapes to unrest among prison officers. It is grossly unfair for the Parliamentary Opposition to condemn the present government for a situation that is really no different to that which pertained when they were in office.

"It is unfair to heap blame on either group of politicians when the real problem of our penal system stems from the confused present-day thinking that has replaced the God given principles with shallow humanistic philosophies. These philosophies sympathise more with the law-breaker who is being punished and seems to show almost no concern for the victim. Society has to again realise that under God, the State has the right to punish the wrongdoer. However, I must agree with the Shadow Minister for Justice when he spoke out against alleged cases of homosexual rape in Long Bay jail. He said that imprisonment was the penalty imposed by the community but, once imprisoned the law-breaker must be protected.

"One hears allegations of this type in relation to prison life but very rarely are we given reason to believe that there is any real protection being offered to the victims or potential victims who themselves are in prison. Even though a man be confined in prison, the Bible teaches that he remains significant in the sight of God and must be protected by society from the abuse of those who have such a disregard for others."

ministry, was no more than a bundle of myths.

bundle of myths.

"That made me angry, and I remembered the terrible words of Jesus which, in effect, say that a man would be better off dead than cause one of his little ones to stumble ... I am no anti-intellectual, any more than St Paul, who wrote so penetratingly that the world by wisdom knew not God.
"But I say quite bluntly."

RING OF TRUTH

I am reminded of J. B.
Phillips' book "Ring of Truth", written in 1967 after the "Honest to God" controversy. He writes in his foreword!

of the living God.
"For they lack awe, they lack humility, and they lack the responsibility which every Christian owes to his weaker brother. They make sure that they are never made 'fools for Christ's sake', however many people's faith they may undermine.

controversy. He writes in his foreword:
"What triggered off my anger (righteous, I trust) against some of our 'experts' is this. A clergyman, old, retired, useless if you like, took his own life because his reading of the 'new theology' and even some programmes on television, finally drove him, in his loneliness and ill-health, to conclude that his life's work has been founded on a lie. "I therefore felt that it was qualified writers and speakers must know so much more than he that they must compelled to write this book. It is my testimony to the historicity and reliability of the New Testament."

on a lie.
"He felt that these highly-

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# MAINLY ABOUT PEOPLE

SYDNEY
Rev J. A. Burrows from
Scotland has become Curate
of St Andrew's, Cronulla, as

from June 1.

Rev G. Alais, Chaplain
ARA, is to become the Rector of St Peter's, Camp-

tor of St Peter's, Camp-belltown.

Rev A. R. McMiles from the Diocese of Armidale is to become the Curate-in-Charge of the Provisional District of Canley Heights.

Rev T. C. Milton, Curate, New Hausing District of

New Housing District of Green Valley, is to become Resident Minister of Green

Valley.

Rev B. Ballantine-Jones
will resign as Rector of St
Mary's, Concord North, as
from August 6 to become
Rector of St Clements, Jan-

nah.
Rev D. G. Peterson has returned from study leave in England. He is residing at 40 Carillon Avenue, Newtown, NSW, 2042.
We have been advised the

We have been advised that all correspondence for the Parish of Littleton should be addressed to the Curate of Lithgow Parish: Rev F. W. Mostyn, 86 Rabaul Street, Lithgow, NSW, 2790.

The Archbishop-in-Council has advised that the name of the Provisional District of Lurnea has been changed to the Provisional District of Liverpool South.

Rev K. F. Saunders, who holds a General Licence, has changed his address to 185 Donington Court, Flinders Village, Castle Hill, NSW, 2154. Telephone: 680 1227.

Rev R. C. Doyle, Curate, St Stephen's, Willoughby, has been granted leave of

address in Scotland Will Scotland, C/- GPO, Crown Street, Aberdeen AB9 1AA, Scotland, United Kingdom.

teresting developments of late.

"The New South Wales Government has recognised The Buttery in a very real way with the granting of two substantial amounts — \$42,500 from the NSW Health Commission and \$42,500 from the Alcohol and Drug Authority. This will be used to develop the ministry further.

"It is encouraging that, in a time of seeming recession, the Government is recognising the importance of this work.

"The other important The work of God is in nowise hindered by the decease of His servants, no matter how eminent they be in office nor how much used in blessing to His people.

— A.W.P.

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**High Response at Recent** Graham's Canadian Crusade

More than 9000 responded to the public invitation for spiritual commitment during the eight-day Metro Toronto Billy Graham Crusade which concluded on Sunday, June 18. That response by 9305 represented 4.5 per cent of the 209,000 who attended the meetings in the Maple Leaf Gardens hockey arena and the Canadian National Exhibition sports stadium.

