

## SINGAPORE EXPERIMENT

An Anglican church in Singapore is developing a network of house churches to reach the densely populated high-rise communities of this island republic.

Canon James Wong of the Church of the Good Shepherd sees the house church concept as a key to evangelisation in the world's high-density population areas.

Twelve years ago, Good Shepherd church secured property in a new housing development and erected a conventional church building. Since then, the establishment of massive high-rise complexes across the island, coupled with the inflated cost of land which made property purchase beyond the reach of new congregations, have forced the church to see other ways of ministering to those new communities.

In the past three years, the congregation has started six house churches, varying in size from 20 to 60 members. Five churches meet in apartments of members who make their living quarters available for services. The sixth meets in an apartment purchased by Canon Wong and his wife last year.

The Wongs removed partitions in the apartment and made it into a centre for Bible study groups, youth meetings, tuition classes, prayer cells, and Sunday worship.

**MAINLY ABOUT PEOPLE**

**SYDNEY**

Rev P. S. Hobson, Rector of St Michael's, Flinders St., has resigned from July 15.

Rev D. G. Livingstone is to retire from St Anne's, Ryde, on October 31.

## DONATIONS

Donations received since 23rd June to 15th July, 1977 are as follows:

A. T. & S. J. Sinclair, Bankstown; Anonymous, Hornsby; R. G. & J. E. Mauer, Griffith; C. K. Hammond, Strathmore; J. Mackay Slim, Northbridge; Mrs M. Mills, Gladesville; Mrs N. G. Parry, Castle Hill; Anglican Church League; St Paul's, Wahroonga; L. K. Wood, Pymble.

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## AFES CONFERENCE IN SYDNEY

Dr Ken Manley, Principal of the Baptist Theological College of NSW and Chairman of the Australian Fellowship of Evangelical Students, gave the opening address on "Christian Guidance" at a Day Conference held in June by the Sydney Area Committee of AFES.

"We are praying for new teams of committed Christians to leave our mother church and go into new housing estates to start personal evangelism," he says, citing door-to-door visitations, group ministries and Sunday services geared towards non-Christians as examples of this evangelism.

"From that, we start growing the churches," he says.

Canon Wong contends that the house church concept has involved lay people in a vital way. He says that 50 to 60 percent of members become active in ministry and develop into strong church leaders.

"My function as the pastor is to build up the congregation, to develop leadership, to train and equip them to be more effective in the ministry that has been given them in the place of work and in the neighborhood," he says.

"They are the real ministers. I'm the pastor and coordinator."

He says thousands of such house churches are needed in Singapore. Sixty per cent of the country's 2,400,000 people live in high-rises; by 1980 that proportion will be 75 per cent, he estimates.

Speaking to the International Congress on World Evangelisation in Lausanne, Switzerland, in 1974, Canon Wong predicted that the church would have to meet high-density urban development with a dynamic ministry.

The answer, he suggested then, was creation of smaller, more flexible and simple Christian cell units — meeting in homes of Christian families or rented apartments or even in the local community halls."

The three years since he advanced that proposal, Canon Wong has had the opportunity to test his own prescription. He believes the existence and flourishing condition of those Singapore house churches validates his strategy for urban evangelisation.

The assembly was attended by 146 delegates representing 13 churches. Visitors attended from Jamaica and Mozambique.

Dr Barton Babbage



Application forms are available from the Evangelical Alliance, Post Office Box 243, Box Hill, 3128. Tel (03) 89 2080.



Mitch O'Tolle (left), and Louise Cook (right), Missionary Secretary of Sydney University Evangelical Union, Sam and Agnes Samu.

need a car and a telephone — BUT these are signs of affluence to an impoverished community.

The problem of travel — activities of a person addressing meetings in socialist countries like Zambia or Mozambique would arouse the suspicion of the authorities.

The problem of syncretism — the Christian faith is often mixed with local superstitions which hinder faith.

The problem of ambition — there is strong pressure on Christian students to concentrate on academic success which will guarantee material prosperity to the exclusion of Christian leadership training.

Despite problems such as these however, Mr Samu reported that Christian groups meet on all three campuses of the University of Malawi and they presented a strong evangelical witness.

Later in the day the students joined seminar groups to discuss key areas of Christian guidance. Rev Dr B. Ward Powers led one seminar on "Guidance in Life-style"; Mr Gerald Christamas, a Sydney solicitor led another seminar on "Guidance in Work" and Mr Alan Craddock, Lecturer in Psychology at Sydney University led a third seminar on "Guidance in Relationships".

When interviewed, Mr Samu outlined some of the problems he would face when returning to his native land Malawi to set up an office for FOCUS there. Some of the problems he mentioned were:

\* The problem of life-style — a staffworker visiting a number of campuses in different countries would

be considered a threat to the local production and importation which concerns the Customs Department and Commonwealth Police, as well as State authorities.

An Inquiry is urgently required because of the dramatic growth of the drug industry in Australia, and its huge profits.

From evidence in the USA it seems that the Drug Industry, because of its huge profits, rapidly carries out a policy of bribery, corruption, intimidation and "liquidation" to protect its interests.

The alarming question arising from these figures is what percentage is being used to bribe politicians, law enforcement officers, academics, businessmen, customs officials, lawyers and even journalists in Australia?

There is clear evidence that these groups are being heavily bribed in the USA, including even judges!

"Donations" to politicians, and even "shush" funds for political parties in the USA have been used to bribe politicians, law enforcement officers, academics, businessmen, customs officials, lawyers and even journalists in Australia?

There is clear evidence that these groups are being heavily bribed in the USA, including even judges!

In order to begin this mission, we call for the dedication and involvement of every member of the church.

Therefore we emphasise that ministerial education must be oriented towards every member, and towards enabling each one to give a faithful witness in his own setting.

Doctor Silvia Roitberg (of Northern Argentina) was elected by the assembly as CASA's representative to the Anglican Consultative Council.

The election of the Executive Council for the next three year term of office was as follows:

Presiding Bishop, the Right Rev Colin Bazley (Chile); Vice President, the Right Rev Olavo Ventura Luis (Brazil); Secretary, Dra Silvia Roitberg (Northern Argentina); Treasurer, Mr Frank Martin (Argentina); Clerical Members, the Rev Ronald Maitland (Argentina) and the Rev Gustavo Mansilla (Paraguay).

We recognise that some, according to their calling and gift, must be ordained to the diaconate, presbyterate and episcopate, but we would seek to abolish the traditional and artificial distinction between clergy and laity, and the instruction must take this into account.

We expect to see the establishment of small scale urban episcopates in which

## Fellowship of Congregational Churches inaugurated

The Fellowship of Congregational Churches (NSW) was officially inaugurated at a tea and rally at the St Giles Presbyterian Church, Hurstville, on Saturday, 25 June, 1977.

