

Aboriginal made deacon at Roper

History was made at the CMS Roper River mission station this month when the first Aboriginal from a CMS North Australian mission was ordained deacon by the Bishop of the Northern Territory, Right Rev Kenneth Mason.

Mr Michael Gumbuli, who has played a leading part in Christian work and witness at the mission for years, was ordained on Sunday, November 4, at 10.30 am in St Matthew's Church, Roper River. Other clergy from the diocese and from other CMS mission stations formed part of a very large congregation who assembled for the service and the festivities that followed.

Rev Stanley Giltrap, CMS Secretary for Aborigines, flew up from Sydney to represent the Society at the service.

Michael Gumbuli was born in 1935 on Bickerton Island. As a child he lived with his family on Groote Eylandt. Later he moved to Roper River and he gained his mechanical experience on the CMS workshop which plied between Roper and Groote.

He developed considerable skill in motor engineering and is now in charge of mechanical work at Roper. He married Miss Dixie Daniell, a member of a leading Christian family at Roper.

He has been a lay reader, Sunday School teacher, youth leader and for two years since Roper has been without a chaplain, he has been responsible for all Sunday services.

Now that he is ordained, Rev Michael Gumbuli will continue with his mechanical work but will have full pastoral responsibility for the mission station and a number of cattle stations in the area.

He will be the only Aboriginal minister in the diocese of the Northern Territory.

QUEEN AT ST. ANDREW'S



After Morning Prayer at St Andrew's Cathedral, Sydney, on Sunday, October 21. The Queen talks to the Primate, Dr Woods of Melbourne. Left to right: Bishop Donald Robinson, the Primate, Bishop Clive Kerle of Armidale, Her Majesty, Bishop Kenneth Leslie of Bathurst and Archbishop Marcus Loane of Sydney. (Photo: John Lamont).

Newcastle to examine its goals

Bishop Ian Shevill, of Newcastle, has called on the diocese to examine its present situation and its goals at both parish and diocesan level before a diocesan fundraising canvass is held perhaps in a year's time.

At the diocesan level, the structures that concern staff and income will have to be examined and redrafted after consultation with the Diocesan Council and the Trustees.

At the parish level, the Bishop and the assistant bishop have undertaken an evaluation tour of each parish to meet with the rectors and decision-makers for carefully planned meetings which will be concluded in mid-December.

Each parish has returned to the Bishop a completed profile form which provides the agenda for discussion after a service in church when the bishops arrive. The meeting then sits down to examine the population trends and the church attendances in the parish, which always reveals

a considerable area of potential evangelism.

Attention then moves to the evangelistic outreach of the parish and the organisations for men, women and children are examined. The date of the last parish mission is discussed together with the themes used for Lent and Advent courses, and the work done in the Sunday Schools and day schools.

The next item on the agenda is properties, and the condition of existing buildings together with the need for new buildings and the relocation of buildings is discussed.

Then attention is given to the financial position of the parish, its outreach in the fields of mission and evangelism are considered.

Finally, each parish is asked to enumerate its goals, these are first of all the spiritual goals such as deeper commitment and wider outreach, and secondly the temporal goals such as buildings, assistant clergy, housing and halls.

At the end of each meeting

the bishops ask whether the goals and the cost of achieving the goals may be published, and it is expected that this will appear in an early edition of the diocesan paper.

The Bishop believes that when each parish and the diocese have clarified and costed their targets, Newcastle will then be in a position to move ahead with a development program.

Sydney's chancellor dies

Mr Walter S. Gee, 76, well-known Sydney barrister, died on October 26.

For 40 years he held top legal positions in the diocese of Sydney. He was Advocate from 1933-1949 and Chancellor from 1949-73. He attended morning prayer at St Andrew's Cathedral in the presence of the Queen the Sunday before his death.

He was actively associated with the parish of St Paul's, Chatswood and in later years, St Andrew's, Roseville. He was a great lover of cricket and after playing for many years, he continued his interest in the game as an administrator. He was President of the NSW Junior Cricket Union 1939-65.

He is survived by his son, Richard, who is also a barrister and an active member of synod. His wife, Lima, died in 1971. Rev Reginald P. Gee is a brother. The funeral service on October 29, was held in St Andrew's Cathedral.

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Victorian councils go into recess

(MELBOURNE-Victorian Council of Churches Bulletin). On August 9 Knox Inter-church Council resolved to go into recess for a period of twelve months. The move follows representations by the secretary, Mr Geoff Keeler, who indicated his unwillingness to continue in office in "the present circumstances of general apathy to Council."

Mr Keeler noted the wide variety of work in which the Council had engaged since its

formation after the Church and Life Movement.

It was agreed to recommend to local ministers that they take all possible action to encourage ecumenical activities. The move is paralleled by a similar agreement by the Morwell Council of Churches.

Commenting on the decisions, the Rev Douglas Dargaville (VCC) said it was not necessarily a bad thing if an organisation agreed to recess because of its failure to find purpose. It was important for all local councils of churches to examine objectives regularly, and to see how these lined up with the desires of member congregations.

ACROSS helps Southern Sudan

Executive Director of evangelical relief agency tells Australians the story of how needs are met after seventeen years of civil war and banning of Christian activity.



Dr Tracey

During November, Dr Kenneth W. Tracey, Executive Director of the Africa Committee for Rehabilitation of Southern Sudan (ACROSS) visited the mainland States of Australia except Queensland for three weeks to tell the story of this part of Africa 14 years after the end of hostilities and 17 years of civil strife.

The northern area of Sudan which adjoins Egypt is Arab and Muslim and until recently, dominated the government of the entire region. Now a measure of self-government has been promised the southern Sudan which is largely African and either animist or Christian in religion.

Hundreds of thousands of Southern Sudanese were driven from their towns, villages and homelands and devastation was widespread. Many have returned with the end of the war which took a toll far more terrible than that between Nigeria and Biafra.

In so many areas, the Africans have had to begin again without farming implements, schools, hospitals, medicines, and often without adequate food, clothing and shelter. In all these areas of need, ACROSS is already assisting and with further help from more fortunate Christians, the agency hopes to increase its help

which is most acceptable to the people and the government.

There are three million Africans in the area and in order to rationalise plans to meet their needs, four evangelical missionary societies founded ACROSS to service their work and that of other evangelical agencies. The four missionary societies are the Sudan Interior

Mission, the African Inland Mission, the Missionary Aviation Fellowship and the Sudan United Mission (Australia branch).

Gifts for ACROSS may be sent to any of these, to TEAR Fund or to CMS in each State.

Dr Tracey (pictured while at St Andrew's, Roseville), addressed meetings in Perth and Adelaide. In the latter, the petrol strike cut into his itinerary. He addressed meetings in Melbourne and a large gathering at St John's, Parramatta, NSW on Saturday, November 10. On the Sunday he preached at St Paul's, Chatswood and St Andrew's, Roseville.

From Sydney, Dr Tracey flew home to New Zealand for six days before flying on to the UK for four days, after which he is to carry out an extensive itinerary of speaking engagements in Europe.

The base for his work with ACROSS is Nairobi, Kenya which adjoins southern Sudan but which is better for communication and for channelling the vital supplies for relief projects.

