

MAINLY ABOUT PEOPLE

BENDIGO
Archdeacon Norman McDonald has been appointed Rector of Mildura. He will also be a Canon of Bendigo Cathedral, Mildura.

MELBOURNE
Rev E. A. C. Harvey has been appointed from the Incumbency of the parish of St Matthew, Ashburton to the Incumbency of St Matthew's Cheltenham, as from October 12, 1977.
Rev P. S. Hutchinson has been appointed from St Mark's Leopold to the Incumbency of Christ Church, St Kilda as from November 2, 1977.
Rev A. J. Schreuder will resign from Holy Trinity, Ringwood East on December 31, 1977 to take up appointment as Chaplain at St Anne's and Gippsland Grammar School, Sale.
Rev J. Driver resigns as Asst Curate at St George's, Reservoir to return to Diocese of Bathurst.
Rev J. H. Reynolds resigns from All Saints' 31.

SYDNEY
Canon W. D. Girvan, Rector of St Luke's Dapto will resign on December 31.
Rev H. F. Dillon, Rector of St Simon and St Jude Bowral will resign at the end of November.
Rev J. W. Thomson, Rector All Saints' Albion Park will resign on December 31.

WOMEN'S GROUP GOES PUBLIC

The group responsible for the protest on women's role in the church, outside St Andrews Cathedral at the beginning of General Synod (ACR September 15) is called Anglican Women Concerned.

The group is about 20 strong according to the Rev Bruce Wilson of St Georges Paddington and in addition to some women members of his congregation has members from several other Sydney parishes. According to Mr Wilson these are: St Mark's, Darling Point; St Matthias', Centennial Park; St Stephen's, Newtown; St Peter's, Mortdale; St Giles', Greenwiche; and St James', Turramurra.

Mr Wilson told the Church Record that the group has been meeting for two years to study all the relevant literature on the place of women in the church.

The protest outside the cathedral was the first public activity of the group. Mr Wilson said there are no official office bearers, however, the spokesperson for the protest was Miss Col-

Nunawading, to take up appointment as Rector of Wodonga, in the Diocese of Wangaratta as from November 30, 1977.

Dr L. Morris has announced his retirement from the end of term 1, 1979. He plans to make his home in Melbourne. In December, he is leaving for a short lecture tour to missionaries in Thailand.

GIPPSLAND
Rev R. Morris will resign from the Parish of Moe at the end of December and will take up an appointment at Port Augusta in January.

Rev G. Reynolds, assistant priest at St James, Traralgon, has been appointed Priest-in-Charge of Trafalgar from January, 1978.

Rev Canon F. McGorlick, Rector of Foster will retire from the active ministry as from 1st January, 1978.

HEADMISTRESS FOR SCEGGS

The Chairman of the School Council of SCEGGS Darlinghurst, Mr D. S. Clarke, recently announced the appointment of Miss Diana Bowman as the new Principal of the School.

Miss Bowman's appointment will be effective from first term 1978. This appointment follows the previously announced retirement of Miss Barbara Chisholm, the present Principal of the School, following a career of 31 years in that position.

Miss Chisholm had originally intended to retire at the end of 1975 but in view of the difficulties then confronting the School, she was persuaded to continue in office for a further two years.

Miss Bowman is an Old Girl of SCEGGS Darlinghurst and was the first student to receive the SCEGGS

Council Scholarship for Tertiary Education.

She attended the University of Sydney in 1955-57 and was awarded the degree of Bachelor of Arts.

She was subsequently awarded a Diploma of Education from the University of New England in 1960 and is currently completing a Master of Education Degree at the Canberra College of Advanced Education.

Miss Bowman has previously taught at SCEGGS Wollongong (1958-61) and was Headmistress at Gorton Girls' School, Adelaide during 1965-67.



Rev Allen B. Finley (International President of Christian National's Evangelism Council) addressing the gathering at the dedication of the Australian headquarters. The Chairman, Canon Roy F. Gray is seated at right. Ramon Williams

CHRISTIAN NATIONALS HQ DEDICATION

Saturday, September 3rd, saw the much awaited Dedication of an Australian Headquarters for the Christian National's Evangelism Council. The meeting took place in the newly built auditorium at the Sydney Missionary and Bible College, Badminton Road, Croydon.

170 people attended the function. The guest speaker was the Rev Allen B. Finley, International President of CNEC.

Mr Arthur Sindel, Chairman of the CNEC Board, brought greetings from members of the organisation around the world. Mr Sindel also related the story behind the purchase of the property, located at 35a Badminton Road, Croydon, three houses away from the SMBC.

"A gift of \$50 started things moving. Last year we had \$700 in hand, towards this project. From December to today there has been a clear indication of what the Lord has done. Over \$28,000 has been received, leaving only \$23,000 still needed." The offering at the meeting reduced that amount by a further \$600.

Mr Glad Barr, Hon Secretary, spoke of the Vision and Challenge of CNEC. Describing some of the work overseas, Mrs Barr told of a church where the

members not only increase their missionary offering every year, but also have started a new pledge idea.

Each year a pledge is undertaken, by faith, to introduce a certain number of new people to the church. The result has been a growing church, with full seating!

"What are we doing with our empty churches and what are we doing with what God has entrusted to us?" asked Mrs Barr.

Chairman of the meeting, Canon Roy F. Gray, introduced Rev Allen B. Finley who spoke of the Temple in the Scriptures and its purpose.

"It had a purpose to serve. It housed the Ark of the Covenant; the Ten Commandments' Tablets; the Mercy Seat was there behind the Veil; the Holiest of Holies; it was a sacred and wonderful place. But it had a temporary function!"

The Veil would be rent in twain! No longer would there be a priest alone who could go in, but Christ — once and for all — would enter into the Holiest of Holies on our behalf."

Today a Moslem Mosque is on that very same spot.

"Jesus moved their minds from the earthly to the heavenly. If we are more rightly related to Eternity, we will be more rightly related to life, here and now!"

"The things we have will be used in the light of Eternity." "God reminds us, on this day of dedication, that what we must do, we must do NOW."

"God doesn't dwell in the new building. He dwells and works through our lives and don't forget. He understands other languages too."

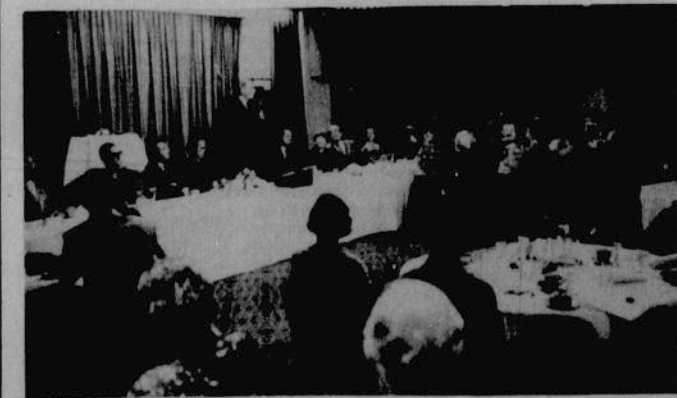
"The Church in Korea is growing rapidly. The younger churches are getting the missionary challenge."

DONATIONS

We acknowledge the following for their donations up to 26/9/77:

R. S. R. Meyer, Roseville; Miss Poulsen, Kalorama; A. Hensell, Baulkham Hills; D. Stephens, Killarney Heights; E. A. Burgess, Lakemba; L. K. Langley, Lane Cove; P. Lopez, Hurstville; Rev V. McNamara, Jandowae, Qld; Miss G. Anderson, Carlingford; K. Hart, Seaford; W. Bullard, Muswellbrook.

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Dr Hardin B. Jones, PhD, addresses Festival of Light Annual Citizens' Dinner at the Menzies Hotel Ballroom on 29th August, 1977.



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LAMBETH CONFERENCE PREPARATIONS

Four hundred Anglican bishops from all over the world, including all Australian diocesan bishops, will attend the Lambeth Conference, July 22 to August 13, 1978, at the University of Kent, England.

Lambeth Conferences, chaired by the Archbishop of Canterbury, are held every ten years.

They do not legislate, but have considerable moral influence in the Anglican Church and beyond.

In three respects the 1978 Lambeth Conference differs from its predecessors.

For the first time the Conference will be residential. Also the Anglican world family is now composed almost entirely of autonomous Churches with indigenous leadership. And the agenda has a different emphasis.

The agenda aims at thinking what the Church and its ministry are for, rather than at pronouncements and at recommending courses of action.

Any such thinking must try to see the world and its people as they are, and the major influences that affect their lives. Hence one main approach is "Today's Church and Today's World".

Another aspect is an accent on prayer and waiting upon God. The Conference aims to be practical as well as spiritual, and universal as well as individual.

Some special discussions are envisaged on particular subjects such as relations with other Churches, the ordination of women, training for all kinds of ministry, the role of the Anglican Communion.

Media representatives will be welcome. Most sessions will be open to the public. Accreditation will be necessary.