The members of this small band of 26 Congregational Churches found themselves in conscience bound not to enter the United Church. They say the need to maintain the Biblical stance which had earlier characterised the Separatists and Independents of 17th Century England, and which, we believe, had its roots in the New Testament.

At the rally which followed in St Giles' Church, there were over 400 present. The meeting was led by the Rev Ray Best, President of the Fellowship.

In his opening remarks, Mr Best said, "Why are we here tonight? Just in a word may I remind you that we are here for this inaugural rally of the Congregational Churches in New South Wales because we believe we are in conscience bound to remain as Congregational churches at this time.

"While some have felt in all sincerity for the sake of the Gospel that they should

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- Prayer

## NOTES & COMMENTS

### Controversial aspects of new Prayer Book

In our last issue we gave an overall assessment of the Draft Australian Prayer Book. We concentrated on the broad structural features of the book.

Whilst not resiling from our basic commendation, we wish now to focus attention on some specific sections which many evangelicals will find disturbing and which may arouse more controversy than is desirable taking the overall worth of the book into account.

There are some phrases in the new services which seem to be contrary to the doctrine of the Church of England in Australia. These are in the alternative thanksgivings, which were somewhat of an afterthought and which did not receive the same scrutiny as other parts. For example "May we who share Christ's body share his risen life?" is most naturally interpreted as involving transubstantiation or something akin. A similar objection arises a few lines later, "May we who have reached out our hands to receive your gifts?". The thirty-nine Articles teach clearly that we do not receive in our hands God's gifts in the Lord's Supper, but "the means whereby we receive the same is faith". As it stands the phrase in the service is difficult to free from the notion of transubstantiation.

On turning to the Service of Baptism the obnoxious doctrine of *ex opere operato* seems to lie on the surface. That is to say, the service is not an affirmation of faith that God will accomplish what we have prayed for and signified in the service, but it makes statements of fact implying that the service accomplishes what it depicts.

In other words it jeopardises the doctrine of the Church of England as held for example by the Reformers, the Evangelicals and by Mr Gorham whose views were vindicated in the famous Gorham case last century.

In the Confirmation Service the concept of the candidates confirming their faith, which is an intelligible notion, is swallowed up in the Bishop's "confirming" the candidates (this receives the whole truth) which is a concept difficult to give much meaning to apart from the execrable doctrine of *ex opere operato*, which of course Roman Catholicism and Anglican Catholicism explicitly endorse.

In the Funeral Service the wonderful truth that the Child of God enters fully into the presence of God at death is obscured by some prayers which join the departed with us in prayers for blessing. To pray for those whom scripture states are in the presence of Christ is impious, and is denial of the doctrine of justification of faith, yet there are several prayers in the new book which are on the wrong side of the border in this matter.

The book is to be commended in many ways but it needs some more amendments yet, if it is to be acceptable. These are mostly minor in form though important in doctrine. If they are not made by the Liturgical Committee before the meeting of General Synod it would be very unwise for the Synod to do more than pass the book as a Provisional Canon.

### Council of Churches

In this issue of The Church Record we publish the introductory part of the Annual Report of The Council of Churches in NSW.

We do so because in our view it is an eloquent and concise explanation of The Churches motives for being involved in socio-moral questions. The author is the Rev Campbell Egan, a Presbyterian Minister, who is shortly to vacate the position owing to a country appointment.

Campbell Egan has been a worthy successor as Secretary to the Rev Bernard Judd and his departure will mean the loss of an able, tenacious and theologically literate advocate of the Churches in NSW.

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\* From page 1  
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## ON & OFF THE RECORD

By David Hewetson

### SEED THOUGHTS

not submit to our rules but requires us to submit to its." (Leslie Newbigin).

"That man can aspire to and achieve goodness is evident through all of history, however that goodness may be understood. Moses saw goodness supremely as justice, Plato essentially as wisdom, and Jesus centrally as love; yet they all agreed that virtue, however understood, was consistently undermined by something in human nature which was at war with something else." (Thomas A. Harris).

"I believe that problems can be dissolved by grace, like a mist that is dissipated by the sunshine. One sees the Christian Gospel of salvation quite concretely at work in the gradual dissolution of all these tangled problems, without any of them being solved in the usual sense of the word."

In the climate of faith, a life that has seemed to be nothing but a tangle of problems looks quite different. The problems disappear without any one actually solving them.

This process of dissolution is all the more definite if one does not try to find human solutions, but relies rather upon God's grace." (Dr Paul Tournier).

"The door into life generally opens behind us, and a hand is put forth which draws us in backwards. The sole wisdom for man or boy who is haunted with the hovering of unseen wings, the scent of unseen roses, and the subtle enticements of 'melodies unheard', is work. If he follows any of those, they will vanish. But if he works, they will come unsought." (George MacDonald).

"What is true is that as there is a law in the natural world so there is a law in the spiritual world, i.e. a way of explaining things, but the law is not the same in both worlds... If you are a logician you may often gain your point in a debate and yet feel yourself in the wrong.

You get the best of it in disputing with some people because their minds are not clever, but when you get away from your flush of triumph you feel you have missed the point altogether; you have won on debate but not on fact. You cannot get to the basis of things by disputing." (Oswald Chambers).

"All that was true love in them (ie our earthly loved ones) was, even on earth, far more His than ours, and ours only because His. In Heaven there will be no anguish turning away from our earthly Beloveds.

First because we shall have turned already; from the portraits to the Original, from the rivulets to the Fountain, from the creatures He made lovable to Love Himself.

But secondly because we shall find them all in Him. By loving Him more than them we shall love them more than we do now." (C. S. Lewis).

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## Healing . . . The True And The Counterfeit

by SHEILA HAYLES

I thank God that the Church is becoming increasingly aware of its healing ministry. "Christ was always healing . . . that his action in the temple and his criticism of the Pharisees were the acts of a healer no less than his restoration of sight and health."

I believe that it is the Church's responsibility to obey the scriptural instruction in Ezekiel and to "strengthen the weak, heal the sick, bind up the crippled, bring back the strayed, seek the lost and restore to God's flock with gentleness."

I also believe that Our Lord commissioned his Church to heal and preach. There is no preaching of the Gospel consistent with the New Testament which does not include the charge to heal the sick. It would be a different gospel and an incomplete one if one of these things were done apart from the other.

"The Church's ministry of healing is not dependent on specialist abilities: it is not likely to be undertaken at mass meetings, it is not primarily concerned with the relief of physical suffering; it

in fact take place by people using occult or mediumistic means require as a payment the person's immortal soul. A high price to pay! Jesus said: "What shall it profit a man if he gain the whole world and lose his own soul?"