Graham last conducted a brought evangelism to crusade here in 1955 when 356,000 attended during a 28-day period. Response to the limitation then totalled 7436 Graham went to Ottawa, the or just over two per cent of attendance. Observers con-curred with the evangelist attendance, and response in-dicated the country was ripe for a spiritual harvest. He told his Canadian au-

He told his Canadian audience that he sensed an "insecurity, uncertainty, and search for identity" in the country where problems of national unity, unemployment, and inflation loom large. That deep seated concern was reflected in the large number of middle aged people who made their way to the platform to register their decisions with the usual crowd of young people.

The crusade generated far reaching public interest. Graham commented on the

John himself began full-time in this work in 1973. To bring you up-to-date, John reports the following

recent news:
"There have been in-

National capital, where conferred briefly w

Trudeau and others.

Canadian church leaders see the unprecedented display Canadian church leaders see the unprecedented display of unity as a further lasting result of the crusade. They believe the broad sense of denominational support and ethnic participation, in a city which has a growing ethnic community, is of equal significance to the phenomenal number of decisions.

phenomenal number of decisions.

The crusade chairman (Anglican) Canon Desmond Hunt, stressed that the eight-day event should be viewed by Toronto's evangelical constituency as a beginning of an ongoing, united thrust to bring the gospel to Canadians at this crucial time in their history.

#### Evangelical **Theologians** to Meet

The Fellowship of Europe an Evangelical Theologians will hold its second conference at Altenkirchen, West Germany from August 21 to 25. Participants will consider the subject of Christian dialogue with other religions, Marxism, and various philosophies.

Leader of the conference

Other lecturers will be Dr.
Klaus Haacker, West Germany; Dr J. Howard Marshall and David Wright of Scotland; Dr Jan Veenhof, Netherlands; P. Kuzmic, Yugoslavia; Udo Middelmann, Switzerland; J. Blocher, France; Dr Agne Nordlander, Sweden; Dr H. Qualbein, Norway; and Dr Bruce Nicholls, India.

The Fellowship of Euro-



#### **GREAT VOICE WITH FIFTY-TWO FACES!**

Merrill Womach, who will be holding concerts throughout Australia in August had his face burnt in a plane accident in 1961 and it has taken him 52 operasize. The skin was burned from his hands and his legs and feet were burnt severely.
"One of the miracles of God," says Womach, "was that I was wearing a sports jacket. I've never worn one in the plane before or since. I just like to relax when I fly.
"That jacket was made from some synthetic material

It was the day before Thanksgiving when the

SNOW STORM

Many are probably familiar with the beginnings of the ministry at The Buttery
— a venture led by Captain John McKnight, at Binna Burra, in northern New South
Wales. The Buttery is a disused butter factory and is a centre for ministry to commune dwellers, drug addicts, surfies, hitch-hikers, etc. John leads a team of young
people who, with him, aim to minister to the various needs of those who come under He was flying his own twin-engine aircraft follow-ing singing engagements in Los Angeles, when a blinding snow storm came up. He put down on a small airstrip in

down on a some of the cook of again, but after only a few minutes in the air both engines failed. He attempted to land on the highway, but the traffic prevented it.

to land on the highway, but the traffic prevented it. He tried to bring the plane back to the landing strip, but pine trees blocked the path. "I opened my eyes and all I could see were flames," he recalls, "I groped for the door, ripped off my seat belt and staggered away. How I got to the highway I don't know.
"Some men, whom I had been having a cup of coffee with just minutes before, and who had heard the explosion, came to help.

SINGING PRAISE

TO GOD

FUNERALS

"They got me into the car and I laid down on the back seat as they rushed me to the

Bishop Chandu Ray was selected because of his effective service to the Church in Pakistan, his leadership of the Bible Society in Pakistan, his special involvement in the publication of the Tibetan Bible and the translation and publication of the Sindhi Bible and, more recently, his promotion of the Bible cause throughout the whole of Asia.

These Scriptures may be in any language or format that is currently in print. In response Bishop Chandu has pointed out that thousands of Tibetans are scattered all over India, specially Dharamsala and Mussoorie.

Chandu comments that an effort should be made at this time to reach them with the Word of God in their mother tongue. He therefore requests

the Parish Church at Ballina. I have been asked whether this will make a difference to my ministry as an Evangelist — now that I am a Deacon, and will be ordained Priest in the future.

"I believe the ministry of Evangelist belongs to all Christians by virtue of their relationship with God, and I see myself serving God as an Evangelist Deacon.

"This in no way detracts from my role as an Evangelist or my role as a Deacon, as I see them as being complementary.

"Developments at The Buttery have been continuing rapidly.
"At any one time, there are about 20-25 young people staying, with our ministry extending beyond the walls of The Buttery as well."

The Pioneer

that the \$500 be given to the Bible Society in India.