Any Australian media interested in accreditation are invited to contact General Synod Press Officer, Alan Nichols, St Andrew's House, Sydney Square, 2000.

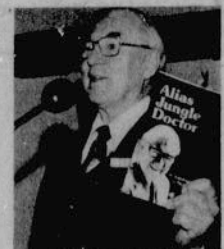
PAUL WHITE'S AUTOBIOGRAPHY

The 41st book to be written by Dr Paul White, better known to most as the author of the Jungle Doctor books and fables, was recently released in Australia. Appropriately, it is the author's autobiography or, to use the Jungle Doctor's own more colourful expression, "my life with the lid off".

This book in some ways has been the most difficult book Paul White has ever had to write. In describing the book, and his reason for writing it, Paul White says:

"This autobiography has taken sixty-seven years to live and six to write. Alias Jungle Doctor is planned to be a working book — to entertain and also to have practical usefulness when it tells of targets that have been hit or missed, and why. It is easy to write about the sunshine in my life but describing the shadows and scars has been hard but necessary. So often I've been told, 'You can't understand. It hasn't happened to you.' But it has and it's there in black and white."

Alias Jungle Doctor is published in Australia by Anzea Books and distributed by Emu Book Agencies. Anzea Books released last year the prelude to the full autobiography, entitled Get Moving! This earlier book



Photographed at the Christian Bookselling Convention in Adelaide last month is Dr Paul White, addressing delegates at one of the luncheons — and promoting his new autobiography!

contains the Biblical principles Paul White has found have worked in his life. It was written to keep the "preaching" separate from the life story!

MELBOURNE TO HOST WCC CONFERENCE ON MISSION AND EVANGELISM

Melbourne has been chosen as the site for the 1980 conference of the World Council of Churches on Mission and Evangelism. This conference will be the 70th anniversary of the 1910 Edinburgh mission conference which is generally recognised as the beginning of the modern ecumenical movement.

For the first time the World Council of Churches will hold a major conference in Australia and it will be the first major world conference on mission and evangelism since the Bangkok conference on Salvation Today held in 1972.

Under the theme "Your Kingdom Come", Dr Emilio Castro of the WCC Commission on World Mission and Evangelism has suggested "four areas of concern that deserve the attention of the conference: 1. Search first the Kingdom and its justice; 2. The proclamation of the Gospel in different cultures; 3. How to be parables of the Kingdom today; 4. Common witness on a natural and world level."

Commenting on the World Council's decision to hold the 1980 Conference in Australia, ACC General Secretary Ms Jean Skuse said, "I think this is a tremendous opportunity for the Australian churches to

reflect on the church's mission in this country and in the world. I'm sure this will be a very enriching and rewarding experience for Christianity in Australia and will provide an excellent chance for Australian church people to meet others from around the world who are on the frontiers of world mission."

"I am equally pleased at the enthusiastic response from our member churches," she concluded. Ms Skuse is also Vice Moderator of the WCC Central committee.

The decision to hold the conference in Melbourne was taken by the ACC Executive Committee after considering the advantages and disadvantages of Sydney and Melbourne.

A planning committee of representatives from WCC member churches in Australia and also from other churches such as the Roman Catholic Church will not commence planning for the 300-400 strong 1980 conference.

New outlet for Christian education

The bookshop of the Board of Education has moved to bright new premises in St. Andrew's House Arcade. The new shop was opened by the Archbishop, and Bishop Robinson, the Chairman of the Board, gave the address.

The name "Insight Resources" was chosen to highlight the role this bookshop will take. It will provide resource material for people involved in Christian education in particular, and even education in general. Not only are there aids such as flannelgraphs and charts, but hardware such as cassette recorders and resource books on Christian Education method, practice and theory.

The shop has a central

position in the arcade at the foot of the escalators into St Andrew's House. Cynthia Johnstone and Daphne Joy, the two ladies who help run the shop, are hoping this new position will be more convenient, both for people who use materials published by the Board (Trowel and Sword) and for others wanting help with their educational work. If the first few days of trading are any indication, the shop should be quite a success.

Bishop Robinson drew attention to the fact that the shop was being opened on the 55th Anniversary of the first edition of the Trowel, published in December, 1922, at a cost of 3d. It was then, and is now, once more the only Anglican Sunday School material published in Australia. Anyone wishing to review Trowel materials will find it displayed in "Insight Resources".



Bishop Donald Robinson addressing audience at opening of new book shop.

AUSTRALIAN CHURCH RECORD, OCTOBER 31, 1977 — 1

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NOTES & COMMENTS

Crisis in education

How much longer must we wait for the Education Departments to reverse the pendulum swing of innovative education in our schools.

The latest document from the NSW Department of Education is a case in point. It speaks in general terms of philosophical aims such as "moral autonomy" rather than the detailed learning objectives specified in past documents.

Parents and others must surely wonder at and be concerned about aims like "To guide individual development in the context of society through recognisable stages of development towards perceptive understanding, mature judgement, responsible self-direction and moral autonomy".

The obvious change in emphasis is from teaching content to learning methods. In the past teachers were given detailed curriculum stating the skills and knowledge to be mastered by pupils at each stage of their schooling. Reading, writing and numerical skills were at the call of primary education.

For a rich and full life in our complex society one needs to be able to read, do simple mathematics and be able to express oneself in a written form. Just try getting a secure and meaningful job if you can't fill in an application form.

Recently employers and tertiary institutions have been complaining of the woeful and frightening reading abilities of many school leavers who come to them for interviews.

We would have expected these complaints to be noted and allowed for in the new "primary aims" document, but this is not the case. Instead reference to the child's capacity in "speaking, listening, reading, writing, spelling etc" that were found in the previous "aims" document has been deleted.

Of equal concern is the reference to responsible "self-direction" and "moral autonomy". What does "self-direction" mean and what is "moral autonomy"? How self-directive can a nine-year-old be? Some proponents of "open plan" education are quite confident that young children can direct a lot of their own learning. The results of open plan education in other countries are not quite so encouraging, especially where they have been using this method for a longer period than we. Younger children need clear procedures, definite directions and firm discipline if they are to develop into well-balanced and secure people.

Christian and other responsible parents and citizens ought to make their views known about the trends in school education. Parents should be active at the local school level by discussing with the administration and staff how it will interpret and implement these broad "aims of primary education" for that school.

If the decline in education standards are the philosophical drift in official aims continue Christian parents will have to look more closely at the expensive church school system or the newer mushrooming parent controlled schools.

New Archbishop of Melbourne

The election of the Rt Rev Robert Dann as Archbishop of Melbourne was a surprising choice to many. Bishop Dann was the Chairman of the Board of Electors which was deadlocked for so long over such other names as Bishop Donald Cameron.

Bishop Dann is to be congratulated on his election and should have the prayers of all Anglicans as he embarks on the heavy responsibilities as Archbishop of Australia's second largest diocese.

This is the first occasion that Melbourne has had a new Archbishop for twenty years. The system of a small board to appoint an Archbishop is in contrast to the system existing in NSW. There the Synods as a whole elect the Bishops or Archbishop, as the case may be, in a session closed to the public and the media.

This is essentially a more just system. It is quite wrong that the holder of such an important office should be elected by a small group in which temptations to make deals and the opportunities for individuals to obstruct the majority are so great.

It is far better for the chief pastor of a diocese to be elected by the synod, comprising as it does the clergy who will have to serve under his authority and a large number of representative laymen who are elected to safeguard the interests of the parishes.

The office of Bishop is too important to be left in the hands of a small number.

South African shame

The behaviour of the South African Government in arresting opponents of its racial policies and suppressing basic human rights of the overwhelming majority of its citizens has just earned the condemnation of the civilised world for many years.

South Africa, which some might say has received a disproportionate degree of world criticism, apparently had been trying to repair its image in recent months. For example there has been a relaxation in the limitations on multi racial sport.

However the recent death under suspicious circumstances of Black activist (the latest of many), Steve Biko, the clamp down in the freedom of the press, both black and white, including the harassment of journalists has exposed that nation to much deserved condemnation.

South Africa, a self acclaimed Christian nation, claims to be working for the ultimate good of the black majority yet it employs methods as ruthless and cruel as any atheistic police state.

It is hard to escape the conclusion that it wants to serve the interests of the blacks only so long as the economic and political interests of the white minority are not hurt.



ON & OFF THE RECORD

By David Hewetson

PREACHING

What is a sermon? Or rather, what is preaching? Is it a Bible study in church? Or is it something else again? No doubt one's answers to these rather trite questions will differ from other's answers, depending on one's background, tradition, pre-suppositions, etc.

SERMONISING

A mystique has, of course, gathered around the pulpit. The act of preaching a sermon has taken on a particular stance which may in many cases be quite far removed from what the New Testament means by "preaching".

Perhaps we should entitle our contemporary activity "sermonising" so as to remove any confusions from people's minds concerning the proclamation of the Gospel and the more didactic activity of instructing believers, etc.

Well, "sermonising" will do me. It is an activity of which I am not ashamed. I even have my own ready-made definition that you may borrow or discard just as it suits you.