National Federation of Spiritual Healers which in England numbers several thousand members. Her views about healing are similar to those of Harry Edwards, Britain's most famous spirit healer who heals by acting as a medium and calling up a Dr Lang (deceased).

through the bodies of my patients."

Another Spiritist (Dr Laidlow from New York) has said: "If you want to call these spirit entities 'the heavenly host', that's a perfectly good explanation that fits in with the dogma of the church."

"Every person healed

spirits on the other side are benevolently working through them for the good of mankind. But after a little while, the apparent healing has gone and they are now worse off than before.

"They have the added burden of mental and spiritual distress. They are sometimes in a frightful mental and spiritual mess. I sometimes think that the devil would only too gladly cure a man's bad leg so long as he could get his soul in exchange."

It seems urgent to me that the Church should be praying that God will raise up people and clergy with the gift of discernment. The powers of darkness are having a heyday and if Satan appears as an angel of light so much the easier. Both Mary Rogers and Edwards have pictures of Our Lord in their sanctuaries!

Many people have, without knowing what they were doing, turned to idols and thus broken the First Commandment. The result is death because this cuts off from the living God. "Anyone who trespasses into Satan's domain by committing sins of sorcery will immediately be harassed by the powers of darkness, irrespective of whether he takes the step consciously or unconsciously."

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### "WE NEED TO REALISE THAT THE CHURCH'S MINISTRY OF HEALING IS THE VERY ANTITHESIS OF THE POPULAR VIEW OF 'SPIRITUAL' HEALING . . ."

are to be a healing Church and this is very different from a healing individual.

Because of this renewed awareness within the church that the Holy Spirit gives gifts of healing and working of miracles (over and above the natural use of medicine) there is also the danger of the counterfeit which is not easily detected from the true spiritual gifts. "Beloved do not believe every spirit but test the spirits to see whether they are of God; for many false prophets have gone out into the world."

I have emphasised this last point because there are some who tend to write as if the healing ministry would be greatly extended if we would grasp the laws of spiritual healing and measure and tap the forces at work. We as Christians need to emphasise not forces, rather the father."

Scripture warns that "False Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect." All that is supernatural is not from God . . . Anything which appears good does not necessarily come from God . . . Even the Elect will be led astray . . . Satan will come as an Angel of Light.

We need to realise that the Church's Ministry of Healing is the very antithesis of the popular view of "Spiritual" healing, which sees it as a specialist's public activity to relieve physical suffering by miraculous or semi-magical means.

The back-drop of a Church Altar, nuns and as many clergy as possible all built up the scene of deception for her ministry. She looked to be a charming, motherly person. Often the healings which do

Mary was interviewed by a reporter in England and asked about her work. She said: "To give them evidence of survival, I bring back people who belong to them — a devoted grandmother, perhaps, who's passed on — and I'll be able to give her name. I never have any trouble providing proof and I find that young people are open-minded and want to believe."

"Then I send up a prayer asking that the power shall be given to me, and I tune in with the spirit intelligences. I am the medium, the go-between, between them and the patient. In a few minutes I'll hear a voice — it's usually Sir John — although I have

four spirit doctors altogether. Sometimes two or three appear and they'll be discussing the case."

She also said: "Now there is this great eternal force, call it God, call it what you like. I have learned to open myself up to it and pass it through. And so this healing power seems to flow through me from the spirit intelligences and then to beleaguered Church there was. It was a

The new idea which comes out, however, is that

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spirit energy. Thousands of people are doing these courses.

In the Old Testament we find a clear distinction drawn between the angels of God (Psalms 91 and Daniel 9:21) and the fallen angels (Gen 6) both of which are understood to be immaterial beings.

The new idea which comes out, however, is that

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**etc, etc**

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## ENCOURAGING REPORT OF UGANDAN CHURCH

A picture of the Church of Uganda as alive, steadfast and joyful was given last week by Dame Diana Reader Harris, president of the Church Missionary Society in the United Kingdom. This was reported in the English Church of England newspaper.

Dame Diana Reader was talking to the Press a few hours after arriving back from a week's visit there at the invitation of the Church of Uganda.

She said that people who had seen persecution and lost relatives were prepared to face the future with faith. They were conscious of being part of a world-wide family.

Well over half the population of 11 million were Christians. One bishop had told her the proportion was as high as 80 per cent. "And in Uganda," continued Dame Diana, "people don't call themselves Christians unless they really mean it. Faith is genuine."

These were ordinary people. Many thousands of them had celebrated the centenary of the Church of Uganda at Namirembe, the hill in Kampala on which the Anglican cathedral stands.

Families had offered simple hospitality to fellow Christians from all over Uganda.

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## Call for public inquiry into ABC

The current conflict over 3ZZ and continuous controversy over ABC policies and programmes, has led the Festival of Light to request the Prime Minister, The Hon Malcolm Fraser, to order a Public Inquiry into all aspects of the Australian Broadcasting Commission.

The Rev Fred Nile, Director of the Festival of Light, said, "Many sections of the public wrongly assumed the recent Public Inquiry conducted by the Australian Broadcasting Tribunal on behalf of Parliament, included every area of broadcasting — radio and TV, both commercial and ABC — National."

This false assumption was shown by the large number of submissions which included criticisms of the ABC, especially in the following areas:

- Waste of public funds on sub-standard programmes, eg, "Alvin Purple" series (\$500,000), "On-Off" series, etc;
- Conflict over policy between Commissioners, Management and Staff Association — with staff control and blockouts;
- Marxist propaganda through various departments such as the "Special Projects" Division originally with "Lateline" on national radio and now through "Broadband".
- The anti-social, pro-drug programmes over recent experimental stations such as 2JJ;
- Obscene material over a number of national programmes, 2JJ, 2FC "Talking Point", etc.
- "It is essential that a full Public Inquiry be conducted into the ABC, especially related to its expenditure and possible waste of taxpayers' funds. (Annual allocation of Australian taxpayers' funds — over \$159 million per year.)
- Other areas to be investigated should include policy, programme standards, administration, management, role of Staff Association, etc.

"It is essential the Public Inquiry be conducted along similar lines to the recent Public Inquiry into Commercial Radio and TV," said Mr Nile.

"It should be conducted by the Australian Broadcasting Tribunal which has already amassed a great deal of experience and evidence: it must be open to the public; it must be Australia wide and it must include the public testimony under oath by ABC Commissioners, Management, Employees and Staff Association.

"It is time," said Mr Nile, "that the ABC should give a full account of itself to its shareholders — the long suffering Australian taxpayer."