Senior citizens at Opera House

The Elizabethan Theatre Trust, in conjunction with the Opera House authorities, arranged performances by English actress Leila Blake especially for Sydney's senior citizens. The concerts take the form of a series of extracts featuring women in plays of Shakespeare and Oscar Wilde, entitled "Teminine Plural."

The Opera House authorities offered the Music Room to pensioners at a very low cost per ticket (one dollar).

For the performance on Saturday, 17th November, 300 residents of the Church of England Retirement Villages went in chartered buses from Castle Hill.

For many of them, it was their only chance of participating in the activities of this exciting addition to the city of Sydney and they eagerly looked forward to the experience.

Adelaide Bible study

Monday night is Bible night for many Adelaideans. They meet in Government Building Theatre to study the Scriptures.

This session, the speakers have been Mr Peter Nicol and Mr Don Warren. Both men are graduates of ABL. Mr Warren served on the lecturing staff for some years.

For 1974, the Adelaide Bible Institute is pleased to announce that the Reverend Paul Barnett will be the Monday night lecturer.

Mr Barnett is the incoming rector of Holy Trinity, Adelaide. He is a graduate of the Australian College of Theology, of Moore College, and of the University of London.

Monday nighters will continue to be well taught in the Scriptures. Interstate visitors are assured of a welcome on Monday nights at 7.45 pm.

Trouble in Kabul

The only Protestant church in Afghanistan was torn down by Afghan authorities after a protracted dispute with the congregation that earlier had resulted in the ousting of the American pastor, J. Christy Wilson.

The congregation was evicted in mid-June when the government completely took over the \$320,000 three-year-old building in Kabul, Afghanistan's capital. Demolition started almost immediately.

Clergy survey shows confusion on belief and work

A survey of 943 ministers of various denominations in Victoria reveals that numbers of them have rejected one or more basic Christian beliefs and that many are experiencing considerable frustration in their pastoral role.

The survey was carried out by Mr Norman Blaikie, a senior lecturer in sociology at Melbourne's Monash University.

Ten per cent of the clergy were classified as extremely radical and another 10 per cent as radical.

Only 15 per cent were classified as conservative in their theological views.

Radicalism was more pronounced among Methodist, Presbyterian and Congregationalist clergymen.

The extreme radicals rejected the idea of life after death, the resurrection and the divinity of Christ.

The radicals rejected at least one of the three traditional beliefs. The theological radicals were frequently political radicals as well, and more involved in social reform than spiritual matters.

Mr Blaikie said that his survey had revealed two major areas of conflict for clergymen.

There was the difficulty of trying to maintain a set of religious beliefs in a climate which was threatening, challenging and unco-operative.

The second problem was that

Record numbers at VIC EA

The fifth annual meeting of the Victorian Evangelical Alliance on 25 October was the best attended since its foundation. Seventy-five met for a buffet dinner and others came for the business meeting and the address.

Dr Leon Morris, principal of Ridley College, presided. Rev Howard Knight, Executive Secretary, read a detailed report of the year's activities. It showed that there was added to the membership in the past year one denominational group, the Baptist Union of Victoria, one church, four missionary societies and six other organisations, as well as 40 personal members.

Membership now stood at three denominational bodies, 17 churches, 45 missionary societies, 22 Christian organisations, 83 ministers and 170 lay personal members.

The main activity of the Missionary Department had been the "One World One Task" Missionary Exposition at Belgrave Heights Convention. The Australian Evangelical Alliance had published a Directory of Missions, and a bi-monthly magazine, "The Australian Evangelical", had been launched. Over \$25,000 had been contributed for relief and rehabilitation in needy areas through TEAR Fund.

Key '75

The Financial Statement, presented by the Treasurer, Mr Keith Walker, showed that the sum of \$3865 had been received during the year, which closed with a credit balance of \$115.

Brief reports were presented on the activities of three of the Commissions of the Alliance. The Rev. R. C. Weatherlake, Convenor, reported on the Theological Commission. Mr John Leach, Secretary, reported on the Commission on Christian Education, and the Rev. R. C. Croucher, Convenor of the Commission on Social Concern, outlined plans for the future.

A question was asked concerning the controversy which had taken place over the relationship between E.A. and the proposed Key '75. Appreciation

of the chairman's handling of the situation was expressed.

In referring to this matter, Dr Morris stressed the need for evangelicals not to contract into a narrow shell, but to keep lines of communication open in these days when the Holy Spirit was moving in unusual and unexpected ways, so that those who were not associated with traditional evangelical movements, but were reading the Scriptures and groping after a more satisfying faith might not be frozen off, but helped to a true evangelical faith.

The chairman's remarks were received with acclamation by the meeting.

The meeting was then addressed by Prof. Bruce Nicholls, a B.M.M.F. missionary from New Zealand, who has been seconded to the Union Bible Seminary at Yeotmal, India, and who is International Co-ordinator of the Theological Assistance Programme of the World Evangelical Fellowship.

Prof. Nicholls took as his subject "Creative Tensions in Evangelical Co-operation, especially in the Third World."

Bishop Alfred Stanway thanked the speaker, and led in prayer commending him and his family to the Lord.

Babbage as ACT registrar

The Australian College of Theology has announced the part-time appointment of Rev Dr Stuart B. Babbage, Master of New College, University of New South Wales, as Registrar of the College.



Dr Babbage

Dr Babbage, a former Dean of Sydney, Dean of Melbourne and principal of Ridley College, Melbourne, returned from the United States early this year after some years in academic life there. He was appointed Master of New College.

In addition to his doctorate of King's College, London, Dr Babbage has been a fellow of the Australian College of Theology (Th.D.) since 1950.

His appointment as registrar is part-time only and he will continue as Master of New College.

PECUSA ELECTS CONSERVATIVE

A "conservative" as opposed to a "social activist" like Bishop John Hines, has been elected Presiding Bishop of the Protestant Episcopal Church of the USA at its General Convention held in Louisville, Kentucky, last month.

He is Bishop John M. Allin of Mississippi who is 52. He is not very well known outside the South where he was born, educated and has spent his entire ministry.



Bishop Allin

He became bishop-coadjutor of Mississippi in 1961 and diocesan in 1966.

After accepting Bishop Allin's election as Presiding Bishop, the House of Deputies failed to approve a measure to permit women to be ordained as priests. Thus this matter cannot be reviewed again until at least 1975.

Death of Deaconess Gillespie

On Saturday, October 20, Deaconess A. M. Lilian Gillespie died suddenly.

From 1930-1937, she was principal of Sydney Deaconess House, and from May, 1932, after her admission to the Deaconess Order, she was head deaconess until 1937. She worked with the YWCA in London and Sydney, until she retired in 1954.

Miss Gillespie served the diocese during the difficult depression years and her number of students therefore was small, but those who trained under her remember her with affection and gratitude for her guidance and leadership.

The service, in her parish church, St John's Milson's Point, was taken by Rev A. Prescott, Canon W. K. Deasey, and Archbishop Loane.

Serenity

Serenity is the gift of God to the human heart in the midst of a world which is mostly a world of change and conflict.