The sermon is, I believe, a "verbal essay", ie, a discourse on a topic which may or may not be a text or passage of Scripture. I would go along with those who think that it should most often be the latter, in which case the correct term for it is "expository preaching".

VARIED DIET

But I do not go along with those who think there should be no other kind of preaching. Exposition should be the

staple diet, but it should be balanced from time to time with a wide and more panoramic approach.

I would go so far as to say that I believe that those who never hear anything else but exposition are in danger of getting a very piecemeal view of the Bible and of the Christian faith. I firmly believe that there is a great necessity to "get it all together" in doctrinal, topical and "panoramic" sermons from time to time.

I agree with those who believe in preaching series of sermons. I think this a great way to cover large stretches of Biblical material in a systematic way. It also obviates the preacher's malaise of getting right up to Saturday night chopping and changing, and choosing and refusing his subject.

It is a great thing to know on Monday what you will be on to next Sunday. And as soon as time permits for preparation there is less messing around. I have also found it helpful in that preaching a Biblical series forces me to stock up on good commentaries on the particular book being preached about. It does not quite seem to hurt so much when you put your hand in your pocket to pay for them!

DULLNESS AVOIDED?

Finally, I believe that if one looks upon the sermon as a "verbal essay" one can more easily avoid dullness. And some of the correct pulpit-based Bible studies that are being offered these days are (they tell me) exceedingly dull and dreary. An essay picks up the subject and carries it along.

It takes pains to introduce it properly; it never loses sight of it in the verbiage and the footnotes that a sequential treatment of a passage can deteriorate into; it applies the subject and pushes it home to the hearer. But, then, maybe you do not agree with me. Or do you?

FOL and RC bishops attack divorce law

The Festival of Light fully supports the Submission by the Roman Catholic National Bishops' Conference recently held in Sydney.

The Submission, signed on behalf of the Australian Episcopal Conference by its President, James Cardinal Freeman, urged the Federal Government to review the Family Law Act immediately.

The Submission contains twelve points dealing with the serious limitations of the Act, and the dramatic escalation in divorces, with the subsequent breakdown of family life.

The Rev Fred Nile (National Co-ordinator of the Festival of Light) said:

"Recent reports from the USA clearly show the link between family disorganisation and the growing teenage alienation with its by-products of drug use and violence.

"Our society has to take urgent action to reverse the factors which are causing this family disorganisation — the breakdown of the community, the neighbourhood and the family, and the rise in the number of homes from which the father is absent.

"The absence of a father can be the result of a divorce,

work pressures and social pressures, etc.

"More and more children are being placed in child care centres, or coming home from school to an empty house, or, at best, a single parent.

"The 'family wage' concept should be re-introduced to reduce the economic pressures which are forcing many reluctant mothers to work, and so placing more strain on the marriage.

"Urgent action is needed to strengthen the family as the basic and natural unit of our society," said Mr Nile.



Rev Fred Nile

Christians' petition in USSR

A "Sydney Morning Herald" headline recently declared: "The faithful take on the Kremlin". Taking on the Kremlin is not a healthy exercise especially for Russian citizens but that is what is happening in the city of Gorky where one thousand seven hundred Christians have signed a petition asking the Government to re-open one of the city's closed Churches.

This was stated by the Rev Bernard Judd.

The City Gorky, on the Volga River, with a population of 1½ million, was once a great religious centre but only 3 small churches are allowed to operate.

This is another evidence that, quite apart from outright persecution, a polity of restriction and impediment dogs the Christian Cause. It is true, that things in Moscow where some additional "house-churches" have been allowed to open.

To sign such a petition is an act of courage. There are no medals or prizes for such action. The State has had a lot of practice in devising nasty reprisals for people who rock the boat by actions such as this.

It is a sign of a nation-wide resurgence of religious interest 60 years after the 1917 Revolution. The Old Bolsheviks were confident that the Christian Faith would wither away. Instead, it is growing in numbers and quality.

The man who organised the petition estimates that there are 150,000 believers in Gorky and that 60 infants are baptised every Sunday. Gleb Yakunin, a Russian



Rev Bernard Judd, MBE

The Scriptures speak today...

by Canon John Chapman

Luke 24, 44-47

"Then he said to them 'These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.' Then he opened their minds to understand the scripture and said to them, 'Thus it is written that Christ must suffer and on the third day rise from the dead, and that repentance and forgiveness of sins must be preached in his name to all nations, beginning from Jerusalem.'"

These words are spoken by Jesus after his resurrection to the disciples in the upper room. Notice the three imperatives:

1. Everything written in the scriptures MUST be fulfilled. God's plans are not made up 'on the spur of the moment'. The scripture, since it is the Word of God, must come to pass. The scenes about Jesus have been painted on a broad canvas — Moses — the Prophets — the Psalms.
2. Christ must suffer and rise again. Even as it was inevitable that the scripture must be fulfilled, the same inevitability surrounded the death and resurrection of the Christ because of the content of the scriptures. It was through the cross and resurrection that Satan was defeated and we are assured of our right standing before God.
3. The Gospel must be preached... to all nations. The third imperative shows us that the world-wide proclamation of the Gospel is at the very heart of God's purposes. The scriptures must be fulfilled — Christ must suffer and rise again — the gospel must be preached. The obligation to make Christ known is not some optional extra — it is at the very centre of God's purposes. Do pray for us in BDM and all God's people that we will be caught up with its inevitability.

URANIUM DEBATE — A LONG WAY TO GO

by Michael Charles

It had to be more than idle curiosity which brought together about 80 people on the Saturday of Sydney's rugby league grand final, with the sun shining invitingly, to study "a Christian perspective on the energy crisis."

That was the uncharismatic title given to the day's programme, which a large group of men and women considered to be sufficiently important for them to put aside the real temptation to spend their time on more pleasurable activities.

The other significant factor about the group who gathered at Sydney Missionary and Bible College was that they were the antithesis of the alternative life-style-cum-hippie protest movement too often identified with environmental and conservation causes.

Here was a crowd of typical Australian conservative suburbanites; dressed, not in beads and flowing robes, but in the more orthodox and sensible style of your average Anglican. There were students, and older people of

varied walks of life, including a school teacher who said she had come to learn so that she could give more informed replies to questions of her pupils.

There was a theological student or two who felt that it was important to consider how man's stewardship of the earth's energy resources matched Biblical teaching on the subject.

Rather than being a group of environmental fanatics doing their own thing, it seemed that these people were representative of a growing number of the so-

called silent majority (including Christians) who are anxious to understand the realities behind the world's energy problems.

Those who attended the conference were made to realise straight away that the energy crisis, and the Australian uranium debate, are only part of a much more far-reaching problem.

Behind it lay the world's population crisis: twice as many births as deaths in a number of places; half the world hungry; the problem of more and more people, and meeting their needs, is inevitably bound up with energy.

But why should Christians be involved in the energy crisis?

Rev Ward Powers, an economist as well as a cleric, explained that this issue, and the pros and cons of nuclear energy and uranium mining, was basically a theological, ethical and moral question. "It cannot be left to scientists, technologists and politicians to decide on behalf of the rest of us," he said.

In a matter of moral judgement, such people had no special mandate to act as our conscience — and no special competence to do so either.

Moral and ethical questions which Christians ought to consider included the way non-renewable resources were used; whether energy use should be restrained; the fact that some countries used vital resources wastefully, while others endured small supplies and shortages; and the question of whether some vital resources should be completely used up during the next generation, or conserved for future generations. (Under present trends the world's oil will be exhausted in our own generation.)

The first priority was to become aware of the facts, and to consider the motivation for arguments put forward on both sides of the dispute (such as the uranium mining debate).

One then had to look at relevant Biblical teaching: on the value of the individual; responsibility of care and concern about the welfare of fellow men; the role of secular authority as God-given and for the benefit of people; man as steward and custodian of the planet and its resources.

Looking at the moral aspect of the Fraser Government's decision to export uranium, Rev Powers summed up by saying that the real appeal of the Government's policy was to self-interest: jobs and exports, which both spelled money.

"The argument to justify this attitude is that if we don't sell it, someone else will." The same argument could be used in support of the heroin trade.

Mr Fraser had said Australian exports of uranium would provide more energy for an energy deficient world. But not everyone agreed that nuclear energy was the best answer to this problem.

If less energy sources were available a re-examination of energy use would be necessary. Would this be a good or bad thing? Mr Fraser had said that Australian uranium mining exports would help the Third World. But the Third World would not be helped.

They could not afford nuclear power plants, apart from which this highly centralised form of power production was quite inappropriate for the needs of poorer countries.

To say Third World countries are being considered is a palliative to quiten our consciences," Rev Powers said.

Wind powered generators could, in many places, supply the needs of village communities for generations. And there were no dangers. Far more research was needed on such energy sources as the sun and wind.

Third World countries needed distributed power at a price they could afford — not centralised power at a price they could not afford.

Dr Keith Suter supported this view. "Quite suddenly some Western politicians have discovered that the Third World, or part of it, is allegedly interested in buying Australian uranium. They claim that there is a moral

obligation to sell the 'energy-hungry' Third World uranium."