Such an Inquiry should have positive aims to produce a whole range of recommendations which will improve the ABC in every area of activity.

## Plans to celebrate Jubilee of CMS League of Youth

Plans are being made to celebrate the Jubilee of Youth work in the Church Missionary Society next year.

Researching the records reveals that the very first meeting of CMS League of Youth was held in April, 1928. It was a picnic, and one of the founding fathers gave it this title:

"The heart of CMS is a good heart," he declared, "but it is growing old!" So steps were taken to give it a transplant!

The name League of Youth lasted for 48 years, when it was changed to CMS Youth.

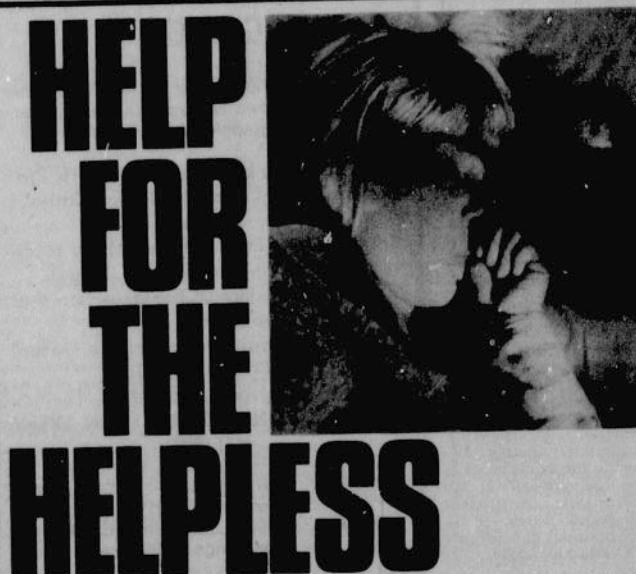
Two main events have been planned for 1978.

The first is a Thanksgiving Service (preceded by basket lunch) at St Columb's Hawthorn, Melbourne, on Sunday, March 5, at 2.30 pm. The special preacher will be the Dean of Sydney, the Very Rev Lance Shilton.

A Jubilee hymn has been written for the event, and a Choir will be formed under the leadership of Mrs Jean Wilson.

Four weeks after this event, another "Picnic with a Purpose" is planned. This will be on Saturday, April 8,

We feel sure that many ex-Leaguers and other interested friends will want to join in these celebrations, and God give thanks to Almighty God for what has been accomplished over the years.



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## CHRISTIAN GRADUATES TO LOOK AT ENERGY CRISIS

The NSW Graduate Fellowship is arranging an all-day seminar on "A Christian Perspective on the Energy Crisis", on Saturday, 17th September.

The seminar aims to inform and to challenge Christian people to think about this important and controversial topic.

Naturally a large part of the programme will be spent on the Uranium debate. There will be speakers from differing points of view.

Dr Keith Suter, Senior tutor at St John's College, Sydney University, will be presenting a paper opposing the mining and export of Australian Uranium on the following grounds:

1. Danger of weapon proliferation;
2. The threat to civil liberties in the increased security measures needed to guard the nuclear power stations;
3. Refuting the claim that third world countries need our uranium.

Lesley Kemeny is Senior Lecturer in Nuclear Engineering at the University of NSW and advisor to the Australian Atomic Energy Commission.

His special field is nuclear plant dynamics and he is keenly interested in safety and control as well as environmental and ethical issues. He will be speaking on Energy options open to mankind.

Rev Dr B. W. Powers, a New Testament theologian will be looking at these issues in the light of his study of environmental and economic issues from a Biblical perspective. He is concerned about man's God-given responsibility to care for the earth and its resources.

There will be a time for questions and debate, which it is anticipated will be most valuable in helping those who attend the conference formulate a well informed Christian perspective on these issues.

The day will commence at 10.00 am and conclude at 4.30 pm and will be held at Sydney Missionary and Bible College, Croydon.

Registration for the day is \$2.50. Lunch and refreshments will be available at the college for an extra \$2.50.

For further details and registration form please contact the AFES Office, SU House, 129 York Street, Sydney. Phone 290 3222.

## HISTORIC VERDICT ON BLASPHEMY

The newspaper for homosexuals, Gay News, and its editor, Denis Lemon, were this month found guilty of blasphemous libel.

Mrs Mary Whitehouse, who had started the prosecution later taken over by the Crown, was overjoyed at the outcome. "I simply thank God," she said.

But the National Council for Civil Liberties condemned the verdict as "a dangerous new form of censorship, particularly for artists who must now conform to the standards of a religion practised by a minority."

In the first trial of its kind for 56 years, the jury convicted both the newspaper and Lemon by a 10-2 majority in each case, after a retirement of five hours.

The case concerned a poem Gay News published about a Roman Centurion's homosexual love for Christ at the Crucifixion.

The paper and Lemon, 32, were found guilty of "unlawfully and wickedly publishing a blasphemous libel concerning the Christian religion, namely an obscene poem and illustration vilifying Christ in His life and crucifixion."

The offending poem, by Prof James Kirkup, was entitled "The Love that Dares to Speak its Name" and was written as if by a homosexual Roman Centurion describing his feelings towards Christ after His body was taken down from the Cross.

The prosecution said the poem was so vile that it would be hard even for the most perverted imagination to conjure up anything worse.

The defence claimed that it was not blasphemous because it did not attack Christ but glorified Him by asserting Christian beliefs and speaking of a love for Him as understood and experienced by a homosexual. Writers Bernard Levin and Margaret Drabble gave evidence for the defence.

The verdict of the jury of seven men and five women will go down in legal history as the modern legal authority on blasphemy. It was the first blasphemous libel trial since



Rev Lance Shilton



Mary Whitehouse

Ethic will stop at nothing to outrage others in an attempt to lower the tolerance level of the community and to make a quick dollar.

"As the lowering of standards overseas is often followed by similar moves in Australia, convinced Christians here need to be on the alert and refuse to allow the name of Christ to be dragged in the mud."

"Christians may use this opportunity of witnessing to the power of the perfect Son of God in the lives of all who trust Him."



Why doesn't my class pay attention like that every Sunday?

## MOTHERS' UNION COUNCIL

It was indeed a privilege to be a delegate to the Australian Commonwealth Council Meeting held in Adelaide last month when over 80 delegates from all around Australia and Thursday Island gathered together.

The most important item of business was the ratification of the new Constitution for the autonomous Australian Mothers' Union and following this the meeting voted to hold the World Conference in Brisbane during July 1979.

At the final session of the Council, the election of office bearers took place and Mrs Jull was elected for a further 3-year term as Commonwealth President. Mrs Oates (Sydney Diocese) and Mrs Byfield (Perth Diocese) were elected as the two Vice Presidents.