(Dean T. W. Thomas)

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Continuing need for faithfulness and sacrifice

In a widely-published letter to the Australian Church (see ACR Nov 1, page 4), Dr John Munro, chairman of ABM, thanked all responsible for accepting an enlarged missionary budget for 1974 and spoke of the "faithfulness and sacrifice" which have marked missionary enterprise in the 19th and 20th centuries.

At the same time, Dr Munro realistically pointed to the serious effects which rising costs and inflation have had on missionary bodies.

In this issue (pages 2 and 3), David Hewetson refers to an even more serious dilemma which missionary agencies are facing. And it surely reflects a deeper malaise.

He refers to the reluctance of what is undoubtedly a large number of congregations and parishes to accept any more than the degree of responsibility for missionary work which they have accepted for years past. While Mr Hewetson does not say so, in many cases this means none at all.

We were struck by a letter from a husband and wife in Rockhampton to the recent issue of the Rockhampton Diocesan Gazette. These two active Anglicans opposed the remarks of Bishop John Grindrod about the spread of gambling methods in the diocese to raise money for church purposes. The Bishop had said there was a joy in giving without thought of reward. They replied: "It is a Christian duty, but unless one can see the good result (seldom our lot), joy—believe us—it is not."

When churchgoers can appear in print to deny the biblical precept that there is a joy in giving, it is clear there is a basic communications gap which no talk of sacrifice and faithfulness will bridge. There is a need to get back to the basic Christian message that God gave his only Son for us and it needs to be proclaimed in every possible way until the response of self-giving results.

But even where the basic message of the gospel of God's saving love is grasped and personally appropriated, it is obvious that the acceptance of the worldwide proclamation of this saving truth does not naturally follow.

There are very large numbers of converted Anglican Christians in congregations throughout our land whose complete disinterest in the primary missionary task of Christ's church is living proof that once converted the teaching and sanctifying work of the Holy Spirit may then proceed.

A keynote of evangelical work has always been the high priority given to the missionary task. And the fulfilment of our Lord's communication. Faced with the danger of missionary stagnation, we need the constant challenge of our Lord: "Lift up your eyes and look on the fields for they are white already to harvest."



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Missions — Overloaded or overlooked

A frank appraisal of the current situation facing missionary bodies here in Australia by a widely-experienced missionary executive.

Rev David M. Hewetson is General Secretary of the NSW branch of the Church Missionary Society. He was previously Education Secretary 1965-71. He had eight years pastoral experience before going out to Tanzania as a missionary for CMS, 1961-65.

I once heard a man describe missions as a "tired subject." He was not opposed to them; rather the opposite. He was reporting on the failure of a studybook on missions. Of course, such ventures have failed before because they are tired, not the subject, but it is usually true that even a bad book on a good subject enjoys some success.

Are people sick of hearing endless tales of remote schools and hospitals and remote Christians with unpronounceable names? What is the real trouble? Is missionary interest so hard to engender? The planting and the

growth of Christianity in other cultures ought to be as exciting as anything you can imagine. But somehow one gets the impression that it does not really turn many local Christians on.

True, there are concerned groups and individuals. It may even be possible to classify them a bit. Among the young there are those with a passionate devotion to missions, perhaps because they see themselves as those most likely to become missionaries. From their number candidates of a very high order come forward, not a great number, but apparently as many as we can afford. On the other hand many young Christians do not seem to see that it is their concern at all.

At the other end of the spectrum one often finds elderly people who are deeply committed. Some have been missionaries; others became concerned when they were young and have never lost their enthusiasm; and they frequently surprise missionaries with the detailed and up to date knowledge that they have of what is happening overseas.

Among the "in-betweeners" the position is not quite as easy to assess. Again, concern, if it is there, is usually engendered by some relevancy factor, eg because they have met certain missionaries and followed their movements, missions have for them been personalised. Many others believe in missions without it apparently playing a very large part in their lives. They do not know much about it, though they often give money towards missions and probably offer a prayer for it all once in a while.

I do not say this in any critical or judgmental sense. Allowing for the apathy that gets at most of us and which seems to afflict the Western world very badly at the moment, I think that for many people missions is a tired subject, because they themselves are tired.

Many people today are subjected to enormous stresses and

(More on page 3)

All your need met

"But my God shall supply all your need, according to His riches in glory by Christ Jesus."
— Philippians 4:19

The man who wrote these words was in prison with his wrist chained to the wall of his jailer. It is not as though everything had gone well with him, and that he was in a mood of optimism. Humanly speaking, everything had gone against him. His most urgent needs did not look as though they had been met. But that was not how Paul looked at things. He was in the hands of God, and was persuaded that every need would be met out of God's boundless storehouse.

1. A Comprehensive Claim
"All your need," or, "every need of yours." That includes everything on each plane of life — spirit, mind and body. We know how varied and insistent are our needs. There are some things which are vital and necessary. Needs are different from desires and wishes. Needs strike down to the very roots of existence. What a comfort it is to recall the words of Jesus: "Your heavenly Father knoweth that ye have need of all these things!"

2. A Satisfying Promise
It is God who promises to supply our every need. He is faithful to perform that which He has promised. A bitter proverb says that promises are like pie-crust — made to be broken. But not God's promises. All His promises are Yea and Amen in Christ. All the promises contained in the Bible are backed and guaranteed by everlasting love. When we are brought face to face with our personal need — whatever it happens to be — we can come into the presence of the living God and know that He can meet it all. His love denies us nothing His wisdom deems good.

3. A Never Failing Source

It must be noted that the apostle does not say, "out of His

riches" but "according to," which is a very different thing. A supply out of His riches would be much, but a supply according to His riches is more — infinitely more. It means that He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

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strains by their work and forced to operate at such an increasing tempo that they are too exhausted to take a real interest in a lot of things.

Added to this is what might be called "information overload" — the fact that we are all bombarded with so many facts, figures, etc., about every conceivable thing that we just cannot cope with them all. Almost as a defence we shut off our intake mechanism and narrow our field of vision to things which impinge more on our daily lives. Missions can come pretty far down the list in this process.

Publicity people in missionary societies have endless discussions about all this. They are conscious of the fact that missionary magazines, meetings, etc add to the overload and often suffer the same fate as a surfeit of information from any other quarter. They try to think up new ways of evading the defence network and lobbying a few well placed missionary missiles into areas where they will do the most good.

Possible solutions

Generalising, one could say that the approach varies from those who think we should go brighter to those who think we should go deeper. Either we must produce an informative but much more attractive product which will have a wider appeal and score well in a very competitive field, or else we must offer educative material which will not appeal to everyone but which will deepen the understanding of those who can be reached by education rather than mere information. Real optimists believe you can do both.

The image of the missionary — which has a lot to do with how people keep him in mind —

is a complex mosaic made up of material quarried from many different sources. Some of these are hostile to him, others are sympathetic but sentimental and out of date; and the more accurate material is often completely neglected.

The word "missionary" to many moderns can either be used positively to describe a real enthusiast who is eager to communicate his enlightened ideas (of education, politics, etc) or used negatively to describe someone who belongs to yesterday but who does not have the decency to disappear; an imperialist and coloniser of the soul who forces his point of view on people who already have a more enlightened one; a destroyer of other cultures who must stereotype all men till they adopt the same religious notions and customs as himself; and so on.