This view was not valid. "The 'energy-hungry' world is not the same as the 'hungry world'." Some moderately rich Third World countries would like uranium, for weapons as well as energy, but nuclear technology was too advanced for the limited resources of most.

Dr Suter, a graduate in international law and international relations, said this fact was clearly evident at a meeting of national representatives he had attended. Apart from this, to buy uranium would be to come under the increasing economic control of multinational companies.

Dr Suter criticised the Government's intention to civilisation was on the way out; answers needed to be found for the future. An advantage of the present uranium debate had been to attract considerable middle class interest in national politics.

Unfortunately the Government had allowed little public debate on this issue, and the Uranium Producers' Forum would not attend public meetings, preferring to spend money on advertising.

People like the Friends of the Earth, on the other side of the argument, had no money for advertisements. They were left with addressing one-sided meetings. The result was a denial of civil liberty. A different point of view was presented by Mr Lesley

This is the first of a number of articles which will aim at ventilating the Uranium question. Michael Charles is a journalist who is at present studying at Moore Theological College, Sydney.

rely heavily on the Nuclear Non-Proliferation Treaty to safeguard the use of uranium by Australia's customers.

The treaty, aimed at stopping the spread of nuclear weapons, had not been as successful as hoped. France and China had not agreed to it, while other potential nuclear countries had ignored it. The International Atomic Energy Agency mostly dealt in propaganda, and was similarly ineffective to stop the spread of atomic weapons.

Apart from all the immediate moral and economic questions, Dr Suter pointed out that a nuclear energy programme could not last for ever. The day of reckoning would come when the world's supply of uranium was burned up.

The world urgently needed to learn its lesson from the history of past great powers, such as the Romans and the British. Both believed that their philosophy and power would last for ever.

The present Western

Kemeny, senior lecturer in nuclear engineering at the University of NSW. He told the conference that nuclear power was the only method now available for meeting the world's future energy demand. This was expected to treble in the next 40 years.

Our present life-style depended on a high energy use (the equivalent of 6,000 litres of petroleum per year for the average Australian).

No other developed technology could meet the expected demand for energy, without which we would be forced to return to the life-style of a bygone age. For us this could mean walking to work and a lot more manual labour, while it would mean more starvation for poorer countries.

Contrary to the opinions of many, Mr Kemeny considers that the technical problems of nuclear power, such as storing radio-active waste, are not serious. Satisfactory methods of storing the waste underground had been developed.

• To page 5

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CLC-getting the Word around

More on the Myth of God Incarnate

Sir,
How refreshing to know that there are Christians like Mrs M. Gibson (ACR 3/10/77) who truly believe in the Divine inspiration of the Scriptures.

She may rest assured that the recent publication "The Myth of God Incarnate" has been publicly refuted in Britain by the Archbishop of Canterbury, Dr Coggan in a sermon at Waltham, Kent.

He compared the authors to the scholars of Jesus' time and commented that "It was the religious people, the highly-educated theologians who got it wrong."

The Archbishop then quoted our Lord's words: "Thou hast hid these things from the wise and prudent," and continued to say that "Without Him and the power of His Divinity, His disciples would have had nothing to preach. Faced with sin, disease and death, they would have been impotent without the human divine Christ." (Excerpt from an English magazine "The National Message" (August 1977).

I agree with Mrs Gibson that the scientific examining of the Bible can be overdone. Theological textbooks can be most depressing when they shake the faith. Best to go straight to the Divine Source Book — the Living Word.

However, there is one book on Christian doctrine which is tremendously useful, because we do not want to remain "babes in Christ" but to grow in understanding. It is called "In Understanding be Men" by T. C. Hammond (Inter-Varsity Press) and obtainable at the Scripture Union Bookshop. With this foundation, a Christian has much to protect him from many subtle errors that are rife in the world today.

It grieves me that the Old Testament is so sadly neglected in modern times, yet the New is completely founded upon it. What can equal the glorious passages and prophecies of Isaiah? It seems to me it was our Lord's favourite book, and with His stamp upon it, and on other Old Testament Scriptures, what do we want with so-called "higher criticism" and men's analysis when the

LETTERS

whole Word proclaims its truth — to those that have eyes to see the endless treasures hidden therefore those who believe God?

(Mrs) P. CREASEY
Clontarf Beach

Women's issues need for great care

Sir,
This may be hard to believe, but I am glad to see those who believe that it would be wrong to ordain women tell us so and why they think so. All I wish is that they would, if only for their own sakes, do so in such a way as to allow themselves a dignified retreat when they change their minds.

I say "when" rather than "if" because, as I said at the recent session of Sydney Synod, Christian history shows that believers seeking the guidance of the Spirit do not long adhere to interpretations of Scripture that make God appear unjust, once their consciences are enlightened on a particular issue.

The change of minds about ordaining women has come a long way since the 1968 Lambeth Conference. It has come some distance even among Sydney Evangelicals. If anyone had said five years ago that the bishop who informed Sydney Synod that he approved of ordaining women in certain limited circumstances was going to say that in 1977, he would have been laughed at.

The change is occurring far faster than the change of mind about slavery, and faster even than the recent change of mind about contraception, where the "fundamental principles" gleaned from God's

command to Noah to increase and multiply, the sin of Onan in Genesis 38, etc, took about thirty years to go down the drain into oblivion.

Let us not forget that most Evangelicals of all denominations thought these principles just as fundamental as some of us today think the principles of male headship and subordination within the Trinity to be.

So please let us be careful what we say and how we say it. We may find ourselves having to unsay it sooner than we think.

G. S. CLARKE
Putney

Divine command or human custom

Sir,
Concerning the ordination of women to the priesthood, I would like to quote the following principles of Biblical interpretation from an article entitled "Divine Command or Human Custom" by R. C. Sproul in the "Christian Reader" Nov/Dec 1976.

"We must be careful to distinguish between institutions the Bible merely recognizes and those the Bible positively institutes and endorses."

"To put the Biblical structure of the home on a par with society's perverse practice of slavery is to obscure the vast difference between the two." (See Ephesians 5:22 to 6:9).

"Appeals to creation ordinances are indicators of transcultural principle. If any biblical principles transcend local customary limits they are principles drawn from the structure of creation. To set principles aside as local

custom is the worst kind of relativizing and dehistoricizing of biblical content". (See 1 Corinthians 11:1-16).

"The principle of uncertainty and humility applies where we have biblical mandates whose nature remains uncertain as to custom and principle after arduous exegesis..."

"Would it be better to treat a possible custom as a principle and be over-scrupulous in our design to obey God; or would it be better to treat a possible principle as a custom and demote a transcendent requirement of God to the level of a human convention: I hope the answer is obvious."

I trust this adds something to the continuing debate.

A. FREEMANTLE
Summer Hill

Subjection of wife to husband

Sir,
In an article "Love, Honor and Obedience" by Elisabeth Elliott the following points are made on the subject of the woman's place. I Quote...

(1) "You can't make proper use of a thing unless you know what it was made for." In Genesis 2:18-25 we read that the purpose of woman's creation was to be a companion and help to man. The NT reaffirms this purpose in 1 Corinthians 11:8, 9.

(2) Sin resulted when woman took the initiative in an area which had far-reaching spiritual consequences.

"We have no way of knowing whether a consultation with her husband first might have led to an entirely different conclusion."

Things may have been different had Eve said: "Let

me not be like God. Let me be what I was made to be — a woman."

(3) "The fact that I am a woman does not make me a different kind of Christian, but the fact that I am a Christian does make me a different kind of woman."

(4) "Obedience to the will of God is no more a sign of weakness in woman than it was in the Son of Man when he said 'Lo I come — to do thy will, O God.' otherwise we would have to conclude that obedience to Christ demands the suicide of the personality and is a sign of weakness. Submission for the Lord's sake does not amount to servility. It does not lead to self-destruction, the stifling of gifts, personhood, intelligence and spirit."

(5) "For the Christian who believes that the traditional patriarchal order is not merely cultural and sociological but has its foundations in theology, it is interesting to discover that it considers himself a man, I simply say 'Thanks very much!'"

(6) "Marriage is used in the OT to express the relation between God and his covenant people and in the NT between Christ and the church. No effort to keep up with the times, to conform to modern social movements or personality cults authorises us to invert this order. Tremendous heavenly truths are set forth in a wife's subjection to her husband and the use of this metaphor in the Bible cannot be accidental."

J. FREEMANTLE
Summer Hill

Clergy are really men

Sir,
Your article "Men's Rallies" in the issue of October 3rd concludes with the words "Clergy and Men are cordially invited."

As one of the clergy who I consider himself a man, I simply say "Thanks very much!"

(Rev)

J. S. BEAVERSTOCK
Ballarat

School appointment

The Rev Lloyd Bennett, the Anglican Rector for Avalon and Palm Beach, has been appointed School Chaplain for Trinity Grammar School, Summer Hill.