Recipients of the Gutenberg Award have included General Douglas MacArthur (1952) — Mr Billy Graham (1962) — Dr Frank C. Laubach (1964) — Dr Robert G. Bratcher (1969) — Mile Annie Vallotton (1970) — Bishop Fulton J. Sheen (1974) — Dr Laton E. Holmgren (1975) — Archbishop Donald Coggan (1976).

The Right Reverend Chandu Ray, DD, has been selected to be the recipient of the esteemed Gutenberg Award 1978. This award was established in 1952 by the Chicago Bible Society, an auxiliary of the American Bible Society and is bestowed annually on a person who has made some distinctive contribution to the study and dissemination of the Bible.

# "That jacket was made from some synthetic material which melted. The doctors had to actually break it to get it off. It protected the upper part of my body. "If I hadn't had it on, I would have died from the burns. And if I hadn't died immediately, there wouldn't have been the necessary skin for grafting." THAT CREATURE

MY HUSBAND His wife when she first saw the charred head on the hospital pillow prayed: "Oh, God, don't let that creature be my husband!"

with his wife, Virginia.

This book has now been made into a 30-minute colour film entitled "He Restoreth My Soul", which is often shown to hospital patients facing drawn-out skin graft operations.

operations.

Womach feels a special responsibility for people who have been burnt and/or have suffered other handicaps. These days he spends a great deal of his time performing in hospitals and other institutions.

"I understand how they feel," he says. Merrill Womach now has

the way to the hospital and even when the doctors worked on me that day.

'One doctor told my wife that more people who suffered with burns like mine, had died from the shock rather than from the burns.

'But for me there was no shock. I guess it was the singing of praise to God that kept me from shock,'' says Womach. Merrill Womach now has his own recording company, National Music Services, and does gospel concerts all over the United States.

Concerts will be held during August in Sydney, 16th, 24th, 25th; Adelaide, 17th; Perth, 18th; Melbourne, 19th, 22nd; Brisbane, 23rd.

kept me from snock, says Womach.

All the flesh on his face and hands had been burned off by the explosion and fire. When his wife Virginia arriv-ed at the hospital, his head was swollen to basketball STAINED GLASS WINDOWS K. J. LITTLE WOOD COFFILL 19 Barden Street Arncliffe, 2205 Phone: 599 7348

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No 1664 **AUGUST 7, 1978**  The Australian

### PEOPLE OF THE WESTERN DESERT PRAISED **ACC VIEW**

The Board of Education for the Diocese of Sydney has disassociated itself from a number of parent groups in their criticism of the controversial social studies course "People of the Western Desert".

A report in Sydney Argus, Sunday Telegraph, June 15th, 1978 said that parent groups were taking action to prevent use of the course by the NSW Dept of Education.

The objections that have been brought to our attention have been investigated and we believe they cannot be substantiated. substantiated.

Much of the critic the course has centred





Inside Rhodesia ... Page 4
Koran for Evangelism ... Page 2
Missionary Hardsell ... Page 5
Courageous Mary Whitehouse ... Page 6

It praises the way in which the course deals with the Aboriginal way of life. "We believe the compilers of the course have shown sensitivity in both handling the Aboriginal culture and in helping European/Australian children come to grips with the aboriginal world view.

"The background material on Dreamtime, Dreaming Groups and Ceremony, is very well expressed and is significant for an understanding of aboriginal culture and society. In fact, this aboriginal learning process shows us vital learning experiences that are often missing from the upbringing of many Australian children.

"The religious and moral dimensions of the aboriginal life are set out clearly in the Background Information Sheets for Teachers. They put the moral dilemma situations that arise into their proper religious life perspective, thus overcoming one of the major difficulties the Board saw in the MACOS materials."

The report is also approving of the educational methods used by the compilers of the course. "The course makes extensive use of discovery learning methods. The Board believes these methods to be educationally effective for this age group".

**SEPARATIONISTS** LOSE CHURCHES

The long awaited resolution of the property dispute between the Episcopal Diocese of Los Angeles and four parishes who had separated from it came on June 21 when Superior Court Judge J. Wesley Reed ruled that the property of the four parishes does indeed belong to the diocese.

It praises the way in which

The four parishes involved are St Mary of the Angels, Hollywood; Holy Apostles, Glendale; Our Saviour, Los Angeles; and St Matthias, Sun Valley. Each had withdrawn from the Episcopal Church early last year, and had changed its Articles of Incorporation with the California Secretary of State to remove all reference to the diocese and the Protestant Episcopal Church.

The parishes and their rectors did not advise diocesan

The parishes and their rec-tors did not advise diocesan bishop Robert C. Rusack or the Standing Committee of these actions at the time. Rather, the chancellor of the diocese learned about the amendments from the Secretary of State after they had been filed.