In other words it is the religious missionary who is objected to not the secular one, and "missions" of all kinds are legitimate — economic, cultural, friendship, even military or moon missions — just so long as they are not Christian missions!

This unsympathetic image is made up from many sources. Cartoonists are powerful image-makers, and missionaries — along with mothers-in-law, school marmas and other worthies — have suffered at their dexterous hands.

Novelists too and then film makers have taken up the theme e.g. Michener's "Hawaii" and some of the Somerset Maugham stories put missionaries in a rather bad light (unless they fall from grace and then they get sympathetic treatment). In anthropology classes snide remarks are often made to impress students to suggest that amongst all the sore destroyers of colourful indigenous customs there is



Rev. D. Hewetson

none so deadly as the missionary.

Together with all these factors it is also true that most people these days try to arm themselves against all those who are trying to push some particular philosophical barrow. We throw up a mental barrier against the wiles of the advertiser; we treat political indoctrination with great reserve and even scepticism; and the man who today wants to make others believe his particular credo is up against some pretty formidable obstacles.

Proselytisers are out of favour, and unfortunately this is how the missionary appears to many; and the fact that he does his proselytising amongst simple uneducated people makes him even more guilty of spiritual imperialism.

So goes the unsympathetic view of missions, very unkind and mostly untrue. One does not, of course, expect to find this (at least in such a blatant form) amongst committed Christians.

But the spirit of the age does make inroads into our minds, leaving behind a number of things not explicitly spelled out (but perhaps all the more dangerous for that) and some of these are antipathetic to missions. Fire of this kind is best fought with fire and the only way that the missionary image can be reclaimed and refurbished is by Christian communicators using all the skills and resources at their command to tell the missionary story in an honest, realistic, but more appealing manner. Missionary societies have not always paid sufficient attention to this.

Shangri-La

A problem from the other direction is that there are many people who support a missionary 'situation' which hardly exists any more except in their own minds and memories. To them there are still idyllic Shangri-La 'mission stations' where there hardly exist things like nationalism, revolution, urbanisation, revived ethnic religions, and younger churches which run their own affairs and do not like too much interference. Actually such stations now exist only in backwaters and no doubt even they will soon be overtaken by the ferment and change we have just described.

This mental image is so strong however that often a missionary's earnest attempt to tell it like it is appears not to be heard. As hard as he tries to paint a more realistic picture it is still Shangri-La that comes across.

It is remarkable how strong the feeling is that unless missionaries are taking the lead somewhere in primary evangelism (preferably in a jungle setting) they are not doing "real" missionary work. Of course, some missionaries are doing this; some churches are so small and weak (and unconcerned with evangelism as yet) that unless the Westerner evangelises it does not get done.

But primary evangelism needs doing amongst sophisticates as well as in the tribal setting, in concrete jungles and universities as well as in rural areas. What is more important, in many instances it is national Christians who are doing the primary evan-

gelism (and they are better at it than we are) and the missionary is there to help equip the nationals in some cases, or do things for the church which make it possible for nationals to do more important things.

This too is missionary work and in most cases far more effective and strategic than Western-centred work, though of course it does not make as much room for the pride in achievement that seems so important to us.

If people are going to support missionaries it must be done on the basis of realism. They must know what is actually happening and not just what they would like to see happening; and once we have finished telling about all the exciting and spectacular things we do, we must also do our best to show that the hum-drum and mental servant tasks are just as important as the more publicisable things. It may not always be good "copy" for the publicity department but it is often a good deal closer to the truth (and perhaps also closer to the spirit of Christ).

From anyone's point of view there are exciting things happening on the missionary front. From anyone's point of view the missionaries' social and historical

contribution to many countries (quite apart from their massive church planting work) is a good story. The fantastic growth of the church in some places, the unique insights which have come from some of the younger churches, the new techniques which have been used in evangelism and the pastoring in the younger churches — all these make very good copy. But there is also a vast amount of missionary work which is hard, slow, hidden, and (humanly speaking) unproductive.

It is hard to give it a better image than it has, and it would not be honest to do so anyway. But missionaries and national Christians are often slaving their insides out doing it and we need to be behind them just as much — if not more so — than the more photogenic ventures. Some missionary societies because of their specialised ministries are image-catchers and they have (rightly) made as much capital out of this as they can.

Without wishing to detract from them in any sense let us not delude ourselves into thinking that unless all missionaries can tell it as they do it, they are out of touch or out of date.

(More on Page 4)

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Notes and Comments

False fears

If Mrs Mary Whitehouse achieved one thing for the Christian cause in Australia more than another, it was that she laid "good and proper" the ghost kept alive by shallow thinkers, that Christians must not oppose the flood of evils that are current in our permissive society.

She did not budge on that point and she affirmed again and again that protest we must — Christians must stand up and be counted. And the mass media loved her for it! Max Harris of Adelaide and journalists like him, prepared Australians for an awful "Mother Grundy" whose only message was about sexual licence.

But the charming gracious woman, in full command of every situation, serene and joyous at all times, proved too much for them. They all, it seemed, fell in love with her. Her television, radio and press coverage was almost to saturation during the weeks she was here.

The stand by so many thousands against pornography and every form of permissiveness made a national impact. While Christians have a duty to proclaim the truth at all times, they also have a duty to resist evil and pronounce God's judgment against it. We dare not neglect biblical injunctions because they will be unpopular.

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Self-blame is no recommendation

People today feel so guilty about their grossly materialistic outlook that they over-compensate by denigrating the achievements of different ages or people of a different outlook.

The growing practice of heaping scorn on all things "Victorian" readily comes to mind. The vast achievements of that age in so many fields of human endeavour are ignored in the attempt to make our own seem superior.

In religious circles, "pious" and its derivatives is one such word which is trotted out for all sorts of calumny. Any dictionary will tell you its solid worth — devout, religious, dutiful.

But for some reason which escapes many of us, evangelicals have begun to beat their breasts at the mere thought of the word being applied to them. In his send-up of evangelicals published some years ago, John King lashed out often at evangelical piety as a thing of scorn.

Any Christian can be proud to be called pious, as long as the implication is not false piety. It tells of traits that any man can be proud of.

But at the same time, like any other descriptive word that may be correctly applied to evangelicals, it describes only a part, not the whole of his being.

Being pious does not mean adopting a particular posture, even a set of attitudes. It is to one's relationship with God. Only a partisan could see an implicit neglect of other relationships to men and have society which also make up totality of life.

Dean Peter Newall of Armidale recently wrote of "Keswick Christianity and similar movements" as meeting particular spiritual needs "within a pietist framework." This is an example

of evangelical breast-beating. The Dean has spoken at many Christian conventions of the Keswick type and he must know that their common framework is biblical, not pietist.

While the emphasis of the actual conventions is on holiness and the deepening of one's spiritual life the further emphasis is on the offering of one's self for full-time missionary service. And in fact, these conventions are the

spearhead of interdenominational missionary movements.

So while piety is part of the personal expression of one's relationship with God, each child of God should know that such a relationship also issues in adventurous action.