Rev Bennett has extensive interests in youth work and will coach rugby union and cricket at the school. He will also be an officer in the School Cadet Unit. At present, he is Chaplain to cadet forces.



Rev Lloyd Bennett

MAURICE BETTERIDGE SPENDING FIVE WEEKS IN KENYA AND TANZANIA

The Federal Secretary of the Church Missionary Society, Rev Maurice Betteridge, left for overseas on October 18 for 10 weeks. Following a brief visit to the Church in Iran, he will be spending five weeks in Kenya and Tanzania. This tour will coincide with the Jubilee Celebrations of the Diocese of Central Tanganyika.

He will be consulting with the Bishops of the Church in both Kenya and Tanzania as well as meeting Australian missionaries and their national colleagues. Mr Betteridge says that it is essential that if partnership in mission is to be a reality, that we sit down and talk together of the tasks God has called us to share.

Later, Mr Betteridge will be making a brief visit to Germany to meet with executives of the Vereinigte Evangelische Mission and others associated in the German Churches Consultative Committee for Indonesia.

In Holland he will meet the heads of mission boards and the Dutch Inter-Church Co-ordination Committee for Development Projects (ICCO). These contacts will be of value because of the Society's increasing commitment to the Churches in Indonesia. In England, he will be meeting the secretaries of the Church Missionary Society, and discussing the recent Report of the Working Party on the Relationship of the Church of England and the Missionary Societies.

He will then visit Lima,

Peru, where CMS has two missionaries engaged in student work, and Fuller Theological Seminary in Los Angeles where two of the Society's missionaries are on study leave.

The last stop will be at Fiji to see something of the work of Lotu Pasifika, the Pacific Conference of Churches' publishing house, to which Miss Betty Durham has been located as a consultant.



Rev Maurice Betteridge

WHAT A WORLD!

by Lesley Hicks

ENOUGH IS ENOUGH

At times I feel myself a stranger in alien territory in our large local department store. Acres and acres of carpeted floors, islands of glossy goods, notices at all eye-levels urging me to buy... buy... buy... All that colossal super-abundance, available, for a fee, for transfer from the emporium to my home. So much I might want, so little I really need.

True, one needs new clothes from time to time, and household goods, and of course (worst luck!) one has to eat. Shopping is inescapable. For things other than the bread-and-butter necessities of life it can be quite fun. There is the pleasurable anticipation of owning something new. Special satisfaction if it's a bargain, or something for which we've saved up long.

DANGER IN STORE

For those very reasons, there are few places more dangerous to me in a spiritual sense than that department store. It's so difficult to keep a sense of perspective and responsibility in it as a Christian seeking to live sensitively and responsibly to a needy world. The values of the great god "Gimme" threaten to crowd in and crush me when I am in his temple among his devotees.

These values impinge on our children too, in shops, but even more in our own living room through TV advertising, and through comparison with their friends have. In a light-hearted way (heavy-handed solemnity we can try to help each other resist the "gimme" pressures, and analyse the ads to see where we are being got at.

I was interested and pleased that questions were raised in Sydney's recent Synod about the Church's handling of its wealth. Inevitably, a committee has

Taylor takes a serious look at population control — a controversial topic as always — and at projections of the world's likely future. Like Toffler's "Future Shock", and many another book in recent years, "Enough is Enough" is grimly pessimistic about the way our world is lurching on into doomsday — population, pollution, energy shortages, atomic arsenals, and the unequal distribution of wealth are all potential bombs which, singly or in various combinations, could blast mankind into extinction.

THE LIMITS OF GROWTH

The assumption of the "have" countries that our standard of living must keep on rising in a growth economy is severely questioned. Taylor quotes an American economist James Weaver: "If all of us decided that our homes were adequate, our cars satisfactory, our clothing sufficient, our present sort of economy would collapse tomorrow. For it is built on the assumption man's wants are insatiable."

That brings me back to myself bemused in the middle of Grace Bros. "The problem passengers on Space-ship Earth are the first-class

passengers and no one else", according to E. F. Schumacher; I and my family — and I suspect, most of my first-class passengers. As middle-class Australians, we are unconsciously rich by the world's standards, and "of him to whom much is given, much shall be required."

LESSON FROM MANNA

Taylor challenges us Christians, at least, to simplify our life-styles; to be vocal in questioning the "gimme" values of our society. In a thoughtful chapter on "The Theology of Enough", he shows the biblical framework: that condemnation of excess, of covetousness and greed, that runs through both the Old Testament and the New.

He quotes St Paul, writing to the Gentile Christians about the collection for famine-stricken Jewish Christians: "There is no question of relieving others at the cost of hardship to yourselves; it is a question of equality. At the moment your surplus meets their need, but one day your need may be met from their surplus. The

aim is equality; as Scripture has it, 'The man who got much had no more than enough, and the man who got little did not go short.'" (2 Cor 8:13-15).

The reference is to the Israelites' experience with God's gift of manna. Those who tried hoarding it found that it bred maggots and stank. It is that stink, says Taylor, which rises today from all over our despoiled environment.

BEWARE HYPOCRISY

As I write this, well-fed and comfortable in our reasonably pleasant home, bare feet caressing carpet, I am aware of the danger of hypocrisy.

Yet it is no use lashing ourselves with guilt for our affluence, or our impotence in the face of global poverty, and of the value-system of most of our fellow-Australians. The least we can do is to remember that "we can't take it with us", while being thankful that "God has given us all things richly to enjoy." We can hold them lightly, ready to let go if He asks it of us. We are pilgrims and nomads, travelling light; our home-city is elsewhere.

In better moments, I think that the most delightful thing to do with money is to give it away. That's why I think it would be nice at times to have more of it! At least let's all aim to live less as part of the problem with the world's imbalance, more as part of the answer.

ST MARK'S DARLING POINT TO CELEBRATE 125 YEARS OF SERVICE

On Sunday morning, November 6, the 11 am service at St Mark's, Darling Point, will be a special celebration of thanksgiving. It will commemorate the first service held in the church 125 years ago, on November 7, 1852.

Sir Laurence Street, Chief Justice and Lieutenant-Governor, and Sir William McMahon, a former Prime Minister, will read the Lessons. Canon James Wild, who has been Rector since 1964, will preach.

It is anticipated that many people whose families have been associated with St Mark's for a number of years will be present at the service.

On the following day a commemorative dinner will be held in the Parish Hall.

A feature of this will be a panel of people who will answer questions on Christianity. Members of the panel will be The Hon R. J. Elliott, QC, MP, The Rev Dr Alan Cole, Dr John Geater, Mrs J. Hazlett and The Rev Bruce Wilson.

The beginning of St Mark's goes back to 1848, when the foundation stone

was laid. During the four years while the church was being built, services were held in an old coachhouse, near Rushcutters Bay.

The church was designed by Edmund Blackett and, largely because of its beautiful architecture, it has become one of the most popular churches in Sydney for weddings.

However, parishioners associate it with many other activities. Among these are five services held every Sunday, in addition to Sunday School, four Bible study groups (dating back to the 1959 Billy Graham Crusade), considerable interest in and support for overseas missions and an Outreach Committee which arranges local hospital visiting, a monthly Healing Service and special functions for the purpose of evangelism.

YOUTH WORKER NEEDED IN DARWIN

Part-time or partly self-supporting youth worker is needed to develop a ministry among unchurched youth through the ISCF in High Schools and 1 'drop-in-centre' in Darwin and Alice Springs. Full-time staff also needed in all States and in Latin America.

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SURPLUS FUNDS

Hundreds of Anglicans in recent weeks have received their quarterly cheques on the funds surplus to their immediate needs and lodged on deposit either at call or a fixed term with the Glebe Administration Board. Attractive rates of interest are paid for the agreed period. In doing so they assist the Diocese with the continuing finance required for St Andrew's House. Telephone 2 0642 for further particulars and ask for Mr Llewellyn.

△ △ △

ENERGY DEBATE

From page 3
Renewable sources of energy, such as the sun, wind and waves (all basically solar) could have only limited uses.

For Third World countries, the "alternative" or "soft" technologies often suggested would be expensive and only temporary measures. Ultimately, their problems could only be solved by maintaining technological and economic buoyancy in developed countries and sharing with them both equipment and expertise.

For Australians the world energy crisis still had an air of unreality, but it had already arrived in many places, including Europe, Japan and the US.

Rather than being suspicious of modern high technology, Christians ought to realise that it was itself a by-product of the "search for truth" which was fostered in the main by the Judeo-Christian ethic.

"The spirit which pervades most workers in the field of modern science and technology is not an egotistical, proud, God-displacing attempt to elevate human intellect to divine status but, in the main, a genuine concern to provide for mankind in an increasingly turbulent and difficult environment."

Outrageous homosexual demands for complete equality, recognition, acceptance and promotion of their Gay Liberation (Sad Bondage) life-style has brought them into head-on collision with family-loving parents, clergy and teachers.

Recent controversies have included the successful Anita Bryant "Save our Children" Campaign in the USA and the Mary Whitehouse blasphemy case in the UK; and the amended proposals, Section 59, the NSW Anti-discrimination Act. Homosexual lobby groups have also been very active in South Australia, Victoria and the ACT, to bring about changes to the sodomy laws.