All of the property of each arish is impressed with an parish is impressed with an implied charitable trust, re-quiring its use for the benefit of members or congregations of members or congregations of the Protestant Episcopal Church.

ing the rectors, wardens and vestrymen of the four parishes to surrender title, possession and control of all property to the diocese as trustee, to carry out the trust purposes established by the Court and of the charitable trust for which the property was originally acquired and which had been set forth in the original Articles of Incorporation of each parish. Informed of the decision, Bishop Rusack said: "I am of course gratified to have our position upheld by the Court. It has been extremely difficult for us to have to go into Court to settle this matter of property ownership. the diocese.

Judge Reed's memorandum of intent to rule stated that the Protestant Episcopal Church in the United States of America, being a hierarchical church both in ecclesiastical and temporal matters, member parishes therefore are part of "a much larger and more important religious organisation, under its government and control and bound by its orders and judgments."

The four parishes involved

Court to us to have to go into Court to settle this matter of property ownership. However, we had no other choice, given the responsibility for stewardship of the resources of the Episcopal Church in this Diocese.

"When there is a schism, all suffer," Bishop Rusack went on, "and neither side can rejoice. It is the constant hope of the Bishop and the diocese that those who have left our fellowship will return, and that the unhappy divisions may be healed. We assure those who have left us that they are continually in our thoughts and prayers. We miss their participation in our life of work and worship.

We miss their participation in our life of work and worship. May God guide them in the way they have chosen."

After the decision was announced, the Rev George Clendenin, rector of Holy Apostles, and the Rev John D. Barker, rector of St Mary of the Angels, said that they intended to file an appeal.

Critical of Uncritical Christianity

RHODESIAN MARTYRS

The Australian Council of Churches deplores the escalating violence in Rhodesia as witnessed by the brutal killing of 12 missionaries at Elim Pentecostal Mission, near Untail recently, the ever increasing number of black civilians "caught in crossfire" by Rhodesian security forces, and the brutal killing of refugees fleeing from Rhodesia into neighbouring countries by Rhodesian forces on "hot pursuit" exercises.

The ACC equally The ACC equally recognises the depth of frustration within the African community in Rhodesia resulting from the continuing denial of Basic human rights and aspirations.

propaganda value of the senseless deaths of mission-aries to the regimme of lan Smith. No matter who commits such atrocities, we deplore the killings.

In response, we repeat our call to the Australian Government and all concerned governments to urge renewed negotiations between all parties in Rhodesia—both those in the Interim Government and those of the Patriotic Front—to seek a peaceful transition to black majority rule.

A.C.C.

### EDITORIAL

The discussion on the relationship between culture and the Christian faith usually focuses on the Third World. The Willowbank Consultation on this issue held recently under the sponsorship of the Lausanne Committee was no exercise. ttee was no exception.

It is relatively easy to see the foreign particles in the eye of the missionary to the Third World rather than the

The issue of culture and Christianity is as much the real issue for the Western Christian living in the West as it is for the Third World Christian or the Western Christian living in the Third World.

The Third World Christian who has lived in the West is vocal on returning home about the sub Christian standards that we regard as acceptable conduct as Christians in our society.

In spite of our denial that the West is Christian, when it comes to thinking about the things we have always done, we are committed to the fundamental view that

these things are Christian. They reply just be culturally acceptable, but not necessarily Christian. While the Bible by no means denigrates culture, it

clearly indicates the way we do things is shot through with the consequences of the fall of man.

with the consequences of the fall of man.

Most Christians ignore the Old Testament injunctions governing conduct and look only to the New because "we are not under law but under grace". However the extent to which, for example, laws governing the deprivation of another's property or goods is worked out on the basis of the prohibition against theft shows how much Israel's cultural practices came under the scrutiny of God's Word.

Covetousness which slew Paul hardly affects us recause we have been conditioned.

We do not believe that the majority of things we do warrant Biblical assessment, because we have become unconsciously committed to the view of autonomous ethics, i.e., there are inbuilt rules for doing things we

have always done in politics, economics and law to quote a few areas.

We may complain that in Third World Churches, when the choice is between Biblical injunctions and culture, the latter wins in many instances.

We have to be certain in our own case before we make that judgement, that we have removed the plank from our own eye. We have to be certain for example in our private life we have been changed by the instructions of the Bible. We have to be sure at a personal level as well as at a Church and denominational level we have been honest in the handling of money or not given over to usuary contrary to Biblical injunctions. We may find cultural acceptance for doing all the set hings and many more, but do we look for and can we find Biblical warrants for so doing them?

more, but do we look for and can we find biblical warrants for so doing them?

The extent to which we are concerned about changing our ways to bring them into conformity to the will of God will be a good test of whether we ourselves are winning the battle of our Christianity over our culture.

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