When people want to denigrate piety, we should look searchingly at what they will substitute for "devout, religious, dutiful."

Chilean Christians are rejoicing

In a letter in this issue on page five, a correspondent seems to regret that many Chilean Christians are rejoicing at the overthrow of the Allende Government. He is entitled to his regrets, just as the Christians with many of their compatriots, are entitled to their rejoicing.

The news item which our correspondent takes objection to, was a very simple letter from a Chilean Anglican to an Australian Anglican. Since publishing it, we have received a lengthy article by our Anglican Bishop in Chile, Bolivia and Peru, Bishop David Pityches, who is well-known to many Australians who have visited this country some years ago.

He has been able to publish this letter and do so in the Australian Anglican. In matters, all we have to say is that he has always been able to do so in the Australian Anglican. In matters, all we have to say is that he has always been able to do so in the Australian Anglican.

But since only a few counts of recent years have reached western media, he must speak to voice the feelings of at least 70 per cent of the population who are grateful to the armed services for ridding the land of a tyrant who

had brought the country to ruin. He says: "It will probably surprise the world at large to know that for the vast majority of Chileans, a bad nightmare has passed and the recent intervention of the armed forces and police has been hailed with jubilation."

Bishop Pityches does not deny the crying need for social and economic reform in Chile nor does he whitewash any form of brutality. But he does say that Allende "was working fast under the guise of democracy to bring Chile into subjection to Marxist totalitarianism." He adds that

since 1970, he and others have not been able to comment on the real state of the country under Allende, because they knew that private letters were often opened by the regime.

Perhaps our correspondent should not be asking "Will we Christians ever learn?" but "Will the Communists ever learn?"

While there is much more to the Chilean question than a simple Christian or an Anglican bishop may see, at least they have a perfect right to their point of view and as a Christian newspaper, we would fail them if we did not make it known.

Advertising on mail

A wonder that none of our larger dioceses with high volume outwards mail has yet decided to use the mail franking machines used by many large businesses.

It was a distinct pleasure to receive a letter with a meter cancellation recently from Hillspeak, U.S.A., headquarters of one of the Protestant Episcopal Church's most active organizations. In the top centre of the envelope next to the meter cancellation was the bold verse, "Whatever ye do, do all to the glory of God."

And of course, with such a machine, there are endless possibilities for such messages.

The overthrow of Allende in Chile

SIR—The contents of the letter from a Chilean Christian published under the heading "Chile — is the Western press reliable?" ("Church Record," November 1, 1973) filled me with dismay. Will we Christians ever learn?

The Allende regime in Chile was a democratically elected government which expressed its Marxism in a program of social amelioration for the undoubtedly down-trodden and often exploited poor of that country. So far was it from being a "sinister . . . dictatorship" that it was up for election either late this year or early next year. And if the people of Chile were dissatisfied with its solution was the very simple one of voting it out at these elections, an option that they certainly do not have with the present Junta.

The record of the Junta since coming to power certainly denies the assertion that they believe in "the power and love of the Lord." The mistreatment of civilians, the butchery of children and the imprisonment and murder of political opponents suggests that they see power as coming from the barrel of a gun and love as unimportant.

When will Christians see that our objection to communism is its atheistic materialism and its advocacy of political violence and suppression of freedom. And that, therefore, if a Marxist government like that of Allende seeks to bring about social amelioration and nationalisation of resources without suppression of religion and freedom we are no more entitled to call for its overthrow than any other properly governing regime.

In the case of Chile, we Christians are found wanting. We have preferred a brutal and corrupt regime seizing power by bloody revolution to an honest and humane one elected by a democratic majority merely for the sake of a few Psalms played on national radio.

Gary Ireland, Maclean, NSW.

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Letters

TO THE EDITOR

"Both sides of the question"

SIR—Don Meadows' comments on experience in his review of "Both Sides of the Question" ("Church Record," November 1, 1973), are perplexing. Unless I am mistaken he seems to be playing off personal experience and biblical authority. May I make the following comments:

(1) The Bible may be described as the product of certain men's experiences of God, although that would not be nearly adequate enough a description of the biblical material. Nor should we neglect the role of reasoning, reflecting and simple reporting by the biblical writers. However, the major problem is, what relevance does that description of the Bible have to the issue concerning the place of experience and any conclusions we draw from them should be placed under the authority of the Bible, and not in any sense alongside it as some individual revelation.

(2) Is it in fact true to suggest that the reason we accept on authority realities which we have not experienced, eg the second coming, is because of our experience of Christ? Surely it is more correct to say that the reason is because we have put our faith in the gospel and trust the words of Jesus and the apostle, available to us today only in the Bible.

We may grant that some people come to such faith through an experience of Christ, but the reason we accept realities which we have not experienced is because of that Bible which testifies to us of Christ. Experience may confirm the biblical message, but I cannot see how it would follow that experience itself can be given any supplementary authority. The Bible is self-sufficient and perspicuous precisely because it needs no such supplementation.

(3) The neo-Pentecostals may have "trivialised this tremendous insight," (ie that experience is an essential ingredient of theological understanding) — if insight it be — by attempting to match their experiences with those in Acts.

Letters to the editor should not exceed 300 words.

This method of relating experiences to the Bible, and the conclusions so drawn, are certainly to be strongly questioned. But at least they have tried, albeit unsuccessfully, to bring the biblical material to bear on their experiences, and so show some regard for scriptural authority.

However, Don Meadows seems to want experience to play an even more major role; that it should be used as "an aid to a reassessment of the whole of Christian life and understanding."

How that could be attempted except entirely from the basis of the gospel and its important ramifications, ie the Biblical message, is a mystery to me.

Robert Forsyth, Newtown, NSW.

The Archbishop and Ridley College

SIR—People within and outside the Church would have reason to be dismayed and perplexed by the uncertain and doubtful disapproval of the work at Ridley College voiced by the Archbishop of Melbourne.

Surely one with the Archbishop's experience would know that students learn as much in the rough and tumble of debate in the common room and over supper in studies where everything is challenged.

One gathers that students are more radical than ever before and I don't think looking back on my own experience at Ridley, when there were at least six Anglo-Catholic students and seculars of varying beliefs that Ridley men came out with a narrow attitude. Men too were doing other courses than theology which, as the late Bishop Murray said, made it healthier.

(Rev) P. R. Lawrence, Bayswater, Vic.

Incomplete news story

SIR, I refer to your news story headed "Highlights of Sydney Synod" and dealing with "Praise Rolls" ("Church Record," November 1, 1973).

The story seems so incomplete as to possibly be misleading. You say the ordinance "was opposed at the second reading and heavily amended in the committee stage." It is certainly true that it was opposed but also it should be said that after a long debate the second reading was put to the vote firstly by clergy voting alone and then by laity. In both houses the second reading was easily carried on the voices.

It is quite wrong to say that the ordinance was "heavily amended." Many amendments were moved but most of them failed or were withdrawn. The ordinance in its original form was substantially untouched. Two additional clauses were added of an explanatory nature only and six or seven very minor amendments were made.

It should be noted that the third reading was held on the sixth of extra day of Synod resulting in rather thin attendances when the vote was taken. Perhaps in these circumstances many Synod members might wish to see the ordinance brought forward again next year.