Our congratulations must go to these and all the office bearers elected during this meeting.

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— C. H. S.

## Open Door for Gospel

More than 90 per cent of the world is still open to the Christian gospel, according to one mission leader.

Dr Louis L. King, vice-president for the division of overseas ministries of the Christian and Missionary Alliance, contends that many nations "are generally more open than in any previous era in the world's history."

Dr King warns against "unwarranted pessimism." "Since Indo-China was closed to missionary work, there is a danger that 'closed doors' will be over stressed in missionary addresses," cautions the former missionary.

The mission leader also cautioned against unwarranted statements about the attitudes of governments in some developing countries. "It is a fiction, for instance, that Zaire is closed," he points out.

## DEBATE WITH VON DANIKEN

Dr Clifford A. Wilson, of Melbourne, author of "Crash Go the Chariots", who is visiting USA on a lecture tour, has been invited to debate with Erich Von Daniken at the University of North Dakota next February.

The debate will centre around the views expressed by Von Daniken in his popular books, and the statements made in refutation in Dr Wilson's writings, including "Crash Go the Chariots".

Dr Wilson would be grateful for the prayers of Australian Christian friends as he prepares for this debate of which a film is to be produced by the University.

New Life

## Theological training cut

The House of Bishops has agreed to cut by a year the length of theological training required for graduate ordinands.

Their decision has been taken "in the light of the present financial urgency", and in response to the first report of the working party on courses established last year, under the chairmanship of Bishop Oliver Tomkins, as an emergency measure by the Advisory Council for the Church's Ministry (ACCM).

However, the Anglican Ordinands' Committee has criticised various aspects of the report and warned that putting all its recommendations into effect would cause a decline in the quality of ordination training.

Church Times

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# WHAT A WORLD!

by Lesley Hicks

## WITHOUT PRAYER

Without the resource of prayer, what a grim world! Even with the Lord, knowing His promises that is, prayer have a line to Him that as His child I am not merely encouraged but COMMANDED to use, I have found this week a difficult one.

Long-awaited letters have failed to come from overseas; and an old friend's husband is missing, apparently murdered, in Griffith.

Close at hand, where I can not only pray but act, things are satisfactory. But how, I wonder, do people cope with trouble at a distance if they cannot pray — if they have no trust in God, no relationship with Him as a loving, caring Father?

When the crunch comes, and they feel quite helpless, most people pray anyway, I suspect. They do so irrationally, against their better judgement, maybe guiltily because of their past neglect of God, whom they seek to use as an emergency service, like the fire brigade or a parachute or an oxygen mask.

### LONELY COURAGE

There are some, however, who show a lonely courage, shunning as hypocrisy even such emergency prayer. It's a sad, unnecessary courage — man was not meant to be so alone in the universe. No wonder there's such bleak despair evident in atheistic philosophy. Jean-Paul Sartre wrote of man's "total responsibility in total solitude," and the implications are tragic.

American Christian author Joseph Bayly, visiting the doctor to thank him for his

care of his five-year-old son who had just died of leukaemia, met a mother whose child also had the disease.

"When he dies," she said, "I'll just have to cover him up with dirt and forget I ever had him."

Bayly's grief was fresh; he was no less realistic and rational in the face of death, as those who have read his fine book on the Christian view of death will know ("The View from the Hearse," reprinted as "The Last Thing We Talk About") but knowing God, trusting Him for his own little boy's welfare in life and beyond, he was able to reach out compassionately to that mother and child in their need.

### MERELY PSYCHOLOGICAL?

Emergency requests or demands to God by those who have not yet established a relationship with Him through trust in Christ may or may not seem to get the desired result. Rationalist agnostics and atheists grant that prayer may have psychological value, not so much in influencing the course of events as in calming the mind of the one praying. Faith, they say, is of great value even if it is misplaced.

Christians disagree, of course; we maintain that our trust is in One who is real and knowable. Sure, a measure of peace of mind can be attained through means other than prayer. I am told that yoga can be helpful, or transcendental meditation. Both are of Hindu origin. But how can these help others for whom we care?

### SHARED PRAYER

If one has a real relationship with the real God, prayer is the natural expression of that relationship, as natural to the thought-life of the child of God as breathing air. All Christians know this to some degree, but many fail to find the further rich provision for shared encouragement and mutual strengthening that comes when we meet with others for informal spontaneous prayer.

If private prayer can be as natural as breathing or thinking, shared prayer can be as natural as conversation between friends. Both require determination and concentration, however, because they are much opposed by the enemy.

Nominal Christians and non-believers may find the idea of voiced prayer, except

in church, weird and abnormal, something reserved for fanatics. Yet if Christians were more ready to offer to pray aloud with non-Christian friends or relatives in trouble, they too might glimpse and desire the relationship with God that such prayer expresses.

I remember as a new teenage Christian praying with my parents for my younger brother when he had careered down a steep hill on his push-bike and collided head-on with a tree. He was unconscious for days and had internal injuries, but he pulled through, thank God, and the bonds between us as a family were strengthened.

Watching my friend Barbara Mackay being interviewed on television shortly after the disappearance of her husband, I thanked God for what seemed a visible and audible demonstration that our prayers for her (and those of thousands of others, no doubt, whether they knew her or not) were being answered — that she was drawing from the God she already knew, extra-ordinary grace and strength for extraordinary and tragic circumstances.

We pray that she and her family may continue to be upheld through whatever lies ahead.

"There is none so poor as he who cannot pray," someone has said. Another wrote, with equal truth, "It seems to me that no one is so poor as he for whom not a single soul is praying, he who has no one who takes him personally and persistently to God in prayer." (Hallesby, "Prayer".)

## UGANDAN APPEAL RESPONSE

More than \$3000 has been received in response to the Acting Primate, Archbishop M. L. Loane's appeal on behalf of Ugandan refugees — launched on May 19.

## ACC for uranium moratorium

The Executive Committee of the Australian Council of Churches believes that Uranium mining is a decision for all the people of Australia.

They have expressed the opinion that no adequate case has yet been presented to the Australian people justifying haste in reaching a decision about the mining and export of Uranium.

Meeting in Sydney on July 13, the Council Executive acknowledged that there are clearly marked divisions in the Australian community, both over the nature of the so-called "energy crisis" and the wisdom of Uranium mining.

It went on to state that because of the importance of this issue for future generations of Australians, the decision to mine Uranium or not is a decision for all the people of Australia to make.

The Council also reaffirmed its call of November last for a five-year moratorium on the mining and exporting of Uranium to allow sufficient time for public debate and for further research into the risks and possible alternative energy sources.