The so-called Gay Liberation Movement has now dropped all pretence concerning its ultimate aims as now revealed in their main Australian homosexual newspaper, QUOTE: "Any legislative change — the word 'reform' is inappropriate — which merely enacted the 'consenting-adults-in-private' formula would be a fraud; mere window dressing. We want, quite simply, equality." ("Campaign" August, 1977, edition No 23, Page 5).

This impossible claim for complete equality between the traditional normal heterosexual sex-style and the abnormal, unnatural, homosexual perversion, is the basis for their new demands for the recognition of homosexual marriages. (ie between two males).

It has finally culminated in their sick demands for the legal right of two male homosexual parents to adopt babies from the Child Welfare Department. (An actual application has been made in South Australia!)

The Rev Fred Nile, (National Co-ordinator of the Australia Festival of Light), said we are pleased to commend this new Resource Paper on homosexuality, to concerned parents and teachers, especially for use in high-school personal development courses, church and community youth groups and political parties.

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THE COUNSELLING SERVICE

The Counselling Service of the Home Mission Society is shortly to appoint a Director of Welfare. This position involves the leadership and direction of the ministries conducted by the Counselling Service, Charlton Boys' Homes, Carramar Maternity Hostel and a ministry to girls, formerly conducted at Carinya.

The position is open to either a clergyman or lay person with appropriate skills and experience in the welfare field. Enquiries can be made to either the Chairman of the Welfare Committee (Bishop John R. Reid) or the General Secretary of the HMS (Archdeacon R. G. Fillingham) at St Andrew's House, Sydney Square.

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Word and Life

by Dr D. B. KNOX

ORDER AND EQUALITY

Trinity and Order in Relationship

God, the ultimate ground of reality, is Trinity. God is one, not three gods but one, and yet God is Father, Son and Holy Spirit.

The Father, who created the world and who sent the Son, the Son, who redeemed the world and has raised humanity to the throne of God by Himself becoming man, and the Spirit of God, who relates Himself to each one of us who are His children, Spirit to spirit in friendship and fellowship.

The knowledge of God's character as Trinity is given to us by God Himself. We would never have guessed at it by ourselves, but once we know it, it throws a wonderful light on the world and human structures.

One of the puzzling problems that has vexed philosophers for ages is the relationship of the one and the many which we see within the world but with the knowledge of the Trinity, we recognise that this is a sign of God's own nature. He is one but three persons bound together in the closest relationship.

There is order in the Trinity, Father, Son and Holy Spirit and so there is order in the created world, as is plainly to be seen in the different species, created each in its order rising up to humanity as its apex. This order is a reflection of the

nature of God Himself. Similarly there is order in human relationships and God's nature gives us the key to understanding this order. Although there is no superiority, Father, Son and Spirit are equal though they stand in an order to each other. And of course there is no dominance but only a relationship of love.

We read in the Bible "The Father loves the Son and has given Him everything" and Jesus the Son said "I do always that which pleases Him".

Men and women have been created in an order. Though they are equal, they stand in an order of relationship. There is an order of headship and response which reflects the character of God.

The world in general and humanity in particular have been created by God and all that fills the earth is His glory, that is, it makes clear His character.

Our homes should reflect this order, which is part of the character of God; and especially the Christian congregation should reflect and not contradict this order because the Christian congregation is public, in a way the home is not.

The outsider should be able to see God's character reflected in the way the congregation orders itself in our life, from this learning the order God has given humanity as a reflection of His own order within the Trinity.

In this way the congregation of God will be a blessing to society, setting the example of how it should order its own life, and how each home within society should order itself according to the will and perfect plan of God.

That is why the controversy about the ordination of women is such an important one really, more important than might seem at first sight.

It is not a question of equality — men and women are of course equal — and it is not a question of dominance because no Christian should dominate another, but it is a question of order reflecting the order of creation which God has given as a reflection of His own order within His own nature.

The Bible gives the key when it says that "the head of every man is Christ, the head of woman is the man and the head of Christ is God."



Man's headship means that he should serve women, if only by standing up for them in the bus, and the order of the congregation should acknowledge God's created order in humanity and not turn it topsy-turvy, for if we destroy order in the congregation we will destroy order in the Christian home with the great sadness that will bring, and we will also set an example which will destroy order in society.

God is Trinity. We may not understand all that that means but it is absurd to say that the doctrine is incomprehensible, as some Christians do, because revealing that God has been revealed is incomprehensible. There is equality but order in the person of the Trinity.

This is the key for human relationships, for the relationships in the congregation, in the home and in society. It is very important that the congregation should reflect this principle of equality and order which is basic to reality itself.

work out in their relationship the God-given principles of the authority of the husband in the home, and the submission of the wife to her husband. This pattern, founded on love, commitment and willingness to sacrifice for the welfare of the other, brings new joy and growth to their relationship.

In becoming proud parents of twin boys, they were convinced that the Biblical pattern of discipline and authority must again be applied in child-raising and "the training of a child in the way he is to go." Within this framework love, encouragement, affection and praise enable the child's personality to flower.

This is a book for all young Christian families who are seeking to build their family relationships on the biblical pattern. The principles are worked out through the life experiences of Judy and Mike, both their failures and triumphs, which make a very readable and helpful story.

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Margaret Lawton

PAUL WHITE AUTOBIOGRAPHY ON ABC

Dr Paul White, whose numerous Jungle Doctor books have been translated into more than seventy languages, will be reading excerpts from his autobiography on ABC Radio in the week beginning October 31.

The 15-minute readings can be heard on ABC Radio 2 and 3 at 10.20 am on Monday, Tuesday, Thursday and Friday, as part of the usual By the Way series.

Dr White recently gave up his medical practice to devote himself fully to writing and broadcasting, and his autobiography, *Alias Jungle Doctor*, was published this year.

PROTECTION OF THE FAMILY UNIT EVERYONE'S CONCERN

It can not be stated too clearly or strongly that the basic unit for a stable social structure is the family; and a Christian family is the ideal which the Church has always sought to maintain.

Husband, wife, and children, living in the same home, sharing the same joys and sorrows, growing up and growing older at the same pace, provide the best human bulwark in a world of ever changing patterns.

When a bride and bridegroom come to a church for their marriage, they want to share in a service that will remain in their memories as one of singular happiness. They know that they are to exchange vows of love with life-long intent in the Name of the Triune God; that prayer will be offered on their behalf before God's throne of grace; and that they will receive encouragement from God's Word to rejoice in "the mutual society help, and comfort that the one ought to have of the other, both in prosperity and in adversity".

And when true love exists between bride and bridegroom, the last thing they would willingly tolerate in their marriage service would be any self-deception, any sham or hollow spirit, any note that lacks in reality.

Marriage in the true sense of that term will provide support for each partner in a way no other human relationship affords; economic, social, emotional, psychological and spiritual

We have received a number of requests to publish some of Archbishop Loane's statement to the Sydney Diocesan Synod on the importance of protecting the family. We do so in the hope that readers will express their own feelings on this matter to their state and federal MPs.

support which will act as "a first line of defence in times of crisis or strain" and will preserve human values in a small home circle in spite of the pressures of mass living.

When children are added to the life of that home, it will increase in strength as a basic social unit and add to the joy of all its members. The fellowship and affection of a Christian family has been one of the most valuable features of our national heritage.

It has indeed had its impact

indelible mark for good or ill on each new generation. The example, affection and discipline of a good home create the standards and values which best prepare children to meet and cope with the problems of life.

When the Attorney General of the day determined to appoint a number of Authorised Celebrants for the performance of a marriage ceremony and to promote a Family Law Act which would permit divorce on the sole

"Marriage in the true sense of that term will provide support for each partner in a way no other human relationship affords"

upon many homes in non-Christian circles as well. Paul Gallico in one of his books has an apt definition: "Home is where you was a kid, and you never forget it."

Home will always leave an

the 109,981 marriages which took place.

It was announced by the past Attorney General that the 30 judges, who serve on the Family Court of Australia will be strengthened by the appointment of six more judges within 12 months because of the steady increase in the number of divorce applications.

This will make the Family Court the largest single Court in Australia; and this does not include the five judges who serve the Family Court of Western Australia.

But this was no more than the tip of an iceberg. There have always been some people in our society who have argued for a more substantial diminution of the Christian ethic which by and large has been written into our laws.

But a new phase rapidly developed when the Labor Party won the Federal Election in December, 1972. One strand in the Labor majority was made up of men who actively represent the amoral and agnostic political philosophy of the Humanist Society.

What this meant in terms of Government policy was made clear in the claim that the basic patterns of our society would be radically and permanently changed by the legislative programme which was forecast for the next three years in office.