Gerald Christmas, Sydney.

Temperance — another evangelical view

SIR—Your editorial of two issues ago on alcohol is both timely and clear-sounding in its warning. You are to be congratulated on the sober manner in which you have presented material of a vital social nature before your readers.

On the question of road crashes and fatalities alone, there has been a mounting conviction on the part of governments and authoritative groups of citizens that alcohol plays a major role in the many car crashes — as high as three in four.

There is scientific evidence that the smallest intake of alcohol adversely affects driving efficiency. Dr Michael Henderson, Executive Director of Traffic Safety in N.S.W., says: "Far and away the most important human factor casually related to the occurrence of traffic accidents is the use of alcohol. Every piece of good research has indicated that the more alcohol that is consumed, the greater is the risk of accident involvement. Alcohol has a severely detrimental effect on driving skill."

Dr K. Jamieson, Neurosurgeon, Royal Brisbane Hospital, has this to say: "There is no doubt at all that even small amounts of alcohol reduce driving ability. Laboratory tests show that blood alcohol levels as low as .02 gramme per 100ml., representing only one or two small beers, reduce perception and judgment of the type important in driving."

In the light of these facts, I find it hard indeed to accept the reasoning of your correspondent, Gary Ireland (ACR 15 Nov). If your correspondent would consider himself a more enlightened Christian who sets a better example by drinking with the boys, then getting into his car and driving home, (if I read him correctly and without offence) I would say he is encouraging

them not in the path of life, but the way of death.

If drink causes my brother to have a road accident, then I will not touch alcohol and get behind the wheel of a car! Isn't this sheer common sense? Isn't this according to the principle of Scripture, too? Isn't this surely one motive for voluntary total abstinence?

But your correspondent appears to make the weaker brother principle apply to the total abstainer, as though he is not strong enough to "drink like a man."

The record of Salvation Army officers and other men and women of evangelical persuasion must surely have been overlooked by your correspondent, when he concludes that hotels "and other places . . ." have been abandoned by evangelicals. Even the most cursory glance at a book like "Evangelicals in Action" by Kathleen Heasman will give the lie to such a claim.

When so many Australians (one in twenty, according to the "Sydney Morning Herald" of November 7) are dependent on alcoholic stimulant to get them through the day (with all its attendant anti-social results, including drinking and driving), it is the responsibility of the informed Christians to speak up and be salt and light in the community in the name of Christ and for the sake of His people for whom He died.

Continue your good work.
(Rev) William F. Hayward, Five Dock, NSW.

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(Henry Jacobsen in "Christianity Today.")

Registrar of ACT resigns

Rev Dr Colin H. Duncan, Registrar of the Australian College of Theology since 1961, has resigned from the end of this year.

Dr Duncan, who is a canon of St Paul's Cathedral, Melbourne, has recently had a serious illness but he is making a satisfactory recovery.

From early 1974 he will become a full-time member of the teaching faculty at Monash Teacher's College where he will lecture in political science. For some years since 1966, he has been a teaching fellow in politics at Monash University.

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Books

HISTORICAL SOCIETY JOURNAL

CHURCH OF ENGLAND HISTORICAL SOCIETY JOURNAL, Vol. 18, No. 3 September, 1973, 24 pages, 50c.

The article on St Johns, Buckland, in Tasmania with its mysterious fourteenth century window is the highlight of an excellent issue which roves over Australia and beyond.

Layout has improved greatly but irrelevant line-blocks clutter some pages. A pity that some manuscripts do not receive minimal editing to remove anachronisms as in the Buckland and Greenwich articles and also to eliminate the treatment of very third common noun as though it were a proper noun by the use of capital.

The journal is produced by those who love to steep themselves in the history of our church buildings and parishes. But it is non-technical and aimed at the ordinary reader. It deserves the widest possible readership.

Rex Meyer

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Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

NO PAT ANSWERS by Eugenia Price. Zondervan, 1972, 145 pages, \$4.70. Millions of copies of Eugenia Price's books have been sold and there will be a wide audience for this one. With singularly clear perception she looks at such topics as disappointment, disillusionment, failure, watching our loved ones suffer, too young to die, the handicapped, doubt, etc., and she opens the biblical remedy for each crisis situation. She finds it in the plain words of our Lord, "Follow me." A valuable book for all who are being tested by the strains and tensions of life.

JOURNEY INTO UNDERSTANDING by Anne Arnott. Hodder Christian Paperbacks, 1973, 227 pages, \$1.95. Anne Arnott is the wife of a clergyman and her earlier book, "The Brethren," set the stage for this unusual story. Dr Boygan in his foreword calls it her "spiritual autobiography" but admits that readers will find much more in it. Her staunch brethren family, is strong influence on her and her own adult pilgrimage are all vividly portrayed. Unlike so many, she did not reject her spiritual training but allowed it to be an anchor as she faced the stresses of adult life. A book for parents to read and one for their older children too.

THE KINGDOM SEEKERS by Merle A. Johnson. Abingdon, 1973, 144 pages, \$3.35. The author begins by reminding us—and how we need reminding—that more than half the world's population was born after World War II ended. They have been influenced by a period of the most rapid change in our history, by wars, atomic explosions, ecological problems and they are challenging change in our history, including our denominations. But at the same time he sees the new generations as experiencing a bona fide revival of Christian faith. In this book he lays down some guidelines for the new "Kingdom seekers" and shows how they will need to have a firm grasp of God's will as it relates to their lives. A book that throws new light on the Jesus revolution in our midst.

Brief reviews

JEHOVAH'S WITNESSES by Salem Kirhan. Moody Press 1973, 78 pages \$1.95.

This book deals with the history and practices of this cult. A reliable, challenging account with colour photographs and other illustrations and charts comparing the teachings of the sect with biblical truths.

A GUIDE TO CHURCH PLANTING

by Melvin Hodges. Moody Press, 95 pages \$1.50.

This book by a veteran missionary of the Open Brethren will have a limited appeal to most readers of the Church Record, since the Anglican Church structures are in practice so different from the types advocated herein. Nevertheless, there are some worthwhile insights and the author certainly appeals to scripture in all his arguments.

Geoffrey Hayles.

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Preserve the cow

I see that the horse lobby has galloped into action. These folks are disturbed about the increasing use of horse meat at the dinner table.

According to news reports, a group of equestrians recently descended on the nation's capital bearing signs that read: "Horses are for riding, not eating."

Their cause is supported by no less than Senator Schweiker, who has introduced into Congress a bill to make the use of horse meat for human consumption illegal.

I can sympathise with this group. They love horses and feel that because of their beauty and recreational contribution to mankind they should be delivered from the slaughterer's axe.

On the other hand, who speaks for the lowly cow? Where is the cow lobby?

(From "Christianity Today.")

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Mainly About People



Rev Lance Shilton, who is to be installed as eighth Dean of Sydney tomorrow, Friday, November 30.

Rev John E. Hawkins, who has been on study leave in England since 1971, has been appointed rector of St Stephen's, Lidcombe (Sydney) from early December.