In a separate move, the ACC Executive Committee agreed to send a delegation to the Australian Mining Industry Council to inform that body of the ACC's policy on Uranium mining and exporting.

The delegation, to include the President, Bishop Graham Delbridge and General Secretary, Jean Skuse, will suggest to the Mining Council that "the mining companies would perform a valuable service to the community if they were to offer to observe a moratorium until:

"The rights of Aboriginal Communities so affected have been safeguarded to their satisfaction;

"Acceptable procedures exist for the safe manage-

ment of radioactive waste; and

"Effective international safeguards are established to prevent the proliferation of nuclear weapons."

The ACC delegation will submit that the full public debate called for in the Ranger Uranium Environmental Inquiry Report has not yet concluded. Furthermore, the ACC believes that a decision at this stage in favour of mining and exporting Uranium will provoke serious resentment among many people who consider the decision premature, and that this reaction may lead to confrontation with the mining companies.

"Uranium and a Nuclear Society" is the title of a new leaflet being circulated nationally by the Australian Council of Churches to encourage debate on these crucial social and ethical issues.

The eight page leaflet introduces the issues of disposal of radioactive wastes, Aboriginal Land Rights in the vicinity of Uranium deposits, and nuclear weapons as well as raising questions about a plutonium economy and the social implications of nuclear energy. It is written with a church audience in mind and aims to be an introduction to the issues involved rather than a definitive statement.

Suggestions for action as well as for further reading are included and addresses of key offices in each State are listed. The leaflet is available on request from the ACC, 199 Clarence Street, Sydney, and suggested prices for bulk orders are 20 for \$1, 50 for \$2, 100 for \$4 (postage included).

Donations have been chiefly from NSW, Victoria and WA. Some dioceses are organising special appeals.

Money is being sent as it

comes to hand. The first

draft — \$2267 was forwarded on June 21.

The target for the appeal is \$10,000.

The Australian Council of Churches has expressed concern about the establishment of a Casino in Canberra.

The Executive Committee, in adopting the resolution from Canberra Churches of Christ Minister, the Rev Neil Gilmore, agreed that "the status of the national capital is a matter of national concern."

It called attention to the fact that legislation to provide for the establishment of a casino in the ACT will be presented to the national

parliament in the coming session.

Of particular concern to the meeting was the fact that unless Members of Parliament raise questions about the legislation, it may become law without any parliamentary debate. Consequently the ACC Executive requested "the parliamentary leaders to ensure that full debate take place in both Houses of Parliament."

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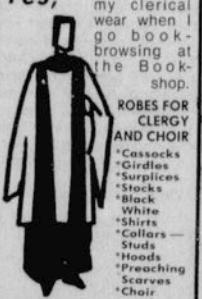
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# An Open Letter

## on relations between the Anglican Churches and the Roman Catholic, Eastern Orthodox, Old Catholic and Ancient Oriental Churches

To the Archbishops and Diocesan Bishops of the Anglican Communion, June 1977

i. As members of Anglican Churches in different parts of the world, we thank God for growing fellowship and love between Christians and Churches that stand in the Reformation tradition and those that stand outside it.

We are glad of the friendly relations which Anglicans have always laid, on the ministry of the Holy Spirit as renewer of both the Church and the individual Christian. This common ground in spirituality calls for further exploration: we judge it to be much wider than is often thought.

5. We see need, however, for more discussion, and deeper agreement than yet exists, in at least four fields.

### i. SCRIPTURE AND TRADITION

Protestant Churches have in the past been ready to detect corruptions within tradition which the written Scriptures must remedy than to appreciate the necessary and biblically defined functions.

2. We heartily welcome closer links with all Churches from which the Anglican Communion remains separated, Roman Catholic, Eastern Orthodox and Ancient Oriental no less than Protestant, so long as all these relationships have an adequate basis in the theology of the Bible.

Past apprehensions about Anglican rapprochement with non-reformed Christendom, and particularly with the Roman Catholic Church, were in our view well founded, since previously there was no common quest for doctrinal agreement under the authority of Holy Scripture.

But conversations between our Churches on a basis of genuine openness to the Bible now seem increasingly possible. For this we thank God, and record our wish to play a full part in such conversations in the hope of reducing historic differences, humbly believing that we have a distinctive contribution to make in this task.

3. To our joy we find that those who speak for these Churches share our own concern for real and tested theological agreement as a precondition of closer churchly relationships, and our own unwillingness to be hurried into superficiality as we seek this agreement.

To our joy we find also a large measure of agreement with them, larger indeed than we at times find with some of our fellow-Anglicans; in particular, on such essentials as the trinity of God, the givens of revealed truth in the Bible, the personal deity of Jesus Christ, the nature of sin, atonement and salvation, and the resurrection hope.

To our further joy, we see in them a sense of the wholeness of truth which keeps them from minimising or glossing over unresolved disagreements, as sometimes happens, through desire or ecumenical success, in inter-Protestant discussions.

Section 24 of the recent Agreed Statement on Authority listed areas where Anglicans and Roman Catholics are not yet agreed. This was a healthy sign of theological seriousness, which well illustrates the attitude that we now commend.

Being additional to Scripture, such traditions can not rightly be insisted on as conditions of church communion, let alone of ultimate salvation.

We gladly affirm our solidarity with the non-reformed Churches in our understanding of spiritual communion with the Father and Jesus Christ his Son, and we are delighted by the stress which Roman Catholics currently lay, and the Eastern Orthodox have

participating in the mediatorial work of Christ's high priesthood.

We are disturbed by the lack of theological clarity in section 13 of the Agreed Statement on the Ministry, where it is said that the ministry of ordained clergy is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit". We call for further explorations here.

### ii. JUSTIFICATION

The truth of justification, which bulk large in the Anglican Articles (see nos 9-18), is of decisive importance in Christian understanding of God's grace, and we regret that it is not on the present agenda of either the Anglican-Orthodox or the Anglican-Roman Catholic commission.

We are anxious to explore whether the Roman Catholic Church now agrees that justification is essentially God's free gift of acceptance, bestowed on sinners by grace alone, and in through Christ, and received by God-given faith alone; and if so, how this bears on traditional Roman Catholic beliefs

This the text of an open letter, signed by over 100 evangelical churchmen around the world, addressed to Archbishops and Diocesan Bishops giving evangelical response to recent Anglican-Roman Catholic documents and to relationships between Anglicans and Orthodox Churches.

Among those who have sponsored this letter are Dr Jim Parker and Rev Roger Beckwith, Warden of Latimer House.

The letter calls for recognition of the Bible and the reformation tradition as essential considerations in any future conversations with the Churches named.

tion of tradition in the Church's life and history. We recognise that we have lessons to learn here.