I am not speaking about

"The Government should be concerned to support and strengthen Australian family life in every possible way"

Socialist ideals, or foreign policies, or economic programmes; I refer only to that aspect of Government action and legislation which

temporary or permanent basis; such casual relationships may not attract a great deal of notice, but one party or the other is at great risk should an eventual break-down occur. But the kind of legislation which was mooted would have gone much further in order to allow other forms of relationships such as homosexual or lesbian marriage and even incestuous association; and such couples would have been granted full rights in law on such matters as inheritance and adoption.

It is true that in a pluralist society, any group has a right to put forward their views and, when they are legitimate, to seek Government assistance. But it is an anomaly to think that money should be made available to fund centres which are actively promoting drastic change in normal human relationships. There is little doubt that the aim of this philosophy is to change the law and to re-structure society. Women in need of care should not be used as pawns on the political chess-board nor as means to promote radical change in social philosophy.

The main victims are the children who are brought up in an emotional environment which is lacking in the stability that is imperative for a wholesome adult future. It would be much better if Government subsidies were transferred to Government hospitals where professional care can be provided without political or ideological motivation.

The Government should be concerned to support and strengthen Australian family life in every possible way to enable families to meet the economic and social stresses and changes of today. This means that the Government should refuse to sponsor any legislation which will promote or condone alternate life and sex styles.

The present Federal Government makes a block grant to the State Government and the NSW

As a result the Leichhardt Women's Community Health Centre was established in March 1974 and the Liverpool Women's Health Centre a few months later. Both centres are funded by Government moneys, although there has been a change in the way the subsidy is administered.

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AUSTRALIAN CHURCH RECORD, OCTOBER 31, 1977 — 7



Archbishop Sir Marcus Loane

aimed at fundamental alteration in pre-traditional and recognised forms of human relationship.

It was said that Sweden is the most enlightened and liberal country in the world in its attitude towards or acceptance of a variety of life-styles; that the Family Law Act would give Australia the most advanced legislation on that particular subject in any country other than Sweden; and that it ought to be seen as the first step in a much larger programme which would legalise a variety of human relationships.

There have always been de facto husbands and wives in our community, couples living together on a

Health Commission is responsible for its distribution. The grant to the two women's centres was at first reduced, but has been restored to the original amount on the Premier's personal instructions.

The annual grant to the two centres for the year 1976-77 was \$293,999; the total subsidy from 1974 to 1977 amounts to \$743,744. The philosophy which lies behind these centres is revealed in the literature which has sprung up with them. The Australian Union of Students has published a book called *Sexuality*; it was prepared by the Victorian Australian Union of Students Women's Collective. Page 4 records their thanks to the Leichhardt Women's Community Health Centre which was responsible for a substantial part of the book. It advocates promiscuity, lesbianism, and other activities as acceptable sex-styles.

This book has been sold to school girls and can only be thought of as propaganda calculated to disturb and destroy the inherited moral standards and values of our nation.

Other literature makes liberal use of degrading language and openly encourages recourse to abortion. It should be a matter of grave concern that clinics and centres which ought to be available for the ordinary woman at a time of crisis should lend themselves to philosophies and propaganda which serve totally different purposes.

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Bill Payne to C of E Homes

An Anglican clergyman with an outstanding record in social work has accepted a new appointment to head up the Welfare Work of the Church of England Homes in Sydney.



Rev Bill Payne

Rev Gordon Chittleborough has been invited to become the Administrative Secretary for the Church of the Province of Kenya Language School. He left Australia with his family on 21st October, 1977.

SYDNEY

Rev D. Howard, rector of St Peter's Burwood East, has resigned to take up an appointment with the Dept of Evangelism from March, 1978.

Rev Keith Morley recently spent four months travelling through three provinces of Canada, thirty six States in America and down into Mexico. Mr Morley had opportunities to preach and observe the church scene.

Rev J. R. Harvey, curate at St Ives has been appointed curate-in-charge of the New Provisional district of Lugarno from December 15.

Canon W. Girvan of Dapto has been appointed General Secretary of the Bible Society in Victoria from beginning of next year.

Rev H. E. Dillon of Bowral has been appointed rector of Ivanhoe.

Rev J. Cashman, rector Centennial Park has been appointed rector of St Marys Balmain.

Rev K. J. Leask, rector of Dulwich Hill has been appointed rector of the Oaks from November 25.

Rev J. W. Thompson of Albion Park has been appointed curate of Christchurch Blacktown from January 15.

Rev G. Boughton curate of Peakhurst has been appointed curate at Epping.

Reverend William Payne, who is currently Director of Welfare for the Anglican Home Mission Society will take up his new duties on November 21 in the newly-created post of Director of Welfare for the Church of England Homes with headquarters at Carlingford.

Mr Payne is best known for his innovating work in the Anglican Counselling Service, a division of the Home Mission Society. Mr Payne founded the service and has directed it for the past 11 years from headquarters in the inner Sydney suburb of Surry Hills.

Mr Payne, now 45, left Kogarah High School at 15 and was a car salesman for six years. But, feeling the call to the ministry, he matriculated at the Sydney Technical College and after passing through Moore Theological College he was ordained in 1956.

After appointments in the Canberra and Goulburn Diocese he served curacies in London and New York and on his return to Australia worked in the Sydney Diocese, first as curate-in-charge at Albion Park and later as rector of Clovelly.

Since Mr Payne founded the Anglican Counselling Service in 1967 his influence

as a social reformer has led to his recruitment for wider advisory work. He has been a member of the NSW Child Advisory Council for 10 years and has also been involved in work concerned with the updating of social legislation on child welfare as chairman of a sub-committee on services to juvenile offenders and as a member of a committee on adoptions.

He also lectures at Sydney Technical College on Social Work Administration. He graduated at the University of NSW last year as a Bachelor of Social Work.

Mr Payne is married with a family of one daughter aged 16 and two sons, aged 12 and 9.

New SU reading notes

Scripture Union, a Christian organisation involved with the production and distribution of note material for Bible reading, has produced a new series of Bible reading notes.

Called 'New Day' the notes from the existing Bible reading material which Scrip-

ture Union publishes for all ages.

For the adult Bible reader, Daily Notes and Daily Bread are probably the best known aids for regular reading of the Scriptures.

The first edition of New Day covers one month's use on a daily reading basis. It includes a Bible text for each day and brief complementary thoughts on the relevance of the Gospel on the life of any person, be they Christian or non-Christian.

The text for this first edition is based on the Gospel of Matthew.

Commenting on the production of New Day, the Federal Secretary of Scripture Union, Mr David Clayton said: "The notes are an experiment to see if we can help people who would otherwise not read the Bible."

"We have tried to present the message of the Bible in an easily read, short but certainly applicable way."

"The reader who will appreciate New Day is the person who may have only a limited background of the Bible but who desires to see the relevance of God's word for his or her life."

"Up to now Scripture Union has concentrated on providing Bible reading material which has given a daily, somewhat concentrated approach to individual Bible passages. While still servicing this market, New Day represents a broadening of our activities."

David Clayton added that New Day is particularly suitable for non-Christians who were being contacted through the Church via visitations by Church members or the Minister.

"New Day represents a message and a format which we believe will set a new trend for Bible reading material", he added.

While Scripture Union is distributing the notes through its retail outlets, considerable interest has been shown by multiple sales to Ministers. Initial response to the new notes series has been excellent. Other series will be produced as demand warrants.

ENGLISH CHURCH TO LOOK AT MINISTRY OF DEACONS AND DEACONESSES

The Advisory Council for the Church's Ministry (ACCM) has just issued an "informatory document" to help General Synod members prepare for their November debate on the ministry of deacons and deaconesses.

The report presents three possible courses of action for the Church to take, but does not offer any recommendations.

However, one purpose of publishing the report so far in advance of the debate is to give Synod members the opportunity to send ACCM their comments, and it may be that some definite advice and suggestions will be made nearer the time.

The latest ACCM report summarises the history of deacons and deaconesses in the Anglican Communion and discusses their position in other Churches.

"In the context of plans for re-union (eg the Ten Propositions) it is important that any debate on the diaconate take into account the ways in which it is being discussed and exercised outside the Church of England," the report declares.

The three possible solutions to the debate on the diaconate as presented by the ACCM document are:

- that the diaconate be retained as a short and intermediate stage which all candidates for the priesthood pass through;
- the diaconate may be discontinued;

Church, or serving in the name of church.

Church Times

• The Ministry of Deacons and Deaconesses (Church Information Office, 35p).

ACC APPEALS TO EGYPT

The Australian Council of Churches has called on the Egyptian Government to respect the human rights of all religious groups in Egypt by:

Allowing freedom of religion and removing discrimination against any person or group on the ground of religion; deterring any attempt to adopt the Koranic Code as the law of the land; removing all restrictions on Christian authors and writers who wish to defend their faith against what is written or broadcast in attack; and by allowing people of all religions the right to enrol in the universities and institutions of higher learning.

The ACC has also written to the Secretary General of the United Nations requesting the UN to investigate the reported denial of human rights in Egypt on the grounds of religious beliefs and practices.