Rev C. Stanley A. Howard, died on October 23, aged 93. He was formerly rector of Pitt Town and Kangaroo Valley (Sydney) and before his death was possibly the oldest living graduate of Moore College from which he was ordained in 1905.

Mr Denis Vandervort was made dean of the Bishop of Rockhampton in St Luke's, Wandal, on November 8. He will continue as curate at Wandal.

Rev Canon Kenneth W. Raff, Secretary of the Diocese of Rockhampton, has been appointed to the additional post of Diocesan Registrar, Rockhampton.

Rev Ralph W. Holden, rector of St Benedict's, Murrumbidgee (Woolahra) since 1967 and rural dean of York Peninsula, has accepted nomination to the parish of Pittong (Adelaide) from January next.

Rev Andrew M. King, curate of St David's, Burnside (Adelaide) has been appointed to Holy Trinity, Point Pearce (Woolahra) from mid-February next.

CORRECTION: Rev James L. Young will relinquish his Melbourne appointment in February next and will go to Euroa in the diocese of Wangaratta, but not as rector of St Paul's, Euroa, as reported in these columns on Nov 1.

Canon W. Christopher Gray, in charge of St Wilfrid's, Tea Tree Gully (Adelaide), since 1967, is to retire but will become administrative archdeacon of the diocese of Carpentaria and will take charge of the Weipa district in that diocese.

Rev Andrew W. Cheesman, assistant chaplain at St Peter's College, Adelaide, since 1970, has been appointed in charge of St Wilfrid's, Tea Tree Gully, from December 19.

Rev James R. Razzell, rector of St Theodore's, Toorak Gardens (Adelaide), since 1970, has been appointed rural dean of the Eastern Suburbs.

Rev David C. Hampton-Smith, rector of St Catharine's, Prospect (Adelaide), since 1969, has been appointed rural dean of Adelaide.

Rev Frank Bourne, curate of Christ Church, Mount Gambier (The Murray), has been appointed rector of Keith.

Rev John N. MacMillan, vicar of St George's, Reservoir (Melbourne), since 1968, was inducted as rector of Naracoorte (The Murray), on November 23.

The Bishop of The Murray will ordain the following in Christ Church, Mount Gambier, on December 21: Rev A. R. Wood (priest), Messrs G. Bennet and V. Pringle (deacons).

Very Rev Harlin J. L. Butterley, dean of St David's Cathedral, Hobart, has been appointed rector of Keith.

Acting like Christians

It has been said that the church spends much of its time trying to make non-Christians act like Christians. But one pastor has shrewdly observed that his problem is trying to get Christians to act like Christians.

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Hospital chaplain awarded Fellowship

A Churchill Fellowship for study abroad has been awarded to Rev Russell C. Fowler (pictured), chaplain at the Royal North Shore Hospital, North Sydney.

Mr Fowler, 46, served in the 2nd AIF, and was ordained in 1960. After eight years in parishes, he became a Child Welfare chaplain in 1968 and a hospital chaplain in 1972.

The Churchill Fellowship will enable him to spend 12 weeks in the UK and three weeks in the USA. All fares and living expenses are covered.

He will study the organisation

of chaplains' departments in large, expanding university teaching hospitals in both countries. He also aims to increase his knowledge of how the chaplain can be involved with the medical team working in specialised units such as spinal injury, emergency and coronary care units.

While in the UK, he will attend a two-week course on "Applied studies in organisational behaviour" at the Tavistock Institute in London.

Mr Foster will leave Sydney by air on June 2 next year. The award was the first made in Australia to a hospital chaplain.



Rev Russell Fowler

Mission at Mackay

A successful week-long mission was held at Holy Trinity, Mackay, North Queensland in October.

The rector, Archdeacon Gordon F. Guy, was particularly pleased with the large attendance at the two services on the closing day of the mission. The church was crowded both morning and evening.

The missionaries were Revs Bill Childs and Gordon Coad, both of the diocese of Newcastle. Mr Coad has had long mission experience with the Church Army.

Archdeacon Guy said that the mission had been an inspiration to the people and had helped them get their priorities right. He hoped to hold another mission within five years.

Deaconess speaks at cathedral

Head Deaconess Mary Andrews addressed a large congregation of women in St John's Cathedral, Brisbane, on October 30 at a special World Community Day service.

The theme for the service and address was "Where in the World is my Neighbour?"

Eight denominations were represented at the service at which the Toowoong Methodist choir sang. A special "Least Coin" collection was made.

Miss Andrews was elected to the executive of the Australian Council of Churches earlier this year.

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Tas. IVF man wins study award

Mr David C. Jones, MA, a lecturer in social psychology at the Tasmanian College of Advanced Education and deputy chairman of the IVF Graduates' Fellowship (Tas.), has been awarded the first Frederick George Knight Scholarship, the Bishop of Tasmania announced recently.

The scholarship was established for "the promotion or encouragement of evangelical Christian education in theology"

and its generous provisions are comparable with current rates for the Rhodes Scholarships.

Mr Jones intends to enter the ministry in the diocese of Tasmania and he will leave for Cambridge next year where he will study for the theology and religious studies trips. His two-year course will lay stress on biblical language studies and theology including the development of Christian doctrine. He will spend a third year reading for a diploma.

He is a lay reader at St Peter's, Sandy Bay and is also active in the Tasmanian Marriage Guidance Council.

Overseas visitors at Bishopscourt



One party outside Bishopscourt.

Many overseas, country and interstate visitors took the opportunity to go to Bishopscourt at Darling Point during the festivities that were arranged for the opening of Sydney's Opera House.

Mrs M. L. Loane invited these visitors and numbers from the Sydney area to visit Bishopscourt for a coffee morning and an inspection of the lovely old house and its beautiful gardens.

Visitors were received by Mrs Loane and after wandering through the spacious reception rooms, they went to the verandah and the drawing-room where coffee was served by members of the Mothers' Union.

Later in the morning, MU members acted as guides, taking groups of visitors through the rooms of Bishopscourt, through the chapel and into the gardens. The day was fine and warm and many lingered to enjoy the sunshine in the peaceful setting of Bishopscourt.

Sth Aust gives a fine lead

On Monday, 12 November, South Australia ushered in a new era in social and family welfare by setting up for the first time in Australia, a Family Court.

It is a completely new sort of court although it will be an extension of juvenile courts in some ways.

It has three specific purposes:

- To protect the rights of children.
- To promote public welfare by preserving and protecting family life and the institution of marriage.
- To try to reconcile husbands and wives and to help settle domestic and family controversies amicably.

The Court will be administered by Senior Judge Marshall, of the Juvenile Court.

He will be helped by four colleagues, Judges A. B. C. Wilson, K. A. Murray and I. B. Burnett and Mr Ward, SM.

The court will sit at present in the IAC Building on the western side of King William Street between Sturt and Wright Streets. It will deal with all "family law" matters below Supreme Court level.

Here are the kinds of judicial work it will handle:

- Applications by minors to marry.
- "Family" peace complaints.
- Charges of assault by one member of a family against another.
- Adoption applications.
- Affiliation and separation proceedings.
- Maintenance matters and proceedings relating to the guardianship of children.

The man most pleased by what is about to happen is the Attorney-General and Minister of Community Welfare (Mr King).