But we are obliged to press the question, whether the non-reformed Churches are yet sufficiently ready to test all their traditions of teaching and practice by Holy Scripture, as we know we are bound to test ours, in order to correct what the theology of the Bible will not justify.

We regret that the Agreed Statement on Authority includes no clear declaration of the full truth of Holy Scripture or its direct authority, as the written Word of God, over the Church and over the consciences of the faithful; the more so, because of the implied assertion, in section 19, of the inerrancy of God's one universal Church, which appears to contravene the principle of fallibility in Anglican Article 21.

Acute problems seem to us to arise regarding the status and effect of traditions like the sinless conception and bodily assumption of our Lord's mother, the addressing of prayer to her and others of the faithful departed, the universal primacy of the Pope, and the infallible teaching authority of Popes and General Councils (compare section 24 of the Agreed Statement on Authority).

For reasons both theological and pastoral we value the historic threefold ministry. But our view of God's free grace in Christ forbids all thought of any particular historical form of the ministry being integral to the Church's identity, or of any Christian minister

about good works, merit, purgatory, indulgences, prayer to and for the departed, and the necessity of the sacraments and of communion with the Roman see for salvation.

We are anxious to explore with the Eastern Churches how they see justification in relation to other aspects of Christ's salvation; little Orthodox writing on the subject seems available at present in the West.

### iii. CHURCH AND MINISTRY

Believing that all communities of the faithful in which "the pure Word of God is preached, and the Sacraments are duly administered according to Christ's ordinance" (Article 19) are local manifestations of God's one universal Church, we have questions to ask about the grounds on which both the Roman Catholic and the Orthodox Churches still apparently claim to be the Church exclusively.

We welcome the view of the Church as God's pilgrim people which marks modern Roman Catholic teaching, and wish to ask what reassessment it entails of older conceptions of the Church as the extension of the Incarnation.

8. Should the Holy Spirit through the Scriptures bring our separated Churches to such accord on essential doctrine that relations of full churchly communion are in order, we urge that the Bonn Agreement of 1931 between Anglicans and Old Catholics, which based full communion

\* To page 7

## THE COUNCIL OF CHURCHES IN NSW ANNUAL REPORT, JUNE 1977

The Christian Church in all its various traditions and styles has been commissioned by Her Head and King, Jesus Christ, to go into all the world and preach the Gospel. There are three broad ways in which this work may be executed.

### EVANGELISATION

i. One primary task of the Church is to evangelise. The Gospel of salvation in Christ by grace through faith, must be proclaimed. People in their sin must hear the Word, and as a result and through the gentle work of the Spirit, be changed and converted. They must repent of their sins and be redeemed by Christ.

ii. A third sphere through which the Church has related to the world, is that of Christian social witness. The Christian faith asserts strongly that human nature can be changed, it must be changed. People are transformed in their living, their attitudes, their styles of life when they are remade, redeemed and brought into the corporate dimensions of life.

Individuals live in communities which generate ways of doing things, styles of organisation and structures through which the common life is ordered. It is of fundamental importance to have the values of the Christian faith expressed through those corporate dimensions of life.

After this primal experience a Christian must be related to some part of Christ's Church. The Church is the context where, through Word and Sacraments, worship and prayer, study and witness, the little plant of Christian faith is nurtured and matures and produces much fruit. The area of proclamation and Christian growth is a primary task of the Church.

It is good for a community to have within its numbers citizens who are concerned to help children, for example, who suffer from some harm, but it is better through the laws of the land and the institutions of the society to prevent that harm from developing in the first place.

As a matter of history, Christian men and women

need. And this work

moral codes, social attitudes and religious views. From God's "love of neighbour", between Christian verticalism — the God/man dimension — and Christian horizontalism — the man/man dimension. Social activism can never replace Christian evangelism. Both are aspects of a total Christian proclamation.

Each group is supposed to

have the freedom to do as it wishes. For example, the small minority who wish to dope themselves with drugs insist that it is their right to do with their bodies and their time as they think best, and that what they do to themselves is of no concern to the rest of the society.

They then proceed to have the laws of the society, which are binding on all, repealed, amended or eased to accommodate their life style, and thereby to impose their views on the rest of the society.

The laws of the society

may be amended to accommodate the desires of the pot smoker and that means a degree of social acceptability and official approval is given to that activity, and other citizens thereby encouraged to experiment.

Christians in a democracy have as much right as any other group to put their point of view before the society, and through agitation, education and persuasion to win popular support for their point of view.

This is part of the 1977 Annual Report by the Council of Churches in New South Wales. The Report covers the range of activities the Council was involved in during the previous 12 months. This portion deals with the underlying principles behind the Council's activities and represents a very valuable policy statement on Christian attitudes to many current questions.

Christians should not be driven into a religious ghetto by the shibboleth that they have no right to engage in the business of influencing people and public opinion.

Too many Christians have been intimidated out of the public forum by aggressive humanists and rationalists.

Many Christians have been too easily influenced by those who reject the transcendent revealed truth of Christianity, and have been persuaded to follow the "climate of the age". This tendency must be resisted and Christians should advocate the acceptance of their moral in

itself as well as promoting those virtues which enhance life.

In the past year in this area of Christian social witness the Council of Churches in NSW has been principally concerned with the following issues:

\* the proposed legalisation of casinos;

\* the so-called victimless crime law reform proposals;

\* the easing of the laws relating to marijuanna use;

\* the radio/television broadcasting systems in Australia;

\* the future of the Religious Programmes Department of the ABC;

\* child abuse through pornographic material.

A number of aspects of Christian social witness may be mentioned.

10. Finally, we assure you of our prayers and loyalty as you lead us in proclaiming the gospel, in defending what is true and right, and in seeking unity in Christ with all his people.

11. Should the Holy Spirit

through the Scriptures bring our separated Churches to such accord on essential doctrine that relations of full churchly communion are in order, we urge that the Bonn Agreement of 1931 between Anglicans and Old Catholics, which based full communion

\* To page 7

## Magazine on pastoral practice

"The Journal of Pastoral Practice"  
Edited by Jay Adams  
Presbyterian and Reformed Publishing Co  
Vol. 1, No. 1 Winter 1977

Here at last is a professional magazine for those engaged in pastoral ministry — which includes increasing numbers of "lay" folk in our churches. And these people, together with their "clerical" brethren will find much to encourage and stimulate them in the 143 pages of this well-bound book.

Those already familiar with Jay Adams' writings in the field of Biblical counselling will not be at all surprised to find the same Biblical and practical emphasis in these pages.

The Journal is arranged in ten sections, only one of which, "Preaching", is edited by Adams, although he has overall responsibilities as Editor-in-Chief.