Concern for the plight of Christians in Egypt, where the Government is expected to reintroduce the Koranic code soon, was brought before the ACC by one of its member churches, the Coptic Orthodox Church. The majority of Egypt's eight million Christians, out of a total population of 38 million people, are members of the Coptic Church. There is fear that the enforcement of Koranic Law will inevitably lead to either the massacre of groups of Christians or their enslavement.

Chinese service at Cathedral

Cantonese, Mandarin and English were used at the 5th Anniversary of the Anglican Chinese Fellowship in the context of Morning Prayer at St Andrew's Cathedral, Sydney, on Sunday, 9th October.

It was attended by Chinese from mainland China, Hong Kong, Singapore and Australia. Some were descendants of the Chinese in Australia during the gold-rush days. Others were recent immigrants.

Lessons were read in Cantonese and English. Prayers led by the Reverend John Wu were in Cantonese and by the Reverend Ray Flatiau in Mandarin. Hymns were sung in English and Chinese languages and an anthem by the Fellowship with typical Chinese music was sung, based on an ancient Chinese pentatonic tune.

The address was given by the Dean, the Very Reverend Lance Shilton, in English and translated into Cantonese by Mr Samuel Au, a lay reader from Hong Kong as they stood together in the Cathedral pulpit.

The Dean said, "We join in prayer for Chinese Christians on the mainland of China. Our knowledge of their needs has been small since the Communist massive take-over in 1949."

"God must especially love the Chinese because He made so many of them! One-third of the world's population is Chinese!"

He spoke on the text from 1 Peter 5:6 "Humble yourselves under the mighty hand of God, that in due time he may exalt you."

"It is always a humbling experience to come into a Cathedral. The large dimensions of the building, the volume of the organ and the massive pillars remind us of the almighty power of our great God. Compare this with our smallness and our desperate need. Worship in a Cathedral reminds us that we are to humble ourselves under the mighty hand of God."

"The words, 'humble yourselves' come as a command to those who claim to be Christians. Let me illustrate. You are in need of physical treatment so you consent to becoming a patient of a particular surgeon. You submit yourself to his operating hand. You hope in due time to enjoy the promised benefit."

"Christians are actively to

put themselves under the mighty hand of God if they want His blessing. God exalts those who humble themselves.

"The world today, irrespective of class, culture or country needs humbly to accept the message of God's care as shown so clearly on the Cross of Christ."



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PROTESTORS DISRUPT RALLY AT ALL SOULS'

A rally organised by the Festival of Light in Great Britain and held at All Souls', Langham Place, was disrupted by gay activists necessitating police intervention.

According to reports in the English Church Press, police had to be called in to restore order.

The rally was organised by The National Festival of Light to highlight the positive help that is available to homosexuals seeking to overcome their problem.

Speakers included Dr Jim Packer, Rev John Stott and Raymond Johnston, National Director of NFOL.

The Gay Christian Movement had been refused its request for three minutes in the programme to present "a low-key reasoned statement of our position."

They retaliated with a demonstration that brought the police clomping down the aisles to supervise the removal of homosexuals who included two Anglican clergymen.

John Stott, rector emeritus of All Souls', was constantly interrupted as he led prayers and later came the extraordinary sight of him unobtrusively with demonstrators to prevent them grabbing microphones.



Leading participants in Saturday's NFOL rally. Left to right: the Rev Don Irving, the Rev Dr Jim Packer, Mr O. R. Johnston and the Rev John Stott.

people at All Souls', Langham Place, was designed to encourage Christians to become more involved in society, setting out Biblical guidelines.

JOHN STOTT IN TUSSELE WITH "PRO-GAY" MINISTER

It recalled memories of the black eye he sported several years ago after stopping his car to wrestle with muggers who were attacking a passer-by.

All Souls' was packed long before the start and the scattering of male and female homosexuals with their badges bearing the information "Yes, I too am a homosexual" together with the bus load of police parked unobtrusively outside the church indicated something was in the wind.

The rally — which was attended by over a thousand

They were silent, however, whilst Mr Geoff Percival, full-time counsellor for Pilot, testified to the very real ministry being performed to homosexuals from his base at Poole Dorset. "I am not in the business of sinner-bashing but sinner-saving," he said.

Mr Steve Stevens, formerly secretary of NFOL and recently returned from Canada, urged the congregation to spread far and wide the petition to stop the use of children in pornography.

He waved a magazine abusing children which had

These included upholding the Christian values of individual human dignity and family life; assisting and advising those in Parliament, and individual Christians and churches; and investigating aspects of the mass media through various specialist committees.

He saw NFOL moving more towards a teaching ministry on topics of Christian social concern, and asked for particular vigilance and activity in the key fields of abortion, euthanasia and obscenity.



The moment when a clergyman, who is a member of the Gay Christian Movement, attempted to speak from the platform. Eddy Stride is second left, Steve Stevens right, and John Stott has his arm round the clergyman's neck. — Photo CEN

BISHOPS SPEAK OUT ON SEC STRIKE

A joint statement released recently by the Bishop of Sale, the Right Rev'd Arthur F. Fox, and the Bishop of Gippsland, the Right Reverend Graham Delbridge commented on the recent strike by SEC workers.

The statement recognises that the ravages of inflation have caused "the constriction of relativities of skilled workers".

It also points out that losses suffered by farmers have been greater. "Average income per farm has dropped 40% in the past few years."

While the Bishops praise the constructive role of the ACTU they also ask if it would have been better to use its machinery at an earlier stage "in the solution of major nation-wide disputes." The statement is critical of some leaders "who believe in revolutionary rather than in constitutional courses of action."

The full text of the statement follows: "As Heads of Diocese which embrace the Latrobe Valley, we wish at this time to express our warmest thanks and appreciation to those charitable agencies of Church and State which gave welcome help to the families affected by the recent industrial unrest."

"Both for the people of the Latrobe Valley and for the hundreds of thousands of workers deprived of employment by the strike, the return to work has come as a long-overdue relief from weeks of hardship and suffering."

"There is no doubt that one of the results of the inflation which has ravaged Australia over the past few years, has been the constriction of the relativities of skilled workers. It is not only the maintenance men in the SEC who have been affected but every skilled worker."

"We might, also, point out that the losses sustained by farmers have been greater. Average income per farm has dropped 40% in the past five years."

"As long as inflation continues, these problems of economic and social justice will cause continuing tension in the Australian community. It is important that we meet them in the best possible way."

"This is not the moment in which either to allot responsibility for the recent strike or to endeavour to anticipate the result of the hearing in the Arbitration Commission. It is important, however, to attempt to learn whatever lessons may be drawn for the future."

"The role of the ACTU in solving the dispute was in the end constructive. However, in such damaging situations,

hospitals or for schools. Such action would not be industrial but revolutionary."

"There is no doubt that the conduct of the recent dispute was profoundly influenced by some leaders who believe in revolutionary rather than in constitutional courses of action."

"We are convinced that relationships between all sections of the community will be correct only when Christian principles of justice and charity are brought to play in every aspect of life, including the industrial and commercial."

ARTHUR F. FOX
Roman Catholic Bishop of Sale

GRAHAM R. DELBRIDGE
Bishop of Gippsland



Bishop Graham Delbridge

ON OTHER PAGES

- Reformation editorial — Page 2.
- On and off the record — by David Hewetson — Page 2.
- Letters to the editor — Pages 4 & 5.
- Premier of "The Hiding Place" — Page 4.
- What a world — by Lesley Hicks — Page 5.
- Book reviews — Page 6.
- An innocent at large — by Donald Howard — Page 7.

AUSTRALIAN CHURCH RECORD, NOVEMBER 14, 1977 — 1

ARCHBISHOP'S O'SEAS FUND AIMS TO HELP UGANDAN REFUGEES

The special target for the Archbishop of Sydney's Overseas Relief Fund in 1977-78 is the care and resettlement of refugees fleeing from the Amin regime in Uganda.

This, in the opinion of the Archbishop of Sydney, Sir Marcus Loane, is the most significant aid problem facing the world at this present time.

Archbishop Loane, launching the 1977-78 Overseas Relief Fund recently, said: "Information reaching us from Bishop Festo Kivengere who left

Uganda just after Archbishop Luwum was killed, and from groups such as African Evangelistic Enterprise, confirms that thousands of Ugandans — many of them Christians — have had to flee from their country because of the present repressive regime."

"The result is that many thousands of people have left the country, taking nothing with them, and in many cases walking for days over the mountains to Kenya."

"The Anglican Archbishop of Uganda, the Most Rev Festo Olang, has a fund which helps to settle refugees in temporary villages and camps organised by the Kenya Government. Their need for clothes, books and basic living supplies is immense, and it is my earnest hope that Australian Christians will feel they can give generously to meet these needs."

Parish churches throughout the Diocese of Sydney will next weekend give out 20,000 copies of "Southern Cross" magazine which carries the theme of overseas aid and development.

The Overseas Relief Fund in the last 18 months has made grants totalling \$42,000 to particular emergencies in Guatemala, Beirut, India, Addis Ababa, Italy, Hong Kong, Philippines, Nepal, Dacca, Solomons, Roumania and Papua New Guinea.

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