His is the initiative responsible for it.

"The preservation and promotion of the family as the basic unit of society and the environment in which most people seek their happiness and fulfilment in life is a prime objective of the Government's welfare policies," Mr King explains.

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Clergy learning to care

New insights for ministry to people with problems

Ever since 1966, regular clinical pastoral seminars have been held at Callan Park and Broughton Hall Psychiatric Hospital, organised by Sydney's Chaplains' Department. This means that nearly 200 clergy and deaconesses have been given clinical training in ministering to troubled people.

These seminars are additional to seminars held once each year for senior theological students.

The seminar held 26 to 30 November was fully booked, with 11 parish clergy supervised by the Director of Chaplains, Canon Deasey and Chaplains Geoff Simmons (Parramatta) and Rex Meyer (Callan Park and Broughton Hall).

The program, which had some unique features not previously introduced, was planned by the three supervisors and carried through with the complete co-operation of medical superintendents, medical, para-medical and nursing staffs of Callan Park, Broughton Hall and four of Callan Park's community mental health clinics.

This co-operation and the ready acceptance of the ministers in the wards, the clinics and in all kinds of situations throughout the week was frequently commented on by the participants. Not only were they obviously made welcome but all staff went out of their way to be helpful and answer all questions.

This course is devised for ministers who have already had considerable pastoral experience and all remarked how much they were able to learn by doing, rather than by being lectured.

On the first morning, Dr Paul Merory, psychiatrist in charge of Broughton Hall's out-patient department, talked to the men about the nature of the main forms of mental illness, relating it at each step to what ministers

would see in their own parish. He briefly interviewed three patients to show the men some of the recognisable signs of stress and anxiety that are seen in the mentally ill and in many troubled people.

Each morning, the men were allocated to one of three acute admission wards where they sat in patient groups for the first hour, followed by morning coffee and discussion with the staff.

There was general agreement that sitting in the patient groups, talking with the patients and seeing how they were often able to relate much better to each other by the end of the week, was a most helpful experience.

One man was able to say that the first day caused him so much anxiety about the course that he resolved not to come for the final four days. But he was glad he overcame that initial feeling, for he admitted that the whole experience was most enriching.

The participants also found that morning coffee with staff most valuable as they learnt to understand what the significance of much group activity was. Most commented that it was in these meetings that they say a degree of selfless dedication to the work of help and recovery that they had not imagined possible except from dedicated Christians.

On the second day, each seminar participant interviewed a patient in one of the acute admission wards, learning among other things, that it is possible to talk to and help even acutely ill mental patients. Even more important, they learnt the value of sympathetic listening, how people with problems relate to others, how to accept those they interviewed as people who need a ministry, a ministry which will be perceptive, skilful and Christ-centred.

New Tanzanian capital brings CMS new tasks

Recently, further news of the development of Dodoma as the new capital of Tanzania was received from Bishop Yohana Madinda, Bishop of Central Tanganyika, and with it the first request to the Church Missionary Society of Australia for help.

The Bishop writes: "As you know, Dodoma is now the capital of Tanzania. Already they have been moving many people here to begin the development of the new city. Many expatriates will be coming and we have a request from the Education Department to extend Stockley School."

"They are going to extend Stockley Primary School buildings for us so we can have up to 300 pupils. This means we need more teachers at once. They said we should get two immediately to start from the beginning of the year and we would need more later on."

"Already some 350 people

have moved here and about half are expatriates. Next year there will be more. Could you please do what you can as soon as possible? If you can get teachers to come, perhaps they could come as Members Serving Abroad, so that we don't have

to wait for them to do training, as there is no time as you will agree."

Bishop Madinda went on to comment about the tremendous opportunities that the change of capital presents for the Church.

"It is a tremendous challenge for witness here in Dodoma at this present time. We want teachers, men or women, who are mature Christians who see this as the opportunity of winning many for the Lord. There will be many changes in Dodoma, and the Church needs to be at the forefront of showing Christ in every situation."

The directors and staff of the Church Record extend Christmas and New Year greetings to all readers and the hope that all may enjoy the peace and presence of Christ at this time. The next issue of this paper will be January 10.



Bishop Madinda

TEAR Fund sends \$17,000

TEAR Fund (Australia) (The Evangelical Alliance Relief Fund) has distributed \$17,236 since July to evangelical agencies working on relief in Asia and Africa.

Major allocations have included \$6,200 to the Evangelical Fellowship of India Committee on Relief (Dr Ben Wati) for relief of the drought-stricken areas of West India; \$2,500 for relief of sufferers in the flooded areas of West Pakistan, through the CMS Church in Lahore and the International Christian Fellowship relief program; \$2,300 for relief and rehabilitation in the Southern Sudan (ACROSS), this sum being doubled by a matching grant from a Christian foundation in the USA; \$1,500 to Indo-China for relief projects for refugees in South Vietnam through the Christian and Missionary Alliance and the Evangelical Church of South Vietnam and for relief of the 13-million refugees in Phnom Penh through the Evangelical Church of Cambodia and \$1,000 from the Emergency Fund for relief in Ethiopia through the Sudan Interior Mission.

It is expected that a further sum of at least \$1,000 will be sent for Ethiopia as donations continue to come in.

The sum of \$800 has been allocated to rehabilitation programs in Bangladesh and \$250 has been sent to help the relief work of Eddie Smith of World-wide Evangelization Crusade in Chad — TEAR Fund (London) has provided a jeep for this work.

From the Cliff Richard tour the sum of \$7,300 was received, one third being earmarked to be used for Australian Aborigines. This was designated to the training of Aboriginal leaders at the Darwin Joint Training Centre and the Gnowangerup Bible Training Institute. The remainder was included in the disbursements made to Ethiopia, India, Pakistan and Africa.

Necessity of dogma

Spiritual truth is just as mandatory for Man to believe as mathematical truth. The acceptance of such dogma does not limit the use of Man's intelligence but, on the contrary, opens up new dimensions for enquiry by enlarging his concepts in a way which otherwise would not be possible.

(L. R. Shilton)

Dr Loane's fund helps Ethiopia

The Archbishop of Sydney, Dr Marcus L. Loane, has announced the allocation of grants from his Overseas Relief Fund, to meet special needs throughout the world.

He has sent \$3,000 to Ethiopia to be dispersed by a Christian agency on the spot in the crisis famine area. One thousand dollars of this money has been specially earmarked for Ethiopia by donors to the Archbishop's appeal.

A bank draft of \$250 has been made out to Mrs G. Donniethorne for her relief work in Kowloon's Old Walled City. Mrs Donniethorne has worked for many years in this foreboding place.

A recent visitor to the Walled City said on his return, "It was a dark, frightening place to me. Even the police rarely go there. Many of those dark, twisting lanes are no wider than the hallway in my home. I didn't know that so many people actually lived underground in the honey-comb of cells carved out like anthills. Someone told me there are women and children deep inside who never see the light of day."

Cheques of \$1,000 each have been sent to ACROSS for relief work among refugees in Southern Sudan and to World Vision for relief work in Cambodia. A further \$250 has been made out to the Africa Evangelical Fellowship for work in Malawi.

Moore College