The other nine sections are: Christian Education, Counselling, Evangelism, Management and Finances, Medicine and Health, Missions, Para-Christianity, Pastoral Work and Book reviews.

On this first issue, the material is uneven in both quality and quantity when the different

## CRUSADE IN HUNGARY

Evangelist Billy Graham and the Rt Rev Sandor Palotay, representing the Council of Free Churches of Hungary, have announced that Dr Graham and his team have accepted an invitation to hold a series of religious meetings in Hungary.

All that remains to be done for Graham to preach in the eastern European country is the agreement on a date.

Dr Walter H. Smyth, a Vice-President of the Billy Graham Evangelistic Association and Director of BGEA's International Ministries, said, "It is hoped that such a visit shall take place in the foreseeable future, possibly this fall."

Dr Graham, vacationing in Europe, said he would be willing to "cancel any engagements to accept this invitation." It would not entail the cancellation of any scheduled Crusades, Dr Smyth said.

The invitation was issued to Dr Graham, following discussions this month between Dr Smyth and Hungarian Church officials at the General Council Meeting of the Baptist World Alliance in Miami.

At the same time Dr Smyth met with church officials of the Soviet Union to discuss a possible preaching visit by Dr Graham and his evangelical Team to Russia.

"The Billy Graham Evangelistic Association and the Russian brethren," Dr Smyth said, "are ready to join forces to make such a visit a reality." He met informally with the Rev A.



Billy Graham

Bichkov, President of the European Baptist Federation and one of the leaders of evangelical Baptists in the Soviet Union, and the Rev M. Zhidkov, a Baptist pastor in Moscow.

The matter of Dr Graham's preaching in Hungary, Dr Smyth said, has been under consideration for five years since he and Dr Graham first met with Hungarian church leaders at the Cleveland, Ohio Crusade in July of 1972.

The Council of Free Churches of Hungary, comprising eight denominations, and the BGEA have kept this possibility under discussion since then.

Dr Smyth was official guest in Hungary in April of this year, during which time he was received by the President of the State Office for Church Affairs. Their discus-

New Life

## ST ANDREW'S FOUNDATION DAY



Many people who were in Sydney Square at lunch time on Thursday, 14th July, were able to see and enjoy an interesting and significant function organised by St Andrew's Cathedral School. The function was organised for two important reasons.

In the first place, the 14th July is the School's Foundation Day. Bishop Barry, the Third Bishop of Sydney, officially opened St Andrew's Cathedral School on 14th July, 1885 — ninety-two years ago. It is the oldest Diocesan School next to the King's School, Parramatta. In that time the enrolment has grown from 27 to more than 450 boys.

The second important reason, of course, was because that day is the National Day of France. In St Andrew's French is an important and popular subject in the curriculum, with strong emphasis on the study of France and the French as well as learning the language.

The programme arranged by the School in Sydney Square included an address by a Year 12 student, David Knox, on "The Day We Celebrate". Then a member of the School staff, Miss Anne Heron, sang the Marseillaise, with the boys joining in. This was followed by a French play, "La Declaration d'Amour" performed by students of the School. Finally, there was a recital of French music in the Cathedral.

The French Consulate and the Alliance Francaise assisted the School in organising the function, and guests included several members of the French community, who were welcomed by the Principal, Canon M. C. Newth.

## Gippsland celebrates 75 years

A capacity congregation representing all 35 parishes of the Anglican Diocese of Gippsland assembled at St Paul's Cathedral recently to celebrate the 75th Anniversary of its founding. The service marked the Enthronement of the first Bishop, the Rt Rev'd Arthur Wellesley Pain on 10th July, 1902.

Mr Jim Power, BAMED, MACE (Lecturer, Social Science, Nepean College of Advanced Education, Director of Asian Studies Project).

Rev Brother Christopher Wade, BA, MACE (Principal, Marist Brothers' College, Kogarah).

Mrs Betty Power, Mistress, Hobartville Infants' School.

Miss J. Connolly, Principal, Penshurst Girls' High School.

The three Regional Parent Teach-Ins will be held on the weekend 13th-14th August, 1977. (Refer enclosed leaflet) at the following locations:

• Southern Districts — at the Hurstville Civic Centre on Saturday, 13th August, at 2.00 pm.

• Northern Districts — at the Pennant Hills Community Centre on Sunday, 14th August, at 2.30 pm.

• Western Districts — at the Penrith John Lees Christian Centre on Sunday, 14th August, at 2.30 pm.

"There is an urgent need for increased informed parent-community involvement in all areas of education," according to Mr Nile. "We are very concerned, as parents, over the watering down, and even the absence, of positive Christian moral education in some of our schools."

During the service the Bishop of Gippsland, the Rt Rev'd Graham Delbridge unveiled the stone which had been presented to St Paul's Cathedral by the Bishop of

for purposes of creativity or for the relieving of the poor and the needy and the hungry.

"Are you surprised that their natural idealism turns into a bitterness to which there is added often uncontrolled radicalism? I for one am not at all amazed."

"Unemployment is soul destroying to young people and if I cannot do anything else I can again bring this inhumanity to the attention of the nation."

"Are you surprised that youth today are bewildered or indeed embittered? Youth sees the tendency for the resources of their world deliberately being used for purposes of destruction, not

\$4.25 for 12 months' issues.

## MAINLY ABOUT PEOPLE

**Education Week Teach-ins**

Three Regional Parent Teach-Ins have been organised by the Festival of Light as part of Education Week 1977 on 13th-16th August.

**SYDNEY**  
Canon C. H. Steele is resigning as Rector of Sutton Forrest on 30th September to become Rector of St Hilda's, Katoomba, as from October 7.

Rev J. M. Johnstone, Rector of St Anne's, Marylands, is retiring on September 30.

"Our God is a consuming fire"; and men will one day find how vain it is to set their briers and thorns against him in battle array.

— John Owen

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"These recommendations," she said, "embody acceptance of certain conditions under which abortions may be performed, but they offer no protection to the unborn child. The recommendations may seem, on the surface, to tighten and define the law relating to abortion but they leave the way open to the same situation as now exists in Victoria and New South Wales. Both these States follow the same guidelines as are proposed for the ACT but it is well known that they perform thousands of

abortion each year.

"Our politicians must not be deluded into thinking that such guidelines are likely to be adhered to any more in the ACT than elsewhere. Nor must they naively suppose that such laws will ensure any protection for unborn Australians. It is also easy, either to ignore or conveniently sidestep the law and so provide any woman with an abortion who pleads her case to a sympathetic doctor."

"Federal Parliament should remember both the decisions of 1973 when it overruled the overwhelming turn down

a bill to allow abortion on certain grounds and the fact that it is a signatory to the United Nations Declaration on the Rights of the Child."

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